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Editorial.

GUARD THE SANCTITY OF THE DOMESTIC TIE.

The home is the bulwark of our civilization. Undermine and tear it down and our republican form of government has nothing upon which to stand. The low esteem in which the marriage tie is now held by the most of our District Courts is alarming. Any man or woman can now get a divorce on any sort of pretext by applying to the courts. It is the rarest thing imaginable for a court to turn down an applicant for a divorce. Thus the marriage relation is being brought into disrepute and contempt, and children are being made worse than orphans by the very tribunals that ought to uphold and support the home life of the people. Our courts, in the cities especially, are now but little short of divorce mills. Look at the daily papers and read the records of these courts and see if this statement is not correct. Marriage, in many instances, is becoming a fraud and a farce. We need some drastic amendments to our present divorce laws in order to give a check to this ugly business. We note with pleasure that the Hon. J. D. Cottrell, of Collin, who will be a member of the next Legislature, as he is of the present one, is preparing a bill which, if passed, will aid in the matter under discussion. It is to so amend our present laws as to grant divorces for the reasons now permitted under the law, but to forbid either party thus divorced from marrying again under three years. This will help to remedy the evils of our present divorce laws, for nine times out of ten the party now applying for divorce only wants it in order to marry somebody else. Hence marriage now is only a convenience with many people instead of being a sacred rite. But let it be known that the divorced party can not marry again under three years, and many people will not be so ready to rush into the courts to get legal separations—or they will be a little more careful in the first marriage. We hope this law will be passed, but it ought to be made even much stronger and drastic, if such a thing is possible.

THE PERSONAL NEEDS OF MAN.

In the work of the Church the individual man is often lost sight of in the great aggregate of humanity about us. We preach to the congregation instead of to the individual, and we appeal to the many instead of the few. We have often seen one person at the altar almost over-looked in the effort to crowd the altar with scores. As a matter of fact, the most efficient work that we can render is often found in the effort to save one instead of scores. Christ did much of his successful work with the individual. At Jacob's well he reached and saved one poor woman, and this was the beginning of a great work in Samaria. He took the position that God is our Father, and that man is his son; and in the parable of the Prodigal Son he shows the Father's supreme interest in his boy. This was a revolutionary truth in that day, for in Christ's time man was not even permitted to take the name

Jehovah on his lips. Children were taught to use another name for God. But when Christ began to talk familiarly about God as his Father, the people who were the religious leaders were shocked and astonished. They accused him of sacrilege and blasphemy. Since then, however, the Fatherhood of God has become the common truth for all mankind, and now Father is the most appropriate name by which we can approach him. Every man is God's son, every woman is his daughter, and like a child can approach his father trustingly and familiarly, so can each one of us approach God as our tender Father. He has an ear for each one, a heart that can be touched with the feeling of the individual's necessity. He hears the sinner pray, and is ready to make answer to the same. We need, then, to impress upon the individual man the fact that notwithstanding he is a sinner, God is his Father and is anxious to forgive him and adopt him into his family as his son; that the great Father does not overlook him because of the multitudes of people in the world. His personal case is as distinct in the mind of the Father as if he were the only man living upon the earth. Whenever we get a man to feel and understand this truth, we have gotten him very nearly to the point of salvation. Whenever he feels that his needs are personal matters with God, he then begins to make his salvation an individual concern. A man brought to Christ in this way usually becomes a fixture in his religious life and character.

THE DOUBTING PEOPLE.

Now and then we meet men who seem to want to be religious, but they are troubled with questions of doubt. These questions of doubt, to begin with, grow out of mental speculation, a disposition to delve into things that are mysterious, and because these can not be demonstrated, and all the mysteries cleared away satisfactorily, these men hesitate and often turn away permanently from accepting Christ. They will raise such matters as How did God originate his own existence; how could Christ, who is divine, become incarnate; how could his conception be immaculate? and a hundred and one things that really belong to the infinite instead of the finite. They seem to overlook the fact entirely that the intellect is not the only organ of knowledge and evidence, and they try to resolve all mystery by reducing it to an intellectual solution. There are many things that we know clearly, and yet we can not make a demonstration of them. A man's heart is the explanation of many things, for his consciousness is a medium of knowledge. He knows that he is not very well to-day, but he cannot make a mathematical demonstration of it, yet there is no doubt in his own feelings concerning it. He knows that he has a mind, a soul, and he is conscious of its operations, but he has no absolute proof when it comes to figures. He simply knows it through his consciousness, and he knows it in no other way. Therefore, if a man will get his heart right with God, his head will not give him a great deal of trouble. Christ lays down an infallible rule

for all doubters, and if they will only follow it their doubts will disappear: "If any man willeth to do his will, he shall know of the doctrine, whether it be of God." Any man who has a disposition to act according to the knowledge he already possesses, broader knowledge will be given to him as he makes progress. "Come unto me" is Christ's invitation, and when it is accepted, light follows. Some things have to be taken at first on faith, and by and by faith leads to knowing. "With the heart man believeth unto righteousness," and when the heart believes, the mind is not long in accepting the facts of faith. If any man will put the promises and invitations of Christ to the test, he will soon realize that they are unfailling and absolute.

ACTIVITY IS THE LAW OF GROWTH

There are times when every Christian man needs to retire from the busy activities of life and pray and meditate for a season. This gives him preparation and strength for the pressure of burden and hard work. But constant retirement and meditation will bring about suspended spiritual vitality. During the middle ages when vice and immorality were rife, and when most men were ignorant and coarse and for the most part ruled by fear, many good men bethought themselves of retirement from contact with this condition of things and the giving of themselves over to self-denial, prayer, meditation, and often to self-inflicted punishment. Hence the development of the different orders of the old monks, of which we read in Church history. Some of these orders still exist, but in a modified form. They separated themselves in caves and cloisters from all association with the world. This was their idea of serving God and growing into the perfect life. Following this condition of things are such books as Jeremy Taylor's "Holy Living" and "Holy Dying," and Thomas a Kempis's "Imitation of Christ," and Baxter's "Saints' Everlasting Rest." That these books have much that is very excellent in devotional literature is very patent, and the reading of them will help the spiritual life of devout people; but to follow the trend of such books is to put oneself beyond the elements of growth and progress in the work to which God calls us. Christ often retired and spent whole nights in prayer and meditation; but he spent his days in busy work, instructing, healing and saving the people. There was nothing of the recluse or the ascetic in his relation to the world. He lived out in its broad light and came into touch with its moral ills and spiritual ailments and made haste to apply his active remedies to the needs of the sin-cursed masses about him. His disciples did likewise. Martin Luther lived among men and knew them. Salt is only active when applied to that which is to be saved. The light is only distributed when placed where it can shine. So with our lives. We need to have close fellowship with the Master and active connection with the men who live about us. We grow and expand in experience and character as we touch and impart

to others the power and influence of our acquaintance with the Christ. His only way to save and develop humanity is through human agency and instrumentality. The question of excluding oneself from the world for purposes of reflection, meditation and spiritual enjoyment may be carried to the point of selfishness. There is more personal pleasure in this sort of experience than in rubbing against the rough edges of life in an effort to lift up some fallen one who needs our strength to put him upon his feet. We are in the world, not to ignore and withdraw from it, but to regenerate and reform it. The arm is made strong by exercise, and so is our Christian life. It takes the sweep of the storm to root the tree deeply in the soil, and boisterous seas make sturdy sailors. Christ wants us in the open field if we have health and strength to meet the demands. It is there that our work tells upon our own characters and upon the life and conduct of mankind.

The place to show your deepest piety and most consistent living is in your home. Most anybody, for various reasons, can appear pious when dressed up and away from the worries of home. This requires no effort and no sacrifice; but when amid the perplexities and burdens of every-day home life you persistently show the spirit of Christ, then you are truly religious. One week of this sort of piety is worth a year of good behaviour with your company manners and visiting clothes on. The latter is often assumed, but the former is genuine and real.

A disposition to please everybody is equivalent to pleasing nobody. A man must have convictions if he intends to accomplish results, and while such a man will necessarily displease those who differ from him, he will at the same time win others to his own way of thinking and thereby gain a following. Such a man will have influence and his positions on leading questions will amount to something in the world.

John is called "the beloved disciple," and we sometimes infer from this that he was gentle and unyielding in his disposition, but such was not the case. There were times when his words burned like lightning, and he wanted to call fire down from heaven and consume those who were out of sympathy with the Master. Yet he had a very loving spirit, and Christ was exceedingly fond of him.

The early disciples, in some instances, were very humble and obscure men, but the very fact that they were associated with Christ has given to them a historic prominence of which they little dreamed. At first they were practically unknown, but since then their names have been on the lips of millions.

When a man says he loves God, and at the same time he is willing to take advantage of his brother to profit at the expense of his injury, his type of love finds no place in the ethics of the gospel. That is the sort of religion professed and practiced by the devil.

GERMAN METHODIST CAMP-MEETING.

Perhaps some of the Advocate readers may be interested in an account of a German Methodist campmeeting. Such a meeting I have just attended in the Llano River, and it may be regarded as typical of its class. The difference outwardly between the German and the American campmeeting is not marked, excepting as the Germans still retain some of the primitive features which have elsewhere been eliminated. The difference that may be observed in the conception of the internal scope and purpose of the campmeeting is such as has been evolved by the difference in local situation.

In both respects the difference is sufficient to interest a non-German observer. Of outward differences none is more surprising than the shortness of time the meeting continues. They never last longer than four days. This is generally regarded by the German preachers as a disadvantage, but no amount of pressure brought to bear upon an otherwise loyal membership has availed to lengthen the term. My own preference for a longer term was modified last year when I learned from an old Methodist that such was the plan in Virginia and other States in the old heroic days of campmeeting triumph. It seems the Germans got their start that way, and their natural conservatism inclines them to continue as they began. This explanation seems rather more plausible than that of the practical German lay brother who told me the reason was that the bread got too hard and dry to eat after four days. While I was pondering whether the difference between German lightbread and American biscuit was sufficient to account for the difference in time, the above item of information from the long ago took its place in the long column of German Methodist peculiarities which are peculiar only in being Methodistic of the old type. Some of these peculiarities it might be well to drop, but I am pretty well persuaded that the most of them ought to be retained. Perhaps long association is making me also "conservative."

This much is true, that the Germans manage to accomplish a good deal in four days of campmeeting. But they don't eat any idle bread. The meeting in the Llano maintained five regular services every day, besides the grove prayermeetings, of which there were five running at the same time, dividing the congregation according to age and sex.

My earliest campmeeting recollection recalls the commanding figure of the Rev. Josiah W. Whipple, that prince of old-time revival leaders, contending sharply with the young men of Belial, who had come out to the campmeeting on Sunday night to have a picnic, each with his best girl, and who protested almost to point of blows against having to sit apart from the girls on the men's side of the congregation. The fathers believed in courtship and conversion both, but didn't believe in running both at the same time. It isn't necessary to state what I think, but it is in order to say that the old rule is still enforced among the Germans at campmeetings, even if it requires a muscular committee to enforce it.

Another point of outward difference is the universal custom of kneeling during prayer. There was inspiration in the spectacle of one thousand worshipers at the Llano campmeeting going down together on their knees before God. If there were exceptions they were to be referred to the presence of visitors, or to the presence of Germans who through association elsewhere had become "Americanized."

Again, as in the old time, hospitality at a German Methodist campmeeting is unbounded. That significant word, "self-sustaining," never appears in the announcement. The number of visitors, on Sunday especially, may be double that of the campers, but there is always an abundance of food, equalled only by the heartiness of the hospitality. Nearly always a campmeeting is heralded in the Church paper with invitations to all the other Churches, and at this meeting back-loads of visitors came, some of them nearly a hundred miles. To those of my beloved ministerial brethren in the cities who find it hard to find a night's entertainment for even a visiting confectioner officer, I would say, take courage, for among German Methodists in rural Texas, Christian hospitality is always above par.

Another point of difference is the superiority of the singing. Nearly every member carries a copy of the regular Church hymnal, and no other hymn-book is used in the regular services. Everybody tries to sing, and everybody really sings, excepting the few who lack the musical faculty entirely, and their discords are drowned by the harmonies of the great majority. This difference is not due to a superior musical faculty among the Germans, but to the fact that they stick to the regular hymn-book, and

practice a tune until they learn it. Some of the most powerful of the German songs have to be heard a hundred times to be appreciated. But when the deep spell is once felt, it lasts for a lifetime.

One of the very earliest of my own recollections was the fashion of having the children call the preacher "uncle." Modern innovation has made no inroad upon this custom among the Methodist Germans. The habit of kneeling or bowing in prayer on entering the place of worship is still observed by the older and by the more devout among the younger Germans—an old fashion which the new order of worship is trying to popularize. That the effort may succeed, I believe all true Methodists devoutly wish. Other outward differences of a minor sort might be mentioned, but I refrain.

The difference in the inner working and spiritual results will best appear in the statement that at this campmeeting there were fifty conversions and three accessions to the Church. From the American standpoint it would appear that there was something wrong in the disparity between conversions and accessions. The disparity in this instance was greater than usual, even in the German meetings. Still the difference remains.

The explanation is found in the difference of situation and viewpoint. That large element of possible acquisition which usually attends the English-speaking campmeeting is far less abundant among the Germans. The lines are sharply drawn, according to European precedent, and large ingatherings of new members are not to be expected, although the field is faithfully worked as far as opportunity is presented. Hence it has come about that German campmeetings are largely for the Church itself. The children at a certain age are generally instructed in the Bible and Church polity, and then received into the Church; and such members as are gained from without are generally received at the quarterly meetings, or at the regular services.

Conversion has the same significance among German Methodists as it does elsewhere, but in counting revival results there is this difference: The majority who go to the altar for prayer are always Church members. The Germans hold to the theory that the mourners' bench was made to be used. If a member has grown cold, quarreled with the neighbors, or neglected family prayers, it is considered the proper thing for him to go to the mourners' bench and stay until he gets right before God and his fellow-men. The altar of prayer becomes thus also the altar of resecration.

That the spirit of penitence is deep among German penitents is apparent to all who are in a position to observe. The scenes of mighty conviction which I witnessed in my childhood have often been re-enacted under my observation of German campmeetings. The joys of deliverance, if less demonstrative, are scarcely less marked.

The sum of the whole is that the German campmeeting seems to have adapted itself to the German Methodist situation, and that it is indispensable to the progress of our rural and somewhat scattered German membership. That my German brethren preach the old doctrine without dilution, I can abundantly testify. That the word preached is still a savor of life unto life, I joyfully record. In the name of the German column of our militant Methodist host, I bespeak the sympathy and prayer of every reader.

A. E. RECTOR.

A SCREAMING NECESSITY.

For the last few years I have been carrying in my mind a matter which has finally filtered down and rests heavily upon my heart. I have spoken to several persons about it, and once or twice I have mentioned it in the public prints; but it has come to seem so important to me that I can no longer forbear an earnest appeal to our Methodist people to stop and consider one of the loudest crying needs that press for a hearing before the people of our Church.

This need, not to multiply words, is a tract society, or some other means by which instruction in our doctrines and discipline may be popularized, cheapened and generally distributed.

For the first fifty years of the history of our Church in this country, Mr. Wesley's plan of distributing books and tracts was industriously and conscientiously carried out. No preacher regarded himself as thoroughly equipped as an itinerant, without a good supply of Methodist literature with which to indoctrinate his people and sow the seeds of Wesleyan theology along the highways and hedges as he went. The harvest of such a sowing was unparalleled in the history of evangelical Christianity. Thousands upon thousands of people from the various walks of life were gathered into the Methodist fold. Those upon the watchtower wisely discerned the necessity of conserving and developing

these great masses, and quite early in the history of the American Church (as Mr. Wesley had done beyond the water), plans were placed on foot for higher education, under Christian auspices, a more liberal financial policy, and a forward movement in the direction of Church extension and missionary endeavor. These plans, in the main, were successful; and our splendid system of correlated schools, colleges and universities, and our increased missionary force and equipment, are so many vouchers to the wisdom and foresight of those leaders who stood up to say "what Israel ought to do." But, while attention was thus directed to the discipline of the fighting force, the very camp itself was threatened; and it is more and more apparent that if we are to continue as a militant and conquering host, our numbers must be constantly recruited at the base of supplies, we must enlarge the lists at the drilling grounds in order to fill up the decimated ranks on the firing line. In other words, we are getting wiser and more liberal as the days go by, but our numerical strength is not proportionately increased. The repair is not equal to the impair. We are living up our principal—eating seed-corn, and the situation calls loudly and imperatively for help!

Now what shall be done? A thousand voices answer, "Back to the revival; return to the good old campmeeting methods; preach the good old doctrines; emphasize the principles and practices of the fathers." That all sounds very well. It would fetch a number of lusty amens at an annual conference, especially from those who never had a conversion in all the history of their ministerial lives. But it answers the question just about as well (and no better) to suggest the days of "free grass" to a stockman who is compelled to pasture and feed his cattle in the day of "sky prices" for feed. Conditions have changed. People have changed. The time was when we had a monopoly of popular doctrines and "catchy" methods. But our very success has embarrassed us. We have done what the old Spartans feared to do—we have taught our enemies how to fight. We have driven opposition to the wall. Calvinism has taken to the woods. Other Churches have accepted our doctrines and adopted our methods. Free grace, the open-air meeting, popular singing, experience meetings—all these once peculiar to us, belong to everybody now. Free grass is no more. The country is settled up.

Some thoughtful ones suggest the Sunday-school as the solution of the problem. There is help here, to be sure, but it does not cover the case. Our latitudinarianism meets us here again. "Union" Sunday schools, furthered by individual publishers and by the smaller fry among the sects, come into divide pasturage with us in the field. Most of the literature, and all of the tendencies of these so-called "union" schools is, to say the least of it, not Methodistic. We, as a Church, get nothing out of them. Yet, if we oppose them, we are rated—even by some of our own people—as narrow, and are reminded of our "all-going-to-heaven-together" doctrine.

Now, the fact is, we have a mission. It is the original idea of "spreading scriptural holiness over these lands," and we ought to—yes, the necessity is laid upon us—instruct our people in these things.

Now we are coming home. Now, as the children say in hide and seek, we are "getting hot." Instruction is the word. Instruction in the distinctive doctrines and in the peculiar polity of our Church. We stand for holiness—full salvation from the guilt and the power of sin. Everybody used to understand this. But in our day, as in the day of Mr. Wesley, there has appeared a wild and fanatical propaganda whose watchword is holiness, whose genius and spirit is full of bitterness, and whose end is the disruption of the Church. These people misrepresent our ministry, denounce our people and defy the law of the Church. The outside world is confused, and many good folks inside the Church, not properly educated in our doctrines, are led away by this heresy and are finally lost to Methodism, if not entirely lost! And the saddest thought about it all is, that some of our people, in order to escape fanaticism on one hand, have veered too far toward the old Calvinistic idea that sin is a kind of lesser evil that must be endured since it can not be cured. This, I take it, is the devil's object in this whole uncanny conflict.

Then there are the questions of "Apostolic Succession," of "One Baptism," and a half-dozen other slogans that others than Methodists use to confuse the people and proselyte our members. The people ought to be set right on all these things, to say nothing of other questions that threaten the prosperity of orthodox Christianity in general. How shall we do it? The revival will not do it. The Sunday-school will help, but is not suffi-

cient to meet the emergency. The preachers are burdened with a thousand and one duties that make it impossible for them to accomplish the work—even if they had the ear of the public, which they do have now as they once did. Many people do not attend Church, but everybody reads. Thousands of men and women who could not be reached by the pulpit have been and can be reached through the press. A man will lie up on Sunday and peruse a tract or booklet, who will not take the trouble to dress for Church, even if he be friendly to the cause of Christ in general. By this very means is heresy disseminated today, all over this country. Every "ology" and "osophy" of social, political and religious error which is gradually but surely winning our masses away from the Church in general and from Methodism in particular, is making its way by means of tracts and booklets that are distributed gratuitously among the people.

Again, other Churches are wiser than we in this respect. By means of "gospel" wagons, cars and colporteurs they are sowing down their country with their denominational literature—selling and giving to the people, especially to our people—those very things that tend to unsettle them in their denominational faith. Any man who will take the trouble to verify this statement will find it true. And yet we have no adequate means to answer these heresies nor to plant our doctrines in their place. We have books and we have tracts, but we have no available means to bring demand and supply together. Our Publishing House agents have no authority to expend a single cent in this direction; the preachers can not afford to do it; least of all, the authors of such publications can not afford it. I do not wish to reflect upon the wisdom of our legislators, but I am of the opinion that if the money we have spent upon the Pacific Methodist Advocate, for instance, had been laid out in the publication and distribution of wholesome Methodist literature in tract form, it would have brought a better return to our Church in one decade than we will realize on the Pacific Coast in a thousand years!

Thus the diagnosis. Now the remedy. In the absence of General Conference authority, it seems to me that the several annual conferences might inaugurate some plan by which the "present distress" might be ameliorated. In Texas this effort might be the joint enterprise of all our conferences in the State. It is not necessary to institute a new "collection" (heaven knows we have a plenty), but a commission representing the several conferences might formulate a plan by which the end could be reached without interfering with our present arrangements. It is possible, and I think quite probable, that a fund might be raised like our contributions to the American Bible Society, without lessening our present "collections" ordered by the annual conference. At any rate, we could try it. And now for a suggestion: Brother Everett, representing our Publishing House, will doubtless attend all our Texas conferences. He is in perfect accord with me on this question. Let him have the ear of the several Committees on "Books and Periodicals," and then let those committees bring in a recommendation looking to the appointment of a commissioner, whose duty it shall be to meet with like appointees from the other conferences, and let that joint commission have full charge of this matter, and then we shall see what we shall see. J. W. HILL.

THE VOICE.

The editorial in the Advocate of September 1st, on the voice, is well timed and contains good advice. I heartily indorse every word of it. One thing I wish to say something about. You say, "Deep breathing and a proper use of the muscles of the chest and the abdomen are essential to perfect tones. A little judicious practice will give you the desired effect." Stopping just there, you remind me of an incident in my own life. When I was a young man I became very desirous to know how to make a system of logarithms. I had learned to multiply and divide by logarithms when I had the logarithms to refer to, but I decided that unless I could make the logarithms I did not understand what I was doing. In my search I applied to a man celebrated for mathematical knowledge and who is now a Bishop in the M. E. Church, South. He gave an equation, saying, "Work that out, and you can make logarithms." That was very correct, but how to solve that equation was just what I was anxious to learn, and just what he failed to give. Now a young preacher may well say, "True enough, 'Deep breathing and a proper use of the muscles are essential to perfect tones,' but how am I to learn this deep breathing, etc.?" You say a little judicious practice will give it. It may be asked, "What movements of

the body must be made in that little judicious practice?" Here is the rub. Can you tell something which will help some young preacher who is anxious to make something of himself?

In connection with this allow me to state the help I received when I was a young preacher. It is a little aside from the point at issue, but it bears considerably upon it. I was suffering from what is commonly called the preacher's sore throat. I fell in with a preacher whose health had failed early in his ministerial life, and he had to superannuate. After talking to me about my trouble, he told me something like this: When you preach, stand erect; never lean forward without carrying your body with your head and neck; keep your lungs inflated with air; let the effort come from the lungs, and not from the throat only. I followed this advice, and in a short while my throat was well, and has never bothered me since. This takes in your deep breathing and proper use of the muscles of both chest and abdomen.

I had the pleasure, some years ago, of attending a Presbyterian meeting in which a young preacher did all the preaching. After some three days I discovered that his throat was failing, and I gave him the above advice and told how I had tried it, and advised him to try it. This he did, and after preaching twice a day for two weeks he came to me and said, "Your advice has been worth a great deal to me; carrying my body as you direct, I find that I can preach as long and as loud as I please without any injury to my throat."

Please accept this, not as a criticism, but as an addendum to your editorial. It may be of service to some young preacher. WM. A. SAMPEY. Ennis, Texas.

ABOUT THE "STICK" THAT "STIRS SO MUCH DUST."

It was a sort of mutual agreement when Nath was with me in a good meeting at Stiles that we both should write some more for the Advocate. He has fired both barrels, but I have not fired my little squib yet. Once in a while some one wants to know if I can't "write no more poetry." My dear friends, the poetry bush got scorched during the dog days, and the muse has taken a trip to the World's Fair, whither I can not follow save by a "cross-tie ticket," so you see I just can't. Some time ago Eve started out to find Adam, but she had not found him at last account and Adam was left thinking of the lovely form he had seen in his dreamful vision, and murmuring:

"Art not thou fitted to my very need—
As fits the eye the socket which it fills!"

So you see I couldn't leave them like that and give you the half-finished product to peck at. Don't think I have a thing but "The Bees," which consists of four or five "soul-stirring stanzys." I enclose it with this squib in hope of keeping up my "rep" for "rhyme writin'" and, notwithstanding Dr. Rankin was kind enough to say at the conference at Floresville that he publishes everything I send him (meaning poetry), if "The Bees" does not appear you may know he has remorselessly "turned me down."

I think Nath must have culled all the nuggets from his gold mine for the last batch. They are exceptionally good. There are but three or four commonplace epigrams in the lot. He was at Stiles with me when he read Goldsmith's "She stoops to Conquer," and I like his sharp saying at that time better than the one he publishes. He turned the book over in his hand, and, reading the title, "She stoops to Conquer," remarked, "But I rather think she stooped and was conquered." Don't try to brighten sunshine, Nath. Why don't you collect all your best things and copyright them. Others do.

I touch off this squib with an original conundrum: Why are the most of the sermons preached like a railway train going through a tunnel? Because they go in at one side (of the head) and come straight out at the other. "My people are destroyed for lack of knowledge." "Israel doth not consider." Oh, if we could only get the truth to stick!

ANDREW HENRY BEZZO.

MIX A LITTLE SINGING WITH IT.

A little eight-year-old boy was busily engaged the other day in a task assigned him by his mother. As often with little boys, mother's simple tasks seem a great burden, and as he labored so diligently he was heard to sing in his own words, "If you have a hard job to do, just mix a little singing in with it," all the while singing cheerily. 'Tis the saying of a child, but we offer it as very good advice to our elder friends; a song from the heart often lightens life's burdens and cheers a lonely heart.

It will be easy to keep the wolf from the door if you keep from the door of the wolf—Ran's Horn.

Devotional and Spiritual

He knows when joyful hours are best,

He sends them as He sees it meet;

When thou hast borne the fiery test
And art made free from all deceit,

He comes to thee all unaware
And Makes thee own His loving care.

—George Neumarek.

"A WELL SPRING UP."

Once, on a hunting trip, I had occasion to pass across the plains of western Texas. It was a veritable desert scene; a broad, cloudless sky, set with a blazing, burning sun, crowned the vast stretch of parched, seared plain—an arid, treeless, streamless, almost blossomless, eaten-out range of prairie dogs, cactus, and dwarfed leafless shrubs. The few scattering clusters of mesquite bushes were stunted in their youth; the grass was withered in the valleys and erased from the wind-swept knolls; the soil was seamed and wrinkled like a face grown old with care rather than age. An undergrown, sickly-green cactus here and there lent the only touches of color to the monotonous gray landscape; a startled jack rabbit or an occasional wandering wolf, and now and again a lone prairie dog, gave the only signs of life. There were no clouds by day; they were withered in the burning air. There was no dew by night; it perished before it reached the parched lips of the starving soil.

It was a desert with undeveloped possibilities of fertility and fruitage, having mighty potentialities of life inactive for want of vivifying water. It waited for the master touch to awaken it into newness of life.

