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## Editorial.

### THE RUSSO-JAPANESE WAR.

The war now raging between Japan and Russia has been in progress for several months, and so far the advantage of all the fighting has been on the side of the Japanese. Their Generals have shown more skill and resourcefulness, and their soldiers have evinced more tenacity, courage, determination and dash than the Russians. The latter are sluggish, dogged and finally win by wearing out their antagonists, but the former are quick, alert, daring and wonderfully swift in reaching results. This is the first great war in which the Japanese have engaged, and their qualities as fighters were unknown when the war began, but the Russians are old fighters and they have waged hundreds of military campaigns. In the beginning it was the consensus of opinion that the Japanese would fail, on account of the fact that their skill and daring had never been severely tried, while Russia had won on many a field. Then, too, there is wonderful disparity between the numbers and wealth of the two nations. Japan is a small island with forty millions of people, while Russia is more than three times her size in population and her territory is beyond comparison. But as the war has progressed, opinion has steadily changed toward the success of Japan arms. Had Japan met Russia on Russian territory, the result would have been different, but Russia is away from home, something over five thousand miles from the base of her supplies. Japan is right at home and within a few hours of her military supplies, and when her men have fallen, or supplies been exhausted, she has made haste to meet the emergency and renew her efforts. Kuroki has shown himself to be an abler field marshal than Kuropatkin, and Togo has far surpassed all the Russian Admirals in their struggles upon the sea. As a matter of fact, neither the land forces nor the navy of the Russians have yet won a single decided victory. So far they have acted on the defensive, and while they have often wrought havoc in the Japanese lines, yet they have invariably had to retreat and the Japs have held the field. Kuropatkin has been persistently forced back from one position to another until now he is virtually insulated, and his army is at a great disadvantage. At Port Arthur things are still more gloomy for the Russians. The Japanese have driven the besieged forces back until the best positions around the beleaguered city are now bristling with Japanese siege guns, whose deadly fire is sweeping the streets and fortifications and the harbor of the enemy. On account of the desperate straits into which the Russians are reduced, the Port Arthur squadron, hemmed in the harbor by Togo's fleet, made a dash for the sea not long since and endeavored to break through the Japanese sea line. But they were met by an awful hurricane of shells from Togo's fighting machines. One large warship was completely destroyed, others were battered out of use and the rest saved themselves, but with great injury, by returning to the

harbor. It was a great victory for the Japanese, resulting practically in putting the Port Arthur squadron out of commission. A day or two after this engagement, Admiral Kamimura's fleet engaged the Vladivostok squadron and a fearful battle of five hours ensued. Again the Japanese were successful. They sunk one of the great Russian warships and battered and completely routed the others, and drove them into whatever shelter they could find. This leaves the Japanese the masters of the seas, and it reduces Port Arthur to dire extremities. The fall of the city is expected at any time. What effect this will have upon the progress of the war is only a matter of speculation, but it is generally regarded as the beginning of the end. After the fall of this port, then there is nothing left but to press Kuropatkin to a final battle and the result is not hard to divine. All in all, the Japanese have astonished the world and won the admiration of all civilized nations by their uninterrupted success in meeting and vanquishing the Russians on land and sea.

### BISHOP POTTER'S LAST PERFORMANCE.

Not long since Bishop Potter, of the Protestant Episcopal Church, New York, led in a movement to establish and open a saloon for the benefit of working people. When the time came to open it, he was present and led in prayer, after which he delivered a formal address pointing out the advantages of the enterprise, and then sang the Doxology and pronounced the benediction. And the saloon is a genuine article, carrying all the intoxicating drinks usually found in any saloon in the city. It is his intention to make the saloon answer the purpose of a club-house for people who are not able to belong to the high-toned clubs of the city. So he has launched this club-house saloon, as he says, under Christian auspices, and upon it he invoked the blessings of Almighty God! Into this saloon the wives of working people are also expected to enter, take their beer and spend a few hours in social converse. And the man at the head of it is a Bishop in the great Protestant Episcopal Church of America! What is the Episcopal Church coming to, when one of its influential officials thus engages in the saloon business in the name of charity? In order to help the poor, he picks up and tries to use the worst form of business that has ever cursed and outraged humanity. He sets the seal of his approval upon the liquor traffic, and by giving it the name of Christian he means to decoy hundreds of his unfortunate human beings to their moral and spiritual ruin. What does his Church think of such a travesty upon religion? Such a man is unworthy the name of a Christian man, much less to be permitted to wear the garb of a Bishop in a great Protestant Church. He is a disgrace to religion and well merits the condemnation of public sentiment. His course is sufficient to bring his Church into utter disrepute among men, and to stamp his ideas of religion with the signet of base fraud and hypocrisy. Such a course will never meet the approval of re-

ligious people in America, and with all Bishop Potter's effort to make the saloon a moral institution he will utterly fail. It is sacrilege to take up the bar-room in any form and place it under the fostering care of the Church of God. It is an effort to cloth the devil with the sanctity of religion. Away with such a blasphemous undertaking!

### NO IRREVOCABLE DEAD-LINE IN A MAN'S LIFE.

We often hear of a dead-line in the ministry, and that a great many men reach it at different periods of their progress can not be doubted. We do not know whether this is especially true of the minister or not, but it becomes more noticeable in this calling. Men of the world usually go on working after they have grown old and infirm. As long as they have health and keep the possession of their faculties, they persist in carrying on their business. But this is not always the case in the ministry. There is one difference, however, and that is the men of the world often have their own business, and they can control their relations to it; but the ministers belong to the public, and other people have a great deal to say where and how long they shall continue in the active work. Often they are unjustly pushed aside at a time when they are capable of largest usefulness, simply on the plea that people want a younger and more active man. Hence we often find ministers, practically in the prime of life, without employment. But making all due allowance for the foolish clamor for younger men in the pastoral charges, many ministers are responsible for it. They fail to acquire the intense mental habit when young and in early life they cease to make intellectual progress. While possessed of the energy and enthusiasm of strong young manhood, they are buoyant and aggressive, but when these physical conditions change and the enthusiasm is gone, there is really nothing of a substantial and permanent nature upon which to fall back. Hence, they become insipid, tedious and commonplace. Sometimes this inefficient state overtakes a man before he reaches forty-five years of age, and sometimes later. But it comes as the natural result of diminished physical vigor, minus the lack of well-developed mental resources. No man can sustain a long and strenuous ministry without continuous and ever-increasing intellectual replenishment. The absence of this needed growth will sooner or later, and usually sooner, land a man beyond what is known in conference parlance as the dead-line. After that he is not worth much as an active factor in ministerial work. Congregations do not want him, not because they dislike him, but because he is not efficient. But in reality the dead-line is a myth, unless the preacher creates it for himself. The older a man grows, with his senses and faculties unimpaired, the more efficient he ought to become. It is so in secular callings. One of the great political parties recently nominated a man as their candidate for the Vice-Presidency at the age of eighty-two years. He is still active, aggressive and strong in body and in mind. He turns

off more work each day than many of the young men in his party. His speech of acceptance shows a remarkable degree of mental alertness and comprehension. Why should an aged minister be shoved on the shelf with his bodily powers in fine tact and his experience ripe and full? There is no reason for it, in most instances, except as those reasons inhere in his own mental apathy and stagnation. We know several ministers now nearly bordering on their seventieth year who are among our most efficient preachers and active pastors. They are in demand and the congregation esteems itself fortunate to sit under their ministrations and pastoral oversight. Therefore, let our young men form the habit of close and persistent studiousness, engage much in prayer and meditation, and the dead-line will fade out as they approach it. The services of such men will go far to take out of the minds of the people the false idea that an old man ought to be retired simply because he is old; for it is not age that so much retires a man from the active field as it is an indisposition toward mental exertion. Intellectual frugality is a great drawback to the ministry.

### THE GRACE OF OLD TIME HOSPITALITY.

Hospitality is becoming a lost grace in many of our congregations. We can well remember when a Methodist home everywhere was a hospitable home. Its doors stood open to friends and acquaintances. The interchange of visits was one of the delights of the domestic circle. The preacher was always a heartily welcomed guest, and the home was the beneficiary of such hospitality. It brought good cheer to the circle and broke the monotony of tread-mill duties. Yes, and it lifted the horizon of information and widened the scope of knowledge. When the home is entered by some congenial person from the outside who has read good books, conversed with refined people and seen new things, his conversation imparts inspiration and his presence is a moral and mental benefit to the household. But more than this, hospitality broadens life. When we are left to ourselves, follow the routine of our daily doings, we become selfish and self-centered. We get into the habit of thinking about our own affairs, and we rarely get beyond them. But when a friend or a neighbor or a relative passes our way, stops and takes a meal with us, or spends the night, our minds get off of self, and we take an interest in people and matters on the outside. We look at life from a higher view-point. There is no doubt but that in many of our communities we need to cultivate the grace of hospitality, and to return to the old and wholesome custom of entertaining friends and acquaintances.

It is often very wearisome to struggle from the deep valley up to the mountain steeps, but when we once gain the summit there are a thousand visions that break upon our tired spirits. The struggle of climbing is more than repaid by the beautiful visions that float before us. Life has many of these mountain views if we will only put forth the effort to reach them.



# POE'S RAVEN

By Rev. J. J. Lovett.

Edgar Allan Poe was born in Boston, Mass., January 19, 1809, and after a tempestuous life of forty years, he died in Baltimore Maryland, Oct. 7, 1849. His father and mother both died when he was quite young, and he being a bright and handsome youth was adopted by John Allan, of Richmond, Virginia, who was quite wealthy. Mr. Allan, having no children, became greatly attached to Edgar, now Allan Poe. At the age of seven he was sent to England to school, where he remained six years. After this he studied under private tutors in the home of his adopted father. In 1826 he entered the University of Virginia, but remained there less than one year on account of his dissolute habits. After about two years of aimless and fruitless life, at home, he obtained through Mr. Allan's influence a cadetship at West Point, but there his old habits continued and he was soon court-martialed and expelled in disgrace. Thus ended his school days. In 1829 he published a small book of poems, which were not remarkable, and it is said he was afterwards ashamed of the book. After his stormy school life, he returned to his home and Mr. Allan received him kindly, but afterward his conduct was such that Mr. Allan turned him out of his house. Mr. Allan died soon after this, but made no mention of Poe in his will. Being thus left penniless, he turned his attention to literature as a profession and in this he failed to gain a living. He now enlisted as a soldier in the army, but was soon apprehended as an expelled cadet and was discharged. In 1833 he won two prizes of one hundred dollars each for a tale in prose and one in poetry. Being thus brought out before the public, he soon gained a position on the staff of the Literary Messenger, at Richmond, and after a short time became its editor; but his old habits returned, and he was dismissed by the publisher. He then went to New York, where he gained a poor support, by writing for the periodical literature. He was afterwards connected with perhaps a half dozen literary magazines, yet all of his connections seemed to have terminated in the same manner on account of his drunkenness. In the meantime he wrote quite a number of tales, and some poetry, which was published in book form. In 1845 "The Raven" was published in the American Review. His wife died in 1848, and his poverty was now such that the press made an appeal to the public for his relief. In 1849 he went back to Richmond, where he became engaged to a lady of considerable fortune, and in October he started to New York to make arrangements for his marriage, but in Baltimore he met with some of his former boon companions and spent the night in drinking. The next morning he was found on the street in a state of delirium tremens, and was taken to the hospital, where he only lived a few hours.

Thus ended the life of a great literary genius, whose writings have greatly enriched the English language. Two productions alone have immortalized his name, viz: "The Raven" and "The Bells." "The Raven" has been a poetic enigma ever since its first appearance. It has been variously estimated from the most exalted poetry to the ravings of a maniac in a state of delirium tremens. Its inspiration has been attributed to sting of remorse, and the notes of despair from one whose whole life has been wrecked from dissipation and debauchery. This being true of its author, it is quite natural for this interpretation to have gained a large following. Poe, however, was not the only poet who was familiar with this unwelcome bird from night's Plutonian shore. Rogers, the English bard, says:

"Alone at midnight's haunted hour,  
When nature woos repose in vain,  
Remembrance wakes her penal power,  
The tyrant of a burning brain."

Tennyson says that the visits of this grim, quaint and ominous bird of yore are altogether comfortless. He says:

"Drug the memories less thou learn it,  
Lest thy heart be put to proof,  
In the dread, unhappy night,  
When the rain is on the roof."

Even gentle Phoebe Cary knew something of this ungainly bird, for she says:

"Memories on memories, my soul  
Sinks with the fullness of its wretchedness."  
Oliver Goldsmith doubtless heard the croakings of this unwelcome bird. He says:

"Remembrance wakes with all her  
busy train,  
Swells at my breast and turns the past  
to pain."

Lord Byron was not unfamiliar with the visits of this ominous bird. In

deed they seem to have been quite frequent. He says:

"Ever and anon there came a pang  
Like a scorpion sting."

Robert Burns betrays the presence of the dark-plumed bird, as he wrote those beautiful lines to "Mary in Heaven." He says:

"My memory wakes and fondly broods  
with miser care;  
Time the impression stronger makes  
As streams their channels deeper wear."

None of the poets describe more vividly the hauntings of the raven than does Shakespeare. In the tragedy of Macbeth, we find this ominous bird perching upon the shoulders of Lady Macbeth. When she thinks of the murder of King Duncan, she cries:

"I go and it is done; the bell  
Invites me; hear it not, Duncan,  
For it is the knell that summons thee  
To heaven or to hell."

Macbeth enters, crying: "I have done the deed; didst thou not hear the noise?" And when stung by the voice of the raven, he again cries:

"Methought I heard the voice cry,  
Sleep no more!  
Does murder sleep the innocent sleep?  
Sleep that knits up the ravel sleeve  
of care,  
The death of each day's life,  
Sure labors bath, balm of hurt minds  
Great nature's second course,  
Chief nourisher in life's feast."

Macbeth trembles and is afraid to go back into the room again where he had committed the murder in order to smear the grooms with the blood of the dead man. Then Lady Macbeth, the more courageous and villainous than he, cried out:

"Infirm of purpose! Give me the dagger!  
The sleeping and the dead are but pictures;  
Tis the eye of childhood that fears a  
painted devil, if they do bleed.  
I'll gild the faces of the grooms with  
all,  
For it must appear their guilt!"

But when alone in her chamber reaction takes place, and the ghostly raven taunts her with the memories of the past. "Here," says she, "is the smell of blood still. All the perfumes of Arabia will not wash out one stain." In all of the above we have raven as a personification of conscience, bringing restlessness and remorse on account of misdeeds and crime, which, like a blood hound on the track of the offender, will follow him to the ends of the earth, and will haunt him in his day thoughts and his night dreams to the remotest period in his life here and will renew his attacks in the regions of the lost.

But the raven of Poe was doubtless an abnormally developed appetite. Raven means appetite. It means to prey with rapacity; to be greedy. It is used by Poe as the personification of appetite, which has gained supreme control of the human being. And no doubt the poem was written as an allegory to bring out the successive stages and manipulations of the human appetite under the control of its demonic influences. He commences thus:

"Once upon a midnight dreary,  
While I pondered weak and weary,  
Over many a quaint and curious volume  
of forgotten lore,  
While I nodded, nearly napping,  
Suddenly there came a tapping,  
As of some one gently rapping—rapping  
at my chamber door.  
'Tis some visitor, I muttered, tapping  
at my chamber door—  
Only this and nothing more."

This indicates a weak and dreamy condition of men who have been debauched by intoxication and are trying to return to their usual avocation. They pursue it in a dazed condition, indicated by "weak and weary." While in this condition, he seeks relief in "forgotten lore." Then came "a tapping as some one gently rapping at my chamber door." This is the return of appetite, gentle at first in its approaches, the victim is at a loss as to what causes his restlessness, and he attributes it to some friendly visitor and nothing more, yet he is disturbed and not able to account for the cause, and tries to pass it off, but in vain. He says:

"Eagerly I wish the morrow  
Vainly I sought to borrow  
From my book's surcease of sorrow  
Sorrow for the lost Lenore."

He sought relief in books, and wishing for the morrow. Lenore is not the name of the maiden whom he had loved, but it means the loss of self-control, or personal liberty to reason, to will, and to act. It means the de-thronement of the essential features of manhood, and the enthronement of

appetite instead, who reigns to tear down and destroy. Men in this condition will hazard all for its gratification, though shame, wretchedness, poverty and death, with an awful hell to follow, stares them in the face.

In the next verse he goes in search for the cause of his disturbance:

"Here I open wide the door,  
Darkness there, and nothing more;  
Deep into the darkness peering,  
Long I stood there, wondering, fearing,  
Doubting, dreaming dreams no mortal  
Ever dared dream before.  
Back into my chamber turning,  
All my soul within me burning,  
Soon again I heard a tapping,  
Something louder than before.  
Surely, said I, surely there is some-  
thing at my window lattice."

Then he opened the doors of the soul and looks out over a broad expanse of darkness; long he looked into this darkness "peering, wondering, fearing, doubting, dreaming dreams no mortal ever dared dream before." Here he describes a condition which was bordering on the "Great divide" between the living and the dead, as he fears and doubts and shrinks from self-destruction, as all was dark and fearful the foreboding. Then he changes his purpose. The fires of appetite are kindled anew, when he says "my soul within me burning," then the tapping is heard again "somewhat louder than before." Appetite always makes stronger and louder appeals when weaker ones do not succeed.

"Open here, I flung the shutter,  
When with many a flirt and flutter,  
In there stepped a stately raven of  
the saintly days of yore;  
Not the least obeisance made he,  
Not a minute stopped or stayed he,  
But with mien of lord or lady  
perched above my chamber door.  
Perched upon a bust of Pallas,  
Just above my chamber door—  
Perched and sat and nothing more."

Thus again he opens the way for the tempter and this time the raven enters in stately manners without apology or delay. Appetite uses many allurements and much flattery until he has his victim under control, then he rules without the consent or will of the victim. Perched upon the bust of Pallas just above my chamber door. Not on sculptured bust, but symbolically on the forehead, just above the eyes—the chamber door of the brain. Pallas was the Goddess of Wisdom or Reason, hence the raven takes its place above reason and supersedes reason, and therefore becomes the master of the whole man. "The ebony bird beguiling my sad fancy into smiling." Here is indicated all the pleasure there is in the gratification of appetite. Men have been known to smile while on the scaffold. This does not indicate any real or permanent pleasure. Many persons seem to be in a condition of ecstasy while they are really right over the abyssal depth of eternal ruin and despair.

Many drunkards are in high glee in their last debauch. The delusion of intoxication is such that they dance over the border of the precipice of the nethermost hell.

"Tell me what thy lordly name is, on  
night's Plutonian shore?  
Quoth the raven evermore.  
But the raven sitting lonely  
On that placid bust spoke only  
That one word as if his soul in that  
one word did outpour.  
Nothing further then he uttered,  
Not a feather then he fluttered,  
Till I scarcely more than muttered,  
Other friends have flown before,  
On the morrow he will leave me as  
my hopes have flown before,  
Then the bird said nevermore."

So it is with many who yield to appetite. They think it will soon leave them, but alas, they find his name is evermore. A king, according to an Oriental fable, once permitted the devil to kiss him on either shoulder. Immediately two serpents grew from his shoulders who, furious with hunger, attacked his head and attempted to get at his brain. The king pulled them away and tore them with his nails, but he soon found to his indescribable horror that they had become a part of himself, and that in wounding them he lacerated his own flesh. Such is the deplorable condition of every victim of appetite and lust. Fleshly appetites are like mutinous sailors, who must be kept below decks. Never allow your low nature anything better than a steerage passage. Let watchfulness walk the decks of your soul as an armed guard and shoot down with great promptness anything like a mutinous or riotous appetite. "Mortify your members which are upon the earth," says the apostle. In the vain delusion that they can quit any habit at leisure many have gone down the maelstrom of misery to eternal woe, being lulled to sleep by the deceptive dream that they could stop at their own will. How perfectly sweet and gentle that little

brook that runs through the meadow, yet follow it in its wanderings down the slopes and over the rocks until it reaches the rapids, then see it rushing and seething and finally leaping over the cataract into the deep gorges below and rushes on to the great ocean and is lost in the raging billow. So men are driven before appetite and passion down the rapids of drunkenness and debauchery over the cataract of death into the gorge of a drunkard's grave and a devil's hell.

"Prophet, said I, thing of evil,  
Prophet still, if bird or devil—  
Whether tempter sent or whether tem-  
pest tossed thee here ashore,  
Desolate yet all undaunted,  
On this desert land enchanted—  
On this home by horror haunted—  
Tell me truly, I implore,  
Is there, is there a balm in Gilead?  
Tell me—tell me, I implore,  
Quoth the raven nevermore."

He asks if there is any hope or remedy in God or in the gospel—is there a balm in Gilead? Many a poor drunkard has thus inquired after a forgiving Savior and a pardoning God, but have been repulsed by the voice of passion saying never more, and in this hopeless, despairing condition have plunged into a suicide's grave. There is a remedy—there is a balm in Gilead. The Savior says: "Come unto me all ye that labor and are heavy laden, and I will give you rest." The only refuge is God. The only remedy is total abstinence. Touch not, taste not, handle not, is the only safe motto; but don't stop there, but continue to flee from Satan and appetite until you have hid in the "Rock of Ages" and made your peace, calling and election sure. God can and will save a drunkard.

"Prophet, said I, thing of evil,  
Prophet still, if bird or devil—  
By the heavens that bend above us,  
By the God we both adore—  
Tell this soul with sorrow laden  
If within the distant Aiden  
Shall I clasp the sainted maiden,  
Which the angels name Lenore?  
Quoth the raven nevermore."

He inquires here if in the distant Aiden or Eden that is in the great beyond, would not the lost Lenore be restored to him. Answer is nevermore, which is the sad story of appetite which will reign until he destroy body and mind here and will continue his direful work to all eternity. Being thus aroused to the fearfulness of his doom, he makes a desperate struggle which are but his death throes. He says:

"Be that word our sign of parting,  
Bird or fiend, I shrieked, upstarting,  
Get thee back into the tempest and  
the night's Plutonian shore.  
Leave no black plume as a token  
Of that lie thy soul has spoken;  
Leave my loneliness unbroken;  
Quit the bust above my door,  
Fare thee back from out my heart,  
and  
take thy form from off my door.  
Quoth the raven nevermore."

Men often make great efforts of body and mind to overcome this demon by casting the accursed stuff from them by swearing off and taking the pledge. All of these are good so far as they go, but nothing short of Christ will ever save the drunkard. This is significant. "Take thy beak from out my heart," which shows that the raven not only destroys the physical, mental and moral nature, but he destroys the affections as well. He will get to the point after awhile when he cares for no one and no one cares for him. But the web strengthens with every additional dram until before he is aware of it he is bound hand and foot, in chains of habit almost as inseparable as adamant. The habit once formed, the moral nature is lowered and the mind besotted, so that every conceivable apology is offered as a defense or palliation for that line of life, and these men will defend their destroyers and vote to perpetuate their business. Was there ever such a parallel in the history of mankind? The first drink is the initiation to drunkenness. The first dram is the first little breeze which comes over the plain, the forerunner playing on the outpost of the great simoon which is following with the roar of a thousand winged demons, lifting in their poisonous coils the burning sand of death's sahara. The raven can not be thus commanded and frightened away at the will of his victim, for he has come to stay evermore.

"And the raven, never flitting,  
Still is sitting, still is sitting,  
On the Pallid bust of Pallas just  
above my chamber door,  
And his eyes have all the seeming  
Of a demon that is dreaming,  
And the lamp light o'er him streaming,  
Throws his shadow on the floor."

The way of the wicked is the way of darkness and their crimes throw a shadow over their future life; the end thereof is outer darkness where there shall be weeping and wailing and

gnashing of teeth, and his last sad wail is that of despair:

"And my soul from out that shadow  
that is floating on the floor  
Shall be lifted nevermore."

Thus the sun of Poe's life is forever set in the lurid glare of the evening twilight.

If Satan were to reassemble the pandemonium council by calling together all the dignitaries of hell's vast domain and it were brought into their consideration as to what would be the best plans to be adopted for arrest of the progress of civilization and paralyze the arm of philanthropy, and retard the chariot wheels of the gospel of the Son of God, to blight the hopes of a fond mother's heart and blast with the mildew of death the aspiration of youth; and to turn the widow and the orphan out friendless and homeless to die unwept and unsung, and swell the jails, poor houses, insane asylums and penitentiaries in population, while hell's great crater, belching forth its fumes of despair is ever opened to receive the vast hordes which would come, cause both influence of these recruiting stations of iniquity. If one of their number were sent as a swift winged messenger to accomplish these desired results the venter of spirituous liquors would be chosen without a dissenting vote. His success is far surpassed hell's most sanguine hopes.

He has already sent millions and millions to flood hell with population and still there are millions this moment chained to his burning car, and with wheels rolling in blood, and tears, down the slippery way of death he is dragging them to a drunkard's grave and a devil's hell.

The venter of spirituous liquors is the foe, yea, the enemy, of mankind and not a feeble enemy, but a powerful enemy, and an enemy almost like Banquo's Ghost, which would not down. Go where you will, even in the heart of our civilization, and in sight of our churches and in hearing of our bells, which toll our funeral notes, may be seen attractive fronts with venetian screens behind which are sparkling decanters, huge mirrors and obscene pictures and generally presided over by a laughing devil in human form.

Go to the outpost of society and nearly the first smoke of the pioneer settlement is the hateful fumes of a distillery curling up in horrid desecrations of the first temple of God in their new forest home.

Go to the way stations that spring up like magic along our railways and before the whistle of the locomotive or the thunder of the moving train is heard a tipping shop is one of the first houses reared to welcome the coming of the iron horse. Yea, when great calamity sweeps like the besom of wrath over a community it seems that the very first to regain their footing is the venter of spirituous liquor. The influence of drinking fathers is a great factor in forming the intemperance habits of their sons. The average small boy has no ambition above that of his father; in fact, he thinks his father the greatest man in the community, and if he can only be as great as he is, he feels that his highest ambition will be satisfied; and I say to drinking fathers, your little boys are following in your footsteps, and your dram drinking will most surely lead to your son's drunkenness and ruin. Fathers, desist or call upon the spirits of woe to thicken your blood, blockade every access to your conscience and to shroud every sensibility in your nature with a dense, chilly, starless night, that you may be impervious to every feeling of remorse, for if you don't, in old age the ghost of your son sheeted with a shroud of fire will stand by your bedside and startle your last moments with a shriek which will ring through your ears and heart forever, "My murderer." Intemperance destroys the body. Man's body is the most wonderful of all of God's workmanship, combining simplicity with complexity, making an organism of wonderful powers. Yet this grand workmanship is soon destroyed by strong drink. Hamilton says: "There is nothing great in the world but man and nothing great in man but mind." And yet strong drink destroys the mind and often leaves its victim a raving maniac; reason is dethroned and mind all gone, and last, but not least, it dams the soul to waste eternal days in woe and pain. Is it not strange that so great an enemy of mankind should be allowed to live? Arouse ye, Americans; throw off this bondage; rout this enemy; pursue him and drive him from our land. You may be the evangel of heaven; pursue him with the whip of the scorpion to the end of the world. And there balance him aloft with mighty arm and then sling him to the nethermost regions of a devil's hell.

A man came stamping up to Mr. Wesley: "I never give way to fools." "I always do," and Wesley stepped aside.—Pepper.



# Devotional and Spiritual

## THE MAN WHO RUNS.

"The hireling fleeth, because he is a hireling."—John, 10:13.

This is one of those heart-searching declarations of Jesus that goes straight home to the roots of the matter. It is a striking picture. A sheep owner has hired a man to herd his flock of sheep, and so long as there is no danger, and no need for him to exert himself or risk anything by fidelity, he gets along all right; but there comes a day when a big mountain wolf comes down out of the higher hills toward his flock. Then the test comes. If the owner of the sheep had been there he would have fought the wolf off, even at personal risk; or, if the herder had been an honest, faithful man, one who did his work in a noble spirit, who cared more for the consciousness of having done his work well than for the wages he received, he, too, would have given fight to the wolf. But he is not a man of that stripe. He is not herding sheep because he likes it, nor because he cares anything for his master or for the safety of the flock, but solely because he wants the wages. And so, when he sees the wolf coming, he runs as fast as he can and gets out of the way. Of course, the sheep will be scattered, and some of them will be mangled and torn and devoured; but what is that to him, since his own precious carcass will be left whole?

We may apply this story everywhere. In the essence, it means this: That a man will run from his duty if he is that kind of a man—if he is not doing his work, whether it be what men call common labor or what they term noble and sacred employment, with a high devotion to his Master, or with any noble ideal for his own conduct—he will run when he sees the wolf of trial or persecution or trouble coming. He will run because he is a hireling. He will run because he is doing his work selfishly.

We may see in our message the tremendous importance which Jesus attaches to the conversion of the soul. He declares that a man must be born again out of the old nature of the hireling. The man who does not do his work for love's sake, who has no keen sense of devotion to God, must be born out of this nature into the new nature. Then he will feel about God and man and work in the same way that Jesus did. You could not run Christ away from His duty, because He cared more for pleasing God and saving lost men and women than He did for any personal comfort. He saw the wolf coming, but did not run. He knew that the cruel fangs of the wolf would fasten on Him and end in His death on the cross; but He went straight toward the wolf with a smile on His face. You and I will have the courage and heroism to do the same thing when we have His nature and spirit.

It is idle for us to undertake to live the Christian life in a worldly spirit. Rev. E. Payson Hammond has a little parable about a young wolf, which said to its mother: "How I wish, mother, I could be a dog. Then I would not go hungry as we sometimes do now, for I have heard that dogs get food every day. How can I learn to be a dog?"

The mother wolf replied: "I will tell you. Go to-night to a farmer's house, where there are children, and do not bark sharply; let the children play with you. You will soon forget that you are a wolf."

When night came the little wolf crept near to the farmer's door. The farmer picked him up, saying: "Here is a little wolf I found on the doorstep."

The children all ran to see him and treated him as if he was a puppy dog that had come to stay

with them. The farmer told his neighbors that he had found a young wolf. The children said: "It is a beautiful little puppy dog."

