

# TEXAS CHRISTIAN ADVOCATE

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Official Organ of all the Texas Annual Conferences of the Methodist Episcopal Church, South.

BLAYLOCK PUB. CO., PUBLISHERS.

Vol. LI.

Dallas, Texas, Thursday, September 29, 1904.

No. 6

## Editorial.

### THE BROADNESS OF CHRIST.

The teachings of Christ are all comprehensive in matters of morals and religion. They omit nothing essential to purity of life and character, and they open up before us the highest possible ideals toward which we are to grow and develop. And in the life he lived among men he gave a practical demonstration of his teachings and showed beyond doubt that there was nothing akin to the impracticable in the truths he proclaimed for the uplift and benefit of mankind. These truths first dealt with the heart and after that they were intended to ramify the walk and conversation of those who embraced them. He knew and still knows that without a clean heart there can be no real purity of life. Hence his gospel is addressed primarily to the heart as the fountain of all moral and spiritual ills. He did not deal in small matters, there is no element of speculation in what he says, he is in no sense a theorist, he indulges in no vague visions, he uses no technical terms, he wastes no time in the discussion of mooted subjects, but he proceeds to grasp the whole situation in one great conception of man's duty to God and his duty to his neighbor, and upon this fundamental basis he sums up and elaborates his complete system of moral and religious teachings. His gospel is not a simple essay on the question of man's duty, it is not a disquisition on ethics, it is not a dream concerning religious experience, but it is the essence and rule of all that man owes to his Maker and his fellow-man upon the earth. In this essence of truth is found the necessity for repentance, the potentiality of faith, the witness of the Spirit, the adoption into the heavenly family and the unending progress of the better and higher life. Read his gospel from beginning to end, study carefully his own words, and you will be convinced that in his truth and sacrifice, as thus stated, is life eternal. His simple statements of truth, in their adaptation to the moral and spiritual needs of mankind, are as broad as the wants of universal humanity, and in their efficiency and cleansing power they are as deep as the malignant malady of the unregenerate heart of the race. He claims the world for his parish and all men as the subjects of his saving grace. He makes it possible for every creature to repent, exercise faith and enter into kinship with God. There is nothing small, or narrow, or mean in the gospel he gave to mankind. Nevertheless no man can become the beneficiary of this gospel who does not repent and come into fellowship with its truth. Even Christ will not invade the sanctity of the human will and force men to believe and practice his gospel. But wherever they voluntarily yield to his demands and accept his terms, he saves them to the very uttermost and makes new creatures of them. Thus he is the Savior of the whole world. He concentrates in his own heart the spiritual weal of universal mankind.

### INCONSISTENCY OF THE NATIONAL GOVERNMENT.

The United States Government recognizes the rights of the State to regulate, or to suppress entirely, the manufacture and sale of intoxicating liquors. The courts have so held in the case of all States where prohibition or local option has been adopted by the majority vote of the people. Especially is this true in Texas. Several phases of this local option controversy have been taken by the antis to the Supreme Court at Washington, and invariably this high tribunal has held that Texas is amply able to take care of this issue and that the United States Courts see no question of National law involved. Yet the United States Government will turn right round and issue a permit to men to sell liquor in a district where the people under the operation of local option laws have voted it out. That is, the United States Government aids and abets the violators of our local option laws while this same Government holds that the laws are valid as statutes of the State. This is a glaring inconsistency and an outrage on the laws of the State. It cripples the enforcement of local option laws and emboldens the liquor men to trample the State laws under their feet. Often these lawless elements will manage to evade, or influence, or control the county officers, but they will not take such chances in trying to evade, control or influence United States officers and courts. Hence they apply to the revenue department for a permit to sell in local option territory and obtain it before they begin their offense against the community. We have access to the books of the department in the custom house of this city, and the other day we saw a list of these permits with the dates when they were issued and the parties to whom issued. In nearly every dry town in all North and East Texas there are men holding these permits from the National Government to sell spirituous liquors. We noticed parties in McKinney, Honey Grove, Greenville, Commerce, Ennis, Terrell, Waxahachie, Bonham and other towns holding these permits. They have paid twenty-five dollars for them. Whether they are all selling liquor under these permits or not we are unable to say, but in any event they are prepared to sell it. Evidently they would not pay for the privilege if they did not intend to violate the local option law. They seem to respect Uncle Sam, but have a contempt for the county and State officials. We are somewhat inclined to consult legal advice and find out if it is lawful to publish the names of the men who are holding permits from the National Government to sell liquor in local option territory, and if so, we will give a list of them to the public. But if the laws of the State will not permit this, then we will take pleasure in sending these names by mail to any official in a dry town who will write to us for them. The United States Government ought to so change its way of doing as to thus permit these law-breakers to hold such a privilege so glaringly inconsistent with its court decisions.

### ABOUT QUESTIONABLE AMUSEMENTS.

The only way to break the influence of sin is to make Christ our Master and to begin a new obedience with all the heart, the mind, the soul and the strength. When we thus learn to love Christ we cease to love the world and the things of the world. It is not for us to decide whether or not these questionable amusements are sinful within themselves, but the question with us is, does indulgence in them promote our spiritual life and aid us in our efforts to glorify his name? As a matter of fact, when we love Christ and his Church above everything else we will have no desire to participate in pleasures concerning which we have a solitary doubt. The trouble with too many so-called Christians is that they are Christians simply in name, and not in reality. They are just religious enough to want to mix the world and religion in equal parts. On Sunday they go to Church service and during the week they go to the theater, the dance and the card party. They are not willing to deny themselves the frivolities of life and they gratify their desires for such enjoyments. The prayer-meeting, the Sunday-school, the aid societies in the Church have no interest for them. Their interests run on a low worldly plain and their thoughts take hold of subjects that are inconsistent with a deep religious experience and a high order of piety. Such people are lacking in deep religious conviction and their spiritual sense is dull and obtuse. They know really nothing of the rich things of God. Hence they are worldly in thought, desire and in purpose. We are now entering upon the autumn time and the winter will soon be upon us. These attractions will soon be the order of the evening. The doors of the theater will be thrown open, the cards to the ball will be issued, and the progressive euchre party will be reorganized; and these worldly Church members will be found giving these matters more attention than their religious duties. Their examples will demoralize the membership of the Church, their conduct will be mortifying to their pastors, and their influence will lower the tone of religion. It is very questionable whether such people have any business in the Church. It might be better for them and the Church, unless they can get the consent of their minds to get closer to God, to drop out of the Church altogether. As it is, they are in the way of all genuine spiritual work and they hinder instead of helping the work of the Church. Their money and their nominal interest in religious matters can not offset the evil influence their conduct exerts. For genuine religion and worldly amusements have nothing in common.

### A VERY SACRED FUND.

All our Church funds are sacred, but the fund for which we make provision and which stands at the head of the list in point of sanctity is the one set apart for the support of our old preachers and the widows and orphans of our deceased ministers. We have no class of people among us more worthy

of this helpful recognition and whose welfare appeals to us with more pathos and emphasis. Look at these old men. They entered the ministry away back in their young manhood, turned from all the avenues of secular gain, consecrated themselves body and soul upon the altar of the Church. During the years of active manhood they devoted their energies and their talents to the one thing of preaching the gospel and building up the Church. After a while they began to grow old and infirm. Their youthful ardor was gone, their physical strength exhausted. The time finally came—a sad time to them—when their brethren said to them: "You must retire. You are no longer able to take work." Under such circumstances we have seen them shed tears and cry like children. They still had all their desire to work and do good, but their ability was gone. How many of them during all their active years received salary enough to support their families, educate their children and lay by something for this aged and infirm period? Not one in a hundred. They had no time to make money like other people. To have turned aside for this purpose would have impaired their ministry, and their one work was to preach and serve the Church. This they did in all good conscience, and their worn-out days find them poor and dependent. But all through their vigorous period they had one thing to look forward to with hope and confidence, and that was when they reached old age the Church would make some provision for them. And the Church has been true enough to adopt a plan for this object. That plan is in the hands of the active ministry. It falls upon them to collect this fund for these worthy claimants. Then look at the widows and orphans of our brethren who have fallen in the harness. They died feeling that their brethren would care for their dependent ones. And as the conference approaches these old veterans and these widows and orphans are looking to us for the needed help. Can we fail to meet their reasonable expectations? Never; no, never! We owe them a sacred debt, and it appeals to us as nothing does. Some of these days we who are now active will be like them; but if we pass before that time, then our widows and children will be like the widows and children of the brethren who have gone before us. Therefore, in looking after this honor-class of our conference, we are paving the way for those who are to come after us, to look after us some of these dark days. Looked at from every point of view, we can not afford to fail to bring up this fund to the last dollar. It is the easiest fund that we have to raise. Our people will gladly respond to it, if we properly lay it before them. It will be our fault if this fund falls short. Let every pastor place this upon his conscience and fail not to do his duty by our old men and the widows and orphans dependent upon us.

To live much in prayer is to cultivate a close acquaintance with God and to have fellowship with the Spirit. And when we add to this a close reading of the Scriptures we are well fortified against temptation.

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### IMMORTALITY AND THE JUSTICE OF FUTURE PUNISHMENT.

I have been asked to give Scripture proofs of the immortality of the soul, and to show the justice of God in the future punishment of the wicked. The Scripture is predicated upon the doctrine of man's accountability; accountability implies immortality. If man was limited to this world, then indeed the Bible would be a farce and self-contradictory. It is necessary to contradicting immortality between immortality and eternal life. Eternal life is the antithesis of eternal death, and neither is possible if the soul is not immortal. Immortality implies eternal existence: "And this is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou has sent." (John 17:3). Man was created in the spiritual image of God. This we learn from Gen. 1:26, 27: "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him." Man bears the Divine stamp, is the likeness (photograph) of God, the spiritual fac simile. In the seventh verse of the second chapter of Genesis we have this statement: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives, and he became a living soul." I have written life in the plural, for the Hebrew word *chayim*, from which it is translated, is plural. Man received life from God in its three-fold sense—animal, spiritual and eternal. This is clear from the further statement that man became a living soul. As eternity is an attribute of God, and as man bears the impress of God, therefore man is immortal. God put all things under law; man is no exception. Liberty was given man in the Garden of Eden to eat of the fruit of all the trees, except the tree of the knowledge of good and evil, saying, "For in the day that thou eatest thereof thou shalt surely die." Man did eat, and he did die. This penal offense brought spiritual death, which was immediate, as expressed by the text: "In the day that thou eatest thereof thou shalt surely die." Man lost the spiritual image of God—that is, he became a fallen creature, and became subject to eternal death. Physical death became the necessary consequence of spiritual and eternal death, being superinduced by the fall, hence we have the declaration of God, "For from dust thou art, and unto dust shalt thou return." We have seen that we have life in a three-fold sense from God, and as a result of the sin of Adam, death followed in a spiritual sense. To restore to man the Divine image and to make eternal life possible to him, God gave his Son to redeem men from their lost condition. In doing this it pleased God to respect man's moral agency. The plan of redemption is conditional, and man is thrown back on his personal responsibility, with due deference to his volition. The conditions of salvation as expressed are simple and easy—repentance towards God and faith in our Lord Jesus Christ. Upon man's own choice depends eternal death, or eternal life. To appropriate the benefits of the atonement in this world is spiritual life, and at death this spiritual life becomes fixed and eternal. On the other hand, to persistently reject the plan of redemption is to remain in a state of spiritual death, which at death becomes eternal. Upon the distinction made here between eternal life and immortality the Scripture is hypothecated. To comply with the request submitted, and to make sure of the reasoning above, I shall proceed to quote a few texts: "And Enoch walked with God; and he was not; for God took him." Enoch met the conditions of salvation, trusted in God, relied upon his word, and was obedient to him, proving faithful to the trust committed to him, so God took him to a better world, the place prepared for his people. The sublimity of this faith was exemplified by David at the death of his child, recorded in 2 Sam. 12:23. Accepting the plan of redemption and cheered by its rich provisions, he could say: "Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." The providence was unalterable; the child was dead and no amount of grief could alter the fact; but with true Christian philosophy he looked to the ultimate end, a happy reunion with his little one.

David gave expression to this doctrine in the sixteenth Psalm: "Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand are pleasures for evermore." The word evermore is defined by the highest authority to mean perpetuity, eternity, ever, everlasting. Let one more quotation from the Old Testament suffice: "And many of them that sleep in the dust of the earth shall awake some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:2, 3.) Turning to the New Testament, we find in the 25th

chapter of Matthew a description of the judgment scene and the final adjustment of all things, which closes with the significant statement: "And these shall go away into everlasting punishment; but the righteous into life eternal." In this text we have the unequivocal statement that the wicked shall be eternally punished. It shall be a punishment perduring forever. On the other hand, the righteous shall have life continuing and unending. Speaking of the punishment of the wicked, Mark says: "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched; where the worm dieth not, and the fire is not quenched." (9:43, 44.) I also cite Rom. 6:23, Gal. 6:8, 2 Thess. 1:7-9, and Jude 6, 7. These are a few of the texts which teach the immortality of the soul, both of the wicked and of the righteous. The proposition I am proving was submitted in view of the heresy of the Seventh Day Adventists, who teach that the wicked are annihilated at death, and the souls of the righteous sleep until the resurrection morn. This theory is plainly repugnant to the Scripture. The terms forever, everlasting, eternal, and others of similar import, are used alike to describe the unending happiness of the righteous and the eternal misery of the wicked. To maintain that the word everlasting and cognate terms signify the perpetuity of the righteous, and an act of extermination when applied to the wicked is contrary to reason and repugnant to the Word of God. Such an interpretation is in violation of every principle of hermeneutics. It violates language itself. It is absurd. I need to examine but one text to prove the utter futility of this theory. Let us turn again to the text quoted from Mark: "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." This very strong language is repeated three times in this connection, indicating the inevitable perpetuity of the misery of the wicked. Let us briefly examine it. The term hell is from the Greek word *gehenna*, not *hades*, which means the unseen world, space, etc.; but a *gehenna*, a place of punishment, mark the phraseology, where "the fire is not quenched." But the objector says this is figurative language. Be it so, and yet no relief come to the objector. *Gehenna* is not figurative. I submit that it means a place of indescribable misery. If the word fire is figurative, then indeed the figure is less than the thing figured, the shadow is always less than the substance, therefore we have the strongest language possible to describe the punishment of the wicked. "Where their worm dieth not, and the fire is not quenched." The simple meaning is, the soul, the ego, the conscious being, dieth not; lives on and on throughout the countless cycles of endless duration in hell. It would be a work of supererogation to pursue this thought further.

R. C. ARMSTRONG,  
Fort Worth, Texas.

### THE HALLVILLE DEBATE.

In June the Dunn Brothers held a meeting in Hallville, during which they boasted much. They wrote a challenge for a public discussion to the pastor and Rev. Cullen, one of our superannuated preachers. They went so far as to send a Bible to a Methodist family with the Campbellite passages marked in it. They wound up the meeting by saying to their members: "It is your duty to proselyte the members of these sects." Why a Methodist will go and hear such stuff I cannot understand. Will a true wife listen on the corner of the streets or entertain in her home a villain who abuses her husband? Yet many will flock to hear their Church abused and the religion of their mothers denounced, simply because it is in the name of Christianity.

Bro. Spain, of Marshall, and Bro. Paie, of Carthage, were here at the time, and they thought it my duty to yield to the demands of my Church and accept the challenge. I did so, and selected C. L. Ballard, of Sherman, to champion the cause of Methodism, and they selected Joe S. Warlick to defend Campbellism. At the stated time these men came. Warlick is somewhat of a wit, abounding in sarcasm and ridicule. Ballard, by his sledge hammer argument, knocked him out at every blow. One of the Duns was Warlick's moderator, and there was another Campbellite preacher present by the name of Morgan. These two tried to browbeat and laugh us out of countenance; but they failed most signally. Their own people got disgusted. The masses are with us. They—yes, all except a few Campbellites blinded by prejudice—see what an abominable subterfuge for Christianity is Campbellism. If you are hamperted in Christian work by this "baptized infidelity" just get C. L. Ballard, of Sherman, and you need

not be uneasy as to the results.

I have thought a discussion of this kind would produce hard feelings, but the reverse has been the result. It has done more to convert the town than anything that could have happened. This writer, who was one of the moderators, received many compliments from the Campbellites themselves. Bro. Ballard left with the love and esteem of all and the enmity of none. Methodism is regarded as true, vital Christianity. Last night Bro. Ballard preached and there was a warm feeling in the congregation. Many of those who came forward to bid him good-bye melted to tears.

JOHN W. HOLT,  
Hallville, Texas.

### A FUND TO AID PREACHERS' CHILDREN.

During my ten years of service at Southwestern University, three of which I was manager of Giddings Hall, opportunity was afforded me of observing the efficiency of the institution in her zeal to aid the worthy student to acquire an education. Although special consideration is shown the children of ministers, the compensation of many is so small and the demands upon them for money so numerous that many find it difficult to send their children to college.

Last spring I had, as a guest at Giddings Hall, a pastor who has been in the active ministry for more than a quarter of a century. Not in a complaining but in a philosophic and Christian spirit, he told me that his days of usefulness were numbered. He had a bright, capable boy with me the year before; but last year he was not in school for lack of money. Also, last spring, there was at the Hall a young man who had been a pupil of mine, but who is now in the ministry. He is looking forward to the time when his child will need to go to college. He said he had no assurance that fifteen years hence his salary would enable him to live and also send his children to college. He said he could spare five dollars a month to put into a trust fund to pay his children's board when they start to college.

If the first brother had put aside five dollars per month for the last twenty-five years his deposits would now amount to fifteen hundred dollars, and at six per cent there would have accrued interest more than a thousand dollars. I am not ignorant of the fact that many would at times find it difficult to make the monthly deposit of even this small amount. But the preacher who gives his life to the cause has a right not only to a living, but also a right to see his children educated. Some of us would be pleased to see every preacher have a sufficiency of this world's goods to make his family comfortable in case of his death or disability. However, we seem to be in the minority, and I admit that the accumulation and care of wealth is not always an intellectual and spiritual stimulus. If poverty, as it is alleged, is a means of grace, we, as laymen, can congratulate ourselves in that we have been very careful that grace may abound—among our preachers.

If it be wise to see that our preachers turn not from higher things to "serve tables," it is also wise to remember that "the laborer is worthy of his hire." What greater inspiration could come to a pastor than for him to feel that while he breaks into his flock the bread of life, they will, in turn, save his children from intellectual poverty and social inefficiency? How many fond mothers in the homes of the itinerant preachers see their children denied the advantages of a college education? These children are above the average and many of them have the highest capabilities for usefulness to church and state. If their parents had followed some secular calling they would enjoy advantages commensurate with their natural endowments. To know that their children shall have adequate intellectual training would be indeed a tonic to these mothers. It would do them more good than all Mrs. Eddy ever wrote on Christian Science. (I believe in Christian Science a la Dr. Hyer; not a la Mrs. Eddy.) It would be a means of grace to every congregation to help the pastor lay by a small sum to educate his children.

It is proverbial that "riches have wings." When put into trust funds they acquire an abiding quality. Funds turned into Harvard more than two hundred and fifty years ago are to-day safely invested, and we have reason to believe that they will continue to yield a revenue a thousand years hence. Property set apart in Euro, eight hundred or a thousand years ago contributes to-day to the cause to which it was dedicated. Southwestern University has her funds in the hands of those who are conscientious and conservative business men. They give their time free of charge to the business of the University. So, absolutely without cost to her, the funds are controlled by men of sound judgment and of wisdom matured by successful experience in business.

I suggest that a fund be provided for

the payment of the board of preachers' children at Giddings Hall and at the Ladies' Annex on terms similar to the following:

1. Five dollars per month shall be paid in by each beneficiary.
2. Interest at the rate of six per cent per annum shall be allowed on the amount paid in.
3. The fund is to be used only to pay at Giddings Hall or Ladies' Annex the board of the child of the one making the payment.
4. There is to be no transfer to another beneficiary.
5. There is to be no refund.
6. In case of death or sudden disability the beneficiaries are to be credited with twice the amount already credited to them.
7. This fund is not to be used to pay salaries of teachers, provide buildings or equipments, or any other purpose whatsoever, save only to pay the board of the beneficiaries at Giddings Hall and at the Ladies' Annex.
8. A preacher at the time of payment may nominate the beneficiary if he has no child of his own, but no transfer is to be made after the payment is made.
9. Laymen may contribute to this fund. Such contributions are to go into a permanent endowment fund and only the interest is to be used when there is a deficit. If there be no deficit, the interest is to go to the permanent endowment fund.
10. Gifts, bequests and the favorable consideration of the general public are solicited to increase the permanent endowment and guarantee the efficiency of the enterprise.

The above are suggestions of the plan in a general way. If as many as one hundred preachers will join in this effort, I will be one of a hundred laymen to contribute five dollars a month for a year to the permanent endowment. One hundred laymen paying five dollars per month will swell the permanent endowment to sixty thousand dollars in ten years.

As I write this there frequently appears before my mind's eye the building of an insurance company as I saw it a few weeks ago in New York. "The children of this world are wiser in their generation than the children of light."

S. H. MOORE.

### REMINISCENCES.

In 1874 Bro. Wm. Monk was appointed Bible Agent to supply the destitution on the frontier border of the Northwest Texas Conference. This stretch of country was immense. It was wild, rich and romantic. Its streams were full of fish, its prairies abounded in game of many kinds, such as turkeys, deer, antelope and buffalo. Besides all this, it was subject to the incursions of the Indians. The whole made a picture so fascinating that Mrs. Neal desired to go one round with me on the district. Portions of four or five districts now are made up of what was then the Stephenville District. It suited Bro. Monk for us to go in company. So we started on that little traveled route from Jacksboro to Fort Griffin, leaving Fort Belknap to the south of us. Bro. Monk usually led the way with his buggy and Bible, while we brought up the rear with our wagon. Both of us had good teams and firearms.

After camping one beautiful night far away from any human habitation, we breakfasted early and set out on our journey. We had gone about half a mile when Bro. Monk suddenly halted and said, "Look at those Indians!" His keen and practiced eye enabled him to see them first. I remarked, "You are in command, I shall obey your orders." Then said he, "Forward, march!" And on we went as though no foe were crossing the "divide" ahead of us. After we reached the summit Bro. Monk remarked, "That file of Indians continued to walk till they got out of sight over the hill and then they struck a gallop to get away from us, supposing we were but the advance guard of a train of wagons. If we had stopped or turned our course they would likely have soon given us fight."

At Fort Griffin I had an impressive picture of child-training. It was a genuine object lesson. The friendly Tonkawas came to the fort one night much excited to inform the Captain that their old enemies, the Comanches, were raiding the country. I said to the Captain, "Please ask the Chief what part these boys are to play in a fight." The Chief replied, "Me shoot Comanche, boy scalp him." A striking illustration this of bringing up a child in the way the Indians wanted him to go. Heredity and environment are potent factors in the education of the young. But the matchless grace of God touches the very springs of our being and sets free the human will.

We undertook to cross the Brazos River at a ford above Fort Belknap. The river was red and rising, and the quicksand had washed down into the crossing. My faithful team pulled "strenuously" enough to please even a 1904 campaign Republican, but one of them went hopelessly down in the sand. I dismounted and quickly freed

them and sent them ashore. Two men, good Samaritans, came up on horseback, and plunging into the water, came to my assistance. We dug the sand from around the wheels, tied a rope to the tongue, hitched the horses to the rope, which extended to the shore, and with the two men at the wheels, I gave the word and the horses moved off with the wagon nobly. We plunged in again to get Bro. Monk, who was still on the other shore. Piling his boxes of Bibles on the seat I got up behind on the axle to hold the boxes on while the two faithful ones walked one on either side of the buggy to render assistance at the critical moment. When the horse got to plunging in the bog my center of gravity became disturbed and out into the water books and I went together. But the faithful two were immediately at my side helping to lift the boxes in quickly to preserve their contents from damage. But horror! Floating down the discolored waters were sermons and sketches of sermons galore. And while we were dashing about hurriedly from one sketch to another, eagerly snatching them from a watery grave, Bro. Monk on his buggy and Mrs. Neal on the shore were laughing uproariously at the curious antics of the trio. They had the advantage of us and used it. But we made them acknowledge afterwards that as a party of rescuers we were a decided success. Bro. Monk says that some of his sketches still wear the red which they donned during that memorable transaction.

This genuine frontier episode left with me but one regret. It came about this way: Everything, both in buggy and wagon, was more or less wet, so we unloaded and spread out to dry. I carried a gold coin with a history in an envelope and lost it. A lady had subscribed \$2.50 to the cause of missions. She was poor and her husband was not a Christian. At her next visit to that circuit she started to Church with a heavy heart, but on her way she found the coin and gave it to me with the above history. I redeemed the gold with silver and kept the coin as a souvenir. I cannot tell how many had their enthusiasm for the great cause of missions around while they listened to the simple story of that gold coin, the giving of which was prompted by the narration of the gift of that poor, but rich widow, who cast into the treasury all the living that she had.

While looking upon that coin ten man gave a horn, two others ten bushels of wheat each, and thus Stephenville District forged its way to the front in the matter of missionary contributions.

Allow me to say that at the District Conference Bro. W. A. Sampey, now of East Texas, fired our hearts with missionary zeal by a well timed speech on the grace of Christian liberality. He did not resort to claptrap appeals, but pressed upon our consciences that ponderous Pauline incentive to Christian giving, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

JOHN F. NEAL,  
Lytle, Texas.