One day a wise man passed that way; he looked beneath the superficial and observed possibilities of reclaiming the waste land. He purchased a part of the valley and set up machinery for the purpose of boring an artesian well. The drill went down through the burning crust five hundred feet, eight hundred, one thousand; finally, at thirteen hundred feet depth, a stream of clear, pure, living water burst forth from its underground imprisonment and breathed its breath of life upon the dying plain. The drooping flower lifted up its head and smiled; the withering grass quenched its thirst and was glad; the desert rejoiced. Other wells were drilled near by, and others more distant, until the whole surrounding valley was watered and lived with new life.

When I recrossed that plain in after years I was amazed at the wonderful transformation which had been wrought. It was truly a regeneration of nature. Where once had been a barren waste now lay a fertile valley clad in living green, decked with flowering gardens, crowned with rich fruitage, and dotted with peaceful, prosperous homes. The desert had passed from death to life on the opening of the "well springing up into life."

A railroad came; the scattered homes became a village; a church was erected, and there was opened another well—the well of living water springing up into everlasting life; and about it was formed an oasis in the desert of the fallen, sinful world—a place where the burdened found rest, where the weary found peace, and where the dying found life.

Every life has two possibilities. Death and life reign in the world side by side, each seeking to conquer the other. The natural state of the man in sin is like the bare, grim, desert waste. Man is already dead in sin, and "the wages of sin is death." The superficial, sensual, worldly, sinful, selfish life of man in the unrenewed state is like the un-

reclaimed desert. The desires and appetites of the physical nature increase, while the capacities for the enjoyment and increase of such life wither and die under the burning sun of passion. The unrenewed man passes from death unto death.

As beneath the desert runs the deep, hidden stream of water, so beneath the waste of sinful life flows the stream of life proceeding from the shadow of the throne of God. In the incarnation God ceased to dwell outside human nature and dwelt inside the human race. As in Adam all die, in Christ all are made alive. Jesus Christ comes to unite man and God. The Master's touch in the new birth opens the channel clogged with human selfishness and sin, and we have within us a well springing up into everlasting life.

The reborn soul with its well of living water becomes an oasis of life, ever increasing and spreading to reclaim the world from death unto life, from sin unto God.

When you permit Christ to open this well of living waters in your soul, then is "your life hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—The Interior.

THE SECRET OF PREVAILING PRAYER.

Many pray every day, but receive no answer. They are conscious while they pray that their prayer is vain. They do not expect an answer. We have heard one say, "My prayers do not seem to go higher than my head." He had a feeling within that his prayers were merely formal, availing nothing. The heavens were brass and the earth was iron, and his prayers came back like an empty echo mocking the cry of the suppliant.

It is not always so, and it should never be so. Some men are mighty in prayer. Queen Mary said she feared the prayers of John Knox more than an army of twenty thousand men. Well she might, for John Knox did not pray in vain. There are men and women who feel within themselves while they pray that their petitions are granted. We do not believe in special revelations, as some vainly teach, but we are sure that the Spirit of God does speak to good men when they draw near to God. "I will hear what God the Lord will say," says the psalmist.

When Martin Luther, kneeling by the bedside of Melancthon, who was supposed to be dying and who desired to die, wrestled with God as Jacob wrestled with the angel, and told the Lord that Melancthon could not be spared, he was sure that his prayer was heard; he was sure his fellow-laborer would live. We have known a good man kneeling at the bedside of one who was apparently dying to pray with divinely inspired fervor and faith for the recovery of the sick, and arising with serene countenance and calm spirit say, "He will not die. I have the answer." And his prophecy was fulfilled. God had spoken to him in accents of assurance and peace.

A mother had taken hold of God in prayers with the hands of faith, and struggled long and hard for the salvation of a wandering son, and arising from her knees she said, "He will be saved. I have the answer." And strange to say, the same Spirit that spoke to her heart in accents of peace and comfort while she knelt in prayer also touched the heart of her son, who was far away, at the same moment and led him home to God and his mother. Ministers of the gospel, groaning within themselves because of the spiritual decline of the Church, have besought the Lord

with strong crying and tears to pour out his Spirit and revive his work, and while they were yet praying showers of blessings began to fall, and the whole community was swept by the salvation of the Lord.

The record of prevailing prayer is a long one. It begins away back with the patriarchs. Behold Abraham and Noah and Moses praying to God and prevailing when there seemed to be no hope. See Elijah bowing before the Lord on the mountain praying for rain. There are no signs of rain, but the prophet has faith enough to send his servant again and again to look out toward the sea for signs of rain. The man of God will not rest till he hears the promise of abundance of rain. Let the disciples who prayed in Jerusalem until the place where they were assembled was shaken and the Holy Ghost fell like flames of fire upon their heads, bear witness to the power of prayer. Men have done much for this world by science, by art, by learning, and by statesmanship, but infinitely more has been done by prayer. The strongest hold of those who would bring about a better day among the children of men is prayer.

But why are the prayers of some men answered, while others avail nothing? The answer is plain. Books have been written to teach us how to prevail with God in prayer, and they are good books, but no one will learn how to offer effectual prayer by merely reading books. The Bible tells all about it, but one may commit the Bible to memory from first to last without learning how to offer prevailing prayer. That secret can be learned only by dwelling in the secret place of the Most High. In the heart of God we shall find the secret of prevailing prayer. Draw near to God, and the atmosphere of his presence and the breath of his Spirit will give thee power in prayer. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "It is good for me to draw near to God," for there I find the secret of prevailing prayer.—The Church Advocate.

THE CUP OF THE FOUNTAIN.

A certain man placed a fountain by the wayside, and he hung a cup near to it by a little chain. He was told some time after that a great art critic had found much fault with its design.

"But," said he, "do many thirsty persons drink at it?"

Then they told him that thousands of poor men, women and children slaked their thirst at the fountain; and he smiled and said that he was little troubled by the critic's observations, only he hoped that some sultry summer's day the critic himself might fill the cup and be refreshed, and praise the name of the Lord. He is my fountain, and here is my cup; find fault if you please, but do drink of the water of life. I only care for this. I had rather bless the soul of the poorest crossing-sweeper or rag-gatherer than please a prince of the blood, and fail to convert him to God.—C. H. Spurgeon.

FOR TROUBLED HEARTS.

A saintly man, Dr. Cuyler, now nearing the golden gates, spends the strength of his latter days writing messages of comfort for troubled hearts. The following words are tinged with the sunset's glow:

"We often make sad mistakes as to what is best for us. We often hide our richest blessings under a pall and decorate with garlands our temptations, or the sources of our spiritual sorrows and shame. The poor old patriarch Job was shrouded in gloom when he wailed out, 'All these things are against me!' Joseph is gone; Simeon is gone; and they have carried away also Benjamin, who bore in his boyish face the photograph of the beautiful Rachel. He calls his lot a sad one. But the returning caravan is almost

in sight which brings to him the full sacks from Egypt's granaries and the joyful invitation to go and see his long-lost Joseph as premier of Pharaoh's kingdom. His dark hour is just before the day-dawn.

What he regarded as a sorrow has grown into the greatest mercy of his life. There may have been wet eyes up in that prayer-room in Jerusalem, where the little band met after their Master had left them. They were sowing in tears, to reap with joy before the next day's sun went down. Never despair of a good cause. Never despair of a great heaven-directed reform, even when the powers of hell are striving to strangle it. Never despair of a child. The one that fills you with the most solicitude and occasions your most fervent prayers may yet gladden your life with joys beyond your brightest hopes. Never despair of a soul so long as you can plead with God for that soul or strive to bring it into the view of Christ.—The Presbyterian.

THE STRENGTH OF HOPE.

When hope expires the hands hang down and the heart grows faint. But when hope is revived no foe can make our souls afraid or triumph over us. The disciples of our Lord were a little flock, and had the whole world against them, but they were not discouraged. They went out to a hard fight, but they went out with hope.

One may often hear Christians bear their testimony in the prayer meeting in a tone of discouragement and depression. One of these discouraged and discouraging souls contrasts the present condition of the Church with its condition in former years, and reaches the conclusion that these are degenerate times. He tells his brethren in doleful strains his conviction that the Church is going down very fast. Another, casting about, discovers difficulties in the way which appear to him to be insuperable, and never misses an opportunity to declare his opinion that these mountains cannot be surmounted.

He is like the explorers whom Moses sent over into the promised land to take observations and bring back a report. They rose up in the meeting and said that it was, indeed, a good land, but the giants were powerful and the walled towns were impregnable, and it was simply impossible to enter and take possession. They imparted their unbelief to the people and caused the heart of the people to melt with doubt and fear. So there be some Christians who have no hope, and they discourage the people. They forget that a grain of faith is sufficient to remove a mountain. The wonderful works which God did for his people in former days fail to impress them.

Some doubters take advantage of rainy days and stormy Sundays to help discourage the people. The congregation is small on rainy days. The prayer meeting is not large when the weather is unpropitious. But the faint-hearted disciple is sure to be out on such occasions and to tell the people to note how the congregations are falling off and the prayer-meeting is going down. Possibly he does not like the pastor, or would like to have a change. Then he will wax eloquent about the small congregation, never missing a rainy day, but keeping before all prominently the fact that the former days were better than these?

One weak, depressed, or discontented brother can agitate a whole congregation by his testimonies. He seems to talk out of a burdened and anxious heart. But beware of the seeming. He is a doubter, a grumbler, a fault-finder, a mischief-maker. If he should leave the Church and go over to the enemy and do his best to tear down the Church by infidel arguments and methods he could not do half so much harm as he is doing by making loud professions of religion and

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at the same time always airing his doubts and complaints. He is poisoning the minds of the people with doubts and discouragement. Let those who have no hope keep silent while Joshua and Caleb speak. They are in the minority, but the minority is often right. The Calebs and Joshuas are men of hope. They are not afraid of giants and walled towns. They do not underestimate the difficulties in the way, but they count on God. He that is for us is more than all that can be against us. "We are abundantly able to go up and possess the land." The God of Elijah is our God. "Lift up the hands that hang down, and confirm the feeble knees." "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him."—Exchange.

"HE KNOWETH."

How little we know of our nearest friends! How little they know of us! What riddles we are to one another! Our inmost souls are unread, and others judge of us wholly from their own points of view. They can not enter our hearts and stand side-by-side with our yearnings. We are alone in that inner holy of holies, and there is none to offer his incense before that mercy-seat. Our sorrows and our joys, the depth and height of our nature, are beyond the veil even to sympathetic eyes. There are beaches along whose pebbly strand they have never trodden. They have not heard the moaning of the bar. Their best intentions do not reach our hearts. Their counsel, though kindly meant, falls far short, and they wonder why their tender ministries are so unavailing. There are times when we are as absolutely alone as if cast upon some uninhabited island. There is no fellowship except when we look up. We know there is none but God who wholly understands, and with tears and absolute confidence we throw ourselves in his encompassing arms. Oh, it is a great comfort to the heavy heart to know that God is true, and that from friendships which fall short, and from sympathies which fail we can turn to him and find repose.—United Presbyterian.

PRAYER.

Go not, my friend into the dangerous world without prayer. You kneel down at night to pray, and drowsiness weighs down your eyelids; a hard day's work is a kind of excuse, and you shorten your prayer, and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or are done with irregular haste. No watching unto prayer! Wakefulness once more omitted; and now is that repairable? We solemnly believe not. There has been that done which can not be undone. You have given up your prayer, and you will suffer for it. Temptation is before you, and you are not ready to meet it. There is a guilty feeling on the soul, and you linger at a distance from God. It is no marvel if that day in which you suffer drowsiness to interfere with prayer, be a day in which you shrink from duty. Moments of prayer intruded on by sloth can not be made up. We may get experience, but we can not get back the rich freshness and strength which were wrapped up in those moments.—Frederick W. Robertson.

Secular News Items.

Several thousand negroes have been in Austin during the past week attending the National Colored Baptist Convention. The delegates were composed of negroes of intelligence far above the average and the business-like way in which the proceedings were carried on argues well in their favor.

A sweeping fraud order, probably the most radical and far-reaching in its effects ever issued by the Postoffice Department, was issued Friday against agents of the Preferred Mercantile Company of Boston, whose chief officials are under arrest charged with using the United States mails for fraudulent purposes. The men affected are scattered all over the country and have been acting as local agents for the Preferred Mercantile Company, transacting its business under their own names because of the company's mail being held up in Boston. So strong is the ban that the relatives or wives of these men cannot reach them by mail, for no discrimination is made between business and personal mail. Their business consisted in selling leases on diamonds and watches at \$1.10 per week, each contract when maturing paying the holder \$200 cash or a \$200 diamond.

Reports continue to pour in from the Mississippi delta of damage to the cotton on account of worms and rust. Ex-Gov. Longino, who has just returned from an inspection of his plantation interests in that part of the State, says the damage is more general than indicated by the Government reports, and many of the planters will not harvest over 50 per cent of their usual crop.

The special Grand Jury investigating the lynching of Horace Maples, the negro who killed John Waldrop, has reported ten indictments against alleged members of the mob, says a Huntsville, Alabama, dispatch. Arrests will quickly follow.

Because it refused to pay an inspection fee of nearly \$100 the Canadian steamer Arabian has been forbidden to carry passengers from Chicago. As a result six persons who had secured accommodations traveled by railroad instead. This condition was brought about by the refusal of the Canadian Government in 1898 to accept the American inspection of steam vessels. American vessels regularly inspected at their home port had been allowed to carry passengers to any port in the lakes. In retaliation, the United States Government adopted a similar rule and the Arabian now suffers from it. The passengers were taken aboard at Niagara Falls.

Oscar B. Webber, musician, inventor of gas and furnace appliances and widely known for his connection with the German societies and charities of New York, is dead at the age of 45. He was rated as one of the best amateur pianists in America. It was through his efforts that the late orchestra leader, Anton Seidl, came to this country.

Gov. Lanham left Friday night for Northwest Texas for a vacation of a week or ten days to recuperate from the fatigue of his official labors. His destination was not made public, as he wants to be left entirely free from the cares of office during his absence.

The recent great cotton corner in America apparently has caused a permanent fright in Europe, where all of the cotton users of manufacturing Nations have set themselves the task of producing their own cotton and relying no further than absolutely necessary on the American product. Consul General Skinner, at Marseilles, is the last of several Consular officers in Europe to call attention to this important movement, which he does in the shape of a special report published by the Department of Commerce and Labor. He says that an association has been formed in France for the purpose of arousing public opinion and securing support for the projected development of the French colonial cotton fields. This association has visited all the

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commercial cities and has pointed to the danger that the American cotton supply will be cut off by consumption of the United States of its entire crop. This country now produces 75 per cent of the world's cotton. The association is seeking particularly to develop cotton culture in the French colonies in Soudan, Dahomey and Madagascar.

The American Board of Foreign Missions has received reports from the various Secretaries of the Eastern Turkey Missions of the serious disturbances that have taken place during the last three months. These reports agree fully with that recently made by United States Consul Norton, who is now in that region by direction of the State Department at Washington to investigate the conditions that prevail there. Secretary Barton of the Board states that not less than 15,000 persons are in a most desperate condition, with winter closing in upon them. The missionaries of the American Board are distributing the little sums of relief money in their possession. The reports from all parts of the country indicate conditions similar to those that prevailed in Macedonia a year ago. The American Board has property at Moosh, Bitlis and Van, with several missionaries residents in the two last named places. The missionaries express no anxiety as to their personal safety, and they do not anticipate a massacre of Christians.

The bridge across Lake St. Croix, Minnesota, which is a half mile long, extending to the Wisconsin side, caught fire late Thursday afternoon. The fire created some commotion, and the fire apparatus in responding to the alarm was followed by the usual crowd of persons. The fire had so weakened one of the spans of the rather ancient structure that when the fire apparatus and the crowd attempted to cross it it fell into the water, about twenty feet below. About twenty people went down with the wreckage into the water and two were killed and five seriously injured.

According to the treaty between the British and the Tibetans, signed on September 7, prisoners on both sides were released last week. The occasion afforded a picturesque ceremony. Some of the prisoners released by the Tibetans had been in captivity more than twenty years. One old man, who was imprisoned for assisting Carat Chandradas, had been kept in a dark dungeon and had gone blind. He at first refused to credit the fact that he was being given his freedom, and thought he was being led out for torture.

The following telegram dated September 15 is from Memphis: A permit was issued authorizing the removal of the remains of Gen. Bedford Forrest, the noted Confederate cavalryman, from Elmwood Cemetery to a plot in Forrest Park set aside for a heroic equestrian statue of the dead leader. The statue, which arrived in New York from Paris, will be put in place in October and the remains of Gen. Forrest and his wife will rest directly underneath the bronze figure.

Last week one of the fiercest storms on record swept the Atlantic coast. A number of lives were lost, much property damaged, and several ships wrecked. The greatest loss of life was near Wilmington, Delaware. The tug Israel W. Durham, with a crew of six men and four other men, employes of the American Dredging Company, was swamped in the Delaware River early to-day during the height of the storm. Eight or ten persons on the little craft were drowned.

It has leaked out that when news of the latest Armenian massacres in the Turkish province of Sasun reached Russian Armenia, patriots headed by a Russian officer of Armenian blood, and accompanied by a priest, crossed the frontier to attack the Kurds, who were pillaging the villages. During the ensuing fight Capt. Bykoff, commanding a force of Russian infantry and Cossacks, followed the Armenians into Turkish territory, and opened fire on them from behind. Indiscriminate slaughter followed. Next night the bodies of the Armenians who had been killed were carried into Russian territory, stripped and photographed as proof that Bykoff's orders were executed in the territory of the Czar.

There are rumors afloat to the effect that General Nicholas Nikolaievitch, inspector of cavalry, may supersede Gen. Kuropatkin at the front. Nikolaievitch has a great fighting record, made during the Turkish War. The reports, however, may possibly be only idle gossip.

Under the auspices of B'nai B'rith, an institution for Jews in Berlin will soon be opened, says a Times cablegram from that city. It will be similar to the famous Toynbee Hall in the East End of London.

Chicago is to have a new packing house plant, capitalized at \$2,500,000 and with a daily capacity of 1000 head of cattle, 2000 pigs and 5000 sheep. The company has been incorporated under the laws of New York, and negotiations for a site at the Union Stock Yards are under way. The plant is

expected to be erected and in working order by May 19, 1905. A group of New York capitalists is said to be back of the enterprise, and an avowed intention of the company is to help create healthy competition in the packing industry. The concern will have branches in New York, Chicago and all the principal packing centers of the West. The line of refrigerator cars will be run in connection with the packing plant.

Information has been received to the effect that petroleum has been discovered by George M. Bailey near Daleville, in Dallas County, Arkansas. The operations in that field have been kept secret, but one of the men interested in the operations stated that one well has been drilled, striking oil at a depth of 550 feet, with estimated production of fifteen to twenty barrels per day. The well is now being drilled deeper, with the expectation of securing a bigger yield, and arrangements are being made to sink other wells in the same territory.

Robert M. McWade, United States Consul General at Canton, China, has been removed from office by President Roosevelt. Charges made against him recently were investigated by Assistant Secretary Pierce, who went to the Orient to make an investigation of several of the United States Consulates in China and Japan. Secretary Pierce in his report to the President strongly sustains the charges made against Consul General McWade.

Osmon, a new fuel, is made from peat. The peat used contains 90 per cent of water, of which 20 to 25 per cent is removed by means of an electric current. The peat is then further dried and passed through a machine which breaks it up and forms it into briquettes or nut-shaped pieces. Osmon is free from sulphur and burns without slag or smoke.

Preparations are made to give a big Democratic dinner in Dallas on Legislative Day of the Festival.

A census of all the American bison or buffaloes existing in the world has just been completed by the Boston Transcript, which conducted a similar census four years ago. Complete returns have been received from every ranch owner, public parks and zoos with the result that there are found to be 1,233 bison now living, an increase of 200 over the census four years ago. Included is the herd of ninety owned by Charles Goodnight, Goodnight, Texas; Pawnee Bill's herd of twenty-eight in Oklahoma and 200 running wild in the great Slave Lake region.

After traveling 3,500 miles to become the bride of Dr. Law Keem, a Chinese physician, Miss Edith Miller will accompany her Oriental husband from Chicago to Hongkong, where she will help him build a home and a medical college modeled after American institutions. The wedding, which has just taken place, formed the climax to a romance begun nine years ago when the young Chinese and the American girl were schoolmates at Healdsburg College, Healdsburg, California.

The Consumers' Oil and Gas Company, of Houston, has decided to place a pipe line between that city and Humble to connect with the supply of gas that is regarded as all but inexhaustible at that point. They decided not only to lay the pipe, but to begin work immediately and push it right through to completion. The company will have ample arrangements in Houston to handle the gas for the purpose to which it will be suited.

Miss Margaret Ingels, a pretty and talented girl of Paris, Kentucky, has tendered her services to the Democratic Committee and will take the stump in the interest of Parker and Davis. She has been given notice that she will be assigned to the Western States. Miss Ingels is an intelligent young woman and has made a study of the subject of political economy and is possessed of power and tact as a public speaker. She enjoys a wide acquaintance among public men and is popular.

Commander R. E. Peary, the Arctic explorer, has announced that a contract had been signed for a new Arctic ship which he is to use in another attempt upon the North Pole, and that he expects to start north again next summer. The announcement was made at a dinner tendered by the American Geographical Society to those in attendance upon the eighth International Geographical Congress, which was held in New York last week. On behalf of the French Geographical Society Prof. Cordier presented Commander Peary with a gold medal.

Democrats did not win Maine, but they cut down the Republican plurality and gained seats in both branches of the Legislature.

Two former citizens of Denison are figuring in National politics this fall. George B. Goodwin, first editor of the Herald, and for several years a citizen of Denison, is now connected with the National Democratic Committee at New York, holding one of the best and most important positions. Fred H.

Wilson, who was for several months a resident of the city of Denison, while Secretary of the Choctaw Townsite Commission in Indian Territory, has been appointed first Assistant Superintendent of the Speakers' Bureau of the Republican National Committee, and will have the task of assigning all the Republican speakers in the Eastern States, a place of great importance and carrying with it much responsibility.

The New York Republican State Convention met in Saratoga last week and Lieutenant-Governor Higgins was nominated for Governor. New York by common report will be the battleground during the coming National campaign, and much interest has been manifested in the respective Democratic and Republican nominee for Governor.

The Russian cruiser Lena, which arrived in bad condition at San Francisco last week, has been ordered by President Roosevelt to be dismantled and placed in dry dock for repairs and then to return to the Navy yard to remain until after peace is declared. The following is a statement from St. Petersburg: The decision to disarm the Russian cruiser Lena, now at San Francisco, and to keep her there until the end of the war was the result of a communication from Capt. Berlinsky, commander of the vessel, reporting that she required extensive repairs, and that it would be difficult to complete them within the period allowed by the United States authorities. The fact, however, that there is little disposition to criticize the action of the United States shows that the Admiralty was not reluctant, after receiving the Captain's report, to acquiesce in her disarmament. The comment of the Russian press also indicates a recognition of the fairness of the course of the United States, the prompt measures taken to protect the Lena being especially commended.

A lively debate has been held in the Dermatological Congress on the subject of cancer, says a dispatch from Berlin. Conclusions eventually were reached that cancers on the surface are curable; that in incurable cases the pain can be lessened and life prolonged, and that the bacillus of the cancer is still unknown.

A wave of popular agitation against the yellow peril has resulted in France from Japan's recent remarkable display of force. This apprehension is shared to a considerable extent in official circles, where it was suggested that the danger might compel the European powers to consider the necessity of effecting a coalition of self-defense against the peril. The newspapers and political leaders also emphasize the growth of the peril. Henri Rochfort says that it behooves Europe to take warning in time. He asserts that France will be one of the first to suffer through Japan's designs on Indo-China.

S. R. Ashby, of Alvin, left last week for England, where he has a scholarship in the Oxford University as a result of competitive examination for the Cecil Rhodes scholarship. Mr. Ashby is the only representative from Texas, each State being allowed but one representative under the conditions of the Rhodes will.

Admiral Goodrich, commanding the Pacific station, has telegraphed the Navy Department that he has forwarded by mail a full report of the agreement he entered into with Capt. Berlinsky, of the Russian vessel Lena, for the parole of the officers and crew of that ship. This provides for their freedom of the city of San Francisco, but they may not go beyond the boundaries of the city during the continuance of the present war, and under no conditions can they be permitted to return to Russia, except on the conclusion of an agreement on that point between the Governments of Russia and Japan, which would relieve the United States of any responsibility.

The flag at Rosemount was half-masted Monday as a tribute to Geo. Bedford, who has been flagman for the West Shore road for eight years. Bedford died suddenly Monday. He was an admirer of Judge Parker, who never went to the station without paying a visit to the flag station.

A dispatch from St. Petersburg to a news agency says the Russian cruiser Izumrud, a sister ship to the famous Novik, completed successfully her trial at Konstadt. The Izumrud, according to this dispatch, will join the second Pacific squadron at Reval as soon as she is ready.

The State of Mississippi has in its Treasury \$1,56, and there is no relief in sight. Much doubt is expressed in financial circles whether a firm of New York and Chicago brokers who recently purchased a State bond issue of half a million dollars will pay for it, and the banks of the State seemingly are unwilling to advance money for immediate use. No payments of taxes are due for thirty days, and a proposed special session of the Legislature could not bring relief within that period.

Word has been received in Ithaca,

New York, of the death of Prof. Daniel W. Fiske, formerly of Ithaca, which occurred at Frankfort-on-Main, Germany. Mrs. Jennie McGraw Fiske, the professor's wife, who died in 1881, bequeathed about \$2,000,000 to Cornell for the establishment of a university library, but because the university had reached the limit of property prescribed by its charter it could not receive the bequest. Prof. Fiske gave many valuable presents to the university during the later years of his life.

Under date of July 28 the London Daily Telegraph quoted the following interesting observations from the annual report of the British Consul at Jerusalem in regard to the possibilities of Palestine as a cotton-producing country: Forty years ago a good deal of land was occupied by the plant, and the crop of 1866, which was destroyed by locusts, was estimated at about 800 tons. Since that year we are told the cultivation of cotton may be said to have ceased in those parts, the great fall in prices after the termination of the American Civil War having caused the natives to abandon it. The latitude of Palestine, 30 to 33 degrees, comes well within the cotton-growing zone of the American continent, and ought to be, as far as climate and soil are concerned, a suitable field for production, up to a height above the sea of nearly 1000 feet. With modern appliances and the superintendence of experienced Europeans there is no reason why cotton should not be successfully cultivated in many parts of the country to a large extent, and the production per acre considerably increased compared with that of former times. What is wanted is better and cheaper means of transport, a supply of proper instruments for the use of the peasantry, and instruction in improved methods of cultivation.

NEWS FROM THE FAR EAST.

Except for important reconnoissances by Gens. Rennenkampf and Samsonoff there appears to have been but little interruption of the quiet that has ensued since the hard fighting around Liao Yang more than a fortnight ago. The indication of mortality among the Russian officers is shown by the report from St. Petersburg that about one-seventh of the officers of the guards stationed at the capital are to be drafted for service with regiments at the scene of the war. The Japanese are reported to be advancing slowly upon the positions held by the Russians in a line extending about twenty-seven miles. There have been no developments at Port Arthur beyond a reported futile sortie by the garrison against a height which recently fell into the hands of the Japanese.

St. Petersburg, Sept. 16.—Gen. Kuropatkin reports that reconnoissances have established the fact that the Japanese are massing near Yental and Bentsiaputze. Bodies of Japanese are also moving in the Liao River valley. Public interest is again apparently being centered upon Port Arthur, and the reports that the Japanese are tunneling the fortifications there are received in the Russian capital with some credulity.

St. Petersburg, Sept. 18.—Gen. Sakharoff has reported to the General Staff under date of Sept. 17: "The Manchurian army was nowhere engaged on Sept. 16 or 17. The arrival of considerable reinforcements is noticeable at the advance posts along the whole of the enemy's front, especially near the village of Bianiupuzza and east of the railway toward the Yental mines." It is announced from Mukden that both the Russian and the Japanese Generals have promised to respect the tombs and palace there.