One day the farmer brought a weak lamb into the house. The children fed it, and it was soon ready to run about and play with them. All the time the farmer kept his eye on the young wolf, which was now getting pretty large, and the children said: "Father, Lupus is almost big enough to take care of the sheep." "Yes," the father said, "but he might eat up some of the lambs instead of taking care of them." He put the lamb back into the fold.

That night the young wolf did not sleep well. He thought of the weakly lamb in the fold, and he found his way to where the sheep and lambs were gathered; then he sprang over the fence and caught the lamb. He killed the poor thing and ate it. He dared not go back to his master and to the sweet-faced little girl who fondled him when he was so small. Off in the distance he heard the barking of the wolves, and away he ran to join them. After all, he had a wolf's nature instead of a dog's and found himself more at home with wolves than with children.

We have in his simple story an illustration of what Christ meant when he spoke about men who have an outward appearance that is as docile as a lamb, but who are at heart ravening wolves. After all, it is the heart that counts. In the great tests of life we may be very sure that if the selfish, hireling spirit is in us we will desert our colors under fire.

The inner nature will come to the surface under provocation. I have heard of a lady who thought pigs were very nice if kept clean. One was given to her. She made a little dress for it and taught it some nice tricks. It used to follow her about, and the boys and girls were glad to see the little animal. One day, as she was going past a deep mudhole, the pig broke away from her and went down into the deep mire. The clean clothes were nearly spoiled. She fished the pig out and had him washed and dressed again; but his nature was the same, and at length she got tired of taking care of him in that way. She said: "He is a pig, and never will be anything but a pig."

This story is often illustrated in human life. If we are to get rid of the selfishness that makes impossible the doing of noble and splendid things for God and humanity, we must have the renewed nature. Paul understood this when he said that any man who was in Christ became a new creature in Christ Jesus. That pig, with clean clothes on, was, after all, nothing but a pig, and his nature led him to the mudhole; the young wolf, though treated like a pet dog and trying to look like one, still had a wolf's heart; and while for a time it acted like a dog, in the end the wolfish heart had its way. O my friends, what are we at heart? That is the great question of life. And it is worth asking, for God is able and willing to take the most discouraging case and renew our hearts and give us a new spirit. He tells us in Ezekiel: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." When a man has the new spirit which causes him to look at life from the same standpoint as Jesus Christ, he will be honest and noble and heroic, just as surely in secret or in small matters as he would in the greatest deed with the gaze of the whole world upon him.

The story is told of a butler, serving in the establishment of a great earl in Scotland. The butler had under his charge a splendid pantry, where all things belonging to such a department in a great house were stored away when not in use, and where, arranged on the shelves, was kept the silverware.

As the earl was a very observing man, he noticed at one time that a wonderful change had taken place in the manners and conduct of his butler, which he had not been able to account for.

On a particular occasion a distinguished nobleman, with a few other guests, was dining with the earl. Just before finishing the dinner the nobleman, noticing the extraordinary cleanliness and brilliancy of the silver, said to the earl: "Where did you get such silver?"

The earl answered: "It is my butler who has given it such an unusual polish. He is a strange man. Come into the pantry with me and look at my reserve silver."

The stepped together into the pantry, and the butler was there. After the nobleman had admired the arrangement, the nicety and the brightness of the silver vessels, he turned to the butler and asked of him: "Why did you take such pains with them?"

"Well, sir," said George, "I will tell you. I became a Christian and joined the church, and I was thinking and thinking how I could best please the great Master. It occurred to me that I might do it by trying every day to do my work better than I had ever done it before; and that is what makes the silver so bright and clean."

There is a very interesting sequel to this story. The nobleman who was visiting the earl was a friend of Mr. Spurgeon, and when he went to London he told him of the incident, thinking it a remarkable result to be produced by becoming a professed follower of Christ. Mr. Spurgeon was so greatly interested in the story that he sent a trusted friend all the way to Scotland to see if he could not persuade this butler to come to him in London and be his helper in Christian work. The butler came, and years afterward Mr. Spurgeon bore testimony that this man brought more people to Christ, and into his tabernacle, than any other of his workers. Mr. Spurgeon used to call him his "hunter," because he exhibited the fidelity, the persistency and the thoroughness which appear in the successful chase.

Let us not fail to get the message God would teach us by our theme. All of us are shepherds in our way. God has given us duties to perform and ever and anon we shall be tempted to be traitors to the work he has entrusted to us. The wolf will come. We shall hear his howl on many a dark day. We shall see the gleam of his white and cruel teeth. What we shall do in such a case will depend upon the spirit that controls and masters us. If we are only hirelings and are living without any high and lofty confidence, without being animated by any reverent devotion to God and loving trust in Christ, we shall run in that trying time. No one can afford to risk standing in his own strength. Peter tried it, and failed shamefully; but when he repented and was forgiven by the Lord Jesus Christ, and in the new spirit went forth to His noble work, he was as brave as a lion. No wolf ever saw his heels again. You and I can conquer in the same spirit. — Dr. Louis Albert Banks, from the King's Stewards.

## THE NEW PRESIDENT OF THE WESLEYAN CONFERENCE.

The presidency of the British Wesleyan Conference has been bestowed on the Rev. Silvester Whitehead, pre-eminently because he is a representative circuit minister, a "traveling preacher" of the type which, like the sergeant in the Brit-

ish Army, forms the backbone of the Methodist Church. If we except the Rev. Hugh Price Hughes, who was in the strict sense a circuit minister, though not of the "traveling" species, no man has been elected to the presidential chair outside of the department since Joseph Bush's presidency in 1888; and the Wesleyan ministers, fearful lest the supreme honor of the Church should become the appanage of the men holding office status in the departments of the Methodist organization, have bestowed the honor on one of their number who is merely a name to a large majority of the Methodist people. In London, indeed, Mr. Whitehead is absolutely unknown. Since his return from China in 1877 he has confined his ministry entirely to Lancashire and Yorkshire, with the exception of two years spent in Bristol. Moreover, he by no means fulfills another condition of connectional notoriety; he has never become an old conference hand. Rarely has his voice been interposed in the full-dress debates which have signalized the recent annual assemblies. He has made himself a protagonist neither of the progressive nor the conservative wing of Methodism.

A country born and bred lad, Mr. Whitehead received a brief ministerial training at Richmond College, where the late Dr. Moulton directed his study of the Greek Testament. But he was not allowed to spend many months in the "cloistered cell." Reinforcements were needed for the Chinese mission field, and after twelve months at Richmond Mr. Whitehead was dispatched to the Canton District, whither a little later he was followed by the Rev. Thomas G. Selby. Those were troublous times for missionaries in the Celestial Kingdom. They were four months' voyage from home—for Mr. Whitehead sailed in December of 1886, and only reached Canton in April of the following year—and furloughs were few and far between. After acquiring some acquaintance with the language, Mr. Whitehead was given special charge of Fatsan. There in a couple of years a strong anti-foreign feeling sprang up. A wholesale massacre of missionaries and converts at Tientsin spread a wave of murderous anger against the propagators of Christianity throughout China. Stories of the "genie powder," which was supposed to be given by the missionaries to their victims with horrible effects, and scurrilous libels against their morality, were circulated broadcast, and Fatsan had to be abandoned for a season. But the prompt intervention of the British authorities induced the Chinese officials to exert themselves, and after a year of turmoil and terror matters quieted down, and Mr. Whitehead was able to establish his Church firmly in Fatsan. He returned from China in 1877, and his speech in Exeter Hall, at the Missionary May Meeting of that year, was a signal triumph. The exceptional beauty and force of his appeal fairly swept the audience from their feet, and elicited a cordial encomium from Dr. Punshon, who sat upon the platform openly displaying his delight at his brother minister's eloquence.

Though his active work in China ended in 1877, Mr. Whitehead has always maintained his love of foreign missions, and wherever he has been stationed has exerted constant influence in town and village to keep the missionary flame alight in the hearts of Methodists. His circuit life at home has been uneventful. Three years each at Darlington, Scarborough, Manchester, and Eccles, six years in Southport, and seven years in Bradford complete the tale of his itineration. In all he has won a high reputation for the safe virtues which make the sound circuit minister. The

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fiery eloquence of his missionary days has been tamed, but he is a good expository preacher, with a leaning toward the amplitude of a bygone sermonic tradition. His business aptitudes are high, and his experience in guiding Church meetings and in ruling district synods has given him those gifts of controlling assemblies which the Wesleyan Conference severely tests in its president. Among Mr. Whitehead's qualities are felicity in impromptu little speeches on public occasions, an excellent command of the English language, brotherliness, geniality, and a native dignity which secures him respect as well as affection. As a raconteur his intimates consider him primus inter pares, for, as a race, the Wesleyan ministry possesses the gift of telling a good story.

In person the new president is tall, broadshouldered, with a commanding presence, and in that respect he will not give his Church any reason to be ashamed of their representative in the world's eye. Intellectually, Mr. Whitehead has kept an open mind, and has diligently studied the Scriptures in the original during the whole of his ministry. His pulpit method is sound and thorough exegesis. He keeps the genial humor he possesses in plenty severely outside the pulpit, but in his platform speeches he gives it full play, to the delight of his audiences. Ministers who know him best and have worked by his side have the fullest confidence in his ability and force of character, and believe that he will maintain at the highest level the splendid traditions of the Wesleyan presidency. —Arthur P. Grubb, London, England, in New York Advocate.

## MINISTER'S TRIAL. Coffee Hit Him Hard Indeed.

A minister of the gospel writes about Postum: "I was for years a sufferer from headaches; sometimes they were so violent that groaning in agony I would pace the floor or garden holding my throbbing head for relief."

"I tried all sorts of remedies known to the allopathic and homeopathic schools, sometimes I thought it was caused by the stomach or biliousness and again I would suspect it was purely nervousness and treated myself accordingly, but nothing ever gave me permanent relief. Having to appear before the public nearly every night, it was sometimes almost impossible for me to fulfill my engagements. Finally I came to suspect that the use of tea and coffee had something to do with my disorder and abruptly discontinued the use of both and took on Postum for a trial."

"From that happy hour I commenced to mend; gradually I got better and better and now I do not have a headache once in 6 months and all my other troubles are gone too. I am now using Postum exclusively and want no better beverage."

"I know of others who have been benefited by the use of Postum in place of coffee. A friend of mine here in Key West, a hardware merchant, suffered for years with stomach and other troubles while he was using coffee, finally he quit and began using Postum and got well. He is devoted to Postum and when worn and weary with business cares takes a cup of it piping hot and in a short time feels rested and nourished."

"Some I know have become prejudiced against Postum because careless or ignorant cooks tried to make it as they would coffee and will not allow it to boil full 15 minutes, but when they try it again, well boiled, it stays for it is as delicious and snappy as the wild, smooth, high grade Java." Name given by Postum Co., Battle Creek, Mich.

Get the little book "The Road to Wellville" in each pkg.



**Secular News Items.**

The great sea wall at Galveston has been completed and dedicated. Governor Lanham was present and delivered the principal address. It is said that this wall will give to the city practical immunity from the ravages of storms.

The Prohibition Party held their State Convention at Waco this week and the Republicans did likewise at Fort Worth. Both of them put out a full State ticket. The latter is devoted to a sentiment and the other to the spoils of office.

A great storm prevailed the other day at St. Paul, Minnesota, in which fourteen people were killed, hundreds injured, and the property losses foot up nearly two millions in the city and nearby vicinity. It was a terrible calamity.

Street Superintendent Sanderson, of Dallas, and an officer named Lacy got into a difficulty last Saturday and the former was killed.

The great strike among the meat cutters of Chicago and other places, aided by their sympathizers, is still on and the end is not in sight. Thousands and thousands of men are idle and many public enterprises are at a standstill. And the prices of meat are advancing.

Yellow fever has appeared at several places in Mexico.

M. Waldeck-Rousseau, the noted French minister, premier and diplomat, is dead.

Excessive rains throughout the cotton belt have hurt the crop prospect. Many planters are discouraged over the outlook.

A revolution is on in the Argentine Republic. The revolutionists have seized several towns, and are preparing to attack the capital.

A committee of women called on Judge Parker at his home to ask him to come out firmly against polygamy. While making no promises, it is said that he is heartily opposed to the Mormon habit.

On last Monday ten thousand persons attended the formal exercises opening the biennial convocation of the Knights of Pythias, which occurs this year in Louisville, Kentucky.

The Board of Equalization of the State of Tennessee increased the assessment of the Tennessee Copper Company's property at Ducktown, Tennessee, from \$825,000 to \$875,000.

The postoffice at Indianola, Mississippi, about which there has been some trouble as to who should serve as postmaster, has been dropped to fourth class and is no longer a Presidential appointment.

Thirty-thousand men are still idle as a result of the Building Trades' tie-up in New York City. The employers declare they are determined that the arbitration agreement made a year ago shall be respected, with the "open shop" policy as the alternative.

A party of eight Moros and Igorrote chiefs, a part of the Philippine exhibition at the St. Louis Fair, paid their respects to the President at the White House on the 9th. An Igorrote boy, 15 years old, acted as interpreter. Before the party left they presented the President with a number of curious and valuable presents.

An epidemic of smallpox is reported from Zion, the headquarters of Dowie. More than a dozen cases are reported. An attempt of a physician to secure exact information was repulsed. As doctors and drugs are cursed by Dowie, grave fears are entertained for the consequences. Zion is outside the city limits of Chicago, so that the city authorities can do nothing.

It is stated that the Japanese have 100,000 men and 450 siege guns investing Port Arthur, that the Mikado declares that Port Arthur must fall at any cost and that St. Petersburg is hourly expecting news of the Port's fall.

The Chinese Governor of Mukden has issued a proclamation welcoming the Japanese. This is due to the fact that the successive retreatments of the Russians upon their main lines have caused the Chinese to lose faith in the Russian arms.

Dispatches indicate that the Japanese squadron delivered a crushing blow to the Russian fleet off Shang Tung promontory, recently. Admiral Wittoft was killed, the flagship, Czarevich riddled, and the other vessels dispersed, appearing in different ports badly disabled.

Col. Younghusband, representing the British Government, has at last reached Lhasa, the capital of Tibet. He

found on arrival that the Grand Lama had fled to a monastery in the mountains near by. The object of the expedition is to compel the ruler to make a favorable treaty with England, opening Tibetan markets to British commerce. Such a treaty was made once before, but through the influence of Russia was ignored. Col. Younghusband has made the trip with about 2600 soldiers, but the difficulties were so great that they could not go more than 40 miles a month. The city has not been invaded by the white man before for 1,200 years. It is the seat of the high priest of northern Buddhism.

Behr, the inventor of the monorail railway, that has proved a success on the continent of Europe, is trying to induce London to adopt it. It is much less costly than the double-rail system, and he says he can arrange to run it at the backs of houses, instead of along the street.

The issues between Turkey and the United States have been arranged to the satisfaction of both governments.

The General Council of Geneva has at last succeeded in passing a Sunday law, which will insure at least one day of rest in seven to the workers of all classes. Hitherto this weekly day of rest has been allowed only to those employed in the service of the government. By the new law this rest day must be on Sunday once in two weeks.

By feeding silk worms various colored substances they are made to produce colored silk. Such is the result of experiments reported to our government from John C. Covert, our Consul at Lyons, France.

Canada is about to take governmental action against the tobacco trust of this country, which is securing the bulk of trade there, and ruining home industry. In a little time it will have a monopoly of trade, if not curbed.

The thirty-eighth annual encampment of the Grand Army of the Republic opened at Boston recently. A striking feature of the day was the greeting and reception tendered distinguished visiting ex-Confederate officers by Governor Bates and General Black.

The Standard Oil Company has declared a dividend of \$5 a share. This is the third dividend this year, and is the same dividend declared for the corresponding time last year. The three dividends of this year aggregate twenty-eight per cent compared with thirty-two per cent of the firm's third dividend last year.

Under the Government bill which is provoking so much discussion in England, liquor licenses will become a property right of which the licensee cannot be dispossessed by the courts without compensation, save in cases where the license is forfeitable for a violation of law. With respect to new licenses, the Government accepted an amendment declaring that the monopoly value of a license belongs to the Government, and that licenses may be sold to the highest bidder for a period of seven years. The bill has been characterized as the most reactionary step which England has seen for a long time. For several hundred years licenses have been granted for one year, and magistrates had full authority to revoke them at their discretion, as the licensing authorities have in the United States.

The Year Book of the Young Men's Christian Association, issued on August 19, will show an increase in most of its figures. The number of Associations has grown from 1736 to 1813, and the membership from 359,455 to 373,592. There is an increase in four years of 118,939 members and 374 Associations. The religious meetings report a total attendance of over 4,000,000 men and boys last year.

At Fort Totten, Willet's Point, Long Island, the United States Government has been training men for the important work of submarine coast defense so quietly that few outside of army and navy circles have been aware of it. Here has been established a school to which are being sent the brightest and most intelligent of the regular army officers from every part of the country. The instruction is as rigid as that of West Point and Annapolis. So much do the Government officials, the heads of the army, and Congress think of it that at the present time there is being expended \$1,500,000 in making the post one of the finest in the country.

The State Board of Health of Kentucky is about to indict all the railroads running through that State for failing to observe the law requiring them to cleanse their cars, and put them in healthy condition. Many of them are said to be foul, and objection is especially raised to the plush used for the backs and seats, which gathers and retains all sorts of disease germs. Rattan or leather is required, and a better sanitary condition generally. The same policy ought to be pursued with all roads in all the States.

A son has been born to the Russian throne. The event was the occasion of great rejoicing both in the

royal family and in the entire nation. Great ceremony attended the event. An imperial salute of 101 guns was fired first at the place where the child was born, a private place called the Alexandra Villa, and afterwards at St. Petersburg. The capital city was gorgeously decorated, bells were rung, and there was general rejoicing. The child will be christened in two weeks. His name will be Alexis Nikolaevitch. He is their first born son, and so the heir to the throne.

The Duke of Sutherland, who is now touring in Canada, is said to be the largest landholder in the British Islands, owning 1,358,000 acres.

President Schurman, of Cornell University, says that he acquired more education during the three years of his service in a grocery store than he has in any three years since.

Miss Lee Kue, the Chinese woman who has become a cattle queen in Arizona, arrived in San Francisco the other day en route for China, whither she is escorting the ashes of her father.

In fasting the sect known as the Jains, in India, is far ahead of all rivals. Fasts of from thirty to forty days are very common, and once a year the people abstain from food for seventy-five days.

There are some 400,000 German settlers in Brazil, most of whom are Brazilian subjects, but who send their children to German schools, which are maintained for the purpose of training them in German habits and a love of Germany.

Ernest Thompson Seton is Chairman of a society recently formed in New York for the preservation of Indian folk songs. The leading purpose of the New York Society is to enable F. R. Burton to complete his researches into the music lore of the Ojibway Indians, which will be put into a volume and published, each member to receive a copy.

Chang A. Holt enjoys the distinction of being the first Chinaman admitted to practice by the Board of Medical Examiners of California. He received his official announcement recently and is now a full-fledged physician and surgeon. He is proud of his achievement and his countrymen exult with him over his success. Chang is not a native son, although he has lived under the United States flag since the Hawaiian Islands were admitted to the Union. He was born in the city of Canton, China, twenty-six years ago. His parents were poor and it seemed in his early boyhood as if his fate were to be that of the yellow hordes among which he lived. But beneath his blue blouse were desires and ambitions and a spirit and determination that made him differ from his fellows. At the age of 13 he ran away from home to Hongkong in search of a better life than that he had known as a goatherd and laborer in the rice fields of the distant Chinese province. In the great English stronghold he was told of a beautiful land beyond the seas where he could earn plenty of gold and be answerable to no grasping mandarin.

The ordinary microscope reveals objects of the size of a thousandth of a millimeter, or a twenty-five thousandth of an inch. But the improvements lately made by Sledentopf and Zsigmondy have lowered this limit very much. These inventors concentrate on the field the direct rays of the sun, and thus render visible particles whose diameter is only one to five millionths of a millimeter.

Early in October the American Bible Society announces it will issue copies of the Scriptures in the text of the Revised Version. This departure from the time honored custom of publishing and circulating only copies of the King James Version is made possible by a recent amendment to the constitution of the society, to meet a demand from all sides for the more modern version of the Scriptures. The society has been able to make favorable arrangements with Thomas Nelson & Sons, who own and control the copyright to the Revised Version, and that concern will do the society's printing of its Bibles and Testaments. The first installment of the new work will be in inexpensive bindings.

All but one of the old vessels called "monitors," to distinguish their type which has lain at League Island for so many years, have been sold and taken away and are being broken up by their several purchasers and transformed into "old iron." The Canonicus, the one monitor still remaining at the navy yard, was offered for sale by the Government at auction along with four others, the Jason, the Nahant, the Lehigh and the Montauk, a few months ago. The appraised value of the Canonicus was \$15,000 and of each of the others \$10,000. The Jason and the Nahant were bought by L. E. Hunt, and are now being broken up in Philadelphia. The Montauk was bought by Frank Samuels and is now at Richmond, and the Lehigh was bought by J. T. Potter, of Fall River. These famous old vessels, and a few others of the same type which have previously been sold in the same way, were all built about the same time in 1862.

Erission built the Jason, the Lehigh and the Montauk at Chester, Pennsylvania, and Harrison Loring built the Nahant and the Canonicus at Boston.

**THE WAR IN THE EAST.**

St. Petersburg, August 18.—6:05 p. m.—An official dispatch from Vladivostok shows that every officer on the Russia and Gromobol was either killed or wounded. Rear Admiral Jensen narrowly escaped the fate of Admiral Wittoft. He was standing on the bridge of the Rossia when it was wrecked by a shell. The two Russian cruisers were literally riddled, their guns and engines being partially dismantled. The escape of the Russian vessels from Admiral Kamimura's armored cruisers is regarded as a wonderful piece of luck. It is presumed that the pursuers of the Russian ships did not dare go far north, fearing that some of the vessels of the Port Arthur squadron would break through the straits of Corea.

St. Petersburg, Aug. 21, 2:46 a. m.—The foreign telegrams announcing that the final assault upon Port Arthur was projected for to-day have stimulated in all circles the interest which has been flagging for weeks past concerning the fate of the fortress. The authorities continue to express confidence in the ability of the garrison to withstand the assault, but they aver that should the fortress be carried it will be at a cost unequalled in the history of sieges. The determined nature of the Japanese attacks upon what is considered an impregnable position is without precedent in military annals. No European power ever ventured to show such disregard of the lives of its soldiers. True, the allies at Sebastopol lost 12,000 men in the final assault, but the Japanese have made repeated attacks upon Port Arthur with equal losses. Military experts admit that the Japanese have pursued the best plan, since repeated assaults are bound to exhaust the resistance of a garrison proportionally quicker than the same amount of energy spread over a longer period.

Tokio, Aug. 21.—The protected cruisers Chitose and Tsushima have defeated the Russian cruiser Novik and forced her ashore near Korsakoff.

Washington, Aug. 21.—The State Department to-day received the following cablegram from Minister Griscom at Tokio: "Japanese fleet sunk Novik off Sakhalin to-day." The following details of the attack on the Novik have been received at the Japanese Legation: "The Captain of the protected cruiser Chitose reports that the Chitose and the protected cruiser Tsushima attacked the Russian cruiser Novik at Korsakovsk, Sakhalin Island on the morning of August 20. On the morning of August 21 the Novik, which had been heavily damaged, was stranded and partly sunk. The Tsushima was hit once in the coal bunker, but the damage has already been repaired. There was no other damage, nor was there a single casualty on either of the Japanese vessels."

St. Petersburg, Aug. 22.—A dispatch from Chefoo, dated August 22, says that according to Chinese reports the Japanese yesterday bombarded Port Arthur from 6 in the morning until 1 o'clock in the afternoon, pouring in a heavy fire, but that the Russians succeeded in silencing the Japanese batteries. The Japanese fleet was not engaged, having put further out to sea.

Chefoo, Aug. 22, 9 p. m.—It is asserted in reliable quarters that the Japanese have received reinforcements of 39,000 men at Port Arthur from the North. The steamer Victoria, which arrived here this evening from New Chwang, reports hearing spasmodically heavy firing at Louisa and Pigeon Bays, respectively northwest and west of Port Arthur, between 10 o'clock last night and 1 in the morning. She saw searchlights playing freely and sky rockets signalling at 1 o'clock this morning. The ship was too far away to hear or see anything further.

St. Petersburg, Aug. 22, 6:55 p. m.—Japan has not replied to Russia's protest against the capture of the Ryeshitelni at Chefoo and the latter government does not necessarily anticipate a reply. Russia will hold China responsible for redress. The statement issued by the government at Tokio, the authorities here say, does not meet the issues. They cannot believe that the Japanese have seriously set up the contention that the Ryeshitelni was fully armed, when even her small arms and men had been taken off.

**MONEY AND COTTON.**

With a twelve million bale cotton crop practically assured, the South is very naturally deeply interested in the successful solution of the several important problems the production of such a huge and valuable crop presents, and the effect it will have on the material affairs of the South in general. Ten cent cotton is said to be practically assured, and the movement of such a crop, says Col. J. T. Anderson, General Passenger Agent of the Southern Pacific, will immediately

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bring into requirement a sum of money exceeding by many million of dollars the requirements of any previous crop year since the growing of cotton has been a Southern industry. The bankers must furnish this money, and it will run well into the hundreds of millions. Interviewed on this subject, President Gannon, of the Hibernia Bank and Trust Company, of New Orleans, said: "The industrial and financial progress of the South has been nothing short of marvelous during the past decade, and the entire business world is talking about us, and realizes the extent of our progress far better than most of us do, who have heard the story so often and in so many different ways that we have come to regard the good we have gained in the abstract rather than in the concrete. Ten years ago New York loaned us the money with which to move our cotton crop, for we did not have money enough to do it. That was when the crops were smaller and the value per pound less. This season the banks of the South are strong enough and ready to move the biggest cotton crop on record, and worth, possibly, \$200,000,000 more than any previous crop. This is but one concrete evidence of what the South has accomplished. Ten years ago there were fourteen hundred and eighty-one banks of all kinds in the cotton-growing States. To-day there are more than three thousand and forty. The combined resources of these banks has increased several fold.

"With the Southern banks moving the cotton crop with their own resources, the profit on these financial transactions remains in the South, and does not go to the North, as was the case under the old order of things. Thus, profit and resource in the South have become cumulative, and are growing every day. The increasing bank deposits prove this.

"In a thousand ways will the South be benefited more than usual through this season's cotton crop. A heavy crop means heavy railroad revenues, and sweeping railroad improvements, which give employment to armies of men and business to our iron, coal and timber industries.

"A high-priced crop means general prosperity, with its attendant increased passenger travel, a boom in new industries, better homes, better clothing, better food and better business in all branches, with increased bank deposits.

"Thus the South, for the first time since the war, will enjoy the double benefits of a record-breaking crop and high-priced cotton at one and the same time, and the result cannot fail to be a marvelous stride toward financial and industrial supremacy. For several years the South has steadily shown gains along all business lines, while other sections of the country have done well in staving off recessions. And the resources of the South are just beginning to be developed. Our progress has been remarkable, but the next few years will witness an even more remarkable progress than has the past few years."

**READ THIS:**

Jacksonville, Tex., Feb. 2, 1903.—Dr. E. W. Hall, St. Louis, Mo. Dear Sir—My wife was cured of kidney and bladder trouble in 1886 by the use of one bottle of your Texas Wonder, Hall's Great Discovery, and I can cheerfully recommend it to others suffering in same manner. Yours respectfully, **A. M. DUKE.**

**TEXAS WONDER.**

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2661 Olive Street.



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**Notes From the Field.**

**NORTHWEST TEX. CONFERENCE.**

**Vernon Circuit.**

Jno. A. Travis, August 16: Our meeting of eight days at Wesley's Chapel closed last Sunday night. In some respects it was a great meeting; four added to the roll and the Church took on new life; five babies were baptized at the first service. Many resolved to let the Lord help in all things. The Sunday-school will be re-organized next Sunday. The Home Mission Society took a new start. We were sadly disappointed in the failure of our help to reach us, then some members of the Church could not come and some had gone visiting; but the revival goes on, and we feel sure that every home will feel its good influence.

**Alvarado.**

Robt. E. Goodrich, August 17: We closed our meeting after running two and a half weeks. The Lord honored our services from the beginning. There were more than one hundred and fifty professions, with about one hundred and thirty applications for Church membership. Of these fifteen went to the Baptists, twelve to the Cumberland and five to the Christian Church. All the rest came to the Methodist Church. Bro. Rives, of the Cumberland Church, and Bro. Dean, of the Baptist Church, rendered us valuable assistance. Bro. R. J. Tooley did most of the preaching, and he did it well. He was with us two weeks. We raised all of our collections, with about \$30 margin. We are under obligations to the town for a hearty pounding, and to the Woman's Society for furnishing the parsonage with a cook during the meeting. We thank God for all blessings and press on.

**Huckabay.**

J. O. A. Clark, August 15: Our revival meeting closed yesterday evening. We had a glorious meeting, resulting in 21 conversions and 21 accessions; the Church was greatly revived and with the 21 new recruits we think we will, from this time on, occupy higher ground and raise the standard of religion and Methodism to its proper place. The meeting was conducted by our preacher, M. C. Dickson, who is a first-class general and a good preacher. Bro. R. W. Gaudalock, the Bishop of the mountains from Berryville, Ark., was with us most of the time and preached some powerful sermons. We all love Bro. Gaudalock. Bro. G. A. Keahy presented a Bible to Bro. Gaudalock the last evening of the meeting. We were all made to rejoice and many were shouting while listening to the response made by Bro. Gaudalock. Bro. Dickson is having a successful year. I think he will have a fine report at the Annual Conference. We will welcome him back another year should the Bishop read him out for Huckabay.

**Mansfield.**

W. H. Brown, Aug. 22: We closed last night at Mansfield with Bro. E. R. Barcus. Another truly great revival; more than 125 professed religion. Bro. Barcus received sixty-four into his Church yesterday and last night. Raised over \$300 on his collections and his Church was greatly revived.

**Winchell.**

C. G. Shutt: We had about twenty conversions and thirteen additions at Indian Creek. Revs. T. J. Lassater, W. R. Crockett and J. A. Bittick all did valuable work. The battle has been on at Winchell for several days. About twenty conversions and fifteen added to date. The corner stone of our new church was laid here the 16th. It is a beautiful structure and will be open for service about Sept. 15. Revs. W. R. Crockett and E. N. Lewis, local preachers, did good work in the meeting here.