### THE DEVIL'S DEN.

I am 73 years of age and live away out in the central part of the Lone Star State, in Florence, Williamson County, and incidentally through the kind offices of the United States mail have located the Devil's Den. It is located away down on Main Street, Memphis, Tenn. I could give number and name of his agent, but for fear some crank out of curiosity should enter, be enticed, deluded and ruined, I withhold the name and number. The aforesaid agent, through the use of the United States mail, with all the impudence of his Satanic majesty, is sending out his literature and advertising his broth of hell into the local option territory to try to debauch, degrade, curse and ruin the men, women and children of this heaven favored land. Not only using the United States mail, but has formed an alliance with the railroad and express companies by which he proposes to deliver his broth to any point in our country in quantities ranging from one pint to ten gallons, put up in plain boxes without any marks to indicate what the box contains; but this is not all. Behind all this there is the stamp of the United States, the greatest nation in the world, a so-called Christian nation, guaranteeing the right to debauch the people of this nation, and behind all this there is the ballot box, where hundreds of thousands of so-called Christians give their endorsement.

O, Lord! how long? Wilt thou not judge this people? May God speed the day when the scales shall fall from the eyes of the American people as they did the eyes of Saul at Damascus.

D. E. CANNON,  
Florence, Texas.

Sin may change its face into fortune, but it cannot change its heart into holiness.—Ram's Horn.

# Devotional and Spiritual

## OUR FATHER.

What comfort in the words! Man and God united in such a close relation! Words found in no other religion than ours! I do not wonder that in hours of loneliness and despair Thomas Carlyle used to see these words inscribed in luminous letters on the black bosom of night! The thought in them recurs so often in Scriptures and in the symbols of the Holy Church Universal! The Lord is my Shepherd.

Our Father which art in Heaven, God is love.

I believe in God the Father Almighty, Maker of heaven and earth.

O God the Father of Heaven; have mercy upon us miserable sinners.

God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

The Father in heaven cannot, indeed, be mathematically demonstrated. The truth is too vast to be girded by any system of human logic. It cannot be established in any such a way that doubt would be impossible to a sane mind. The probability of it, however, can be established, and by acting upon that probability, we arrive at certitude.

We have but faith; we cannot know, For knowledge is of things we see;

And yet we trust it comes from Thee,

A beam in darkness, let it grow.

This great truth of the Fatherhood of God is a kind of rational intuition. Like an axiom in geometry, it only needs to be stated to be accepted.

If our conduct is such that the vision of God is an intrusion and a menace, it is easy for us to shut him out of our thoughts.

The argument for God is made up of various strands of evidence. It is not a chain the strength of which depends upon the integrity of each individual link. It is more like a rope composed of numerous fibers, some of which may part, without fatal detriment to the rope.

The idea of God meets the requirements of our intellectual nature. We keep going back in our thought toward the final cause of the universe and we find rest only in the conclusion that mind is the final cause, and not matter. This is one of the strands in our rope.

We see traces of design in nature. We stumble upon purposeful collocations—arrangements adapted to the achievement of certain ends, and like one picks up a flint arrow-head, we become aware of mind in the universe other than ours. This is another strand in the rope of probability. One cannot conceive that a watch, with all its intricate mechanism, made itself, or, according to Martineau's illustration, as quoted by Augustus H. Strong, that patterned damask was made not by the weaver but by the loom, or as Joseph Cook put it, that books were written by the laws of spelling and grammar.

Again, the thought of God meets the requirements of our spiritual nature. Our moral strivings and the instinct for worship, which is universally prevalent among men, find their correlative and counterpart in God. "The desire of the moth for the star" makes probable the existence of the star. This is far from a mathematical demonstration of God, but it is only one of the many strands which, twisted together, compose a strong rope of probability.

But a consideration of our own individual insignificance sometimes makes it difficult for us to believe in the Fatherhood of God. Can it be, we ask, that in this vast universe he searches out with his loving care each minute human life, as

a mother-bird penetrates the privacy formed by the branches of some great tree and unerringly finds her way to the wide-mouthed nestlings? When we stand upon some country road at night and look out upon the starry space and consider that each glistening speck of dust in the milky way is a world, and that our earth, "home of the struggling, suffering, doubting, dying," is only a single grain of sand on a measureless sea-shore, how infinitesimal seems each human life that makes its home on this grain of sand among countless of other lives which have been and are and will be! Can it be that God cares for the individual soul? When visited by such misgivings I find relief in this thought that the being, no matter how minute he is, that can grasp his thought—the starry heavens, and can measure the distance from star to star is greater than the whole material universe besides. "Man is a reed," says Pascal, "and the weakest in nature, but he is a reed that thinks." The brain of an ant is but a tiny atom of grey matter, but it possesses a kind of distinction, because it is the home of thought. While looking at photographs of vast Egyptian architecture—sphinxes, pyramids and temples—we sometimes lower our eyes to gaze at the forms of men standing on the sand below. How diminutive their human figures seem as compared with the huge structures that tower above them. They seem introduced as a kind of foil, so that the height of the solid masonry shall be enhanced. But, after all, the man who can erect such structures is greater than they. A being made in the image of God is worthy of his regard. Clay suffused with personality and consciousness transcends the whole material universe with all its inert grandeur. We may well believe that as the ocean girdles the continents and at the same time swathes in its soft embrace the tiniest sprig of sea weed, moistening it in every part, so the regard of our Heavenly Father presses against each individual soul gently and evenly on every side, penetrating to every hidden frailty and need.—

Rev. Edward Judson, D. D.

## ABOUT SHOES.

They were on "hind side afore," or at least that is what was said about them in our hearing long ago, in a "protracted meeting." The "protracted meeting" was an institution of the country village in eastern New York fifty years ago. Men and women, young and old, from farms came in loads filling the old-fashioned, long-boxed, bobsleigh full, and with the village people crowded the church. There were no gospel hymns. Old-fashioned Methodist hymns, sung in the old-fashioned, rolling, waving, portamento, nasal-twanged way added excitement to the luridly of the preaching. There was plenty of hell then. The packed church was like a furnace of wrath for sinners. The preacher opened the phials of the divine anger. When the sermon was over, praying and exhorting begun, and men and women went through the church hailing sinners to the mourners' bench. There was crying to God, and tears of penitence, and hallelujah shoutings, and great excitements. There were what seemed like hand-to-hand wrestlings with the devil for souls. There was extravagance, of course, and some sham. There were those, too, who heaped ridicule on what they called "the distracted meeting." In the grocery store, and the postoffice, and the village tavern men talked over all the things that happened from night to night, and bets were made as to the reality of reported conversions. And yet there were multitudes of souls

born into the kingdom of God in those meetings.

It was at a meeting of that sort that the remark was made about the shoes. When the sermon was done, and the "mourners" had gathered to the benches, a zealous brother with a loud voice and a shaky record was urging sinners to enter the heavenly way; we can almost hear him now: "Forty year, my brethren, forty year I've been on the road to heaven; on the road, my brethren, on the road, my sistering, for forty year," and a voice in a raucous whisper that was heard all about, said: "Ye hev, hev ye? Then yer shoes hev bin on hind side afore; yer tracks pint the other way." That is the story of the shoes. We were only a boy then, but it made a vast impression. Whenever in all the years we have seen any one professing one thing and living another we have thought of the "hind side afore" shoes.

The critic's meaning was clear enough. Here was a man who before men in revival times made a great show of religion. No one would sing louder; we can hear his voice now as it sounded to our boyish comprehension—

"With con-fi-dence we now draw nigh,  
And father—"Abby"—father cry."

He prayed lustily. He probably thought himself a Christian. He was called, in the country vernacular, "a perfesser." But the man with the raucous whisper who had been beaten by him in a horse trade did not think he was traveling heavenward fast. Like the bulk of people, this critic had definite notions about motion heavenward; and like that same bulk of people trusted more for his knowledge of character to its "foot-prints on the sands of time" than to pious sounds in a "protracted meeting."

Over every such man a conversation somewhat like the following goes on:

"Is Tim Trimmer a Christian? He says he is. Well, is he? Oh, he's a 'perfesser.' Well if he is, he wears 'his shoes hind side afore.' Look at his tracks and see."—The Westminster.

## UNRECOGNIZED, THOUGH PRESENT.

"There standeth One among you whom ye know not." He stands among us to-day, and we know it not—in nature. I do not mean in a poetical sense. I do not mean by way of illustration that His name is wafted to us on the fragrant breeze, or flashed to us from the evening stars, or carried to our ears in the song of the birds. All this might do for preaching, but I am not preaching now; I am talking in the most matter-of-fact way of the ever-present Jesus in whom, even in nature, all things hold together, awaiting the time when the "creation itself also will be set free from the bondage of corruption into the freedom of the glory of the children of God."

He is here in the best literature of the age. Take Christ out of the literature, the laws, and the poetry of the day, and we have decay and license and carnality left. Jesus has entered into and touched and beautified and glorified all realms of human pursuit and knowledge. There isn't a sinner in your community who could live there twelve hours if Christ did not live there every hour of the twenty-four. He is here in the Bible and in the Church and in the heart of the spiritual man.

We may recognize Him in every pressing human need. Wherever there is a brother to be helped, a lead to be lifted, a burden to bear, there Christ is, entering into the case that is just at hand, in order to give us opportunity to minister to him, and to whisper as we work, "Inasmuch as ye did it unto one of the least of these, ye did it unto



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me." We may recognize him in the comprehensive grasp truth has on men to-day. Consciously or unconsciously to us, Christ grips this old world to-day. We may have different notions as to the effect and operation of the truth, but there can be no dispute as to the fact of Christianity in the world. In the growing unity of the body of Christ we find another evidence of the unrecognized though ever-present Savior.

And yet a veil obscures the shining of the Lord in the world and in the Church. To many he is as absent as if he were not here. Why is this? It may be that the carnality of the age crowds him, the criticism of the age wounds him, and the cowardice of his followers hides him, till the world unites in the wonder whether he has ever come. And yet he is as present as in the olden days when his precious feet pressed Galilee's sands and his voice was heard in the mountain instruction. It is pathetically true that the passage of scripture, "Behold, I stand at the door and knock," is taken from the very midst of a message to a Christian Church—one of the seven Churches of Asia. Can it be true that in the one place where he should have rightful entrance he is denied room? Is it or is it not true that he stands at the door of his own Church, and knocks and knocks for admission? Come in, thou Savior of the world, and abide with us—but do not sit in the pew. Come into the pulpit, and let our poor lips be silent before thy matchless speech! Tell us about thyself, and tell us about ourselves, and give us now the sweet assurance of thy grace. Say, "Peace, be still," and by that greeting we shall know thee, for thy peace is not the peace the world giveth, but a peace that passeth knowledge. Give us now and evermore thy grace and peace and love, and instead of the confession, "There standeth one among us whom we know not," may we be able to say, "We have seen the Lord; and we do know that we know him."—The Examiner.

## "SAVED FROM SELF."

"Christ is a Savior in many ways," said a woman the other day, "but it seems to me that more and more as the years go on I am learning to recognize him as a Savior from self—the self that is so constantly taking the mistaken view and planning the wrong step.

"Did you ever think what creatures of mood we are, and how often morbidness and bitterness settle down upon us like a fog? We distrust the friendship of those about us, we imagine unkind motives where we do not understand, and the little wrongs and slight neglects swell into unnatural proportions in the unhealthy atmosphere until we are almost ready to speak the word or do the deed that would cause long regret. Then a swift gleam of light comes from somewhere, and shows us where we stand. We may call it 'a spasm of common sense' if we will—it is that—but just as surely it is the Master's merciful hand barring our way to folly, and leading us out of the swamp of our gloom and self-

ishness to safe ground once more. Not less than I thank the providence that guards my home from disaster and my life from physical hurt and danger do I give thanks for these recues, which no outward eye can see, but which save me from my own undoing."—Selected.

## SELF-ESTEEM.

It is difficult for one to make an accurate measurement of himself, intellectually and morally. There are two extremes—either over-estimating, or under-estimating oneself. Both are mistakes which will result in failure to attain the highest success. We have known a few men who underestimated their own ability. Their extreme modesty produced a diffidence which limited their power to command the resources stored up in them. They were lacking in self-confidence, which is always an element of weakness in a strong man. (An over-weening self-confidence makes the small man ridiculous.) The mistake that men make in under-estimating themselves is excusable; the ostentation and obtrusiveness of the man who over-estimates himself is offensive. It is sad to see a small man—having an exalted opinion of his endowments—trying to do work that is above his ability. It is equally sad to see a man, meagerly equipped, aspiring to a position that is too high and too large for him to fill. Wise is the man who is content to serve God to the best of his ability in the sphere where providence has placed him—making faithful use of his talents, whether he has five or only two talents.—Southern Christian Advocate.

## SHE WILL COME.

A lady went out one afternoon, leaving her little boy at his grand-ma's and saying she would call for him when she returned home, which she expected would be by six o'clock.

The time passed till it was nearly six, and his grand-ma said perhaps his mother was not coming for him that night.

"Yes, she will," replied the boy. Six o'clock came, and grand-ma said: "Well, I guess your mother will not come for you to-night."

"I know she will," said the boy, confidently, and he watched patiently for her.

It was getting towards his bedtime, and grand-ma was pretty sure his mother would not come, and he would stay all night with her.

"Well, I know she will come," was still his confident reply.

"Why, what makes you so positive?" asked his grand-mother.

"Because," said the boy, "she said if she was not here by six o'clock she should certainly come, and my mother never told a lie."

In a few minutes his mother came and took him home.

What a lesson for mothers in the faith of this child. And what a lesson for doubting Christians to whom the Lord seems "slack concerning his promise." "He will come again." Our Savior never told us a lie.—Ex.

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Secular News Items.

At the school of Pleasant Ridge, a suburb of Cincinnati, a most revolting catastrophe occurred September 23. The floor of an outhouse gave way and precipitated 39 children into a well of filth, and nine, possibly ten little girls lost their lives.

The Dredener Bank, in conjunction with the Schaffhausen Bank Union, has, according to a Times dispatch from Berlin, taken up the new Mexican 5 per cent gold loan for the benefit of the Tehuantepec National Railway Company.

Lord Curzon has been reappointed to the post of Viceroy of India.

Fast freight No. 94 on the Baltimore and Ohio Railroad struck a wagon loaded with 750 pounds of dynamite at the crossing at North Branch, West Virginia, four miles east of Cumberland, Maryland, September 23. Two persons were killed and nine were injured, three of them seriously.

The court-martial ordered by Gov. Terrell to try Capt. R. M. Hitch and the other officers who were at Statesboro, has been postponed from September 29 to October 10.

Sixty-two passengers were killed and 159 more or less seriously injured in a frightful wreck on the Southern Railroad at Newmarket, Tennessee, September 24, when a passenger train en route from Knoxville to Bristol collided head-on with a passenger train running in the opposite direction.

The Standard Oil Company is on trial in Gallatin, Tennessee, for the violation of the anti-trust law passed by the last Tennessee Legislature. Some of the ablest lawyers in the State are represented on both sides.

Paul E. Williams, representing a large Virginia concern engaged in the peanut industry, has arrived in Paris, Texas, from Petersburg, Virginia, and entered into a contract with the Board of Trade to establish a plant to clean, shell and handle peanuts for candy, salted peanuts, peanut oil and peanut butter.

A turtle weighing 1200 pounds, recently captured near Los Angeles, is said to be the largest ever known. The largest marine turtle previously captured was taken to London. It weighed 850 pounds, and was known to have been over 80 years old.

Millions of gallons of Colorado oil are to be utilized by the Denver and Rio Grande Railroad for laying the dust along its lines. The first experiments will be made along the road from Denver to Salt Lake City.

On the Wedemeyer farm, September 29, four miles south of Belton, Texas, Henry Merritt was killed by being caught by the caving in of a sand bank and his brother, Dr. John Merritt, made a narrow escape.

The history of the past week has been one of fearful accidents resulting in great loss of life. Between 7 and 8 o'clock, the morning of September 21, during a severe electrical storm one of the big 50,000-barrel steel storage oil tanks at the Texas Company's refinery, at Port Arthur, just outside of the city

limits exploded, almost instantly killing five men, seriously, perhaps fatally, injuring another. The shock from the bolt was felt all over the city, and a moment later smoke was seen arising from the nearby refinery. Those who happened to be looking in that direction say the top of the tank was thrown high in the air. At the time the lightning struck six men were on top of the tank putting on a roof of tar paper and shingles.

An outward-bound Boston electric car was blown to pieces the evening of September 21 at Melrose, Massachusetts. Nine persons were killed outright, several were fatally injured and at least fifteen severely hurt. The police announce that the cause of the wreck was the striking of a fifty-pound box of dynamite, which had fallen from an express wagon just ahead of the car.

Because it is believed that foreign governments are learning too much regarding the inside workings of the American Navy and are picking from annual reports of the bureau chiefs too much information which should be of a confidential character, a change will be made this year in the preparation of the annual reports, and much which has hitherto been included in these papers will be omitted.

The New York State Democratic Convention, which met in Saratoga last week, at last found an amicable solution of their difficulties and unanimously nominated Judge D. Cady Herrick, of Albany, for Governor. When Judge Parker learned of the nomination of Judge Herrick for Governor he gave out for publication the following telegram, addressed to Judge Herrick: "Accept my hearty congratulations. The action of the convention assures the party a good candidate and the people a good Governor."

One man was killed, three rendered unconscious and two less seriously injured by gas flooding a sewer manhole in South St. Louis, September 20. After three years of patient research, two professors of Geneva, Switzerland, have discovered a new anesthetic which promises to revolutionize the practice of dentistry.

A wreck occurred on the New York Central a short distance east of Lyons, September 25, and six people were seriously injured. Mrs. Newman Erbs, wife of the Vice President of the Pere Marquette Railroad had both limbs cut off. All records of fast time between New York and Rochester were broken in the mad race of a special train bearing surgeons and nurses from New York City to the bedside of Mrs. Erb.

Louis Fleischmann, the millionaire banker and philanthropist, died in New York, September 25, at his home of paralysis. Mr. Fleischmann was born in 1836 near Olmutz, Moravia. He fought in the war of 1866 against the Prussians and won distinction in the battle of Sadowa. He remained in the army until 1874, when he resigned to emigrate to America.

The War Department has asked assistance of the Department of Justice in trying to secure the arrest of Capt. Ira Keithley, Philippine Constabulary, who has disappeared from the Philippine exhibit in St. Louis, leaving a reported shortage of \$1000 in the funds entrusted to him with which to purchase supplies for the Constabulary. Keithley enlisted in the regular army as a private in May, 1898, in Topeka, Kansas.

At his home in St. Petersburg, Russia, some six weeks ago, Nicholas D. Paschenko, an expert mining engineer of Russia, was reading in the regular number of the Mining and Mechanical Record of the discovery of natural gas

that time he was making preparations to come to America to visit the Fair and to visit other gas and oil fields of which he had knowledge. He therefore resolved to visit the new field at Lawton on this trip, and he arrived in Lawton Saturday and visited the natural gas well, four miles east of the city, and made a hurried survey of the country surrounding. "That is as fine natural gas as I ever saw," he said. "There is no question about the quality; the only question—and it is one with which you are met in every field—is whether the flow will hold out. I am pleased with my visit and shall make a favorable report to the Chicago parties, some of whom will come here in a few weeks. You have a great country here and are in the gas and oil belt."

A decision rendered by United States Commissioner Staden in the case of Do Gum Yip, a Chinese woman held for deportation, will throw open the doors of immigration to celestial women without number so long as the woman marries a regularly admitted Chinese after arrival.

The peaceful but determined contest between \$37,000,000 of invested capital and 26,000 mill laborers which began in Fall River eight weeks ago is apparently no nearer a settlement than at its outset. Both sides remain firm, the mill owners claiming that it is impossible to resume unless the 12 1/2 per cent reduction is made in wages.

We clip from an exchange the following resume of disastrous railroad wrecks of the last twelve months: Baltimore and Ohio Railroad wreck, near Laurel Run, Pennsylvania, December 23, 1903, sixty-three killed, Pere Marquette wreck at East Paris, Michigan, December 27, 1903, twenty-two killed and twenty-nine injured.

Forty men working on scaffolding at Grove, Indian Territory, surrounding an iron wagon bridge in the course of construction across Grand River were suddenly precipitated into the river below, a distance of over fifty feet, by the breaking of the scaffold work. Three were killed, 3 fatally injured, and sixteen were slightly injured.

space prevents specific reference to them all. I wish here, however, again to refer to my views there expressed as to the gold standard, to declare again my unqualified belief in said standard and to express my appreciation of the action of the convention in reply to my communication on that subject. Grave public questions are pressing for decision. The Democratic party appeals to the people with confidence that its position on these questions will be accepted and endorsed at the polls.

Peter of Serbia, successor to the murdered Alexander, was crowned with great acclaim at Belgrade, September 21. There was no hostile demonstration and no attempt to carry out the murderous threats against the new King's life. In the solemn ritual of the Greek Church and in an elaborate State procession which preceded and followed the coronation, the tragedy of Serbia's previous ruler found no echo.

Gov. Terrell, of Georgia, is much exercised over the possible results of frequent lynchings in the State, and has made public the following statement: "The people of Georgia should realize that unless these lynchings are stopped there is grave danger of their leading to legislation by Congress, which would take the matter out of our hands and cause offenders to be tried in the United States Courts. Of course, this would be an interference with State rights, but a Republican Congress would seek to justify it on the ground that State Courts had failed to afford any remedy. The Governor of Georgia, under our present laws, is powerless either to punish officials who are delinquent in the performance of their duty or to enforce the laws against the leaders of mobs. These are matters which are entirely in the hands of the Grand Juries and the courts, and over these the Governor has absolutely no authority. There should be a modification of our laws providing some remedy and placing such matters either in the hands of the Governor or with the Supreme Court of the State."

FROM THE FAR EAST. With the purpose of forcing the war with Japan to a speedy termination, the Emperor of Russia has taken steps to reorganize and reinforce the fighting force in the far east. A second army is to be created, under the command of General Gripenberg, a veteran of many wars, and it is expected that in a comparatively short time there will be armies of 600,000 to 700,000 men ready to take the aggressive against the Japanese.

St. Petersburg, Sept. 26, 5 p. m.—The cause of the extreme deliberation in the Japanese advance on Mukden was explained by a dispatch received from General Kuropatkin this morning, which indicates that Field Marshal Oyama has not yet concentrated his forces. Fresh troops are constantly arriving at Bentsiaputze while others which recently reached Liao Yang are marching up the Taitse River to Siachan. These reinforcements presumably come from Japan. As soon as the fourth Japanese Army at Siachan is sufficiently strong it is now evident the Japanese intend to resort to their favorite flanking tactics, move a formidable array against Kuropatkin's left and compel the evacuation of Sintintin. They are evidently reconnoitering the ground over which the Siachan Army will march up and cross the river. Meanwhile, General Kuroki is trying to seize and cross the Hun

River east of Mukden. Thence he will move down the river and co-operate with the fourth army from Siachan, while Generals Oku and Nodzu engage Kuropatkin's attention south of Mukden. The attacks on Dapasa and San Lungku, September 29, were the first symptoms of this vast flanking movement. Kuropatkin now reports that Japanese scouts have been encountered near the Hun River half way to Mukden, trying to seize Koutou pass, ten miles northeast of Bentsiaputze, in order to clear the way to Funshuan and that Oku's and Nodzu's outposts have been engaged in skirmishing with Cossacks near Inpu, between Bentsiaputze and the railroads. After reviewing the troops at Odessa the Emperor will go to Kishnieff, and bid farewell to the fourteenth division, famous for its passage of the Danube under General Dragomiroff. The latter probably will attend the ceremony. General Dragomiroff is greatly enfeebled in health which may render impossible his going to the Far East as Chief of Staff of Grand Duke Nicholas.

Permanent Muscular Strength. There is this to be borne in mind in these days when so many young men are giving so much attention to physical development, in gymnastic and athletic exercises, that there can not be permanent muscular strength where there is not blood strength. Hood's Sarsaparilla gives blood strength, promotes digestion and assimilation, and builds up the whole system.

MARRIAGES.

Conway-Conger.—At the residence of Mr. Fagley, Valdosta, Tex., July 3, 1904, by Rev. S. W. Miller, Mr. J. H. Conway and Miss Euda Conger.

Lambert-Jeffcoat.—At the bride's father's, B. W. Jeffcoat, Aug. 20, 1904, by Rev. S. W. Miller, Mr. W. C. Lambert and Miss Luella Jeffcoat.

Cane-McDonald.—At the parsonage, in Blue Ridge, Texas, Aug. 4, 1904, by Rev. S. W. Miller, Mr. John Cane and Miss Nora McDonald.

Bounds-St. Clair.—At the home of the bride's parents, Mr. and Mrs. Ed. St. Clair, Aug. 6, 1904, by Rev. S. W. Miller, Rev. Minor Bounds, P. C. of Montague Circuit, and Miss Effie Ida St. Clair, of Verona, Texas.

Taylor-Brazzale.—At Arleston, Texas, near Bethel Church, Sept. 4, 1904, Mr. T. H. Taylor, of DeBerry, Texas, and Miss Nettie Brazzale, of Arleston, Texas, Rev. E. H. Lovejoy officiating.