Houston District—Fourth Round.

McKee Street, Sept. 25.
West End, Sept. 25, 26.
Shearn, Oct. 2.
Alvin, Oct. 2, and Nov. 7.
League City, at Dickinson, Oct. 8, 9.
Wharton, at Wharton, Oct. 16, 17.
Bay City, at Bay City, Oct. 15, 16.
Rosenberg, at Rosenberg, Oct. 22, 23.
McAshan, at Brunner, Oct. 23, 24.
Sandy Point, at Riceot, Oct. 29, 30.
White Oak, at White Oak, Nov. 5, 6.
Cedar Bayou, Nov. 12, 13.
Richmond, Nov. 19, 20.
Tabernacle, Nov. 20, 21.
Angleton, Nov. 25.
Columbia, at Columbia, Nov. 25, 27.
C. R. Lamar, P. E.

Santa Fe Excursion Rates.

St. Louis—Account World's Fair, various rates and limits, now on sale.
Galveston—Account Meeting Grand Chapter Eastern Star, convention rates, Oct. 9 and 10, limited Oct. 14.
Corsicana—Account Encampment Grand Lodge L. O. O. F. convention rates, Oct. 9 and 10, limited Oct. 12.
Kansas City—Account American Royal Live Stock Show, one fare plus \$2, Oct. 15 to 19, limited Oct. 25, with extension privileges.
Hempstead—Account Ninth Annual Convention Farmers' Improvement Society, one and one-third fare, Oct. 4 and 5, limited Oct. 19.
Austin—Account Texas Presbyterian Synod, one and one-third fare, Oct. 17 and 18, limited Oct. 26.
For further information ask any Santa Fe agent, or write W. S. KENAN, G. P. A., Galveston.

It's no use baming nature if you refuse nature.—Sam's Horn.

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OXIDINE

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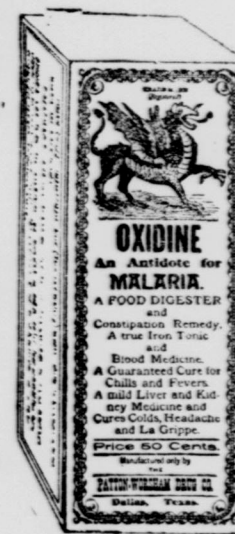
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Notes From the Field.

NORTHWEST TEX. CONFERENCE.

Floydada.

Geo. F. Fair, Sept. 11: We have completed our round of protracted meetings on Floydada Circuit. Was assisted at Emma by Rev. J. A. Sweeney, of Virginia, and at Estacado and Farmer by Rev. W. H. Carr, of Lockney Circuit. Had no ministerial help at Floydada. Visible results: Eight accessions at Emma, eight at Floydada and three at Farmer. Don't know the number of conversions.

Chillicothe.

L. W. Carleton: We have advanced all along the line. Splendid congregations. One new Sunday-school; two new Leagues. W. H. M. Society actively at work all the year. Good revivals; membership increased; church house improved; parsonage furnished. Salary advanced \$200. Conference assessments considerably advanced and will be paid in full. All done in the midst of trying times. We are Methodists in earnest.

Fairy and Lanham.

J. H. Morris, Sept. 16: We began our meeting at Lanham Aug. 13 and continued eight days, and it was a meeting of great power; 10 conversions and 8 joined the Church. We had Bro. Chas. Kiker, from Green's Creek, with us most of the time, and he did us some fine preaching. No preacher will make a mistake to get Bro. Kiker to help him. We went from Lanham to Fairy. We had gotten J. W. Fort from Lorena to help us there, and found him on the ground ready for work. Jo is an all-round preacher; knows how to conduct a revival. He did all of the preaching but one sermon. His preaching brought conviction, and sinners came to the altar and were converted—twenty odd conversions and fourteen additions.

Bluff Dale.

M. A. Turner, Sept. 13: Sunday night, September 4, I closed my round of protracted meetings for the season. Besides a wonderful uplift to the Church at every point, there were above one hundred professions of conversion, and seventy-one accessions to the Church on profession of faith. In all I held six meetings, one for each of the five appointments in the charge and one at a new appointment which I incorporated in June. My first meeting was held at this place (Panter), beginning the fourth Sunday in June. A Methodist meeting with these peo-

ple was altogether a new idea, but they came in large numbers, and twenty of them professed conversion, of whom thirteen joined our Church. I organized here with twenty-seven members. Bro. J. D. Crockett did most of the preaching. You know he can preach. This little class expects to begin the building of a church house in the near future. Prospects for Methodism here are very hopeful indeed. In order to encourage this little band, and advertise our Church polity among these people who know little or nothing about us, the fourth Quarterly Conference was set for this place. The details of my other meetings would burden the columns of the Advocate, so I forbear. Part of the time I had no ministerial help, but from time to time I had plenty of such help; and as good as can be had anywhere, by such men as S. A. Bailey, W. H. Terry, Jno. R. Steele, R. M. Ballentine and C. L. Ballard. To all of them, and each of them I feel greatly obliged. May the good Lord continue to bless their labors, and multiply their usefulness. Comparatively speaking, this circuit is in fine condition. God helping, the salaries and collections shall be paid, and no debts shall be left unpaid at conference. "I have yet many things to say unto you (brethren), but ye can not bear them now."

Morgan.

N. M. McLaughlin, Sept. 16: Just now able to begin doing my work. For four weeks I have been down with typhoid fever. This has given me time to meditate and exercise the grace of patience. Much of the gloom that naturally comes to the sick room was dispelled by the kindness of my people. Day and night they were untiring in looking after our every want. Bro. Bolton held our third Quarterly Conference at Eulogy, Aug. 21, and notwithstanding the pastor was absent and but few of the officials were present, the conference was a good one. Under question 8 there was \$119 reported. We think our presiding elder is equal to the very best. He not only helps his preachers, but the people are rejoiced at his coming, and are blessed under his preaching. His hold on the Waco District is such that we would be glad to remove the time limit so far as he is concerned. Our meetings have been held with fairly good success. About 50 conversions and reclamations are some of the visible results. Bros. Griswold, Curry and Porter have rendered us most excellent help in these meetings. Such preaching will abide. Bro. A. D. Porter was with us at Eulogy and we had a decided victory. Thirty-five conversions and seventeen additions,

with some more to follow. Our Sunday schools are prospering. Attendance at prayer meeting increasing just a little. Our Woman's Home Mission Societies are doing some much needed work. They have added another room to the parsonage, which is the pastor's study, and it is a nice one. A garden has been fenced and some other improvements have been made. We have bought a church lot at Walnut Springs and have paid for it. The location is in the heart of the town, and the entire Church is delighted with it. We started a subscription; raised \$600 to build a church, and just at that time a hailstorm stripped the cotton of everything, and checked us in our work. Some of our people are anxious for a building, and the indications are that the house will soon be built. This is our third year, and the people are dealing kindly with us. Conference collections will be in full.

Alma.

W. Vinsant, Sept. 14: Our round of meetings was brought to a close at Tellico with six professions. The meeting was just started and souls being saved when I took sick and had to close the meeting. Our meeting at Porter's Bluff was beset with many difficulties—sickness, thrasher, business—but as we had two twenty-one-pounders with us (Revs. Jno. M. Barcus and Jesse L. Smith), we thought we could drive the enemy from his hiding. So the cannonading commenced and when the roaring ceased and the smoke had cleared away ten souls had been captured for Christ. The meeting at Alma was a great success. Then we continued at Oak Grove with Bro. Evans, of Blooming Grove, in the pulpit. God's word was as pointed arrows, finding their way to the hearts. The preaching was in demonstration of the Spirit and of power. That our faith should not stand in the wisdom of men, but in the power of God. Sixty-five professed faith in Christ, with a great revival in the Church. We have been blessed of the Lord in basket and in store.

Jonesboro.

W. P. Edwards: The camp and protracted meetings have come to a close with me for this season. I have had a good year spiritually. The Lord has met with me and my people in our revivals. Early in the spring I held my meeting at this place with Bro. R. F. Dunn, of Bosqueville, to help me. Bro. Dunn is good help. Done some fine preaching, though the results were not what we desired. Only about six conversions and two accessions to the Church. Then came the Levita meeting, in which my

father helped me, and he is good help anywhere. We had eleven conversions at this meeting. Then came my Sardis camp meeting. Bro. E. Hightower, of Gatesville did some fine preaching at this point; had fourteen conversions during this meeting. At this time my third Quarterly Conference was held. Bro. Turner, our presiding elder, preached us two fine sermons. After this came my protracted meeting at Union Grove. My father came to me again and did some very valuable work; also Bro. J. D. Hendrickson, of Killeen, came to me on Wednesday night and did some effectual preaching. Bro. Hendrickson is a fine preacher. We had twenty-three conversions at this meeting and twenty-one joined our Church. My local preachers were with me through these meetings—Bros. W. J. Mayhew, W. P. Davis and Uncle Will Parsons—all good help. May the Lord bless them all. Now I am engaged in building a church at this place, which was very much needed. Hope to have it finished by conference, and may the Lord bless every one that has taken any part in this work. Success to the Advocate.

Nolanville.

J. D. Hendrickson, Sept. 13: We closed our special revival campaign for the year Sunday, Sept. 11. At the Nolanville Camp-meeting we had 30 professions and 15 accessions. T. S. Barcus, of Temple, did most of the preaching. Thomas is a splendid fellow, and not in the least doubtful. A man of faith and good works. Our beloved also preached three great and effectual sermons. Bro. Turner is all right. Our Killeen meeting resulted in 18 professions and 18 additions. To Dr. Horace Bishop, Missionary Secretary, we are indebted for most of the preaching; and it was mighty well done. Sunny-faced, happy Bro. Bishop, may he live long. Bro. Hendry, our missionary from China, was also with us. Sweet-spirited, humble, child-like—not conscious of his greatness—how he towers above his fellows! To be with him is a rare treat, and you separate from him resolving to be a better man. We will never forget Bro. Hendry. Our collections will be full, and, through Dr. Bishop, an overplus for missions.

Cleburne.

Chas. E. Brown, Aug. 14: We have just closed a most gracious meeting in our Church here, led by Bro. Abe Mulkey and wife. The conversions were very numerous, of whom 130 joined the Methodist, and a large number was added to the other Churches. The membership was most wonderfully re-

vived, and all the old sores healed and the little discords harmonized. Our Church debt of \$2000 was raised and \$700 or \$800 in addition for our pipe organ, and with no trouble or pressure we presented Bro. Mulkey \$500 as a token of appreciation for their services. I must add a word about the preparation for the meeting. We organized exactly as Bro. Mulkey suggested, appointing a number of committees and getting the people interested and expectant. Bro. Mulkey sent ahead some fifty copies of "How to Pray," by Torrey, and a number of these books were placed in the hands of people who promised to carefully read them. This quickened the spirit of prayer, and was a great help. Then a song book was presented to each member of the choir and special songs were practiced for a month. So when the preacher and wife landed we were ready for them, and the forces entered at once into the fray, and such a time was wonderful to behold. Our church, with the extra chairs, seated about 1100, and it was crowded to overflowing every night. The singing could not be beat, and the workers were up to the standard. Bro. Mulkey preached with great power. He is growing in efficiency, and he is indeed a great blessing to the pastor and people. His wife keeps abreast with him in the work, and is indeed a great helper. They were entertained at the parsonage, and they have left a sweet savor there and all over our city.

Crowell.

M. L. Moody, Sept. 17: There remain but two months and then—the conference. Looking over the months past, the results are not most satisfactory, and yet there has been some advancement. Our first meeting began April 3 at Crowell, when we continued fifteen days, assisted one week by Bro. Thornton, of Seymour. He is faithful and fearless, a help indeed. Here the faithful were much helped, but no conversions occurred. July 8, Margaret, where Bro. J. H. Stewart, of Vernon, preached five most excellent sermons. His preaching was sympathetic, strong and to the point. Much to our regret he had to leave before the close. Good was done, though no conversions occurred here. August 5 we began at Good Creek, where Bro. J. C. (Judge) Roberts, our local elder, preached two sermons, and, falling sick, had to return home. Our little Church here was wonderfully revived. One member received. August 26 we lifted the standards at Black, and from the first service good interest was shown. Our ministerial help did not reach us, yet the people having a "mind to the

Continued from Page 11.

The Home Circle

TRUST.

To him who hears I whisper all;
And softer than the dew of heaven
The tears of Christ's compassion fall;
I know I am forgiven.

Wrapped in the peace that follows
prayer,
I fold my hands in perfect trust,
Forgetful of the cross I bear
Through noonday heat and dust.

No more Life's mysteries vex my
thought,
No cruel doubts disturb my breast;
My heavy-laden spirit sought
And found the promised rest.

—Selected.

WHAT PEGGY LENT.

Peggy watched Mrs. Toomey go
away with a look of relief on her tired
face.

"O mother," Peggy said, "I wish I
could lend something to somebody,
too!"

"Well, why not?" said her mother
cheerily.

"Truly?"
Peggy hurried to the door, but Mrs.
Toomey's calico dress was just a lit-
tle blur of dingy red in the distance.
It was too late to call her back.

"And there isn't anybody else with
seven little mites of children and a
landlord," Peggy said, coming back
into the kitchen slowly.

"Besides," she added, as a sudden
afterthought, "I spent my money yester-
day—I forgot."

Mother smiled, "Never mind, dear
heart," she said; "there are other peo-
ple to lend to besides Mrs. Toomey,
and plenty of other things to lend be-
sides money. Now run out on the ver-
anda steps and eat your luncheon."

It was cool and shady out there;
but just outside the reach of the great
leafy branches of the lime-tree how
sunny and hot! Peggy munched her
cake and plied the people going up
and down the street. She made be-
lieve the avenue was the Desert of
Sahara, and it really did make a good
one. There was such a wide stretch
of glaring white dust to cross from
curb to curb. Only of course—Peggy
laughed at the idea—of course there
wasn't a steady procession of camels
going up and down the Desert o' Sa-
rah! On the avenue the cam—I mean
the horses and the cars—went back
and forth always.

"There goes that blind music teach-
er; he's going to cross the Desert of
Sa'rah," mused Peggy lazily. "He al-
ways stops a long time and listens
first. I shouldn't like to cross the
Desert of Sa'rah in the pitch dark ei-
ther—my, no!"

"Out on the curbstone the blind man
waited and listened. His face was
turned toward Peggy sidewise, and it
looked anxious and uncertain. There
were so many wheels rumbling by!"

"He's going to give Tillie Simmons
a music les—"

But Peggy never finished that word.
A sudden wave of pity swept over her.
The next moment the blind man on
the corner felt a little hand slip into
his and a shy voice was saying some-
thing in his ear.

"It's me—I'm Peggy," it said, "I'll
lend you 'cross the Desert o' Sa'rah
just as that electric car goes by—there,
now!"

Together they crossed the wide, hot
avenue in a whirl of dust. Peggy's
bare yellow head caught the sunlight
like a nugget of gold. On the further
curbing she slipped away and ran
across again. By and by she remem-
bered the return trip the blind man
must take.

"I'm going back there and wait for
him so's not to miss him," she decid-
ed promptly. And away she flew.

But it was hot—my!—on the other
side of the avenue! There was no tree
there and Peggy thought it wouldn't
be polite to sit on other people's door-
steps.

"Tillie Simmons takes pretty long
music lessons," she thought, with
definite sympathy for Tillie and a
general compassion for everybody else
who had to wait around on sunny ave-
nues without a hat on.

The return trip across the Desert of
Sahara was made safely and the blind
man plodded his careful way home
with a happy spot in his heart. And
Peggy—Peggy went home with a glad
spot, too. She had never thought to
be glad for her eyes before.

Mother opened the window and
beckoned to Peggy. "Well, was it as
nice as you thought, dear?" she said
smilingly.

"What—was what as nice, mother?"
asked puzzled Peggy.

"Lending things to people."

"Why—why, I haven't lended a sin-
gle thing to anybody, mother!"

"No, not a single thing—two things,
dear, I think you must have enjoyed it
very much."

Peggy looked decidedly astonished.
What in the world had she lent to any-

body? Two things, mother said.
"Oh!" cried Peggy suddenly, laugh-
ing up at her mother. Then her face
sobered and grew gentle.
"Yes—oh, yes, I liked it," she said.
—Annie Hamilton Donnell.

THE BEAUTIES OF NATURE.

The production of a work of art
throws a light on the mystery of hu-
manity. A work of art is an abstract
or epitome of the world. It is the re-
sult or expression of nature, in minia-
ture. For, although the works of na-
ture are innumerable and all different,
the result or the expression of them
all is similar and single. Nature is a
sea of forms, radically alike and even
unique. A leaf, a sunbeam, a land-
scape, the ocean, make an analogous
impression on the mind. What is
common to them all—that perfectness
and harmony, is beauty. Therefore,
the standard of beauty is the entire
circle of natural forms—the totality
of nature; which the Italians expres-
sed by defining beauty il piu nell uno.
Nothing is quite beautiful alone; noth-
ing but is beautiful in the whole. A
single object is only so far beautiful
as it suggests this universal grace.

The poet, the painter, the sculptor,
the musician, the architect, seek each
to concentrate this radiance of the
world on one point; and each in his
several work, to satisfy the love of
beauty which stimulates him to pro-
duce. Thus is Art, a nature passed
through the alembic of man. Thus in
Art does nature work through the will
of a man filled with the beauty of her
first works.

The world thus exists to the soul to
satisfy the desire of beauty. Extend
this element to the uttermost, and I
call it an ultimate end. No reason can
be asked or given why the soul seeks
beauty. Beauty, in its largest and pro-
foundest sense, is one expression for
the universe. God is the all-fair. Truth
and goodness and beauty are but dif-
ferent faces of the same All. But
beauty in nature is not ultimate. It is
the herald of inward and eternal beau-
ty, and is not alone a solid and satis-
factory good. It must therefore stand
as a part and not as yet the last or
highest expression of the final cause
of Nature.—Ralph Waldo Emerson.

DON'TS FOR MOTHERS.

Don't delude yourself with the idea
that at six months baby cannot under-
stand the difference between your
"yes" and "no."

Don't try to divert when obedience
is your right.

Don't allow your child to become a
source of annoyance in a public ve-
hicle.

Don't permit a fear to be implanted
in your child. Deal summarily with
those who would dare implant it.

Don't entertain all your friends with
a detailed account of your children's
marvelous sayings and doings.

Don't forget that the fire of curiosity
may be smothered but not easily ex-
tinguished, and that someone else will
surely be called upon to explain if you
do not.

Don't fail to make your children un-
derstand how important they are in
the domestic economy of their home
and how surely they can add to or mar
its harmony.

Don't fret your children by perpe-
tually worrying about them. They
must have some common sense; teach
them to make use of it.

Don't treat your son and your daugh-
ter at twenty as you would have treat-
ed them at twelve. Remember that
they are now a man and a woman.—
Gabrielle E. Jackson.

AN AFTERNOON AMUSEMENT.

How slowly the hours passed! Only
3 o'clock, and it seemed days to Harry
since morning!

Poor Harry had been sick; and now,
although he was much better, he had
to lie in bed from morning till night.
Mama had read to him and told him
stories and he had looked at pictures;
but now there seemed nothing left to
do.

Two big tears slowly found their
way out from under the eyelids which
were shut tight to keep them back;
for Harry was not a very little boy,
and would have scorned to cry had
he been strong and well. Now he felt
so weak and tired!

Just then mama came up to the bed
and somehow her bright smile cheered
Harry up wonderfully. She had both
hands behind her and Harry wondered
what she had for him.

"You can never guess," said mama.
"It is round and lighter than air and
is a bright red."

"It is—no, it can't be; but I can
never guess it, I know!" exclaimed
Harry.

Just then above mama's shoulder
Harry saw it—a bright red toy balloon.
"Why, what am I to do with it?" he
asked.

Mama held the balloon by a string

about a yard long, which was fastened
to it. "You hold on to the string," she
told Harry, "while I get some paper."
Harry watched her. She tore quite
a good sized piece out of a newspaper,
and then she took the balloon and tied
the paper to the end of the string and
let it go. Harry thought, of course, it
would go up to the ceiling; but no,
down it came, until the paper rested
on the floor.

Then mamma tore off some of the
paper to make it lighter and let it go
again. It was going up this time, sure-
ly; no, down it came and again rested
on the floor. Some more paper was
torn off, and this time it did not go to
the floor, but sailed about the room as
the little currents of air moved it.

Harry watched it. It hovered over
the bed, and then moved away again.
It would be so quiet for several min-
utes, and Harry would wonder if it
would again come toward the bed; and
soon back it would come.

Before Harry knew it, mama
brought him his supper, and the lights
were lit and the long afternoon had
passed.—Exchange.

CHINESE BANK CLERK.

China has a way of getting hold of
some of the first principles of things,
even though she may not have devel-
oped them into elaborate and scientific
systems. The method of calculation
used in the Chinese banks may seem
primitive to the foreigner; neverthe-
less it is carried on with rapidity and
accuracy. An English officer, staying
in Hongkong, tells of his visit to one
of the banks.

As an Englishman he was received
with great civility. "Schroff!" shout-
ed the head clerk. This word is not,
as it sounds, German, but a corruption
of the Hindu "sarraf," or banker's as-
sistant. In response to the call a na-
tive cashier appeared, noiseless and
deferential, with a smooth-shaven
skull, a four-foot pigtail and spotless,
flowing garments. He carried neither
paper nor pencil about him.

With great rapidity he made the de-
sired exchange of notes, doing his cal-
culating on an abacus—a frame of wire
and beads, similar to those used in
country schools years ago. His long,
lithic fingers moved over the beads
more quickly than the eye could fol-
low, but there was no mistake in the
total.

The officer wanted a large piece of
money changed into small coin. In-
stead of going through the weariness
involved in counting out the three
hundred pieces included in this trans-
action, a simple, ingenious device was
employed. A flat wooden tray was
produced containing one hundred rec-
cesses, each just big enough to lodge
one coin and just shallow enough to
prevent the possibility of two lurking
together.

The pile of small coins was poured
on this tray, and with one jerk of the
clerk's wrist the hundred recesses
were filled and the surplus swept off.
During the performance the clerk kept
his enormous sleeves tucked well up,
in order to disarm any possible suspi-
cion of dexterous pilfering.

The officer's change was correct to
the last penny, and was obtained in
an incredibly short time.

HAPPINESS AS A DUTY.

There is no duty we so much under-
rate as the duty of being happy. By
being happy we sow anonymous benefi-
fits upon the world, which remain un-
known even to ourselves, or when they
are disclosed, surprise nobody so much
as the benefactor. The other day a rag-
ged, barefoot boy ran down the street
after a marble with so jolly an air that
he sent everyone he passed into a
good humor; one of these persons, who
had been delivered from more than
usually black thoughts, stopped the
little fellow and gave him some mon-
ey with this remark: "You see what
sometimes comes of looking pleased." If
he had looked pleased before, he
had now to look both pleased and
mystified. For my part, I justify this
encouragement of smiling rather than
tearful children; I do not wish to pay
for tears anywhere, but I am prepared
to deal largely in the opposite com-
modity. A happy man or woman is a
better thing to find than a five-pound
note. He or she is a radiating focus
of good-will; and their entrance into a
room is as though another candle had
been lighted. We need not care whether
they could prove the forty-seventh
proposition; they do a better thing
than that, they practically demonstrate
the great theorem of the liveableness
of life.—R. L. Stevenson.

BE SLOW TO TAKE OFFENSE.

No one admires sensitive people. We
live in constant dread of offending
them. Yet are not most of us a trifle
weak in that direction? We admit
that the thing is foolish in others, still
we are often guilty of unreasonable
and unaccountable sensitiveness our-
selves.

If some one makes an unkind insinua-
tion, hold your self-possession as a
shield before it. It may cut. If so,

conceal the wound. Do not go off in a
fit of petulance or anger. When others
step on your toes, act as though you
had no corns. Be slow to take offense.
To manifest indignation, and to parade
your injured feelings, is to put your-
self on the level of the offender. Nor
will it make you feel better. It will
rather add fuel to the flame. Learn to
bear and forbear. This is the Chris-
tian spirit. When some of the disci-
ples became indignant, and wanted
to call down fire from heaven, the
Master rebuked them. His doctrine
was to turn the other cheek. When he
was reviled, he reviled not again.
When men spat upon him and slapped
him with their hand, he held himself
high above resenting their insults. He
would pray for his enemies. He
could do good to those who spitefully
used him. This is the Christ-spirit,
which should dwell in our hearts. With
soft words we turn away wrath. It
was Confucius who taught the doc-
trine: "Get even with your foes." But
Jesus has taught us to pray and pray
for those who spitefully use us.
Which is the better advice?—Epworth
Herald.

TOO BUSY TO LOVE.

"My mother'd love me a whole lot,
too, if she wasn't too busy," loyally
declared a small maiden, who had hun-
grily watched the home leave-taking
of a little companion as they set off to
school. "She has pretty much house-
work to do."

The "much housework" and other
work seem to take precedence of love
in many households where the mem-
bers would be shocked if they fully
realized the fact. Love their own? Of
course they do; and all the toil is for
the sake of these beloved ones, they

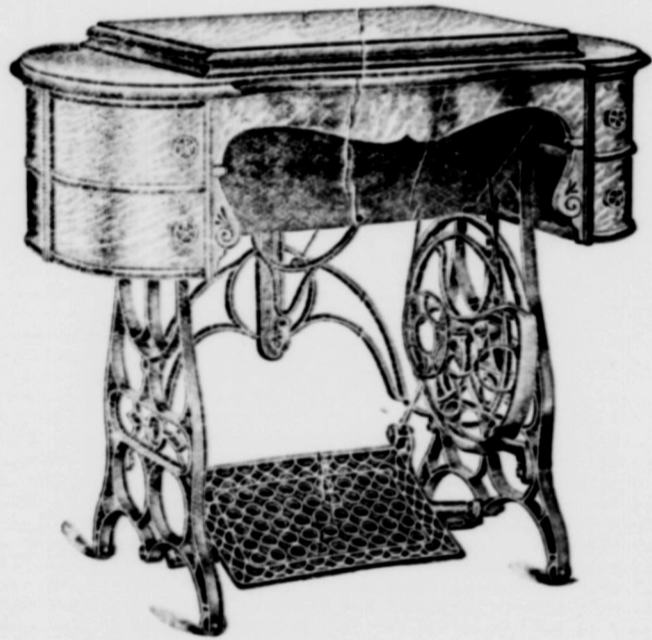
say and really believe. And yet the
work has become a fetish—not some-
thing for the family comfort, but some-
thing before which all else must give
way, to which everything else must be
sacrificed. Washing, ironing, sweep-
ing, dusting, must take their appointed
course and be finished according to
the appointed time, whatever becomes
of life's higher needs. There is no
elasticity in the system, no time for
tenderness or sympathy; for the hour's
talk that might clear away doubt and
misgiving; for comforting sore hearts
or binding up wounded spirits. There
are usually notable housekeepers in
such households—women of whom
neighbors speak admiringly and ac-
count the wonders they accomplish—
but there is seldom any deep home-
spirit. Work counts for everything un-
til some dreary day when the inevit-
able shadow falls across the threshold,
and all things change values. The
tasks that seemed so important only
yesterday—what do they matter?

"But, oh, for the touch of a vanished
hand
And the sound of a voice that is still!"
—Selected.

Your best friend can give you no better
advice than this: "For impure blood, bad
stomach and weak nerves take Hood's
Sarsaparilla."

Bishop Gallor, of the Tennessee Dio-
cese, has recovered a valuable silver
communion service which was stolen
from his Memphis residence two
months ago. The burglar was traced
to Kansas City and thence to Denver,
Los Angeles and San Francisco. The
service had been pawned in the last-
named city. It was seized by the po-
lice and returned to Bishop Gallor.