**Childress Circuit.**

G. W. Harris, Aug. 17: My meeting at Holver was a fine one: thirteen converted; fifteen joined Church, a general revival; one of the brightest converts I ever saw. A fine collection to seat the new church, amounting to \$200. We feel sure we will report in full on collections at conference. We have had about fifty conversions to date. Three more meetings to hold.

**Paducah.**

R. L. Jameson, August 16: Our third Quarterly Conference was held at this place the 6th inst., and the presiding elder, pastor and officials were made glad by the fact that it proved to be the best Quarterly Conference that has ever been held in the history of the charge, from a financial standpoint. And as this is the best evidence of spiritual growth, that a Church can present, we feel greatly encouraged. We protracted the meet-

ing from that time. Brother Miller preached three very strong and appropriate sermons, which started the meeting off well. Bro. J. H. Stewart, from the Vernon Station, came to us Tuesday and remained until this morning, doing all the preaching except in the last service. Sickness prevented his preaching last night. Bro. Stewart's preaching is of a high standard and yet delivered in such a clear, logical way that "the wayfaring man, though a fool," can understand it. Individually I have been greatly benefited by his earnest, forcible preaching and I am sure that my people will never forget the man that worked so hard to help them spiritually. Sunday at 11 o'clock he preached a money sermon, and when I say that it was as good (and I am not sure that it was not the best) as anything I have ever listened to, I voice the sentiment of every one that heard it. At the close of his sermon he took my collections for me. The people responded very liberally. I expect to have all my collections up and over before conference. Our meeting was not a great meeting, but it was a good meeting. Visible results: Seven conversions and accessions. The Paducah charge is coming to the front, and the man that is expecting to beat me out of my job had better look a little sharp. I am here until the powers that be see fit to send me somewhere else. See?

**Blooming Grove.**

J. W., August 19: Our meeting just closed in Blooming Grove embraced August 17 and closed the 29th. All in all we had the most successful meeting in many years past. Several conversions, some of them after the old style; some of our most prominent men were soundly converted and joined our Church—men who mean business on the line of living a better life; 39 accessions to our Church and our people built up to a higher plane of living. There was a fine interest taken from start to finish. One did not wait for the other. The meeting was conducted by our beloved pastor, R. B. Evans, assisted by Bro. W. K. Rucker, who did the preaching at 11 o'clock, and Bro. Evans at night. The preaching all the way through was of the highest order of gospel preaching. Then we were assisted in our altar work by Bros. Neviell, of the Blooming Grove Circuit, and Manns, a young preacher also student of our training school of this place, both doing fine work; and I would not forget Miss Sophia Manns, who also was a faithful worker with us. The general condition of the Church is good and the outlook promising, and just here, will say that I don't believe you will find a people anywhere that is more in harmony with each other and doing a better work than our people at Blooming Grove. We have a very fine Sunday-school with a very large enrollment, also Junior and Senior Leagues doing efficient work. Bro. Evans has received in the Church since conference 71 members, this being his third year. Of course we expect him another year, and we hope to do more and better work next year.

**Eliasville.**

J. M. McCarter, Aug. 19: We have held three meetings to date. On the first Sunday in July we began at Caddo and ran nine days. Had some very spiritual services. Rev. L. G. Rodgers was with us and preached two sermons. The Church was much helped. Then on Saturday before the third Sunday in July we began at South Bend and ran thirteen days. This was a very gracious meeting. Many said the best ever held at that place. The Church was wonderfully helped, old scores settled, hatchets buried, backsliders reclaimed, family altars resurrected. There were eight conversions and six accessions. Rev. S. E. Pritchett, of Graham Mission, came over and preached four good sermons for us. Also Rev. W. M. Goode preached one excellent sermon. The next was our camp-meeting which was held at Fish Creek, beginning on Friday night before the first Sunday in August, and closing on second Sunday night. It was a glorious meeting. It was well attended and there were some great services. Many backsliders reclaimed, and the religious temperature of the community heightened very much. There were some fifteen or twenty conversions and five accessions. That most worthy preacher, Rev. W. R. Thornton, of Seymour Station, did most of the preaching, and it was well done. Eliasville Circuit is coming to the front. Will be in good shape for conference.

**Moody.**

J. T. Griswold, Aug. 23: Last Sunday night, Aug. 21, we closed a gracious revival at this place. Our splendid new church was consecrated to God by shouts of new-born souls and rejoicing saints. Bro. T. J. Beckham, of Pilot Point, was with us and great indeed were his discourses. In life I have never heard sermons with so much scripture in them. It is not a

dry Bible reading. No. The subject matter is largely the pure, literal Bible. With a heavenly zeal and unction he preaches the Word. It makes a profound impression. Bro. Beckham preached fifteen sermons and the pastor preached fifteen and we held three Sunday afternoon mass meetings and there was not a drag or lack of interest in one of the thirty-three services. The altar was scarcely ever clear of penitents, ranging in age from eight or ten to forty and fifty. There were twenty-five conversions and a good number of backsliders fell in the altar and were reclaimed. We have received up to date from the meeting twenty-one members. I don't think this Church ever had greater faith or was ever in better condition. We owe \$2500 on our \$11,500 church and hope to pay it this fall, with all other claims. We thank God and go forward.

**Richland.**

Pearl Shanks, Aug. 23: We closed our meeting last week. We had a splendid meeting. The Lord was with us. Bro. McKeown did some faithful preaching for us. We all like him very much, and were sorry he had to go home before the meeting closed on account of sickness. We hope he will soon recover. Miss Cora Carrington was our organist. May God bless her.

**Abbott Circuit.**

W. A. Gilleland, Aug. 22: Last night we closed a good meeting at Bell Springs Church on the Abbott Circuit. Part of the Church very much revived, and all more or less benefited. About twenty-five conversions, nineteen accessions, fifteen on profession of faith and four by letter. Rev. G. J. Irvin, of Mt. Calm rendered efficient service. He did good, sound, scriptural preaching. He endeared himself to the people of Bell Springs.

**Holland.**

C. S. Cameron, Aug. 22: Just closed a successful meeting at Hackberry, a mission point on this charge. I was ably assisted by my two local preachers, Rev. B. W. Skinner and Bro. Fred Wood. No man need look for better yoke fellows in a struggle against sin than these brethren. Bro. Skinner did some fine preaching, and so did Bro. Wood. The people rallied and God gave us a profitable meeting. Ten were converted in and out of the Church, and three were baptized, and the Church members were very much revived. With such men as Duck, Latham and Gray and Grissoms and others to co-operate you can always have success. God bless them all.

**Kennedale.**

G. F. Winfield, Aug. 23: Another victory has been scored at Kennedale. For eleven days the battle was pressed. Bro. N. B. Read, of Fort Worth, came to us on Monday and preached as he only can. Although he was unwell most of the time, he did nearly all of the preaching after he came. It was here that Bro. Read was converted and here that God called him to preach. Of course he met many who helped him in those days. Some of the companions of his youth were converted and there was much rejoicing. The results as seen were: Over thirty conversions, thirty-three accessions to our Church and two to the Baptist. On Sunday Bro. Frank Reedy came and for more than an hour held a great congregation's attention as only a successful teacher could. His visit was worth much to the League. On the first Sunday of the meeting we took our conference collections. Asked for \$60 and got \$75. The last Sunday we asked for \$100 for Bro. Read and got \$104. The Church is doing well here. It has a good W. H. M. Society, a fine League and one of the best Sunday-schools I ever saw. One more meeting and the summer's work is done. To date we have had about 100 conversions.

**DeLeon.**

Bascom L. Nance, Layman, Aug. 22: A meeting here began Sunday, Aug. 7, and continued two weeks. Our pastor, Bro. W. M. Lane, secured the services of Bro. J. M. Bond, of Weatherford to do the preaching and Bro. H. M. Timmons, of Mart, to conduct the singing. The revival fire broke out at the first service and continued to spread throughout the entire meeting. It was indeed a great revival. There were 137 conversions and 65 accessions to the Church, with about ten more to follow. Several will join other Churches. It was the greatest revival DeLeon ever knew. The town is stirred from center to circumference. The preacher told us in his original style of our short-comings and sins by omission and commission and we (the Church) repented, as it were, in sackcloth and ashes. The rich and poor, the town people and the country, and all worked hand in hand, prayed, sang, worked and shouted together. Greater working zeal on the part of the Church the writer has

never seen. Not only did the older Christians work, but the boys and girls made valiant soldiers of the cross. They, new converts and all, went into the audience in droves and persuaded the unconverted to come in. Thank God for such workers. Preaching that stirs the soul, fine singing, earnest praying, sincere work in the audience, loud shouting and the mournful cry of the penitent down in the straw at the altar were characteristic features of the services. Several nights the mourners battled at the altar till after midnight before peace and pardon came. Numbers of fathers and mothers were brought into the fold. Thank God for the coming of Bro. Bond. Eternity alone can reveal the great good he accomplished among us. There is only one Jim Bond, but he is a bond of union and power between God and man. He has his own way of telling the sweet old story. His hearers are held spell-bound and are anxious to hear him again. He takes time to tell us our meanness and says he likes to mash people's toes when they need it. But he spices his sermons with a lot of wit, as he says fun and religion go together. God bless the grand old ex-Confederate soldier and hero of the cross of Calvary. May he live long to still champion the great cause of our blessed Christ. Bro. Timmons' singing was real good and highly appreciated. Permit me to say that the pastor, Bro. W. M. Lane, is held in high esteem by his people. He is a fine preacher and has the energy of half a dozen common preachers. His people tell him he may consider himself employed for another year.

**Arlington.**

W. J. Lee, Aug. 23: Last night we closed our revival meeting in Arlington. There were about fifty professed saving faith in Christ. Many backsliders reclaimed and the Church greatly revived. Several that have not been praying in their homes have already erected family altars and are going to make their lives mean something. Thirty-six have already joined our Church and several others will soon. Brother Oscar Cooper, a young man who was born and raised, converted and joined the Church here, greatly assisted us in the services. He preached the gospel with power and his home people heard him gladly. Brother J. Allen Ray, a song evangelist of Chickasha, Indian Territory, directed the song services and did much faithful work otherwise in the meeting. Brother Ray is a Methodist and I do not hesitate to commend him to any one needing a consecrated man to direct choir in revival meetings. The Lord be praised for the great victory, for the rich experiences that our people are giving and the salvation of lost souls. Our people are looking forward to remodeling our church here, which is much needed and will be attended to soon.

**NORTH TEXAS CONFERENCE.**

**Sanger.**

G. F. Boyd, August 18: Our meeting at Sanger was held in connection with the Cumberland Presbyterian brethren. Rev. Geo. M. Boyd, pastor of Cherokee Park, Nashville, Tenn., did our part of the preaching. Rev. Allen Ray, of Chickasha, I. T., did the singing for the first week. He has been engaged in the work for several years and understands it. He prefers to help pastors. I heartily commend him. At Valley View the wild Irishman, Rev. W. B. Bayless, of Era, and Geo. M. Boyd did the preaching, except two splendid sermons by Bro. Simmons, of Denton. Our people were delighted with all of them. Both meetings resulted in 19 professions and many reclamations. The Churches were built up. One of our young ladies is contemplating missionary work. Our people are delighted with our presiding elder, who held the third Quarterly Conference at Wesley Chapel during the meeting.

**Copeville.**

W. E. Kirby, August 18: We have just closed a meeting at Copeville, resulting in 30 conversions and 14 additions. The Church was indeed strengthened. The preaching was well done by Bro. Ben H. Bounds and Bro. Nash, our pastor at Farmersville; they are both fine preachers and greatly encouraged and endeared themselves to our people. We have had 50 additions to date on this work and prospects are encouraging for more. Have three meetings to hold yet. We raised \$147 on our church building, which is being built. This is our third year on Copeville Mission. The Lord has indeed been good to us.

**Blue Ridge.**

S. W. Miller, August 16: I have just closed a gracious revival meeting at Rock Quarry with 13 or more bright conversions and 12 accessions to the Church, and almost the entire membership revived, and the securing of one of the most suitable lots

I ever saw for a country church, where we will unite three school house appointments in one and build a good house, I think, before conference. The most universal harmony as to the building site and the necessity of building I ever saw. Many friends of others denominations endorse and are helping us in the effort to build. It will be one of the best Churches on the circuit. At Blue Ridge we had interminable confusion as the bonus for the new interurban line was to be raised at that particular time and the election was a spirited one over two candidates, in which prohibition figured largely; but we had some good services; one conversion and three accessions to the Church. At Verona our meeting was fine in the Church; one conversion at the altar and four accessions and ten children baptized. Our tent is now at Snow Hill, where we hope to have a good meeting. Bro. Frances, my young colleague, is doing fine work. Bro. Charley Smith and Bro. H. U. Keller have rendered us good service.

**Clarksville.**

W. J. Bludworth, August 13: We closed a gracious revival at White Rock Station last night. There were 55 professions and 26 additions; some professed who were already members and some will go to other Churches. My collections ordered by the conference are all provided for, so we will be "in full" at conference. Prof. Ed Phillips, our Texas boy, did the leading in song service; he is fine indeed in that work. Anybody will do well to secure his services. My brother, J. T. Bludworth, helped me throughout the meeting, except two days; his services were faithful and highly appreciated. Bro. Casey started us off from the Quarterly Conference with conversions at the beginning, rendering good service; he goes with the boys and stays with us. Bros. Wyatt and Guthrie dropped in and did efficient work while here. We feel to rejoice over our victory, but we give God the praise.

**Reinhardt Circuit.**

R. B. Moreland, Aug. 18: On July 19 and 11 our third Quarterly Conference was held. Bro. Peterson was on hand and looked well after the interest of the Church. It being election day, it was only partially attended, but the report was good, being ahead of previous third quarter reports. We have a good cistern at the parsonage full of water, at a cost of \$52; also paint bought for the parsonage. We began our rounds of meetings on Sunday night, 11th, at Reinhardt. Bro. Peterson preached two sermons for us. Bro. Weeks preached one, Bro. Holder three and the balance by Bro. Aston. It was all well done. The Church was strengthened and four or five conversions, three additions. We went to Pleasant Mound fourth Sunday; held two weeks; did our own preaching the first week, Mrs. T. M. Kirk (a former pastor) the second week. Of course it was well done; results between 50 and 60 conversions and reclamations and the Church wonderfully revived. Was also assisted in altar work by Bro. Stokely, local preacher. Closed on the first Sunday in August at 11 o'clock and began that night at Rose Hill; was assisted by Bro. J. J. Morgan; ran ten days; had fifty-six conversions and fifty-nine additions. Locust Grove Church is one mile from here, but we will move it to this town in a few days—one of the best things for Methodism that could be done. It opens up a large territory that has been neglected. Our Church has more than doubled its membership, very nearly triple, this year. To God be all the praise. We have had an entire circuit to date about 125 conversions and about 125 additions, with one meeting to be held.

**Annona.**

J. A. Wyatt, Aug. 29: I am very nearly at the end of the third meeting on my circuit. The Lord has done and is doing great things for us, whereof we are glad. We began at Garland School House; held there a week, had four conversions, received three into the Church. Most of the Church members were greatly revived. Rev. W. S. Lee, of the Indian Mission Conference, was with us and did most of the preaching, and did it well. He was raised in this community and the pastor and people enjoyed his preaching much. The next meeting was held at Williams Chapel and continued twelve days, including the third Quarterly Conference. There were over twenty conversions, twelve of whom have already been received into the Church. Others are to be received when I get back to that point again. Rev. F. E. Butler, formerly President of Grayson College, White-wright, Texas, did nearly all the preaching till the presiding elder, Rev. E. H. Casey, arrived on the evening of the tenth day. To say that the preaching was done well by these brethren is to put it very mildly. They



# The Home Circle

## SHALL I FORGET?

If they should speak to-day  
And bid me homage pay  
To love's request;  
Some task to do to please them best,  
What would they, pleading, say?

These loved ones lost, I know,  
Would bid me humbly go,  
With willing feet,  
To do Christ's will; each task com-  
plete  
His whispering voice may show.

They would in me confide  
To do my part, betide  
What may, and see,  
Christ's image daily grow in me;  
His grace with me abide.

They would that I should break  
My human will; should take,  
And closely keep,  
The field love bids me plant and reap  
Simply for Jesus' sake.

And I? Shall I forget  
They know and love me yet—  
My angels lost—  
Though their time's border line have  
crossed:  
Shall I forget?  
—George Klinge.

## THE DANGERS OF DISCOURTESY.

I think that it was Rev. Stopford A. Brooke who once uttered these wise and true words: "The power of being able to keep a household from fretting and complaining and from violent tempers, the power of being able to encourage nourish and stimulate the freedom and growth of others, is gained from there having been built up in the minds of all in the house, as the first motive of life, the great Christian law—Christian because entirely human—Think of others more than of yourself, and of others' happiness more than of your own unhappiness. Of this law the best definition to remember is a word of St. Paul's: 'In honor preferring one another.' This is true courtesy. It is its very flower; it is the essence of Christ's teaching set to music in daily life. It will bring out all the good in others; it will bring out what is best in yourself; it will make your home like very heaven."

Of all the mischief-making elements that creep into many homes, discourtesy in one of the most common and most fatal in its results. When a wife begins to speak sharply and rudely to her husband, and when she finally descends to the low estate of "nagging" him, she is in a fair way to lose both his love and his respect; and when a husband begins to be less courteous to his wife he is in danger of losing both her respect and love.

The rock of discourtesy is the rock on which many a matrimonial bark has stranded. If the father and mother are discourteous to each other, it is not to be expected that the children of the home will be gentle and polite. There is no greater imitator than a child, and there is no one more alert. The child takes note of everything, and it is susceptible to the general atmosphere of the home.

If the father is fault finding and generally irritable, the child is likely to be of the same disposition. If the children are not taught courtesy in the home, it is not to be expected that they will be courteous outside of the home.

There is a story told of an old German who was engaged in the back part of his place of business when one of his clerks came and told him that there was a lady waiting to see him in his office. He had thrown off his coat and the work he was doing had soiled his hands.

Hurrying to a basin he washed his hands, threw on his coat, straightened his tie and made himself as presentable as possible before going forward to meet the lady. Returning a few minutes later, he said, with an aggrieved air, as he threw off his coat: "I put on my coat and make myself clean for nothing. Dot vas youst my wife."

Now there are a good many intelligent, entirely respectable and well-meaning men, who do not feel it to be incumbent upon them to observe the ordinary rules of courtesy towards women, when the woman in question is "youst my wife." And so there are wives who fall into the habit of negligence regarding their personal appearance and who are indifferent to many of the ordinary little courtesies of life, when there is no one around but "just my husband."

It is an evil day in any home when the husband feels that he can be less courteous to his wife than to other women, and it is an equally evil day when the wife feels that she can put aside many of the little courtesies.

No household can be kept from fretting and complaining, no household can be kept free from an atmosphere of unrest and general depression, if the great law of kindness does not

obtain in that household. And kindness is the foundation of all real courtesy. It is true that "life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort."

Nothing will secure greater comfort in the home than habitual smiles and kindness, combined with the courtesy that is not based on mere "good form," but that is the outgrowth of moral force, self-respect and kindly consideration for others. Could there be any better motive for self-control, patience, forbearance and kindness than a desire to make home happy?—J. L. H., in the Household.

## NECESSITY OF FOOTBATHS.

Not only are the feet kept comfortable, but the well-being of the entire body depends much upon the time and care bestowed upon the feet.

The feet should be washed daily in tepid water and soap, finishing with a dash of cold water to quicken circulation and prevent their becoming too sensitive.

Friction is indispensable to remove tough and callous surfaces, and to render the foot soft and flexible. Callosities may be smoothed with toilet pumice stone. They will not occur if the feet are washed daily. The nails should be cut square across the top.

If the feet are dry, rub in a little fine toilet cream or vegetable oil until absorbed.

If the feet are moist, rinse in water containing a little powdered alum, vinegar, or ammonia. After wiping them perfectly dry dust on a little talcum powder.

For feet which suffer from excessive perspiration, a little carbolic acid, say, twenty or thirty drops, in a basin of rinse water is efficacious. Soda is also excellent to neutralize the acid of perspiration. The hosiery should be changed daily, and the street shoes when at home.

As a rule, the feet are not sufficiently ventilated, and the large pores of the soles reabsorb much of the impurities which they throw off. A frequent change of shoes and stockings and exposure to the air when possible obviates much of the unpleasant odor consequent upon constant imprisonment of the feet in thick leather.

Half an ounce of borax to a pint and one-half of water makes a good rinsing solution.

Boric acid in powder form may be dusted on feet which perspire disagreeably, with good results.—Health.

## ARAMINDA SOPHIA AND THE MISSIONARY BARREL.

The barrel stood in one end of the long hall in Hilda's home, and Hilda stood in the other end looking at it. She had Araminda Sophia in her arms, and was talking to her in a low voice. These two were very intimate friends, Araminda Sophia and Hilda, and that was the reason Hilda always told her "closest thoughts" to the big dolly, "Araminda Sophia, do you want to know 'bout that barrel over there? Cause I'll tell you about it, and then you'll know. We'll sit down here on the stairs Araminda Sophia—so."

"Well, you see," Hilda's voice grew quite grave and important, it's agoin' clear out to the front tier to keep some poor missionary folks out there warm and comfortable. There are quilts inside that barrel, Araminda Sophia, and papa's second best overcoat, and Joe's overgrown pants and things and mamma's brown woolen dress and lots of my clo'es that I'm too big to wear now. And there's some currant jelly in the middle for sick folks on the front tier. "Where's the front tier, Araminda Sophia?" I asked Joe, and he said I must study jography if I wanted to know that. Well, any way, it's somewheres where folks don't have 'nough things to wear, so papa's sendin' 'em that barrel. Do you s'pose there are little girls on the front tier Araminda Sophia—and—and—dollies?"

Hilda had wondered about that ever since the barrel began to stand in the hall. She was a good deal afraid the little girls—and there must be some little girls there—hadn't any dollies. "And I've such a many!" she thought. There are Araminda Sophia and Dorothy Jane and Queen Louise, and all the little folks. Hilda always called the small dollies the "little folks." "I wish those front tier little girls had some dollies, too, Araminda." The little girl on the stairs said suddenly, giving the big dolly a great hug.

How Hilda did love Araminda Sophia! Every night they went to sleep together in Hilda's crib and there were few of the waking minutes when Araminda Sophia was not either in her little mother's arms, or very near them.

"Let's go and look at it dolly—it's most every bit full now, you know. Papa is only waiting for Auntie Nettie to send a re-in-force-ment."

Hilda said the long word slowly and

distinctly and I think she thought it meant a new kind of a warm wrap! They got down off the stairs and walked through the long hall, where the only sound was the ticking of the clock, till they came to the barrel. Hilda's face looked very queer.

"You stay here by yourself, Araminda, and see how 'twould seem to go way off to those little girls," she said softly, laying the dolly on top of the things in the barrel. "It's just a 'speriment, dear. I'm a tryin' it. She had to stand on tip-toe to reach, and then she stood on still tipper-toes and leaned down and kissed Araminda Sophia's red cheeks.

Hilda went back and sat on the stairs a long time, thinking aloud. "It's a dreadful hard 'speriment to try! I think I could do it better with Dorothy or Louise; but—Araminda Sophia—Oh, my!"

Hilda sat up very straight and stiff. "Well," she said, with a long sigh and a sob, "it must be Araminda Sophia, 'cause it won't be something dear or nelse it won't 'mount to much for a gift. That's what mamma said to Joe the other day.

Hilda got up and went back slowly to her doll." "I've 'cided what to do dear," she said. "You must stay right there and go to the front tier, to those little girls. Make 'em just as happy as you can, Araminda, and—I—I hope they'll be good to you."

Hilda reached up and kissed her dolly's red cheeks over and over again, patting them gently, with a very shaky little hand.

"Good-bye, Araminda Sophia! I'll never forget you, dear, as long's I live in—in this world!" She drew the corner of a red and black shawl over the dolly and carefully tucked it in all around her. When Auntie Nettie's reinforcement came, the barrel was filled without anyone knowing that the dolly was going, too.

That night Hilda took Dorothy Jane to bed with her, but she got up again after a little while and laid her gently back with the "little folks" and Queen Louise. Then she crept back among the pillows saying bravely, "I'm glad I sent her, any way."

Two weeks later came a letter from the grateful missionary on the "frontier." "The Lord bless you," he wrote, "for sending us just what we needed so very much. The pretty dolly has made our little girls supremely happy." This was Hilda's sweet reward.—Philadelphia Methodist.

## SCATTER YOUR FLOWERS AS YOU GO.

There is no law by which a man, any more than a rose, can withhold and yet receive. He must give first, and give generously, broadly, magnanimously, if he would develop a magnificent character, if he would accumulate soul wealth. Give or starve! This is nature's fiat. Give of your sympathy, of your money, of your encouragement, of yourself, or starve mentally, morally.

The man who refuses to give, to share what he has received, is as foolish as the farmer who was so wrought upon by the conviction of a coming season of drought and the probable destruction of crops that he refused to plant his corn. He said that he would keep it in the crib, that he would not risk putting it into the ground, lest it might rot and he be left without provisions for the winter. The drought did not come, however, and the result was that he went hungry, while his neighbors who had planted generously reaped an abundant harvest.

A great philanthropist said that he had saved only what he had given away, that the rest of his fortune seemed lost. What we give away has a wonderful power of doubling and quadrupling itself on the return bound. It is the greatest investment in the world. It comes back in geometrical progression. Give! give! give! It is the only way to keep from drying up, from becoming like a sucked orange—juiceless, insipid.

Selfishness is self-destruction. The man who never helps anybody, who tightly shuts his purse when there is a request to give, who says that all he can do is to attend to his own affairs, who never gives a thought to his neighbor, who hugs all his resources to himself, who wants to get all and give nothing in return, is the man who shrivels and dries up like the rosebud, who becomes small and mean and contemptible.

We all know those poor dwarfed sons who never give, who close the petals of their helpfulness, withhold the fragrance of their love and sympathy, and in the end lose all they tried to hoard for themselves. They are cold, lifeless, apathetic; all their sympathies have dried up; they can not enter into the joys and sorrows, the higher and nobler emotions of human life. Their souls have been frozen by selfishness and greed. They have become so narrow and stingy that they fear to give even a kind word or smile lest they may rob themselves of something. They have ren-

dered themselves incapable of radiating sunshine or happiness, and, by the working of an immutable law, they receive none.

A strong man, watching one who was delicate and undeveloped exercising in a gymnasium, said to him: "My dear man, how foolish you are to waste your energy on those parallel bars and dumb-bells. You are weak physically and ought to save what strength you have for your day's work. You can not afford to squander your vitality that way."

"Oh, but, my good sir," replied the other, "you don't see the philosophy underlying this exercise. The only way I can increase my power is by first giving out what I have. I give my strength to this apparatus, but it returns what I give it with compound interest. My muscles grow by giving it out in effort, in exercise."—O. S. Marden, in Success.

## AN OBJECT LESSON.

One of the best Greek scholars in New York City is a guard on the Sixth Avenue Elevated Railway. Not long ago a famous professor in one of our leading universities published a volume on certain features of the ancient Grecian dialects, of interest only to scholars. The "L" guard referred to, wrote to a newspaper, pointing out several errors made by the professor in his book, and signed himself by his road and number. After a month's search a correspondent found the man. "How does it happen," he said, showing his card, "that you, a Greek scholar of first rank, should be doing such work as this?" He looked at the correspondent sadly, and his red face flushed more than usual. "I was the best Hellenist of my year at Dublin," he replied. "My Greek is still what it used to be, but my career has been ruined by—whiskey!"—Exchange.

## "THAT REMINDS ME."

"I'll tell you the kind of listeners I don't like," said a young woman, vehemently. "They're the ones who hear you through without really interrupting, and whose faces show a smiling animation which you flatter yourself is a tribute to what you are saying—but it isn't any such thing. The minute you get to the end, almost before the last syllable is out, they begin: 'That reminds me of an experience I had one time;' and without word of comment on what you have been saying, they launch forth into an animated personal reminiscence, and sometimes the connection is even hard to see."

"Such people are pretty numerous," said another. "They can't seem to take a healthy, impersonal interest in anything. I saw a dear little girl graduate the other day bring out a photograph of herself which her mother had asked her to show to a friend. There was so much that might have been said to the sweet, shrinking original of the picture, but this woman's sole comment, made with dancing eyes, was: 'I must tell you what a funny thing happened when I had my graduating picture taken fifteen years ago.' And a rather tiresome reminiscence followed, while the new photograph lay utterly ignored in the woman's lap."

The criticism surely is not undeserved. Notice for yourself how many people seem to find pleasure only in such conversation as can be turned personally back upon themselves. And it isn't a lovable or endearing habit, is it?—Bertha Gerneaux Woods, in Zion's Herald.

## A GLASS EYE IN MEXICO.

The planter with whom I was staying wanted to take me out for a day's hunting expedition. But he was afraid that the minute he left the plantation all his laborers would knock off work. Now it happened that he had lost one of his eyes in an accident, and the missing optic had been replaced by a glass eye. When all was ready for the hunting trip he went to the field where the peons were working.

"I shall be away to-day, my children," he said to them in fatherly tones; "but I will leave my eye on guard in my absence. All the day it will watch you, and at night when I return it will tell me if any have failed in their duty."

After this little speech he carefully extracted the glass eye and left it on a stump where it could apparently overlook the field. Those natives simply gaped, and one and all solemnly promised they would work with the utmost faithfulness until sunset.

The scheme worked, but not to the perfection we expected. We returned from the hunting trip a little before sunset. Not a native was working in the field, although the appearance of the ground showed that they evidently had worked faithfully for several hours. Then they had retired to sundry shady, comfortable spots and slept. The glass eye was still on the stump, but it was carefully covered

## Do You Suffer From Hay-Fever or Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Hay-Fever and Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery.