Robinson-Hood.—At the residence of the bride's mother, Mrs. M. E. Hood, at Hood, Texas, Aug. 3, 1904, by Rev. R. E. Porter, Mr. Wiley Robinson and Miss Ora Hood.

Belle Laprade.—At the residence of the bride's parents, Mr. and Mrs. W. F. Norman, near Rosston, Texas, Aug. 17, 1904, by Rev. R. E. Porter, Mr. Robert Belle and Mrs. Laprade.

Cobb-Cantrell.—Sept. 6, 1904, eight miles south of New York, Texas, Mr. Jerry Cobb and Miss Ella Cantrell, Rev. Dr. Hall officiating.

Tullis-Harris.—Aug. 31, 1904, Mr. J. R. Tullis and Mrs. Lou Harris, Galveston, Texas, Rev. C. N. Morton officiating.

LeCour-Clements.—At Galveston, Texas, Sept. 2, 1904, Mr. Paul L. LeCour and Miss Lizzie Clements, Rev. C. N. Morton officiating.

Linemiller-Schlytter.—At Galveston, Texas, Sept. 13, 1904, Mr. Joe Linemiller and Miss Christine Schlytter, Rev. C. N. Morton officiating.

Wooley Garcia.—At Galveston, Texas, Sept. 18, 1904, Mr. Wm. E. Wooley and Miss Ellen Garcia, Rev. C. N. Morton officiating.

Smith-Downard.—At the residence of the bride's grandmother, Mrs. Mary Mitchell, at Franklin, Robertson County, Texas, Sept. 18, 1904, Mr. Clifton Smith and Miss Laura Downard, Rev. Geo. H. Phair officiating.

I have married the following persons:

Mr. W. L. Payne and Miss Myrtle Ault, Sept. 14, 1904, near Floydada, Texas.

Mr. P. P. Robinson and Miss Eunice Lee Fair, Sept. 23, 1904, in Plainview, Texas. GEO. F. FAIR.

READ THIS:

Wempstead, Tex., Feb. 23, 1903.—This is to certify that Texas Wonder, Hall's Great Discovery, cured myself and wife of a severe kidney and bladder trouble, and we heartily recommend it to all suffering in same manner. Respectfully, E. H. JONES AND WIFE.

TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. It will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Price, 50c per bottle.

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**AN OFFERING  
TO HUMANITY**



**Proof of the Superior Merit  
of Our Offering:  
Annual Sales Two Million Bottles**

# OXIDINE

**OXIDINE** Is used in nearly every  
Southern home because  
it is an absolute cure for

**Chills, Fevers  
and all Malarial Troubles.**

You run no risk in buying OXIDINE for it is absolutely guar-  
anteed by your druggist,  
**MADE IN REGULAR AND TASTELESS FORM.**

**All Druggists. 50 cents per Bottle.**

**SOLE MANUFACTURERS.**  
**PATTON-WORSHAM DRUG CO., Dallas, Texas.**

**Notes From the Field.**

**NOTES FROM THE FIELD.**

**Lorena.**

J. W. Fort, Sept. 26: The last Quarterly Conference for this charge was held Saturday. Preachers' and presiding elder's salary paid in full six weeks before Annual Conference. The presiding elder preached a good sermon Sunday. I have never known a man better loved on a district than Bro. Bolton. We will make a full report at conference and over. This is our third year, and it has been the best of all. God has been with us and his work prospers in our midst.

**Hewitt.**

W. N. Curry: Less than two months this conference year will be over. We have had a good year; have had good meetings, notwithstanding rain and mud. We have had 65 or 70 conversions and reclamations and 50 additions to the Church. Have built a splendid church and paid for it. Have held our fourth and last Quarterly Conference. Do not need a fifth, for all the preachers' salaries were paid and over. Now if any one can go beyond that let him now speak or forever hereafter hold his peace. We will have paid at the end of the year between \$5000 and \$6000. Peace and plenty abound among us, whereof we are glad. The best of all, God is with us.

**Monday Charge.**

O. M. Addison: Our meeting at Gorce is still in progress. Began on Friday night before the first Sunday in this month (this is the 17th), and will continue until our worthy pastor sees fit to close it. The power of God is manifested at every service—souls are being saved, backsliders reclaimed, and the Church greatly revived. Bro. Wallace did all the preaching until last week, when he was joined by Bro. M. W. Clark, of Seymour Circuit, who has been doing some excellent

preaching. Eternity alone will reveal the good that has been accomplished for the Master at this place. Up to date there have been between 35 and 40 conversions, and to-day at 11 o'clock (Sunday as it was), when a call was made for penitents, they came flocking to the altar with tears streaming down their faces, and kneeled at the mourner's bench, crying for mercy, and, thanks be to God, two young men were made to rejoice in a Savior's love. According to the rules of our Church one more year is all that Bro. Wallace can serve us, and while we regret very much to give him up, we realize that he has been instrumental in God's hands in doing great things for Munday charge, whereof we are glad, and more, we can safely recommend him to any people as a man of God thoroughly furnished to every good word and work. May the blessings of God attend his labors wherever he goes.

**Childress.**

J. T. Bloodworth, Sept. 26: We are rounding for conference. We have had a reasonably good year. We have not had as many conversions as we had hoped and prayed for, but a good many have been saved. Rev. M. K. Little came to us and preached ten days with great power. What a preacher he is! I never heard ten days better preaching than he did. The western people love Bro. Little. On last Saturday Bro. J. G. Miller held our fourth Quarterly Conference. The stewards assured him the salaries would be paid. We will likely make a sound report at conference. I have a faithful Board of stewards. On yesterday Bro. Miller preached on the strongest sermon on prohibition I ever heard. We are in a hot fight for prohibition. The saloons have done their work here for many years, but we believe ere the days of 1904 are gone these red handed men will have to pack their goods. May it be so. Bro. Miller, by request, spoke on temperance in the afternoon at the Y. M. C. A. Hall and scored a victory for prohibition. We are proud of the work done by our good women in their so-

ciety. They have grown in number and in grace. Epworth Leagues are doing good work. Bro. G. W. Harris, on Childress Circuit, has done a fine year's work. His people are anxious for his return, and why not? He has gone through mud (when there was any) and through cold, and will at Mineral Wells be able to make a good report.

**Anson.**

Zoro B. Pirtle, Sept. 21: Our last quarterly meeting for this charge was held by Rev. E. A. Smith, our much appreciated presiding elder, on the 10th and 11th of this month. While it was early in the season, yet it was a good showing. Bro. Smith preached three splendid sermons, one of which was on missions, and took our collection for us Sunday. We have all the "collections" in sight, and more. This has been a first rate year with our work; and, while we have made some progress, yet it is not nearly what we should like to have seen. I have assisted in meetings at Merkel, Haskell, Midway and Parkerton. We had good meetings at all these places. I think we nearly all make the mistake of closing our meetings too soon. After we labor hard for a week or more and get a fine interest we should hold on till we reap the harvest. I found Bros. Evans, Chambliss, Bell and Nance, respectively, in splendid favor with their people. These are all successful men and have their work well in hand. My meeting at Neinda was good; had several conversions and as many accessions. My brother, H. M. Pritle, of the North Texas Conference, assisted me at Anderson Chapel, doing all the preaching, which was well done. This meeting began well, but it rained us almost out. We had six conversions and two accessions to the Church. He also preached nearly a week for us at Anson. We have a fine country in many respects. It is free of the boll weevil pest, and the boll worm does not devour the cotton here like it does in the lower, heavier climate, this being a much higher, drier country. It is also very healthful. Cotton in this part of Jones County will make from

16 to 34-bale to the acre. We have just had a fine rain falling two days and nights, which will make the grass good, and also help late cotton, late cane and late milo-maize. Parties wanting homes in Jones County can get good lands all the way from \$4 to \$20 per acre, and get good terms as to payments. Anson is largely Methodist, and being nearly 200 miles from Fort Worth, over 200 from Clarendon, and over 300 from Georgetown, we need a Methodist training school here, and the citizens are talking of trying to get such a project on foot. We are in need of some good, active local preachers in all this part of the west.

**Temple.**

C. R. Wright, First Church, Temple: The work on our new parsonage is moving on nicely, and the house will be ready for occupancy by conference. When complete it will be a very superior house and a delightful home for the preacher. That it was much needed is a fact to which my predecessors will cheerfully testify. This gives First Church very valuable property, almost equal to the very best in the State so far as my knowledge of our Church property in the State goes. We have had a delightful and prosperous year. Our growth has been steady, normal and healthy. A recent visit from the editor was greatly enjoyed by our people. The pastor missed this treat on account of absence in Colorado.

**North Fort Worth.**

J. J. Creed: The prospect is exceedingly flattering for rounding out the best year's work in the history of this charge. On the night of the 24th we closed a most gracious revival. For two weeks we shouted and sang, prayed and preached with such enthusiasm as was never before known in North Fort Worth. Bro. N. B. Read did some of the best preaching of his life, and Bros. Whitehurst, Black, Howard and Richardson rendered invaluable assistance with one or more sermons each. As to results, every member of the Church who attended was graciously revived, many backsliders

were reclaimed, some 30 or 40 sinners converted and 40 members added to the Church. We have received 128 since conference. Part of the lumber is on the ground to build a church on Rosen Heights, a flourishing suburb more than a mile distant from the plant here. All in all, this has been the greatest year of our lives. We have here a beautiful little modern church with stained Gothic windows and circular oak pews for about 300, a four-room parsonage partially furnished, and as loyal a membership as may be found in the conference. This place is to let, for this scribe will have finished his four years by conference. We will report everything in full at Mineral Wells.

**NORTH TEXAS CONFERENCE.**

**Rockwall.**

W. J. Holder, Sept. 27: We believe this charge to be in better condition now than at any time during our round of protracted meetings, which resulted in about eight conversions and thirty-one additions on profession of faith, and four or five by certificate. Bros. Naugle, Moreland, Bruce, Holt and Uncle Rawlins White were with us at different times and places and did splendid work. My good women have been untiring in making the parsonage a delightful home for the preacher and family, the last effort being to place a nice brick curb over the cistern. I haven't seen them all, but I think I have as good a Home Mission Society as any of "ye preachers." Our fourth Quarterly Conference has come and gone. It met last Saturday at Happy Home. Our presiding elder, Bro. Peterson, was there brimful of big sermons and religion. The good ladies were there with big baskets and boxes filled with the best "pies and things." And the brethren were there with pretty well filled pockets. We didn't get out, but we will by the fifth Quarterly Conference. Well, this preacher was there, and just as happy. Well, you would think that was enough for one day, but it wasn't all. When Bro. Peterson and I got back to

Continued on page 11.



### Within Reach.

Because of its low price Ivory Soap is within the reach of all. Besides its low cost it has the advantage that it will do the work of half a dozen kinds of soap each intended for a special purpose. Its purity fits it for use where the ordinary soaps are unsafe.

Ivory Soap  
99<sup>4</sup>/<sub>100</sub> Per Cent. Pure.

## The Home Circle

### WISHING.

Do you wish the world were better?

Let me tell you what to do:  
See a watch upon your actions,  
Keep them always straight and true,  
Rid your mind of selfish motives,  
Let your thought be clean and high;  
You can make a little Eden  
Of the sphere you occupy.

Do you wish the world were wiser?

Well, suppose you make a start,  
By accumulating wisdom  
In the scrap-book of your heart!  
Do not taste one page on folly;  
Live to learn, and learn to live,  
If you want to give them knowledge,  
You must get it ere you give.

Do you wish the world were happy?

Then remember day by day  
Just to scatter seeds of kindness  
As you pass along the way;  
For the pleasures of the many  
May be oftimes traced to one,  
As the hand that plants an acorn  
Shelters armies from the sun.  
—Youth's Companion.

### HAPPY WIVES.

For every woman, as for every man, there is a possibility of marriage. The fact that one woman may have half a dozen offers does not lessen the chances of the others. (Possibly, it may be set off against the fact that many men have proposed to half a dozen different women.) At least one chance, it is said, comes to every woman. The offer being received, her fate lies in her own hand. She has been accorded the right of choice—will she choose wisely? That is the question.

The young and romantic will disdain any such sordid thought as "wisdom" in connection with an affair of the heart. "What can matter," they cry, "except love and constancy?" Ah, many things "matter" besides "love," to insure constancy.

In one sense, the poet was right when he sang, "Tis better to have loved and lost, than never to have loved at all." But only in one sense. Who would miss the bitter-sweetness of having loved some one merely "gone before?" Who would miss the tender memories which hallow the va-

cant chair, the little trinkets taken from the treasure-box and gazed upon with tear-dimmed eyes? What life is not better and sweeter and stronger for the love given, if only for a little while, to the tender, the brave, the true?

But if one lose by repression, by ill-feeling, instead of by death; if misunderstanding and disillusionment creep in, then better, far better, a life barren of the stir of tender thoughts. Happy marriage is, undoubtedly, the very happiest of all earthly conditions, but single life, no matter how lonely and bare it may be, is indeed "blessed," compared to a union that has lost its charm.

When the decisive moment arrives in which a woman must take her future in her own hands, she must consider many things besides love, both in herself and in the man who has asked her to share life with him. First to be considered; is her own responsibility in the matter—that they may have an actual responsibility in making a choice, seems to occur to comparatively few women.

Primarily, then, let her carefully weigh her own peculiarities of temperament and character as affecting a life union with any one; secondarily, as affecting a union with this special person.

Her tastes and the manner in which they will affect her future, and that of the man by whom she will stand side by side until "death" them "do part," must be given due weight. If, for instance, she has been accustomed to a life of gaiety, let her think well before she unites herself to a man of quiet habits, small salary, and no immediate prospect of betterment.

There! There! My dear girl, don't ruffle up your pretty feathers, like an indignant wren! Every one knows that true love is not measured by dollars and cents, and that if we love another truly, no sacrifice is too great. You, in your enthusiasm, may think that you are willing to give up, for dear John's sake, all these things that have been to you the very breath of life, but are you?—that is the vital question. Many thousands of women have done such things joyfully—heaven bless them!—and counted their loss

but gain. But the thing is, are you, individually, of the temperament, have you the stamina, to go on day after day, quietly accepting the changed conditions after the glamor of lovehood? Can you do all this, and not grow tired of it, nor show John that you are making a martyr of yourself for his sake? Have you that in you which will enable you with a cheerful face to go through the ordeal of bearing a big end of the burden while John is carrying a bigger end? Can you keep from showing him how you miss the companionships of other days, the care-free hours, the fun? Are you equal to the long, tiresome, lonesome days at home followed most times by no greater excitement than a quiet evening spent with a tired business man—no parties, no operas, no outside amusements?

These questions settled in the affirmative, the next thing to be considered by the woman who is thinking of marrying is whether the man is one of whom she need never be ashamed. (This sounds almost brutal, doesn't it, but women have been ashamed of their husbands, as men have been ashamed of their wives.) The man being honest and good and true, are his personalities such that they will not jar on her if thrown into constant contact with them? Is he such that she, with her peculiar instincts, education and surroundings, can introduce him proudly as "my husband?" If she be sensitive to criticism, can she bear with equanimity having her friends see him murder the conventions, or hear him murder the king's English? Good men, true men, kind men may be very lacking in these things. Will not these defects, all out of keeping with her own traditions, be, eventually, the entering wedge of irritation which will finally cause an irreparable breach?

These questions answered, last but not least comes the question of the relatives of the man in question. It is all very well for a woman to say that she marries the man, and not his family. Each party to the contract marries the family of the other, to a certain extent, and any attempt to separate either member of the new firm from former ties will end in disaster. (And yet so foolish are people, that a woman with no atom of child-love in her heart, will marry a widower with a family of small children. How can she expect to make her husband happy, or be happy herself, under such conditions?)

Again, it has been said that before a man proposes he should study well the mother of the girl, and make up his mind whether he could "stand his wife" if she developed into such a woman. The same rule should apply to men. It would be wise for a woman to decide whether John, with his tendencies, is likely to develop into a man like his father, and if so, whether she can "stand" him for all time.

A woman must remember that marriage is not for to-day, nor to-morrow, nor for youth and health and good looks. If she bases her ideas upon any preconceived notion that it will be "one long dream," she will soon think that she has the nightmare instead. If she has, however, in herself, the qualities which go to the make-up of a good wife, and those which are essentially needed for the special man upon whom she has set her heart; if she feels that his faults and his failings are only such as she can bear with good humor, then let her say "yes," and be happy, for happy she will be whether fate leads her to a palace or to a hovel.—Emma Churchman Hewitt, in *The Christian Work* and Evangelist.

### MUST FIGHT THE ELEMENTS.

Not alone in battle have young officers of the navy shown the stuff that is in them. In contests with the elements, they have displayed nerve which it is impossible to overmatch. For instance, take the case of Ensign Henry C. Mustin, commanding the little gunboat "Samar," which was assigned by the commander-in-chief of the Asiatic Station to co-operate with Major General Young in an advance against the insurgents. While lying off San Fernando, a typhoon began to rage. General Young wiggaged to Mustin to go ashore for orders. The naval officer lowered a boat, and with great difficulty got through the surf, which broke in thirty-five fathoms of water. "I couldn't tell the General it was impossible to go," he said, apologetically, to an army officer who remonstrated with him for risking his life in attempting the landing.

Mustin had intended to remain ashore until the weather should moderate; but observing that the wind was veering to the northwest, and anticipating that blowing from that direction it would drive the "Samar" on the beach, he decided to return immediately to his ship. The boat was shoved into the breakers, but was tossed back upon the shore as though it were a chip. Again Mustin tried, with the same result. A third time he

tried, but the boat was stove in. Apparently it was impossible to get by the breakers. Anxious about his ship, Mustin brushed aside all thought of personal risk, and announced that he proposed to swim through the surf. He signaled to the "Samar" to send a boat to a point just outside of where the waves were breaking. He removed his clothes, and plunged into the sea. Huge waves pitted their strength against his, but, straining every muscle, Mustin labored on, and finally reached the boat. Though almost exhausted, he immediately took charge of the "Samar," when taken aboard, and carried her safe to sea.—John Callan O. Laughlin, in *Success*.

### SILVER TIP.

While we were traveling overland to one of the mining-camps of Colorado, one of the party captured a young bear. When brought to camp he fought desperately, until we gave him some sugar. In a few moments he was eating it from our hands. He then cuddled down in my lap and went to sleep. After that, if he was cross or misbehaved badly, all we had to do was to give him a little cuff on the ears and he would become as obedient as a dog. We let him run loose, having only a small chain around his neck, with a small piece of iron on the other end.

There were many large boulders around camp. I would run and hide behind one until he came on the top of it, then I would jump at him and away he would scamper, and I would hide behind another. One day I did not appear to notice him and he reached over and boxed my ears.

One day we found him sitting erect, holding the syrup can up and letting the contents dribble into his mouth. Another time he was found with the condensed milk held tightly in one arm, while he used the other paw to put in the can. When it was well covered with milk, he would lick it off.

In the fall we moved and had to leave him. He was now so large that his new owner kept him chained. One day he saw a girl about my size passing. He pulled frantically at the chain, broke it and started after her. He thought he had found his old playmate. A man, thinking he meant to harm her, fired and our pet fell dead.

Poor little Silver Tip! His affection was his undoing.—Christian Endeavor World.

### A QUEER PLANT.

Joseph Eastman went to Los Angeles last fall to spend the winter, but his mother felt so much better there than she did in the East that papa said they would stay a year. Joseph was very well pleased, partly because he was glad to see his mother so well and happy, and partly because there were so many new and queer things in California that he wished to stay and find out about them. One day he was standing by the gate when two children passed on their way from school. One was the boy who lived next door, and the other was a bigger boy.

"What are those things on your coat?" asked Joseph.

The boy next door looked down at the front of his coat, which had a great many little brown sticks bristling out of it—at least they looked like sticks.

"That's fillaree," said he.

"What's it there for?" asked Joseph.

"Put there to see it wind up," answered the boy.

Then the bigger boy stopped. "Do you see that weed with the little pink blossoms?" he asked. "Well, those bunches of pods belong to it, and when the pods get dry you just pull them apart, like this, and stick them in your coat, and the end begins to go round and round like a clock hand. Some of the boys call them clocks."

As he spoke he pulled off one of the little brown seeds, and stuck it in his sleeve, and, sure enough, the free end commenced to turn around slowly, until it had wound itself into a cunning little corkscrew. Joseph gazed at it in astonishment.

"What makes it do that?" he asked. But the boy could not tell, so Joseph took a handful in to his Aunt Mary, who had lived several years in California, and who knew a great deal about the strange plants which grow there.

"Aunt Mary, what makes the fillaree twist itself up so?" asked Joseph.

"Oh," said she, "that is alfilaria, though the children sometimes call it fillaree for short. People who have studied these little seeds think that they twist up so as to help themselves into a good place for growing next year."

"I don't see how turning round and round like that would do any good," said Joseph.

"Well, you know, the minute the seeds fall to the ground one end begins to twist round, and that pushes the other end, the seed end, into the dust. It goes a little farther with

**BLOTCHY  
FACES**

The most obstinate and disfiguring skin affection yields speedily and permanently to the healing, cooling, soothing, yet powerful influence of

**HEISKELL'S  
OINTMENT**

Used in connection with HEISKELL'S Soap, it never fails to cure Pimples, Ulcers, Tetter, Eczema, Erythema, Ringworm and every sort of skin affection. At druggists, Soap, 5c; Ointment, 5c. Send for book of testimonials. JOHNSTON, HOLLOWAY & CO., Philadelphia.

every turn. And then, do you see these little hairs, all turned backward? Can you guess what they are for?"

"No, I can't. There aren't enough of them to keep the seed warm."

"No, not enough for that. They just keep it in the place which all the twisting and turning has found for it. They are stiff, and will not let it go backward. You know here in California we do not have grass as you do in the East. This alfilaria is our grass. And these long, slender seeds would get blown away and lost in the dry months, if there were not some way of keeping them where they belong. They belong out on the hills and fields just where they fall, so that they can grow there another year, and the cows and sheep can have plenty of alfilaria to eat."

"And do you mean that the seeds twist themselves right into the ground?"

"Yes they twist themselves into the ground, very much the way a corkscrew twists into a cork. And the funny part of it is that they keep at work almost all summer; for, when the wing of the seed is wet, it will straighten out all nice and flat again. Of course we do not have any rain here in the summer, but there is often enough fog to get the little seeds pretty wet, and then the long wing straightens out nice and smooth; and when the sun begins to shine, and it gets warm and dry, why, it just twists up again, and pushes itself farther in every time. And so it keeps on until winter comes and the rains fall. It is ready to grow then, and by that time it has gotten itself as nicely planted as though some farmer had put it carefully under ground with his hands. Is it not wonderful how the heavenly Father has planned for even the smallest things that he has made?"—Clara E. Hamilton, in *Presbyterian Banner*.

**A BRAVE BOY WHO BECAME A  
MISSIONARY.**

When Coley Pattenon was a boy at Eton, he was popular with all his schoolmates. He studied well, and, besides, he was "captain of the boats," and on the cricket eleven. At a certain gathering coarse songs were started. They were part of the tradition of the school, and had been sung for years. But Coley was as brave morally as he was physically. He declared that those songs should not be sung in his presence. When one was started he left the room—something few boys would have dared to do—under the circumstance. Then and there, however, the custom stopped.

That brave boy at Eton, who courageously stood up for his principles, even at the risk of being described as "tied to his mother's apron strings," became a famous missionary in the South Seas. As Bishop Coleridge Pattenon, he fearlessly faced the Melanesians with their clubs and arrows, and daily risked his life for the cause of Christ. Physical courage has a moral foundation. Dare to do right, boys, and nothing of physical danger then can daunt you.—New York Observer.

**Cancer—How Mrs. Margaret E. Cox,  
of New Moon, Ala., Saved  
Her Life.**

March 4, 1904.

Dr. D. M. Bye Co., Dallas, Texas.  
Dear Doctors—I will write you a few lines concerning my Cancer. It is well. I commenced your last treatment on the 8th day of December and on the 8th day of January it was healed up nicely. I will do all I can for you. I have sent your books to some of my friends who have Cancers. Mine has been a great surprise to a great many people and they want to know what cured it. I tell them the Oil Cure did the work for me.

With best love to you and your kind treatment to me, I remain,

Your true friend,  
MRS. MARGARET E. COX,  
New Moon, Ala.

There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for Cancers is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

BRO. BAIRD REPLIES.

As the rain keeps me from my appointment to day, I will preach a sermon through the Advocate for Bro. Biggs.

"Surely the wrath of man shall praise thee. The remainder of wrath shalt thou restrain."—Psalms 76:10.

Admitting the necessity of Christ's resurrection, the question of his death is placed beyond discussion and the controversy therefore narrows down to the mode or manner of his taking off. If Bro. Biggs could "see himself as others see him," I am sure he would realize that it is he and not I who stickles for "the world," and if a thing so very un-Methodistic is folly in a local preacher supplying a mission in the Indian Territory, how exceedingly grievous must be the fault in the presiding elder of one of the most important districts in Texas.

Unconditional election and reprobation is not a corollary deducible from the original proposition of divine foreknowledge, but an independent proposition affecting human freedom only.