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WORK FOR SOME TIME IN AN EFFORT TO PRODUCE A TYPE
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furniture. Nothing at all approach-
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before been associated with a sewing
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The stand is of especially strong
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THE BEES.

By Andrew Henry Bezzo. "A little nonsense now and then is relished by the best of men." Hear the humming of the bees— Honey bees! As they gather sweetness from the trees. How they hum, hum, hum, In the sunny, golden glow! While the blooms that oversprinkle All the ground in dale and dingle, Nod good morning, as you go— Nodding down, down, down, To the grass upon the ground— Time their nodding to the humming That comes whizzing on the breeze, From the bees, bees, bees, bees, Bees, bees, bees, From the grass the honeyed humming Of the bees! Hear the muzzling of the bees— Bumble bees! What a splendid row in progress 'Neath the trees! In the sunny, summer air, How they mumble their despair From their hum-ble-ing machine, And all in tune! What suggestive tones of phlegm Come a-whizzing, while we seem To share the fume! 'Mong the grass and weeds and leaves What a rush of eager, angry, bumble, whizzing bees! How they bumble! How they grumble! At disturbance! How they tumble! 'E'er each other while they mumble Out their vengeance on the breeze— The vengeance of the bees, Of the bees, bees, bees, bees, Bees, bees, bees— The vengeance of the grumbling, bum- bling bees! Hear the whizzing of the bees— Jacket bees! Oh, their small, vindictive spleen You can not ease! For their spiteful, wrathful whiz Tells you plainly they mean "biz!" Up your trousers leg they creep, And you leap, leap, leap— Toward the moon! How you shriek'd and stamp'd and roar, (Just as like as not you swore), Jumping higher, higher, higher, Screaming "Fire! fire! fire!" With a voice that could not tire, In a wild, insane desire To clear the moon! How they sting, sting, sting, While they closer to you cling! How they whiz and zip and zing, And sting, and sting, and sting With all their might! There's a stinging in your head; From the stinging And the tingling You think you're nearly dead! And the air is full of racket, And your hair is full of jackets, And your crying comes a sighing on the breeze; While the whizzing and the zinging, And your chorus from the stinging, Makes discordant label for the bees, And the air is full of jackets, In bunches, squads, and packets, Gold-striped, long, and rounded, Vindictive, stern, confounded, Sharp-ended little rascals whose wrath you'll ne'er appease, That sing this whizzing song Of the Yellow Jacket bees, Of the bees, bees, bees, bees, Bees, bees, bees, This chorus of the Yellow Jacket bees! Sterling City, Texas.

BARBARA HECK'S RELATION TO METHODISM.

One hundred years ago to-day, August 17, 1804, Barbara Heck fell asleep in Christ. Her name will live "as long as the sun and moon endure." The names of the sisters of Bethany are not more inseparably associated with the name of the great Galilean than that of Barbara Heck with the Methodist Episcopal Church. Her name will only be forgotten when it becomes possible to blot from human records the glorious achievements of Methodism. When that day dawns, then her noble deeds may be forgotten, then her Christian heroism remembered no more; but, till then, as easily pluck the stars from the arch of night, or snatch the sun from the firmament, as bury in oblivion the name, the blessed name, of Barbara Heck. Barbara Heck was born in Ireland in 1734. Sixteen miles from the city of Limerick is the village of Ballingran. In that village Barbara first saw the light of day. Her ancestors— Protestants of the sturdy type—came, in the early part of the Eighteenth Century, from the Palatinate of the Rhine to County Limerick. In that persecution fire and sword did their deadly work. Truly awful was the devastation. Dr. Abel Stevens, in his "History of the Methodist Episcopal Church," describes it thus: "The entire country was laid waste; the Elector, Palatine could see from the town of Mannheim, his capital, no less than two cities and twenty-five villages on fire at once." Very interesting, indeed, are the records of the visits made by John Wesley to the Palatine settlements in Ireland. A glance at a few of these records will be refreshing. In 1756 Mr. Wesley, for the first time, preached in Ballingran, the home of Barbara Heck. In his journal he makes the following entry: "Wednesday, June 16.—In the afternoon I rode to Ballygarane (Ballingran), a town of Palatines, who came over in Queen Anne's

time. They retain much of the temper and manner of their own country, having no resemblance of those among this plain, artless, serious people. The whole town came together in the evening and praised God for the consolation. Many of those who are not outwardly joined with us walk in the light of God's countenance; yea, and have divided themselves into classes, in imitation of our brethren with whom they live in perfect harmony." Two years later Mr. Wesley visited Ireland for the seventh time. Under date of Friday, June 23, 1758, he writes: "I rode over to Court Matrix, a colony of Germans, whose parents came out of the Palatinate about fifty years ago. Twenty families of them settled here; twenty more at Killihien, a mile off; fifty at Ballygarane (Ballingran), about two miles eastward; and twenty at Pallas, four miles further. Each family had a few acres of ground, on which they built as many little houses. They are since considerably increased in number of souls, though decreased in number of families. Having no minister, they were become eminent for drunkenness, cursing, swearing, and an utter neglect of religion. But they are washed since they heard and received the truth which is able to save their souls. An oath is now rarely heard among them, or a drunkard seen in their borders. Court Matrix is built in the form of a square, in the middle of which they have placed a pretty large preaching-house, but it would not contain one-half of the congregation, so I stood in a large yard. The wind kept off the rain while I was preaching. As soon as I ended it began." Wednesday, July 16, 1760, Mr. Wesley very indignantly makes the following record in his journal: "I rode to Newmarket, which was another German settlement. But the poor settlers, with all their diligence and frugality, could not procure even the coarsest food to eat, and the meanest raiment to put on, under their merciful landlords; so that most of them, as well as those at Ballygarane (Ballingran), have been forced to seek bread in other places, some of them in distant parts of Ireland, but the greater part in America." How truthful the comment made by Dr. William Crook in his admirable work, "Ireland and the Centenary of American Methodism." "Could Wesley have seen, in the distance, the Methodist Episcopal Church of the United States as the offspring of the present desolation, what a rainbow of hope would have glittered on the breast of the dark cloud that now overhung Ballingran!" When John Wesley wrote the above concerning "the dark cloud," Barbara Heck and not a few of the Palatines were on their way to the New World. Again and again with the serious souls who were on board that vessel, which after many weary weeks arrived safely in New York on August 10, 1760, such language as the following fittingly described the situation: "Dark is our path o'er the dark rolling ocean; Dark are our hearts; but the fire of devotion Kindles within, and a far distant nation Shall learn from our lips the glad song of salvation." Dr. William Crook, a very careful and most reliable writer, after stating that many of the Palatines who accompanied Embury and Barbara Heck from Ireland eventually became "adepts at card-playing and other sinful amusements," and that "there is not the slightest shadow of evidence that Embury ever played with them or even witnessed them playing," says: "One evening, in the autumn of 1766, a large company were assembled, playing cards as usual, when Barbara Heck came in and, burning with indignation, she hastily seized the cards and, throwing them into the fire, administered a scathing rebuke to all the parties concerned. She then went to Embury's house and told him what she saw and what she had done, adding, with great earnestness: 'Phillip, you must preach to us or we shall all go to hell, and God will require our blood at your hands!' Phillip attempted a defense by saying: 'How can I preach, as I have neither house nor congregation?' 'Preach,' said this noble woman, 'in your own house and to your own company.' Before she left she prevailed on Phillip to resolve to make the attempt, and within a few days Embury preached the first Methodist sermon in New York, in his own house, to a congregation of five persons." In our various histories of Methodism, there are erroneous statements in reference to Barbara Heck and family which, for the sake of historical truth, should be eliminated. Most probably the mistakes made in later works are copied from earlier ones. Bishop Simpson, in his "Cyclopaedia of Methodism," published in 1878, speaking of Barbara Heck, says: "With her family she emigrated to New York in 1765," and Bishop Fitz-

gerald of the Methodist Episcopal Church, South, in his beautiful volume, "Centenary Cameos," published in 1885, asserts in reference to this great and good woman: "The exact date of her death is not known." In 1760, and not 1765, Paul and Barbara Heck arrived in New York, and "the exact date" of Mrs. Heck's death is not known. Two Methodist historians, Dr. Nathan Bangs and Dr. J. B. Wakeley, assert that the heroine of American Methodism had a son called Paul. To this son they ascribe the actions of a man when only a child, and they affirm that the woman who stirred up Philip Embury to preach did not emigrate to Canada; that her name was Hick; that she lived, died and was buried in the city of New York. Bishop Merrill, after visiting the home of the late Mr. John Heck, of Lockport, Illinois, a home in which I spent some pleasant hours, stated that "the proofs" in Mr. Heck's possession "of the correctness of his statements are entirely satisfactory," and affirms: "That some Mrs. Hick thus lived and died in that city (New York) is undoubtedly true, and that her descendants believe that she was the original Barbara Heck, the mother of American Methodism, is also true; but that they are in terror, as are also the historians of Methodism who have followed this tradition, is as certain as human testimony, corroborated by family records, can possibly be." Less than two years before his death Mr. Heck, a man who, whether relating an incident of the preceding day or an event of more than eighty years before, did it with calmness, care and zest, said to me on the occasion of a very enjoyable visit: "I was not quite five years old when my grandmother Barbara died. I remember the day well. We lived in a comfortable log house. I have a distinct remembrance of that house and the various apartments in it. My grandmother's death took place rather unexpectedly. Mother had gone to the river for a pail of water, as there was then no well on the place. During her absence I went into the room and I observed that grandmother looked very strange. She was sitting or rather sliding down out of her armchair. On her lap was her large German Bible, in which she had been reading. Her peculiar look frightened me. I ran out of the house to call mother, but when she returned my grandmother was dead. The day of the funeral I very distinctly remember." Almost midway between Maitland and Prescott, Ontario, situated so as to command a most delightful view of the majestic St. Lawrence, is "the old Blue Church graveyard." On a plain white marble stone in this cemetery the student of Methodist antiquarian lore may read the following inscription: "In memory of Paul Heck, born 1730; died 1792," and underneath it: "Barbara, wife of Paul Heck, born 1734, died August 17, 1904." On the afternoon of Friday, February 21, 1890, I was in a Lockport home. It was the last day and the last hour in this world of Mr. John Heck. That long life, reaching away back to December 21, 1799, was rapidly nearing its end. I thought of the man who, every time I kneeled with him in prayer, bowed reverently before his Maker. I called to remembrance his last Sabbath in this world when I said to him, just before engaging in prayer: "Mr. Heck, remain sitting in your chair; you are too weak to kneel." Around that dying bed, in company with others, stood the two sorrowing nieces, daughters of Mr. George Heck, of Canada, one of whom strongly resembled her great-grandmother. On that occasion I said: "When that heart has ceased to throb the last human being now alive who ever looked into the face of Barbara Heck will have passed away. In 1890 you are at the deathbed of one who saw the closing moments of a grandmother who unconsciously laid the foundation of one of the grandest ecclesiastical structures of modern ages and whose life began in Ireland 156 years ago." This great and good woman, born in Ireland, honored by God in setting in motion in the United States a body that will continue increasing in velocity until "all the ends of the earth have seen the salvation of our God," privileged ere her race was run to see Methodism grow "like a tree planted by the rivers of water," nobly served her generation, and now all that is mortal of her sleeps beneath Canada's greensward and all that is imperishable dwells in the "house not made with hands, eternal in the heavens."—Rev. John Lee, A. M., in Northwestern Advocate.

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JOINT BOARD OF PUBLICATION.

The Joint Board of Publication will meet in First Methodist Church, Dallas, Texas, Wednesday, Oct. 12, 1904, at 9 a. m. I. W. CLARK, President. W. L. NELMS, Secretary.

SOMETHING TO PONDER.

In the local option campaign in the precinct of Jefferson the first of the month the antis won by a majority of 113. On good authority we are assured that only 180 negroes had paid their poll tax, and probably the most of them were voted by the antis. So bar rooms are continued in the town of Jefferson by the grace of negro votes—that very class of people who contribute down there the least to the moral and intellectual weal of the community. But through their ignorance they have perpetuated liquor shops in Jefferson. Then in addition to this it is alleged that there was very little work done for the cause by those who represented the local option interests. They did not even permit the women and children to take any public part in the election. No prominent outside speakers were there to arouse public sentiment or to inspire the local option voters. No wonder that the negroes snowed local option under. Now we suggest that the good women and a few of the active local option men get together as soon as possible and take up the question of a county campaign down there. Local option ought to have a fair show at the hands of the people of the county. The saloons in Jefferson are crushing the life out of women and children, and cursing the country round about, and the country people ought to be permitted to take a whack at these institutions of iniquity. Yes, and the good women ought to be put forward in such a campaign. The men failed in their management of the other one, and the next one ought to be in the hands of the women, at least its direction.

The report of the Secretary for the World's Sunday-school Convention, held at Jerusalem in April, shows a total of 260,965 Protestant Sabbath-schools, 2,414,757 teachers and 23,442,998 scholars in Europe, Asia, Africa, North and South America and the islands of the sea. The United States leads with 139,817 Sunday-schools, 1,419,807 teachers and 11,493,591 enrolled scholars. England and Wales come next with a total membership of little more than half this number.

EDITORIAL CORRESPONDENCE.

Well, I am at this writing away up in the Panhandle, something over four hundred miles from Dallas, and yet I am more than fifty miles this side Texline. I came up here last Saturday to spend a few days with Brother Lindsey, of Dalhart, who is now serving Channing in connection with his work till conference. Rev. Wallace Kiser was filling Channing station, but died a few weeks ago. He was a good and true man and his death is a loss to the work in this section.

On my way here I fell in with Bro. Sherman at Clarendon, the faithful presiding elder of this big district. He has thirty-three counties in his territory, nearly twice as many as we have in the entire North Texas Conference. Many of these counties are sparsely settled, and a few of them are not yet organized. All of them are dry counties but three, though some of them that are dry are so not by vote, but by choice. Brother Sherman is elated over the prospects of Clarendon College. It has opened with two hundred pupils, and others are yet to enter. This is marvelous, when you remember that the patronage is confined to this Panhandle country, where the population is sparse. The college has a future. Last Sunday we had a good congregation, morning and night, and the services were interesting. Uncle Sebe Crutchfield lives on a ranch, fifteen miles from here, and he and his good wife came to the morning service. It did me good to look into their faces. He is a cheerful and a sweet-spirited man, and he is quietly at work here in his old days, but he preaches some also. Bro. Hunt, of the Dumas Circuit, is here helping in the meeting. He is an earnest and devoted young man, serving his first charge, and it is a large one in extent, covering the most of three counties. He is doing well and will be heard from in the conference as the years pass by. I will remain here a few days yet and help in the meeting. Bro. Lindsey is holding the out-post up here, and he is doing excellent work.

I am being entertained in the home of Col. A. G. Boyce, who has charge of this big syndicate ranch. He has been here eighteen years. The ranch originally comprised 3,000,000 acres, but some of it has been sold. They now have about 60,000 head of cattle on it. It is the largest ranch in the world. The people who own it became possessed of it as payment for constructing our State Capitol building. The proprietors are the Farwells, of Chicago. One of them, a young man, is here now inspecting the ranch. Channing is a pleasant and a moral town of five hundred people. Ours is the only church building in the place, and we have a membership of fifty. They are a devoted and plucky little company. They are big-hearted people. All cow people. The bigness of their wide and unbroken plains seem to make big folks in their views. It is a delight to meet them and to preach to them. They are intelligent and wide-awake. Some day, when this country is divided into small ranches, and the irrigation problem is solved, the Panhandle will blossom like the rose. They are already raising fine milk maize and feed stuffs of this character. Also corn and cotton are being grown. Fruits and melons flourish. The climate is fine. G. C. R.

Channing, Texas.

BISHOP HOSS.

We are in receipt of a letter from Bishop Hoss saying that he will be ready to move into the Episcopal residence the 15th of October. We hope the good ladies who have the work of furnishing the building will push their work diligently and have their part of it ready for the Bishop's family by the time mentioned. The brethren are sending in their reports on the house proper, but the bulk of them will report in full at the conferences. So it will only be a few weeks until the Bishop will be located permanently in Texas. Mrs. Hoss is now at Monteagle, packing and getting ready for the move.

TEXAS PERSONALS.

Rev. J. D. Young, of Fort Worth, ran over the other day and called pleasantly on the Advocate family.

Among our callers this week was Dr. J. P. Davis, of Geary, Texas. He had a good report of Church work in his section.

Rev. G. F. Boyd passed through Dallas this week and dropped in to see the Advocate force. He is always full of good cheer and it is a pleasure to meet him.

Rev. E. L. Shettles visited Dallas this week. He reports satisfying progress on his new church. He expects to place the roof on the building the coming week.

Rev. Abe Mulkey passed through the city last week on his way to Mineral Wells, to begin a meeting. He paid the Advocate a pleasant visit. His meeting at Cleburne was a great success.

The revival services at Grace Church, conducted by Rev. George Stuart, began last Sunday morning, and have daily increased in interest. Though 1200 seats were provided, crowds are turned away from each service from lack of room.

Rev. A. C. Graham, of Pocahontas, Ark., is visiting in Texas. He was in the State last year and was much pleased with what he saw, but is too well satisfied with his own State and conference to make a change. His visit to the Advocate office was a pleasant one.

Rev. C. L. Ballard, of Sherman, passed through the city recently on his way to Halville, to look after an obstreperous brother who lays much store by much moisture in baptism. We met him for a few minutes, but have not yet heard the result of his controversy.

Bro. J. P. Sebastian, of Valley View, made us a pleasant visit last week. He was one of our stewards on the first work we traveled in North Georgia, some thirty years ago. We walked his circuit when we were not able to borrow a horse, and he was a faithful official. He has been living in Texas several years.

Rev. G. S. Sandel, of the Texas Conference, but now residing in this city, recently made a trip back to Mississippi. He moved from there with his father's family in 1850, and this is the first time he has ever been back to the old place. There are but three people now living there whom he knew. But he had a fine time with relatives, visiting and preaching.

CHURCH NEWS.

Dr. McMurtry is preaching to vast audiences in Centenary Church, St. Louis.

Rev. J. E. Lowry has moved to Hixson College, where as president he will labor during the coming year.

Rev. C. A. Tague, of the Japan Mission Conference, will not be able to return to his work on account of failing health.

The Protestant Episcopal Church year closes with August. Reports show 5,383 congregations and 765,000 communicants.

The Holston and Tennessee brethren are still agitating the question of a great Methodist University for women in Nashville, Tenn.

A recent shipment from the Bible Society House in London included nine tons of Bibles, printed in twenty-eight different languages.

Mrs. William Hicks, formerly a Miss Waugh, who died recently at Bluefield, W. Va., left \$1,000 for the new Bland Street Church.

The last issue of the Alabama Christian Advocate reported nearly five hundred accessions to the Church in the two Alabama Conferences.

The German Mission Conference stands first in our Church in contributions to missions. That conference gives \$1.35 per capita for missions.

Mrs. Horace Bushnell, wife of the great preacher and writer, Horace Bushnell, is now living in Hartford, Conn., in her 100th year. She still receives callers, entertains them charm-

ingly, shows little signs of age, and recently discussed with interest and force the career of and writings of her famous husband.

The gifts of the Churches of the Presbyterian Alliance during the past year amounted to \$40,214,175. This work was done by 32,260 Churches.

The Columbus Baptist Association has raised for various purposes this year \$21,000. This is an increase over the amount raised last year by \$8,000.

Mr. Robert Davies, a wealthy shipholder, has given \$675,000 to the Welsh Methodist Missionary Society for the development of its mission work in the hill countries of India.

For the first time in the history of the Wesleyan Church there are over 1,000,000 scholars on their Sunday-school registers. The increase in the last three years was 36,000.

The buildings of the American Board at Erzerum, Turkey, devoted to the uses of a boys' school have been destroyed by fire. A like misfortune overtook the girls' school last January.

The number of Southern Methodist preachers now prosecuting the study course in the correspondence school at Nashville has increased to 350. This is an increase of 100 over last year.

Rev. P. L. Cobb, formerly of the Holston Conference, and Rev. R. E. Dickenson, of the Tennessee Conference, are co-editors of the Bulletin, published bi-monthly at Monterey, Mexico.

The income of the Mission Board of the Canadian Wesleyan Church for the current year will exceed that of last year by \$10,000, and last year was a banner year, registering an increase of \$21,500.

Bishop Walden, of the M. E. Church, and his wife, while out driving in Cincinnati a few days ago, were thrown from the vehicle by the horse running away, and both were injured. Mrs. Walden had her arm broken and the Bishop was badly bruised.

It has been proposed to furnish Bishop Scott, whose residence will be in Liberia, with a steam launch for navigating the African waters. It will cost about \$3,000, and the Southwestern Advocate has opened its columns for subscriptions, which are already coming in.

The Methodist Episcopal Church, South, of Statesboro, Ga., has passed resolutions unanimously calling upon every participant in the lynching of Reed and Cato last month to resign membership in the Church unless "a public confession of wrong be made with expression of penitence and contrition."

Dr. David G. Wylie urges for the union of seven Presbyterian bodies, which, in doctrine, history and polity are close kin. These are the Presbyterian Churches, North and South, the Cumberland Presbyterian, the United Presbyterian, the Reformed (two branches), and the Associate Reformed. Should these bodies join in one, the united Church would have 12,000 ministers and 1,600,000 members.

SOUTHWESTERN UNIVERSITY NOTES.

We have had a great opening. The auditorium was full of eager listeners to the excellent address of Dr. Hyer. Everything is auspicious for a good year. The enrollment is about 40 ahead of last year at this time.

The University has now reached that point in its history where the children of its former pupils are crowding to its halls. Mr. J. N. Collier heads this list with two daughters in the Annex. John Barcus has a daughter here also, but the remarkable point in this case is that she is one of five grand-children of his mother now at the University. We have had, I believe, just one year in our history when "Barcus" did not appear on our rolls. May such a misfortune never again overtake us!

These are simply two instances of former students' children here out of many, whom we can not now mention.

A number of students are yet to arrive. Some eight or ten will yet come to the Annex. Some have failed to arrive, and two or three young ladies could secure places here in four-girl rooms. Dr. Allen has had to turn off fifteen or sixteen; two actually came, but as all places were promised, and no prophet could tell who would fail to come, they had to leave. This all makes the building of the east wing imperative.

PRE-HISTORIC REMARKS.

H. G. H.

Last week an issue of the San Antonio Express contained a picture of a Mastodon, the bones of which were found about nine feet under the ground in a sink or water-hole fifteen miles a little northwest of Hondo, Medina County. The depression indicated that it had once been a large lake and the bones of other now extinct animals were found at the same depth in the ground. The supposition is that these animals came to that lake in those early ages for water and sank in the mud of the lake. The accumulation of earth has filled the lake and in even flush times it is now only a shallow water-hole. I was on that circuit in 1869 and often watered my pony at that water-hole. Had pony and I sunk down we might have been dug out and—but we have missed the pre-historic part of it. In 1859 we were on the mission that included the Sabal Canyon, a day's travel northwest of the above mentioned spot. Where Utopia now stands we held services once a month, our principal preaching place being Bob Kincheloe's large, open hall-way. There was an old field school teacher up there, few children to teach, so he had much leisure on hand. He would wander all over the mountains between the Frio and Sabinal Canyons, hunting for natural curiosities. He would sometimes bring down a basketful of oyster shells and solidified fish found on the mountains. He said the ocean had once been there and left them when it receded. Now comes a stranger story for which we do not vouch. A writer for the Express says that in the crest of one of those highest mountains between these two canyons there is to be seen the petrified remains of a whale about thirty feet in length; that just above some hills on the Sabinal River in the soft limestone rock are yet seen the immense tracks of some huge extinct animal. The same writer also mentions the oyster shells on the mountains. This is near the pass where Andrew Jackson Potter, after 1859, had several perilous encounters with Indians. I essay no explanation of these pre-historic remains. The whale story sounds fishy. But within six miles of where this article is now being written, near the banks of a depression, are to be found boulders of oyster shells solidified into rock, evidently thousands of shells. Large numbers of the oyster and clam shells on the mountains of the Sabinal are now solid rock. The whale in question is likely not the one that swallowed Jonah, for the location is out of order. Over those mountains we have often passed, and from the crest of the one supposed to hold the remains of the whale a scene of loveliness attracts the eye. The battles with Indians here are not pre-historic. It might be well for some scientific fellows to go up and capture this whale, but if they do not find him a good time may be had like that of Knickerbocker at Glen Rose.

A CORRECTION AND ELSE.

I read with much interest everything from the pen of Bro. Bowen, especially that concerning East Texas, as I went to that country fifty-five years ago. I wish to correct one statement in his write-up of Beaumont Methodism. E. F. Boone never organized a Church in that section. Lacy Boone was pastor in Beaumont in 1877 and 1878. He found a Church organized and a neat church building completed except the inside finish, which was partly completed by his own hands. In 1841 Rev. Jno. C. Woolam and Henry Stevenson organized a Church on Corn Street. There were a few members in Beaumont in 1854, and from that time on until the war both presiding elder and pastors preached there. During the war Revs. Alex Hinkle and John F. Pipkin lived in Beaumont and preached whenever opportunity offered. In 1866 Ed P. Rogers was pastor there. In 1872 F. M. Stovall was pastor at Beaumont and presiding elder of the district. He served four years and was followed on the district by this writer, with Jack Waldrup pastor in the early part of the year. He was followed by J. M. Bond, who was pastor in 1875. A District Conference was held in Beaumont in August, 1873. F. M. Stovall presiding elder, Frank Compton, J. R. Wages, Tom Scurlink, J. M. Bond, R. C. and E. L. Armstrong participated in the deliberations of the conference. At that time the Pippins, Millers, Watsons, O'Briens, McFaddins, McLains and others were members. The Church enterprise was started in 1875 by this writer while presiding elder. Frank Carroll headed the subscription with \$200. Wm. and Val Niess gave the same, and in one-half day I got \$800 and appointed a Building Committee, consisting of one Baptist, one Methodist and three outsiders. The church was built and dedicated by me in 1877, Lacy Boone being pastor.

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This is written that it may be known that a Church organization has long existed in Beaumont. Sam A. Williams was presiding elder in 1850, followed by W. K. Wilson, then Jeff Shook, from 1856 to 1860; then Acton Young, father-in-law of S. B. Cooper; then Sam Lynch, Joseph Bond, J. C. Woolam, F. M. Stovall and E. L. Armstrong, followed.

The towns of Orange, Sabine Pass and Beaumont were first embraced in the San Augustine District. In 1855 the Woodville District was formed, with Jeff Shook presiding elder. Every town in all the coast country south of Anderson and San Augustine Counties were included in the district, and supplied with pastors. In 1871 at Crockett the Beaumont District was first formed, F. M. Stovall, presiding elder and pastor in Beaumont. Then E. L. Armstrong, followed by Daniel Morse, R. W. Thompson, LeClere, Sproule, Browning, Sampey, Milam, Johnson and Cochran. I could give the names of many pastors, but only mention Hinkle, Ed. P. Rogers, W. McK. Gilliam in addition to the names above mentioned.

It is to be lamented that the early records of our Church in Texas were nearly all lost long ago. In fact, many records of Quarterly Conferences never got beyond the original sheets upon which they were first written. It would be well for all the old and early Methodists of Texas to give their recollections of Methodism in the State. Simon Stevenson, the youngest son of Rev. Henry Stevenson, one of the first Methodist preachers in Texas, lives in Beaumont, or did two years ago.