Mr. J. B. Ayle, Estherville Iowa, writes Feb. 25th, was cured of Hay-Fever and Asthma after 25 years suffering, could get nothing to even give relief. Miss Eva Preston, Petersburg, Ind., writes March 5th, suffered beyond words for 18 years with Hay-Fever and Asthma until cured by the Kola compound. Physicians told her she could not be cured. Rev. S. H. Eisenberg, Ph. D., Centre Hall, Pa., a very bad case was permanently cured of Asthma after many years suffering.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the TEXAS CHRISTIAN ADVOCATE who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

with a tin pail. While the native thought the eye was watching they had worked hard. Then the bright idea occurred to one of them that if the eye was covered it could not tell anything to its owner.—New York Tribune.

## BUSY WOMEN.

"You are such a busy woman," said my friend, Mrs. Arch, apologetically, to a visitor.

"Pray don't call me that," replied the woman addressed. "I would rather you called me a termagant or an idiot; the phrase 'busy woman' is most offensive to me."

"You amaze me! I supposed I was paying a compliment," exclaimed Mrs. Arch. "I really beg your pardon, but won't you explain why you dislike it?"

"With pleasure." The visitor settled herself in her chair with a little shaking of her plumage, as a bird adjusting her feathers and settling down on her nest.

"Women," she went on, "make a great deal of capital over their various undertakings and concerns in these days. They have endless outside interests: committees, orphanages, municipal leagues, associations to improve the town and the poor, and the community in general, and they fly from one place to another, talking, urging this, suggesting that, lobbying, doing everything that has about it fuss and fidget, and they are losing serenity, poise, and peace. That is why I won't be enumerated in that category if I can help myself."

Mrs. Arch felt that the visitor was not wholly fair, but she agreed with her, nevertheless, that much of the prevalent busyness of busy women amounts to little in the end, and leads straight on to that bane of modern life, nervous prostration.—Selected.

Character may be lost, but it can never be stolen.—Ram's Horn.

## AS EASY

Needs Only a Little Thinking.

The food of childhood often decides whether one is to grow up well nourished and healthy or weak and sickly from improper food.

It's just as easy to be one as the other provided we get a proper start.

A wise physician like the Denver Doctor who knew about food, can accomplish wonders provided the patient is willing to help and will eat only proper food.

Speaking of this case the Mother said her little four year old boy was suffering from a peculiar derangement of the stomach, liver and kidneys and his feet became so swollen he couldn't take a step. "We called a Doctor who said at once we must be very careful as to his diet as improper food was the only cause of his sickness. Sugar, especially, he forbid.

"So the Dr. made up a diet and the principal food he prescribed was Grape-Nuts and the boy, who was very fond of sweet things took the Grape-Nuts readily without adding any sugar. (Dr. explained that the sweet in the Grape-Nuts is not at all like cane or beet sugar but is the natural sweet of the grains.)

"We saw big improvement inside of a few days and now Grape-Nuts are almost his only food and he is once more a healthy, happy, rosy-cheeked youngster with every prospect to grow up into a strong healthy man." Name given by Postum Co., Battle Creek, Mich.

The sweet in Grape-Nuts is the Nature-sweet known as Post Sugar, not digested in the liver like ordinary sugar, but pre-digested. Feed the youngster a handful of Grape-Nuts when Nature demands sweet and prompts them to call for sugar.

There's a reason. Get the little book "The Road to Wellville" in each pkg.



THE CHRISTIAN SABBATH IN LIEU OF THE JEWISH.

By REV. R. C. ARMSTRONG.

Let us consider the circumstances and facts connected with the change in question. It is a significant fact that in the beginning man's first day on the earth was the Sabbath, and that he began his career by resting—observing the Sabbath. Please to note that Christ was in the tomb on the seventh day and that he rose on the first, which is significant of the passing out of the old dispensation and the ushering in of the new. This was a signal honor to this day. He appeared to his disciples on the first day of the week, and then in just another week he appeared the second time. He frequently appeared on the first day of the week. He imparted to them on this day the gift of the Holy Ghost (John 20:22). His first commission to them to preach his gospel was on the first day (John 20:21 and Mark 16:9-15). Jesus also ascended to the Father on the first day of the week (John 20:17 and Eph. 1:20). The doctrine of his resurrection was first proclaimed upon this day (Luke 24:34). Finally this was the day that marked the regime of the Holy Spirit, the third and present dispensation, the completion of the great remedial plan of man's redemption. These things render it an illustrious day, more glorious than the day when order arose from the inane, when all the sons of God shouted aloud for joy at creation's birth, and God rested from all his works which he had created and made; for it witnessed the redemption of the world, which is more glorious than the creation of a world. "Twas great to speak the world from naught; 'twas greater to redeem." It is befitting that such a day should be honored of men when so signally honored of God. From henceforth the disciples of our Lord meet to worship upon this day. It could not have been an accident, nor the work of innovators to attract attention, but of men under divine dictation. In the twentieth chapter of Acts, the seventh verse, we have this statement: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." The disciples had met to celebrate the Lord's Supper, and Paul being present preached unto them. They had come together then for the purpose of worshipping God. The apostle says in his epistle to the Corinthians (2 Cor. 16:2): "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come." These texts are sufficient to prove that on the first day of the week the disciples met to worship. The first day is called the Lord's day by way of pre-eminence. John says, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rev. 1:10.

It is true that the disciples did worship for a time on the Jewish Sabbath after the change of the day, for the same reason that they did practice circumcision after the institution of the ordinance of baptism to-wit: They could not get their Jew converts to suddenly give up all their former usages. Hence we hear Paul saying to the Galatians, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain" (4:10, 11). There cannot be the shadow of doubt that the disciples did come together to worship on the first day. In addition to proofs already given, read John 20:19 and 26. In the absence of positive proof to the contrary I contend that the change is clearly proven from the facts in the case and from the statements of God's Word. But what have the Seventh Day Adventists to oppose to these demonstrations? Nothing but the unsupported statement that the Pope of Rome made the change. That Sunday is a Roman Catholic institution and bears the mark of the beast. That the Catholics adopted the day from the pagan Romans, and that the day was called Sunday because these pagans worshiped the sun upon that day, and that the Protestants have received the day from the Catholics. Without stopping to argue this question it is sufficient to say, on the authority of the fathers, the early writers who corroborate the statements of the New Testament, that the Christians from the resurrection of our Lord to the present observed the first day of the week as the Sabbath of the Lord. That no such edict can be found as claimed by the Seventh Day Adventists, and that the facts of history are against such an assumption, we are forced to the conclusion from the logic of facts that the change was made by divine authority. I shall not detain the reader to cite the testimony of the historians in proof of these statements, for no one who pretends to be informed will negate the statement. But after all

that has been said, and that can be said upon this question, the only tangible position is this, which I unhesitatingly affirm, that religion with all its concomitants is practical, that God does not require anything of any man that is impracticable, therefore He sanctified and set apart the seventh day of time for sacred purposes and for rest from the ordinary toils of men. That if any one specific day was essential to this purpose he would have so arranged the cycles of time as to preclude all doubt as to the day so set apart, and to make it possible for all men to observe throughout all ages that specific and identical time. This God did not do, therefore we conclude that all that was, and is intended by our Lord, is that one seventh part of time be observed for divine purposes and for rest for man and for beasts of burden. In the beginning it was the seventh from the work of creation, with the Jews after their deliverance from Egyptian bondage, the seventh from the falling of the manna, and with the Christians it is the first to commemorate the resurrection of our Lord. But the contention of the Seventh Day Adventists is absurd from the following reasons, if for no other:

1. It is impossible for any man to determine which is the seventh day from the beginning of the creation, because chronologists are not agreed among themselves as to the age of the world. Waiving all that some of the scientists tell us about the world being millions of years old, there is a discrepancy of fifteen hundred years between the computation of Archbishop Usher, who gave us the chronology of our Bible, who followed the Massoretic Hebrew Bible, which was also followed by Bede, and adopted by the reformers. According to this computation the world was four hundred and four years old at the Christian era. But the Septuagint, which Dr. Kennicott and others contend is preferable, makes the world fifteen hundred years older. Moreover, since the Christian era there is a discrepancy of four years. We follow the chronology introduced by the Roman Abbot, Dionysius Exiguus, in the sixteenth century, which became general during the reign of Charlemagne. He dates the Christian era December 25, 754 Anno Urbis—i. e. from the founding of the city of Rome. The learned Dr. Schaff said, "Nearly all chronologists agree that this is wrong by at least four years. Christ was born Anno Urbis, 750 (B. C. 4), if not earlier." So then amidst this confusion of dates who can tell anything about specific days? To us this is not essential. We observe, so far as we know, the first day of the week as our Christian Sabbath, to commemorate the resurrection of our Lord. But the Seventh Day Adventists must determine the specific day, for that is essential to their idea of the Sabbath.

2. But again their position is absurd, because nature interposes an insuperable barrier. The difference of longitude and latitude render it impossible for all men to observe the same time identically as a day sacred to the Lord. As these vary so there is a variation of time. The diurnal rotation of the earth and the inequality of the days as we travel from the equator to the poles, varying in length from twenty-four hours to six months, make it a physical impossibility for all men to observe the identical day as a day of rest and holy to the Lord. The sun is ever rising and setting. Traveling west or east on reaching the 180th meridian of longitude there is a sudden change of time. So vessels plying the water between San Francisco and Japan, on crossing this line, immediately change their calendars going or coming. Our antipodes keep one day and we another. With the best information at hand we are keeping the first day of the week as one-seventh part of time, a Sabbath holy to the Lord and as commemorative of the resurrection of our Lord. Fort Worth, Texas.

LETTER FROM MISSOURI.

"Minutes of the Annual Conferences of the M. E. Church, South, 1903."

A study of the book, the title of which is given above, reveals many important facts, some of which I propose to give to the readers of the Texas Advocate.

There are forty-six Annual Conferences, of which the North Georgia has the largest Church membership, the number being 102,103; the next is Virginia, with 94,091. Janan Mission is the smallest, having but 1,034; next is the Northwest Mexican Mission, with 1,035.

Thirty-seven conferences show an increase in membership, while nine show a decrease. The increase ranges from 3,810 in the Indian Mission Conference, to 18 in the Tennessee. The decrease ranges from 1,069 in the Kentucky to 15 in the Holston. The net

increase for the year is 31,776, which is only 2 per cent.

The financial page makes a better showing. The word decrease does not appear on the entire page. The contributions to missions show an increase of 7 per cent. Including the contributions from the Women's Foreign and Home Mission Societies, we contributed for all Church work, save that of education, during the year the sum of \$2.66 per member. For missions alone we paid 49.3 cents per member. Exclusive of the women's contributions the amount per capita is 52.8 cents, which is an increase over last year of 1 1/2 cents per capita.

For years the German Mission Conference in Texas paid more to the cause of missions per capita than any other conference. But this year she surrenders her place of honor to the Southwest Mexican Mission Conference.

The following will show the amount per capita paid by the several conferences: Southwest Mexican Mission, \$1.15.3; German Mission, \$1.12.6; Los Angeles, 79.9 cents; Montana, 59.9 cents; Baltimore, 53.9; Central Mexican Mission, 48; East Columbia, 47.7; South Georgia, 44.4; Pacific, 43.5; Denver, 43.4; Missouri, 39.9; S. Carolina, 37.6; Western, 36.8; Mississippi, 35.4; Virginia, 35.2; Florida, 35; N. Carolina, 34.7; Southwest Missouri, 34.5; New Mexico, 34.49; Louisiana, 34.4; Alabama 34.3; Little Rock, 33.47; Columbia, 33.43; St. Louis, 32.26; Northwest Texas, 32.76; Tennessee, 32.7; Holston, 31.8; Arkansas, 31.1; Brazil Mission, 29.5; Northwest Carolina, 29.1; Texas, 28.06; Memphis, 28.03; Kentucky, 27.9; North Texas, 27.7; North Mississippi, 26; Indian Mission, 24.6; North Alabama, 24.5; Louisville, 23.9; White River, 23.2; Mexican Border Mission, 17.6; Western Virginia, 16.1; Janan Mission, 07.8; Illinois, 07.7; China Mission, 06.3.

The average falls between North Georgia and West Texas, each missing it one-fifth of a cent. Twenty-six conferences go above the average, while twenty fall below.

Why is it that more of our people—especially the preachers—do not get these minutes and study them? I doubt if more than one preacher in every hundred has a complete file of the Annual Conference minutes of his Church.

Let me say in concluding this letter that our Veteran Preachers' Association will meet in Columbia, Mo., Aug. 31, and Rev. S. P. Littlepage, of Texas, is to preach the annual sermon. Three of our members died during the past year. Their average age was 51 1-3 years. Their ministry averaged 59 2-3 years. They were good and great men.

W. S. WOODARD.

Diminished Vitality.

Some people talk very flippantly about diminished vitality.

They don't stop to think that vitality is the principle of life—that it is that little understood something on which every function of their bodies depends.

Diminished vitality is early indicated by loss of appetite, strength and endurance, and Hood's Sarsaparilla is the greatest vitalizer.

Prayer gives us a new perspective of all things.

If the Baby is Cutting Teeth,

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

The soul need fight no combats single-handed—Ram's Horn.

Extraordinary Arrangements for Travelers to California.

By reason of special arrangements which have been perfected it is practically conceded in many quarters that to and from California either one or both ways via "The Denver Road" will be the choice of those attending both the Triennial Conclave of the Knights Templar and the Sovereign Grand Lodge I. O. O. F. to be held in San Francisco during September and on account of which round trip tickets will be on sale August 15 to September 10, inclusive, at rate of \$5.00 from nearly all points in Texas and the Southwest.

The choice of the route mentioned for these trips is largely attributable to the fact that it is the only line reaching that territory from Texas directly, through Panhandle New Mexico and "Cool Colorado," passing enroute and allowing stop-overs at any of the numerous magnificent and popular priced resorts of the Northwest, including those of California as well as Ozen and Salt Lake City. Utah in addition to such points as Denver (for Boulder), Colorado Springs, Pueblo and Trinidad, Colorado. It is understood that tickets for this occasion may be secured to go via one route and return another, and in view of the superior attractiveness of the routes via the several Colorado tourist gateways, it may be fair to presume that approximately ninety per cent of those living in the Southwest will traverse the rails of "The Denver Road" through the great and fast developing "Panhandle of Texas" in at least one direction.

The devil never bothers to shake barren trees.

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CURES THEM ALL  
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PARLIN & ORENDORFF CO. DALLAS, TEXAS.

The Great Physician.

(I am he that Healeth.)

In Isaiah 65:20 and remainder of chapter we find man's age is to become as the age of a tree, the wolf and lamb feed together, etc. In Isaiah 11:6-9 we find a parallel to above scripture and in 3rd verse the reason for these conditions is given, and we find such to be, "because the earth shall be full of knowledge." We are taught by history this increase of knowledge began in the fifteenth century and has wonderfully increased from then till now, one leading feature being as knowledge is increased there is less faith being placed in medicine and more in hygienic measures. A good evidence of the wisdom of this change is the fact that even to-day man's average life is much longer than in the days of superstition. The fact is, though medicine is one of our greatest blessings in relieving certain abnormal conditions, yet its power in supplying the vitalizing agents of the blood and hence hygienic measures only can benefit and cure diseases caused by a deficiency of same. For the blood to contain a full supply of vitalizing agents added to its circulating medium is the basis of health and the reason of Natural Law Discovery supplying these agents is why it is the "most valuable information known to man." The information makes one engineer of the machinery circulating the blood, for he who understands the information can control the resupply of vitality and the blood's circulating agent, decreasing or increasing the action of the organs circulating the blood as surely as the engineer controls the amount of steam and the speed of his engine.

Natural Law Discovery. A Discovery of Effects.

If Rev. I. R. Turner, who made enquiry in last week's issue for a remedy to cure his wife, will write M. A. Sides, of Martin's Mill, he can receive a remedy which, if followed, will cure his wife and never cost him another cent after purchased. We unhesitatingly state we believe his most valuable every day remedy known to man—Ed. Texas Fruit Grower, Willis Point, Texas.

My husband had sold his farm and spent all we had in treatments, six leading physicians attending me at time I obtained information. They said my only chance was an operation. Morphine made me deathly sick and could not use chloroform on account of heart trouble, and so my condition was something awful. My case being known in Willis Point and my husband having spent his all, financially, Mr. Sides was induced by some of my friends to try my case as an advertisement. He informed me he was not after money, but desired to show the Willis Point people the merits of Natural Law Discovery in my case, assuring me it had cured in a short time women confined to their bed all the time, and some beginning work after 15 minutes' treatment. Of course I accepted his proposition. In 15 minutes I found all pain relieved and kept them so. My improvement began immediately; in thirty days I attended Church services; in sixty days I gained twenty-five pounds in weight.—Mrs. S. A. Hawkins, Willis Point, Texas.

I served as above woman's pastor and believe here thoroughly reliable.—J. H. Myers, Terrell, Texas.

Mine is the first case using Natural Law Discovery and its results in my case, I do not feel, could be exaggerated. My blood was sluggish and had insufficient amount of the vitalizing agents of the blood, suffering with awful spells of nervous prostration and had to take medicine almost daily, suffering often with neuralgia. Being a widow, I have many hardships and man's work often to do. When tired I can relieve it in five minutes and continue work when, if ignorant of the information, could not safely do so. It enables one to withstand exposure and to relieve its evil effects. In short, I term it to the body what religion is to the soul and I know there is no woman who can afford to remain ignorant of the information.—Mrs. M. A. Nixon, Palace, Texas.

We have served each four years as pastor of above party and she is known to us as a most consistent Christian.—S. N. Allen and Caleb Smith, Tyler, Tex. Circulars are sent free to every one writing for them. Bear in mind the treatment is purely hygienic, as its name indicates.

M. A. SIDES, MARTIN'S MILL, TEX.

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G. C. RANKIN, D. D. Editor

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#### ANOTHER ONE IS BARKING AT US.

Dr. Geo. Rankin, of the Christian Advocate, pumped politics enough into his anatomy to become a delegate to the State Convention. Now watch him put on his political coat and "lobby" the next Legislature. Then he will be in politics right. But when the proper time arrives—and it will soon be here—you will see the pious Doctor leave the Democratic and line up with the Prohibition party, as the "parting of the ways" is near at hand.

Dr. Geo. Rankin, of Dallas, editor of the Texas Christian Advocate, attended the late State Convention at Houston as a delegate from Dallas County. He was there for the avowed purpose of seeing that the Willacy boys did not put any poison in his prohibition baby's sugar-teat, and yet the good Doctor would have you believe that he had no intention of pushing politics into religion in this State.—DeKalb Enterprise.

We quote the above as a matter of curiosity. We want our readers to see what sort of small creatures that once in a while bark at our heels. The little things are not at all dangerous, and we just let them bark. But we also desire to place in contrast with the above the words of another paper on the same subject. The editor belongs to that class of the fraternity who have had the advantage of refined society and whose editorial utterances are worthy to be read by people of good brains and culture. It is a high-toned paper that does not appeal to the slums and bar-rooms for sympathy and support. Now read what is said in the Cooper Weekly Review:

The presence of Dr. Rankin, Methodist minister and editor of the Texas Christian Advocate, at the late convention as a delegate, seems to have attracted a good deal of attention and some little comment. The idea is sometimes prevalent that none but office seekers and their kind must take any hand in political conventions. It is the glory of our country that we have such men as Dr. Rankin, who not only have the perception to see, but the sublime manhood to resist wrong and support the right. The part he played is not known. If he did anything there was no noise made about it. But such men are ready when their services are needed with ability and temerity sufficient to fight for the principles of good government, and honorable men will sustain them.

Dr. W. T. Davison accepted the office of connectional editor of the English Wesleyan Conference, but, unlike Dr. Watkinson, he was unwilling to attempt all the work of the office, and a member of the Book Room staff has been appointed lay assistant editor.

#### DEATH OF GLENN R. WRIGHT.

The death of Mr. Glenn R. Wright in Philadelphia Wednesday morning, August 24th, is an event that the Texas Advocate mourns as a personal loss. The readers of this paper, perhaps, did not know him personally, not even a very few of them, yet he has been connected with the paper more or less for three decades. Thirty years ago this month Mr. Wright went to Galveston and entered the employment of Shaw & Blaylock, who were then the publishers of the Advocate. Finally he became the advertising agent of the paper with headquarters in the Eastern cities, where he has represented the Advocate faithfully for all these years. His name has not often appeared in the columns of the paper, nevertheless he has been one of the prime factors in the business success of the enterprise. Once or twice a year he has visited this city and spent the time with the family of Mr. Louis Blaylock, in whose home he has always been welcomed as a member of the household; but the most of the time he has been in Philadelphia, New York, Boston and other distant cities looking after the business affairs of the paper. We spent about one week in his company and as his guest three years ago while in New York on our way across the waters, and we have never met a more genial, guileless and delightful man. He was the soul of honor and thoroughly upright and chaste in all his personal relations. To know Glenn Wright was to love him as a friend and to respect him as a man. But his work is done, and we hope to have fellowship with him beyond the river, where virtue has its full reward and faith and hope are merged into knowledge and fruition. His remains will be brought to this city, where they will sleep in the family lot of Mr. Blaylock.

#### THE ENEMY IN A NEW ROLE.

From one of our exchanges, who is in a position to speak for the liquor men, we learn the next move to be made by the liquor forces against local option. We knew that they would attempt something else, after having been beaten in their game of politics; so now they propose to accomplish through amendments to the Constitution the same results which have failed in the Willacy bill agitation. According to the exchange in question they now propose to shape up things looking to the next Legislature's submitting certain amendments to the constitution of the State, which if adopted will overthrow county local option and re-establish saloons in a great many county seats now dry. One of these amendments is as follows: "The sale of intoxicating liquors except in incorporated towns and cities of this State is prohibited. The qualified voters of such towns and cities may from time to time determine by a majority vote whether the sale of intoxicating liquors shall be prohibited within their respective limits except for medical, mechanical, or sacramental purposes; or by majority vote may prohibit the sale of intoxicating liquors in less quantities than one quart." The purpose of this amendment is to destroy county local option by enthroning liquor in the incorporated towns and cities, and thus put the liquor question where it cannot be reached by any voters outside of said towns and cities. Under such amendment it would be an easy matter to mass the negro and the hoodlum votes of the country in the incorporated towns, pay their poll tax for them, hold their receipts, and vote most any given town wet. This would bring bar-rooms back into nearly all the larger towns where local option has already voted them out. It would disfranchise the farming population of the country so far as voting on county local option is concerned. But the liquor man says, "The country people would get constitutional prohibition under the amendment." Yes, but nearly all of them already have prohibition now under the local option

laws. They do not need constitutional prohibition in order to get rid of the bar room. Under local option they have the right to keep bar-rooms clear out of the county, and they prefer this to having the liquor shop fastened upon their incorporated towns. Such an amendment would throw open the whole liquor question from one end of the State to the other, which is now practically settled and being settled under the operation of local option. Endless litigation on the subject would once more be the order of the day, and there would be no limit to the agitation thus renewed. Beside this, the Democratic party virtually said by its silence on this subject at Houston, when pressed by leading antis to incorporate a Willacy bill plank in its platform, that this matter had been settled by the party years ago, and that it would not consent to reopen it. And more than this, a majority of the members nominated in the primary election to the next House are pledged to their people not to agree to any sort of change in our present local option laws; and for the Legislature to submit these amendments would be not only to thus help to try to destroy these laws, but it would precipitate a fierce State campaign whose strife would convulse Texas from center to circumference. If an attempt is made by the brewers and liquor dealers to get this sort of amendment submitted, then, despite the efforts of the conservative element of local option voters, an attempt would at once be sprung to submit an amendment wiping out the liquor business from the whole State. So far as we are concerned we would have no fear of an election on this subject, but we do not deem such a movement proper or wise. Better let well enough alone. The people who compose the great voting strength of the State are satisfied with the present condition of things, and the liquor people had better stop tampering with this subject. If they but knew it, they are striking matches around a quietly sleeping powder magazine. If they keep on until they ignite the fuse, they will get a great deal more of the result than they are bargaining for.

As to the other two proposed amendments, they amount to nothing, only as they are connected with the one under discussion. Hence it is not necessary to reproduce or to discuss them. The one already considered contains the milk in the cocoanut. The Legislature will hardly be so unwise as to follow out the line indicated by the liquor dealers and thrust such amendments upon the voters of Texas. If so, all we have to say is, "On with the battle!"

#### BETWEEN TRAINS AT SHERMAN.

Last week we spent three of four hours between trains at Sherman, and of course spent the time at the North Texas Female College, the pride of the North Texas Conference. We found Bishop Key at home and in good health and spirits. It is always a pleasure and a delight to sit at his feet and spend a social time with him. He is cheerful, strong and alive to the interests of the Church. Mrs. Key is in excellent health, notwithstanding the severe strain that has been upon her during all the vacation period. Such were the material improvements to be carried on in replacing some of the burned property that her presence has been required all the time. Hence she has had no time for rest or recuperation. But her energies have stood the strain and she is looking well and hopeful. Since the fire last winter which destroyed the two central buildings, the one known as the Brick and the other one the Annie Nugent, a transformation has taken place. The Brick has been rebuilt, and it is a much better and more convenient structure than ever. Also a splendid brick structure, one hundred by fifty feet, has taken the place of the wooden building destroyed. This building is a thing of beauty, and it gives to the grounds the appearance of stateliness and majesty. Including the basement, it is four stories high, and

it contains forty odd fine rooms. These are all elegantly furnished and most comfortably fitted up. Bath rooms are conveniently arranged, and egress is had at both ends of the building and in the center. In the basement, the furnaces are complete. The spacious hallways give fine ventilation. The front gallery facing the open court and running the whole length of the structure is one of the finest we have ever seen. It reaches nearly to the top story in height, and its roof is supported by immense corrugated columns, giving to it a very massive air. It has cost in the neighborhood of \$20,000, and it is one of the most complete dormitory buildings we have seen. The whole property on the campus is greatly improved, and what seemed to be a great calamity has in the end turned out to be a large blessing. The prospects of the school were never better than now, and Mrs. Key is expecting a very successful opening. She has everything in readiness for that event.

#### BISHOP HOSS HAS RETURNED.

We notice from the papers that Bishop Hoss has returned from England, whither he went to represent us before the Wesleyan Conference. He landed in New York the 10th of this month; but we have heard nothing from him, personally. We presume that he is in New Mexico with his family, but we do not even know his present address. Evidently he intends taking a needed rest before making any appointments in the State. His address before the Wesleyan Conference was published in last week's Nashville Advocate, and it is a masterly production. The year is rapidly passing by and the conference sessions will soon be upon us, and it is needful for every pastor to get in his work for the various causes he represents for the Church. The Episcopal Residence fund will be needed very soon, as the Bishop will want to go to housekeeping in the late fall or early winter. We will soon have the benefit of his presence among us, and he will render us very valuable service. We have no stronger and more alert man than Bishop Hoss.

#### AN AFFLICTED BROTHER.

Rev. H. A. Hodges, pastor at Calvert, is passing through the deep waters. His brother, Henry Hodges, his wife and three children—the whole family—were murdered some two weeks ago in their home near Statesboro, Ga., and the fiends who committed the diabolical act fired the house and partially asphyxiated the bodies. Our Bro. Hodges left at once for the scene of the crime. Soon after he arrived several negroes were arrested and charged with the offense. He was present when the court was opened to try them, and he conducted religious services as a preliminary to the opening of the session. His prayer from the Judge's bench was touching and conciliatory, and did much to allay the rising mob spirit excited by the dastardly act. Two of the negroes were promptly convicted and sentenced to be hung within a few days. They confessed to their part of the crime. Soon after they were convicted the wrath of the people knew no bounds. They came in from the country and resolved to lynch the criminals. The militia companies were called out; but the mob was under way. Bro. Hodges pleaded with them to be submissive and let the law take its course. He did everything in his power to help control the rising tide of anger and excitement. So did the Judge and others, but their wrath could not be restrained. They disarmed the troops, swept them aside, captured the two culprits, carried them two miles to the country and burned them at the stake. The deeds of the lynchers were even more horrible than the acts of the two devils who slew the family. It is a great pity that the people pursued this course and perpetrated these deeds of savage barbarity at a time when the law had made all arrangements for the vindication of justice, and in a few days would have put the guilty

wretches to death. But Bro. Hodges, with his heart broken and bleeding, did all that mortal man could do to prevent the crime of lynching. He was the one living man whose nature was most torn and lacerated by the awful crime of those negroes, but Christian man that he is, he felt no vindictiveness toward the murderers, and was more than willing to let the law settle the cases. What a pity that his wise Christian counsel was not followed and the State and the South saved the disgrace of this horrible lynching. We are falling on evil times when such barbarous acts as those at Statesboro are possible to our civilization.

#### TEXAS PERSONALS.

Rev. Charles Talley, now filling the pulpit at Grace Church in the absence of the pastor, made us a pleasant visit last week.

Rev. D. J. Martin and his son, Claude, made the Advocate a delightful call the past week. Brother Martin lives in Plano, but travels the Renner Circuit.

Professor Kendall, of the Denton Normal, passed through the city to his home this week from a visit near Fort Davis, and he made the Advocate a pleasant visit.

We had a pleasant visit recently from Prof. Seth Steele, son of Rev. Jno. R. Steele, of the Northwest Texas Conference. He is a graduate of Southwestern, and he will teach in Terrell the coming year.

We got a glance at Dr. J. H. McLean at Bonham the other day. He had his grip and was on his way to an appointment. He spoke cheerfully of his work and was looking well. He is very active on his district.

In a private note to one of the members of the Texas Conference, Rev. D. F. C. Timmons writes from Monroe, Ga., that his health is not improved and that he is growing weaker. We are sorry to learn that this is the case. Bro. Timmons is one of our best and most faithful men.

Rev. J. U. McAfee and wife passed through the city last Monday on their way to Louisiana to visit relatives. He was appointed last June to fill out the unexpired term of Bro. Rucker on the Grandview Circuit, and to date he has had five good revival services on his charge.

Rev. R. E. Goodrich and his people have recently had a very fine meeting at Alvarado, resulting in nearly two hundred conversions and half that many accessions to the Church. These facts we noted in the secular press the other day. A write-up of such a meeting as that will prove interesting reading to the Advocate family.

Rev. C. E. Lindsey, of Dalhart, writes to us that his work is prospering. He now also has charge of Channing, since the death of Bro. Kiser, and this additional work fills his hands and heart. We hope to give him a few days at Channing, beginning the 18th of next month, providence permitting.