Peter complains that an obscurity attaches to some of Paul's writings, while Peter would have done well to go to school to Paul and learn how to make his words express his ideas. If Peter had said, "Jesus was crucified by the Romans through the false testimony of you wicked Jews," his statement would have been clear as well as true, as was Paul's statement to the backslidden Church. "The fame of God is blasphemed among the Gentiles through you." He didn't say, "You have blasphemed the name of God among the Gentiles." But he would have said it had he been as reckless in his language as Peter was in his utterance that Bro. Biggs quotes as the only Scripture by which he can even try to support the proposition that while our faith rests upon Christ's resurrection from the dead, and his resurrection could not have been had he not died, yet he need not have been crucified.

The Jews evidently understood Peter, for they did not deny their responsibility in the matter. We all understand what he meant. Bro. Biggs understands that the Jews did not actually slay Christ with their own wicked hands, for he says, "If the Jews had killed him he would have been stoned." Yet Peter says they did, and Bro. Biggs would overturn the teaching of the Church from Paul's letter to the Romans to my letter to the Texans on the sole and unsupported statement of the rankest Calvinist and worst backslider in the Apostolic College when he virtually admits that his solitary witness didn't mean what he said. Such defense of Arminian theology reminds me of the Irishman who having been run over by an automobile filled his pockets with nitroglycerine, saying he would be ready for the bloody taling next time it run over him.

The heralds of Democracy preach the doctrines of personal liberty and majority only, and cry, "This is a government of the people, by the people, and for the people." And yet the finest type of a true Democrat I ever studied was Mr. Cleveland, who, recognizing his sworn duty as the Chief Executive of this Republic, in a time of extreme financial peril, suffered himself deserted by his party while he forced measures for the preservation of the public credit. Man is free, God made him free, but that freedom does not extend to the point of infringing the divine prerogative or the thwarting of the divine purpose. In I Cor. 2:2 Paul says: "I determined not to know anything among you save Jesus Christ and him crucified." And his preaching was to the end that our faith should not stand in the wisdom of men, but in the power of God. And he further says, "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew, for had they known it they would not have crucified the Lord of glory." In all this prominence is given to three facts:

1. His crucifixion killed him.
2. It was determined beforehand he should be crucified.
3. His executioners were acting in the full exercise of their own free will.

And it is legitimate to add the fourth fact, he was killed by wicked men.

I have scant sympathy with the scientific explanation of his sudden death. If he died of a broken heart, then no one killed him. Again, his death was hastened to prevent the breaking of his bones, and a broken leg is much easier mended than a bursted heart. His death was the direct effect of his crucifixion, and the fact that his death is spoken of as his

crucifixion shows that his death and the manner of it were inseparably connected in the divine mind. "Had they known it they would not have crucified the Lord of glory." Are we to understand that they would have killed him some other way? Or that they would not have killed him at all? Of course he was killed by wicked men. Any other opinion would lead its advocates into the boghole (not "bags") of Calvinism. He was born to die, and if bad men did not kill him of their own accord, then good men would not kill except in a case of "necessitated human action." Pilate was not satisfied with the proceedings of the trial, and even tried to get the Jews to consent to his release after sentence was passed upon him. But the defendant offered no testimony, and even refused to testify in his own behalf when Pilate asked him to. But every one acted in the case according to their own will. The soldiers who divided his garments among them and cast lots for his seamless coat were prompted by their greed for the money value of a lot of half worn clothes. They neither knew nor cared anything about the prophecy they were fulfilling. His being crucified between two thieves was to humiliate and degrade him, and not out of regard for the divine order.

Calvinism has no exclusive right to the doctrine of divine sovereignty. It in no way disagrees with doctrine of free will.

"Know ye not that so many of us as are regenerated into Jesus Christ are partakers of his death? Therefore we are buried with him by regeneration unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection. Knowing this that our old man is crucified with him." The terra crucified here signifies death—our death to sin—and that crucifixion is the likeness of his death, and in the likeness of the manner of his death. God made the wrath of man to praise him in the sacrifice of Jesus Christ on the cross, and he restrained the remainder of wrath so that Jesus Christ suffered nothing that was not necessary.

J. C. S. BAIRD.

A REMINISCENTIAL LETTER.

(A reminiscential letter read before the Veteran Association of the Missouri Conference, September, 1904.)

Dear Fathers and Brethren: Circumstances beyond my control will prevent me from meeting with you, as I had fondly hoped, and I must content myself to write and express my appreciation of the brotherly invitation extended to be present and preach a reminiscential sermon on the occasion of your meeting in Columbia. Whether the conviction be founded on fact or is the result of youthful fancy, I do not wish to disturb the impression which has followed me for near half a century, that, taken as a whole, the body of Methodist preachers composing the Missouri Conference from the time I became a member of it, in 1854, until I left it by transfer to the Texas Conference, in 1858, were as noble a set of men as God ever called to the ministry of his Word. And I feel cheerful in the hope, when I consider the character of men who laid the foundations of Missouri Methodism that the type of ministerial fidelity which distinguished the fathers will not be lost in their sons.

I can never forget a sermon preached in Linneus, Mo., by Andrew Monroe, when I was a student under W. T. Ellington; his text was, "Ye are the light of the world." I believe I could give the analysis of the sermon to day. What impressed my young mind most forcibly was the necessity of light growing out of the fact that "Darkness has covered the earth and gross darkness the people." O, with what power and emphasis the utterance fell from his lips.

I did not attend the conference when application was made for membership, for several reasons: First, I was not quite sure that so rude a specimen would be admitted into such a body, and so I entrusted the matter with my presiding elder, Edwin Robinson. In the second place, my parents were preparing to emigrate to Texas to place themselves under the care of my older brothers, and expected to start before I could return from conference. Never expecting to see them again, I remained at home and made one day's journey with them and my two brothers, James and Charles, as I rode to my first circuit, Trenton, as junior under Father Ketson. Finally, the Discipline did not then, as now, require a candidate to stand an examination for admission on trial.

But I did attend the conference at Richmond in 1855, and heard sermons that memory will cherish forever. The first by E. K. Miller. His theme was "Human Depravity." Preachers in those days believed in the doctrine as taught by Mr. Fletcher. Miller did,

and the young preachers who heard Miller's sermon accepted its truth.

W. G. Capels, "the grandest Roman of them all," preached one night under peculiar circumstances. A factious visiting brother, from an adjoining conference, thought to embarrass him, as he had suffered embarrassment from Capels' merry, twinkling eye the night before, and so took his seat immediately in front of the pulpit. "But he had reckoned without his host," Capels' theme was "The General Judgment," and as he proceeded, surcharged himself with the awful subject. The visitor (as the congregation) was swept from his base as the defects of a faithless ministry were brought out in his inimitable style, coupled with a merciless searching of his own heart and life, while the Books were opened before an assembled universe, and the world beneath, rolling away in fire, the hearts of the people aching with the intensity of excitement, he lifted the Bible, exclaiming, "And another Book was opened. O! what Book is this streaming with the blood of Jesus? It is the Book of Life." Then he proceeded to read the names recorded there—prophets, apostles, martyrs, on down the ages—he read out Luther, Calvin, Knox, Wesley and their coadjutors—on down, his face ablaze with celestial light and eyes gleaming like diamonds in the sea, the names of his brother ministers and the souls garnered through their toils; then, with inexpressible rapture, he saw the name of his mother, and, as if astounded beyond measure, he saw his own name "Washed in the blood of the Lamb." It was too much for the audience to bear. Wm. Rush shouted, "Glory to God!" and the people, with the critic, joined in the general joy, while the awful scenes of the Judgment seemed swept away by the overwhelming tide of glory which rolled, wave after wave, over the enraptured audience.

Those who have heard Capels may imagine the scene, and some yet live who heard that sermon. But the point I wish to make is, that a ministry formed after such models as God gave to early Methodism in Missouri, cannot fail to have their impress on the generations following. It was said by Divine authority that "Israel served the Lord all the days of Joshua and all the days of the elders who over-lived Joshua." Time would fail me to tell of Horace Brown, Bess Ashby, R. R. Baxter, Joseph Devlin, and scores of others whose names are in the Book of Life.

But I must mention Wm. Ketson, my senior on the Trenton charge, in 1855. Ordinarily he was an ordinary preacher, always sound and scriptural; but I have seen him when under the inspiration of grace and truth, the hearts of the people seemed to melt like wax before the flame. Once at the Aubrey Grove camp-meeting, at 3 o'clock Sunday, in closing his sermon he drew a graphic picture of his own death. The fond soul lingering in tenderness over the pallid clay, recounting the joys and sorrows they had known together, but inspired with the hope of resurrection when the soul would come again in triumph to claim its kindred dust all immortalized and glorious, plumed for the fight and soaring, mounts the skies, passing the glorious orbs of light, he hailed the inhabitants in their bright abodes, but he was going higher; and on he went, passing suns and systems innumerable, until the central orb of infinite space burst on his enraptured vision, nearing the home of God, angels and the blood-washed of earth. The gates were lifted and he was taken in, safe at last. But oh, what scenes in front of the pulpit! Saints were shouting, sinners crying for mercy, and many happy souls swept into the kingdom of God, while old Father Ketson was still with us, his spirit bathed in the glory of the better world, the altar crowded with the broken-hearted seeking salvation.

Men of these days may hint of hypnotism, mesmerism, or what else; but to this grand old wizard of the pulpit it was the Holy Ghost—the tongue of fire—the wisdom from above.

Brethren of the association, you will not blame me for loving to linger about the scenes and men of my early ministry. I could fill a volume with reminiscences which would be refreshing to my own spirit, but I must forbear.

Since leaving you, I have enjoyed and suffered many experiences. On the circuit, in stations, as presiding elder, and missionary in the Confederate Army, my name has passed unchallenged at every conference, and I have attended fifty. And now, in my seventy-third year, as a superannuate, awaiting my summons home, I send you greetings with a joyous heart. "God be with you till we meet again."

S. C. LITTLEPAGE.

Dear Sir: Please ask your WIFE, DAUGHTER or SISTER to Read MY FREE Offer.

WISE WORDS TO SUFFERERS From a Woman of Notre Dame, Ind.



I will mail, free of any charge this Home Treatment with full instructions and history of my own case to any lady suffering with female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will cost you about 12 cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—This is all I ask. It cures all, young or old.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well known ladies of your own State or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer may not be made again.

MRS. M. SUMMERS, Box 187 Notre Dame, Ind.

The Great Physician.

(I am he that Healeth.)

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

Natural Law Discovery. A Discovery of Effects.

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

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

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

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

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

**TEXAS GRAND FESTIVAL**

—AND—

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CHY CES... do you see backward? are for? en't enough warm. They just ich all the ound for it. at let it go re in Cali- ass as you laria is our nder seeds lost in the not some re they be- on the here they can grow e cows and alfilaria to the seeds into the ay a cork- And the ey keep at for, when ret, it will flat again. any rain re is often seeds pret- long wing tooth; and ine, and it just twists farther in s on until fall. It is that time ly planted ad put it his hands. heavenly the small-!"—Clara n Banner.

CAME A

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E. Cox, ed

I, 1904.

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BLAYLOCK PUB. CO. .... Publishers

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice, Dallas, Texas, as Second-Class Mail Matter.

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

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#### TEXAS CONFERENCES

Held by Bishop Hoss.

West Texas, Cuero.....Nov. 9  
Northwest Texas, Mineral Wells.....Nov. 15  
North Texas, Bonham.....Nov. 23  
Texas, Marshall.....Nov. 30

#### 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.

#### IS THAT REALLY TRUE?

An exchange, speaking of the election of a Chaplain to the next House, says of one of the applicants, "He will get the votes of all the anti members." Is that really true? If so, why? Is there a preacher in Texas who aspires to such a place in sympathy with anti-prohibition to the extent that all the anti in the next House would vote for him? We hope not. It would look a little bad for the men who are opposed to local option to combine and elect them a Chaplain. We do not see where such a question has any place in a position of this sort. It is not the province of anti or pros to carry this issue in that character of contest, for that would be "mixing politics and religion," the very thing the anti dislike. More than that, it is an injustice to any minister to be put forward as the candidate of the anti members of the next House. He ought to be known as a man who applies for the place on the ground of his merit as a representative minister of the gospel in Texas. Beyond this he has no claims on the position. And when he is chosen for the place he ought to be the pastor of all the members, and not a faction of them. So it seems a little out of place to discuss this matter in connection with the question of prohibition and anti-prohibition. The only legitimate phase of the question open to discussion, if it needs to be discussed at all, is the physical, the intellectual and the spiritual qualification of the minister for the position. Is he qualified, in these respects, to render the service which the position contemplates?

Mr. A. A. Kern, son of our Dr. Jno. A. Kern, of the Baltimore Conference, has been elected professor of English at Millsaps College, Mississippi. Mr. Kern is a graduate of Randolph-Macon College and of Vanderbilt University, and for the last several years has been a student at Johns Hopkins University, Baltimore, Ma., for his Ph. D. degree.

#### THE POSITION OF THE TIMES HERALD.

Under the above head, the Daily Times Herald, of this city, made reply to our recent strictures upon its course touching the Police Department of the city. In view of the fact that this paper has so often offended, very gravely the moral sense of this community in its flings and sneers at the efforts of the police force to drive gambling out of Dallas, our criticism was not only just, but exceedingly mild. The Times Herald tries to make it appear that the Advocate is the personal organ of the editor, the Police Commissioner, and the Chief of Police; and it assumes an air of sanctity when it says that if we did not also attempt to be the mouth-piece of the Methodist Church in Texas, it would tax none of its valuable space in noticing us; that personally it cares nothing about our individual views. Well, we are prepared to return the compliment by saying, that if the Times Herald is not the organ of the "wide-open town" outfit, nevertheless it seems to be very friendly to their cause, and we presume it represents them in its attitude to the Police Commissioner and the Chief of Police. As to the personal views of the editor of the Times Herald upon any moral question affecting the weal of the city, we care nothing whatever. But when he essays to speak for his constituency, we are willing to give a little public consideration to his utterances. In speaking for them he assumes the position of public censor, and as such we accept his challenge. Otherwise the Advocate would pass him by in silence. When the former Police Commissioner went outside the police force and appointed a Chief, who had never served a day in his life in the Police Department, this paper at once became his advocate and ardent supporter, and if, under his administration, it had objection to the Commission, we do not remember to have read anything to that effect in its columns. During the incumbency of that official gambling had the right of way in Dallas, and no one molested its privileges. This suited the Times Herald, we presume, and it had no kick against the Commission. But when the present Commissioner came into office and went outside the force and appointed a business man Chief of Police, and he proceeded to put the force on a business basis, and entered upon his duties by enforcing all the laws, not even excepting those against gambling and Sunday saloons, then the Times Herald began its ridicule and criticisms of the Chief, and also to revive its opposition to the Commission. It did not want the gamblers run out and the "wide open" policy interfered with. And since the Commission has been taken into the courts by the crowd represented by the Herald, it has not ceased to make flings at the Commission, and to place it as far as possible in a false light before the community. Not one word of commendation has it spoken for the Commissioner and the Chief of Police for their efforts to close Sunday saloons and run gamblers out of the city; but, on the contrary, it has put everything possible in their way by its ridicule and contemptuous thrusts. And when the Times Herald sometime ago wanted to perpetrate libelous writings against the editor of the Advocate, the Police Commissioner and the Chief, its editor did not have the courage to produce its matter in its own columns here in this city, where the facts are all known, but he hid himself away off to Austin and published his mean attacks upon us in a weekly paper in that distant city. And the Times Herald never called its editor down for the mean and untruthful things he wrote and had published in the Austin paper. But this Times Herald editor is not content to make flings at the Commissioner and the Chief of Police, but he seems to have an antipathy to Churches and religion in general. Every once in a while he makes flings at these sacred institutions. We quote the following in evidence:

Ten thousand free thinkers met in

Rome yesterday and glorified "the triumphs of science over superstition." Yes, but not one of their number could be elected to office in the United States on a free thinkers' platform. Perhaps all the superstitions have not been triumphantly knocked out by science and its free thinking votaries.

Therefore, in the esteem of this Times Herald editor, it is a matter of regret that "free thinkers" have no show in American politics because "all the superstitions have not yet been triumphantly knocked out" and the superstitions mentioned by the "Rome free thinkers" means the Churches and the religion which they teach. With such an editor as this in charge of the Times Herald, we are not surprised that the paper is opposed to a Commission made up of Christian men who want to see the laws of the city enforced against these moral offenses that curse the manhood of Dallas. But we are glad to say that the "position" of the Times Herald is not the position of the best class of citizens in this city touching the work of present Commissioner and the Chief of Police.

#### THE STUART REVIVAL.

The revival at Grace Church, with Rev. George Stuart doing the preaching, is still in progress. We have had the privilege of attending several of the services and of hearing the sermons delivered. Great crowds have been in attendance, especially on Sunday, and at the night meetings. We presume the interior of the building is so seated as to accommodate more than 1,500 people, and at nights during the week many have been turned away for lack of room. On last Sunday night hundreds failed to get into the house. The preaching has been in the power and demonstration of the Holy Ghost, and its effect has been wonderful. At every night service the altar has been crowded with penitents, and at nearly every meeting many have been converted—converted in the old way. They have bowed upon their knees, mourned on account of sin, and then happily confessed Christ as their Savior. Last Sunday was a great day. At the morning service the sermon was on family government and the need of religion in the home. For one hour the crowded congregation listened with deep interest, and at the close there was deep feeling manifested. In the afternoon the service was a fine fight and won gloriously. So another county comes into the dry column. The anti in Lamar applied to their District Judge for an injunction to prevent local option going into effect, but he promptly declined to take such action. Then they withdrew their application to take it before some distant Judge to get him to treat the home Judge with contempt and grant the injunction. Of course such a Judge can be found, and we presume the matter will have to run the gauntlet of the courts for a season. But we will win. A fellow over in Erath County was arrested for violating the local option law, and he hid himself away off to Georgetown to get Judge Davidson, of Court of Criminal Appeals, to come to his relief. The Judge fixed his hearing at Tyler, Oct. 6th. These fellows seem to shun Judge Brooks right here at them, and go down in Central Texas to make out their case. Do they think that our North Texas Judge can not do them justice? It looks that way. But justice is the thing they do not want. So all in all the work is making progress. On with the battle!

#### THE PROGRESS OF LOCAL OPTION.

Local option goes marching on. Last Tuesday an election was held in Matagorda County and went dry by more than two hundred majority. This is a way down in the coast country, and it is an indication that the work is getting a move on it in the heart of the enemy's territory. Southwest Texas is the section of the State where brewers flourish and where it is hard to get in successful work against the beer dives; but old Matagorda made a fine fight and won gloriously. So another county comes into the dry column. The anti in Lamar applied to their District Judge for an injunction to prevent local option going into effect, but he promptly declined to take such action. Then they withdrew their application to take it before some distant Judge to get him to treat the home Judge with contempt and grant the injunction. Of course such a Judge can be found, and we presume the matter will have to run the gauntlet of the courts for a season. But we will win. A fellow over in Erath County was arrested for violating the local option law, and he hid himself away off to Georgetown to get Judge Davidson, of Court of Criminal Appeals, to come to his relief. The Judge fixed his hearing at Tyler, Oct. 6th. These fellows seem to shun Judge Brooks right here at them, and go down in Central Texas to make out their case. Do they think that our North Texas Judge can not do them justice? It looks that way. But justice is the thing they do not want. So all in all the work is making progress. On with the battle!

#### TEXAS PERSONALS.

Rev. B. H. Webster, of Wheatland, made us a pleasant call recently.

Bro. W. H. Chandler, of Plano, was in the city this week and dropped in to see us for a few minutes.

Rev. J. B. Sears came over from the Palestine District the other day and spent a few pleasant moments in this office.

Rev. E. L. Egger, of Winnsboro, came down this week and called on the Advocate. He and his people have their

fine new church almost ready for the opening service, and we have promised to be with them at their first service the fourth Sunday in October.

Rev. J. T. Smith, of the Pittsburg District, was in Dallas recently and gave a good account of the work in his field.

Rev. J. A. Whitehurst, of Fort Worth, ran over to the city recently and while here made the Advocate a brotherly visit.

In the recent death of Ira O. Wyse Greenville Methodism loses an earnest and liberal member, and the whole community a fine citizen.

Rev. M. K. Little, of Midlothian, came up last week to take in the revival at Grace Church, and he did not fail to look in upon this office.

Rev. J. F. Archer, of Cedar Hill, made a delightful visit to us not long since. He is beginning to move things toward conference out his way.

Rev. Atticus Webb, of Kemp charge, made us a pleasant visit recently. He has a good field, and he is working it well. He also brings up the claims of the Advocate.

Rev. Wm. Studer, one of our Austin local preachers, was in the city the other day and made us an agreeable visit. He is a great friend to the Advocate.

Rev. G. S. Sexton, of Central Church, Galveston, was in the city last week. He came up to secure the services of Rev. George Stuart to aid him in a revival meeting in that charge.

Rev. D. H. Aston, of Roysse, came down to the city last week. He and his good people have completed their new parsonage, and now Roysse is one of the enterprising charges in the conference.

Grandma Jenkins, living seven miles from this city, died this week. She was the oldest citizen in this county, having come here before the county was organized. She was a devout member of our Church all her life, and died in the faith.

Rev. W. D. Robinson, who was serving a ten-year sentence in the Huntsville State Prison for killing a man some five years ago, was recently pardoned by Governor Lanham. Mr. Robinson was at one time in the traveling connection, but at the time of his trouble he was a local preacher.

It is with pain that we chronicle the death of the devoted wife of Rev. J. J. Methvin, of the Methvin Institute at Anadarko, I. T. She died the 20th inst. We extend to Bro. Methvin our deepest sympathy in his distress. For many long years this noble woman has stood by her husband in his work among the Indians.

The following brethren we met at the Stuart meeting: Rev. Charles Brown, of Cleburne; Rev. M. H. Neely, of Plano; Rev. L. S. Barton, of Clarksville; Rev. R. B. Bonner, of Ferris; Rev. S. P. Ulrich, of Caruth's Chapel; all the local pastors, L. L. Naugle, of Fate, and perhaps many more whom we do not now recall.

Rev. J. L. Hendry, of our China Mission, is now at home on a vacation. He came to Dallas last week and spent Sunday with the Oak Cliff Church, conducting the services both morning and evening. We had the pleasure of entertaining Bro. Hendry in our home a day and night while here, and his presence was a benediction.

We had a pleasant visit the other day from "Uncle Andy" Ross, as he is familiarly called by hundreds who have known and loved him for a great many years. He lives quietly at the further extremity of Ross Avenue, in this city, and he and his wife are devoted members of First Church, and have been for a long time.

Rev. J. B. K. Spain, of Marshall, enjoyed recently a few days vacation. Dallas was on his route and the Advocate thereby enjoyed a most delightful visit from him. He will have the task this year of entertaining the Texas Conference. The old historic church at Marshall has been remodeled and materially improved, and Bro. Spain expects to give the whole conference an enjoyable occasion.

Rev. Jerome Duncan, of Hillsboro, delivered a strong sermon to his people the other Sunday on the duties of good citizenship, and applied it vigorously to the enforcement of law in

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that community. It was published in full in the Evening Mirror, and doubtless that sort of preaching put before people from the pulpit and through the press ought to have a most salutary effect on public sentiment.

GENERAL CHURCH NEWS.

Bishop Hoss reports that the health of his youngest son, Sessler, now in New Mexico, is restored.

The lay membership of the Missouri Conference is now 44,798, an increase for the present year of 1372.

The Southern Baptist Convention has decided to expend \$15,000 for the moral and religious development of the negroes.

The American Sunday-school Union reports that there are 2,000,000 children in this country who are not enrolled in any Sunday-school.

Dr. E. R. Craighead, who succeeds Dr. Alderman as President of Tulane University, at New Orleans, is an alumnus of Vanderbilt University.

Mrs. W. E. Munsey and daughter, Miss Elberta, have returned to Washington City after a visit to the Naff household at Big Stone Gap, Va.

Secretary E. M. Randall, of the M. E. Church, has already begun work to secure a large representation at the International Epworth League Convention which meets in Denver in 1905.

President Dickey, of Emory College, has secured Dr. Buckley, editor of the Christian Advocate, New York, to deliver the third series of lectures on the Quillian foundation.

Dr. W. R. Lambuth expected to sail from Brazil to England on September 6th or 11th. He will spend a few weeks in London and return home about the middle of October.

Broad Street, Knoxville, has been successfully running the nursery feature of Church work. Babies are taken care of in the ladies' parlor while the mothers attend worship. Let others go and do likewise.

Our Church at Statesboro will take action in regard to those parties who are members of this Church who are said to have taken part in the recent lynching of the two negroes near that place.

Mr. J. K. Brunner, eldest son of Dr. J. H. Brunner, recently paid a visit to his father and numerous friends in Monroe County. He now resides in Colorado Springs, Col., and is engaged in the mining business.

The Baltimore Southern Methodist has nearly 5000 subscribers. This is remarkable, since the paper was established as the organ of the Baltimore Conference only a few months ago.

The five Methodist denominations in England are intently considering the question of Church union. They are the Wesleyans, the New Connexion, the Methodist Free Churches, the Bible Christians and the Primitive Methodists.

The Board of Managers of the Protestant Episcopal Missionary Society has received two gifts—one of \$10,000 and another of \$5000—from communicants in Pennsylvania. The former of these gifts is the largest single donation the board has received in a number of years.

The Tennessee Conference session has been postponed from October 5 to October 19. Bishop Duncan listened to solicitations from the good people of Gallatin, who are confronted with the cook problem. A colored Conference meets there October 5, and everybody knows what that means.