I record with deep gratitude to our blessed Lord the progress of Methodism in Texas during my lifetime. From less than 11,000 members in 1850, we now number more than 200,000 in our own Church. I am sometimes a little shocked to hear that some of the advocates of the higher criticism are advancing some strange theories from our pulpits. No eternal punishment; the grave the only hell awaiting the sinner, and that conversion of the soul is only an intellectual performance, without the operation of the Holy Spirit upon the soul. Such preachers should have honesty enough to quit the ministry of our Church just before giving utterance to such vagaries. They seem to be in the ministry professionally, without a special and direct call. No wonder such men never have conversions, nor do they build up the work, but on the other hand they destroy the work of other men who have gone before. To speak of the miracles of the Bible as preposterous. If the record concerning Jonah is untrue, then the record of our Lord falls to the ground, for he certainly accepted the record of Jonah as a fact. He also preached the doctrine of eternal punishment as clearly and forcefully as he did any other doctrine. If hell is a myth, it follows as an incontrovertible fact that heaven is also a myth. See Matt. 25:44-46.

The revival fires are still aglow with life. I do not call to mind any year in the past when a general election was pending that every interest of the Church was so gratifying. Great numbers are being saved and finances are coming up well.

Our presiding elder, Jno. M. Barcus, is doing a fine work. He is a success. All want him returned another year, while rumor has it that "the kitchen cabinet" has him down elsewhere. Well, we will wait and see. I must stop.

Only began this note to set Bro. Bowen right, and here I am up against a hard proposition. I only write for the papers because so many say to me, "Write to me and tell my friends to ask me to continue my letters to the Advocate." It is a task for me to write now. Nine years' constant confinement in bed makes me a little shaky. I will not speak of my bodily pains. No one is especially interested nor instructed in the bodily afflictions of another, while the prophet, whose eyes were pricked out, said long ago that a "living man should not complain." I am just waiting with all the patience and resignation possible for my discharge to go join the victors on the other side. Let me thank the Advocate folks, especially Bros. Rankin and Blaylock, for the real joy that comes to me every week through its columns. For fifty years I have been a constant reader of its pages, and I must say it was never more ably edited nor more neatly and handsomely published. Thanks a thousand times to you both for thus remembering this old suffering shut-in. E. L. ARMSTRONG.
 Corsicana, Texas.

"Goodness and Mercy" do not follow the man who is fleeing from God.

It is a greater thing to make another strong than it is to carry his load.

THE NEW METHODIST HYMNAL.
 Many inquiries have been made as to the time of the publication of the new Methodist Hymnal. As a member of the Joint Commission I may be allowed to state that the new book can hardly be expected before April 1, 1905. Dr. W. F. Tillitt, of Vanderbilt, and Dr. Chas. M. Stuart, of Garrett Biblical Institute, and Prof. Karl P. Harrington, the musical adviser, have spent the month of August at Evanston, Illinois, editing the manuscript. The editorial work has been finished, and the copy is in the hands of the printer. But the printer's first work is to make the musical plates. Setting notes requires more care and time than setting words. To make the musical plates will require ninety days, or up to Christmas or New Year. Then the work of setting the words, printing and binding cannot be done in less than three months. So the new hymnal cannot well appear before April 1, 1905, if there is no hitch in the work. Keeping this in mind, may save our Agents, Smith & Lamar, in Dallas and Nashville, from receiving any urgent letters, regarding the matter. Let us be patient, and in due time the much desired book will appear. We believe it will meet the approval of entire Methodism. May it be so.
 JOHN M. MOORE.

CLARENDON COLLEGE.
 On Tuesday morning, August 30, it was with much pleasure that we witnessed the seventh opening of Clarendon College. The president and teachers were greeted by a splendid audience, showing how much the school is appreciated in this Western country. Rev. G. S. Hardy has spent the summer out in the field representing the school, and the fruit of his labors is seen in a substantial way. A fine student body was present the first morning, and the first day the teachers enrolled 135 students.

Dr. S. E. Burkhead was master of ceremonies and directed the program of the morning. To mention his name in connection with any college work means that the work was well done. He has captured our people and they all love him.

The music was furnished by some of the teachers and the local talent of the town. Rev. B. W. Dodson was the first speaker of the morning and his speech reached the high-water mark as they always do on such occasions.

The second speaker of the morning was Rev. Samuel B. Sawyers, of Lubbock. He is not an entire stranger to Clarendon and our people always welcome him with pleasure on the platform as well as in their homes. His speech was timely and well spoken.

After these visiting brethren had delivered themselves there were short addresses by Rev. W. L. Skinner, pastor of the Baptist Church; Prof. W. R. Silvey, superintendent of the public school; Rev. G. S. Hardy, Prof. W. F. Johnston and others. All of these speakers were encouraging and helpful to the students and all of them had the right ring.

The program was well rendered and the audience delightfully entertained. The enrollment now has reached about 160, with about 75 boarding pupils. And still they come on most every train and through the country, etc. We are glad to greet our other schools in the State and say to them we look for the most prosperous year in our history. "So mote it be."
 J. M. SHERMAN.

THE BIBLE IN MEXICO.
 The statement concerning this matter which my good friend, H. G. H. corrects, was not made editorially by the Christian Advocate, but in a clipping, duly credited. I am well aware that the French Bible now in the museum of the Board of Missions was not "the first Protestant Bible in Mexico." The statement as made by Bro. Grimes is probably merely an error in phrasing. What we do claim for this book is, that it was the basis of the first Protestant organization in Mexico. This was a sort of club or society formed by the man who afterward became Rev. Sosthenes Juarez for the study of Scripture and the promotion of religious liberty. It antedated any regular and formal mission work in the Republic, such work indeed having up to that time been virtually prohibited. It was organized in November, 1865, with seven members. In April, 1866, a formal constitution was adopted, embodying the original minute of the organization. This was signed by forty-three men, and the original document, with signature, is in the archives of the Board of Missions, the gift of Bishop Keener, who had it directly from Sr. Juarez. A Bible seller belonging to the Baptist Church penetrated the northern part of the Republic of Mexico in the early sixties, and in the latter part of that decade the British and Foreign Bible Society appointed a Mr. Butler agent in Mexico City. This gentleman, an Englishman, was a member of Mr.

Juarez's little society, as was also Mr. H. C. Riley, later the superintendent of the Protestant Episcopal Mission there.
 G. B. WINTON.
 Nashville, Tenn.

SOUTHWESTERN UNIVERSITY OPENING.
 It is Saturday evening and we have come to the close of the opening week. The matriculation is fifty-seven in excess of the matriculation at same period of last year. This is no guess work, but is the showing after careful counting and checking, lest students entering different departments should be counted more than once. Dr. Allen has passed through a new and a trying experience, that of turning away girls from the Annex for lack of room. At least thirty girls would have been with us to-day, who are not here, if accommodations could have been had for them.

Prof. Pegues is overrun at Giddings Hall and rooms in nearby homes have been secured for students who desire board at the hall, but were late in making application.

Dr. Rankin was expected to deliver the formal opening address, but was unable to do so. Dr. Hyer filled this important hour to the profit and delight of every one. To-morrow morning at 11 o'clock the Doctor will deliver the annual opening sermon; at the evening hour Dr. Allen will preach. This has been the program for several years, and the people of the town look forward to the first Sabbath of the school year with a pleasure scarcely less than that of Commencement Sabbath.

At four o'clock to-morrow afternoon we have a special Epworth League service, and on Monday night a reception will be tendered the student body by the League on the parsonage lawn.

All teachers are in their places, and everybody in a most delightful frame of mind.

We are looking to the future.

The Vaughan-Mulkey or Mulkey-Vaughan Dormitory is an assured fact; like anything for which these two men would endorse is assured.

Then another wing to the Annex must come, and that right early. Our girls must not be turned away.

Will the parents of these students sometimes pray for the pastor of their children?
 W. L. NELMS.

SAN ANTONIO FEMALE COLLEGE.
 The college entered upon its eleventh year Tuesday night, September 6, with an introductory recital by Miss Ethel Piland, one of our graduates in the school of music, who, after completing her course at a great conservatory, becomes, at the age of nineteen, one of the teachers of the conservatory. The attendance is gratifying. The building, with an increased capacity, will be completely full.

The only difference between this and the former years is that they did not all come in the first day, but have been entering daily for the past ten days. The different schools organized and began regular work the first day.

Mrs. Womack remains at the head of school of piano; Mrs. Andrews continues in charge of vocal; Miss McCord, of elocution; Miss Brown, of art and Prof. Romberg, of violin.

The college owns a thousand-dollar concert piano to be used by the pupils in their monthly recitals.

The attendance is from ten States, and four States in Mexico.

The school of physical training has been so thoroughly worked up that we now have a regular certificate course in the gymnasium.

The new natatorium is proving a source of delightful exercise, as well as of profit to the pupils in learning to swim.
 J. E. HARRISON.

GRANITE-MARTHA, OKLA.
 I want to say to the readers of the Advocate that our pastor, Rev. W. C. Morris (formerly of Texas) has just delivered a series of lectures here at Martha on the "Design and Mode of Baptism." His arguments were conclusive, and we think unanswerable. They were supported by the Word of God, as well as by both ancient and modern history. We regard Bro. Morris as being well able to defend our Church doctrine in any locality. He has good native ability and much acquired knowledge; in short, he is a scholar. He is an efficient preacher and a faithful pastor. This is his first year in this conference, and we are pleased with his ministerial work. We esteem him as being a consecrated Christian gentleman, a man calculated to do good in any community where his admonitions are heeded.

L. T. DOUGHTY,
 H. C. DOUGHTY,
 PIERCE WOMACK,
 Board of Stewards and Sunday-school Superintendent.

There is no gratitude in self-gratulation.—Ram's Horn.

TO SUNDAY-SCHOOL SUPERINTENDENTS.
 The third Sunday in October is set aside by the Board of Missions and the Sunday-school Board as rally day for foreign missions in the Sunday-school. We feel that too much importance cannot be attached to the observance of this day, as the mission work of our Church in the future depends on the training of the young people of to-day. We have endeavored to prepare a program as instructive as possible. They are now ready for distribution, and will be sent free of charge upon application to G. W. Cain, 346 Public Square, Nashville, Tenn.

Will you kindly bring this matter to the attention of the superintendents in your charge and urge upon them the importance of observing the service?
 WALTER R. LAMBUTH,
 SETH WARD.

NOTES FROM POLYTECHNIC COLLEGE.
 The many friends and patrons of Polytechnic College will be glad to know that on Tuesday, Sept. 6, the school opened with the largest attendance in the history of the institution for the first day. Although the school last year had an enrollment during the school session of a little more than 200, the enrollment for the first day was only 125 students. This year a remarkable thing has happened—the attendance for the first day reached 240. At the beginning of the second week we have enrolled, already, 280 students, doubling the enrollment for the corresponding days of last year, and students are coming every day.

The new "Mulkey" Hall, with 56 rooms, was filled full the opening day. The old buildings, formerly occupied by the students, are also nearly filled. The Young Ladies' Home has only three places yet open and this will be filled within the next few days. From present indications the enrollment for the present session will reach at least 450 students.

The professors and teachers come to their chairs full of enthusiasm. The students are beginning their work with great zeal. Already the athletic sports are engaging their attention during the hours of recreation.

Hon. G. W. Armstrong, a generous friend of the institution, is having the gymnasium put in readiness, for which the students are very grateful.

Professors Hemphill and McDonald have large classes already enrolled, and the department of piano music has become so large that a new teacher becomes necessary.

The friends of the institution are jubilant over the great opening and the delightful prospects.
 BUFORD BROWN,
 College Secretary.
 Fort Worth, Texas.

UNANSWERED LETTERS.
 Sept. 8.—V. A. Godbey, sub. G. F. Boyd, sub. W. A. Gilleland, sub. J. D. Odum, sub. T. W. Ellis, sub. E. R. Wallace, sub. R. A. Clements, sub. C. B. Garrett, sub. V. A. Godbey, sub. A. P. Hightower, sub. A. C. Biggs, sub. W. T. Renfro, sub. have attention. T. S. Armstrong, sub.

Sept. 9 and 10.—E. R. Barcus, sub. L. G. White, sub. E. J. Maxwell, sub. has attention. J. T. Hicks, sub. J. N. Hunter, sub. have attention.

Sept. 12.—W. B. Martin, sub. E. A. Potts, sub. Ed. R. Wallace, change made.

Sept. 13.—D. H. Aston, sub. S. L. Burke, change made. Jno. E. Roach, sub. T. H. Morris, sub. Clyde B. Garrett, sub. A. Nolan, sub.

Sept. 14.—R. S. Collier, change. J. W. Allbright, sub. V. M. West, sub.

Sept. 15.—R. L. Ely, change mate. S. P. Brown, sub. R. W. Nation, sub. Jos. P. Callaway, sub. H. B. Henry, sub. L. B. Tooley, change mate, and sub. I. J. Read, change. M. L. Lindsey, sub. G. W. Riley, sub. J. T. Hicks, sub. A. H. Hussey, sub. W. H. Brooks, sub.

THE HARRISON SCHOOL.
 J. H. & J. E. Harrison, Principals.
 A UNIVERSITY TRAINING SCHOOL FOR BOYS AND YOUNG MEN.
 San Antonio, Texas.

This school has begun its second year with an increased attendance and with a most gratifying responsiveness on the part of the boys and young men. Prof. J. H. Harrison has organized the work on the basis of a thorough training school for entrance into University and the pupils enter heartily into this plan of work. Vanderbilt University will at its first faculty meeting grant students with certificate from this school the privilege of entering the University without examination. This action by the faculty is on the ground that J. H. Harrison's pupils have been tried for ten years and found thoroughly equipped. It is proposed, in government and character building, to do for the boys and young men what San Antonio Female College has done and is doing for young women. Every desk in the boys' school has been taken, but new ones are to be supplied at once. The very best home life is provided for the boys.


A patriotic Russian-American has named his newly born son Kuropatkin Stoessel Witthoef Zassalitch Alexieff Runoffsky.

Disfigured Skin
 Wasted muscles and decaying bones. What havoc! Scrofula, let alone, is capable of all that, and more. It is commonly marked by bunches in the neck, inflammations in the eyes, dyspepsia, catarrh, and general debility. It is always radically and permanently cured by


Hood's Sarsaparilla
 Which expels all humors, cures all eruptions, and builds up the whole system, whether young or old.

Hood's Pills cure Liver Bilis; the non-poisonous and only cathartic to take with Hood's Sarsaparilla, and make "pin money."
 O. K. NOVELTY CO., Dallas, Texas.

HANDY HAT FASTENER.
 A safety device for retaining ladies' hats. Does away with hatpins. Handy Fasteners mean hat comfort for ladies. Ladies have great success selling the Handy. Sew the fastener to lining of your street hat. Every lady who sees them will buy when you show how convenient they are. Send 25 cents for sample and terms.


 O. K. NOVELTY CO., Dallas, Texas.


AUSTIN WHITE LIME CO. Manufacturers of the celebrated WHITE LIME and dealers in Portland and Rockwell Cements, Plaster, Hair, Sewer Pipe, Fire Brick, etc. AUSTIN, TEXAS.


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Ho! for Autumn Days and Autumn Drives!
 If it's a new carriage you're needing to complete your content, you should see the graceful runabouts, phaetons, surreys and other styles of vehicles for pleasure we are showing in our salesrooms. Up-to-date, comfortable, stylish, easy running and made to last, they merit your attention and purchase at our moderate pricing.

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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.)

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- Junior Superintendent—Mrs. C. W. Henry, Cleburne.

NOTES.

The following appreciated letter was received this week by us:

Fredericksburg, Tex., Sept. 12, 1904.
Mr. Gus. W. Thomasson, Van Alstyne, Texas.

Dear Brother—I greet you as one of your assistants in leading the great hosts of Texas Leaguers for the coming year. I am anxious to do something and not simply be a figure-head. I shall get necessary information from Drs. DuBose and Ward to guide me in the new department. Having been in the center of the battle some time, you might give me much help. I should greatly appreciate it. Write me at any time you wish, where I can render you any assistance in the great work we are in. Very fraternally,
C. A. LEMMBERG.

A letter addressed by us to W. A. Hemphill, Dallas, has been returned. Will some one give us Brother Hemphill's address?

"Dallas, 1907," will be the Texas slogan at the next International Convention.

Assembly Committeeman Rev. G. S. Sexton stopped by to see us the other day on his return home from St. Louis and some plans were laid for the State work.

League Editor H. B. Anderson, of Goldsboro, N. C., writes us for a souvenir copy of the Houston program and also a copy of our new Constitution, and adds this word: "I read with interest your column in the Texas Advocate."

There is no reason why Texas Leaguers should not have the greatest Assembly in the South. We can if we will. Will we?

We publish elsewhere a splendid paper on Music, originally read at a musical entertainment of the Austin First Street League by Mrs. M. Cole Carhart.

Some of our exchanges are distressingly quiet on League matters. The only way to keep up an interesting League Department is for the local Chapters to furnish frequent field notes. We would like to have more letters from our own Leaguers. Can we not have them? G. W. T.

MUSIC.

Ever since the morning stars sang together at the birth of this grand, beautiful world, music has been one of the divine blessings to suffering humanity; and I often find myself wondering why the Christ did not add to the "Beatitudes" delivered on the mount: "Blessed are those who can make music, for they shall lift souls to heaven." For who can hear a sweet, plaintive strain without seeing the heavens open and the angels ascending and descending? Or, who can listen to a soul-thrilling song without seeing the heavenly choir in glistening robes with harps of gold encircling the throne?

How little the musician knows his power, as, under the influence of a soothing strain, from the depressed is lifted the thorn-crown of sorrow, and in its stead rests a brooding peace.

Shakespeare says: "I am never weary when I hear sweet music * * * music hath charms to soothe the savage breast."

How much worse than a savage is he who cares not for music. "The man that hath no music in himself, nor is not moved with concord of sweet sounds, is fit for treason, stratagems and spoils; let no such man be trusted."

Often my heart is seared with intense pain when I think of the wonderful talent of Beethoven; his beautiful gifts of composition to man; and yet himself denied their soul-reaching power.

Every one should study music. There is a culture and pose of mind and body thus gained which can be attained in no other way. Some will tell you: "O no; unless you have talent, it is a waste of time to study music." Do you consider it a waste of time to study reading, simply because you may

not develop into a literary genius? Given the proper instruction, the one is as readily mastered as the other, and, really, is as necessary. I have heard a great many people say they deeply regretted not having learned music; but I have yet to hear one who regretted having studied it. You will realize more and more each day of your life what a blessing you have missed by not cultivating this divine goddess. Does it not seem that if cultivated here it will be more fully appreciated in the hereafter? Does it seem possible, that God would give the exquisitely beautiful pleasure obtained by mental application, if it is all to be lost in eternity? Nay, friends; I can not believe it.

Music is not an invention; it is in the nature of things; an expression of the mathematics of the universe, appealing to the tuneful capacity of the human soul. Music has here, in this transient earth-life, only its beginning. Those musicians who cultivate this talent will find their influence as far-reaching as eternity itself. Ah, that all could fully appreciate this beautiful gift from above, and realize with the poet that it will be continued in the hereafter.

"Seated one day at the organ,

I was weary and ill at ease,
And my fingers wandered idly
Over the noisy keys;
I know not what I was playing
Or what I was dreaming then,
But I struck one chord of music
Like the sound of a great Amen.

"It flooded the crimson twilight,

Like the close of an angel's psalm
And it lay on my fevered spirit
With a touch of infinite calm;
It quieted pain and sorrow,
Like love overcoming strife;
It seemed the harmonious echo
From our discordant life.

"It linked all perplexed meanings

Into one perfect peace,
And trembled away into silence
As if it were loth to cease.
I have sought, but I seek it vainly,
That one lost chord divine
Which came from the soul of the organ
And entered into mine.

"It may be that Death's bright angel

Will speak in that chord again;
It may be that only in heaven
I shall hear that grand Amen."

Mortal mind can not grasp the rapture of Beethoven, as his earth-defiance lifted, he stands within the portals while sweeping through the gates, reverberating through the vast dome of heaven, lifted by thousands upon tens of thousands of voices, there falls over him in all its exquisite glory of sound this grand, eternal Amen!

MRS. M. COLE CARHART,
Austin, Texas.

TWO PICTURES FROM REAL LIFE.

On a beautiful spring day as I am riding along a country road I am startled by the deep baying of blood hounds in the distance, and as I stop to listen, gazing in the direction from which the sound proceeds, I observe two large dogs come into view around a distant bend in the road, followed by a large force of men, most of whom are armed; a few of them carry ropes, and on all of their faces is written the evidence that under some severe provocation the animal of their natures has been aroused, and for a time reigns supreme in their lives. I draw quietly to one side and allow them to pass, after which I proceed to the town from which they came, to find the square and the streets leading into it literally packed with a mass of enraged people. In the center of the square a railroad iron has been set in the ground; near it is a heap of wood and pine boxes and some cans of coal oil. All the morning the people continue to pour into the town on foot, on horseback, in wagons, buggies and on the trams; from everywhere they come, until the little country seat becomes a mass of perspiring, cursing men and boys, and strange as it may seem, many women are there. Soon a cry of, "Here they come!" is heard, and the crowd of horsemen appear, dragging, more dead than alive, a negro man, whose two blood hounds, with ears and tails drooping and tongues lolling out, bring up the rear. The negro is carried before a young woman, who, after a glance at his distorted features, screams, hides her face in her hands and faints. This seems to increase the rage of the crowd. The captors at once start for the square, and on the way all sorts of indignities are heaped upon the helpless victim of their wrath. On arriving at the stake the negro is quickly bound to it with chains, the pine and wood are heaped about him; the oil is brought and poured over the now shrieking negro, as well as the fuel, the match is applied, and in the presence of 25,000 people the life is burned out of a human body, and the body burned to ashes, and the crowd disperses, each

going his own way, but none of them will ever forget that awful scene.

The Governor offers a reward for the leaders of the mob, and is accused of making a grandstand play by his political opponents and treated with absolute silence by others. The County Attorney meets with ridicule and political defeat when he tries to enforce the law against murder by a mob.

What is the meaning of all this? Simply that an ignorant negro, with no law but the desires of his flesh, for the purpose of gratifying his brutal lust has violated the person of a white woman. There is no guilt attaching to her shame. The entire community sympathizes with her, and all do everything possible to make her feel less keenly the humiliation of her position.

As I ride out of the town about sunset, near the suburbs my attention is attracted by a scene like this: An elegant old house setting far back from the street, surrounded by stately trees and handsome shrubbery, a beautiful lawn, a broad walk bordered on either side with bright flowers, a beautiful girl just merging into womanhood is watering the lawn, accompanied by a large St. Bernard dog. As I pause to watch the lovely scene lighted up by the last rays of the setting sun, two men, one an elderly gentleman, the other just grown—father and son—come down the sidewalk and turn in at the gate. With a little cry of delight the girl drops the garden hose and runs to meet them. After kissing her father and brother she takes up her position between them, and, followed by the dog, who manifests his pleasure at the return of his masters, by short, sharp barks and a constant wagging of his tail, they all proceed to the house, where they are met on the broad old-fashioned porch by a beautiful old lady, who gladly welcomes them, and as they stand there in the early twilight of that lovely May day, I fancy that father's heart swells with pride as he looks on that scene and realizes what a blessing it is at the close of a busy day to come to a home like that and spend his evenings under such happy circumstances. As the light fades from the evening sky the family enter the house, and I am reminded that I must be going on if I would reach my destination by bed time, and as I ride away the sound of a piano and of happy voices singing loud out on the evening air from the open windows of that home.

A year rolls by and I again have occasion to pass this home, but how sadly everything seems changed. The blinds are drawn, the lawn and shrubbery are neglected and the flowers are not growing by the walk, but weeds fill their places. A spirit of desolate loneliness seems to pervade the entire place, an aged, stooped figure, when we can scarcely recognize as the happy father of a year ago, enters the gate and walks slowly up the walk to the house, paying no attention to the welcome of the faithful dog. No one greets him on the porch as of yore, and he enters the house and goes at once to a little back parlor where his wife sits in solitude. They are alone in the great house, except for the one servant who ministers to their wants. Their daughter is an outcast on the face of the earth, and the son unable to endure the familiar scenes of the old home and meet his companions day after day, has become an exile. But what is the cause for this change? A white man, an educated gentleman (?), who knew better, who had every opportunity to fully understand the awful consequences of his crime, in order to gratify his diabolical lust, has destroyed soul and body of a girl who trusted him, and brought sorrow and shame to a happy home where he was a trusted and welcome guest. Just in proportion as the mind and soul are superior to the body, so his crime was greater than that of the negro who was overtaken by such a swift and terrible vengeance. What of his victim? Instead of sympathy and love, she receives scorn and banishment at the hands of society. Every hand is against her, and every door is closed to her. She may not even repent and get a chance to earn an honest living. What of him? Ah, here he comes now, arrayed in the latest styles, driving a fine horse to an elegant rubber tired stanhope. He approaches a fashionable home almost a counterpart of the home we saw a year ago; he hitches his horse at the front gate and walks up the broad walk to the house, rings the door bell, and his ring is answered by the lady of the house. Does she start back in alarm and order him to leave the place; does she call the dog or scream for the police? Oh, no! "Come right into the parlor, Mr. Jones, Clara will be in in a moment," and Clara comes in, and as the twilight deepens they are seen to emerge from the house and drive away together. They will eat supper at a hotel in a neighboring village, and after supper they will drive home in the moonlight.

And Clara's father and grown brother were members of the mob that burned the negro, and if there is any

difference between the negro and Clara's beau the odds are all in favor of the negro, who in a moment of blind, unreasoning passion committed an awful crime; while his white contemporary set about the accomplishment of his fearful crime with all the coolness and sagacity of which he was capable, and wrought ruin more dreadful a hundredfold, and as I behold him a prominent member of society, welcome in the best homes and think of the fate of her who trusted him to her own ruin, and as the memory of that fearful scene on the square a year ago rises before me, I fancy I can hear the voice of Jesus saying, "Ye blind guides; that strain at a gnat and swallow a camel."

ROBERT A. BAIRD.

A LETTER FOR YOU.

God dictated a letter and addressed it to mankind through our Lord Jesus Christ. Are you reading it? Do you read it daily? If not, have you any good excuse to offer that you think would be pleasing to God? Brother, sister, make it a daily practice to read God's Word at least one a day. If we are neglectful, I am sure we feel that the day has lacked something, our hearts have not been filled. Speaking for myself, that has been my experience. So, I find it, as I am sure you will, that by reading one, sometimes two and three chapters each day, you will have a sweet peace with God. Let me beg of you to read God's letter daily. It is a tonic to overstrained nerves. Should the day be too much taken up with daily cares, take a dose of God's Medicine for the night. My word for it, you will be at peace with God and the world. We owe so much to God that we will never be able to pay it all. We continually ask for so many good things, it is evident that we owe him some returns. Through disobedience and willful neglect we miss and do not enjoy the beauties of this present world as it is intended we should, and it is possible that we may miss the heavenly blessings with all its glories. Here are a few extracts gathered from God's Book. They are helpful:
Repent, for the kingdom of Heaven is at hand.
Follow me.
And they straightway left their nets, and there followed him great multitudes.
Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are they that mourn, for they shall be comforted.
Blessed are they that do hunger and thirst after righteousness, for they shall be filled.
Blessed are the pure in heart, for they shall see God.
Rejoice and be exceedingly glad, for great is your reward.
Ye are the salt of the earth.
Ye are the light of the world.
Let your light shine before men.
Swear not at all.
Love your enemies.
Be perfect, even as your Father which is in heaven is perfect.
Do not your aims before men.
Judge not, that ye be not judged.
When thou prayest, enter into thy closet; thy Father will hear thee in secret.
Let me ask you in all sincerity, are not these beautiful messages?
C. M. KENDALL, JR.
Forney, Texas.