Bishop E. R. Hendrix has transferred Rev. R. C. George from Jefferson Station to the Denver Conference and stationed him at Trinidad. Brother George is one of the most active young men in the Texas Conference and his brethren will regret to give him up; but the people to whom he goes will have a most capable man to take charge of them.

#### CHURCH NEWS NOTES.

Bishop Vincent will deliver four addresses to the students of DePauw University at the opening of the school year.

Bishop H. C. Morrison has changed the date of the Los Angeles Conference to October 20, instead of the 13th, as announced.

Dr. S. S. Keener announces the gift of \$1000 from Mrs. McLeroy to the endowment fund for the widows and orphans of Louisiana ministers.

Dz Ug, a young Chinaman direct from Che Foo, has reached Jackson, Miss, and will enter Millsaps College at the opening of the fall term.

Rev. Thomas Champness, a Wesleyan minister in England, 73 years old, went to jail for three days rather than pay his education rate. Others sub-

mitted hold for the imprisonment.

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mitted to the selling of their household effects by the officers of the law for the same cause. Mr. Champness' imprisonment caused great indignation.

Mrs. T. L. Boswell, aged 84, mother of Dr. John W. Boswell, editor New Orleans Christian Advocate, died at her home in Macon, Tenn., July 30.

Rev. S. L. Dobbs, D. D., Treasurer of the Board of Missions of the North Alabama Conference, reports \$621.76 received during the month of July.

Bishop Andrews, who edits the new Discipline of the Methodist Episcopal Church, has put all the matter in the hands of the printers, and the new book will soon be issued.

The Archbishop of Canterbury has accepted the invitation of the Episcopal Church in this country to be present at the General Convention of that Church to be held in Boston in October.

President W. R. Harper and Dean Harry Pratt Judson, of the University of Chicago, have been decorated by Emperor William with the Order of the Red Eagle and the Order of the Crown.

With all the District Conferences of the North Alabama Conference held there have been twenty-one applicants licensed to preach and seventeen were recommended to the Annual Conference for admission.

Pope Pius X is of the opinion that his Cardinals live much too luxuriously and he wants their allowance reduced. He himself is a man of the simplest tastes and habits and thoroughly democratic.

During the past quarter there have been in the Owensboro District, Kentucky, some one hundred and seventy-eight professions of faith and two hundred and twenty-six additions to the Church. A good showing for the summer.

The publication of the joint hymn book has been left in the hands of Dr. Tillett, of our Church, and of Dr. Stewart, of the Methodist Episcopal Church. The contract for making the plates has been let to the Gibson Company, of Boston.

The Alabama Advocate is authority for the statement that at the Mobile District Conference recently held "Bro. Henry Brannon and wife gave 480 acres of land and Bro. Lewis Brannon and wife 160 acres" for the endowment of Southern University and Alabama Female College.

Bishop James M. Thoburn arrived in Kingston, Ohio, on a visit to relatives there a few days ago. He was able to walk without crutches, and is reported to look exceedingly well in view of the strenuous experiences through which he has come for the past four months.

The mission work of the Methodist Episcopal Church, South, in Korea now embraces the cities of Seoul, Songdo and Wonsan. There are twenty-nine congregations, twenty chapels and upward of five hundred members. In addition our Woman's Board of Missions has three schools there and five missionaries.

The numerical strength of Methodism throughout the world, according to the official returns for the year 1903, is as follows: Itinerant preachers, 18,815; local preachers, 105,452; Church members, 7,801,311; Sunday-schools, 81,580; officers and teachers, 804,778; Sunday-school scholars, 6,523,230; churches, 89,430.

It is with profound sorrow that we are called upon to chronicle the death of Rev. Francis Mitchell Grace, D. D., of Alabama, which sad event took place at his home in Owenton last Saturday morning, the 13th, at 1:30 o'clock. Many who knew and loved him throughout the M. E. Church, South, will be grieved to read this announcement.

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### EPIGRAMS

(Copyright 1904 by Henry F. Cope.)

- (Prepared especially for Texas Advocate.)
- A pious fraud is sin's best ally.
- Heredity is a longrooted tree.
- Working for a salary wins no souls.
- Faith in God cures confidence in self.
- He who obeys duty always finds delight.
- It takes more than hands to make a home.
- It takes more than a track to make a train go.
- Most of us enjoy publishing the backslider's trail.
- An ice-cream Church usually has a frozen preacher.
- Wealth of possession is the poorest standard of wealth.
- The pedestal of fame is often built of rocks thrown at a man.
- The only safe way to climb ambition's path is to keep on looking up.
- If Christ had done nothing but preach they would have let him alone.
- The waves that threaten to deluge us become a path for our deliverer.
- There is always one who wins at the cards who is not seen at the game.
- The gospel is free; but he's a mean man who won't pay for piping it in.
- It is folly to blame your conscience when you've been bending it all your life.
- Some preachers are fond of hitting the saints because they fear to hit Satan.
- Every life must have its desert days, but there's no use building your house there.
- There are men who would die to pay a bet, who look on a Church pledge as a jest.
- When a man is shrinking his heart in the desert of doubt the devil comforts him by showing how his head is developing.

THE FRATERNAL ADDRESS OF BISHOP HOSS.

I wish to commend in the very highest terms the fraternal address of Bishop Hoss to the British Wesleyan Conference. His tribute to the Sunny Southland is one of the best that it has been my pleasure to read in a long time. It has the ring of genuine metal about it.

Of course Bishop Hoss is a Southerner from his "heart's core out to his finger tips," but in his graphic delineation of the character of our great Southern men nothing is overpainted and nothing is overdrawn. The Bishop certainly spoke out of a full heart.

The address that he made to those British ministers was just the thing that they needed, for their judgment in regard to the South has been made up in a large part on the testimony of those who have "held no brief in our behalf."

I am really glad that Bishop Hoss had the boldness to stand up before the Wesleyan Conference and pronounce Prof. Goldwin Smith's "History of the United States" "as perfect a blend of crude ignorance and Pharisaical malignity as the literature of our common tongue can show." Now this is a trenchant criticism on that history, but, in my opinion, it is true, and I am glad that Bishop Hoss made the criticism just where he did; for Prof. Smith's idea of the South is in substance about the way the Bishop puts it: "But for its political connection with the more intelligent and progressive North, the South would long ago have drifted back into a state of fossilized semi-barbarism."

I have more than once taken occasion in literary addresses to condemn Goldwin Smith's "History of the United States" as being false to the history of the South.

I do not think that any history should be taught in the South which does not recognize: "Loyalty to the memory of our fathers who fought for deathless principles, respect for honest differences of opinion and belief,

admiration for noble character, in whatever section it has its home." Bishop Hoss' tribute to the character of Washington, Patrick Henry, Jefferson, Madison, Marshall and Andrew Jackson can not be too highly commended. I am glad that the Bishop quoted Theodore Roosevelt as saying that "Gen. Lee was unquestionably the greatest of all the great soldiers that have been produced by our English-speaking race, and this in spite of the fact that his last and greatest antagonist—Gen. Grant—may himself claim to rank with Marlborough and Wellington."

Field Marshal Sir Garnet Wolseley has gone to record as saying of Gen. R. E. Lee: "He was the ablest General, and to me seemed the greatest man, that I ever conversed with; and yet I have had the privilege of meeting Von Molke and Prince Bismarck."

There is another fact stated by Bishop Hoss which should not be overlooked, and it is this, that these great men grew by normal processes out of the social, civil and religious conditions in which they were born, and that they were fairly representative and exponential of the people to whom they belonged.

There is another thing to which Bishop Hoss refers in his address. He says that it is becoming quite customary in certain quarters to sneer at the little Church colleges as "preacher factories," but over against this Mr. Bryce is quoted as saying that these preachers have had much to do in toning up the intelligence and the morals of the community in which they are situated; and the Bishop goes on to say with reference to his own native Tennessee: "Our latest and best historian, in a well-considered chapter, affirms that the Methodist circuit-riders actually created the civilization of the State."

No one can read this noble address without feeling what the poet wrote:

"Breathes there a man with soul so dead,  
Who never to himself hath said,  
'This is my own, my native land!'  
Whose heart hath ne'er within him burn'd,  
As home his footsteps he hath turned  
From wandering on a foreign  
Strand?"

S. E. BURKHEAD, Clarendon College.

#### A PLEASANT AND PROFITABLE TRIP.

I boarded the Texas Central train at home on August 8, bound for Waco, when I changed cars to the Houston & Texas Central road for Hearne, where this road crosses the L. & G. N. At this point I had a lie-over for five hours. This gave me plenty of time to see somewhat of the growing little city. At 7:30 p. m. we were again speeding along towards Palestine, where we were to spend the night. Found comfortable quarters at the Faulkner Hotel kept by my old friend, W. H. Harris, formerly of McGregor. I was glad to see him, as I had lost sight of him. He always gives Methodist preachers the best going. At 12:30 we got on board on our way to Crockett, which place we reached at 2 o'clock p. m. We were met here by Bro. Gip Gaston, of Pennington, fifteen miles south of Crockett, where I had made an engagement previously to assist Bro. J. W. Albritten, preacher in charge of Kennard Circuit, in a revival meeting. Pennington is the former capital of Houston County. We found the meeting in full blast under the leadership of the efficient pastor. The Lord was with us in great power. Many said that it was the greatest meeting for many years. This is one of the best communities in the county. The Methodists seem to be in the lead. With such men as the Bradley brothers, Hooks, Gaston, Wood, Hayes and their families and others whose names are on high, we are well established. The pastor has a strong hold on his people all over the charge. The meeting closed on Friday night, when a nice purse was presented the preacher for his services, which was highly appreciated. God bless this good people for all favors shown. On Saturday morning, in company with the pastor and Bro. C. S. Jones, an old Alabama friend and parishioner, we had a pleasant drive of thirteen miles to the little city of Kennard. Here we were entertained for dinner in the home of Bro. Monk. We enjoyed the hospitality of this young couple. To the tired and worn itinerant God has stationed on the road to heaven many such places. After dinner and needed rest we parted company with Bro. Albritten, he going to the parsonage at Kennard City Mills, while the writer and Bro. Jones went on to spend the night with Bro. Jones, who lives near Belott postoffice. Found Sister Jones and the children waiting our arrival. Here we had a good night's rest and opened our eyes on the light of the holy Sabbath, much refreshed but still realizing that the four weeks' constant labor had made a considerable demand on the whole man. An appointment

to preach at Enterprise Church had been made by my old friend Jones for 11 o'clock and also at night. The hour came; we were on hand in time for Sunday-school, which we found in a flourishing condition. How they sing, and that without organ, is enough to make some of our town and city Churches blush. As "Father" Taylor led those songs tears of joy, came to this preacher's eyes. I preached as I was able; the people listened, prayed and wept, and at the close several young men (and old) came forward for prayers. God was there. It had been previously arranged for the preacher and the Jones family to take dinner at Bro. Taylor's, which plan was carried out to the letter. Dinner being over, a rest for the itinerant, then the two families joined in discoursing some of the sweetest music which this writer has heard in many years. At night we also had a precious service with fine prospects for a revival, with urgent solicitations that we remain the next week and continue the meeting, but we could not. Another night with Bro. Jones and his delightful family and by 9 o'clock we were on our way to Crockett, at which point we were to take the train for home. Bro. Jones put me out at depot and as I shook hands with this the truest friend I have on earth, tears fell down his cheeks and mine as he said, "I hope to meet you in heaven." Thank God for the fellowship of the saints. If it is so sweet here, what must it be over yonder? After an all-night's ride and lie-over we got home at 10 o'clock Tuesday morning. Found that God had taken care of our flock and family in our absence. "Home, sweet home;" home, the emblem of heaven. May God bless all whom we met on our "pleasant and profitable trip."

J. H. BRASWELL, Whitney, Texas, August 19, 1904.

#### REVIVAL NOTES FOR THE ADVOCATE.

We have just closed the Goshen camp-meeting. It is said we had the largest encampment for many years. The revivalist, Rev. W. H. Evans, of Dallas, was called to do the preaching. He is a master of the tenets of Methodism. His methods of revival work are original and guarantee where cheerful co-operation is given. I have known him and his work for years and it abides and continues to bear fruit. But much of the best work of his life is with the children and young people. Many of us are convinced that this work alone well pays for the time and service given. He leaves us with a large, warm place in all our hearts, and I take pleasure in commending him as a minister of God worthy and well qualified to do the work of an evangelist for pastors wishing such services. At the last of the meeting the former pastor and other ministers were on the grounds to the great delight of many; and last but far from least, Bro. Boon, presiding elder, was with us in the fullness of the gospel and in great power. It looks like by conference the collections will be full and rejoicing with all for a good year past and a better one coming.

H. BASCOM OWENS, P. C. Springtown Circuit.

#### SOUTHWESTERN UNIVERSITY NOTES.

The Annex has taken another new and important step. Mrs. C. M. Crawford, of Brookshire, Texas, has been secured as a trained nurse to take charge of the sick. Mrs. Crawford when a young lady was trained as a nurse in the hospitals of England and had after that time some years' experience in her chosen work in private families. Since then she has come to this country, married, has two children, the youngest five years, and lost her husband, and so comes to us with the varied experiences of a housekeeper for ten years or more. We consider ourselves fortunate in securing Mrs. Crawford, who is also a devout Methodist. Of course Mrs. Allen will stand ready to help her in the care of the health of our pupils.

The writer must give the following extract from a letter received to-day from one of our foremost business men in reference to his daughter, a pupil of Miss Boyer's in voice: "One of our close neighbors who is the leader in musical circles of ——— and who is a very severe critic, had ——— over to sing for her; and she said she certainly had a fine teacher, and that there was not an error in the way she was taught, and that she sang very correctly." The names, if it were proper to give them, would add emphasis to the above. The heads of the departments in our school of fine arts are all artists, and their worth is sure to be recognized. Dr. Cody, wife and boys are in St. Louis. Profs. Vaden and Pegues will be next week. Prof. Hardy is devoting his time to training in an effort to master the tune, "Sleep, Baby, Sleep."

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### The Epworth League Department

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

#### State Epworth League Cabinet.

President—H. H. Halsell, Decatur.  
First Vice-President—A. H. McVeigh, Cleburne.  
Second Vice-President—Miss Mollie Davis, Houston.  
Third Vice-President—Wesley Peacock, San Antonio.  
Secretary-Treasurer—J. E. Swepston, Fort Worth.  
Assistant Secretary—Miss Florence Ifrey, Houston.  
Junior Superintendent—Miss Clara Wood, Van Alstyne.

#### AS WE THOUGHT.

We thought all along that Brother Barcus' troubles were imaginary. In reading a report of the recent action of the North Texas League, he discovered that our plan was "very good." He unintentionally erred in saying it was one "not hitherto followed." We say "unintentionally" because his article shows that he was not correctly informed, for we have before referred "important" matters to the Conference Board. As to the Assembly matter, the State League Conference has taken such steps as have settled all questions in controversy between Brother Barcus and us, and the incident is closed so far as we are concerned. We are ready for that ride.

G. W. T.

#### HOUSTON NOTES.

R. D. Hardcastle, of Cleburne, led the singing and proved himself a most efficient director. Miss Lula Ifrey, of Shearn Church, presided at the piano and contributed much to the excellent music. We have seldom heard better congregational singing.

The credit for the neat folder containing the program is shared between Bro. A. H. McVeigh and Mrs. C. W. Henry, both of Cleburne. We heard many compliments on its artistic appearance.

A telephone rang and we heard just these words: "Five o'clock at the 19 cent store!" Our imagination supplied the story of a shopping expedition.

Some of our good folks do not understand why the Houston meeting was not the "thirteenth annual," instead of just the "twelfth session," since the conference was organized in 1892. The reason is this: No session was held in 1899, a resolution to meet biennially having been adopted the previous year. This action was rescinded in 1900, and annual meetings have since been held.

The committee quartered us at the Shelby Cottage, where we were delightfully entertained, and to add still more to our enjoyment Miss Bering placed her automobile at our disposal. Morning, noon and evening she was on hand to convey us and our better half to and from the services, and as occasion permitted we toured the city and its outlying districts. Such courtesies can hardly be repaid. We appreciated the many kindnesses more than we can say.

Friday we took a run over to Galveston. A committee from the Board of Trade was in waiting and carried Brother Halsell, Brother Sexton and the writer to see a ten-acre tract of land which Galveston has to offer for the site of the permanent encampment. The tract is ideally located, well within the protected area and within easy reach of a convenient stretch of the beach for surf bathing. We were given to understand that Galveston wants the League Assembly, and wants it bad. Brother Sexton has a fine church and most excellent people. The work has greatly prospered under his guiding hand, and Methodism is a recognized factor in the up-building of the Island City. The seawall astonished us. We had read of its magnitude; but it surpassed our expectations. Standing 17 feet high, five feet wide at top, sixteen at bottom, three and a half miles long now, and will be five when completed, costing already a million and a half dollars and destined to cost over a half million more, it is indeed a monument to the indomitable will of man. But the pluck of the Galveston people does not end in the story of the sea wall. They are now at work filling in and raising the island to a level with the wall! Houses, fences, walks—everything is being raised. It all seems like a miracle.

We lost a note book at Houston containing the proceedings of the 1903 conference at San Antonio. If any of our Leaguers found this book, or know anything of it, we shall be glad to hear from them.

Business matters take us to the

East this week and during our absence, which will be probably two weeks, League letters will accumulate on our desk. Don't become impatient if an expected answer is not forthcoming. We will clear the deck as soon as possible.

G. W. T.

#### GREENVILLE DISTRICT.

The Greenville District League will meet at Commerce, August 26-28. The program is a feast. In addition to the excellent material in the district which will be used, Rev. J. M. Nichols will preach the annual sermon, and Miss Alma Rawlins will respond to a subject in the department on missions. We are expecting a great time.

JOHN E. ROACH, President.  
Campbell, Texas.

#### HOUSTON PROCEEDINGS.

The twelfth session of the Texas State Epworth League Conference was held in Shearn Church, Houston, August 9-11, 1904.

The opening sermon, Tuesday night, was assigned to Rev. J. T. Smith, of Pittsburg, but he was taken ill on his way to Houston and had to return home. Dr. H. M. DuBose, the General Secretary of the League, was pressed into service as a substitute and delivered a most inspiring sermon.

Wednesday's sunrise prayer-meeting was conducted by President Halsell, with an attendance of about 50.

The conference was formally opened at 8:30 o'clock and the following committees were appointed:

##### Committee on Resolutions.

North Texas Conference: Rev. J. W. Hill, Denison, chairman; Miss L. B. Harlins, Northwest Texas Conference; R. D. Hardcastle and Miss Fannie Beard, West Texas Conference; Rev. C. S. Mills and Earl Huffer, Texas Conference; Rev. Sam R. Hay, Rev. Ellis Smith and Miss Constance Oxley, German Mission Conference; Mrs. Katie M. Rabe.

##### Committee on Nominations.

North Texas Conference: Gus W. Thomasson, Van Alstyne, Chairman; W. J. Flesher, West Texas Conference; Rev. C. S. Mills and Miss Whitten, Texas Conference; Rev. S. W. Thomas and Miss Hortense De Chaumes, Northwest Texas Conference; Mrs. C. W. Henry and Rev. A. D. Porter, German Mission Conference; Mrs. Katie M. Rabe and Rev. Fred Koym.

##### Reports.

The Assembly Committee reported as follows: "To the Cabinet and Members of the Texas State Epworth League Conference: 'We, your committee appointed at San Antonio, April 23, 1904, to co-operate with the Cabinet in organizing the manner and method of holding an assembly,' beg leave to report as follows:

"The committee met in Waco, May 5, 1904, with the following members present: H. H. Halsell, A. H. McVeigh, Misses Mollie Davis, Florence Ifrey and Clara Wood, of the State Cabinet, and the following conference representatives: North Texas Conference, Rev. S. C. Riddle and Gus W. Thomasson, Northwest Texas Conference, Rev. R. B. Bonner, Texas Conference, Rev. V. A. Godbey, W. B. Jones and D. H. Abernathy (the latter as proxy for territory formerly known as East Texas Conference), West Texas Conference, Rev. J. F. Webb, German Mission Conference, Rev. A. E. Rector. "The committee organized by electing H. H. Halsell chairman, and Miss Florence Ifrey, secretary. After a thorough discussion of the matter, the committee decided that while the San Antonio resolution committed the State League to the Assembly plan, it was not mandatory that this committee should attempt its organization for the 1904 session. Accordingly the following resolution was adopted:

"Be it resolved by this body, while in hearty accord with the assembly plan, do not deem it wise to undertake more than preliminary arrangements this year."

"The following sub-committees were then appointed to visit the meetings assigned them for the purpose of observing plans and methods of assembly work, namely: To visit the Seashore League Assembly at Biloxi, Miss. Rev. J. T. Smith, Miss Clara Wood, Gus W. Thomasson and H. H. Halsell. To visit the B. Y. P. U. Encampment at La Porte, Texas, Misses Mollie Davis and Florence Ifrey and W. B. Jones. "A joint committee of Cabinet and committee members was appointed to decide upon a location for the 1904 session of the State Conference, composed of H. H. Halsell, Miss Mollie Davis and Rev. S. C. Riddle. "The committee adjourned to meet on the call of the chairman.

(Signed) H. H. HALSELL,  
Chairman."

This report was referred to the committee on resolutions.

Neither of the sub-committees mentioned reported to the conference, but it was understood that they were un-

able to make the visits assigned.

#### President's Address.

President Halsell, in delivering his annual address, spoke in part as follows:

"As we come together on this occasion to celebrate the twelfth anniversary of our State organization, it should be with hearts full of gratitude for the continued blessings of Almighty God. While the experimental stage of the past has temporarily reduced our numerical strength from the time of the high tide in League work down to the session of the late League Conference, we are gratified to note an increase in membership since that date."

As to the matter of organization, he said:

"This is a day of organization and equipment, and the future services which the League movement will render to church and State will be determined in a great measure by the degree of perfect organization which we maintain in our ranks."

"The North Texas Conference is well organized, and we are proud to say that there is not an unorganized district within the bounds of this conference."

"South Texas Conference is also organized and in fair working order, but that which cripples the State League work and more than anything else places limitations upon its power and efficiency is the unorganized condition of Northwest and West Texas Conferences. No great work in Texas will ever be accomplished by the League movement until there is a recognized head over all, and that must be a State organization."

By far the most important matter considered by President Halsell was the Assembly movement. On this he said:

"During the session of the last State League Conference, held in San Antonio, a resolution was introduced favoring the State League Assembly, and the Conference authorized the Cabinet to appoint a committee of ten—five laymen and five clerical—to be called the assembly committee, which committee should meet in connection with the State League Cabinet and designate the time and place of holding the State League Assembly, and make all necessary arrangements therefor. We have had the subject up for consideration in every Cabinet meeting since that day. The assembly committee was appointed under authority vested in the Cabinet, and said committee met with the State League Cabinet in Waco on May 5, and after deliberating for some time on this important movement, it was unanimously decided that, while we believed the assembly plan was feasible and almost a necessity to the League movement, still the time was too short in which to make preparations for the assembly this year, and the condition of our treasury would not justify the outlay for that encampment."

It was first decided to hold the conference this year at La Porte, to give the visiting Leaguers an opportunity to see the grounds and determine for themselves whether or not that location would be suitable as a permanent place for holding the assembly in connection with the conference, at which time and place, for a period of ten days, we would have a chance to learn more of our Lord's work and service for him from the most consecrated and skillful laborers in his vineyard, and at the same time have the afternoons for rest and recreation. At the time referred to above there were scarcely any funds in the treasury, and, it being impossible to secure responses from Northwest and West Texas Conferences, it became a necessity to change the place of holding the session of this conference, and so we changed the location from La Porte to Houston.

"I am still of the opinion that this conference should carry out the views expressed in the last conference in reference to the assembly by the appointment of a committee to arrange for the encampment next year, and I so recommend."

Touching the subject of a Field Secretary, President Halsell said:

"The subject of the Field Secretary has been up for consideration before Cabinet meetings and League conferences for the past two years. All leading Epworth Leaguers are agreed that the solution of the difficult problems that confront the League movement will to a great extent be solved when we place in the field an active traveling secretary on a good salary, to be paid out of the treasury of the local Leagues. If 500 Sunday-schools in Texas can pay \$3 each toward a Sunday-school secretary in the field, why can't 657 Epworth Leaguers do the same? I therefore recommend the appointment of a Field Secretary, to be paid not less than \$1000 per annum, said amount to be raised by an assessment of not less than \$3 on each local League in the State."

He also made this recommendation: "We recommend that this Conference elect a President and Secretary living as near together as convenient, that they may have the constant con-

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nection with one another that is so necessary in keeping the records and operations of the League movement in perfect running order."

The recommendations contained in the President's address were referred to the committee on resolutions.

Next followed the reports of Conference League Presidents. Only the North Texas President was present. He reported all districts organized and loyal to the State organization; a League conference held in each of the ten districts of the conference during the year; finances well up, with a surplus in the treasury and an increased activity throughout the entire conference. The work in the German Mission Conference was presented by one of the German brethren present, whose name we did not catch. He stated that his conference had two districts, each of which maintained a League organization. He reported 14 Epworth Leagues, with over 300 members. Only three pastoral charges are without Epworth League Chapters.

Rev. G. S. Sexton, of Galveston, was on the program for a thirty minutes' address on "The Need of Conference Organization." He said three things were necessary in League work: preparation, perseverance and patience. He appealed to the Leaguers for better organization, and said: "Without conference organization we can have no great forward movement."

R. M. Kelly, of Longview, was not present, being detained at home on account of sickness in his family. The daily papers, however, gave him a write-up and said that he "held the interest of the assemblage."

The time assigned to Bro. Kelly's topic ("Finances and Religion") was occupied by Dr. DuBose, who let down the Epworth Era drag-net. Several subscriptions were secured.

Rev. J. W. Hill's address on "The Young Man of To-Day" was one of the great addresses of the conference. He said he dealt with the bottom question of all League work, that young men must be had before organization was possible. The world, he said, is looking for young men. He mentioned the "bum" element, the "thirty dollars a month counter-hoppers," the "business" and the "student body" classes, and said that all had to be reached "by the spirit of Jesus Christ in your heart." He made a most earnest appeal for Christ-like lives.

Adjournment for noon followed. Upon reassembling, the secretary treasurer submitted his financial report, which showed a deficit of about \$15.00.

The Junior work occupied the afternoon period. Miss Wood, the Junior superintendent, submitted her report.

Mrs. C. W. Henry of Cleburne read a most excellent paper on the "Relation of the Junior League to the Senior League," and the Conference ordered it published in the League department of this paper. [It will appear in due course.—Ed.]

Following the business session, Dr. R. S. Hyer of Southwestern University was introduced to the Conference and made a few remarks.

Miss Constance Oxley discussed the benefit of the Junior League to the church, and demonstrated its usefulness with a brief service, which was well received.

At night Dr. DuBose addressed the Conference on the general work and brought enthusiastic report of the growth of the League. The Epworth Era, he said, was now paying its way and returning a small, but definite, revenue into the general treasury.

Thursday's sunrise prayer meeting was conducted by Mrs. C. W. Henry, and though attended by few the interest was good. W. T. Blakeny, Charles B. Smith and W. E. Hawkins, all slated for addresses, were absent and substitutes occupied the morning periods. Dr. DuBose again pressed the claims of The Era and secured additional subscriptions. Miss Estelle Haskin of the Settlement Mission Home at Dallas, made an earnest appeal for consecrated workers. One young lady volunteered for service.

Rev. A. D. Porter, of Cleburne, discussed "The Field of Battle." Bro. Porter's address was eloquent and persuasive and was listened to with more than ordinary interest. The gist of his remarks was that one's life work is not in the future, but an ever-present problem.

The Committee on Resolutions asked the privilege of making a partial report at 9:45 a. m., and the request being granted it recommended the immediate appointment of a committee on constitution and by-laws. The recommendation was adopted, and the following were appointed as a committee: Rev. J. W. Hill, Rev. George S. Sexton and Gus W. Thomasson.

The charity and help period was presided over by Miss Mollie Daviss, second vice president, and the work was introduced with a discussion by R. D. Hardcastle on "What Is the Scope of the Word 'Help' as Distinguished From 'Charity?'" Miss Maryetta Woolford of Galveston discussed "How the C. and H. Department May

Be Beneficial to the Church." The period closed with the report of the second vice president.

The literary period was presided over by Prof. Wesley Peacock, third vice president, who opened the discussion by a talk on the benefits of the literary department. A number of brief talks were made, but few chapters reported successful methods. The hour assigned to the literary address was occupied by Rev. George S. Sexton, the speaker originally selected not being present. Bro. Sexton spoke interestingly of "Scenes in the Holy Land," at times moving his audience to tears and then convulsing them with laughter. He was at his best, had the sympathy of the audience and delivered a wonderfully impressive talk. He closed with a brief consecration service, in which nearly everyone took an active part.

The business session came Thursday afternoon immediately after the devotional service. The Committee on Resolutions was the first to report. It reported as follows:

Resolutions.

To the President and Members of the Texas State Epworth League Conference of the Methodist Episcopal Church, South, Assembled in Shearn Church, Houston, August 11, 1904:

Dear Brothers and Sisters—We your Committee on Resolutions beg to submit the following as our report:

We have had before us the annual message of our president, Bro. H. H. Halsell, in which he reviews the work in Texas for the past twelve months, and are glad to note that the interest in League work has steadily increased and that a number of local chapters and District League Conferences have been organized during the past year.

The North Texas and German Mission Conferences have each a healthy organization, and in the North Texas especially every district of the entire ten has a well based organization.

We have noted the recommendation of our president that this State League Conference establish a permanent home at some suitable place in Texas, where a convenient season every summer may be spent in exemplifying League work, and where and when competent teachers and lecturers may be employed to enlighten our Texas Methodist young people upon the several great lines of Christian thought and doctrine, and denominational polity, and practical church work.

The report of the committee appointed at the last State League Conference to consider this matter has also been before us, and from it we gather that nothing definite has been accomplished in this direction, and the question is therefore recommitted to the conference at this session.

We have heard with pleasure the flattering report of Dr. H. M. DuBose, editor of The Epworth Era, concerning the healthy circulation and firm financial basis of our young people's organ, and are delighted to know that it is fully and completely meeting the expectation of its friends and supporters and that its future is all aglow with hope and promise.