Rev. R. B. McSwain, President of the Epworth University, writes: "The first session of Epworth University opened September 7 with a very good attendance for the first day. The first chapel exercises consisted largely of informal addresses by the members of the faculty and Board of Trustees. Several of the trustees who have toiled so earnestly for the organization of

Epworth University were almost overcome by their joy at seeing this practical realization of their hopes."

Rev. George C. Lorimer, D.D., LL.D., died on the 9th inst. at Aix les Bains, France, whither he had gone in search of health. Dr. Lorimer was a well-known Baptist minister, for two distinct terms pastor of the Tremont Temple Baptist Church, Boston, and for a season pastor of Baptist Churches in Chicago. He was a preacher of wide influence, an author of no mean standing, and a public speaker of power. His death is a distinct loss to the Christian world.

EPISCOPAL RESIDENCE.

To the Presiding Elders and Preachers of the M. E. Church, South, in Texas:

We have arranged to have Bishop Hoss to move into the Episcopal residence not later than Nov. 1. We are putting the house in order, and there will be no question about his being domiciled in the beautiful residence on or before that time, provided the preachers get the money in. Now, brethren, send your collections as rapidly as possible, as it will only be a little over thirty days until we get possession of the house, and the money will have to be paid in order to get the house. Look in the Advocate weekly for the acknowledgment of your remittances.

G. W. OWENS, Treas.

EPISCOPAL RESIDENCE.

The following amounts have been received since last report:

Table with 2 columns: Name and Amount. Includes J. A. Travis, G. W. Harris, J. H. Braswell, Stewart Nelson, F. J. Perrin, J. T. Hicks, L. E. Biddle, R. L. Jameson, J. B. Curry, S. W. Lowe, J. B. Turrentine, J. M. Armstrong, Z. V. Liles, C. H. Adams, J. M. Mills, J. G. Mueller, Joe F. Webb, R. L. Steward.

Total \$143 50  
G. W. OWENS, Treasurer.

EPISCOPAL HOME FURNISHING FUND.

Table with 3 columns: Location, Assessed, Paid. Includes Broadway, Gainesville, Rosston, Gober, Previously reported, Total.

Total \$31 00  
MRS. L. H. POTTS, Treas.

A DOCTOR WANTED.

I can inform a Methodist doctor of a good location and fair practice. Address J. F. ARCHER, Cedar Hill, Texas.

SOUTHWESTERN UNIVERSITY NOTES.

Last Sunday the Methodist Church was packed to listen to Dr. Hyer's opening sermon to the University. His subject was, "Jesus the Light of the World." It was an excellent discourse, and calculated to put the young upon the right track in life.

In the afternoon there was an enthusiastic rally of the Epworth League with addresses from the pastors of Presbyterian, Baptist and Swedish Methodist Churches.

At 8 p. m. Dr. John R. Allen preached.

On Monday the four literary societies held enthusiastic meetings with elaborate programs, and received numerous applications for membership. New students have been coming in all week, and still more are to come. We are going to have a large advance in our enrollment, and the student body starts in with a quiet, earnest assiduity that promises both a pleasant and profitable time.

A new teacher, Miss Beulah Richardson, has been secured for our piano department, as the class was too large for Misses Lorimer and Oldfield. Both the department of elocution and voice have reached the point where desirable pupils have to be refused.

Miss Seabury will give us a violin recital Saturday night, and we are all expecting a delightful time.

EPIGRAMS

(Copyright 1904 by Henry F. Cope.)

(Prepared especially for Texas Advocate.)

Fair work does not need false words.  
A sore preacher always serves Satan.  
Every dirty dollar we gain is a dead loss.  
Man's impotency is God's opportunity.  
Haziness is often mistaken for inspiration.  
Where there is affection there is no affectation.  
Long prayers will not lengthen a short yard stick.  
Clouds of sorrow often precede the showers of blessing.  
Vice is never so dangerous as when it parades as liberty.  
Prayer must sail from the heart to find a port in heaven.  
Gratitude is an essential ingredient to a nourishing meal.  
When God takes up a ram's horn it beats any brass band.  
Those who cultivate sharp practices acquire dull principles.  
He who knows the Son of Man will know the soul of all men.  
God cannot use in his work the man who does not know how to wait.  
You cannot determine the breed of the horse by the brass on the harness.  
The science of preaching has taken the soul out of many a sermon.  
They who have great titles must clear their titles by their conduct.  
It's a greater thing to be able to lead men to God than it is to lead a meeting.  
When a man believes that he is ordained to censure his neighbors the devil endorses his papers.

REMINISCENCES.

need for it. I am happy to state that the great Baptist Church is a right arm of strength to the cause of God in this city. The First Church is building a large and commodious house of worship, and that strong body will, no doubt, do a great work in our city. The Baptists here are moving upon the serried ranks of evil. The amount of money the Roman Catholic Church is expending in this city seems incredible. Large, costly and imposing structures, schools, colleges, hospitals, churches, are planted or being planted in all parts of the city. And yet they continue to build. The strange thing is that there seems no need for all this building. The convents are not well patronized as it is. But Rome knows what she is doing. I have often thought of the remark of Macaulay, viz: "The Roman Catholic Church is the masterpiece of human wisdom." The Methodist Church must arouse herself and awake to the situation in this strategic center of the Catholics. We are moving to the front. Bro. J. W. Moore is preaching to the largest Protestant congregation in the city and one of the largest in the State. Bro. J. M. Alexander is laying the foundations for a second edition of Travis Park. Prospect Hill is following on, and by God's help we intend to have a place and a name in San Antonio.

Our San Antonio Female College is a great success. Her halls are full and more are coming. Asbury School, under the care of that master builder, J. H. Harrison, has opened with an increased attendance, and it does not require a prophet to foresee that this school will be a great success. New railroads are projected, and this city will soon be connected with every part of the Southwest. May our Lord help us to make the Methodism of our city second to no other in the South. B. HARRIS.

Bro. Moore, in his obituary of Uncle Tom Rogers, mentions the old Jacksonville camp-meeting, and such men in the ministry as Shanks, Rountree, Shook and Finley. This reference awoke a flood of memories in the mind of the writer, as he, too, often sat under the ministry of these great and good men. They were giants in those days. Bro. Shanks, a lawyer residing at Rusk, was a power in the pulpit; logical, concise and successful. Jeff Shook was as uncompromising as steel. On one occasion while preaching at Melrose, some young men just outside the church door were talking. Shook stepped to the door and kindly invited them in, or hush talking. They did neither. Finally, some old brethren rose to look after them, when Shook suddenly stopped and said: "Oh, let them alone; they are nothing but the rag-tag, bob-tail trash of the community." At his next appointment, one of them, with his crowd of toughs, waylaid the Church to thrash him. As Shook stepped out of the church the bully ran on to him with a stick, when Shook caught him at the elbows and ran him back till the brethren caught on and hustled the hoodlums off. Robert Rountree was our backwoods preacher, but he had few equals on revival occasions. Familiar with his Bible and full of the Spirit, he created a fame of gospel fire through all that country.

But the greatest of them all in some respects was Robert S. Finley. On one occasion our camp-meeting dragged heavily through Friday, Saturday and Sunday. Not a single move. On Monday morning Finley came in and occupied the pulpit at 11 o'clock. His text was: "Choose you this day whom you will serve," illustrating that grand scene on Mt. Carmel. In his peroration he called upon every leaf and twig of the arbor to witness the choice they would make; then the everlasting hills, and last, the angels of heaven and the great God himself to witness. What a scene! Mourners rushed, crying, into the altar and shouts and hallelujahs were heard all over the congregation. The victory was glorious and complete. He was a great preacher. Sublime gospel truths flowed from his lips like new coin from the mint. The dust of them all quietly sleeps beneath the sod, but no doubt they are all enjoying grand hallelujahs in the paradise of God. J. R. TAYLOR, M. D. San Saba, Texas.

All Eyes on Southwest Tex.

The San Antonio & Aransas Pass Railway traverses the artesian water belt, and early market gardening country. Health, climate, schools and Churches unsurpassed. Send a two-cent stamp and get our Agricultural Folder.

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

Dragged-Down Feeling

In the loins. Nervousness, unrefreshing sleep, despondency.

It is time you were doing something. The kidneys were anciently called the reins—in your case they are holding the reins and driving you into serious trouble.

Hood's Sarsaparilla

Acts with the most direct, beneficial effect on the kidneys. It contains the best and safest substances for correcting and toning these organs.



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in buying an Enterprise vehicle because there's the extra wear and comfort obtainable from their perfect construction that makes for extra dollars in value over and over again.

When you see the P. & O. Co. name plate on buggies on the floor of your merchant, you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue, which will be sent free to any address.

PARLIN & ORENDORFF CO., Dallas, Texas.

GOING TO THE WORLD'S FAIR?



OFFERS THE BEST SERVICE AND LOW RATES TO ST. LOUIS.

Broad Vestibule Trains. Electric Lights and Fans. Observation Dining Cars.

WITH PRIVILEGE OF STOPPING OVER

AT EUREKA SPRINGS OR MONTE NE, ARK., EN ROUTE.

FOR PARTICULARS, ADDRESS W. A. TULEY, General Pass'r Agent, FT. WORTH, TEX.

Dear Sir—We have been using the Advocate machine for more than two years. Wife is well pleased, as are others who sew on it. It is the Drop-head, extension front.

Melrose, Texas. D. S. BURKE.

Advertisement for 'The World's Fair' featuring 'KATY ALBUM' and 'Agricultural Folder'. Includes text: 'To see and know what money and brains have accomplished send 15c for a "KATY ALBUM." Address "Katy," P. O. Box 620, Dept. 5, Dallas, Texas.'

**The Sunday-School Department**

Fourth Quarter, Lesson 2, October 9.

**THE WIDOW'S OIL INCREASED.**  
II Kings 4:1-7.

Golden Text: "Trust in the Lord and do good; so shalt thou dwell in the land and verily shalt thou be fed."—Psalm 37:3.

Location: B. C. 850-840 (?). Somewhere in Israel, very likely near one of the schools of the prophets.

Material: The widow of one of the sons of the prophets whose children were about to be sold into slavery for her husband's debts, called upon Elisha for help (v. 1). After inquiring into her circumstances (v. 2) he bade her borrow all the empty pots she could (v. 3) and pour oil into them from the one jar she had (v. 4). She obeyed (vs. 5, 6), and had enough for the debt and for her living (v. 7).

An Analysis: In Great Trouble; The Appeal to God; The Divine Provision; The Abundance of Faith.

**The World Evangel:**

Note.—The miracles recorded in this chapter may be described as individual or private. Those in the preceding chapter are more public and are for the benefit of a community or number of persons. The Prophet Elisha differs in many respects from his predecessor Elijah. The latter was a man of action and of prayer; a man who had to do with the kingdom of Israel; a reformer, an executor of the Lord's will on the apostate prophets; a Judge and a stern reprover of the King and Queen. The former Elisha led a more quiet and obscure life, though his ministry was as effective and as far-reaching in its own sphere as that of Elijah. The quiet, noiseless workers are as necessary and successful as the most active and stirring.

**I. The Statement of Her Flight.—**  
Vs. 1-2.

V. 1. "Now there cried a certain woman," etc. Her name is not given, just as that of the second woman of this chapter (v. 8) is nameless. She was a widow, her husband one of the prophets. In few but graphic words she states her sad case: her husband was dead; he was a God-fearing man in his life, as no doubt Elisha well knew; the creditor. The creditor was claiming the payment of a debt that was owed him and in default of payment he was about to take her two sons as bondmen. According to the Mosaic law a debtor unable to pay could be seized upon by the creditor and be compelled to work out the debt for the creditor. It was a species of slavery this, but one that was surrounded with mitigations and limits. The Master could not abuse such a servant and his service lasted only to the year of Jubilee (the fiftieth year), when every servant and debtor was set free. In this case the debt seems to have been contracted by the woman's husband. While he lived the creditor did not enforce his right, but now that he is dead he claimed the services of the two sons to which he was entitled by law.

V. 2. "What hast thou in the house?" Obviously, Elisha could not pay the debt or any part of it. His inquiry seems to mean that possibly the widow had something laid up that in part might meet the claim. Her answer is, such as would make no part of payment, so insignificant was the possession. "A pot of oil" is given in the Greek version as "an anointing of oil." Just enough as would serve for the anointing of her person; a small quantity indeed, of very little or no value.

**II. Divine Direction to Meet the Need.**  
Vs. 2-6.

V. 2. "Go borrow thee vessels," etc. We are not told anything of their material or size. Probably they were earthen vessels of various sizes, the larger the better in this case. The command "borrow not a few" is very suggestive. Divine supply is abundant infinite as the prophet knew. It could be limited only by the means of receiving and storing it, cf. Phil. 4:19. It reminds one also of a marvelous command in Ps. 81:10. "Open thy mouth wide and I will fill it."

V. 4. "And when thou art come in thou shalt shut thy door," etc. She was to do secretly what the prophet by divine direction told her to do. Thus our Lord often charged those that he helped; Luke 8:51-54; John 7:3, 4; cf. Matt. 8:4; 9:30.

She was to do this for good reasons: 1, that she and her sons might act in unhindered faith; 2, that she might not be disturbed by the curious; 3, that she might not be accused of having folk carry the oil to her, and so disprove any miraculous interposition; 4, that she and her sons might quietly pray and trust (Matt. 6:6). Note also how carefully and frugally she was to act—"poured out into all those vessels, set aside that which is full."

V. 5. Records her prompt and

strict obedience to the prophet's directions. Trapp well says: "She did not reason as Naaman did, but run; she did not dispute, but dispatched the prophet's commands." Luther once said: "God loves a runner, not a question asker."

V. 6. "Bring me yet a vessel." All that they had borrowed were now full. The little cruse never ceased running until there was no room. Had there been more vessels we may believe they too would have been filled. The supply was limited only by the number of the vessels.

**The Epworth League Department**

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

**State Epworth League Cabinet.**

President—Gus. W. Thomasson, Van Alstyne.  
First Vice-President—Rev. A. D. Porter, Cleburne.  
Second Vice-President—Miss Laura Allison, Austin.  
Third Vice-President—W. A. Palmer, San Marcos.  
Fourth Vice-President—C. A. Lehmburg, Fredericksburg.  
Secretary-Treasurer—Theo. Bering, Jr., Houston.  
Junior Superintendent—Mrs. C. W. Henry, Cleburne.

**CABINET MEETING.**

A meeting of the members of the Cabinet of the Texas State Epworth League Conference is hereby called to convene at 11 a. m. Thursday, Oct. 13, 1904, in the Publishing House, at Dallas. The purpose of the meeting is to confer with the Assembly Committee, which has been called to meet by Chairman Sexton at the same time and place, regarding the Assembly work and to consider such other business as may come before us at the time. The transportation expenses of the members attending will be paid from the State treasury, and the importance of the meeting makes it urgent that every member should attend.

GUS W. THOMASSON, Pres.  
Van Alstyne, Texas.

**NOTES.**

Miss Laura Allison, our State Second Vice-President, favors us this week with a delayed copy of her paper on "The Ministry of Flowers," which evoked such a wealth of praise at the San Antonio session of the State League.

Our old-time pastor and friend, Rev. J. A. Wyatt, now at Annona, sends us a splendid report of a recent League rally held at Paris.

We have been asked if programs should be used in the devotional services of the League. In the sense of a careful preparation, with leaders and helpers selected and sub topics assigned, we answer, yes. We have been at League services where the leader frequently said, "The next thing on program," etc. Formality was too apparent; spirituality was lacking; every body was waiting for the "next thing," and the meeting was a failure. Such programs are to be avoided. We believe an announcement in the local paper each week and a blackboard notice inside the church are helpful in bringing the services to the notice of the public and stimulating a good attendance, but when the hour of meeting arrives there should be no evidence of a studied effort to "carry out" a program. Use tact, and if a song is needed sing one; if a prayer, pray one, or call on some one who will. Let the services be open to any one who may feel inclined to participate.

The Alabama Leaguers, responding to the appeal of Bishop Candler, are raising \$1400 with which to build a church at Corral Falso, Cuba, a city which, says the Bishop, has "four thousand inhabitants without a preaching church." Nearly one-half the required amount has been paid and work will likely be begun at once on the edifice, since this is the dry season in Cuba and the most favorable time for building. What a monument to League activity this one effort will be! And yet we hear of some people who refuse to see any good in the League. In the light of the evidence before us we believe such critics have need of the spiritual optician.

We have before us the "President's report to Board of Trustees of the Seashore Camp Grounds" for its thirty-third annual session. Six years ago the Seashore League Assembly was formed and has since been meeting with the camp meeting, and the following financial statistics are given for that period, showing a wonderful growth:

"The following comparative list of gate receipts for the last six years will show the progress that we are making: 1899, entire season, \$545; 1900, entire season, \$173.50; 1901, entire season, \$468; 1902, entire season,

\$905; 1903, entire season, \$1005.25; 1904, to Sept. 1, 1903."

Reference to the League building is made in the report as follows:

"The 'Epworth Lodge,' a large two story frame building, has been erected since last we met, which is quite an acquisition to the grounds. No other houses have been built during the year."

The report has this to say of the Assembly proper:

"The sixth Seashore Epworth League Assembly convened on Wednesday, July 27, and adjourned on Sunday, Aug. 7. These services were as usual instructive and helpful. This part of our work is growing in interest each year and is doing much good."

The following significant paragraph appears near the close of the report: "Financially, we are in a much better condition than we have ever been, being entirely out of debt. This is the first time the Seashore Camp ground has been free of debt since its organization."

From all this we infer that the acquisition of the League forces has enabled the Campground Association to more than double its yearly attendance and to clear its books of debt. The success of the Seashore Assembly is an inkling of what Texas Methodism may do if we but avail ourselves of the great opportunity that is now before us. Twenty thousand Epworth Leaguers in Texas can and must make an Assembly a certainty and a success!

All the newly elected State officers and committeemen have signified their willingness to serve in the capacities to which they have been elected, and thus we start upon a new year's work with a unanimity of purpose to do our very best and accomplish great things through the help and guidance of our heavenly Father. Leaguers over Texas—more than 20,000 strong—pray for your leaders and lend us your cooperation in the crisis that is before us. Your help was never needed more than now.

Towns and cities in Texas desiring the permanent location of the Texas League Assembly are requested to submit their propositions to the Chairman of the Assembly Committee, Rev. Geo. S. Sexton, Galveston, Texas, not later than Oct. 10, 1904. The committee will meet in Dallas Oct. 13 to consider the propositions, and representatives of the contesting cities will then be accorded a hearing if they so desire. Not less than five acres of suitable ground must be provided, and the terms upon which it may be secured and the natural advantages of the location must be clearly stated in the proposition. Our Leaguers will please give as much publicity as possible to this notice. G. W. T.

**PARIS DISTRICT.**

This district held a League rally at Lamar Avenue Church, Paris, Sept. 11, 1904, and concluded its work with the mid-day service Tuesday following. Rev. Walter Douglass, President, had things well in hand, and with an excellent and faithful corps of officers under him, moved along with the tread of a victor with the excellent program the Council had furnished us. A few whose names were on the program were absent, but their places were promptly supplied, and everything moved steadily forward without a hitch. Rev. J. L. Morris preached the opening sermon at 11 a. m. Sunday, and all who heard it pronounced it a masterly deliverance and thoroughly adapted to the occasion. Enthusiasm was pitched on a high key by this first service, and was maintained to the end and crowned by a communion and consecration service held by the presiding elder, Bro. Casey. One of the special features was the giving prominence to the Fourth Department by a regular missionary service at 11 a. m. Monday. The Junior Department in the afternoon same day deserves special mention. The exquisite beauty and taste of this service made many resolve to do more work in this part of the field. One of the best parts of the whole occasion was the most excellent paper presented by Miss Willie Coleman, Third Vice-President, and which, by unanimous request of the body, is made a part of this report. See paper following this. The next session goes to Detroit. J. A. WYATT.

**THE MINISTRY OF FLOWERS.**

By Laura L. Allison.

Ruskin says: "Flowers seem intended for the solace of ordinary humanity; children love them; quiet, contented, ordinary people love them as they grow; luxurious and disorderly people rejoice in them gathered. They are the cottage's treasure, and in the crowded town mark as with a fragment of rainbow the windows of the workers in whose heart rests the covenant of peace. Passionate or religious minds contemplate them with fond, feverish intensity; the affection

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stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature. This stand is made in one pattern only with four end drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawn oak, which is our standard woodwork, but can be furnished in walnut or sycamore; or mahogany at an extra charge when required. The iron work is the very finest that unequalled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball bearings which run about eighty per cent easier than any other form. To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

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is seen severely calm in the works of many old religious painters, and mixed with more open and true country sentiment in those of our own pre-raphaelites. To the child and the girl, the peasant and the manufacturing operative, to the grisette and the nun, the lover and the monk, they are precious always. But to the men of supreme power and thoughtfulness, precious only at times; symbolically, and pathetically often, to the poet, but rarely for their own sake. They fall forgotten from the great workmen's and soldiers' hands. Such men will take in thankfulness crowns of leaves or crowns of thorns, not crowns of flowers."

I have often read accounts of the flower missions, but not until recently did I come to appreciate the real value of the work they are doing. A few weeks since it was my great pleasure to meet Miss Bates, a worker for twenty years in the city missions of New York, Philadelphia, and Boston, but now Secretary of the United Charity Association of Austin. She was associated with the flower missions in the former cities. I have also received two of the annual reports of the New York Fruit and Flower Mission. And now I want to tell you about some things I learned from those reports, and about some of Miss Bates' personal experiences.

The reports say that the first flower mission was organized in Boston. In 1870 the one in New York was organized, upon much the same lines. Later Philadelphia and other cities organized, till now the sphere of work extends from the Atlantic to the Pacific. Yes, it has gone even beyond the Pacific; for a young missionary returning to his native country, Japan, started in Tokyo a flower mission, in order that flowers might be furnished to the sick in the hospitals there.

The organization, distribution, and results of flower mission work in the cities are, in the main, the same. The mission usually has rooms connected with the city mission work. To these rooms are sent the flowers donated by individuals, some of whom have sent as many as twenty-five hundred bouquets in a season, and those collected by the various charitable organizations. The Churches, the Women's Christian Temperance Unions, King's Daughters, Christian Endeavor Societies, and Epworth Leagues have done a great deal of work along this line. The flowers usually arrive in bulk, wrapped in wet paper. They are unwrapped and placed in tubs of water until the committee is ready to sort them and tie them in small bunches. Sometimes this part of the work has already been done before the flowers are sent; but, as I said, they usually go en masse, and it requires many people with time and patience to preserve them and prepare them for distribution. Sometimes a Bible verse is tied to each bunch of flowers that is destined for the hospitals. In seasons when flowers are scarce, only cultivated ones can be had, and consequently only the sick can be supplied. But when wild flowers are in bloom the supply is so generous that a great many others are reached. It is not common for picnic and other pleasure parties to return from the fields and woods bringing with them, to the unfortunate, baskets filled with nature's brightness and perfume. The express companies have greatly facilitated the work of collection by transporting free of charge all flowers destined for these missions.

The flowers are distributed first to the great pauper hospitals, then to the day nurseries, jails, mission Sunday-schools, returned sailors, in the various asylums for the deaf and dumb, blind, orphan, and aged, a mere list of which fills four pages of the report. Thousands of bouquets are also sent to the industrial and summer schools for the poor and to the dingy tenement districts. In the spring and summer it is difficult to get enough help in the distributing department. Dozens of ladies from the well-to-do classes give hours daily to this department. The committee tries to send flowers to the hospitals regularly twice a week, and sometimes they are sent oftener. In many of these hospitals there are fifteen or twenty wards, with about thirty patients in each. Multiply the average number by the number of hospitals, homes, etc., and you will have some idea of the work required. Arriving at a hospital, the distributors pass from bed to bed, offering the flowers and giving at the same time a word of cheer or comfort. A few distribute the flowers, and then sit down and read or sing to the sufferers.

The jails are regularly visited, and in the seaports the sailors just in harbor from off the great desert of waters are remembered. They, too, welcome nature's sweet messengers as eagerly as do those who dwell continually in the city. The inmates of the crowded insane asylums forego their wildness for a time in their enjoyment of the gay bouquets, for which their appreciation never fails. The pale "little mothers," dragging their babies along the streets, look

with wistful eyes as the ladies go by with their loads of blossoms, and at last pluck up courage to pipe out: "Please, missus, give us a bunch of flowers." The floating hospitals or day nurseries for sick children are a distinctive feature of mission work in Boston. The flower distributors go to the docks often daily, sometimes in the morning, and at other times in the evening, when the boat is returning. Miss Bates said that it is a most pathetic sight to see the tired mothers coming to meet the returning boat and to receive the sick little ones who have had a day's sunshine and fresh air with the tender care of competent nurses. Into the hand of each little one the mission puts a bit of blossom, and into the face of the weary mother it usually brings an appreciative smile.