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The Pittsburg Visible is one of the best typewriters made. I have a brand new one for sale at a reduced price. The machine is equal to any of the \$100 machines. If you want a new typewriter at a great reduction, write me at once.—James Morgan, Suite 304 Wilson Bldg., Dallas, Texas.

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A TENDER THREAD.

Alas!—how light a cause may move Dissension between hearts that love! Hearts that the world in vain has tried, And sorrow but more closely tied;

Yet in a sunny hour fall off, Like ships that have gone down at sea, When heaven was all tranquillity!

A something light as air—a look— A word unkind, or wrongly taken— Oh! love that tempests never shook, A breath, a touch like this has shaken

And hearts so lately mingled, seem Like broken clouds—or like the stream, That smiling left the mountain's brow, As though its waters ne'er could sever, Yet ere it reached the plains below, Breaks into floods that part forever. —Lalla Rookh.

GERMAN METHODISM IN TEXAS.

Referring to Rev. A. L. Scarborough's open letter to Rev. Seth Ward and others, I beg to say a word. German Methodism in Texas must be nearly or quite fifty years old. When I joined the Texas Conference in 1857 it was rejoicing in the first experiences of organized young life.

What happened? They lost (not entirely) American sympathy and support, the benefit of American methods, and the inspiration of such success as we had, and we lost the quickening sense of contact with their simple faith, and their dogged persistence and downright fidelity.

its duty by the German Methodists of Texas. And why not? To this good day I have been unable to understand just why this discrimination should ever have been made against the German Mission Conference.

JOHN S. GILLETT.

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

PERIPATETICS.

Rev. Horace Bishop, D. D. I still go marching on, but not in imitation of the soul of John Brown, the Kansas robber, assassin, and instigator of insurrection.

Were you ever at Green's Creek? Were you there at camp-meeting? Then how does it happen that you don't go back every year?

What a place Green's Creek is! With its large shingle roofed shed, its comfortable seats, and more than fifty campers on the ground, all comfortably quartered in good framed or box houses, and every one of them "insisting" that I eat with them.

But a truce to the dippers. If they won't do right about it I can't make them, and what is more, I shan't try to. How can a man convince dippers who refuse to dip, immersers who hold a fellow while he lays himself down in the water and gets up again and talk as if they had put him under, head and ears?

BROOK MAYS & CO., 401 Main Street, Dallas, Texas.

REV. WM. MONK. We esteem it a great privilege that we have had our old friend and brother, Wm. Monk, in our home for a few days.

Green's Creek. The Lord was present in convicting and converting power. Notwithstanding the annual work, and the small per cent of backsliders at such a place, we had over thirty conversions before the traveler left, and a number were still seeking religion.

One hundred and thirty-six dollars on the forward movement in missions, and a subscription of two hundred more to be paid in two years.

Off for Graham. And here I am at last at the Capital of Young County. Long have I desired to visit this place; in fact, ever since I was instrumental in John Nelson's being sent here.

Monday night we gave the stereopticon to a good crowd, who seemed to appreciate it. But that Sunday excursion was the trouble. Four hundred tickets sold. I could not get the census. Do not know how many of them were citizens of Zion, and how many were Gentiles.

Next comes Killteen. BARGAIN IN CHURCH ORGAN. Mason & Hamlin organ (Chapel style), walnut case, six sets of reeds. Original price \$200; we offer for \$55. Good as new.

REV. WM. MONK. We esteem it a great privilege that we have had our old friend and brother, Wm. Monk, in our home for a few days.

It is the privilege of a lifetime to as-

sociate with one who has faithfully preached the gospel for more than half a century.

Wm. Monk was born in Greene County, Mississippi, Feb. 22, 1825; was converted in the fall of 1844 at a camp-meeting in Marion County, Mississippi, under the ministry of that prince of preachers, Dr. Jesse Boring.

Bro. Monk, in a special sense, belongs to Texas Methodism, having served alternately in the East Texas, the Texas, the Northwest Texas and the West Texas Conferences. He has been connected with Texas Methodism more or less intimately for fifty years.

Bro. Monk has been a supernunuate twelve years, but he still preaches as opportunity offers and his strength will permit. He is a man of one Book. Next to the Bible he loves the family of Advocates, and thus keeps abreast of the current religious news.

JOHN F. NEAL, Lytle, Texas.

There are no failures for the faithful.—Rab's Horn.

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"A light purse is a heavy curse" Sickness makes a light purse. THE LIVER is the seat of nine tenths of all disease.

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go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition.

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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, 120 Masten Street, Dallas, Texas.

FROM THE FIELD.
Woman's Home Mission Society,
Northwest Texas Conference.

God bless the District Secretaries. What would become of the work without this noble band of Brigadier Generals? One was absent, but arranged for her reports to be sent in; one has been passing through the trial of personal and family sickness; one is being made "perfect through suffering;" one reports "away all summer;" one is arranging to have her district meeting this month; one shortened her visit because she must be at home to do her work at the close of the quarter; one writes, "I have my hands and heart full with seven new auxiliaries;" one brought her reports in person, and spoke words that made the eyes misty, and the tasks lighter after she was gone. Ah! there are ways and ways of hearing another's burdens.

We now report 170 auxiliaries in our Conference Society, with 40 press superintendents, and 18 using the secular press. In this last we stand third in rank among the conferences—North Mississippi reporting 20 and the Texas Conference 20. Will not each District Secretary begin now to add at least one more to her list this quarter?

A spirit of earnest work is shown in the good reports of the first quarter. This early sowing will tell in the winding up.

Again, God bless every earnest toiler who is trying to help some one to live better.

One whose name is prominent in our conference work remarked in our hearing, "The spiritual in woman's work is confined to the work of foreign missions." This is an opinion based upon the observation of one who would never be accused of pessimism. It is pertinent to ask here if we are forming Leagues and observing the prayer hour? This question gives me much anxious thought. Do not neglect it, sister, because you have passed the hour. Others may have done the same. Some may have found it sweet to linger at the mercy seat, and others still may be held in the thrall of importunate entreaty. Pray at any hour, if you will, but only pray.

In a protracted meeting we heard the question more than once, "Where are the Home Mission women?"

There was a time when our Church life was quickened by bringing in dormant faces, but if we depend upon our activity in works to keep us alive, the sooner the mosses grow upon the ruins of this great structure the better. The Master is our example of work. He says, "My Father worketh hitherto and I work; I must work for the night cometh," but we must not forget that the throbbing links between those days of toil were whole nights in prayer. We may circle the land with schools and orphanages, but if we are not the pastor's right hand in things that money cannot purchase we are nothing more than any other benevolent society.

"Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man."

Miss Fannie Mann, our young deaconess candidate, left for Kansas City on the 6th. Willing hands prepared things beautiful and substantial for her outfit that she might be arrayed as becometh a daughter of the King.

Mrs. Ida T. Reeves, of Fort Worth, left home on the 18th for the same destination.

I feel moved to make mention here of Miss Bennett's call for furniture for the boys' dormitory, which is being put up at London, Ky. Thirty dollars will furnish a room very plainly. Any individual furnishing a room will be permitted to name it and a plate will be put on the door.

It seems to me a Northwest Texas Conference room would be a most fitting thing. All money should be sent by November.

MRS. S. C. FOLLIN,
Press Superintendent.
Fort Worth, Texas.

At the annual meeting of the W. F. M. Society, North Texas Conference, held in June, a resolution was adopted regarding special exercises to be held during the year for the benefit of the Eliza Bowman School, Havana, Cuba. See page 23 of minutes of the annual meeting. It is hoped that the members of the auxiliaries will read this resolution when in session assembled at the next monthly meeting in October, and proceed without delay to make such plans as are available to hold special exercises in the interest of the school, all collections arising from such occasions to be used for the building fund of the school. The third quarter of the fiscal year is now at

hand, and time is speeding away, and as the special collections for the coming Easter exercises are to be devoted to the benefit of Methvin Institute, Anadarko, Indian Mission Conference, as arranged by the Woman's Board of Foreign Missions, it is the more important to proceed, if possible, to some action looking to the raising of money for the Eliza Bowman School before the end of the present quarter, which closes Dec. 1. The W. F. M. Society of North Texas Conference is pledged to this school as the special work of that society, and it is hoped that the auxiliaries will be loyal and faithful to the interests of this worthy institution, and be active in devising plans for raising money for the buildings which are so much needed, the school being now in rented quarters.

NOTICE.

Some weeks ago I made a call in the Woman's Department, Texas Advocate, for six persons to give \$25 each, making \$150, the amount necessary for a one year's scholarship in Scarritt Bible and Training School. We are glad to state that responses have come in to the amount of \$80, leaving \$70 yet to be subscribed. This could be easily raised if three individuals would give \$20 each, and the fourth person \$10. If you wish to have an interest in this scholarship, thereby preparing one of these young ladies of our conference for foreign mission work, write me at once—any individual or League or society. We offer thanks and praise to our Father for what he has already sent through his children for this work.

MRS. J. H. BOWMAN,
Piano, Texas.

We are often asked how to study the Bible, or how the contents of the old Book can be grasped. One of the best and easiest ways is to read it. It is a lamentable fact that many good Christian people are not constant readers of the Holy Scriptures. Take a book such as the "Acts of the Apostles" and read it through three times a week for a month, and if the contents of the book are not fastened in the mind, if it is not thoroughly possessed, pursue the same process for another month. Take Paul's letter to the Ephesians and read it through every day for a month with the determination to master it, and the secrets of the Epistle will surely be yielded. Bible readers soon become Bible students, and the Word becomes a "lamp unto the feet and a light unto the path." Jesus said, "Search the Scriptures." The tide of any man's Christian experience cannot rise above his knowledge of God's Word. Prayer is usually and mostly man's speaking to God, while reading the Scriptures is God's speaking to man. Intelligence in prayer is subject to acquaintance with the divine revelation. "Search the Scriptures."—Dr. John M. Moore.

W. H. M. SOCIETY.

Just as we enjoy reading the reports of our sister auxiliaries it may be that others enjoy hearing from us. I feel that we express the sentiments of many auxiliaries in saying that we appreciate the opportunity the Advocate gives us of hearing from one another, as it is encouraging to the societies to know something of each other's trials and successes. We have a good membership, both as to quantity and quality, numbering sixty-two. Our officers, both of local and district work, are faithful in the discharge of their duty. Many of our members are active and zealous, as shown by regular monthly attendance upon meetings; but all can be relied upon to do their individual duty when called upon in any line, be it a financial, benevolent, or spiritual demand. We have two meetings monthly—one business and one social. The latter has proven a means of interesting many of our Church members who join our ranks and become helpful in the work. We meet in homes of hospitable members, generally having a short, interesting program—planned by the hostess—light refreshments, and pleasant intercourse as to ways and means for progress in various lines of duty. We are rejoicing in the fact of freedom from any indebtedness, well up in our financial obligations, have paid our portion on scholarship in Scarritt Bible Training School for Miss Fannie Mann, and pray God's blessing on her efforts and desires to become a useful woman to our Church.

During the last quarter we contributed \$100 to our sister Church—the beautiful new Methodist Church on Twelfth Avenue. Each monthly meeting we learn from members of aid given to the needy and garments distributed, showing the inclination in our midst to aid in bearing one another's

burdens. We shall observe the week of prayer and hope to catch new interest and zeal, to the extent that each member may be a better servant of our Lord.

MRS. LIZZIE McDANIELS,
Corsicana, Texas.

LOVE AND A WOMAN.

"A man was loved by a woman. She was all that is good and true and he found her beautiful, although the small world that knew her said she was plain. And her love transformed him. It cured his hurts. It gave him ambition. He used it in his work. He was kinder. He revered all women. He loved all children. Sorrow brought tears to his eyes and made him want to help. He was charitable. He opened his pockets when he heard a cry of distress, and gave practical aid, not always wisely, but always with a heart full of good impulses. And he laughed as he worked. There was happiness in every note. Labor no longer tired him. He could see success within reach and he grew strong with striving.

"And one day he said to the woman: 'I have just discovered my own selfishness. To me you have given life. A thousand years would not serve to repay you. You have changed a nature and made a man. I have taken, but what have I given? What do you find in me that helps you? Tell me, for of my own faults and shortcomings I have full knowledge and I can see little else. What is it?'

"And she answered: 'Sunshine. It is in your eyes and in your heart. It is natural and you do not know it. You do not know the awful loneliness in the lives of some women. They need friendship. They need smiles. Their tears are never far away. They need strong love to drive away the tears that come to a woman and that only a woman can understand. You don't know how much a woman makes of the bit of cheerful love that comes to her. It is her hope and her comfort. It is her very life. Sometimes it is more to her than heaven itself. A man would be loved. A woman must be loved. Adversity, suffering, hardship. They mean nothing when her heart is full. You give me the love that satisfies, the sunshine that means little to you and everything to me. There is no debt.'—Selected.

W. H. M. SOCIETY.

The Groesbeck Auxiliary for the past year has been moving along smoothly with her work, doing as best she could what her hands found to do. Because of the new church enterprise in our midst we have not been able to do in a financial way what we would like to do for our connectional institutions. However, we have not altogether forgotten our connectional obligations.

Of our fourteen members five are connectional and regularly pay that part of their dues, amounting to \$4.50 for the past year.

The Rescue Home has received \$3 at our hands. Printing minutes, \$1, and \$5 is pledged to the Deaconess' Home. Part of which has been paid.

In our local work we have expended \$9 for electric lights for the parsonage; 146 visits have been paid to the sick, distributed to poor 159 garments; looked after the interest of four strangers, and appropriated \$1 for relief of the needy.

In addition to the above we have obligated the society to pay for one stained glass window at a cost of \$65 for our beautiful new church now in process of erection. We also have agreed to carpet the new church, for which purpose we now have in the treasury \$102 in cash. While we have not been in position to do any very great things, we look to God with a sense of gratitude for the measure of success we have enjoyed.

MRS. WHITCOMB,
Recording Secretary.

FOR FREE-THINKERS TO PONDER.

The Rev. Dr. Cleland B. McAfee, who has recently accepted a call to the Brooklyn Church, made notable by the Rev. Dr. Theodore L. Cuyler, gives his impressions of Free-thinkers in the Christian Endeavor World as follows: "To the pastor the man said, 'Well, for my part, I am a free-thinker.' " "Yes, replied the pastor; 'then I am glad to meet you; so am I.' " "O, I thought you were a Presbyterian."

"So I am, and as free a thinker as a man may care to be.' And under his breath the pastor went on thinking, but the man did not hear it: 'If you mean a loose thinker why I am not that. I am only a free-thinker. Your great locomotive that leaps along the rails under pressure of steam is free. Let it leap from the rails, spurning restriction, refusing restraint, and it is not free: it is loose and it will soon be a wreck. Your flower that blows in the breeze, rooted in rich soil, obeying the laws of its being and place, wandering no whither, is free. Let it be uprooted, and dance for a thoughtless

moment on the breeze, and it is loose; but it will soon die. Your lad, held down to rule and order, learning the duties of life, coming out to the fullness of manhood, is free. Let him spurn those laws; let him become the victim of his own whims; and he is loose, but is headed toward slavery.

"Looseness heads toward wreck. Freedom heads toward fulfillment of the law of life. Minds that refuse to recognize fixed laws, fixed truth, that will not bow before eternal truth, accepting it as the guide of life, but must call all truth each day to wait a new settlement—these minds are not free: they are only loose. There is no freedom in escaping the tether of God. Freedom is finding the reach and circle of that tether, and living there."

TIME TO BECOME A CHRISTIAN.

Mr. Spurgeon once told the story of a man who used to say to his wife, "Mary, go to church and pray for us both." But the man dreamed a dream one night that opened his eyes. He dreamed that he and his wife reached heaven's gate and Peter said, "Mary, go in for both." He awoke and made up his mind at once that it was time for him to become a Christian.

FROM GATESVILLE, TEXAS.

Well, cannot the women of Texas fill me one page of our Church paper? In the last issue there were a little over two columns and a half. Ever since both of our auxiliaries did me the honor to elect me Press Superintendent I've been waiting for something to write about, and I don't even know now "how the subject theme may gang." I heard some one remark, "When I get the Advocate I turn first to the Woman's page." That is what I do. If it doesn't indicate a brilliant intellect to be thus interested, it shows that I am thoroughly in earnest about our work. Anyway recently we have had some splendid papers in our Woman's Department.

We deeply sympathize with Mrs. S. H. Lumpkin, the Gatesville District Secretary of W. H. M. Society. She has our admiration as well, for under her painful affliction she still goes bravely on with her work.

"Well roars the storm to those that hear
A deeper voice across the storm."

I wish so much I could say something very inspiring about the Gatesville Auxiliaries. All through the long, hot summer months we seemed "falling asleep in a half dream, but now that there is a hint of cool weather we hope to awake and go to work. We are expecting more than one good thing this fall—a revival in the Church, the weeks of prayer, and Miss Hughes. After we get all these we'll send in good reports.

Mrs. Lumpkin and Mrs. Rollins say the Gatesville W. H. M. Society sent in a fine financial report at the annual meeting. Our W. F. M. S. meets all obligations. It is a little bit hard on a few of us to do the work, but we don't complain. We only wish we could do more. If we didn't have the answer of a good conscience, and if we never hoped to hear the sweet "Well done," the love the earnest workers of the W. F. and W. H. Missionary Societies have for each other would be ample reward for all self-sacrifice.

There are no other organizations that broaden and lift up a woman as do our W. H. M. Society and W. F. M. Society. I speak from experience. I belonged to the Church and was a poorly equipped worker, a half-way

Christian, before I became a member of our Missionary Societies. Ah, when shall we take advantage of our privileges and awake to the full sense of our responsibilities? When shall we be able to say, "I live, yet not I, but Christ liveth in me?" May every member of both the Woman's Missionary Societies speedily learn to wait and watch and toil with more persistent energy and greater faith for the King that is coming.

MRS. ROBERTA N. SAUNDERS.

"UNDER OUR FLAG."

Will the ladies of the Home Mission Society of the North Texas Conference be prepared to answer questions on the above at the meeting at Terrell? This book can be obtained at the Methodist Publishing House at Dallas for 20 cents paper, or 50 cents cloth.

MRS. MILTON RAGSDALE,
Supt. of Reading Course.

WORLD'S FAIR ACCOMMODATIONS.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding houses and splendid private homes. This is really an extension of the boarding house register, which such Associations have always maintained for the benefit of strangers. The St. Louis Association makes no charge to its patrons, either directly or indirectly, for the service, and the benefits of the Bureau are extended not only to young men, but the Christian public generally. Those interested are invited to correspond with E. P. Shepard, Secretary, Y. M. C. A. World's Fair Bureau, Grand and Franklin Aves., St. Louis.

SANTA FE TO RUN ONE MORE EXCURSION—PLENTY OF ROOM FOR ALL.

There is always something pleasant even in the contemplation of a trip to Galveston, with its fishing, bathing, boating and all the queer and delightfully interesting things that one may see in a seaport town and nowhere else. Whenever we hear that there is to be an excursion to the Sea Wall City, we feel a strong desire to go, and in common with most of our friends, we usually arrange to take advantage of one or more of the cheap excursions that the railroads run during the season. It is generally understood that the last big excursion of the season will be run by the Santa Fe on Saturday, September 24, from all stations on their line north and west of Temple. We are assured that arrangements are being perfected for handling a big crowd, and that plenty of cars will be available that all who go will be able to make the trip in comfort, and none need fear the discomforts of an over crowded train. This is without doubt the most interesting time of the year to visit Galveston. The shipping season will be at its zenith, and to see an army of workmen loading one of the great ocean going steamers with good Texas cotton is a sight worth going miles to see. On the streets you will see many strange people. Lascar sailors from far Ceylon or the coast cities of India, with their baggy, ill-fitting clothes and their gold and silver tinsel caps, give the looker-on an idea of what it must be to walk through the market place in some Oriental city. The sailor men of England, Germany, France and the North of Europe are here in close contact with the little brown men of the East.

The surf bathing is as ever superb. Galveston can boast the finest beach in the world and nowhere are the facilities for sea bathing more perfectly arranged. For those who enjoy fishing, a bayon has been built on the North Jetty, where one can go and while having all the comforts of a city hotel can try his hand at landing a lordly Tarpon, which are more common at Galveston than any place on the West Gulf coast. Mackerel, Jack fish and Pompano are also abundant, and as for Sheephead, Trout and small pan fish the number a man can catch under favorable conditions is limited only by his desire. As for boating, a party of half a dozen can charter one of the sailing craft that make up the mosquito fleet, and at small expense, explore the harbor and the bay. If you can possibly spare the time we would strongly recommend that you go and spend a few delightful days down by the salty sea.

TEXAS GRAND FESTIVAL
—AND—
KALIPH'S CELEBRATION
DALLAS TEXAS OCT. 8 to 16

NINE SOLID DAYS OF FUN AND FROLIC, MIRTH AND MUSIC,
ENTERTAINMENT AND ENJOYMENT.

GRAND MILITARY DEMONSTRATION AND SHAM BATTLE.

INTER-CITY FIREMEN'S CONTESTS. GREAT PYROTECHNICAL
SPECTACLE AND KALIPH'S PARADE.

SEVEN BANDS OF MUSIC, INCLUDING UNCLE SAM'S CRACK
BAND FROM SAN ANTONIO.

CONTINUOUS FREE SHOWS AND MANY OTHER FREE ENTER-
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NOTES FROM THE FIELD.

Continued from Page 6.

work," the Lord gave us the victory. Backsliders were reclaimed, sinners at the altar were converted and the Church mightily revived. Thirteen received, with some others who will go to other Churches. Many family altars established. Our finances are yet behind, but we expect a clean sheet by conference. Our people want to fill this measure. Have received twenty-seven this year. Baptized seven infants.

Rogers Circuit.

C. E. Gallagher: The protracted meetings have all been held and I will now make a brief report. I was ably assisted at Gloriotta by Rev. C. E. Simpson, of the Texas Conference, and Rev. E. N. Lewis, local preacher of the Brownwood District. Results: Seven additions and \$65 raised on the collections. Bros. Birdwell and Brown held the meeting at Rogers for me. In the judgment of this preacher their work is genuine and the people endorsed it by attending all the services in great multitudes. Every one says: "I wish they would come again." Results: Eighty-five conversions and thirty-six additions to the Methodist Church, and we raised \$107 on the collections. The people also did right well in administering unto these servants of God in temporal things. The work begun by these good brethren has been followed up until it has resulted in 200 additions to the different Churches in the town. The meeting at Heidenheimer was a failure. We were rained out the first Sunday; the help we had engaged disappointed us and the sickness of my wife made it necessary for me to close on Friday night. Bro. Chas. Davis, of Waco, one of our supernatant preachers, did the preaching for me at Gindale, and it was well done. I have never listened to any preaching I enjoyed any more. The Gindale people were delighted and showed their appreciation of Bro. Davis and his preaching by giving him \$50 in cash. Results: Four additions, and we raised 29.65 on the collections. Bro. Davis is one of our very best and most faithful preachers. Brethren, if you need help in your meetings, ask him to help you; and when he comes give the people a good chance to help him. They will always respond liberally if they have a fair chance, and you will thereby help a worthy supernatant preacher who does not want to do anything but preach. I am working and hoping to make a full report at conference.

TEXAS CONFERENCE.

Mt. Sylvan Circuit.

I. B. Saxon, Sept. 12: We have just closed our revival meetings on the circuit. We had good meetings at every appointment. The preaching was blessed with success in the salvation of souls and the upbuilding of the Church. We do not know the exact number of conversions. There were about fifty accessions to the Church during the year. We were aided in the preaching by Rev. C. H. Smith (Uncle Caleb), who is known and loved over all the work. Revs. Clyde Garrett and Leon Henderson preached at several of the meetings. Our people will long remember and love them for their work in these services. Their sermons were instrumental in bringing sinners to Christ. Our local preacher, Rev. Frank Fincher, gave us valuable service at several meetings. He always preaches practical sermons and to the point, and follows the footsteps of his Master, who, we are told, went about doing good. Our work is in thriving condition over all the circuit. We will have a new parsonage and collections in full by Annual Conference. Rev. S. T. Woodard, who was licensed in July, will be with us the rest of the year. We are endeavoring to make the last of the year the best.

Coffeerville.

W. W. Horner, Sept. 15: Our fourth meeting for the season was held at Mim's Chapel in Marion County, embracing the third Sunday in August, and lasted ten days. The Church members went to work in earnest, and we had a good old-fashioned shouting time that reminded me of the revivals we used to have. There were about twenty-five or thirty conversions and reclamations, with fifteen new additions to the Church, and almost the entire membership revived and strengthened. Old feuds of long standing were settled, and people who had had no dealings with each other got religion and made friends. A goodly number of people stated publicly that they would have family prayer in their homes, and try to set a better example before their children. Women prayed in public who had never been known to do so before, and it was a joy to hear their earnest, fervent prayers for their husbands, fathers and children. Before the meeting that community

had been greatly addicted to dancing, but on the last night of the meeting I asked all who would stand by me and help to break up the dancing there to stand, and almost the entire congregation stood up on that proposition, including the fiddler, and he said he would never play the fiddle again for another dance. Altogether, this meeting resulted in a glorious victory for God and the Church, and we expect to build a new church there this year. Our fifth meeting was held at Smyrna, embracing the fourth and part of the fifth Sundays in August, and while not such a revival as the one above, it was a good meeting. The whole community had been torn up and bad feelings among the people prevailed, and the difficulties there were very great indeed. Here we had six conversions and eight accessions to the Church, and the membership greatly revived and built up. At this place we also had several members to agree to establish the family altars, and we trust they will be faithful in carrying out their promise. We hope to be able to build a new church there also this year, but cannot say positively that this will be done. We began our last protracted meeting at Ashland on the fifth Sunday night in August, and continued till the following Sunday night. Here also we had a hard pull, but the Lord was with us, and we had a much better meeting than the people expected. At this meeting we had the assistance of Dr. G. V. Ridley, of Gilmer, for three days, and his sermons were simply grand, and our people enjoyed them very much indeed. Our members who attended regularly, and heeded the Word spoken, were greatly edified. We had four professions and three additions to the Church there, and much good was done by the faithful preaching of the Word. After closing the meeting at Ashland I felt that I had justly earned a few days vacation, and so I ran down to Texarkana—my family having preceded me a month before—and made a very pleasant visit to relatives and friends there. While in the city I preached for Bro. Hotchkiss at State Line Church at 11 and at night. We worshiped with Bro. Thomas in his new and elegant church on the Arkansas side. Work on the new church on the Texas side is progressing nicely, and they hope to be able to worship in it at least once before conference. While in the city I got a glimpse of Stuart Nelson, of New Boston; W. T. Ayers, of Queen City, and Charlie Hughes, all of whom are doing well in their respective churches.

Center.

F. A. Downs, Sept. 17: On the 7th instant we closed a very successful meeting. We began Aug. 19, Bro. Jas. Wilson, of Appleby, preaching the opening sermon. Bro. W. A. Rounds and I ran till Aug. 27, when Bro. John E. Green came to our assistance. He did faithful, earnest work, preaching two and sometimes three sermons a day, till the close of the meeting. I heartily commend his work. There is no effort at display, no catering to the crowd, nothing sensational, but honest labor for abiding results. Twenty-eight joined the Church, and the people were revived. This makes forty-two accessions since conference. I am off for the Fair next week. Then our fourth Quarterly Conference, and a pull for the Advocate, the remainder of the collections, a new parsonage and conference, and then—

Meredith Circuit.