In view of all this, and in the heartiest sympathy and accord with the recommendations and reports submitted to us, we present for your consideration the following resolutions:

Resolved, 1. That this conference elect a committee of five, two ministers and three laymen, whose duty it shall be to select a suitable place for a summer encampment and permanent home for the State League Conference, and that negotiations be closed and final action taken by April 1, 1905; and that the president and secretary be ex-officio members of said committee.

Resolved, 2. That we heartily indorse The Epworth Era, and recommend its widest possible circulation.

Resolved, 3. That we urge the organization of annual and district league conferences in all the bounds of our Texas Methodist Zion.

Resolved, 4. That a committee of three be appointed to draft a constitution and by-laws for the State League Conference, said committee to report at this session of the Conference.

Resolved, 5. That the Epworth League Boards of the several annual conferences of the Methodist Episcopal Church, South, in Texas, be requested to ratify and confirm the action of this conference concerning the selection of a permanent home.

Resolved, 6. That we invite the International League Conference to hold its next session at some point in the State of Texas.

Resolved, 7. That we appreciate the courtesy of the editor and publisher of The Texas Christian Advocate in allowing us such ample space in his paper for the league department, and that we heartily indorse the work of Bro. Gus W. Thomasson as our editorial representative.

Resolved, 8. That the thanks of this body be, and are hereby, tendered the members of the Houston District League Conference for the many courtesies extended this body during its present sitting.

Resolved, 9. That we recognize and appreciate the courtesies extended us by the several railroads running into this city, and to the local press for its correct and impartial accounts of our meeting.

Resolved, 10. That last, but not least, we tender our thanks to the pastors and leagues of Houston for general and special courtesies.

For the committee,  
J. W. HILL, Chairman.  
R. D. HARDCASTLE, Secretary.

The Committee on Constitution and By-Laws submitted a partial report, namely, the sections relating to the constitution, all of which were adopted. Further time was granted to draft the by-laws.

Nominations.

The Committee on Nominations reported as follows:

State Officers.

For President, Gus W. Thomasson, of Van Alstyne; First Vice-President, Rev. A. D. Porter, of Cleburne; Second Vice-President, Miss Laura Allison, of Austin; Third Vice-President, Prof. W. A. Palmer, of Sam Marcos; Fourth Vice-President, Rev. C. H. Lehmburg of Fredericksburg; Junior Superintendent, Mrs. C. W. Henry, of Cleburne; Secretary-Treasurer, Theobring, Jr., of Houston.

Assembly Committee.

Rev. G. S. Sexton, of Galveston; Rev. J. M. Peterson, of Terrell; Hon. R. W. Hall, of Vernon; W. G. Lee Woods, of San Antonio; H. H. Halsell, of Decatur.

The report was signed by W. J. Flesher, acting chairman, and upon motion was adopted as read.

The President-Elect briefly addressed the Conference, thanking the members for the honor, and predicting great results from the Assembly movement.

At the night session the Committee on Constitution and By-Laws finished its report, which was adopted, as follows:

CONSTITUTION.

NAME.

Article I. This body shall be known as the Texas State Epworth League Conference of the Methodist Episcopal Church, South.

MEMBERSHIP.

Art. II. The membership of the Conference shall consist of ten delegates from each Presiding Elder's district of the several Texas conferences of the Methodist Episcopal Church, South (including what is known as the "German Mission Conference"), elected by the District League Conference; provided, that in any district where there is no league organization, the delegates to this body may be appointed by the Presiding Elder of such district. All traveling preachers of the Methodist Episcopal Church, South, in Texas, shall be ex-officio members.

OFFICERS AND THEIR DUTIES.

Art. III. The officers of this Conference shall be a President, four Vice-Presidents, a Superintendent of Junior Work, and a Secretary-Treasurer elected annually by a majority of the members present and voting. The President shall preside at all regular and called meetings of the Conference. In his absence the Vice-Presidents shall preside, in the order of their election. The stated duties of the Vice-Presidents and the Superintendent of Junior Work shall correspond to those of the same officers in the local Chapters. The Secretary-Treasurer shall keep a correct and permanent record of all the doings of the Conference, conduct its general correspondence, hold all moneys belonging to it, and pay out the same upon the order of the President.

TIME AND PLACE OF MEETING.

Art. IV. This Conference shall meet annually at such time as the cabinet may designate, and at such places as it may, by a majority vote, select; provided, that in case it should secure a permanent home, its sessions shall be held there.

POWER AND AUTHORITY.

Art. V, Section 1. The Conference shall have power to incorporate itself through a Board of Trustees, consisting of one from each of the patronizing Conferences, elected for the four years corresponding to the interval between the sessions of the General Conference of the Methodist Episcopal Church, South, and who shall have charge of all the property owned by the Conference, and who may sue and be sued, and exercise all other privileges and sustain all other responsibilities of trustees of corporate property under the laws of the State of Texas; provided, that all property be deeded in fee simple to the Methodist Episcopal Church, South, for the purposes and uses set forth in the instrument of conveyance.

Sec. 2. The Conference shall have authority to secure a permanent home for its annual meetings and for any other purpose, or purposes, which look to the better equipment of our

young people for church work; provided, that all such transactions shall be ratified and confirmed by a majority of the Epworth League boards of the several patronizing Conferences.

Art. IV, Section 1. This constitution shall go into effect immediately upon the adjournment of the present session of the Conference.

Sec. 2. This constitution may be amended, or even substituted, at any annual meeting of the Conference by a two-thirds vote of all the members present and voting.

Sec. 3. All former enactments not in harmony with this constitution are hereby repealed.

BY-LAWS.

Section 1. The cabinet, consisting of the President, Vice-Presidents, Superintendent of Junior Work, and Secretary-Treasurer, shall be a standing committee on programme.

Sec. 2. The Cabinet, as hereinabove constituted, shall name all other standing committees and shall act in the interval of the Conferences, subject to the ratification of the annual meetings.

Sec. 3. To meet current expenses, it shall be the duty of the Secretary-Treasurer to collect, annually, from each Chapter, 50 cents for every twenty members, or a fraction equal to two-thirds thereof; provided, every Chapter be assessed at least 50 cents.

Sec. 4. The following shall be the order of business:

1. Religious exercises.
2. Roll call by districts.
3. President's address.
4. Reports of standing committees.
5. Reports of special committees.
6. New business.
7. Election of officers.
8. Adjournment.

The closing sermon was delivered by Rev. J. W. Hill, and was a fitting climax to a great Conference. Bro. Hill spoke for more than an hour, and held the closest attention of his audience during the entire time. At the close of his sermon a farewell handshake followed, and the twelfth session of the State League was at an end.

A man may be measured by his estimate of men.

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Opens Sept. 26, 1904. One of the leading Schools for Young Ladies in the South. New buildings, pianos and equipment. Steam heat, electric light. Bath and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far-famed for health. 25 American and European teachers. Thorough courses leading to Degrees of B. A., and M. A. Conservatory advantages in Music, Art and Elocution. Certificates, Wellesley. Students from 30 States. For catalogue address MATTIE P. HARRIS, President, Roanoke, Virginia.

HUGHEY & TURNER SCHOOL, Weatherford, Texas.

A HIGH-GRADE TRAINING SCHOOL. Prepares for the best Universities and for life. Second year opens Sept. 12, 1904. The work of the first year of this school met with unqualified success, showing that the school is built upon the right idea. Over one hundred enrolled in the four-year training school course. We enter students this year in Southwestern and Johns Hopkins Universities. Good Library with latest books of reference; thorough work; individual attention. Location high and healthful; accessible from all points. Investigate our work. A. H. HUGHEY, A. B. J. P. TURNER, A. M.



# The Woman's Department

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

## OUR MINISTER'S SERMON.

The minister said last night, said he, "Don't be afraid of givin'." If your life's worth nothin' to other folks, Why, what's the use of livin'?

And that's what I says to my wife, says I.

There Brown, the mis'erable sinner, The poor would starve before he'd give A cent to buy 'em dinner."

I tell you our minister's prime, he is, But I couldn't quite determine— When I heard 'em gitten' it right and left— Just who was hit by his sermon.

Of course there couldn't be any mistake, When he talked of long-winded prayin' For Peter and Johnson sot and scowled At every word he was sayin'."

And the minister he went on to say, "There's various kinds of cheatin' And religion's as good for every day, As it is to bring to meetin'." I don't think much of a man that gives The loudest amens at my preachin' And spends the followin' week In cheatin' and overreachin'."

I guess that dose was bitter enough For a man like Jones to swallow; But I noticed he didn't open his mouth Not once, after that, to holler; Hurray, says I, for the minister— Of course I said it quiet— Give us some more of that open talk; It's very refreshin' diet."

The minister hit 'em every time; And when he spoke of fashion, And rigin' out in bows and things, As women's rulin' passion, And comin' to church to see the styles, I could not help a winkin' And nudgin' my wife, said I, "That's you, And I guess it sot her thinkin'."

Says I to myself, that sermon's pat, But a man is a queer creation, And I'm afraid that most of the folks Won't take the application, Now, if he had said a word about My personal mode of sinnin', I'd have gone to work to right myself, And not sit there a grinnin'."

Just then the minister says, says he, "And now I've come to the fellers Who loose this shower by using friends As a sort of moral umbrella, "Go home," says he, "and find your faults Instead of huntin' your brothers; "Go home," says he, "and wear the coats You've tried to put on others."

My wife she nudged, and Brown winked, And there was lots of smilin', And lots o' lookin' at our pew— It sot my blood a bilin', Says I to myself, our minister Is gettin' a little bitter, I'll tell him soon as meetin's out, I ain't that kind of a critter.

—Selected.

The minutes of the twenty-fourth annual meeting of the W. F. M. Society, North Texas Conference, are now being sent out by the Corresponding Secretary of the Conference Society to the auxiliaries, and it is hoped will be carefully studied by the members. See item 4, report of Committee on Publication, on this point. The Recording Secretary of the Conference Society, who had in charge the publication of the minutes, calls attention to certain corrections; item 2, report of Committee on Finance, the last line should read "for the conference expense fund," instead of "from the conference expense fund." And in the "conference pledges" the Auxiliary of Trinity Church, Dallas, is credited with a pledge of \$1, when it should read \$15, the omission of the figure 5 in the printing being the cause of the error.

The gratifying news comes to us that a response has already come to the appeal made in last week's issue in this department by Mrs. Bowman for money (\$150) to pay for a scholarship for one term in the Searritt Bible and Training School for one of the young missionary candidates of the W. F. M. Society of the North Texas Conference. The Senior League of our Church in Clarksville will give \$25 on this scholarship, so Mrs. Barton, wife of the pastor, writes. Who will be next to respond, either individuals or organizations, of our Church in the North Texas Conference to this worthy effort to provide the money to send one of these young ladies to the Training School for next

term? A response from five others \$25 each would provide the amount needed, and one of our dear young candidates could thus be enabled to get that course of training in the school, which would equip and qualify her so well for the work in view. Let other individuals or organizations respond and help in this laudable effort. Send all communications regarding this matter to Mrs. J. H. Bowman, Plano, Texas.

## CITY MISSION BOARD, DALLAS.

The regular monthly meeting of the City Mission Board, Dallas, was held in the Settlement Home, corner Magnolia and Collins Streets, there being representatives present from each of the six Churches connected with the board. The usual routine business was transacted. The report of the City Missionary, Miss Estelle Haskin, showed visits made in interest of city mission work, 231; average number in attendance at Sunday school each week, 60; number of prayer-meetings held in houses of families in the vicinity during the month, 11; garments given away, 181. The report of the Treasurer, Mrs. S. D. Thurston, showed total collections for the month, \$99.85; total disbursements for the month, \$73.35. It was decided that the free kindergarten department, which has been suspended for the summer months, will reopen Sept. 19, and a capable and experienced young lady was elected teacher for this department, who will arrive from Missouri in time for the date of opening. The plans and specifications from the architect for the new Settlement Home, soon to be erected, were submitted, but no final action was taken on same. The gratifying fact was made known that the Epworth League of the North Texas Conference, at the recent annual meeting, held in Gainesville, subscribed the sum of \$1000 to provide a chapel in the new Settlement Home.

MRS. W. H. HOWELL, Press Reporter for Board.

## W. H. M. SOCIETY, RUSK, TEXAS.

Since its organization some years ago the Women's Home Mission Society has been given to all kinds of Christian work and has stretched out her hand to the poor and needy both at home and abroad. As an auxiliary we have lost some excellent members by removal, but still have an enrollment of 31, and they are all connective. We meet every Friday afternoon, and hold a devotional service, followed by a business meeting, in which all members are free to suggest plans for the greater success of our work. Each member pays 5 cents per week dues, making \$2.60 for the year, and half of this is kept for local purposes.

We have some fine workers in our auxiliary, who are always ready and willing to undertake great things for our Lord, and the work he has committed to us. They believe in looking after the comfort of their preacher, as well as the connective work, and this year they have expended \$271 on the parsonage, adding a new room and back gallery, and repainting the entire building, adding both to its comfort and beauty.

We have tried various ways and means of raising money, but a bazaar held just before Christmas proved to be the most remunerative, and we expect to hold another this year.

We have twenty four subscribers to "Our Homes," and find it indispensable to the success of our work. The "Bible Study" has been most pleasant and profitable to us.

We take courage and press on, and feel sure God will bless our labor in the Lord.

MRS. LAWRENCE B. ELROD.

## JUVENILE WORK.

The Juvenile Missionary Society is the chief modern method in Methodism to secure the religious missionary training of our children.

It is the ante-room of the W. F. M. Society, and the most efficient and resultful training school of tomorrow's missions.

The Juvenile Missionary Society aims to relate itself properly to all previously adopted agencies. It is consecrated to the great work of winning and holding the children for Christ, the Church and missions. The first step in the work is the effort to lead the children to accept Christ as their personal Savior. The next step is to train them in Christian experience, missionary knowledge and their duty to their fellow creatures. Inspire them to the most intelligent application of the gospel in all things.

All agree that this is the most vital department in our missionary work. All will also admit that this department of work needs revision, organiza-

tion and impetus. We want a new era of juvenile missionary effort for this new century. We want to see expansion and tangible results. We are wasting a great deal of our forces on the hard, stony, thorny ground of careless worldly men and women and comparatively neglecting the soft, rich soil of childhood at our feet. We have no time to play in this matter of intelligent faithful training of our children. The Juvenile Society is the training class from which we ought to expect our most efficient workers for the adult society later on.

A reasonable amount of zeal is a good thing, but it cannot and must not be substituted for training. While the Missionary Society is the place to teach scriptural and missionary knowledge, it is also the place to teach by actual experience lessons of how to conduct a service and familiarity with the Bible, so that when asked to find a reference in Revelations they won't hunt for it in the forepart of the book, as I've seen some grown up people do. Here they should get some idea of how to make a minute of a meeting, act as Treasurer and get at least the first principles of parliamentary rules, so as to know how to have their minutes corrected and approved, not say, as I heard a full-grown woman, "If you're all approved the minutes will stand." We have better facilities now of training our children in all these lines than you and I had, if we will but make use of them. I prize very highly the training my boy and girl get from this work in the Juvenile Society. The training given children in the Sunday-school, Epworth League and Juvenile Missionary Society is but supports furnished to help the vines grow upward. How easy it is to help them. But some of the vines are left to themselves; the parents neglect them, the teachers are indifferent to them, the pastor forgets his vows to "bless them," and so the little vines are left to grope and push around in the weeds and thorns without support, when they were born for the sunshine and to beautify the world. Why not furnish supports for the vines? We should put up our supports early. It is no time to repair a ship in a storm. Early impressions are the most lasting ones, and the first spots often defy the rarest art of the fuller to remove them. Some one has said "Children are white spun souls fresh from the looms of God." If this is true, then it is our work as teachers to fashion a fabric for honor, not dishonor.

To-day we are planting the seed-thoughts and principles that are to develop the Christian thought and life of the century upon which we are now entering. A carelessly taught lesson may mean a lifelong blot; a carefully planted truth may make an impression that will help all along life's journey. Let us try to instill right principles. Principles are the most practical things in this world if used; the most useless if put away for safe keeping. While we are instilling right motives and principles let us not forget to teach our juveniles to "shun the very appearance of evil."

Questionable ways of earning money should never be considered. I never could approve of sending children abroad promiscuously to sell tickets or solicit money. It robs a child of an innate delicacy of feeling and sometimes modesty of deportment. It places them in the company and almost at the mercy of questionable people, who may take advantage of the favor or yield a bad influence. Let a child solicit, if need be, among relatives and friends, but avoid sending him among strangers. Better dispense with the money than have a crop of weeds to eradicate as the result of its possession. Let us train our juveniles to earn and save their own money with which to carry on their work. Self-sacrifice is a hard lesson, but it should be taught. Our greatest problems connected with the coming of the kingdom have the closest relation to our boys and girls. The little child is now in the kingdom. Surely it is worth our while to concentrate our efforts upon these lambs of the flock, if by any means we may save them to God and missions.

MRS. F. A. WHITE, Lady Manager Juv. Miss. Society, Center Point, Texas.

Bad blood is a bad thing to inherit or acquire, but bad blood may be made good blood by taking Hood's Sarsaparilla.

## Santa Fe Excursion Rates.

St. Louis—Account World's Fair, various rates and limits, now on sale. San Francisco or Los Angeles—Account K. T. Conclave and L. O. O. F. Grand Lodge, \$5, Aug. 15 to Sept. 19, limited Oct. 23. Galveston—Account Meeting Grand Chapter Eastern Star, convention rates, Oct. 2 and 19, limited Oct. 11. Austin—Account Colored National Baptist Association Meeting, convention rates, Sept. 13 and 14, limited Sept. 22. San Antonio—Account State Convention County Clerks, convention rates, Aug. 29 and 30, limited Sept. 1. Houston—Account Grand Lodge U. B. F. (colored), convention rates, Aug. 28 and 29, limited Sept. 4. For further information ask any Santa Fe agent or write W. S. KEENAN, G. P. A., Galveston.

## CHARACTER.

Character is like bells that toll sweet music and resounded with beautiful accented harmonies. The young man or woman of brilliant mind and engaging manners commands general admiration, but he or she alone is trusted who possesses that priceless treasure—good and pure character. How charming are the magnetisms of a beautiful and pure heart! A black and ruined character is a downfall to every community that is unfortunate enough to possess it. In all the relations of life, even when assailed by foes innumerable, we should be honest and truthful, and forever let it be the soul's endeavor to dissever love from hatred, and in our highest sense of duty let there always be a deep decided principle in our bosoms. Very unfortunately some people seem to have no power of self-propulsion, for want of disposition or the ability to pursue a course of action and go "difting with the tide" aimlessly on life's sea, floating with the current of time, with a definite nowhere as their haven. We need men and women that will hold fast to that which is right, no matter where their footsteps may roam, and how fierce the storms that beat against them. We should choose companionship with the good and build our characters with holy deeds and righteous thoughts, and then at last death can not harm and they will stand as a palace built of precious stones, reflecting the rays of an Eternal Sun. An essayist once wrote: "There is nothing less accidental than the painting of a fine picture or the chiseling of a noble statue." Should he not have added, except the perfecting of a true and noble character? The first and last lesson we should learn and forget, should be the simplicity of a pure character. When people die they leave an indelible stamp of their character on the human race. Precious gems of tenderness, sympathy and all the beauties of a Christian life should adorn our characters. Those not possessed of a pure character can not work for the One we love and do things for the good and uplifting of mankind. To live "in sin" will throw our characters into ruin and blacken them beyond redemption, then all is lost—gone. We should engrave the lesson of good character on our souls and linger in the companionship of God and then at last come forth with characters subdued into the beauty of our Lord and Savior.

MRS. O. L. GILLELAND-THOMAS, Happy, Texas.

## So Tired

It may be from overwork, but the chances are its from an inactive LIVER.

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NOTES FROM THE FIELD.

Continued from Page 5.

are each unique in their methods of putting things and their strokes land a truth with intense force every time. We had a regular old-fashioned shouting time; in fact, one of the greatest revivals ever held in that community. We began at Coleman Springs a week ago. Rev. L. S. Barton, of Clarksville Station, came Monday and Rev. W. R. McCarter, of Deport Circuit, dropped in on us Tuesday evening and gave us an excellent sermon. Other than this Bro. Barton has done nearly all the preaching since he came. His indomitable energy and intensely practical way of putting the truth carried conviction to many hearts and up to this writing more than twenty have been converted, notwithstanding the fact that sickness and other causes have cut our congregations much shorter than they would have been under more favorable circumstances. Will give a final report of this meeting and also one of the meeting we expect to hold in Annona, beginning the fourth Sunday in this month, later. The collections have been practically secured where subscriptions have been taken. We expect to show a clean sheet at conference on all these claims, and, we hope, with an advance on last year. The finances were short at the Quarterly Conference, but the stewards were hopeful for better things in the future.

Howe.

D. F. Fuller, August 19: I report three revival meetings held in Howe charge. One of eight days at Tom Bean. Was assisted by Rev. S. A. Ashburn, who won all hearts and rendered faithful service to our God. Results were two conversions and seven accessions. Next, at Ferguson Chapel. No ministerial help. A little more than one-half our people kept at home by sickness and part of the remainder hindered by threshing grain. Results were three conversions and three accessions. At Cedar: One sermon, and a great one it was, by Rev. J. M. Binkley, and aided throughout the meeting by Rev. Jno. S. Davis, than whom are few better helpers. Results were 41 conversions and 13 accessions, making in all 61 conversions on the work this year. And now I am deeply impressed to say one thing, and that is Methodist preachers ought to insist on scriptural conversion. The difference between conversions and accessions is too often from the fact that members have been received without the pastor knowing anything about their faith, much less "being satisfied with its soundness."

Burns Mission.

J. E. Price, Seward, Aug. 20: Burns Mission is having a great spiritual uplift. The meeting at Bethel was a success; the power of God was upon us, which could be seen by the world by the deep spiritual feeling and interest of the Church in behalf of the world. Conviction was deep and pungent and conversion bright and clear. The meeting resulted in thirty-one conversions and reclamations and twenty additions to the Church. Our pastor, Rev. Chas. H. Armstrong, was assisted by Rev. J. W. Murphy, of Alvord; D. F. Rutherford, L. E., of Bonham, and J. E. Martin, L. P. The Church showed its appreciation of our pastor's service by presenting him with a brand-new summer suit of clothes. Also a nice pounding of good things gotten up by Sister Boggs and Sister Price.

Whiterock Camp-Meeting.

D. J. Martin, Aug. 23: Whiterock camp-meeting began August 11th and closed on the 18th. There was a larger number of campers than usual, and the best attention and order prevailed throughout the entire meeting. We were assisted by Dr. G. C. Rankin, Revs. W. H. Hughes, S. P. Ulrich, J. P. Lowry, W. F. Bryan, W. H. Stephenson, C. T. Talley and others. Dr. M. H. Neely, of Plano, rendered very efficient service. The preaching was splendid and the religious fervor ran high. There was a large number of conversions. At one hour during the meeting a memorial service was held in memory of campers who had gone on before to the better land. This was the first service of that kind ever held at the camp ground, and I suppose it will be perpetuated. My thanks are tendered for the efficient service rendered by the preachers and many acts of kindness by the campers.

Burns Circuit.

Chas. H. Armstrong: We have just passed through three good meetings. We began at Canaday July 15, and Dr. Alderson, our presiding elder, came over and held our third Quarterly Conference and preached two very fine sermons. The stewards reported along up to first and second quarter mark. We began at Tipton Chapel July 23 and continued till Aug. 7. The Lord was with us in great power. Hard men and women wept in an al-

tar of straw and cried for mercy, and their cries were heard and our prayers were answered in the conversion of thirty souls. Twenty-three joined our Church; and during the meeting those good, kind people gave the writer a nice suit of clothes (not cheap-johns) and gave wife and babies some clothing, also gave wife a nice hat. We are glad and thankful. We began at Zion Aug. 7 and held ten days. There were eight conversions and eight additions to the Church. We are praising God for victory and for His wonderful works among the children of men. This is not all. On Aug. 17 Sisters Boggs and Price drove up from Tipton Chapel with the mid-summer pounding, which consisted of flour, meat, sugar, coffee, peas, jellies, preserves, and—yes, a "crate" of "essentials"—chickens. We feel very unworthy of such kindness. We thank God and take courage. Have two more meetings to hold.

TEXAS CONFERENCE.

Texarkana.

O. T. Hotchkiss, August 19: The work on our new church building progresses very satisfactorily. The walls are up and workmen now are framing roof and putting it in place. We hope to have it finished and to be in it by the close of the conference year. It will be a beautiful and commodious building. If those who have promised to "help us by the time conference meets" could do so now we would greatly appreciate it.

Buckhorn.

Mrs. N. J. Cloud, August 13: Our beloved pastor, Rev. Allen Tooke, has just closed an eight days' meeting at this place; much good was done. Bro. Tooke is an earnest and enthusiastic Christian, his sermons being an inspiration to the Christian and deeply impressing sinners. His morning sermons were especially helpful to the Christian. Mrs. Laura Baber acted as organist and gave faithful service. There were five accessions to the Church; others were seriously impressed. Bro. Miller, pastor of the German Methodist Church of Bellville, preached the closing sermon Friday night. May the Lord bless and protect our beloved pastor, who has done so much for this community.

Maysfield.

J. B. Gregory, August 17: I closed my last meeting at Sweed's Chapel last Sunday night. It continued eight days. I never began a meeting under more unfavorable conditions, nor more discouraging circumstances, embracing obstacles too tedious to mention. I had no ministerial help. I felt lone some, with no colleague to consult and to sympathize. I therefore carried the matter to the Lord and asked his help and guidance and he "harkened and heard" and blessed. I did all the preaching. The power of the Holy Ghost came upon us and we had a "time of refreshing from the presence of the Lord." The Church was much revived and God's people made happy and rejoiced in his love, and backsliders were reclaimed, sinners convicted and souls saved. It was a most remarkable meeting, settling all strife and affecting much good far and wide every way. It has given a fresh impetus to all the interests of the Church and the end is not yet. Old Maysfield Circuit has taken an upward flight. One brother said he thought I must have had high life on me one night. I did; but not from a drug store. Praise the Lord for victory.

Davilla.

C. E. Simpson, Aug. 17: We closed a week's meeting at Davilla last evening. There were four additions to the Church, and the Church revived. Bro. Lindsey, from Jasper, did the preaching except three sermons that were preached by Bro. Cravy. My people were delighted with Lindsey's preaching. They ought to have been, for it was good to edifying.

Naples Circuit.

W. H. Vance, Aug. 19: Our meeting at Omaha was not a great success, so far as visible results were concerned, for we labored against odds, sickness and other things. There were only two additions. On Monday night last we closed our meeting at Hamil's Chapel, which was a very gracious one. It was a revival in the true sense of the word, prayed from God's eternal throne by devoted Christians who with faith in Him and courage for the work, secured the promised power. Results, Church greatly revived, about twenty converted and reclaimed and thirteen additions. Bro. S. N. Allen was with us in this meeting for several days, and rendered us efficient service. His sermons were accompanied by the Spirit's power and were blessed of God in immediate results, and seed sown the fruits of which eternity alone will reveal. Bro. Allen greatly endeared himself to our people. Bro. Joe F. Russell, L. P., and

candidate for admission this fall, was with us and did faithful work. He preached two good sermons which were enjoyed and commended by his hearers. He is a young man of splendid promise and bids fair to be of great usefulness to his Church. We have already reported the good meeting held in Naples in the spring. So we are through with our own meetings. We are grateful to the good Lord for victory in Jesus' name and determined to redouble our energies in the "round up" for conference.

Winfield.

F. O. Favre, Aug. 21: Our protracted meeting at Bridges Chapel closed August 4, after continuing twelve days. It was a great meeting. Bro. J. M. Adams, of Mt. Pleasant, was with us during most of the time and did most of the preaching. He did earnest, faithful preaching, and the Church members worked well also. The interest deepened at every service and there was much shouting and praising God over the conversion of sinners. Great crowds came, both day and night. The Church was greatly revived, backsliders were reclaimed and many sinners were converted. Fifty-one persons were added to the Church, forty-seven by ritual and four by certificate. Five infants were baptized. Our meeting at Winfield came later and was much hindered by sickness. The Church was revived and ten persons united with our Church on profession of their faith in Jesus Christ.

WEST TEXAS CONFERENCE.

Paint Rock.

M. T. Allen, August 16: We have held meetings at the following places: Eola, Culbertson and Frog Pond. We began at Eola the second Sunday in July. Bro. J. C. Moore, of Winters, was with us. We received one new member and three by letter; organized a Church with 22 members. At Culbertson were assisted by Brother Dickey, a Cumberland Presbyterian preacher. We received four new members and two by letter. At Frog Pond we were assisted by Bro. Wootton, of San Angelo, and Bro. Hodge. Three professed to be reclaimed and one joined the Church. In each of these meetings the Christians were much revived. We are in a union meeting at this writing at Byrds School House. Bro. Leaton, of Miles, is with us, and prospects good for a revival.

Goliad.

B. H. Passmore, Aug. 22: We closed our meeting at Goliad last night. Bro. Simeon Shaw did all the preaching. He is a great preacher. His visit to us has been very helpful indeed; full of the power of the Holy Spirit, logical, forceful and very edifying. We received eighteen into the Church, making eighty we have received this conference year. This is our fourth year; the people have been so kind we are loth to leave them. In our great loss of all personal property in the storm of May, 1902, they came to our rescue and greatly supplied our needs. We have been enabled through their liberality to rebuild both the church and parsonage which were destroyed, and now have better property than we have ever had. The Sunday-school is more largely attended and doing better work than for years. We expect to be able to make a full report at conference. Shaw goes to Port Lavaca from here. May God bless him and help him.

Rancho Circuit.

Fannie Rainey, Aug. 17: We have just closed a very successful thirteen days' meeting at Bundick and it has been said that it was one of the best meetings ever held at this place. We received twenty-two members. This was the first meeting held at this place since 1902, and the Church was greatly revived. Our Rev. R. S. Adair, preacher in charge, did the preaching. He came into our midst clothed with power from on high, and preached in a way that reached the hearts of the people. Our Baptist brethren were very helpful to us in our meeting.

NEW MEXICO CONFERENCE.