Miss Bates said that one of the greatest rewards that can be offered for attendance or lessons in a mission Sunday school is a flower; consequently many flowers are sent there. Even the street gamins nearly mob the distributors if they pause to bestow a nosegay on some of the most wretched inhabitants of the slums. Miss Bates told me that she was carrying three roses to a very sick woman on a day when she was surrounded by a crowd of children calling out: "Lady, please give us a flower." As she went down an alley more children collected, until there were nearly a hundred. She was able to keep the roses only by holding them above her head. Finally a policeman had to disperse them before she could proceed. She was at one time a nurse in a hospital, and she said that it was not an uncommon thing for the violent old patients to quarrel, and even come to blows, but that when the "flower ladies" appeared all quarreling ceased and each held out his hand for a spray. In other wards, where the quiet, orderly patients were, she said the flowers were received with eagerness by young and old alike. Often she has seen the older ones bury their faces in the blossoms and burst into tears. The nurse says that the appearance of the distributors was a signal for them to bring cups of water; for so highly are the flowers prized that they are never allowed to wilt, and they cannot be collected and cared for en masse, because each wants his own flower by his own bedside.

And now what shall I say as to the results of this work? Do you know what lessons tree and shrub, grass and flowers teach you? Can you tell me why it was that my little nephew, a babe of only 10 months, reached out his chubby little hands to a beautiful geranium the other day? Can you tell me why his little cousin, only a few months older, toddled up to a blooming mustard stalk in the garden, and reverently bringing his little nose to the top, said: "Pity, pity?" Do you know why children of every age love to gather flowers. Do you know why the solicitor, a university student working his way, the other day showed his wares, then while waiting for an order stepped to the hall table to inhale the fragrance and admire the beauty of a golden daffodil? Do you know why the sick woman's eyes filled with tears when an Easter lily was put into her hands? If you do, you know that it is because God has made ever-recurring verdure and bloom, through their form, color, and fragrance, his messengers of purity, peace, and everlasting power. Do you remember the words of Jesus in his Sermon on the Mount, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" In his last hours upon earth Jesus Christ taught his disciples the great truth of the resurrection by calling their attention to the germination of wheat. Hear his words again, as given in the fourth chapter of John: "And Jesus answered them, saying, 'The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.'"

SOME SHOTS.

I read in the Advocate of the 8th inst. some suggestions by J. M. Greene, of Linden, Texas. His compliments paid the Advocate were fine, but I am sure that no man can say too much along that line—the good that the Advocate has done Texas cannot be told. The comments that Bro. Greene made were fine. But I want to say a word about his comment on baseball. He says, "The game of baseball has become the popular rage. Let that be." He says "the youth of the land must and should have some social diversion, and it might as well be baseball as any other, so it does not lead to the violation of the Sabbath." He says it cannot be considered immoral, etc.

Now, Bro. Greene, I must beg leave to differ with you. I am constantly traveling over this great country; I travel and help the brethren in revivals in Texas, New Mexico, Indian Territory and Oklahoma, and all over this country I find baseball a great curse. There is not a Sunday that is not desecrated by the baseball crowd. Besides this, there is, I believe, as much gambling on the ball game as on any one thing in this land. In one city where I was holding a revival, the crowd came to play a match game, and we watched them as they left the car, and they made a line for the saloon, and that afternoon scores of men and women went to witness the game, paid their 25 cents each to enter the grounds, and men and women gambled on the game alike. A man told my friend that a woman came to him to change a bill for her so she could bet on the game. At another place I asked a large audience if there had been a game played in their town in the last six months that there had not been gambling on. Not a man stood up. Afterward one of the leaders said there had not been one in twelve months. And so on and on I might show the evils of baseball. But one scripture will settle this question: The Lord said, "The tree is known by its fruit." Now, brethren, what is the fruit of baseball? Is it not Sabbath desecration, gambling, intemperance, loss of valuable time and the corrupting of the morals of our young men?

I must confess that I believe baseball is one of the great evils of our land. W. H. BROWN, Whitesboro, Texas.

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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, 170 Masten Street, Dallas, Texas.

## ANNUAL MEETING ANNOUNCEMENT.

The annual meeting of the Woman's Home Mission Society of the North Texas Conference will be held in Terrell, Oct. 18-21, 1904. The executive meeting will be held Tuesday afternoon, Oct. 18. The opening sermon will be preached by Rev. R. C. Hicks Tuesday, Oct. 18. We hope to have some one from the Scarritt Bible and Training School to give an address.

We urge the presence of every officer, superintendent, delegate and visitor at the opening service Tuesday night. MRS. L. P. SMITH, Cor. Sec. Conf. Society. Dodd City, Texas.

### ATTENTION!

All visitors and delegates expecting to attend the annual meeting of the Woman's Home Mission Society of the North Texas Conference at Terrell, Oct. 18-21, please send your names to MRS. J. C. FIELDS, Corresponding Secretary, 506 Griffith Avenue, Terrell, Texas.

### CITY MISSION BOARD, DALLAS.

The regular monthly meeting of the City Mission Board for month of September was held in the Settlement Home, the President, Mrs. L. H. Potts, in the chair. There was an encouraging attendance of the membership of the board, and a number of visitors, among the latter being quite a number of the members of the auxiliary, W. H. M. Society, of the Oak Cliff Church, who came in a body to attend the meeting. The City Missionary, Miss Estelle Haskin, had returned from her summer vacation of several weeks, and had matters well in hand for the work of the season now opening, her cheerful face and earnest manner indicating that spirit of consecration to the service of God, which so marks all her purposes and plans for the work in which she is especially enlisted. The teacher for the free kindergarten department, Miss Jennette Haskin, a sister of the City Missionary, who was elected at the monthly meeting in August, had arrived from a course of training in the Scarritt Bible and Training School, Kansas City, Mo. The kindergarten department, which opened on the 9th of the month, opened with an attendance of twenty-five pupils, with every indication of additional members, who will come to get the valuable instruction thus afforded them by the board. The Sabbath-school and the various social and industrial clubs which have been organized and conducted by the City Missionary, have been well attended through the summer months, and as the fall season approaches the attendance will increase and will again tax to the limits the space in the Settlement Home for accommodating them. In view of these limited quarters, and the growing demand of the work in all its branches, the importance is felt of faithful efforts toward the erection of the new and more commodious home on the lot recently purchased by the board on the corner of Collins and Magnolia Streets. It is earnestly hoped and confidently expected that renewed efforts will be put forth soon for the erection of the new Settlement Home, and contributions to that end will be gladly accepted from any and all friends who may wish to thus aid in this noble enterprise.

MRS. F. E. HOWELL, Press Reporter for Board.

### ATTENTION, TEXAS CONFERENCE, W. F. M. S.

The following list shows per cent of conference fund each district in Texas Conference has paid this year: Brenham District ..... 87 Huntsville District ..... 80 Pittsburg District ..... 79 San Augustine District ..... 72 Tyler District ..... 68 Calvert District ..... 52 Houston District ..... 47 Beaumont District ..... 46 Marshall District ..... 45 Palestine District ..... 42 Each district should have had 100

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per cent to its credit at the close of the first quarter, and the second quarter is gone, and only the above percentage paid. Is your auxiliary causing this deficit in your district in a fund the work cannot live without? Find out at your next meeting. Let this quarter find this fund "in full" in the treasury.

Can we not also pay at least three-fourths of the amount we promised on the pledge this quarter? Ask your President about it. The minutes of meeting in Brenham have been printed, but were so marred that our editor refused to receive them, and the printer promises to have a satisfactory set ready by Oct. 1.

MRS. C. A. HOOPER, Cor. Sec. Conf. Society. Huntsville, Texas.

### WOMAN'S FOREIGN MISSIONARY SOCIETY, N. W. T. CONF.

It is my good pleasure to give you some definite information regarding the "long looked for" visitation of Miss Elizabeth Hughes, returned missionary from China. The information and inspiration received from her addresses at the annual meeting has made us all the more eager for her coming. Long months of nursing the sick, in hers and a friend's home, has taxed her physically, and she lingers for a two weeks' needed rest. If no further hindrance she expects now to begin her itinerancy in our conference Oct. 8, beginning with Seymour, in the Vernon District, continuing until the 14th, then to the Clarendon District 15-21, and on to the Fort Worth District 22-31. Her route is only partially outlined from Nov. 1-15, when the meeting of the Annual Conference will afford her a rest and added opportunity to meet our ministers in session. As recompense for our long and patient waiting she has generously granted us as much time as we can use to profit. We regret that some districts have not yet been heard from and can make no provision for them. We ask you to give to Miss Hughes the welcome and audience due the messenger of the King, and that provision be made for her expenses from place to place. Advise her well, and be ready for any notice of her coming. Though worn in body, she is full of faith and zeal for the work awaiting her. The second quarter of the year closes, and we note some increase. Adult auxiliaries, 51; adult members, 1077; organized during the quarter, 2; members added, 105; Golden Links and Juvenile Auxiliaries, 23; members, 552; organized during the quarter, 1; members added, 21; life members, 77; scholarships supported, 11; Bible women supported, 5; day schools supported, 1; subscribers to Woman's Missionary Advocate, 399; to Little Worker, 255.

A letter from Miss Mann expresses her appreciation and joy in being again at "Scarritt." We must lose no time in gathering funds for our permanent scholarship. Read carefully the action of the Conference Society in last annual session on this matter. We have had printed certificates of shares at \$1 per share, and they will be issued by Mrs. C. J. Harper to the auxiliary or individual making remittance for the same. If an auxiliary wishes certificates issued to individuals contributing not less than \$1, they will be careful to notify Mrs. Harper, otherwise she will issue to the auxiliary remitting.

We hope you all have caught the inspiration of the monthly Bulletins. They are splendid and just what we need. Mrs. J. C. Mimms, Conference Press Superintendent, has wrought wonderfully and well. Let much thought and preparation be given to the Week of Prayer for November. Programs will appear in the October Advocates. May we enter upon another quarter's activities with a shout of praise, "Thanks be unto God that always causeth us to triumph in Christ Jesus."

MRS. W. F. BARNUM.

In Korea a correspondent of the London Daily Mail, following the Japanese army, was astonished more than once by seeing villagers come smiling forth from their hiding places to ask him, "Are you a Jesus man?" This childish belief that safety and good will is the atmosphere surrounding the "Jesus man" is a testimony to the character of the Christians whom the Korean villagers have known.

A BRIEF SKETCH OF BRANDON W. H. M. S. FOR THE PAST YEAR. Though small in numbers, we are strong in faith and doing the work that our hands find to do. We have seventeen enrolled, but not half of this membership is active. Only seven regular attendants at our meetings. Out of this small number we have a

committee appointed who visits the sick and strangers, distributes leaflets among our Church members and tries to increase interest in home mission work and attendance at Sunday school. We certainly have some consecrated, faithful women in our little band who earnestly labor for the Master. All the lady teachers in our Sunday-school are home mission women, and the Manager of the Junior League is our Press Superintendent. In August of last year five of these earnest women invaded the parsonage, in the absence of the pastor's family, and made some improvements.

Last October we observed the Week of Prayer, using the program sent out by the District Secretary. One lady resolved to become a tither. We made a small offering of our means, and determined to always keep this week of prayer hereafter as a means of grace. When our new pastor came in November it was the W. H. M. Society that administered the usual "pounding," which did good we trust. Since Christmas we have given two entertainments, the proceeds of which were used for needed improvements in the parsonage, painting inside throughout, new matting, window shades, etc., and some other changes. The literary entertainment was quite a success, both intellectually and financially, and altogether we felt well repaid for all our pains. This spring our beloved Corresponding Secretary removed to Dallas. We keenly felt her loss, but bravely pressed on. We have been strengthened by some additions lately and hope to do better yet. We hold two monthly meetings in the homes of members, always open with Scripture reading and prayer, discuss the best means of improvement and work. We find these meetings draw us much closely together, both spiritually and socially, and we look forward to them with pleasure.

MRS. M. L. SLOAN, Pres.

### FROM BLOOMING GROVE.

"The Woman's Home Mission Society" of Blooming Grove, we are glad to report, is doing well both spiritually and financially. Five new members were added to our roll at our August meeting, which raised our membership to thirty good Christian women, who are ever ready to respond to anything in the name of our Master.

We have done some very good work the past year. Collected and sent off the regular dues and paid our part for the scholarship at the Scarritt Training School.

We are glad to know that Miss Mann, the young lady who gets the scholarship, has gone to enter school. We hope and pray that it will prove a blessing to her, and that much good may be accomplished through her.

Our Church here was assessed \$30 on the district parsonage. Our auxiliary assumed the debt and paid it off the last quarter. We will next raise our assessment for the Deaconess' Home at Waco; that we hope to do soon.

We were all very much disappointed the first Sunday night in this month. We were to have our efficient District Secretary, Mrs. A. C. Johnson, with us with her great store of knowledge of missions; but, owing to the lateness of the train, she did not arrive here in time for the night service, and it rained us out the next day. However, she has promised to come again in the near future.

We are hoping and praying that we may do better work this next year than we have ever done, and that we may have great rejoicing over victories achieved.

MRS. T. P. TURK, President.

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

Since the organization of this auxiliary, a little more than a year ago, we have reached out into all fields of Christian labor and feel that we have received many blessings therefrom. At organization we numbered ten, now we number seventeen. The meetings have been well attended both at business and Bible study meetings. We are glad to note an increasing interest manifested by each member, and hope ere the end of another fiscal year to add many more to our faithful band. During the month of June Mrs. L. W. Brice, Third Vice-President, organized a Florine McEachern Mite Box Brigade with seven members. Owing to illness she has been unable to call the Brigade together to open their boxes, but hopes to do so soon.

We are trying to be loyal to the General Board and keep in touch with all departments of work. We contemplate observing the Week of Prayer in a condensed form, as we will be unable to carry out the program as given in Our Homes. Last year we were denied the privilege of sending a box to some needy preacher on account of them all having been provided for, but hope to be in time this fall to have one from our auxiliary enrolled among the number sent. 'Tis indeed a sweet privilege to do our Master's work, and we pray that the God of love and mercy may give, not only every member of this auxiliary, but every W. H.

M. Society grace and power to do her part. MRS. J. B. FORTSON.

### FROM FROST, TEXAS.

The Auxiliary Woman's Home Mission Society of this place was organized one year ago in March under Bro. Crawford's pastorate, with nine charter members. The number has gradually increased to twenty-four. All connectional except two. We have lost four members, three by removal and one by death. Since organizing, the Church has been papered, the parsonage painted, new screens, bath tub, and otherwise improved, to the amount of \$93.80. Connectional dues have been sent regularly, amounting to \$24.70; incidentals, \$4.65; total, \$123.25. While doing this work we have not neglected the sick, poor, needy and the strangers that came in our midst. There is a standing committee to visit the sick, and every member is urged to make as many visits to the sick as she can and report at the next meeting. There are eight subscribers to Our Homes, and we try to carry out the program every month. We have not been able to do the connectional work that we would have done in the past year, but see the way clear to do more in the future. Frost is only a half station, and until now we have had almost all the parsonage work on our hands, but we are endeavoring to interest the ladies of the other Churches, and I believe they will do their part nobly. By their assistance the parsonage will soon be papered and a kitchen added, and we will then have a very comfortable home for our pastor's family. Our number is small, but we have zeal, and hope to accomplish a great deal this year.

### FROM DAWSON, TEXAS.

We have an Auxiliary W. H. M. Society of fifteen members organized at the beginning of the year. We have had many hindrances through the summer months and haven't done the work we hoped to do. But after our visits to the old home, the World's Fair, etc., we enter our work with renewed energy and mean to be known of. Our members are all quite missionary in spirit, and we will succeed. MRS. J. H. WALKER.

### FROM MEXIA.

Mexia Auxiliary, W. H. M. Society, has twenty-one members and is a good society. During a financial panic, caused by boll weevil, the ladies assumed a debt of \$550 on the new and beautiful parsonage, of which \$417.75 has been paid. The pastor's wife, Mrs. T. S. Armstrong, is Press Reporter, and gives intelligent service. Mrs. Marvin Long, who served as President so well, has moved away, and Mrs. John Corley is now the presiding officer. These are tried and true women and will be faithful.

### DISTRICT SECRETARY.

Report of Treasurer Texas Conference, Woman's Home Mission Society, second quarter, Sept. 20, 1904:

Membership dues	465 25
Baby Roll members	2 00
Florine McEachern Brigade	8 42
General work	32 35
Florine McEachern mite boxes	8 65
Adult mite boxes	4 20
Baby mite boxes	13 92
Deaconess scholarship	14 00
Sue Bennett Memorial School Cottage, Dallas Home	125 00
Orphans' Home, Waco	2 00
Total	705 79
Amount of draft to General Treasurer	703 79
Orphans' Home	2 00
Conference Expense Fund—	
Balance from last quarter	215 48
Amount received for quarter	24 35
Total	239 83
To conference expenses	11 50
Minutes	228 33
Amount in bank Sept. 20	229 33
General Treasury—	

\$1 per cent dues June 20, 04 \$ 260 51  
\$0 per cent dues Sept. 20, 04 234 62

To balance due parsonages... 34 39

Balance in Gen. Treas....	458 74
Local Work—	
Supplies sent to Superintendent Supply Department	162 00
Value of supplies given locally	157 48
Amount expended on parsonages	316 77
Amount expended on local Church work	866 70
Amount expended for relief needy	203 80
Amount expended for city mission work	19 20

Total ..... \$1,715 92  
Received reports from seventy-nine auxiliaries; number of auxiliaries enrolled 103.

MRS. ELIZABETH HILL, Livingston, Texas.

### SHOWING COON SKINS.

An old Arkansas hunter, who was in the habit of taking his dogs and gun out for a solitary coon hunt almost every evening, weather permitting, also took himself to the cross-roads store each following morning, and to the neighbors assembled there, related miraculous stories of the still more miraculous numbers of coons he had annihilated the night before. These honest friends, with true Southern good nature, passively submitted to his bragging, and from day to day, until the number grew to such magnitude as to surpass all belief, and then, rising in their righteous indignation, they, one by one, gave vent to their feelings in the following:

"Look here, neighbor, this talk of killing coons is all well and good. There are coons in the woods, and powder and shot can kill them, but if you want us to believe that you are such a mighty hunter, you have just got to show us those coon skins."

And that is just what Vitas-Ore, the natural mineral remedy which is being advertised so extensively in these columns, has been doing right along. For every claim of a cure made it has produced the "coon skins," the actual living, breathing, talking witness in the cured one. It does not ask belief, it asks no credence, it wants only an opportunity to show "coon skins" in each individual case, to produce before each and every sick and suffering reader of this paper a "coon skin" in the form of his or her own improvement and benefit, before he or she would believe one jot or pay one cent.

Medicines have come and gone, have sprung up in the night like mushrooms, have made broad claims and told of remarkable cures, and the capture of remarkable numbers of "coons." The time came they could not show the "coon skins," and passed out into the night, to be heard of no more. Not so with Vitas-Ore; it has stood the test of over a generation of time and proved its worth. It has proven and substantiated its right to the title of being the "best thing in, on, or out of the earth for the afflicted." Read the 30-day trial offer in this issue.

### METHODIST BENEVOLENT AND FRATERNAL ASSOCIATION.

MEMBERSHIP—CLASS I.—REGULAR INSURANCE. Dear Brother: Attention! Consider well! Any minister or member of the Methodist Episcopal Church, South, may be admitted to membership in this Class on a scientific and business basis. The actual cost of protection on this basis is about the same in all reliable companies, which will average \$22 annually for \$5,000 insurance, from ages 20 to 60, but the expense of management makes the difference. In Old Line Companies it will average \$10 per thousand annually in fraternal dues, from \$1 to \$6 per member; in our Benevolent Association, from \$2 to \$4 per member in Class I, and \$5 per member in Class II.

The Association gives ideal combination benefits, consisting of certificates for \$500, \$1,000, and \$2,000, payable at death to the dependents of the deceased, a total disability or sickness or accident benefit of \$1, \$2, \$3, \$4, and \$5 per week, payable before the age of seventy, and an annual benefit of \$100, \$200, \$500, \$1,000, and \$2,000, to be paid during the remainder of the beginning of the severest birthday. The organization is complete, and business methods are economical, efficient, just, and fraternal, with every member in partnership. It is self-protective, and every expenditure helps a worthy brother-member. Let the household of faith help one another.

### MEMBERSHIP—CLASS II.—PREACHERS ONLY.

This class is formed primarily to meet the needs of all itinerant preachers through a Connectional Brotherhood, where there are no hard, hard, and harsh restrictions on account of age, infirmities, or adversity. It enables members to provide a death benefit of \$500 or \$1,000 for their own at actual cost, and the same for them of like calling, conditions, and needs. This being a Brotherhood pure and simple, it belongs to all the ministry, has claims upon all, and can reward all alike, whether members of large or small Conferences or in the mission fields.

The average Conference Brotherhood gives about \$500 monetary benefit at an expenditure of \$4 to \$50 annually for each member. In this Brotherhood Class to which only preachers are admitted on the assessment plan, according to the mortality of the ministry of our Church for the last twenty-two years, the average cost of protection to members, without restrictions on account of age or infirmities, will be \$7 or \$8 annually on a \$500, and \$14 or \$16 annually on a \$1,000 certificate, payable \$1 or \$2 at a time, with \$1 annually for the expense of management. An assessment is paid on joining, and afterwards only when needed, that the Association shall always have sufficient funds on hand to pay off immediately a death benefit. When the membership is sufficiently large, you will observe that, according to our plan, one assessment may pay off several death claims.

Honorary members aid only the sick, disabled, aged, and very needy, by joining Class IV, or contributing to the Benevolent Fund. Brethren, make your application at once, and join your brothers in laying by a sacred fund to insure the care and comfort of your family in times of greatest afflictions. Motto: "Brother-love."

Address the Secretary for plan, blanks, and all necessary information. J. H. SHUMAKER, Secretary, Nashville, Tenn.

## Get a Typewriter Easy.

The "BLICK" No. 5, \$35.00  
" " " 7, \$50.00  
Cash or Easy Terms.



We also have a factory here with factory mechanics for rebuilding all makes of typewriters, and sell second hand machines cheap.

### W. T. RUSSELL, 255 Main Street, Dallas, Texas.

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NOTES FROM THE FIELD.

Continued from Page 5.  
the parsonage we found that the Rock-wall people had taken advantage of our absence to give us one of the biggest poundings we have had in many a day. The Lord bless the people and help me to be worthy of such treatment.

TEXAS CONFERENCE.

Golden Mission.

W. M. Sherrell, Sept. 22: Dr. E. W. Solomon, our presiding elder, held the fourth Quarterly Conference Monday, the 19th, preaching Sunday night and Monday at 11 a. m. two of the finest sermons I ever heard. The result of his earnest labor and genius is being seen by the revolutionizing of the country. My whole official board seemed to catch the incentive of determination, and declared the salaries of the presiding elder and preacher in charge should be paid in full. Question 8 was called. The stewards reported \$86.50; to preaching in charge, \$73.70; to presiding elder, \$12.80. I have had several good meetings this year. In all 61 conversions. Up to date have received 69 into the Church. Ere three months roll around the name "Golden Mission" will be seen no more, but instead will be seen Alba Circuit. I have been hitting the nail on the head with that point in view since the first day I got here. Who would not admire the zeal of my people? Surely it is "according to knowledge." I will have everything in full at conference.

INDIAN MISSION CONFERENCE.

The Hobart, O. T., Revival.

W. J. Moore, Sept. 26: We closed last night the greatest meeting I have ever witnessed. Fully 2000 persons attended the last service. Seventy were converted at that service. There have been over 400 conversions in all. The life of the Churches has been quickened, and we have been greatly strengthened in every way. The meeting continued three weeks with increasing interest. Nearly all of those who were converted have given their names for membership in some Church. It was a union meeting of the seven Churches and pastors of the city. It was beautiful to see the harmony that prevailed throughout the meeting. Rev. French E. Oliver, the evangelist, is a man among men. He stands 6 feet 4 inches tall, as erect as an Indian, with a towering intellect, a brave, but warm heart, and is every inch a man. He seems absolutely to know no fear. He attacked sin in high places with terrific onslaughts; yet he has the kindest heart and is a most lovable man. He preaches the gospel of a clean, pure life, sought and obtained through the old time faith, repentance, regeneration, the witness of the Spirit. He believes in "getting" religion at the mourner's bench. He is sound and scriptural. His brother, Prof. W. R. Oliver, of Houston, Texas, led the great choir. People came twenty to fifty miles to hear them sing; and it was a power and a blessing. The singers spent much time in talking to penitents. Fortunate is that community that secures their services. Our local expenses were \$350, and a liberal offering was made to these brethren. Our hearts are full of joy and gratitude and our hands are full of work. To God be all the praise.

DEDICATION.

The new church at Harris Chapel, on Daingerfield Circuit, will be dedicated by Dr. G. C. Rankin, of Dallas, Texas, 11 a. m. second Sunday in October. All former pastors are cordially invited to attend. Everybody welcome.

S. H. MORGAN, P. C.

Huntsville District—Fourth Round.

(In Full)  
Prairie Plains, at Bay's, Oct. 1, 2.  
Zion, at Zion, Oct. 5, 9.  
Midway, at Elwood, Oct. 15, 16.  
Anderson, at Boan's Prairie, Oct. 22, 23.  
Cold Springs, at Evergreen, Oct. 29, 30.  
Willis and Conroe, at Willis, Nov. 2.  
Dodge, at Black Jack, Nov. 5, 6.  
Huntsville, Nov. 6, 7.  
Madisonville, Nov. 12, 13.  
Navasota, Nov. 14.  
Hempstead, at Hempstead, Nov. 15.  
Cleveland, at Magnolia, Nov. 16.  
Millican, at Millican, Nov. 19, 20.  
Bryan, Nov. 17, 27.  
Chas. A. Hooper, P. E.