D. F. Pulley, Sept. 19: I have held nine meetings; one more to hold. Results: 166 conversions, 90 accessions—all but 15 by ritual. Most of the preaching was done by this old stand-by and the local brethren. Brother Sampey, from Ennis, was with me at Meredith camp-meeting and preached some fine sermons for us. Bro. Solomon, our beloved presiding elder, held our third Quarterly Conference at Phillip Chapel and preached Saturday and Sunday, and O my, how he did preach! On Sunday at 11 o'clock he started the revival fire, and it caught as fire in dry stubble and burned until the whole community was shaken from center to circumference. The local brethren and the Church prayed, sang and shouted and wept over sinners until sinners convicted came to the altar and cried for mercy, and were saved, and shouted and praised God from whom all blessings flow. Sixty-four conversions; fifty accessions. The best meeting they ever had at Phillip Chapel. It is the banner Church on the Meredith Circuit. Bro. Garrett, from Athens, was with us and preached three soul-stirring sermons and worked faithfully in the altar. May the good Lord bless those good preachers in their work.

Prairie Plains.

J. C. Huddleston, Sept. 16: We determined about three months ago to get all our Sunday-schools to meet at some place in the work in a picnic. The time was set for our picnic and a speaker we must have, so we called on Bro. W. F. Davis, of Navasota. He

could not come, but made arrangements with John M. King, his Sunday-school superintendent, to come in his place. The speech was just what we wanted. If there had been just a little more of it, it would have been better. But owing to the fact that he wanted to get home on the afternoon train, he only spoke about an hour. O that everybody in the work had heard it! It didn't have the taste of soothing syrup, but I think most everybody took his dose. The preacher had some good, big, bitter doses to take, but he took them like a little man. It is not that that tastes best every time that has the best results. Bro. A. J. Frick, of Anderson, was also with us and made a speech in the forenoon and preached for us that night. Bro. Frick is a strong preacher. And it goes without saying that he made a good speech and preached a fine sermon. The social feature of the gathering was the very best. We all had a general good time. And the dinner was immense. Everything that heart could wish and enough for ten such crowds. We hope that all who were present will take on new life and that the inspiration will be caught by others and spread until there is a great revival in the Sunday-school work throughout the entire charge. May the Lord wake this people up on this line of Church work.

WEST TEXAS CONFERENCE.

Port Lavaca.

J. C. Wilson, P. E.: Rev. Simeon Shaw recently held a fine meeting here. He is one of the best preachers I ever heard in Texas till November. Fortunate the pastor and people who may secure his services. Our Church in Port Lavaca is in better condition than for years. Bro. Williamson, the pastor, has had a successful year.

Sutherland Springs.

W. D. Williamson, Sept. 14: The conference year is drawing to a close and I suppose the cry will be heard times and time again as the close as it has been all along. The salary is way behind and can report \$5.65 on conference collections against \$187. But expect to rake the bottom out of the bucket and make it at least \$10. I believe some one has said, or I got it in my head some way, that "it takes a brave man to smile when everything goes dead wrong." I am still smiling, but it may be a little weak. Am through with all meetings but one, and will hold that next month at the time of our fourth Quarterly Conference. Should have held it sooner, but everybody left the country and preaching to empty benches would have been rather trying to the preacher. During our meeting at the Springs four joined the Church and the three young ladies who joined have certainly been a great help to our Church here, and also to the League and preacher. I do not say this because I am an old bachelor, but because every word is truth. Our meeting at Elmendorf resulted in the conversion of nine—five joining the Methodist Church; the others being Baptists. Rev. S. K. Waller, of Floresville, a grand old man (but I hope he won't see where I called him old, for his head is not white), did some fine preaching. Our Caddo meeting has just closed a short while back and "our beloved presiding elder, Joe F. Webb," was with us at the winding up and as we did not get rained out, "he did some fine preaching;" the best he had in stock. We had five to join the Church and two infants baptized. Our presiding elder made a young man and young lady extremely happy on the last Saturday evening of our meeting by uniting them in the holy bonds of matrimony, just as the mighty orb of day hid himself behind the western hills. It is strange how a young unmarried man gets poetical when they talk about marrying. Of our Nocken meeting you will hear later and I pray God that the Holy Spirit will be present in all his power and we can have a good old-time Methodist meeting for "our beloved" will be there. The people here on this work are as fine a set of people as ever entertained a Methodist preacher, and the man that falls into their midst next year, although the boll weevil may sting his pocket book and hard times stare him in the face, can go rejoicing on his way. May the Lord bless, preserve and keep us all, in my earnest prayer.

Port Lavaca.

Marcos Williamson, Sept. 13: We have just closed the last of our protracted meetings. The first one was held at Traylor's Chapel, the first of July. The Church was revived; two converts and accessions. There were four children baptized. Our beloved presiding elder, Rev. J. C. Wilson, was present and did all of the preaching. It was well done, for he presents the truth with power and eloquence. This Church is composed of as loyal Methodists as can be found anywhere. They are quick to respond to every call of

the Church. Assessments are paid in full. Our second meeting was held at Lone Tree. While we had no ministerial help, the meeting was not a failure, for God was with us. The Church was graciously revived, backsliders reclaimed and two conversions. The old-time Methodist shout was often heard during the services. This Church is in the boll weevil district, but the good people have already paid every cent of the preacher's salary. The Lord has been gracious to us here at Port Lavaca, the town of Sunday excursions, saloons and Sabbath desecration, for the promise of our Savior, "Lo! I am with you," has been verified. We have just closed a successful revival. There were twenty-seven names presented for membership in the different Churches. We have received fifteen into the Methodist Church up to date, and there are others to be received later. Rev. Simeon Shaw, of Georgia, was with us and did all the preaching. He is a man of experience and power, a logical, forceful speaker; he denounces sin in plain words; does not resort to any clap-trap methods. The secret of his success is power with God; he is a very spiritual man. Our Church today needs more men like Bro. Shaw to assist the pastors in their work. They are a necessity to-day as in olden times. (Eph. 4:11.) The fourth Quarterly Conference of Lavaca charge was held here Saturday and Sunday. Our beloved was at his best, giving us sermons calculated to do much good and cause men to think. Reports were gratifying. There are some faithful and true Methodists here who will not let the cause of Christ suffer. Besides paying our Church out of debt and making some needed improvements, we now have it lighted with electricity, which is quite an improvement on the old lamps. Now, boys, don't all of you try to get this appointment, so that you can have the honor of entertaining the District Conference, for the next session meets here.

NORTH TEXAS CONFERENCE.

Foster Chapel.

Mrs. N. R. Quinn: Bro. Pat Turner, our beloved pastor, assisted by Bro. Airhart, of Chico, closed a successful meeting at this place. It was the best meeting in the history of Foster Church—much good done and a genuine revival of old-time religion, and God's people made to rejoice in a great victory. It was indeed a tidal wave of salvation. Visible results: Nineteen conversions and reclamations, several additions to our Church and some to other Churches, and the end is not yet. We have a flourishing Sunday-school and prayer-meeting. May God bless Bro. Turner and his family and send them back to us another year. Their coming among us has been a great blessing to our children and our homes and the Church at this place.

Deport and Halesboro.

W. R. McCarter, Sept. 14: We have finished our round of revival meetings on Deport and Halesboro charge. We began at Halesboro on fourth Sunday in July. We had a good meeting, though only a few conversions. We were much revived and strengthened. Bro. W. J. Bludworth, of Whiterock Station, came to us on Monday, remaining with us through the week and preaching to our delight, comfort and edification. We had prayed for and expected a sweeping revival of religion such as would affect and take the entire community for Christ. It did not please God to give us at that time, so we still wait, work and pray. We rested one week and began in Rugby community. Had an excellent meeting, with several conversions. Our people were on pleading terms and praying grounds. We began here at Deport August 21, third Sunday. Our people made the necessary preparations for the meeting and expected a great revival; they were not disappointed. First of all, our good women had carpeted the church, had pulpit furniture varnished and all put in first-class order for the meeting. They had also fixed things at the parsonage for the comfort of the preacher and family by papering the rooms, making carpet for one floor and buying window shades, thus giving everything about the preacher's home a new, bright and cheery appearance. Nor could they be content in doing these. A few days before the meeting began they took it on themselves to fill the larder, pantry, kitchen and a part of the dining room at the parsonage with good things to eat. In all they had splendid success. The Lord reward them according to their labors. Bro. L. S. Barton, of Clarksville, came to us on Monday noon to assist us in the meeting. We had rain, mud, local option, and on the third day Bro. Barton took sick and had to leave us. We had a fine meeting, notwithstanding all hindrances, with a number of conversions, reclamations and several additions. In fact, the Lord was with us from first to last. Collections or-

dered by the Annual Conference are all well provided for in cash and good subscriptions. And while we have had fire, water and short crops, we expect under the good blessings of God, to be at conference with good and complete reports.

INDIAN MISSION CONFERENCE.

Cumberland, I. T.

W. N. Leatherwood, Sept. 15: We closed a fine meeting here last night with a sacramental service. Received 29 grown men and women. The work is of the Holy Spirit and will abide. I go to Sulphur for another meeting.

Hobart, O. T.

W. J. Moore, Sept. 19: Let the readers of the Advocate rejoice with the Christians of Hobart. A great victory has been wrought the last two weeks, and the fight is on for another week. Yesterday was the greatest day I ever saw anywhere. Thousands of people thronged the great tabernacle at the three services. In the afternoon Evangelist Oliver preached to 2,000 men. More than a hundred came to the altar and hundreds stood for prayer. About sixty men were converted at that service. A breathless silence pervaded the audience for one hour and fifty-five minutes, while he poured hot shot into sin of every sort. Strong men, wicked men, all wept, and many turned toward a better life. Oliver makes no compromise with sin. He preaches a pure, Holy Ghost religion that cleans up a man's life and puts him into the fighting service. We have had 250 conversions and expect this week to be the "harvest time." Hobart and this community are turned Godward. Rejoice with us.

NOTICE.

During the past twelve months I have written a letter to every conference of the M. E. Church, South. In that letter I have called attention to this Congress concerning Sunday rest, which will be held in this city on the 11th, 12th, 13th and 14th of October next. I have requested each conference to appoint at least two official delegates to represent them in the Congress. I requested in my letter that the Secretary of each body send me an official statement of such appointment with a copy of the action of the Congress, which we wish to place on file at this office. Of all the conferences of Southern Methodism just four Secretaries have complied with my request. It is now less than thirty days until the Congress assemblies. Undoubtedly 100 men have been appointed by your conferences. I wish that the delinquent Secretaries would take the matter up by return mail and thus greatly oblige.

EDWARD THOMSON, Secretary International Congress on Sunday Rest, St. Louis, Mo.

FIRE FIGHTERS OF TEXAS WILL HOLD BIG MEET.

The grandest Volunteer Firemen's and Police Department tournament ever held in Texas will be at Dallas on Monday, October 30, during the Texas Grand Festival and Kalips's Celebration. These will be on a magnitude never before attempted by the firemen of Texas, and there will be more fire organizations represented in the contests than were ever in any contest in the State. The Volunteer Firemen's Tournament will be under the management of Chief J. Ed Schmitz, of the Denton department, and it is his purpose to get to Dallas for the tournament fire companies from all over Texas. There will be a grand parade in front of the grand stand of all the companies, including the paid department of Dallas, including their fire-fighting machines. Contests of speed in answering an alarm of fire, hose coupling contests, hook and ladder drills, pompier corps' work and wall scaling contests. These contests will be the real thing, and will realistically show the work of the volunteers in an emergency.

The Paid Department Drill and Speed Contests.

What will be of more than ordinary interest will be the demonstrations, drills and contests between the paid departments. There will be a temporary fire station erected in front of the grand stand with automatic doors up stairs and down, which open on the sounding of an alarm showing to the audience with what speed firemen can be aroused from sleep, slide down a pole, get to their posts of duty on their machines and begin work extinguishing flames. This feature will be a big one of the Festival. There will be a speed contest between Chief J. H. Maddox, of the Fort Worth Department, and Assistant Chief Tom Myers, of the Dallas Department, it being a mooted question for a long time which of the two was quickest in getting to a fire after an alarm had been turned on. This contest will decide that question.

The Abilene flour mills, the property of E. A. Bean, was destroyed by fire Saturday morning at 4 o'clock. The losses are about \$14,000, with \$11,000 insurance.

The Chinese have politely asked the contending armies in Manchuria not to fight near Mukden, as a conflict there would bother the sacred tombs. Gen. Kuropatkin may gladly grant the request.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

BRIGHT.—Clifford Bright, eldest son of Alfred and Rosa Bright, was born in Willis, Texas, Dec. 11, 1893, and died in Willis, August 29, 1904, aged 10 years and 8 months. From the beginning his illness was sudden and severe. Regardless of the efforts of skilled physicians and careful nursing of father, mother and friends, little Clifford grew worse. At last a complication of diseases set up, giving cause for alarm. Manfully he struggled with the attack, as if fighting for life, and several times he rallied, bringing hope to the anxious ones. Days and nights passed, he grew weaker. On Saturday morning, while the stars were yet shining, the young father and mother saw that the death angel had poised above the couch of their darling boy. Little Clifford knew them all, called each one by name, kissed them and said: "I am ready." Oh, happy thought! And we do feel inspired to renew our efforts to be ready also when the summons comes. Our darling was possessed of a kindly disposition, with a will true and strong; a mind that gave promise of future brilliancy and a heart susceptible of noble impressions. I once heard his mother say morality was born in this son. His love for and devotion to his mother was the most beautiful feature in his young life. With him no one could take the place of mother, while she had taken comfort in leaning upon his strong young arm. But our heavenly Father had need of him and now he enjoys the company of our loved ones who preceded him to that happy shore. He is safe in the arms of Jesus. No, we would not call him back, but will go to him when our work is ended here. Weep no more, sorrowing son and daughter. Little Clifford stands at the "beautiful gates ajar" beckoning to us with these white hands into the celestial city of our God.

HIS GRANDMA.

MILLS.—Peacefully resting in her little cushioned casket of white, which is in its whiteness an emblem of her purity. Her little Lela Katherine, infant daughter of Mr. and Mrs. Dan Mills, of Pecan Springs, Texas. Little Lela was born April 26, 1904, and died September 7, 1904. Her stay on earth was short, just long enough to entwine her little life and sweet ways into the hearts of her parents, who loved her so dearly. Of course there are no words to express the grief of the parents as they beheld the still, white form of their darling for the last time, yet we know 'tis for the best, or it would not have been, and they have the blessed assurance that some sweet day, if they are faithful, they will meet little Lela where suffering and death can never enter. Oh, how much she will be missed in the home, but our heavenly Father, who is too wise to err, saw best to call her home. We know not what temptations might have come to her here had she lived, but we do know that she is happy now, and resting sweetly in the arms of our loving Savior, who said, "Suffer the little ones to come unto me, for of such is the kingdom of heaven." Weep not, dear parents, and little brothers, as these who have no hope; but be faithful unto death, and you will be gathered an unbroken family around the throne of God. May the grace of God strengthen and comfort the bereaved parents and help them to train their two little boys in the way that God would have them go, is the prayer of their friend.

ELLA ROWZEE.
Austin, Texas, R. R. No. 2.

McDOUGAL.—Sister Minnie O. McDougal, wife of E. H. McDougal, was born Dec. 19, 1855, and died at her home, near Bethesda Church, Aug. 18, 1904. She was converted in the summer of 1899 and joined the Methodist Church. In her quiet, passive way she lived a godly life, and presented an example to the world worthy of imitation. Sister McDougal suffered long and her sufferings were very painful, but in the midst of it all she was patient and did not murmur or complain at her intense sufferings. She leaves a heart-broken husband and mother; also two little children are left to Bro. McDougal's care. May God sustain him in this trying bereavement of life, and to the sorrowing ones I would say, be faithful to the end and you will meet the precious wife and daughter again, never to be parted.

Whitt, Texas. L. B. TOOLEY.

STOVALL.—Washington Franklin Stovall was born in Franklin County, Ga., March 12, 1839; moved to Alabama in young manhood and from there enlisted in the Confederate Army in 1862, serving until the close of the war. During this time he was captured and held a prisoner several months in Chicago. October 19, 1863, he married Miss Louisa B. Morrow and this union was blessed with ten children, nine of whom are still living. In 1880 he moved to Hunt County, Texas, where he lived until July 1, 1904, when God took him to heaven. Bro. Stovall joined the Methodist Church during the war and ever kept the sacred vow then taken. He was a steward nearly all his religious life, and I have never known a man more faithful to this trust. It was the writer's privilege to be his pastor four years, and we can testify to his sterling worth. He never missed a service unless providentially hindered and the brethren expected to see his face at every Quarterly Conference. His home was the preacher's home and many an itinerant has found rest under his roof. It was principally through his efforts that the church was built at Jordan in 1899, and it will ever stand as a monument to his devotion and self-sacrifice. He was a delegate to the District Conference at Mt. Vernon June, 1904, and was there when taken sick. He returned home and in less than one week succumbed to that fatal disease, appendicitis. A devoted Christian, a staunch Methodist, a faithful husband, a loving father—how such a man is missed. But we know where to find him. They shall be mine, saith the Lord, when I make up my jewels. May God bless and sustain the bereaved wife and children, and may they go live that some sweet day they will form an unbroken family in heaven.

C. R. GRAY.

RYAN.—Orin Clyde Ryan, son of Mr. and Mrs. C. A. Ryan, was born at Renner, Texas, July 23, 1897, and departed this life August 6, 1904. He was a bright, precious, sweet-spirited little boy. He took great delight in going to Church and Sunday-school, and was a great favorite of all who knew him. He was especially a great friend to his pastor and, in fact, to all of the preachers, always taking great pleasure in having them visit his home and mother. Indeed, he was truly a lover of God and the Church. He was the only son of the home, and, of course, the idol of his three sisters and mother, who survive him. He is sadly missed in the home. His funeral services were held in the Methodist Church at Frankford, Texas, by the writer, and his body laid to rest in the Frankford Cemetery, to await the resurrection of the just. During the short time he was sick he was calling his mother until he passed into the "bright hereafter" and the call still lingers in the memory of his mother like the refrain of sweet music. Orin is at rest. Let the parents, sisters, uncles, aunts and relatives all so live that they may all meet at last in that bright world above where death and separation never come.

D. J. MARTIN.

ARTHER.—Mrs. Margaret Arther (nee Starling) was born in Tennessee Dec. 25, 1822; moved to Alabama with her parents when a child; was converted and joined the Methodist Church in early life; married to Barney Arther in Alabama; moved to Texas in 1886 and died at the residence of her son, J. B. Arther, near Comanche, Texas, July 7, 1904. Sister Arther was a good woman and lived a long and useful Christian life. She could truly say, "For me to live is Christ, and to die is gain." I visited her during her last days and at her request read from God's Word and prayed with her. She had no fear of death and was perfectly resigned to God's will. May the Lord bless and comfort the bereaved ones with the assurance that Grandma has entered into the joy of her Lord, there to await the coming of loved ones who follow on.

GEO. W. KINCHELOE.

BEADLE.—Rev. Henry Beadle, at a ripe old age (in his ninety-sixth year), passed peacefully away. Bro. Beadle was a good man and true in all the relations of life, and wielded a good influence in the communities where he lived. No man loved the service of God's house more devotedly than Bro. Beadle. I have been traveling twelve years, and in these twelve years Bro. Beadle is the only man I ever met that held family prayer three times a day—morning, noon and night. Go to his house when you would, and when dinner would be announced he would get his Bible and call the family for prayer. His home was always a place of rest for the preacher. He was a man of sound conviction and was on the right side of all moral questions, and with the gentle influence of his godly life he sought to bring others to the same high ideal. I talked with him a short time before his death. He said: "The way is clear; I am ready." Thank God, our people have no fear in death. His pastor.

J. N. BROYLES.

WEEDEN.—Elizabeth Ray, the only child of Daniel I. and Mary Weeden, was born June 13, 1902; died August 29, 1904. These dates cover the physical life of one of earth's fairest flowers. Little Lizzie was bright and beautiful, promising all that parents and friends could desire, entwining herself in deepest affection about their hearts. In her coffin "she lay a matchless form of beauty." We could but think of the words of Jesus, where he said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Home will seem lonely now since the little chair is left vacant, and her sweet prattle is heard no more in this life. The heart-stricken parents can look with fond hope of meeting her in that "beautiful realm where the rainbow never fades; where the stars will be spread out before us like the green islands that slumber upon the bosom of the ocean, and where the beautiful beings which here pass before us like visions, will stay with us forever."

O. P. THOMAS.

DANIEL.—On September 11, 1904, Sister Elma Daniel (nee Latham) passed peacefully to rest. Her death was a shock to those who so faithfully watched at her bedside and to her host of friends. Kind and loving hands administered to all her wants and it is not amiss here to pay tribute to her faithful mother, who throughout the trying period watched and administered, refusing rest, unmindful of self, until our blessed Lord relieved her by taking Sister Daniel to himself. Bro. Daniel is left with three sweet little children. Bro. Daniel has suffered a genuine loss in the death of his wife and it is with profound sorrow that we record her death in these columns. May the memory of this sweet Christian life be to Bro. Daniel an incentive to the highest type of Christian manhood and may we all strive to follow in that shining path that leads to the beautiful life beyond, where the shadows and sorrows of this world will never come. We can not bring her back, but we can go to her. So goodbye, dear sister, for a little while.

J. N. BROYLES, P. C.

FERGUSON.—Grady Fly Ferguson, son of Robt. and Kittie Ferguson, was born March 19, 1900, and died in Luling, Texas, August 6, 1904. Fly Boy, as he was familiarly called, was a bright boy. His mother and grandmother had taught him well. He could answer many of the catechism questions. He had a very affectionate nature and made friends quickly. The morning he died he was playing with some little friends out doors when his mother called him to come and play with his baby sister. He called back to his play fellows and said: "I will be back directly," sat down in a chair and began talking to his sister and fell over on his face dead. He awoke that morning about 4 o'clock and noticed the windows were up and said to his mamma: "Did you leave the windows up so the angels could watch me?" She told him they were always watching him. He said: "I'll go to sleep and let the angels watch me." May the Lord comfort the parents with the thought that while he may not come back to them, they may go to him.

R. S. ADAIR.

WILLIAMS.—On Sept. 8, 1904, Bro. W. D. Williams passed peacefully away. He was a good man. He was sixty-three years old. His life was spent in West Texas, where he leaves many friends, as was evidenced at the grave, when 300 people assembled on short notice, and many more would have gone had they gotten the notice of his death. His death is an irreparable loss to the Church and community of Fredonia. He leaves a wife to mourn his departure, with many relatives and friends. Dear Sister Williams and friends, cheer as best you can. Though Bro. Williams is gone, he is safe in the arms of Jesus, free from sorrow, and while we weep with you, friends, hope looks beyond this vale of tears, where Bro. Williams will be first to welcome you.

J. N. BROYLES, P. C.

MILLER.—Samuel M. Miller was born in Buncombe County, N. C., June 15, 1847. He came to Texas several years ago. For the last few years he has made his home with his sister, Mrs. M. M. Armstrong. Brother Miller has been a very great sufferer for more than half of his life. It was my happy privilege to be his pastor for three years. He very often talked of heaven and said in a few more days he would be where there would be no more pain. He has several brothers and sisters and among them is Rev. J. G. Miller, presiding elder of the Vernon District. He was a good man. What better could be said of any one? After a service by the writer we laid his body to rest in the city of the dead at Crossett, Brown County, Texas, with full assurance of a happy reunion on the shores of that blessed land above.

D. A. McGUIRE.

DECHERD.—My dear friend, Spyer Decherd triumphed over death and entered into his eternal reward at Corsicana, Texas, July 28, 1904. His sufferings had been long and severe, but ere he came to the crossing of the river sweet vision of those heavenly mansions and Eden fields filled his soul, and he was anxious to go. He was born at Van Buren, Ark., July 12, 1875, and when about fourteen years old moved to Corsicana. Soon afterward he was happily converted, united with the Methodist Church, and died in its faith. For four years I was his pastor and loved him dearly, and am deeply sensible of my loss in his death. October 29, 1898, I married him to Miss Annie Mae Douglass and to this union were born two bright boys, who, with mother and loved ones, weep for the absent one. But he left them such a sweet assurance and his death was so great a victory, they find much comfort. He has only gone before to join his brother, Corrie, and his nephew, Dudley Woods, and they are waiting for us by the beautiful gate. May God bless the wife and boys and all the bereaved loved ones, and may they make an unbroken circle over there.

M. S. HOTCHKISS.

HAMILTON.—The subject of this notice, Moses Parks Hamilton, was born March 16, 1832, in Merriwether County, Ga.; came to Texas in 1868 and settled in Lee County in 1882, at Darden Springs, where he lived till a few years ago, when he sold his farm and moved to Lexington. He joined the Methodist Church, South, when nineteen years of age and lived

a consistent Christian therein till his death. He leaves a wife, four daughters and two sons. He departed this life September 8, 1904. He was buried at Early Chapel Cemetery by the writer, Bro. Hamilton was a good man, a noble Christian, a loving husband and father. When the end came he was ready and while the light of earth suddenly faded from his vision the golden light of heaven came into view. May the devoted, weeping widow, two sons and four daughters all at last meet beyond the clouds in the sweet by and by. His pastor.

H. T. HART.

HAWKINS.—Owen, six months-old babe of John and Annie Hawkins, died August 4, 1904, near Goldina, Texas. Much light and joy went out of their home when their precious babe made his exit to that home beyond. Little Owen has been taken from the loving parents. We know, dear parents, it is hard to give your sweet little babe up, but thank God, he has gone to dwell in the bosom of Him who said: "Suffer the little children to come unto me," and took them up in his arms, put his hand upon them and blessed them. Be faithful, dear father and mother, and ere long you shall join hands with father, mother, brothers, sisters and sweet little Owen in that bright world above. May God's grace sustain the bereaved and may all meet in heaven.

GRANDMA.

If the Baby is Cutting Teeth.
Be sure to use that old and well-tried remedy, **MRS. WINN'S SOOTHING SYRUP**, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.


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F. B. McKAY, General Passenger Agent, Terrell, Texas.

A VERY LOW RATE TO THE GOLDEN STATE

\$25 To CALIFORNIA, September 15 to October 15.


BACK TO OHIO, INDIANA AND KENTUCKY, September 13, 20, 27 and October 11, one fare plus \$2 round trip. Ten days either way at St. Louis if desired.

LOW RATES Daily to CHICAGO and ST. LOUIS.

COACH EXCURSIONS to Kansas City and St. Louis at frequent intervals.

ONE FARE and \$2 Kansas City and return, October 15, 16, 17, 18 and 19, Royal Stock Show.

ONLY LINE WITH THROUGH SLEEPERS TEXAS TO CHICAGO.



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WEST TEXAS CONFERENCE.

Austin District—Fourth Round. Webberville cir, Sept. 24, 25. West Point, Oct. 1, 2.

Beeville District—Fourth Round. Pleasanton, Sept. 24, 25. Kenedy, Sept. 26, 27.

Llano District—Fourth Round. Bertram cir, at Mt. Horeb, Sept. 24, 25. Burnet, at Marble Falls, 2 p. m. Sept. 26.

San Antonio District—Fourth Round. Canizo Springs, at C. S. 4th Sun Sept. Utopia cir, at Utopia, 1st Sun Oct.

San Angelo District—Fourth Round. Sonora, 4th Sun Sept. Menardville, Sept. 25.

San Marcos District—Fourth Round. Luling, at Prairie Lea, 4th Sun Sept. Pleasant Grove, 1st Sun Oct.

WEST TEXAS CONFERENCE.

Gainesville District—Last Round. Bonita, Sept. 24, 25. Dexter, Oct. 1, 2.

McKinney District—Fourth Round. Princeton cir, at Wilson's Ch. Sept. 24, 25. Renner cir, at Richardson, Oct. 1, 2.

Bonham District—Fourth Round. Petty, at Petty, Sept. 24, 25. Whiterock, at Whiterock, Oct. 1, 2.

Paris District—Fourth Round. Centenary, Sept. 24, 25. Lamar Ave., Sept. 25, 26.