Odessa.

S. E. Wilson, August 14: We seldom see much in the paper from this conference, still we are moving and appreciate the noble fight the Advocate is making for local option and on all moral lines as well. We are making progress in this conference and country of "magnificent distances," where the getting there is more important than how. Our Baptist brethren have adopted the efficient gospel wagon system. The ever present Mormon takes it on foot, while the Methodist itinerant gets there as he can, but we are all on hand. The low price of cattle has paralyzed business to some extent, still we are moving forward. The foundation for a nice new church is soon to be laid at Artesia

and we hear of others at different points. The Lord has blessed us with gracious revivals during the year. At Grand Falls, a new settlement on the Pecos River, we held a ten days' meeting, resulting in 19 conversions and 18 accessions to the Church. Preaching all done by the pastor. We meet here a fine, hospitable people, and as we go from ranch to ranch all o'er the broad extended plains, rest assured the Advocate shall be remembered.

INDIAN MISSION CONFERENCE.

Headrick, O. T.

J. W. Coker, August 16: I began a meeting midway between Pleasant Hill and Mountain Bend under a large arbor erected by the good people for the occasions. We had the Campbellites to fight from start to finish. They had just closed a meeting of two weeks the night before we began. We ran ten days and gained a great vic-

tory for the Lord and Methodism. We emphasized the old doctrine of "salvation by faith only." The best antidote I have ever found for Campbellism is an old-fashioned revival. Our meeting resulted in eight conversions, twice as many reclamations and 11 additions to the Church and six more will join us as soon as they get their letters. We appointed a building committee to build a church. I believe they will build this fall. Rev. J. D. Terry, of Altus, O. T., assisted me in the meeting. Our meeting was in Kiowa County, eighteen miles south of Hobart.

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IN MEMORIAM.

Dr. Quincy A. Shuford was born in Lincoln County, North Carolina, on the 4th day of May, 1826. He received a common school education and having decided upon the medical profession as his life work, he attended Jefferson Medical College, from which he graduated March 29, 1849. He was soon after married to Julia Anna Petty, of Wilkes, N. C., who preceded him to heaven December 24, 1895. He located in Newton, N. C., and very successfully practiced his chosen profession till 1864, when he came to Smith County, Texas, and located at Mt. Carmel, where he had a very large and eminently successful practice for thirteen years. During these years he did a great deal of charity practice for the families of Confederate soldiers and widows and orphans. In 1867 he removed to St. Landry Parish, Louisiana, where he practiced for four years. He then returned to Smith County, Texas, and located in Tyler. He was devoted to his chosen profession and practiced fifty-five years with great success. He kept in line with the best thought and practice of a progressive age. He was a constant student. In 1883 he took a post graduate course in New York City. In 1889 he went to New Orleans and took a special course and during the remainder of his life devoted himself chiefly to special practice. In 1899 the Academy of Scientific Inventions in Paris, France, unsolicited, awarded him a diploma and special medal for the invention of a spectrum for the special treatment of hemorrhoids—a rare honor. Dr. Shuford was a man among men. He was the very soul of honor and in his sight "a vile person was condemned." He despised everything little and low and mean. He loved righteousness. A committee of the medical fraternity to draft suitable resolutions said of him: "His character was absolutely pure. Nothing but the sweetest perfume enshrouds his character, the greatest gift to all mankind; he loved the things which were true and beautiful." He was an unpretentious man and naturally retiring in his disposition. He had the modesty and purity of a chaste virgin. He was a devoted, lifelong, conscientious and consistent Christian. In the bosom of his family and the inner circle of his friends his virtues shone most conspicuously. He loved the sanctuary and he "tasted the good word of God and the powers of the world to come." He lived more than he professed. The summons, therefore, found him "watching and waiting." He was ready. Often had he said this to his children. To his pastor he said: "Looking back over my life, I have nothing to regret." He passed away quietly and peacefully on Sunday morning, June 25, 1904, from his home in Tyler, Texas, to his happier home in heaven. He leaves to his children and friends the legacy of an untarnished character and unblemished name and the example of a spotless life and thereby, though dead, he yet speaketh. He is gone, but they know where and how to find him. His living children are Mrs. S. W. Turner, of Gatesville; Mrs. W. T. Cherry and Mrs. Clayton E. Wood, of Tyler, and Mr. Quincy Shuford, of Ben Arnold, Texas. S. W. TURNER.

HART.—Almira Ellen, daughter of Rev. William and Frances M. Hart, was born in Macoupin County, Illinois, August 24, 1842, and died at the home of her sister, Mrs. H. V. Neely, in Whitesboro, Texas, March 24, 1903. At the tender age of 12 years she was happily converted and united with the Methodist Church of which she continued a faithful member until she joined the Church above. At the time of her conversion she entered into a covenant with several others to engage in secret prayer, morning, noon and night, a vow which she faithfully kept until God called her pure spirit home. She was the subject of very great affliction for more than fifty-four years, yet she never murmured, but on the contrary often shouted about the praise of God when suffering intense pain. The Bible was her daily companion and her mind was well stored with its precious promises and her fervent prayers at the family altar and elsewhere exemplified her

sublime faith in God. She lived so close to the cross that she could always say with confidence, "I know that my Redeemer liveth;" and when the end came she "swept through the gate washed in the blood of the Lamb." "Let me die the death of the righteous, and let my last end be like hers!" MRS. H. V. NEELY.

MILLER.—Bro. John A. Miller was born in Logan County, Kentucky, March 15, 1837, and died of a stroke of apoplexy in Medina County, Texas, March 1, 1904. He was married three times, his surviving widow having been Miss Julia Roberts, of Tennessee, to whom he was married at Springfield, Tenn., nineteen years ago. Besides his widow he leaves to mourn their loss one aunt, Mrs. Jacob Miller, and three cousins, James and William Miller, of Hondo, Texas, and Thad Miller, of Seguin, Texas, and two nephews, Chas. Roberts, of Hondo, and Ernest Roberts, of Del Rio, and a niece, Mrs. Claude Roberts, of Hondo. Bro. Miller was a brave Confederate soldier, serving under Morgan. Bro. Miller moved to Hondo, Texas, in 1891, where he resided until his death. He was converted in his childhood, and was a lifelong Methodist. Everybody, young and old, loved "Uncle John," as he was lovingly called; and everybody about the Church, in his home bears the impress of his great heart and noble Christian life. Everything that concerned the religion of Jesus Christ and the Church he took the deepest interest in. I knew him intimately, as I was his pastor for two years, and I loved him dearly for his own as well as his work's sake. He was one of God's noblemen. When our church was blown down by a cyclone at Hondo Bro. Miller at once threw open the large hall of his store building to worship in, and he at once became the leading spirit in building the beautiful church now in Hondo. He freely gave money, time and labor; but, more than that, he put his heart in it. He was the special friend and helper and wise counselor to the preachers. He loved them, and he and his dear wife never seemed so happy as when doing something for the preacher. He lived a consecrated Christian life in his home and in his business; and Methodism has great cause to sincerely mourn his loss. He was one of the tenderest, truest husbands I ever knew, and my heart goes out to dear Sister Miller in her great loss. And "Charlie," who was so closely associated with his uncle for so many years, will sorely miss the dear heart that has ceased to beat. But he was ready to go, for only a short time before his death the writer received a beautiful letter from him breathing the spirit of Christ, and in which he said he was getting everything in order so as to be ready when his Master called him. Every preacher who has ever served Hondo will remember him; but we know where to find him, and some glad day if we are faithful we will shake hands with him in our Father's home. He loved his adopted State and invested largely in property in Hondo and Medina County, but he thought more of laying up treasures in heaven. May God comfort and bless all his loved ones left behind and grant a glad reunion after awhile. F. H. C. ELLIOTT.

HEATH.—On the Isle of Patmos, when the angel said to John, "Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them," could this angel have looked down the ages I think he would have made special mention of the subject of this sketch. Mrs. Fannie Heath was born in Alabama; her maiden name was Sharp, and in childhood she joined the M. E. Church, South, of which she lived a consistent member all her life. She was first married to John Edwards, who died in a few years. Afterwards was married to Abraham Heath, who also died, leaving her with six children to be raised. Though cumbered with the cares of life and in limited circumstances, she found much time to nurse the sick and means to help the needy. At home or abroad she always attended Church services, taking part in the worship. Her Church paper was a part of her life, and she has been known to send off her last dollar for it, trusting in her Heavenly Father for the future. She was an unassuming woman and yet was noted for her good works, for the living and the dead. Hers had been such an active life that no greater affliction could have come to her than a protracted sickness. On July 9, 1904, her body was stricken with paralysis, after which she knew nothing more of earth. So it seemed fitting that when in perfect health the "beautiful gates" unfolded to her and she entered the "Holy City" to rest in the "Palace of the King." She leaves three sons and three daughters, a large family of relatives and a host of friends to mourn her departure from earth. MARY GREENE WILSON.

BATHROP.—Jordan R. Bathrop was born in September, 1826, in Dickson County, Tennessee. In 1853 he moved to Texas and settled in Hunt County, where in 1855 he married his brother's widow, Mrs. F. A. Bathrop, of Greenville, Texas, where they have lived together until July 28, 1904, at 8:25 p. m., when he closed his eyes to earthly scenes and went to live with God. Here in fewest words we have the life history of one of God's true noblemen. Uncle Jordan, as all who knew him in his later years loved to call him, was converted to God and united with the Methodist Church when about 9 years of age, in which Church he lived and labored faithfully until he heard his Master's call: "It is enough, come up higher." He was a true exemplar of our Christian faith and for many years was a burning and a shining light in the Church of God. Many by reason of his life and light, so consistent and so pure, found their way out of darkness to the "Light of Life." He was not a man of letters, but he was mighty in the scriptures, for he was taught of God, and he failed not to study earnestly the sacred Word. He was a man of prayer and oftentimes in the public congregation his pleadings with the Lord would bring heavenly blessings down till saints would shout and convicted sinners fall prostrate at the mercy seat and find forgiveness of their God. He was always the preacher's friend, because he was the friend of God, and in his home he kept a prophet's room and many a worn and wearied itinerant found rest and refreshment 'neath his kindly roof. His family relations were all true and tender. He was a devoted husband and a most loving father to his dear wife and fatherless children and he earnestly endeavored by precept and example to bring them up in the nurture and admonition of the Lord. In his closing hours they all attested their love and affection for him by their presence and loving ministrations. The funeral services were held in Wesley Church and conducted by Rev. P. C. Archer, an old-time friend and pastor, and at the City Cemetery the burial rites were conducted by the Masonic lodge, of which he had been a member for many years. His sainted wife bows in meek submission to the will of God, and in her loneliness awaits with Christian resignation the hour of her call to meet him in their heavenly home. A FRIEND.

HAWKINS.—Mrs. Victoria Alice Hawkins was born August 31, 1840, at La Porte, Ind.; died August 6, 1904, at Rusk, Texas. She came to Texas with her parents, Charles and Mary Egbert, about 1843; united with the M. E. Church, South, early in life under the pastorate of Dr. R. S. Finley; married Dr. S. J. Lewis November 11, 1857, at Rusk, Texas; two children were born to them—Mr. Fred Lewis, of Austin, and Mrs. Alice Herndon, of Tyler. Dr. Lewis died in May, 1874. In 1881 she married Rev. H. W. Hawkins, a local preacher of Rusk, Texas, who died July 14, 1894. One child, Eugene, was born to them, who lived with his mother in the old home until her death. Sister Hawkins was one of the pioneer settlers of this part of Texas and had known the community for sixty-one years. She was a woman full of faith and though for years with a frail body she was ready for every good word and work. On Sunday, August 7, we laid her body to rest with loved ones gone before to await the time when soul and body shall be reunited. LAWRENCE B. ELROD, Rusk, Texas.

McMILLON.—Death entered the home of Brother J. P. and Sister D. McMillon and claimed little Jimmie, and took him home to those beautiful mansions in the home of the pure and the happy and good. May the good Lord bless these young parents and help them with all the relatives to live to meet little Jimmie in the better world. Don't weep for the baby. He is safe, for Jesus said, "Of such is the kingdom of heaven." J. M. CULVER, Forestburg, Texas.

BARNES.—Mrs. E. M. Barnes was born in Perry County, Mississippi, March 23, 1823; was converted in her seventh year; joined the M. E. Church, South, at 12 years old; was married to W. G. Barnes in 1839; died September 26, 1903, at the home of her daughter, Mrs. Ed Bailey, Mt. Calm, Texas. It can be said of her as it was of David: "For David after he had in his own generation served the counsel of God, fell on sleep." Converted in childhood, she spent over three score years and ten in the actual service of God. Who can tell the rich things in the Christ life which were hers! Seventy years of growth and discipline! It takes a great life to rightly interpret a great life, and I feel that my few years of service are not sufficient to fit me for rightly interpreting the life of this good woman, who was tried and tested through her long life in ways of which I know nothing now. Sister Barnes was fortunate in her marriage. Her husband, who was called home to God about ten years ago, was a good man. I know this from those who knew him and from the fact a family altar was established the first night of their married life, where for fifty-five years the sacrifice of prayer and praise were offered to God as sweet incense. Under these blessed influences their twelve children were born, nine of whom remain to bless her name. The eight daughters and one son are members of the Church, and it would be hard to find a more consecrated family. She trained them as she had been—in the nurture and admonition of the Lord. All of them were with her during her last sickness but one. It was my privilege to be her pastor for nearly three years, and it was during this time I learned to know her worth. Surely the promise through the Psalmist, that she should bring forth fruit in old age, was fulfilled in her. Old age brought on deafness and it was difficult for her to hear very much, but when her strength would permit she was always present at Church and when victory would come to the hosts of God, though ear and eyes were dull through weight of years, yet by spiritual intuition she seemed to know what God was doing for us and would catch up the note of triumph and sing the praises of him who had redeemed her with his own precious blood. And so to the last, though suffering from many infirmities, there was such perfect resignation to the will of God, such unquestioning faith in his love and unbounded confidence in the wisdom of his providence, that no word of complaint or repining escaped her lips or was found in her heart. She was not living in vain. God had these blessed lessons of faith and love to teach the world through her. Her children were loath to give her up, for they appreciated the worth of the glory-spirit held in the frail house of clay, and aside from being with mother it was a blessed privilege to be with one of God's noblewomen. As a wife, mother, sister, neighbor, friend and Church member she was always faithful and true. May those who knew and loved her follow her as she followed Christ until they shall have an abundant entrance into the everlasting kingdom of our Lord. JAMES M. WYNNE.

HOLLOWAY.—John P. Holloway was born Aug. 5, 1821; departed this life Jan. 18, 1904, aged 82 years. Our dear papa was converted when only 14 years old, and joined the M. E. Church, South. He was true and faithful to all his Church obligations. He served as steward and class leader for many years; had been a local preacher in the Northwest Texas Conference (Abilene District) for twenty odd years, though he had been too feeble to attend any services, though upon his bed of affliction he rejoiced in a Savior's love; was often happy and spoke of his departure in that home beyond the tide. He leaves an aged wife, five daughters and a number of grandchildren and other relatives and friends to mourn his absence. We mourn not as those who have no hope. His companion has lost a kind and affectionate husband, and we, his children, a tender, loving father. He served as Lieutenant in

Company E, Thirty-ninth Georgia Regiment, during the war between the States, and while many of his comrades are wearing their cross of home he is wearing his cross of glory. Adieu, adieu, dear papa, till we all meet where parting comes no more. His loving daughter, A. D. SIMPSON.

GARDNER.—The subject of this memoir, Mrs. Mayme Gardner, was born in Arcola, La., Aug. 18, 1881; died in Wacolda, Texas, Aug. 1, 1904. Her parents moved to Gonzales County, Texas, when she was only a child 3 years old, where she grew up to womanhood, embracing religion and joining the Methodist Church when she was 14 years old. She was married to Prof. C. A. Gardner Aug. 1, 1899; had born to her two children. One of these, a babe 8 months old, preceded her to the paradise of God only a few months. The other lives to gladden the heart of her disconsolate and bereaved father. Sister Gardner was a sweet-spirited Christian, an affectionate mother, and a devoted wife, always true to her friends and the cause of right. For more than a year she was a patient sufferer, fully prepared for the celestial world. Her Lord said, "It is enough; come up higher." None know her but to love her. Praying God's blessings upon her surviving loved ones that they meet her "in the sweet bye-and-bye," her pastor, J. C. RUSSELL.

NEWTON.—Martha Virginia Newton (nee Hamlet) was born in November, 1849; professed religion early in life and joined the M. E. Church, South; died June 24, 1904. Sister Newton had been afflicted for a number of years, but she bore her afflictions patiently. She leaves one daughter, two sons-in-law and a number of grandchildren to mourn their loss. She once said to the writer that she was trying to live so as to be ready to go at any time. We hope to see grandma again. In heaven she will not have paralysis. There she will walk and leap and praise God forever. No suffering, no sorrow, but peace and joy and happiness forever. I would say to the grandchildren and all the bereaved ones: Be faithful and you shall meet in that bright world where we shall never "say good-bye." H. P. SHRADER, Pastor.

ROBBINS.—Miss Kate Robbins is gone from us. She sped upward to her home Aug. 10, 1904, just as the day was dying. Night wrapped up in its sable folds, but she was in the light of day eternal. The next day we laid her body to rest in the Athens Cemetery. Miss Kate was born March 11, 1868, in Smith County, Texas. Hers was a life of suffering, for an early spell of intense sickness took away her strength and left her almost an invalid. Not to complain though, for she bore her pain and suffering with a quiet and Christian patience. Her brothers, Arch, at whose home she died, and John, W., of Austin, were by her side when the end came. How precious for her and for them! She joined the Methodist Church when a young girl, and from its ranks went home to God. Her life was pure; her faith was steadfast; her reward is begun. C. B. GARRETT, Athens, Texas.

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WEST TEXAS CONFERENCE.

Austin District-Third Round.

First Street sta, Austin, Aug 25, 26. E. S. Smith, P. E.

Austin District-Fourth Round.

Eagle Lake cir, at E. L., Sept. 3, 4. Columbus sta, Sept. 6, 7. Weimar cir, at Weimar, Sept. 10, 11. La Grange sta, Sept. 13, 14. McDade cir, Sept. 17, 18. Elgin sta, Sept. 19, 20. Manor sta, Sept. 21, 22. Webberville cir, Sept. 24, 25. West Point cir, Oct. 1, 2. Smithville sta, Oct. 4, 5. Cedar Creek cir, at Upton, Oct. 8, 9. Bastrop sta, Oct. 11, 12. Manchaca cir, Oct. 15, 16. South Austin sta, Oct. 16, 17. Walnut cir, Oct. 22, 23. Hotchkiss Memorial, Austin, Oct. 23, 24. Tenth Street, Austin, Oct. 29, 30. First Street, Austin, Oct. 30, 31. E. S. Smith, P. E.

Beeville District-Fourth Round.

Corpus Christi mis, Aug. 27, 28. Corpus Christi sta, Aug. 29. Mathis, Sept. 10, 11. Goliad, Sept. 14. Rockport, Sept. 17, 18. Pleasanton, Sept. 24, 25. Kenedy, Sept. 28. Oakville, Oct. 1, 2. Lavernia, Oct. 8, 9. Stockdale, Oct. 15, 16. S. Springs, Oct. 22, 23. Berclair, Oct. 22, 23. Joe F. Webb, P. E.

Llano District-Fourth Round.

Boerne cir, at Salado, Aug. 27, 28. Blanco cir, at Blanco, Sept. 3, 4. Johnson City, at Round Mountain, 3 p. m., Sept. 7. Willow City cir, at Walnut, Sept. 10, 11. Liberty Hill cir, at L. H., Sept. 17, 18. Bertram cir, at Mt. Horeb, Sept. 24, 25. Burnet, at Marble Falls, 2 p. m. Sept. 26. Sunny Lane mis, at Lankford, Oct. 1, 2. Kingsland mis, at Kingsland, Oct. 8, 9. San Saba sta, Oct. 15, 16. San Saba mis, Oct. 22, 23. Cherokee, Oct. 29, 30. W. H. H. Biggs, P. E.

Cuero District-Fourth Round.

Nursery, at Thomaston, Sept. 3-5. Edna, Sept. 7. Fort Lavaca, at P. L., Sept. 9, 11. Runge, at Runge, Sept. 14. Flatonia, Sept. 15. Shiner, at Shiner, Sept. 16, 18. Hallettsville, at Williamsburg, Sept. 23, 25. Yoakum, Oct. 2, 3. El Campo, at El Campo, Oct. 7, 9. Falacios, at Matlock, Oct. 10, 11. Victoria, Oct. 15, 16. Plainview, Sept. 24, 25. Tulla, Sept. 26, 8 p. m., Sept. 27, 11 a. m. Hale Center, Sept. 29. Lubbock, at Pearce's S. H., Oct. 1, 2. Floydada, at Emma, Oct. 4. Dickens City, Oct. 6. Lockney, Oct. 8, 9. Silverton, Oct. 10, 8 p. m., Oct. 11, 11 a. m. Alanreed, at Jericho, Oct. 15, 16. Cataline, at Shamrock, Oct. 18. Amarillo, Oct. 19. Higgins, Oct. 22, 23. Canadian, Oct. 29, 30. Dumas, Oct. 29, 30. Channing, Oct. 31. Dalhart, Nov. 1. Stratford, Nov. 2. Hereford, Nov. 5, 6. Hereford mis, with Hereford sta, and same date. Rowe, Nov. 8. J. M. Sherman, P. E.

San Angelo District-Fourth Round.

Ozona, 4th Sun Aug. Sherwood, Aug. 29. Water Valley, 1st Sun Sept. Lometa, 2d Sun Sept. Lampasas, Sept. 12. Goldswaite, Sept. 13. Center City, at Pleasant Grove, Sept. 14. Sterling City, 3d Sun Sept. San Angelo, Sept. 21. Sonora, 4th Sun Sept. Menardville, Sept. 28. Junction City, 1st Sun Oct. Mason, 2d Sun Oct. Pontotoc, 3d Sun Oct. Brady cir, at Bear Creek, 4th Sun Oct. Brady sta, (night) 4th Sun Oct. Milburn, 5th Sun Oct. J. D. Scott, P. E.

San Marcos District-Fourth Round.

Waelder and Thompsonville, 1st Sun Sept. Seguin, 2d Sun Sept. Belmont, at Belmont, 3d Sun Sept. Luling, at Prairie Lea, 4th Sun Sept. Pleasant Grove, 1st Sun Oct. Buda, Oct. 8, 9. Kyle, Oct. 9, 10. Tilman, at Harrison's Chapel, 2d Sun Oct. Staples, at Pleasant Ridge, 4th Sun Oct. San Marcos, Oct. 25. Dripping Springs, at D. S., 5th Sun Oct. Lockhart, Nov. 4. Gonzales, 1st Sun Nov. Ina W. Stovall, P. E.

San Antonio District-Third Round.

Travis Park, 11 a. m., 4th Sun Aug. Prospect Hill, 5 p. m., 4th Sun Aug. Sherman Street, Aug. 31. W. J. Johnson, P. E.

NORTH TEXAS CONFERENCE.

Gainesville District-Third Round.

Greenwood, 4th Sun Aug. Rosston, 1st Sun Sept. Woodbine, 2d Sun Sept. J. A. Stafford, P. E.

Dallas District-Third Round.

Cochran and Caruth, Aug. 27, 28. Clark's Chapel, 8:30 p. m., Aug. 28. L. W. Clark, P. E.

Bonham District-Third Round.

Lamasco, Carson, Aug. 27, 28. Trenton, Pecan Grove, Sept. 3, 4. Ladonia sta, Ladonia, Sept. 10, 11. Bailey, Crandall, Sept. 17, 18. Jno. H. McLean, P. E.

Paris District-Third Round.

Bagwell mis, at Robinsville, Aug. 27, 28. Emberson cir, at El Bethel, Sept. 3, 4. Chicota, at Chicota, Sept. 10, 11. E. M. Casey, P. E.

McKinney District-Third Round.

Nevada cir, Millwood, Aug. 27, 28. Farmersville sta, Sept. 3, 4. F. A. Rosser, P. E.

Bowie District-Fourth Round.

Chico, Sept. 3, 4. Alford, Sept. 4, 5. Fruitland, Sept. 10, 11. Bowie, Sept. 11, 12. Boyd, Sept. 17, 18. Rhome, Sept. 18, 19. Paradise, Sept. 24, 25. Bridgeport, Sept. 25, 26. Bryson, Oct. 1, 2. Jacksboro, Oct. 2, 3. Benvenue, Oct. 8, 9. Henrietta, Oct. 9, 10. Bellevue, Oct. 15, 16. Blue Grove, Oct. 16, 17. Iowa Park, Oct. 22, 23. Wichita Falls, Oct. 23, 24. Archer City, Oct. 29, 30. Holliday, Oct. 30, 31. Decatur cir, Nov. 5, 6. Decatur sta, Nov. 6, 7. Crafton, Nov. 12, 13. Gibtown, Nov. 19, 20. T. R. Pierce, P. E.

Greenville District-Third Round.

Fairlie, at Olive Branch, Aug. 27, 28. Quinlan mis, Sept. 3, 4. Wolfe City, Sept. 10, 11. Lone Oak, Sept. 17, 18. O. S. Thomas, P. E.

Terrell District-Third Round.

Crandall, at Seago, Aug. 27, 28. J. M. Peterson, P. E.

Sherman District-Third Round.

Pilot Grove, at Cottage Hill, Sept. 3, 4. E. W. Alderson, P. E.

Sulphur Springs District-Third Round.

Purley cir, at Hopewell, 4th Sun Aug. Sulphur Bluff, at Neita, 11 a. m. Aug. 31. Yowell cir, at Moss' Ch. 11 a. m. Sept. 3. Cooper sta, 8:30 p. m. Sept. 3. Bonanza cir, 2d Sun Sept. Klondike cir, 11 a. m. Sept. 14. Lake Creek cir, 11 a. m. Sept. 15. The appointments for 11 a. m. mean preaching at that hour and Quarterly Conference in the afternoon, for Sunday means Saturday also. C. B. Fladger, P. E.

NORTHWEST TEX. CONFERENCE.

Ablene District-Third Round.

Ablene, Aug. 27, 28. Lynn and Terry mis, E. A. Smith, P. E.

Ablene District-Fourth Round.

Albany and Moran, at A. Sept. 3, 4. Anson cir, at Anson, Sept. 10, 11. Spring Creek, at S. C., Sept. 12. Aspermont mis, at A., Sept. 14. Haskell mis, at Pinkerton, Sept. 16. Stamford, Sept. 18, 19. Big Springs, Oct. 5, 9. Lynn and Terry, Oct. 13. Gail mis, at Gail, Oct. 15, 16. Midland, Oct. 18. Colorado sta, Oct. 19. Clairmont mis, at Elkin, Oct. 21. Snyder and Dunn, at S., Oct. 22, 23. Colorado mis, at Union, Oct. 25. Buffalo Gap, at Elm Grove, Oct. 27. Merkel and Caps, at C., Oct. 28. Sweetwater and Roscoe, at S., Oct. 29, 30. Sweetwater mis, Oct. 31. Roby cir, Nov. 1. Truby mis, Nov. 3. Merkel cir, Nov. 5. Clyde cir, Nov. 7. Baird, Nov. 9. Putnam cir, Nov. 10. Abilene, Nov. 12, 13. E. A. Smith, P. E.

Clarendon District-Fourth Round.

Clarendon sta, Sept. 2. Memphis, Sept. 3, 4. Canyon City, Sept. 10, 11. Claude, Sept. 17, 18. Plainview, Sept. 24, 25. Tulla, Sept. 26, 8 p. m., Sept. 27, 11 a. m. Hale Center, Sept. 29. Lubbock, at Pearce's S. H., Oct. 1, 2. Floydada, at Emma, Oct. 4. Dickens City, Oct. 6. Lockney, Oct. 8, 9. Silverton, Oct. 10, 8 p. m., Oct. 11, 11 a. m. Alanreed, at Jericho, Oct. 15, 16. Cataline, at Shamrock, Oct. 18. Amarillo, Oct. 19. Higgins, Oct. 22, 23. Canadian, Oct. 29, 30. Dumas, Oct. 29, 30. Channing, Oct. 31. Dalhart, Nov. 1. Stratford, Nov. 2. Hereford, Nov. 5, 6. Hereford mis, with Hereford sta, and same date. Rowe, Nov. 8. J. M. Sherman, P. E.

Vernon District-Fourth Round.

Quannah sta, Aug. 27, 28. Chillicothe cir, Sept. 3, 4. Wellington mis, Sept. 10, 11. Wellington sta, Sept. 17, 18. Childress cir, Sept. 17, 18. Childress sta, Sept. 24, 25. Seymour cir, Oct. 1, 2. Mundy cir, Oct. 4. Seymour sta, Oct. 6. Spring Creek mis, Oct. 8, 9. Crowell cir, Oct. 15, 16. Matador cir, Oct. 19. Paducah mis, Oct. 22, 23. Vernon cir, Oct. 29, 30. Vernon sta, Nov. 5. J. G. Miller, P. E.

Weatherford District-Third Round.

Farmer, at Farmer, Aug. 27, 28. Eliasville, at Caddo, Sept. 3, 4. E. F. Boone, P. E.

Brownwood District-Third Round.

Coleman sta, Aug. 27, 28. Brownwood, Sept. 3, 4. W. H. Matthews, P. E.

Georgetown District-Third Round.

Granger cir, at Granger, Aug. 27, 28. Troy cir, at Eddy, Sept. 3, 4. Hutto cir, Sept. 10, 11. Taylor Bohemian mis, Sept. 14. Pendletonville cir, Sept. 17, 18. Moody sta, Sept. 24, 25. J. S. Chapman, P. E.

Dublin District-Third Round.

Glen Rose, Aug. 27, 28. E. A. Bailey, P. E.

Corsicana District-Third Round.

Wortham, at Wortham, Aug. 27. Mexia, Aug. 29, 30. Corsicana, First Church, Sept. 3, 4. Corsicana, Twelfth Avenue, Sept. 4, 5. Jno. M. Barcus, P. E.

Waxahachie District-Third Round.

Waxahachie, Aug. 27, 28. O. F. Sensesbaugh, P. E.

Corsicana District-Fourth Round.