Sherman District—Fourth Round.

Whitewright, Oct. 2, 3.  
Collinsville and Tioga, at Tioga, Oct. 5, 9.  
Burns, at Bethel, Oct. 9, 10.  
Pilot Grove, at Blackman's, Oct. 15, 16.  
Van Alstyne, Oct. 16, 17.  
Gunter, at Ethel, Oct. 18.  
Howe, at Howe, Oct. 22, 23.  
Key Memorial, Oct. 23, 24.  
Gordonville, at Gordonville, Oct. 29, 30.  
Whitesboro, Oct. 29, 31.  
Southmayd, at Southmayd, Nov. 5, 6.  
Pottsboro and Preston, at Pottsboro, Nov. 6, 7.  
Travis Street, Nov. 8.  
Waples Memorial, Nov. 9.  
Bells, at Bells, Nov. 12, 13.  
Trinity, Nov. 14.  
Sherman cir., at Pecan, Nov. 19, 20.  
E. W. Alderson, P. E.

# As a Beacon Light



VITAE-ORE points the way for storm-tossed sufferers to a haven of Health and Comfort. If you have been drifting in a sea of sickness and disease, towards the rocks and shoals of CHRONIC INVALIDISM, port your helm ere it be too late. Take heed of the message of HOPE and SAFETY which it flashes to you; STOP DRIFTING about in a helpless, undecided manner, first on one course and then another, but begin the proper treatment immediately and reach the goal you are seeking by the route SO MANY HAVE TRAVELED WITH SUCCESS. Every person who has used VITAE-ORE is willing to act as a PILOT for you, each knows the way from having followed it; attend their advice, FOLLOW THE LIGHT and be cured, as they have. CAN YOU AFFORD TO DISREGARD IT? READ OUR SPECIAL OFFER TO READERS OF THE TEXAS CHRISTIAN ADVOCATE.

## YOU ARE TO BE THE JUDGE!

### SENT ON 30-DAYS TRIAL

BY MAIL, POSTPAID.  
READ THIS OFFER

WE WILL send to every worthy person who writes us, mentioning TEXAS CHRISTIAN ADVOCATE, a full-sized ONE DOLLAR package of VITAE-ORE, by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. READ this over again carefully, and understand that we ask our pay only WHEN IT HAS DONE YOU GOOD AND NOT BEFORE. We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. VITAE-ORE is a natural, hard, adamantine rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for oxidation. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing disease, as thousands testify, and as no one, answering this, writing for a package, will deny after using.

VITAE-ORE will do the same for you as it has done for hundreds of readers of TEXAS CHRISTIAN ADVOCATE, if you will give it a trial. SEND FOR A \$1 PACKAGE AT OUR RISK. You have nothing to lose if the medicine does not benefit you. WE WANT NO ONE'S MONEY WHOSE VITAE-ORE CANNOT BENEFIT. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try VITAE-ORE on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. WE MEAN JUST WHAT WE SAY in this announcement and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and ailments, and mention TEXAS CHRISTIAN ADVOCATE so that we may know you are entitled to this liberal offer.

### YOU ARE TO BE THE JUDGE!

**Vitae-Ore** is a natural product—as natural as the sunshine, the air you breathe, the water you drink or the food you eat. It is a GOOD-MADE remedy, containing iron, sulphur and magnesia as made in Nature's laboratory, and supplies to the body those elements which are lacking in disease and restores all the bodily organs to a normal, healthy condition.

### YOU ARE TO BE THE JUDGE!

**Vitae-Ore** is a natural mineral spring in concentrated form. One package is equal in medicinal strength and curative value to 88 gallons of the most powerful effervescent mineral water, drunk fresh from the springs. It is the most potent and powerful antiseptic constitutional tonic, blood, brain and brain builder, flesh maker and health restorative ever discovered. It gives tone to the system and imparts new life, strength and vitality. It is a germ destroyer, system fortifier, and kills the nidus of the disease.

### YOU ARE TO BE THE JUDGE!

**Vitae-Ore** strikes the disease at its root, entirely eradicates every vestige or trace and the patient is cured to stay cured. As a Blood Purifier it is without a peer. No other remedy can equal it. It supplies nature with the elements to build health into diseased bodies. It is the ideal tonic for Weak and Anemic Men and Women. Its use makes the watery, impoverished blood become strong and virile, and as it comes through the veins imparts the color of health to the face, a sparkle to the eye and strength and vigor to the system. When VITAE-ORE has done its work you will feel like a new being.

### YOU ARE TO BE THE JUDGE!

**Women** Are you afflicted with any of the innumerable diseases which are so common and prevalent among your sex? We cannot mention them in this small space, but let us assure you that VITAE-ORE is the true "Balm of Gilead" to every sufferer and the many diseased conditions which afflict women for the full enjoyment of life and its duties may be at once alleviated and permanently eradicated by the use of this wonderful remedy.

### YOU ARE TO BE THE JUDGE!

**Men** Are you afflicted with any of the diseases peculiar to men? Have you in ignorance wronged and abused your body so that nerve power and vitality are wasting? Is Debility taking the vim of and fire of youth? Above everything else you need VITAE-ORE. In these conditions it proves to be a powerful tonic, a restorer, a vitalizer, restorer, force-builder. It is not a temporary stimulant, but builds up from the bottom by putting each organ, tissue, muscle and ligament in a healthy condition.

### YOU ARE TO BE THE JUDGE!

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

## THEO. NOEL COMPANY,

Dept. E. A., Vitae-Ore Building, CHICAGO, ILLINOIS.

### A SERMON FOR DOUBTERS.

Preached by the Rev. John F. Ballis, of Douglasville, Ga., from his own personal experience with this Remarkable Mineral Discovery.

You Who Need, Read and Heed.

For several years past I have been suffering with a complication of diseases—Catarrh, Kidney Trouble, Indigestion, and sometimes acute Constipation, Lumbago and Nervous Prostration. I had pains in my back for thirteen months; my nervous system was shattered; I could not sleep at night; what I ate did not agree with me; was all run down, so much so that my good brethren of the North Georgia Conference M. E. Church, South, said that I must rest and be placed on the superannuated list. It was then that I learned of Vitae-Ore. After using this mineral remedy for three months I can sleep like a child; my food is properly digested; my nervous system very much improved; my back has not hurt me for two months past; Catarrh is nearly gone; constipation a thing of the past, and my general health is better than in many years. I had tried physicians and numerous remedies, but found only temporary relief after months of trial. Under a good God I attribute my present portion of health to Vitae-Ore and I speak its praise, because it is the bridge which is carrying me safely over to the land of complete health. To all who are afflicted I say, take Vitae-Ore, regain your lost health, and go on your way rejoicing along life's journey.



REV. JNO. F. BALLIS,  
Douglasville, Ga.,  
(Of the North Georgia Annual Conference, M. E. Church, South.)

### A MESSAGE FOR EVERY WOMAN

Read what Mrs. Walker tells of her terrible sufferings.

Cured sound and hale in three weeks' time.

When I sent for a trial package of Vitae-Ore I was suffering almost death. One doctor told me it was old age approaching, although I am only thirty-nine years old; another said it was caused by a fall which I experienced some time ago, and still another pronounced it female weakness. I suffered terribly for months with pains in my bowels and limbs, and menstruation was very profuse and irregular. At one period I could not sleep for three nights in succession, and had to sit up in bed on account of the terrible pain. I do not see now how I endured the misery. I began to take Vitae-Ore one morning, and at night, after taking but three doses, I rested much more than usual and slept some. When I had taken it for three days my pain and misery were all gone. Now, after only three weeks' use of the medicine, I feel as well as I ever did in my life. I have had no trouble whatever this month. I can pick cotton and ride about on the roads, feeling better every day. I wish I could tell every suffering woman what Vitae-Ore has done for me. I thank the Lord every day that I can live and feel well, so that I can tell others what they can do to cure their sufferings.



MRS. LAURA N. WALKER,  
P. O. Box 21, Arlington, Okla.

A French journal says that the human body contains enough iron to make seven large-sized nails, sufficient for the supply of thirteen pounds of candles, enough carbon to make sixty-five gross lead pencils, and enough phosphorus for over 8000 wax matches. Or, reduced to another state, the same man possesses the possibilities of supplying ninety-eight cubic meters of gas, and sufficient hydrogen to inflate a balloon of a carrying power of one hundred and fifty pounds. We presume that few persons apprehend the capabilities of strength, and illumination, and inflation they carry about with them all the time.

Love is the light that shines farther than all others.

The good in the guise of the bad may do as much harm as the bad in the guise of the good.—Ram's Horn.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

REV. THOMAS McKNIGHT, L. E.

Bro. McKnight was born near Melrose, Nacogdoches County, Texas, August 29, 1851. He married Miss F. P. Hearne in Shelby County, Texas, in 1873. To them were born six children, all of whom are living. He taught school the first fourteen years of his active life and then became a merchant. Twenty-one years ago he came to Center and was in business there until his death. As a business man he was honest, obliging and successful. He grew up in a Christian home and early in life became a member of the M. E. Church, South, and about 35 years ago he was licensed to preach. Through all these years he was a devoted Christian and faithful minister. His pure, godly life is a legacy of which his family may well feel proud. In stepping from a street car in St. Louis, August 14, he fell and received injuries from which he died about twelve hours later. The news of his death came as a rude shock to our town. His body was brought home and at 9 p. m., August 18, surrounded by a host of friends and loved ones, it was laid to rest to await the resurrection trumpet. We miss him from his home, his store, his Church, but we know where he has gone. We sorrow, but not as the rest who have no hope; for those who are fallen asleep in Jesus will God bring with him and we shall be forever with the Lord.

F. A. DOWNS.

STANDFERT.—Little Emma Stan duffer passed peacefully away Aug. 26, 1904, after two weeks' severe illness of typhoid fever. She was 11 years old. She claimed Christ as her Savior about two weeks before she was taken sick. Little Emma was an orphan girl, her mother having died when she was about 18 months old, since which time she has lived with her uncle, A. W. Hill. We do not understand why such a promising young life was taken away. But death always claims the brightest jewel. We should not weep for her, for we know there is a meeting place beyond this vale of tears, where we can meet our loved ones on the sunny banks of sweet deliverance and parting will be no more. Little Emma is now resting in sweet repose in the silent city of the dead at Starrville, Texas, but her ransomed spirit has swept away beyond the stars and joined that mighty choir, singing around the throne those beautiful songs of Zion. God help us to so live that when the summons comes that we will be ready to go as this precious little girl was.

BESSIE HILL.

WEISINGER.—Walter Cyrel, little son of Mr. W. C. and Mrs. Treacy Weisinger, was born June 1, 1901, and departed this life Sept. 3, 1904. Little Cyrel was a bright, sweet child, and was the joy of the home. His sickness was of short duration. All that loving hands could do was done to save his life; but the Lord saw fit to take him. It was hard indeed for the fond father and mother, the little brother and sisters to give him up, but the Lord in his kind providence has taken the tender plant from this earth, and transplanted it in fairer fields. Those bright, black eyes are closed to the things of this world, and the little tongue can no more lip its innocent prattle; yet those eyes shall, with all the redeemed, always behold the face of the Redeemer, and that tongue be employed in his praise forever. May the Lord comfort the grief-stricken parents and bring them finally to meet their little one in the blessed beyond.

J. C. CAMERON, P. C. Montgomery, Texas.

CRUDGINTON.—Mrs. W. E. Crudginton was born in Raines County, Tennessee, June 15, 1831. She professed religion at the age of 18, and joined the Cumberland Presbyterian Church; but after moving to Texas, in 1870, and as there was no Church of her denomination in the community where she lived, she united with the Methodist Church, and to the day of her death she lived a consistent Christian life. Her Bible and the Texas Christian Advocate were her constant companions. Her husband had gone before her. She departed this life March 28, 1904. May the Lord keep the children that were left behind, and at last make them an unbroken family in heaven.

HER PASTOR.

WARLICK—Virginia Catherine Warlick (nee Towers) was born in Carroll County, Tennessee, Sept. 23, 1841; converted at the age of 13 and joined the M. E. Church, South; married P. M. Warlick October 16, 1867; came to Texas the same year and settled near Paris, where she lived till the day of her death, August 31, 1904. There were born to them eight children, four boys and four girls. The baby girl died several years ago. The other children and their father are left to mourn the loss of wife and mother. Sister Warlick was of an excellent family. Her conversion and the means of grace the Church afforded developed in her a well rounded Christian character—true to all the duties of her home, her neighbors and her Church. She made for herself a great number of friends, who ministered to her in her last illness, followed with tearful eyes her body to the grave, and tried in every way possible to comfort the sorrow-stricken husband and children. But our words seem empty and meaningless when we would console and comfort a broken-hearted husband and orphaned children at an open grave. We can only point to that shadow of the cross and call to mind the promise of Jesus, "I will not leave you comfortless; I will come to you." Christ seems to delight to lavish his deepest sympathy on "him who hath no helper." May His grace be all sufficient.

J. B. GOBER, P. C.

SOWELL.—A. Newton Sowell was born in Hunt County, Texas, June 12, 1854; died in Abilene, Texas, Dec. 25, 1903. His parents moved while he was small to Comanche County, Texas, where he lived until he was grown. He then moved to Taylor County. He lived there about ten years; moved from there to the Indian Territory, where he married Miss Rhoda Mayes (his second wife) July 27, 1890. Of this union were born two boys, all of whom survive him. He moved to Crockett County, Texas, in 1895, and to Stonewall County, Texas, September, 1900, where he lived until his death. Bro. Sowell professed conversion and joined the M. E. Church, South, in early life, but owing to some cause unknown to the writer, severed his connection with the Church. But after a number of years was reclaimed, and lived a consistent Christian life until death, showing great Christian fortitude in his last illness. He suffered intensely for about a year before his death, but I never heard him murmur or complain, and when he knew that death was near he arranged his business as though he were going on a journey, and fell asleep in Jesus. I would say to his loved ones, "Weep not as those who have no hope." He was laid to rest in the cemetery at Buffalo Gap, Texas, to await the happy reunion of soul and body.

ARCHIE CRAWFORD.

BIGGERS.—Mary E. Biggers, wife of J. P. Biggers and daughter of B. T. and M. J. Wells, was born March 15, 1861, in Anderson County, Texas; professed religion and joined the Church Sept. 3, 1887; was married to J. P. Biggers April 6, 1897; departed this life Sept. 12, 1904. Sister Biggers was one of our best women. Her life demonstrated the fact that the Holy Spirit was leading and controlling her life, and when the summons came she was ready. It was the writer's privilege to be present and talk with her just before the end came. She was perfectly resigned to the Lord's will, she bade her loved ones goodbye, shaking hands with them and asking them to meet her in heaven. She leaves a husband, three children, five step-children, father, two sisters, a brother and many friends to mourn her departure. May God's grace sustain them and may they all meet her in heaven.

C. A. STONE. Emmet, Texas.

STREETMAN.—Emma L. Streetman, daughter of Joseph and Fannie Perkins, was born in Lee County, Georgia, June 1, 1862. She was married to E. W. Streetman April 12, 1887, with whom she lived in peace till the time of her death, which occurred at Quannah, Texas, June 23, 1904. She was the mother of seven children, six of whom are living, one having preceded her to the better land. She was converted and joined the Methodist Church in the summer of 1884, and was a consistent member of the same until transferred to the Church triumphant. Sister Streetman was one of the best women that I ever knew. She served God when in good health and then bore her sufferings with much patience. During her illness I visited her often and always found her strong in the faith and happy in the Lord. When on Sunday before her death, at her request, I dedicated to God in holy baptism her precious babe, she shouted His praise and rejoiced in hope of the glory of God. She died in the faith entered upon that inheritance which is incorruptible, undefiled and that fades not away. May the husband and children meet her in the blessed beyond.

C. N. N. FERGUSON. Quannah, Texas.

EMBRY.—Leatha, daughter of J. W. and M. A. Embry, departed this life Sept. 3, 1904, at the age of 17 years. She joined the M. E. Church, South, in her 15th year. She was a beautiful young woman, and her manner of life was so imposing that she was loved much. She joined the Church under my ministry by certificate with her parents and elder brother, and I never knew her to complain of any duty that was imposed upon her. I feel that we suffer great loss by her death. I miss very much the flowers she always as leader of the Flower Committee of the League would provide for my pulpit. Well, the flower gatherers are always a blessing to all, and so content was she in gathering flowers until she now blooms in eternal beauty in the garden of God; and that is why heaven is so sweet. It is made of the purest and best of earth. Her Christian character was exemplified in her unselfishness while sick. She never complained in the presence of her loved ones, for fear of grieving them. She left a testimony better than words can express—a life hid with Christ in God.

W. B. MOON.

MYRES.—After ten years of suffering Sister M. C. Myres died on the 4th day of March, 1904. She was a daughter of Mr. and Mrs. Ivy, and was born in Georgia April 18, 1823. She was married to Mr. John McClan in 1855, who was killed in the battle of Mansfield in 1863, leaving her a widow with two children. In 1866 she married Bro. John Myres and lived with him in Bastrop County, Texas, until the day of her death. Sister Myres was converted early in life, and joined the M. E. Church, South, in Alabama. The fruit of her early conversion was manifested in a well ordered Christian life and home. Her house was a home for her preachers. They always found a welcome there. In her death Bro. Myres has lost a faithful wife, the Church has lost a good member, and the preachers have lost a true friend, while heaven is richer.

C. H. BROOKS.

SEBASTIAN.—Lee Sebastian died September 2, 1904. He has gone to his reward. Lee was partly raised at Elana Ridge and moved to Mustang, where he made his home until death. Lee was a bright and loving friend to everybody who knew him. He met every one with a smile and a kind word. He confessed Christ as being his Savior on his death bed. We know that he is in the bright eternity, singing His praises for evermore. But he will be missed here in the Church and in the singing class, and there will be a vacant chair in the home. If we keep the commandments that God has given us to keep, we will meet him in that bright eternity, and what a meeting that will be! We realize that it is not all of life to live, nor all of life to die. Notwithstanding our transgressions and shortcomings, Christ whispers peace, sweet peace, to our souls. Mother, father, sister, brother, and all the kindred, let us all try to meet dear Lee in the promised land. What a meeting it will be, and what a greeting we shall see. His cousin,

C. C. NANCE. Bolivar, Texas.

OGLE.—Little May, daughter of M. M. and Anna Ogle, was born Nov. 26, 1902, and was a sweet little jewel in their home for nearly two years; but on Sept. 15, 1904, the summons came for her to leave the world. Papa and mamma and relatives bending over her little form we could hear these words, "How can we give her up?" A little while before she left us two sweet smiles came from the little one, as if to say, "It is finished," and winged her way to the celestial city above. We know where she has gone, and we say, "The will of the Lord be done." We say to the parents, "She will no more bless your home; but you can meet her in the home of the pure and the good. As you journey through life think that you have a treasure in heaven numbered with the saints in glory, and as you are nearing the end of your pilgrimage here think of the blue eyes looking out of the widow of heaven and the little white hands beckoning you to come on and meet little May in the city of light, never more to say goodbye." Written by her grandfather, J. S. OGLE. New Boston, Texas.

PETTY.—Died, near May, Texas, Miss Willie, daughter of Mr. W. H. and Lula Petty, passed peacefully away Aug. 18, 1904. She gave her heart to God during the early part of her illness, and was happy in a Savior's love. She called for her father and mother and told them how God had saved her, and shouted his praises. I never saw such untiring devotion. Her brothers—Allan, Norman and Sid—gave nearly all the medicine. They never got weary or impatient. Earl and Henry also stood by day and night, always ready and willing and anxious to do something. The devoted mother and father never murmured or complained, but sat by her bedside all the time. Such love and de-

vision we seldom see. Miss Willie was loved by all who knew her, and was a sweet spirited girl. The little sister, Gertie, was so innocent all the time, not realizing her condition, but was very attentive to her every want. May God's richest blessings rest upon the grief-stricken loved ones, and may they make an unbroken family on the other shore.

M. M. GIBSON, M. D.

HENDERSON.—Aunt Cynthia E. Henderson fell on sleep Sept. 12, 1904, at the home of her son, Richard Venable. She was born June 2, 1839, in Mississippi; moved at the age of 5 years with her parents to Arkansas; was converted when 15, and lived a consistent member of the M. E. Church, South, the rest of her days. She was married to John H. Venable Aug. 9, 1853, who died Nov. 13, 1871. She was married again Dec. 5, 1873, to S. J. Henderson. She moved to Texas in January, 1889, and died near Watts' Chapel, between Cleburne and Grandview. She leaves a son and two daughters to mourn their loss. A mother in Israel has fallen and there are many that mourn her loss to this world. She was a living example of the transforming power of the religion of Christ to save from a life of sin. Dear ones, be comforted with the thought that Aunt Cynthia has only gone on before to rejoice with our departed friends, and some day we, too, shall join that innumerable throng and sing hosannas around the throne of God.

J. U. McAFEE, P. C. Grandview, Texas.

Honest toll brings hearty thanks giving.—Ram's Horn.

"The Effervescent" RELIEF FOR Constipation, Sick Headache, Indigestion, Offensive Breath. TARRANT'S SELTZER APERIENT. Preeminently the best laxative for Family use. Contains no irritant or dangerous drugs. Sold on 25 cents for 60 years. Druggists everywhere, 50c. & 81c., or by mail from The TARRANT CO., 11 Hudson St., New York.

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A VERY LOW RATE TO THE GOLDEN STATE. \$25 To CALIFORNIA, Septemebr 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. S. J. TUCKER, C. P. T. A., Dallas, Texas. PHIL. A. AUER, G. P. A., Fort Worth, Texas.

Vertical list of names on the right margin: Wm Sm Ce Ba Ma So Wv Ho Tet Fir Oal La S. I. Ber Sun Ky San San Che You Ed Pal Vict Lees Ran Clea Cuet Sa Utop Moot Pear Becka Lairs West Sher Pros South Trav Sa June Maso Pont Brad Maba Sa Pleas Huda, Kyle, Trima Staph San J Drupp Locki Gonza W Dexte Ponde Era a Marys Aubre Pilot Green Rosette Montia Nocoiti Saint Woodt Sanger Broadv Dentor Mel Renner Frisco Weston Prosper C. Lina Blue R Copevill Nevada Wylie Plano Farmer McKinn Bot Whiter Brooks Randol Ector Honey Honey Lannius Dodd, a Gober Ladonia Trenton Bailey, Lamasc S. Honh Bonham Pa Roxton Bonham Woodlan Detroit Marv Blossom Rosalie Deport a Clarkvill Abbon Clarkvill Annona Whiteroc Douglass Bagwell Chicota Embert Sulphur Rely Sp Ben Frar Mt. Vern Purley Sulphur Cooper at Yowel Klondike Sulphur Lake Cr Bonanza BIRTHRIGHT The tru please be ports. Bowl Bryson, O Jacksboro, Benvenue, Henrietta, Bellevue, Blue Grov Iowa Pari Wichita F Archer C

WEST TEXAS CONFERENCE.

Austin District—Fourth Round. West Point cir, Oct. 1, 2. Smithville cir, Oct. 4, 5. Cedar Creek cir, at Upton, Oct. 8, 9. Bastrop sta, Oct. 11, 12. Manchaca cir, Oct. 15, 16. South Austin sta, Oct. 16, 17. Walnut cir, Oct. 22, 23. Hotchkiss Memorial, Austin, Oct. 23, 24. Tenth Street, Austin, Oct. 29, 30. First Street, Austin, Oct. 30, 31. E. S. Smith, P. E.

Beeville District—Fourth Round. Oakville, Oct. 1, 2. Lavergne, Oct. 8, 9. Rockdale, Oct. 12, 13. S. Springs, Oct. 15, 16. Berclair, Oct. 22, 23. Joe F. Webb, P. E.

Llano District—Fourth Round. Sunny Lane mis, at Lankford, Oct. 1, 2. Kingsland mis, at Kingsland, Oct. 8, 9. San Saba sta, Oct. 15, 16. San Saba mis, Oct. 22, 23. Cherokee, Oct. 29, 30. W. H. H. Biggs, P. E.

Cuero District—Fourth Round. Yoakum, Oct. 2, 3. El Campo, at El Campo, Oct. 7, 8. Palacios, at Markham, Oct. 19, 21. Victoria, Oct. 15, 16. Leesville, at Leesville, Oct. 29, 31. Rancho, at Bundick, Oct. 29, 31. Clear Creek, at Rocky, Oct. 29, 30. Cuero, Nov. 5, 6. J. C. Wilson, P. E.

San Antonio District—Fourth Round. Utopia cir, at Utopia, 1st Sun Oct. Moore cir, at Moore, 2d Sun Oct. Pearsall, Oct. 19. Bexar cir, at Bexton, 3d Sun Oct. Laredo, Oct. 17. West End, 11 a. m. 4th Sun Oct. Sherman St. 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. W. J. Johnson, P. E.

San Angelo District—Fourth Round. Junction City, 1st Sun Oct. Mason, 2d Sun Oct. Pontotoc, 3d Sun Oct. Brady cir, at Bear Creek, 4th Sun Oct. Brady sta, (night) 4th Sun Oct. Milburn, 5th Sun Oct. J. D. Scott, P. E.

San Marcos District—Fourth Round. Pleasant Grove, 1st Sun Oct. Buda, Oct. 8, 9. Kyle, Oct. 15, 16. Timian, 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. Jno. W. Stovall, P. E.