Sulphur Springs District—Fourth Round. Cumby cir, at Cumby, 4th Sun Sept. Como cir, at Harmony, 11 a. m. Sept. 29.

Weatherford District—Fourth Round. Palo Pinto, at Palo Pinto, Sept. 24, 25. Mineral Wells, Sept. 25, 26.

Pittsburg District—Fourth Round. Winfield, at Bridge's Chapel, Sept. 24, 25. Mt. Pleasant, Sept. 25, 26.

Palo Pinto District—Fourth Round. Palo Pinto, at Palo Pinto, Sept. 24, 25. Mineral Wells, Sept. 25, 26.

Lake Creek, 1st Sun Nov. Bonanza cir, 2d Sun Nov. Birthright, at Tarrant, 3d Sun Nov.

Bowie District—Fourth Round. Paradise, Sept. 24, 25. Bridgeport, Sept. 25, 26.

Terrell District—Fourth Round. Rockwall, at H. H., Sept. 24, 25. Royce, Sept. 25, 26.

Waco District—Fourth Round. Lorena, at Lorena, Sept. 24, 25. Hewitt, at Hewitt, Sept. 25, 26.

Dallas District—Fourth Round. Lewisville, Sept. 24, 25. West Dallas and Grand Prairie, at G. P., Oct. 1, 2.

Greenville District—Fourth Round. Commerce mis, at Smith's Ch. Oct. 1, 2. Commerce sta, at night, Oct. 2.

Fort Worth District—Fourth Round. First Church, Sept. 25, 26. Trinity, Sept. 27.

Gatesville District—Fourth Round. Valley Mills, at Valley Mills, Sept. 24, 25. Hamilton, at H., Oct. 1, 2.

Northwest Tex. Conference. Abilene District—Fourth Round. Big Springs, Oct. 8, 9.

Clarendon District—Fourth Round. Plainview, Sept. 24, 25. Tulia, Sept. 26, 8 p. m., Sept. 27, 11 a. m.

Georgetown District—Fourth Round. Georgetown sta, Sept. 24, 25. Taylor Bohemian mis, Oct. 1.

Vernon District—Fourth Round. Childress sta, Sept. 24, 25. Seymour cir, Oct. 1, 2.

Weatherford District—Fourth Round. Palo Pinto, at Palo Pinto, Sept. 24, 25. Mineral Wells, Sept. 25, 26.

Pittsburg District—Fourth Round. Winfield, at Bridge's Chapel, Sept. 24, 25. Mt. Pleasant, Sept. 25, 26.

Palo Pinto District—Fourth Round. Palo Pinto, at Palo Pinto, Sept. 24, 25. Mineral Wells, Sept. 25, 26.

Gramham sta, Oct. 30. Farmer, at Hawkins, Nov. 1.

Corsicana District—Fourth Round. Barry, at Drane, Sept. 24. N. Corsicana, at Wesley, Sept. 25.

Waco District—Fourth Round. Lorena, at Lorena, Sept. 24, 25. Hewitt, at Hewitt, Sept. 25, 26.

Dallas District—Fourth Round. Lewisville, Sept. 24, 25. West Dallas and Grand Prairie, at G. P., Oct. 1, 2.

Greenville District—Fourth Round. Commerce mis, at Smith's Ch. Oct. 1, 2. Commerce sta, at night, Oct. 2.

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Georgetown District—Fourth Round. Georgetown sta, Sept. 24, 25. Taylor Bohemian mis, Oct. 1.

Vernon District—Fourth Round. Childress sta, Sept. 24, 25. Seymour cir, Oct. 1, 2.

Weatherford District—Fourth Round. Palo Pinto, at Palo Pinto, Sept. 24, 25. Mineral Wells, Sept. 25, 26.

Pittsburg District—Fourth Round. Winfield, at Bridge's Chapel, Sept. 24, 25. Mt. Pleasant, Sept. 25, 26.

Palo Pinto District—Fourth Round. Palo Pinto, at Palo Pinto, Sept. 24, 25. Mineral Wells, Sept. 25, 26.

Redwater, Nov. 26, 27. J. T. Smith, P. E. Huntsville District—Fourth Round. (In Part.)

Montgomery, at Stoneham, Sept. 24, 25. Prairie Plains, at Bay's, Oct. 1, 2.

Tyler District—Fourth Round. Tyler cir, at Center, Sept. 24, 25. Edom, at Edom, Oct. 1, 2.

Marshall District—Fourth Round. Marshall, Northside, at N., Sept. 24, 25. Marshall, First Church, Sept. 25, 26.

Beaumont District—Fourth Round. Sabine Pass and Port Neches, at Deweyville, Sept. 24, 25.

Wallsville, Nov. 25, 27. Woodville, Nov. 26, 27.

Waxahachie District—Fourth Round. Waxahachie, at Union Valley, Oct. 8, 9.

Brownwood District—Fourth Round. Bangs, at Bangs, Sept. 23. Ballinger, Sept. 24, 25.

Waxahachie District—Fourth Round. Waxahachie, at Union Valley, Oct. 8, 9.

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Brownwood District—Fourth Round. Bangs, at Bangs, Sept. 23. Ballinger, Sept. 24, 25.

Palestine District—Fourth Round. Elkhart cir, at Antioch, Sept. 24, 25.

Brenham District—Fourth Round. Thorndale, at Thorndale, Sept. 24, 25. Chappell Hill, Oct. 2, 3.

San Augustine District—Fourth Round. Garrison cir, at Concord, Sept. 24, 25. Shelbyville cir, at S., Oct. 1, 2.

Beaumont District—Fourth Round. Sabine Pass and Port Neches, at Deweyville, Sept. 24, 25.

Wallsville, Nov. 25, 27. Woodville, Nov. 26, 27.

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Waxahachie District—Fourth Round. Waxahachie, at Union Valley, Oct. 8, 9.

Brownwood District—Fourth Round. Bangs, at Bangs, Sept. 23. Ballinger, Sept. 24, 25.

Waxahachie District—Fourth Round. Waxahachie, at Union Valley, Oct. 8, 9.

vertical text on the left margin including 'Webberville cir', 'West Point', 'Smithville sta', 'Cedar Creek cir', 'Bastrap sta', 'Manchaca cir', 'South Austin sta', 'Walnut cir', 'Hotchkiss Memorial', 'Tenth Street, Austin', 'First Street, Austin', 'Beeville District', 'Pleasanton, Sept. 24, 25.', 'Kenedy, Sept. 26, 27.', 'Oakville, Oct. 1, 2.', 'Laverna, Oct. 8, 9.', 'Stockdale, Oct. 12.', 'S. Springs, Oct. 15, 16.', 'Berclair, Oct. 22, 23.', 'Llano District', '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. 16, 17.', 'San Saba mis, Oct. 22, 23.', 'Cherokee, Oct. 29, 30.', 'Cuero District', 'Hallettsville, at Williamsburg, Sept. 23, 25.', 'Yoakum, Oct. 2, 3.', 'El Campo, at El Campo, Oct. 7, 8.', 'Palacios, at Larkham, Oct. 10, 11.', 'Victoria, Oct. 15, 16.', 'Leesville, at Leesville, Oct. 20, 21.', 'Rancho, at Bundick, Oct. 22, 23.', 'Clear Creek, at Rocky, Oct. 25, 26.', 'San Antonio District', 'Canizo Springs, at C. S. 4th Sun Sept.', 'Utopia cir, at Utopia, 1st Sun Oct.', 'Moore cir, at Moore, 2d Sun Oct.', 'Pearsall, Oct. 19.', 'Bexar cir, at Benton, 3d Sun Oct.', 'Laredo, Oct. 17.', 'West End, 11 a. m. 4th Sun Oct.', 'Sherman Sta, 8 p. m. 4th Sun Oct.', 'Prospect Hill, 11 a. m. 5th Sun Oct.', 'South Heights, 8 p. m. 5th Sun Oct.', 'Travis Park, 1st Sun Nov.', 'San Angelo District', 'Sonora, 4th Sun Sept.', 'Menardville, Sept. 25.', '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.', 'San Marcos District', '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, 3d 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.', 'Gainesville District—Last Round', 'Bonita, Sept. 24, 25.', 'Dexter, Oct. 1, 2.', 'Ponder and Krum, Oct. 8, 9.', 'Era and Bolivar, Oct. 15, 16.', 'Marysville, 11 a. m. and night, Oct. 19.', 'Aubrey, Oct. 22, 23.', 'Pilot Point, Oct. 23, 24.', 'Greenwood, 11 a. m. and night, Oct. 27.', 'Rosston, Oct. 29, 30.', 'Montague, Nov. 5, 6.', 'Nocoma, Nov. 5, 6.', 'Saint Jo, Nov. 12, 13.', 'Woodbine, 11 a. m. Nov. 17.', 'Sanger and V. V., Nov. 19, 20.', 'Broadway, Nov. 20, 21.', 'Denton Street, 8 p. m. Nov. 22.', 'McKinney District—Fourth Round', 'Princeton cir, at Wilson's Ch. Sept. 24, 25.', 'Renner cir, at Richardson, Oct. 1, 2.', 'Frisco cir, at Frisco, Oct. 8, 9.', 'Weston cir, at Weston, Oct. 15, 16.', 'Prosper cir, at Prosper, Oct. 22, 23.', 'C. H. and Roseland, Oct. 29, 30.', 'Blue Ridge and Mission, Nov. 5, 6.', 'Copeville mis, at Clear Lake, Nov. 12, 13.', 'Nevada cir, at Nevada, Nov. 12, 13.', 'Wylie cir, at St. Paul, Nov. 16.', 'Plano sta, Nov. 17.', 'Farmersville sta, Nov. 18.', 'McKinney sta, Nov. 19, 20.', 'Paris District—Fourth Round', 'Centenary, Sept. 24, 25.', 'Lamar Ave., Sept. 25, 26.', 'Roxton cir, at Roxton, Oct. 1, 2.', 'Bonham sta, Oct. 2, 3.', 'Woodland and Kanawha, at W., Oct. 8, 9.', 'Detroit sta, Oct. 9, 10.', 'Marvin cir, at Milton, Oct. 15, 16.', 'Blossom and Sylvan, at B., Oct. 16, 17.', 'Rosalie cir, at Rosalie, Oct. 22, 23.', 'Deport and Halesboro, at D., Oct. 23, 24.', 'Clarksville cir, at Cherry, Oct. 29, 30.', 'Albion mis, at Albion, Oct. 30, 31.', 'Clarksville sta, Oct. 31.', 'Annona cir, at Annona, Nov. 5, 6.', 'Whiterock sta, Nov. 6, 7.', 'Douglass mis, at Lydia, Nov. 12, 13.', 'Bagwell mis, at Bagwell, Nov. 13, 14.', 'Chicota cir, Nov. 19, 20.', 'Emerson cir, Nov. 20, 21.', 'Sulphur Springs District—Fourth Round', 'Cumby cir, at Cumby, 4th Sun Sept.', 'Como cir, at Harmony, 11 a. m. Sept. 29.', 'Rely Springs, at R. S., 1st Sun Oct.', 'Ben Franklin, at P. G., 2d Sun Oct.', 'Mt. Vernon, at Mt. V., 3 p. m. Oct. 14.', 'Purley cir, at Saltillo, 3d Sun Oct.', 'Sulphur Bluff, at Hopewell, 4th Sun Oct.', 'Cooper sta, 8 p. m. Oct. 28.', 'Yowell cir, at C. L., 5th Sun Oct.', 'Klonidike, 8 p. m. Oct. 30; 11 a. m. Oct. 31.', 'Sulphur Springs sta, 8 p. m. Nov. 1.', 'Waxahachie District—Fourth Round', 'Waxahachie, at Union Valley, Oct. 8, 9.', 'Itasca, Oct. 9, 10.', 'Mayerpearl, at Bethel, Oct. 15, 16.', 'Forreston, at Nash, Oct. 16, 17.', 'Alvarado, Oct. 22, 23.', 'Hillsboro, Oct. 23, 24.', 'Milford, at Berry's Ch., Oct. 29, 30.', 'Italy, Oct. 30, 31.', 'Ovilia, at Sterrett, Nov. 4.', 'Venus, at Mt. Peak, Nov. 5, 6.', 'Midlothian, Nov. 6, 7.', 'Ferris, Nov. 12, 13.', 'Palmer, Nov. 11.', 'Ennis, 7:30 p. m. Nov. 11.', 'Bardwell, at Elm B., Nov. 12, 13.', 'Waxahachie, Nov. 14.', 'Brownwood District—Fourth Round', 'Bangs, at Bangs, Sept. 23.', 'Ballinger, Sept. 24, 25.', 'Winters, at Winters, Sept. 25, 26.', 'Wingate, at Hynton, 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 Holder, Oct. 15, 16.', 'Cross Plains, at Burkett, Oct. 16, 17.', 'Comanche cir, at Indian Creek, Oct. 21.', 'Gustine, at Gustine, Oct. 22, 23.', 'Proctor, at Proctor, Oct. 23, 24.', 'Blanket, at Blanket, Oct. 29, 30.', 'Coleman mis, at Junction, Nov. 5, 6.', 'Coleman sta, Nov. 5, 6.', 'Brownwood, Nov. 12, 13.', 'W. H. Mathews, P. E.', 'Texas Conference', 'Pittsburg District—Fourth Round', 'Winfield, at Bridge's Chapel, Sept. 24, 25.', 'Mt. 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Gilmer, Oct. 22, 23.', 'Gilmer sta, Oct. 23, 24.', 'Cason, at Cason, Oct. 29, 30.', 'Daingerfield, Oct. 30, 31.', 'Quitman, at Forest Home, Nov. 5, 6.', 'Queen City, Nov. 12, 13.', 'Dalby Springs, Nov. 19, 20.', 'Vernon District—Fourth Round', '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.', 'Faducan mis, Oct. 22, 23.', 'Vernon cir, Oct. 23, 24.', 'Vernon sta, Nov. 5, 6.', 'Weatherford District—Fourth Round', 'Palo Pinto, at Palo Pinto, Sept. 24, 25.', 'Mineral Wells, Sept. 25, 26.', 'Dedication at Gordon, Bishop Hoss, Sept. 26.', 'Millsap, at Holder's, Sept. 28.', 'Santo, at Tarleton, Sept. 30.', 'Ranger, at Ranger, Oct. 1, 2.', 'Breckenridge, at Eolian, Oct. 4.', 'Crystal Falls, at Grogan, Oct. 6.', 'Gordon, at Mingo, Oct. 9, 10.', 'Whit, at Beth, Oct. 15, 16.', 'Peaster, at Carter, Oct. 21.', 'Springtown, at Peden, Oct. 22, 23.', 'Graham mis, at Upper Teak, Oct. 28.', 'Dublin District—Fourth Round', 'Morgan Hill, Sept. 24, 25.', 'Stephenville, p. m., Sept. 25, 26.', 'Duffau, at Duffau, Oct. 1, 2.', 'Iredell, p. m. Oct. 3, 4.', 'Cisno mis, Oct. 7.', 'Eastland, at Eastland, Oct. 8, 9.', 'Cisno sta, p. m. Oct. 9, 10.', 'Carlin mis, at Flat Woods, Oct. 15, 16.', 'Carbon and Gorman, at C. p. m. Oct. 16, 17.', 'Bluff Dale, at Panter, Oct. 22, 23.', 'Glen Rose, at G. p. m. Oct. 23, 24.', 'Granbury, Oct. 25.', 'Green's Creek, Oct. 29, 30.', 'Carlton, Nov. 5, 6.', 'Fair and Lanham, 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.', 'Waxahachie District—Fourth Round', 'Waxahachie, at Union Valley, Oct. 8, 9.', 'Itasca, Oct. 9, 10.', 'Mayerpearl, at Bethel, Oct. 15, 16.', 'Forreston, at Nash, Oct. 16, 17.', 'Alvarado, Oct. 22, 23.', 'Hillsboro, Oct. 23, 24.', 'Milford, at Berry's Ch., Oct. 29, 30.', 'Italy, Oct. 30, 31.', 'Ovilia, at Sterrett, Nov. 4.', 'Venus, at Mt. Peak, Nov. 5, 6.', 'Midlothian, Nov. 6, 7.', 'Ferris, Nov. 12, 13.', 'Palmer, Nov. 11.', 'Ennis, 7:30 p. m. 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Gilmer, Oct. 22, 23.', 'Gilmer sta, Oct. 23, 24.', 'Cason, at Cason, Oct. 29, 30.', 'Daingerfield, Oct. 30, 31.', 'Quitman, at Forest Home, Nov. 5, 6.', 'Queen City, Nov. 12, 13.', 'Dalby Springs, Nov. 19, 20.', 'Vernon District—Fourth Round', '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.', 'Faducan mis, Oct. 22, 23.', 'Vernon cir, Oct. 23, 24.', 'Vernon sta, Nov. 5, 6.', 'Weatherford District—Fourth Round', 'Palo Pinto, at Palo Pinto, Sept. 24, 25.', 'Mineral Wells, Sept. 25, 26.', 'Dedication at Gordon, Bishop Hoss, Sept. 26.', 'Millsap, at Holder's, Sept. 28.', 'Santo, at Tarleton, Sept. 30.', 'Ranger, at Ranger, Oct. 1, 2.', 'Breckenridge, at Eolian, Oct. 4.', 'Crystal Falls, at Grogan, Oct. 6.', 'Gordon, at Mingo, Oct. 9, 10.', 'Whit, at Beth, Oct. 15, 16.', 'Peaster, at Carter, Oct. 21.', 'Springtown, at Peden, Oct. 22, 23.', 'Graham mis, at Upper Teak, Oct. 28.', 'Dublin District—Fourth Round', 'Morgan Hill, Sept. 24, 25.', 'Stephenville, p. m., Sept. 25, 26.', 'Duffau, at Duffau, Oct. 1, 2.', 'Iredell, p. m. Oct. 3, 4.', 'Cisno mis, Oct. 7.', 'Eastland, at Eastland, Oct. 8, 9.', 'Cisno sta, p. m. Oct. 9, 10.', 'Carlin mis, at Flat Woods, Oct. 15, 16.', 'Carbon and Gorman, at C. p. m. Oct. 16, 17.', 'Bluff Dale, at Panter, Oct. 22, 23.', 'Glen Rose, at G. p. m. Oct. 23, 24.', 'Granbury, Oct. 25.', 'Green's Creek, Oct. 29, 30.', 'Carlton, Nov. 5, 6.', 'Fair and Lanham, 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.', 'Waxahachie District—Fourth Round', 'Waxahachie, at Union Valley, Oct. 8, 9.', 'Itasca, Oct. 9, 10.', 'Mayerpearl, at Bethel, Oct. 15, 16.', 'Forreston, at Nash, Oct. 16, 17.', 'Alvarado, Oct. 22, 23.', 'Hillsboro, Oct. 23, 24.', 'Milford, at Berry's Ch., Oct. 29, 30.', 'Italy, Oct. 30, 31.', 'Ovilia, at Sterrett, Nov. 4.', 'Venus, at Mt. Peak, Nov. 5, 6.', 'Midlothian, Nov. 6, 7.', 'Ferris, Nov. 12, 13.', 'Palmer, Nov. 11.', 'Ennis, 7:30 p. m. Nov. 11.', 'Bardwell, at Elm B., Nov. 12, 13.', 'Waxahachie, Nov. 14.', 'Brownwood District—Fourth Round', 'Bangs, at Bangs, Sept. 23.', 'Ballinger, Sept. 24, 25.', 'Winters, at Winters, Sept. 25, 26.', 'Wingate, at Hynton, 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 Holder, Oct. 15, 16.', 'Cross Plains, at Burkett, Oct. 16, 17.', 'Comanche cir, at Indian Creek, Oct. 21.', 'Gustine, at Gustine, Oct. 22, 23.', 'Proctor, at Proctor, Oct. 23, 24.', 'Blanket, at Blanket, Oct. 29, 30.', 'Coleman mis, at Junction, Nov. 5, 6.', 'Coleman sta, Nov. 5, 6.', 'Brownwood, Nov. 12, 13.', 'W. H. Mathews, P. E.', 'Texas Conference', 'Pittsburg District—Fourth Round', 'Winfield, at Bridge's Chapel, Sept. 24, 25.', 'Mt. Pleasant, Sept. 2

SAN MARCOS NOTES.

Methodism in San Marcos has entered upon the new school year with the most hopeful outlook.

"Coronal Institute is enjoying large prosperity. Good times are here and now for us. So great was the demand for places that during the summer we increased our capacity in both boarding departments, making much more room for girls and more than doubling the dormitory accommodations for boys.

In addition to the faculty and student body of Coronal, which are, of course, composed almost entirely of Methodists, more than one-third of the members of the faculty of the Normal and more than one-third of its student body are Methodists.

The pastor, Rev. New Harris, has his forces well in hand. He comes to the pulpit not only from fresh contact with the leading thought of the world as found in his library, but from constant touch with the every-day life and experiences of his people.

J. E. BLAIR. San Marcos, Texas.

A REMARKABLE INSURANCE POLICY.

By J. B. Cranfill.

More and more am I impressed with the carelessness of many otherwise thoughtful men concerning their life insurance. I find that many of my friends have never even as much as read their life insurance policies.

One of the beauties of the Reliance Life Insurance Company's policies is that our policy contracts are brief, simple and easy of comprehension.

I have carefully studied this policy and on the 20-year endowment plan I find that on a policy of \$1000 at age 35 the insured would pay \$543.20 in the first ten years.

In all the range of life insurance propositions I do not believe there is a policy equal to this. I feel perfectly sure that there are hundreds of your readers who, when they learn of this splendid policy contract, will be glad to be equipped therewith.

As earnestly as I can I urge your readers to equip themselves with this magnificent policy. I can write their insurance just as well by mail as I can by coming to see them.

I wish I knew how to properly impress upon your readers the importance of prompt action concerning life insurance. Only one man in every



What does the Breakfast-Bell mean in your household

Light, wholesome Biscuit made with

Dr. PRICE'S Baking Powder?

or unwholesome food made with an alum baking powder?

It is worth your while to inquire.

A PLASTER FOR SOREHEADS.

By Rev. J. W. Hill.

It is an old saying that "one-half of the world does not know how the other half lives." This is well enough, perhaps; but it would not be amiss for these "halves" to look in on each other now and then.

The following letter is submitted for publication in the hope that it may have a like beneficial effect. It was written to a steward in one of our city Churches, and the original is now in my possession.

"My Dear Brother—You will doubtless be surprised to receive this letter; but in looking about for a suitable friend of whom to make such an embarrassing request, I have selected you. If you are pleased to serve me you can take your own course in the matter.

The Fair management extends a cordial invitation to all live stock and poultry breeders in Texas to apply for and secure quarters free of charge, with privilege of sale and removal at any time during the Festival.

from company, from the sight of friends, and from my place in the Church. I am just simply doomed to an untimely grave. * * * The aid I seek is for myself only. My wife and my little boys can make out by hard work to sustain themselves. We are nine in family, and my wife and children have had a hard time; and they are not able to furnish me with money to buy such things as I am compelled to have. * * * It is only such articles of diet that are soft that I can eat.

Now, if any reader of this sad letter has been complaining of his hard lot let him either go and repent of his sin, or get some old superannuated mule to kick him into insensibility.

LIVE STOCK EXHIBIT AT DALLAS HARVEST FESTIVAL.

The live stock and poultry exhibit at the Texas Grand Festival and Kaliph's Celebration at Dallas, October 8 to 16, inclusive, is going to be a big success, and from entries already made and quarters secured, there will be on the grounds the best collection of blooded horses, cattle, swine, sheep and poultry ever seen at Dallas.

Everything in connection with this exhibit being absolutely free to the exhibitors, owners and breeders will have the advantage of a splendid market, as purchasers will be on hand from all parts of the State.

The Fair management extends a cordial invitation to all live stock and poultry breeders in Texas to apply for and secure quarters free of charge, with privilege of sale and removal at any time during the Festival.

This is a rare opportunity that Texas live stock and poultry men should avail themselves of.

COMPLIMENTARY RESOLUTIONS.

Whereas, Our beloved presiding elder, Dr. E. S. Smith, is nearing the completion of his quadrennium of service as presiding elder of the Austin District; and,

Whereas, He has been faithful in the discharge of every duty pertaining to his high office; and,

Whereas, By the prayerful, sympathetic interest he has manifested in our work by his wise counsel, Christian character and conversation, he has been a great source of help and inspiration to us all. Therefore be it

Resolved, 1. That we regret that the time of our present official relation to him must soon come to a close.

2. That we express to him our deep appreciation of his faithful labors among us.

3. That we assure him that, although he may go from us, he will yet retain a place in our hearts and that as preachers and people we shall continually pray that the great Head of the Church may ever keep him; that grace and peace may be his portion; that his faith may grow brighter and brighter until finally in the dawning of the perfect day he shall behold the face of Christ, his King.

(Signed.)

CULLEN H. BOOTH, J. W. HARMON, D. K. PORTER, S. H. WERLEIN.

The above resolutions were passed unanimously by the Austin District Conference.

Bastrop, Texas.

RESIGNATION.

Horace T. Morrison, of Louisville, Ky., has been appointed General Agent of the National Mutual Church Insurance Company—the Methodist Company—in place of Wilbur F. Barclay, resigned.

ADDRESS.

My present address is Abilene, Texas, instead of Galveston. I will be glad to help any of the brethren in meetings between this and conference.

SIMON SHAW.

five can get life insurance. You are one in five to-day, but if you delay you may be one of the four to-morrow. There is many a man who was insurable last week who is not insurable this week.

The rates on the Advance Dividend policy are as follows: On 20 payment life at age 20 the rate is \$30.04 per thousand; at 25, \$32.61 per thousand; at 30, \$35.74 per thousand; at 35, \$39.69 per thousand; at 40, \$44.83 per thousand; at 45, \$51.78 per thousand; at 50, \$61.61 per thousand.

The rate on the 20 Year Endowment Advance Dividend form at 20 is \$51.07; at 25, \$51.76; at 30, \$52.76; at 35, \$54.32; at 40, \$56.89; at 45, \$61.18; at 50, \$68.39.

I have given these rates so that your readers may know about what they would have to pay at any age. On these policies the loan value begins the second year and the cash surrender and paid up insurance values the third year. They have the same loan and guarantee values that the straight 20-year payment and 20-year endowment policies enjoy.

We want agents everywhere to sell these contracts. One agent last week sent in \$9000 of insurance. A letter this morning from one of our agents states that he will send in \$25,000 of insurance this week, and other agents are doing equally well. The fact is that you can not help writing these Advance Dividend policies if you will take the agency and present them to the people.

We want agents everywhere.

We are managers for Texas, Oklahoma and Indian Territory and our company wants agents in every State in the Union. If you are favorably impressed with our company and its policies, write to me, no matter where you live. If there is no agent in your State or community, I can insure your life, no matter in what State you live. During the last few days we have written insurance in Texas, Missouri, Indian Territory, Michigan and New York State, and have an application now pending from Chicago. The old theory that you have to have an agent come to see you is erroneous, and if you want insurance, write me about it. There are many good men and women who can do great good to the people and make a substantial income by writing for our company.

IMPORTANT NOTICE: LISTEN!

This is to certify to the several Conference Committees for the fourth year, that every Texas student of Fisher's History of the Christian Church, who attended the Summer School of Theology at Georgetown last summer, passed a satisfactory examination except one, and that one belongs to the North Texas Conference and will be examined at the coming session of the conference at Bonham. This explanation is made in lieu of certificates issued to the several members of the class.

JAS. W. HILL, Teacher.



FOR SALE CHEAP—My residence, blacksmith shop, tools and material; good location for a good man; no opposition. Write A. H. Plaster, Gause, Texas.

SEED THOUGHTS

On doctrine reduced to 20 for \$1.00, post-paid. Address the author, G. F. BOYD, Banger, Texas.