Alma, at Alma, Sept. 17. Rice, at Reynolds, Sept. 19. Barry, at Drane, Sept. 24. N. Corsicana, at Wesley, Sept. 26. Frost, at Frost, Oct. 1. Brandon, at Malone, Oct. 3. Blooming Grove sta, Oct. 4. Dawson, Oct. 11. Pleasant Grove, at P. G., Oct. 15. Groesbeck, Oct. 20. Horn Hill, Oct. 21. Thornton, at Big Hill, Oct. 22. Mexia, Oct. 24. Armour, Oct. 26. Wortham, Oct. 28. Cotton Gin, at Cedar Island, Oct. 29. Richland, Nov. 5. Kerens, Nov. 7. Corsicana, 12th Av., Nov. 9. Corsicana, 1st Church, Nov. 9. Jno. M. Barcus, P. E.

Waco District-Fourth Round.

Mount Calm, Sept. 3, 4. Hubbard, Sept. 10, 11. Whitney, Sept. 17, 18. Lorena, at Lorena, Sept. 24, 25.

Hewitt, at Hewitt, Sept. 25, 26.

Fifth St., Oct. 1, 2. Elm St., Oct. 2, 3. Abbott, at Bell Springs, Oct. 8, 9. Penelope, at Bynum, Oct. 9, 10. Austin Avenue, Oct. 15, 16. Morrow St., Oct. 16, 17. Axtell, at Kirk, Oct. 22, 23. Mart, at Mart, Oct. 23, 24. Peoria, at Kirby, Oct. 23, 30. West, at West, Oct. 30, 31. Aquilla, at Aquilla, Nov. 5. Morgan, at Morgan, Nov. 6, 7. Bosqueville, at Bosqueville, Nov. 12, 13. B. R. Bolton, P. E.

Fort Worth District-Fourth Round.

Arlington, Aug. 27, 28. Glenwood, Aug. 28, 29. Riverside, Sept. 4. Mulkey Memorial, Sept. 4, 5. Kennedale, at Handley, Sept. 10, 11. Peach Street, Sept. 11, 12. Azle, at Azle, Sept. 17, 18. North Fort Worth, Sept. 18, 19. First Church, Sept. 25, 26. Trinity, Sept. 25. Mansfield, at Mansfield, Oct. 1, 2. Polytechnic College, Oct. 2, 3. Smithfield, at Keller, Oct. 8, 9. Missouri Avenue, Oct. 9, 10. Brookview, at Mintner's Ch. Oct. 15, 16. Cresson, at Cresson, Oct. 18. Blum, Oct. 19. Covington, at Covington, Oct. 20. Joshua, Oct. 22, 23. Bono, at George's Creek, Oct. 23, 30. Grandview, Nov. 5, 6. Cleburne and Mission Ch. Nov. 12, 13. Jas. Campbell, P. E.

Gatesville District-Third Round.

Brookhaven, at R. Chapel, Aug. 27, 28. S. W. Turner, P. E.

Gatesville District-Fourth Round.

Meridian, 1st Sun Sept. McGregor, 2d Sun Sept. Crawford, at Crawford, Sept. 17, 18. Valley Mills, at Valley Mills, Sept. 24, 25. Hamilton, at H., Oct. 1, 2. China Springs, at Mills Ch. Oct. 8, 9. Evans, at Shive, Oct. 15, 16. Brookhaven, at Minter's Ch. Oct. 17, 18. Killen, at K., Oct. 23, 24. Copperas Cove, at Pidcock, Oct. 27. Gatesville mis, at W. Ch. Oct. 29, 30. Oglesby, Oct. 30, 31. Gatesville sta, Nov. 2. Jonesboro, at Leita, Nov. 5, 6. Turnersville, at Harmony, Nov. 9. Pearl, at Blue Creek, Nov. 12, 13. S. W. Turner, P. E.

Calvert District-Fourth Round.

Leon mis, at Liberty, Sept. 3, 4. Jewett, at Jewett, Sept. 4, 5. Beatrice, at W. H. I., Sept. 10, 11. Centerville, at Redland, Sept. 17, 18. Rogers Prairie, at R. P., Sept. 18, 19. Franklin cir, at Macy, Sept. 24, 25. Franklin sta, Sept. 25, 26. Brewer, at Brewer, Oct. 1, 2. Fairfield, at Fairfield, Oct. 2, 3. Pyburn, at Mt. Zion, Oct. 8, 9. Kosse, at Alto, Oct. 15, 16. Bremond and Reagan, at B., Oct. 22, 23. Calvert sta, Oct. 29, 30. Petteway, Nov. 5, 6. Travis, at Cedar Springs, Nov. 12, 13. Rosebud sta, Nov. 13, 14. Durango, at Durango, Nov. 16. Lott and Chilton, at Lott, Nov. 19, 20. Marlin sta, Nov. 26, 27. Pastors will please see that the trustees are ready with their reports, in answer to question 25. R. A. Burroughs, P. E.

TEXAS CONFERENCE.

Calvert District-Third Round.

Petteway, Aug. 27, 28. R. A. Burroughs, P. E.

Palestine District-Third Round.

Kennard cir, at Ratcliff, Aug. 27, 28. Augusta cir, at Liberty Hill, Sept. 3, 4. Jos. B. Sears, P. E.

Brenham District-Third Round.

Maysfield, at Port Sullivan, Aug. 27, 28. Milano, at Minerva, Sept. 3, 4. Rockdale, Sept. 4, 5. Chas. F. Smith, P. E.

Pittsburg District-Third Round.

Daingerfield, at Harris Chapel, August 27, 28. J. T. Smith, P. E.

Pittsburg District-Fourth Round.

Linden, at Harmony, Sept. 3, 4. Naples, at Naples, Sept. 10, 11. Texarkana, Rose Hill, Sept. 17, 18. Texarkana, Central Church, Sept. 18, 19. Atlanta, Sept. 20. Winfield, at Bridge's Chapel, Sept. 24, 25. Mt. Pleasant, Sept. 25, 26. New Boston mis, at Woodstock, Oct. 1, 2. New Boston sta, Oct. 2, 3. Musgrove, at Musgrove, Oct. 8, 9. Leesburg, at Friendship, Oct. 15, 16. Pittsburg, Oct. 16, 17. Gilmer cir, at Mt. Gilead, Oct. 22, 23. Gilmer sta, Oct. 23, 24. Cason, at Cason, Oct. 29, 30. Daingerfield, Oct. 30, 31. Quilman, at Forest Home, Nov. 5, 6. Queen City, Nov. 12, 13. Dalby Springs, Nov. 19, 20. Redwater, Nov. 26, 27. J. T. Smith, P. E.

Tyler District-Third Round.

Marvin, Aug. 27, 28. E. W. Solemos, P. E.

Tyler District-Fourth Round.

Wills Point cir, at Wesley Ch. Sept. 3, 4. Wills Point sta, Sept. 4, 5. Canton and Edgewood, at E., Sept. 10, 11. Emory, at Emory, Sept. 17, 18. Golden, at Pleasant Ridge, 11 a. m. Sept. 19. Big Sandy, at Gladewater, Sept. 21. Tyler cir, at Cent., Sept. 24, 25. Edom, at Edom, Oct. 1, 2. Mt. Sylvan, at Antioch, 11 a. m. Oct. 4. Grand Saline, 11 a. m. Oct. 7. Mineola, Oct. 8, 9. Lindale, at Lindale, Oct. 9, 10. White House, at Flint, Oct. 15, 16. Malakoff, at Malakoff, Oct. 22, 23. Cedar Street, 8 p. m. Oct. 26. New York, Oct. 29, 30. Athens, Oct. 30, 31. Meredith, Nov. 5, 6. Troup and Overton, at T., Nov. 12, 13. St. Paul's, at St. Paul's, Nov. 16. Marvin, 8 p. m. Nov. 25. E. W. Solomon, P. E.

San Augustine District-Third Round.

Appleby, at Shady Grove, Aug. 27, 28. San Augustine, at Union, Sept. 3, 4. Minden, Thur, Sept. 5. Clayton, at Gary, Sept. 10, 11. Carthage sta, Wed, Sept. 14. C. A. Tower, P. E.

Marshall District-Third Round.

Hallville, at Sumnerfield, Aug. 27, 28. Beckville, at Ebenezer, Sept. 3, 4. Longview, Kelly Memorial, Sept. 11, 12. Jas. W. Downs, P. E.

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all that lies between, included in our cheap round trip excursion August 15 to September 10, inclusive. Diverse routes. Liberal stopovers. Finest service. BOSTON and return, Aug. 11, 12 and 13. Very low rate. Also CHICAGO and return, daily. ONLY LINE with through Sleepers. WORLD'S FAIR round trip tickets daily, various limits. Trains stop at main entrance to Fair. Circle tour to Colorado via St. Louis daily. Also to Colorado direct, exceedingly cheap. Tourists rates to resorts throughout the land. Full information for the asking.



S. J. TUCKER, C. P. A., Dallas, Texas. PHIL A. AUER, G. P. A., Fort Worth, Texas.

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In either one or both directions according to wish of passengers. This arrangement makes the very liberal Stop-over privileges DOUBLY VALUABLE and will greatly enhance the pleasure of those desiring an extended Vacation or who are capable of appreciating such OCEANS OF RUGGED SCENIC GRANDEUR as is afforded only via the routes through "Panoramic New Mexico," "Cool Colorado" and "Irrigated Utah." There is never a more delightful time for visiting Colorado and the Northwest than during September and October. A postal addressed to the Undersigned will secure to interested parties several SPECIALLY VALUABLE POINTERS, also descriptive literature and detailed particulars regarding rates and arrangements. A. A. GLISSON, Gen'l Passgr. Agent, Fort Worth, Texas.

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Send for free booklet on "How to treat disease," containing hundreds of testimonials of wonderful cures.

## A SUGGESTION TO CONFERENCE MISSION BOARDS.

While visiting some of the mission territory of the Texas Conference, by order of the Conference Board, I was deeply impressed with the great need of funds to meet the pressing demands upon us in this rapidly growing country.

No conference in our connection has a greater variety of interests and enterprises to attract population than this one. The oil belt, the vast timber region, the fruit and agricultural sections, each needs more money than we can appropriate to the entire conference. We have about forty-six missionaries and about \$9000 assessed on the conference for their support. Four times that amount would not be excessive. Yet we are conscious that the limit of the present assessment is about as great as the Church will stand. "The harvest truly is great, but the laborers are few," for lack of funds.

We need to double our forces in many places, and yet the support of men at present on the field is not adequate. Of course our conference is not alone in its need of money to press the mission work. The rapid increase of population in the whole South is greatly intensifying our need of money to man the field. How shall we meet the demands? To increase the assessments would not meet with popular favor; to continue our present method of using the appropriations at our command will mean failure in the face of present conditions. Something must be done that will enhance the value of our funds and make them go farther.

Could this not be done by changing our appropriation and making it a supplement instead of a basis of support as at present for our preachers on mission charges? On opening new missions this could not always be done, but on well established missions it can be made practicable and to result favorably both to the preacher and to the charge which he serves.

The advantage to the mission charge would be in throwing the responsibility for the support of the preacher on the Mission Board, as at present. It would stimulate effort on the part of the mission itself, especially if the supplement appropriated by the board should be conditioned upon the amount raised by the charge receiving the help. This could be done by canvassing every well established mission charge and getting a sufficient amount subscribed as a basis of support for the preacher before the appropriation is made as a supplement. The appropriation would then be a lever with which to prize up the mission charge to the highest point of endeavor, to do more for itself and depend less on the Mission Board. This is the plan of the Church Extension Board in making its appropriations. To stimulate liberality among the people in the support of worthy enterprises men of large means often propose to give a certain sum if the people themselves will raise a stated amount. The Mission Board might say to the mission charges, if you will pledge so much as a basis of support for a preacher we will supplement the amount. The board might even stipulate the amount needed for the preacher's support with the agreement to supplement by appropriating the last third or fourth of the amount as seemed best. This would stimulate effort on the part of the mission charge and guarantee a better support for the preacher who serves it, and at the same time increase the efficiency of our missionary money, by making a dollar given to missions raise up other dollars to cooperate with it.

Now a word as to the execution of this plan: Let the Conference Boards of Missions hold their mid-year meetings four or five months before the Annual Conference, inviting the presiding elders to meet with the board, obtaining through them all available information as to the ability of the

mission charges to support a preacher, and then let the board make an estimate of what each mission charge ought to pay and request the presiding elders to take these estimates with them on their fourth rounds of Quarterly Conferences, and get the mission charges to accept this estimate for the basis of support for the preacher on such charges for the ensuing conference year, with the understanding that the board would supplement the amounts. With prayer for and a profound interest in mission work, and with the hope that the above suggestions may help in some way to the solution of our mission cause, I remain truly,  
J. B. K. SPAIN.

## SWITZER WOMAN'S COLLEGE AND CONSERVATORY.

To Patrons and Friends:  
As the school opens Tuesday, September 6, it is expected that all the girls be in Itasca Monday before. Most of the pupils from Texas will be able to make connections at the various centers on Monday and reach Itasca not later than 9:45 p. m. There are four trains both ways. Those coming from long distances had better make their arrangements to arrive at Itasca on Saturday, the 3d, so that they may be rested from their journey.

There is every indication that we shall have a full attendance of the most desirable patronage that we have ever had. Those who contemplate coming and have not made permanent arrangements had better write to us at once. While pupils are held responsible for only one term from time of entrance, we do not care to enroll them unless they intend to continue the whole session. Our record last session was remarkable in that respect, as we enrolled only two boarding pupils the first term that did not attend the second; and of those two one entered only to go the first term and the other was doubtful. This accounts for the great advancement made by our pupils and satisfaction given. We expect the same result next session.

Itasca, Texas. D. S. SWITZER.

## UNANSWERED LETTERS

Aug. 18.—J. F. Archer, sub. B. A. Spooly, sub.  
Aug. 19.—M. J. Allen, sub. J. B. Sims, sub. W. W. Graham, matter will have attention. V. G. Thomas, sub. Albert E. Turney, sub. F. A. Downs, sub.  
Aug. 22.—C. Summers, sub. O. C. Sweeney, sub. M. A. Turner, sub. D. F. Puley, sub. C. E. Simpson, sub. C. D. West, sub. G. W. Kincheloe, sub. B. W. Allen, sub.  
Aug. 23.—C. S. McCarver, sub. M. W. Clark, sub. Sam'l Weaver, sub. G. F. Boyd, sub. Geo. H. Phair, sub.  
Aug. 24.—D. S. Burke, sub. T. T. Booth, sub. has attention. W. B. Wilton, sub. J. B. Berry, sub. E. R. Patterson, sub. S. L. Ball, change.

## IN A NEW LINE OF WORK.

BY J. B. CRANFILL.

Many of your readers will remember me as the editor of The Baptist Standard. For more than twelve years I was connected with that paper as its editor and manager, and retired from that field of labor but two or three months ago. I will say in passing that my love for the work in which I was so long engaged, and for the workers of all denominations whom I learned to know while engaged therein, has not decreased because I no longer labor in that sphere. For reasons which seemed good to me I felt it wise to give up that cherished work and have now taken up another line of work in which I hope to be useful, and in which I earnestly desire to bless many lives and many homes.

My new work is that of Joint Manager for Texas for the Reliance Life Insurance Company. Of course your readers are familiar with life insurance and it is not my purpose now to go into an extended discussion of that important subject. This article is written in the line of my new work, and to solicit their kind interest in that work. I suppose that among your many thousands of readers there are a great number who would like to have their lives insured, and there are others already insured who would like to increase their insurance. To all of these I come with an earnest plea for their co-operation and their help. The Reliance Life, for which I am manager, is a regular old line life insurance company, organized on what is known as the three per cent full legal reserve basis. It is one of the strongest of the old line companies, and those who place their insurance with us may rest secure in the thought that their policies will be promptly and immediately paid, whether they take endowment or ordinary life insurance. Among the policy holders in our company I am glad to mention George W. Carroll, of Beaumont, who succeeds me as owner and publisher of The Baptist Standard. He took a policy of \$50,000 in this company, and his standing as one of the most thoughtful and judicious business men in Texas will give his friends everywhere confidence in a company in which he would take so large a policy. Among the other distinguished policy holders are Louis Baylone, publisher of the Texas Christian Advocate; Dr. Geo. C. Rankin, editor of the Texas Christian Advocate; Dr. G. A. Faris, editor of the Christian Courier; F. E. Johnston, editor of the American Home Journal; Rev. George W. Coffey, pastor of the First Baptist Church, Dallas; Dr. J. T. Harrington, a prominent physician of Waco, and many others whose names I have not space to chronicle.

In a later issue of your excellent paper it is my purpose to discuss some of the features of life insurance, but in this article I only wish to tell your readers of my new work and to solicit their kind co-operation therein.

We want good agents everywhere. You need not think because you have never written life insurance that you can not write it. Some of the best solicitors are those who are new to the business, and among the most successful ones are women. I will be glad to have you correspond with me if you have any desire to enter into this splendid line of work. You may know that every time you write a life insurance policy you have blessed many lives. The work is a philanthropic work, and if it is carried on in the right spirit and under the right auspices it is one of the greatest benefactions known to men. I suppose there are many readers of your paper who would like to engage in such a good work as this, and it would not cost any of them a single penny to write to me about the work.

There are doubtless many others who want insurance, and I hope all of these will also write to me. I will be glad to send literature and data concerning our excellent company to any who desire to take up the matter of insurance or to increase the policies they have. I am anxious to have the kindly help of all who themselves desire the benefit of life insurance or are willing to give their aid in conferring those benefits upon their friends.

My brother, Dr. T. E. Cranfill, of Waco, one of the most successful and most experienced life insurance men in Texas, is associated with me. Our offices are suites 323-24, Wilson Building, Dallas, Texas. Write to either of us or simply to Cranfill Brothers, and when you come to Dallas it will be a joy to us to see you in our office. Meantime fill out and mail to us the following request for an estimate on a policy:

Cranfill Bros., Suites 323-24, Wilson Bldg., Dallas, Texas:

Gentlemen—I am ..... years old and desire a life insurance policy on the.....

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## A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys, or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 18, Notre Dame, Ind.

## SOCIAL THEOLOGY.

Attention should be called to "Outlines of Social Theology," by William DeWitt Hyde, President of Bowdoin College. This rather remarkable book should be carefully read by thoughtful men. Some statements in the book may startle the ultra conservatives, but the propositions are clearly stated, strongly defended and for the most part completely substantiated. Of course we do not endorse all the author writes. In fact, it is hardly worth your while to read a book all of which you accept, or can endorse. Unless friction or opposition is superinduced by the perusal of any intellectual production not much mental activity will result. Continuous agreement or acquiescence with the thoughts of others will produce intellectual barrenness in ourselves, and the undesirable monotony of mental uniformity. President Hyde in discussing the divinity of Christ uses this language: "Unitarianism has been of immense service as a critic of the extravagances and excrescences of orthodox tradition. In performing this service it has, in a great measure, made the fatal mistake of accepting the deistic conception of God. Unitarianism has helped to save others; itself it can not save. Between acceptance of the incarnation and agnosticism there are several way stations where the practical worker may tarry and the devout spirit may rest. But between these two positions there is no permanent and enduring philosophical foundation on which one can rear a consistent and positive conception of a personal God. One might as well try to see the sun by closing his eyes to the rays of light which proceed from it; one might as well try to get at thought of an author by refusing to read the book he has written, as try to think of God's spiritual nature in other terms than those which are expressed in the personality of Christ."

In his treatment of the "Natural and the Spiritual" the author makes these statements: "The Father is the absolute ground of the phenomena of nature and the progressive movement of history. The Son is the incarnation of the divine in humanity and the champion of the ideal in its conquest of reality. The Holy Spirit is the Helper and Comforter without whose presence our aspiration to overcome the appetites of our nature would be irrational and our efforts vain." The chapter on repentance and faith as conditions of salvation is specially valuable. In this discussion the distinction between faith and belief is made clear. The author declares: "Faith is the recognition of the Father's righteousness will as the ruling principle of conduct; it is the acceptance of Christ as the supreme object of affection and devotion; it is the reception of the Spirit as the inspirer and the guide of life."

Faith, therefore, in the religious sense of the term, has primarily nothing to do with doctrinal creeds. Faith is a personal relation; not an intellectual conviction. He who believes in the Father, the Son, and the Holy Spirit has all the faith needful for salvation. Out of this personal faith in God there will indeed develop new

hopes, new aspirations, new fellowships, new activities."

"Belief, in a purely intellectual sense, is independent of our wills."

The last chapter is perhaps the most interesting. In this the author discusses "Abstraction and Aggregation—The Organization of the Kingdom." In this chapter the author takes an untenable position in regard to the immortality of the unsaved, but otherwise it is an admirable discussion of the underlying principles of social order and life.

A careful reading of this book by the clergy would probably result in the revision of some sermonic efforts.

E. P. WILLIAMS.

Fort Worth, Texas.

## Dublin District—Fourth Round.

Dublin sta, Sept. 3, 4.  
Clairette, at Clairette, Sept. 10, 11.  
Hico, p. m., Sept. 11, 12.  
Beddenona, Sept. 17, 18.  
DeLeon, p. m., Sept. 18, 19.  
Morgan Hill, Sept. 24, 25.  
Stephenville, p. m., Sept. 25, 26.  
Duffau, at Duffau, Oct. 1, 2.  
Trodell, p. m., Oct. 2, 3.  
Cisco, Oct. 3, 4.  
Eastland, at Eastland, Oct. 8, 9.  
Cisco sta, p. m., Oct. 9, 10.  
Carbon mis, Flat Woods, Oct. 15, 16.  
Carbon and Gorman, at C. p. m., Oct. 16, 17.  
Fairy and Lanhana, at Pantler, Oct. 22, 23.  
Glen Rose, at G. p. m., Oct. 23, 24.  
Granbury, Oct. 26.  
Green's Creek, Oct. 29, 30.  
Carlton, Nov. 5, 6.  
Fairly and Lanhana, at F. p. m., Nov. 6, 7.  
Huckabay, Nov. 12, 13.  
Full attendance of officers is earnestly requested; important business to look after.  
E. A. Bailey, P. E.

## Weatherford District—Fourth Round.

First Church, Sept. 18.  
Cout's Memorial, Sept. 18.  
Weatherford mis, at Greenwood, Sept. 20.  
Aledo, at Mary's Cr., Sept. 21.  
Palo Pinto, at Palo Pinto, Sept. 21, 25.  
Mineral Wells, Sept. 25, 26.  
Millsap, at Holder, Sept. 28, 29.  
Santo, at Tarleton, Sept. 29.  
Ranger, at Ranger, Oct. 1, 2.  
Breckenridge, at Eolian, Oct. 4.  
Crystal Falls, at Grogan, Oct. 6.  
Gordon, at Mingo, Oct. 9, 10.  
Whitt, at Beth. Oct. 15, 16.  
Peaster, at Carter, Oct. 21.  
Springtown, at Peden, Oct. 27, 28.  
Others will follow. E. F. Boone, P. E.

## Terrell District—Fourth Round.

Rockwall, at H. H., Sept. 21, 25.  
Royse, Sept. 25, 26.  
Fate, at Fate, Oct. 1, 2.  
Farland, Oct. 2, 3.  
Reinhardt, at Reinhardt, Oct. 8, 9.  
Mesquite, at Mesquite, Oct. 9, 10.  
Forney, Oct. 15, 16.  
College Mound and Elmo, at C. M., Oct. 16, 17.  
Terrell mis, at Able Spgs., Oct. 22, 23.  
Terrell sta, Oct. 23, 24.  
Chisholm, at Poetry, Oct. 29, 30.  
Kemp, at Kemp, Nov. 5, 6, 7.  
Mabank, at Mabank, Nov. 6, 7.  
Crandall, at Crandall, Nov. 12, 13.  
Kaufman, Nov. 19, 20.  
Where the conference meets on Monday we will have preaching at 11 a. m. and conference at 2 p. m. Let the W. H. and E. M. Societies be ready with their reports. Also the trustees of church property. Let the exhorters be present, if possible, if they wish their license renewed, and let preachers, stewards and people remember that it is expected that Terrell District pay in full all the claims against us and work and pray to that end. Bro. P. C. and stewards, don't let your charge be the one to fall behind.  
J. M. Peterson, P. E.

## Dallas District—Fourth Round.

Farmers' Branch, at F. B., Sept. 3, 4.  
Lancaster, at Lancaster, Sept. 10, 11.  
Cedar Hill and Duncanville, at D, Sept. 11, 12.  
Lewisville, Sept. 21, 25.  
West Dallas and Grand Prairie, at G. P., Oct. 1, 2.  
Wheatland, at Wheatland, Oct. 8, 9.  
Argyle, at Garza, Oct. 15, 16.  
Grace, at G. p. m., Oct. 23.  
Ervas Street, 8:30 p. m., Oct. 23.  
First Church, 11 a. m., Oct. 29.  
Clark's Chapel, 8:30 p. m., Oct. 29.  
Trinity, 11 a. m., Nov. 6.  
Oak Lawn, 8:30 p. m., Nov. 6.  
Denton, Nov. 12, 13.  
Cochran and Caruth, at Cochran, Nov. 19, 20.  
Oak Cliff, 8:30 p. m., Nov. 29.  
Gods plan abundantly prospered us; let all assessments be paid in full. Trustees must report condition of all church property.  
I. W. Clark, P. E.

## Waxahachie District—Fourth Round.

Bristol, at Bristol, Oct. 1, 2.  
Loveless, at Union Valley, Oct. 8, 9.  
Insea, Oct. 9, 10.  
Maypearl, at Bethel, Oct. 15, 16.  
Forreston, at Nash, Oct. 16, 17.  
Alvarado, Oct. 22, 23.  
Grandview, Oct. 23, 24.  
Hillsboro, Oct. 25, 26.  
Milford, at Berry's Ch., Oct. 29, 30.  
Italy, Oct. 29, 31.  
Ovilla, at Sterrett, Nov. 4.  
Venus, at Mt. Peak, Nov. 5, 6.  
Middletown, Nov. 6, 7.  
Ferris, Nov. 19.  
Palmer, Nov. 11.  
Ennis, 7:30 p. m., Nov. 11.  
Bardwell, at Elm B., Nov. 12, 13.  
Waxahachie, Nov. 14, 15.  
O. F. Sensabaugh, P. E.

## Brownwood District—Fourth Round.

Comanche sta, Sept. 17, 18.  
Indian Creek, at Bethany, Sept. 22.  
Bangs, at Bangs, Sept. 23.  
Ballinger, Sept. 24, 25.  
Winters, at Winters, Sept. 25, 26.  
Winters, at Winters, Sept. 28.  
Robert Lee, at Robert Lee, Oct. 1, 2.  
Glen Cove, at Glen Cove, Oct. 3, 4.  
Santa Anna, at Santa Anna, Oct. 4, 5.  
Sipe Springs, at Sipe, Oct. 8, 9.  
Rising Star, at Rising Star, Oct. 9, 10.  
May, at Hoder, Oct. 15, 16.  
Cross Plains, at Burket, Oct. 16, 17.  
Comanche cr., at Indian Creek, Oct. 21.  
Gustine, at Gustine, Oct. 22, 23.  
Proctor, at Proctor, Oct. 23, 24.  
Blanke, at Blanke, Oct. 29, 30.  
Coleman mis, at Junction, Nov. 5, 6.  
Coleman sta, Nov. 5, 6.  
Brownwood, Nov. 12, 13.  
W. H. Matthews, P. E.

There can be no progress without purity.—Ram's Horn.

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**E. J. MARTIN, G. P. A.**  
San Antonio, Texas.

## NEWSTEAD AVENUE HOTEL, ST. LOUIS, MO.

To my brethren of Texas: I have been compelled to provide larger quarters for my guests at the World's Fair. If you or any of your family or friends intend visiting the World's Fair, I would be pleased to have you stop with me at the Newstead Avenue Hotel, restaurant in connection, corner Newstead and Lee Avenues. Two car lines pass the house, Taylor and Lee Avenues; 20 minutes to the Fair Grounds; 30 minutes to Union Station. Rates, \$1.00 per day for room. Meals 25c. Bath in connection free. Everything new and modern, permanent and complete. If you have visited the Fair, I would consider it a favor if you will speak of my place to some one who has not.

Take Laeled car at Union Station and transfer to Taylor Avenue line, north to Lee Avenue. Long distance phone Tyler 453.

I. T. STAFFORD, Manager.  
4139, Newstead Ave, St. Louis, Mo.

## MARRIED.

Soules-Barnes—At the residence of the officiating minister, Star, Texas, August 15, 1904, Mr. Frank M. Soules, Jr., and Miss Annie Barnes, Rev. G. W. Templin officiating.

Whitaker-Newman—At the home of the bride's mother in Beaumont, Texas, at 3:30 o'clock August 10, 1904, Mr. O. Whitaker, of Rosebud, Texas, and Miss Tillie Newman, of Beaumont, Texas, Rev. V. A. Godbey officiating. They will live in Rosebud, where the groom is engaged in business.

Blum-Turner—Mr. Guy E. Blum, of Beaumont, Texas, and Miss Julia L. Turner, of Beaumont, Texas, August 17, 1904, at 3:30 p. m. in the Methodist parsonage, Rev. V. A. Godbey officiating.

## FOR WORLD'S FAIR VISITORS.

Elegant rooms, splendid accommodations. Highest point in St. Louis. Convenient to car lines for Fair grounds. Take Park Avenue car south from station, get off on Theresa, walk south one block. Rates, \$1.25 per day, with breakfast. Mrs. Margaret Apple, 3536 Vista Avenue, St. Louis, Mo.  
Reference: Rev. J. E. McDonald, pastor Lafayette Park M. E. Church, South, 2017 Jefferson Avenue.

## A "FAIR" PROPOSITION.

Of course you want to see the World's Fair. "Katy" offers you the chance to go for a very small sum. On August 27 and September 3 the M. K. & T. will sell tickets good in chair cars and coaches at an exceptionally low rate. You can not afford to miss this opportunity. "Katy's" agents will tell you what the rate is from your station, or write a letter to "Katy," Dept. C, Dallas, Texas. Ask for a Street Map of St. Louis and World's Fair Guide.

To neglect the moral is to undermine the mental.—Ram's Horn.