WEST TEXAS CONFERENCE.

Gainesville District—Last Round. Dexter, Oct. 1, 2. Ponder and Krum, Oct. 8, 9. Era and Holivar, 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. Nocona, Nov. 6, 7. 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. J. A. Stafford, P. E.

McKinney District—Fourth Round. 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. Collins and Roseland, Oct. 29, 30. Blue Ridge and Mission, Nov. 5, 6. Copeville mis, at Clear Lake, Nov. 8. 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. F. A. Roesser, P. E.

Bonham District—Fourth Round. Whiterock, at Whiterock, Oct. 1, 2. Brookston, at Brookston, Oct. 1, 2. Randolph, at Edhuber, Oct. 8, 9. Ector, at Ector, Oct. 8, 9. Honey Grove cir, at McLelland, Oct. 15, 16. Linnus, at Brotherton, Oct. 22, 23. Dowd, at Dowd, Oct. 29, 30. Guber, at Hall, Oct. 29, 30. Ladonia sta, Oct. 29, 30. Trenton, at Trenton, Nov. 5, 6. Bailey, at Bailey, Nov. 5, 6. Lamasco, at New Hope, Nov. 12, 13. S. Bonham, at S. Bonham, Nov. 12, 13. Bonham sta, Nov. 19, 20. Jno. H. McLean, P. E.

Paris District—Fourth Round. Roston cir, at Roston, 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. Emberson cir, Nov. 20, 21. E. H. Casey, P. E.

Sulphur Springs District—Fourth Round. Rely Springs, at R. S., 1st Sun Oct. Ben Franklin, at P. G., 2d Sun Oct. MC. 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. Klondike 8 p. m. Oct. 30; 11 a. m. Oct. 31. Sulphur Springs sta, 8 p. m. Nov. 1. Lake Creek, 1st Sun Nov. Bonanza cir, 2d Sun Nov. Birthright, at Tarrant, 3d Sun Nov. The trustees of Church property will please be ready with their written reports. C. B. Fladger, P. E.

Bowie District—Fourth Round. Bryson, Oct. 1, 2. Jacksboro, Oct. 2, 3. Benvenue, Oct. 8, 9. Henrietta, Oct. 15, 16. Bellvue, Oct. 15, 16. Blue Grove, Oct. 15, 17. Iowa Park, Oct. 22, 23. Wichita Falls, Oct. 23, 24. Archer City, Oct. 29, 30.

Holliday, Oct. 20, 21. Decatur cir, Nov. 5, 6. Decatur sta, Nov. 6, 7. Crafton, Nov. 13, 14. Giltown, Nov. 13, 14. T. R. Pierce, P. E.

Terrell District—Fourth Round. Fate, at Fate, Oct. 1, 2. Garland, Oct. 2, 3. Reinhardt, at Reinhardt, Oct. 8, 9. Mesquite, at Mesquite, Oct. 9, 10. Forney, Oct. 15, 16. College Mound and Elmo, at C. M., Oct. 16, 17. Terrell mis, at Able Spgs., Oct. 22, 23. Terrell sta, Oct. 23, 24. Chisholm, at Poetry, Oct. 29, 30. Kemp, at Kemp, Nov. 5, 6. Mabank, at Mabank, Nov. 6, 7. Crandall, at Crandall, Nov. 12, 13. Kaufman, Nov. 19, 20. J. M. Peterson, P. E.

Dallas District—Fourth Round. West Dallas and Grand Prairie, at G. P., Oct. 1, 2. Wheatland, at Wheatland, Oct. 8, 9. Argyle, at Garza, Oct. 15, 16. Grace, 11 a. m., Oct. 23. Ervay Street, 8:30 p. m. Oct. 23. First Church, 11 a. m. Oct. 30. Clark's Chapel, 8:20 p. m. Oct. 30. Trinity, 11 a. m. Nov. 6. Oak Lawn, 8:20 p. m. Nov. 6. Denton, Nov. 12, 13. Cochran and Caruth, at Cochran, Nov. 19, 20. Oak Cliff, 8:30 p. m. Nov. 20. I. W. Clark, P. E.

Greenville District—Fourth Round. Commerce mis, at Smith's Ch. Oct. 1, 2. Campbell, at Shady Grove, Oct. 8, 9. Floyd, at Caddo Mills, Oct. 15, 16. Kingston, at Kingston, Oct. 22, 23. Greenville mis, at Salem, Oct. 29, 30. Merit, at Harrell's Chapel, Nov. 5, 6. Celeste, at Celeste, night, Nov. 8. Leonard, at Leonard, Nov. 9. Kavanaugh, Nov. 11. Neola, at Wire Grass, Nov. 12, 13. Lone Oak, at L. N., night, Nov. 15. Quinlan, at Quinlan, night, Nov. 17. Fairlie, at Fairlie, night, Nov. 18. Wolfe City, Nov. 20, 21. Wesley, Nov. 21. O. S. Thomas, P. E.

NORTHWEST TEX. CONFERENCE.

Ablene District—Fourth Round. Big Springs, Oct. 8, 9. Lynn and Terry, Oct. 12. Gail mis, at Gail, Oct. 15, 16. Midland, Oct. 19. Colorado sta, Oct. 19. Clairmont mis, at Elkin, Oct. 21. Snyder and Dunn, at S., Oct. 17, 23. Colorado mis, at Union, Oct. 23. Merit and Caps, at C., Oct. 28. Sweetwater and Roscoe, Oct. 29, 30. Sweetwater mis, Oct. 31. Roby cir, Nov. 1. Truby mis, Nov. 3. Merkel cir, Nov. 5. Clyde cir, Nov. 7. Baird, Nov. 9. Putnam cir, Nov. 10. Abilene, Nov. 12, 13. E. A. Smith, P. E.

Clarendon District—Fourth Round. Lubbock, at Pearce's S. H., Oct. 1, 2. Floydada, at Emma, Oct. 4. Dickens City, Oct. 6. Leckner, Oct. 8, 9. Silverton, Oct. 10, 8 p. m., Oct. 11, 11 a. m. Alanreed, at Jericho, Oct. 15, 16. Cataline, at Shamrock, Oct. 18. Amarillo, Oct. 19. Higgins, Oct. 22, 23. Canadian, Oct. 24. Dumas, Oct. 29, 30. Channing, Oct. 31. Dalhart, Nov. 1. Stratford, Nov. 2. Hereford, Nov. 5, 6. Hereford mis, with Hereford sta, and same date. Rowe, Nov. 9. J. M. Sherman, P. E.

Georgetown District—Fourth Round. Taylor Bohemian mis, Oct. 1. Taylor sta, Oct. 1. Temple, First Church, Oct. 8, 9. Rogers cir, at Rogers, Oct. 22, 23. Holland cir, at Holland, Oct. 23, 24. Florence cir, at Florence, Oct. 29. Belton sta, Oct. 29. Salado cir, at Salado, Oct. 29, 30. Temple, Seventh St. Church, Oct. 31. Moody sta, Nov. 1. Pendletonville cir, at P., Nov. 2. Troy cir, at Troy, Nov. 5. Granger cir, at Granger, Nov. 5, 6. Bartlett sta, Nov. 5, 6. North Georgetown cir, at Weir, Nov. 8. Hutto cir, at Hutto, Nov. 9. J. S. Chapman, P. E.

Vernon District—Fourth Round. 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. Padiucah mis, Oct. 22, 23. Vernon cir, Oct. 29, 30. Vernon sta, Nov. 5, 6. J. G. Miller, P. E.

Weatherford District—Fourth Round. Ranger, at Ranger, Oct. 1, 2. Breckenridge, at Breckenridge, Oct. 4. Crystal Falls, at Grogan, Oct. 6. Gordon, at Mingus, Oct. 9, 10. Whitt, at Beth, Oct. 15, 16. Peaster, at Carter, Oct. 21. Springtown, at Feden, Oct. 22, 23. Graham mis, at Upper Tunk, Oct. 29. Farmer, at Hawkins, Nov. 1. Elliasville, at S. Bend, Nov. 3. Throckmorton, at T., Nov. 5, 6. E. F. Boone, P. E.

Corsicana District—Fourth Round. Frost, at Frost, Oct. 1. Randon, at Malona, Oct. 8. Blooming Grove sta, Oct. 4. Blooming Grove cir, Oct. 8. Dawson, Oct. 11. Pleasant Grove, at P. G., Oct. 15. Groesbeck, Oct. 20. Horn Hill, Oct. 21. Thornton, at Big Hill, Oct. 23. Mexia, Oct. 24. Armour, Oct. 28. Wortham, Oct. 28. Cotton Gin, at Cedar Island, Oct. 29. Richland, Nov. 5. Kerens, Nov. 7. Corsicana, 12th Av., Nov. 8. Corsicana, 1st Church, Nov. 9. Jno. M. Barcus, P. E.

Waco District—Fourth Round. Fifth St., Oct. 1, 2. Elm St., Oct. 2, 3. Abbott, at Bell Springs, Oct. 8, 9. Penelope, at Bynum, Oct. 9, 10. Austin Avenue, Oct. 15, 16. Morrow St., Oct. 15, 17.

Axtell, at Kirk, Oct. 22, 23. Mart, at Mart, Oct. 23, 24. Peoria, at Kirby, Oct. 29, 30. West, at West, Oct. 30, 31. Aquilla, at Aquilla, Nov. 5, 6. Morgan, at Morgan, Nov. 5, 6. Bosqueville, at Bosqueville, Nov. 12, 13. B. R. Bolton, P. E.

Fort Worth District—Fourth Round. Mansfield, at Mansfield, Oct. 1, 2. Polytechnic College, Oct. 2, 3. Smithfield, at Keller, Oct. 8, 9. Missouri Avenue, Oct. 9, 10. Grapevine, at Minter's Ch., Oct. 15, 16. Cresson, at Cresson, Oct. 18. Blum, Oct. 19. Covington, at Covington, Oct. 20. Joshua, Oct. 22, 23. Bono, at George's Creek, Oct. 29, 30. Grandview, Nov. 5, 6. Cleburne and Mission Ch., Nov. 12, 13. Jas. Campbell, P. E.

Gatesville District—Fourth Round. Hamilton, at H., Oct. 1, 2. China Springs, at Mills Ch., Oct. 8, 9. Evans, at Shive, Oct. 15, 16. Gatesville mis, at W. Chapel, Oct. 22, 23. Killeen, at K., Oct. 23, 24. Copperas Cove, at Pidcock, Oct. 27. Brookhaven mis, at the Grove, Oct. 29, 30. Oglesby, Oct. 30, 31. Gatesville sta, Nov. 2. Jonesboro, at Levita, Nov. 5, 6. Turnersville, at Harmony, Nov. 9. Pears, at Blue Creek, Nov. 12, 13. S. W. Turner, P. E.

Calvert District—Fourth Round. Brewer, at Brewer, Oct. 1, 2. Fairfield, at Fairfield, Oct. 2, 3. Pyburn, at Mt. Zion, Oct. 8, 9. Kosse, at Alto, Oct. 15, 16. Bremond and Reagan, at B., Oct. 22, 23. Calvert sta, Oct. 29, 30. Petteway, Nov. 5, 6. Travis, at Cedar Springs, Nov. 12, 13. Rosebud sta, Nov. 13, 14. Durango, at Durango, Nov. 16. Lott and Chilton, at Lott, Nov. 19, 20. Marlin sta, Nov. 26, 27. Pastors will please see that the trustees are ready with their reports, in answer to question 29. R. A. Burroughs, P. E.

Dublin District—Fourth Round. Duffau, at Duffau, Oct. 1, 2. Fredell, p. m. Oct. 2, 3. Cisco mis, Oct. 7. Eastland, at Eastland, Oct. 8, 9. Cisco sta, p. m. Oct. 9, 10. Carbon mis, Flat Woods, Oct. 15, 16. Carbon and Gorman, at C., p. m. Oct. 16, 17. Bluff Dale, at Frazier, Oct. 22, 23. Glen Rose, at G., p. m. Oct. 23, 24. Granbury, Oct. 28. 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. Lovelace, at Union Valley, Oct. 8, 9. Itasca, Oct. 9, 10. Maypearl, at Bethel, Oct. 15, 16. Forrester, at Nash, Oct. 16, 17. Alvarado, Oct. 22, 23. Grandview, Oct. 23, 24. Hillsboro, Oct. 25. Milford, at Berry's Ch., Oct. 29, 30. Italy, Oct. 30, 31. Ovilla, at Sterrett, Nov. 4. Venus, at Mt. Peak, Nov. 5, 6. Midlothian, Nov. 5, 6. Ferris, Nov. 9, 10. Palmer, Nov. 11. Ennis, 7:30 p. m. Nov. 11. Bardwell, at Elm B., Nov. 12, 13. Waxahachie, Nov. 14. O. F. Sensabaugh, P. E.

Brownwood District—Fourth Round. 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 Burket, 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. Brownwood, Nov. 12, 13. W. H. Matthews, P. E.

TEXAS CONFERENCE.

Pittsburg District—Fourth Round. New Boston mis, at Woodstock, Oct. 1, 2. New Boston sta, Oct. 2, 3. Musgrove, at Musgrove, Oct. 8, 9. Leesburg, at Friendship, Oct. 15, 16. Pittsburg, Oct. 16, 17. Gilmer cir, at Mt. Gilead, Oct. 22, 23. Gilmer sta, Oct. 23, 24. Cason, at Cason, Oct. 29, 30. Dalinger, at Dalinger, Oct. 29, 30. Quitman, at Forest Home, Nov. 5, 6. Queen City, Nov. 12, 13. Dalby Springs, Nov. 19, 20. Redwater, Nov. 26, 27. J. T. Smith, P. E.

Huntsville District—Fourth Round. (In Part.) Prairie Plains, at Bay's, Oct. 1, 2. Zion, at Zion, Oct. 8, 9. Midway, at Elwood, Oct. 15, 16. Anderson, at Roan's Prairie, Oct. 22, 23. Cold Springs, at Evergreen, Oct. 29, 30. Chas. A. Hooper, P. E.

Tyler District—Fourth Round. Edom, at Edom, Oct. 1, 2. Mt. Sylvan, at Antioch, 11 a. m. Oct. 4. Grand Saline, 11 a. m. Oct. 7. Mineola, Oct. 8, 9. Lindale, at Lindale, Oct. 9, 10. White House, at Flint, Oct. 15, 16. Malakoff, at Malakoff, Oct. 22, 23. Cedar Street, 8 p. m. Oct. 26. New York, Oct. 29, 30. Athens, Oct. 30, 31. Meredith, Nov. 5, 6. Trup and Overton, at T., Nov. 12, 13. St. Paul's, at St. Paul's, Nov. 16. Marvin, 8 p. m. Nov. 25. E. W. Solomon, P. E.

Marshall District—Fourth Round. Kilgore, at Bellvue, Oct. 1, 2. Coffeeville, at Coffeeville, Oct. 8, 9. Harrison, at Waskom, Oct. 15, 16. Kellyville, at Avinger, Oct. 22, 23. Jefferson sta, Oct. 23, 24. Henderson cir, at Carlisle, Oct. 27, 28. Church Hill, at Fountain Head, Oct. 29, 30. Henderson sta, Oct. 30, 31. Arleston, at Beckley, Nov. 5, 6. Hallville, at Hallville, Nov. 12, 13. Longview, Kelly Memorial, Nov. 20, 21. Beckville, at Beckville, Nov. 26, 27. Jas. W. Downs, P. E.

Beaumont District—Fourth Round. Beaumont, North End, Oct. 1, 2. Beaumont, First Church, Oct. 2, 3. Beaumont, Carwright Chapel, Oct. 8, 9. Corrigan, Oct. 12.

Livingston, at Mt. Rose, Oct. 15, 16. China and Sour Lake, at S. L., Oct. 22, 23. Jasper mis, at Peach Tree, Oct. 29, 30. Jasper and Kirbyville, at J., Oct. 30, 31. Burkeville, at Newton, Nov. 5, 6. Call, at Cairo, Nov. 12, 13. Liberty, at Deavers, Nov. 16. Orange, Nov. 19, 20. Wallisville, Nov. 23. Woodville, Nov. 26, 27. Trustees will please have their reports ready. J. B. Cochran, P. E.

Palestine District—Fourth Round. Palestine, Howard Ave., 11 a. m. Oct. 2. Palestine, Centenary, 8 p. m. Oct. 2. Willard cir, at Glendale, Oct. 8, 9. Trinity and Lovelady, at T., Oct. 9, 10. Brushy Creek cir, at E. C., Oct. 15, 16. Beaver Valley cir, at County Lane, Oct. 19. Crockett cir, at Reynard, Oct. 22, 23. Kennard cir, at Bethel, Nov. 5, 6. Groveton sta, Nov. 6, 7. Mt. Seiman cir, Nov. 12, 13. Jacksonville cir, Nov. 13, 14. Alto cir, at Alto, Nov. 19, 20. Rusk sta, Nov. 20, 21. Augusta cir, Nov. 27, 28. Crockett sta, Nov. 28, 29. Jos. B. Sears, P. E.

Brenham District—Fourth Round. Chappell Hill, Oct. 2, 3. Sealy, at Sealy, Wednesday, Oct. 5. Fulshear and B., at Katy, Oct. 8, 9. Davilla, at Davilla, Oct. 15, 16. Cameron cir, at Buckholtz (Q. C. Monday, 11 a. m.) Oct. 16, 17. Giddings, at Ledbetter, Oct. 22, 23. Lexington, at Tanglewood (Q. C. Monday, 11 a. m.) Oct. 23, 24. Caldwell mis, at Eliz. Chapel, Oct. 29, 30. Caldwell sta, Oct. 30, 31. Maysfield, at Maysfield, 11 a. m. Nov. 2. Milano, at Milano, Nov. 5, 6. Lyons, at Somerville (Q. C. Mon) Nov. 6, 7. Cameron, Nov. 9. Bellville, at Cochran, Nov. 12, 13.

Brenham, Nov. 19, 20. Rockdale, Nov. 26, 27. Chas. F. Smith, P. E.

San Augustine District—Fourth Round. Shelbyville cir, at S., Oct. 1, 2. Center sta, Oct. 2, 3. Tenaha, at Tenaha, Wed. Oct. 5. Center cir, at Asbury, Oct. 8, 9. Lufkin mis, at Keltys, Oct. 15, 16. Lufkin sta, Oct. 16, 17. Titonson sta, Wed. Oct. 19. Melrose, at Melrose, Oct. 22, 23. Nacogdoches sta, Wed. Oct. 26. Burke cir, at Huntington, Oct. 29, 30. San Augustine sta, Wed. Nov. 2. Hemphill mis, at H., Fri. Nov. 4. Geneva cir, at Patroon, Nov. 5, 6. Minden, at Redland, Nov. 12, 13. Clayton, at Wesley Ch., Thur. Nov. 17. Cushing, at C., Nov. 19, 20. Carthage sta, Wed. Nov. 23. Appleby mis, Nov. 26, 27. C. A. Tower, P. E.

Houston District—Fourth Round. 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. McAshar, at Brunner, Oct. 23, 24. Sandy Point, at Riection, Oct. 29, 30. White Oak, at White Oak, Nov. 5, 6. Cedar Bayou, Nov. 12, 13. Richmond, Nov. 19, 20. Taormaco, Nov. 20, 21. Angleton, Nov. 25. Columbia, at Columbia, Nov. 26, 27. C. R. Lamar, P. E.

If the Baby is Cutting Teeth. Beware to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, always all pains, cures wind colic and is the remedy for diarrhea. Twenty-five cents a bottle.

LESS THAN ONE FARE RATE TO SAN FRANCISCO, CAL., AND RETURN will be effective daily Aug. 15 to Sept. 10th inclusive, from All Stations On All Lines in Texas and the Southwest, via "THE DENVER ROAD" In either one or both directions according to wish of passengers. This arrangement makes the very liberal Stop-over privileges DOUBLY VALUABLE and will greatly enhance the pleasure of those desiring an extended vacation or who are capable of appreciating such OCEANS OF RUGGED SCENIC GRANDEUR as is afforded only via the routes through "Panoramic New Mexico," "Cool Colorado" and "Irrigated Utah." There is never a more delightful time for visiting Colorado and the Northwest than during September and October. A postal addressed to the Undersigned will secure to interested parties several SPECIALLY VALUABLE POINTERS, also descriptive literature and detailed particulars regarding rates and arrangements. A. A. GLISSON, Gen'l Passgr. Agent, Fort Worth, Texas.

SOUTHERN PACIFIC HOTEL RUGERS AN IDEAL SUMMER HOME BOATING BATHING SAILING FISHING SEABROOK-ON-THE-BAY BETWEEN HOUSTON AND GALVESTON FISH AND VEGETABLES A SPECIALTY—REASONABLE RATES. WRITE HOTEL RUGERS, SEABROOK, TEXAS.

The World's Fair Way Operating Fast Through Trains carrying Magnificent New Equipment on Convenient Schedules TO THE Louisiana Purchase Exposition, St. Louis For copies of our handsome illustrated World's Fair Folder containing an indexed map of the Exposition Grounds and the City of St. Louis, and for full information regarding rates and schedules to the World's Greatest Fair. ASK ANY COTTON BELT MAN. or address A. S. WAGNER, T. P. A., Waco, Texas. B. M. MORGAN, T. P. A., Ft. Worth, Texas. J. F. LEHANE, Q. P. A., Tyler, Texas.

scient" RELIEF FOR constipation, indigestion, etc. For Family use, non-drugs, pure. by mail from St. New York. FENER. ce for retaining Does away Handy Fasten-comfort for us have great the "Handy." em will buy ow low con- Send 25 pie and terms las, Texas. NERS heet Music, e to your Send for US, TEXAS. HTS \$1.00 post- F. BOYD. OW HELD TO PRO- PLOP THAT IS GOOD TS. HE FLOW E PRICE YOUR DEALER THE SUCCESS ND INSIST ON GT. IF YOU UL TO GET IT US FOR OR- AND SPECIAL PRODUCTORY PRICE LLAS. TEXAS. OUIS operat- dining o any exas. E 20, er nt 18

# Dr Price's Cream Baking Powder

Used in Millions of Homes.  
40 Years the Standard. A Pure Cream of Tartar Powder. Superior to every other known. Makes finest cake and pastry, light, flaky biscuit, delicious griddle cakes—palatable and wholesome.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cake, but alum is a poison and no one can eat food mixed with it without injury to health.

### NOTES FROM MARLIN.

I suppose everybody knows that Marlin is about the leading health resort in Texas now. Hundreds of people come from all parts of the country, at all seasons of the year, for the benefit of the hot artesian water.

This hot well is 3350 feet deep and the water flows from it at the rate of 200,000 gallons per day, and has a temperature of 147 degrees F.

Any of the preachers who are nervous and run down generally from the summer's work will find it very helpful to spend a week or two here taking a course of baths. To those who have never taken a hot bath I will say it is harmless. Since coming here I have tried it myself. Both the hotel and bath-house keepers are very kind to preachers. All presiding elders are bathed free—pro bono publico. Any presiding elder who feels hurt at that remark, and thinks he must come over and see me about it, will please wire me what train he is coming on, and if I should be gone fishing when he arrives, he will please wait for my return, if he can do so without missing an appointment. He should not, however, miss an appointment on the fourth round.

Things in our Church are in very good condition. I have the best congregation of men I have ever had in any charge, and of course the women come to Church. They always do.

The membership of the Woman's Home Mission Society has grown during the year from 34 to 115, and they are a faithful band. They meet one afternoon in the week and sew for the children in the Orphanage at Waco.

We also have an excellent Woman's Foreign Missionary Society.

Last Sunday evening we held a farewell service for Miss Maggie Rodgers, who leaves to-day for the China mission. She is an earnest, consecrated young lady, who was reared in this town, and now after finishing the course in the Scarritt Bible and Training School, goes out under appointment of the Woman's Board to work for the extension of her Lord's kingdom in the far East. It should be a happy moment in the history of any Church when one of its members enters into this great work.

Our greatest need in this town is a new church building. The present building is inadequate and poorly located.

We hope to begin a meeting the second Sunday in October. We ask the brethren to pray for our success.

The people here are studiously kind to the preacher and his family. Nothing that can be done for their comfort is neglected.

They furnish a good Jersey cow, and horse and buggy, and late in July they gave the preacher a vacation and a purse to go see the sights at the

World's Fair. As his wife accompanied him, he "saw sights" all right.

To any of the brethren who may begin now to wish for my place I will say: I am not sure that they would treat an ordinary man as well as they treat me. I am sure that my youthful appearance and innate modesty appeals to them.

If you find, Mr. Editor, that this article increases the circulation of the paper, and will let me know, I will write again. I am sure, when my wife reads it, it will increase my circulation very materially. A. J. WEEKS.

Marlin, Texas.

### THE SUPERANNUATE HOMES.

That was a noble work of the Rev. Hubert D. Knickerbocker in persuading "Bro. Jesse Milam to deed a cottage to the Church, for the use of the superannuated preachers of the Northwest Texas Conference;" and "the rest of the Milam dynasty to give \$250 in cash to furnish and paint the house." From personal letters received from different portions of the State, a great deal of interest is awakened on this subject. There are a number of such gifts in contemplation. I am glad that Bro. Milam has set a good example. You who have property, do likewise.

I have been working all the year to get one at Nocona paid for. I am now writing personal letters to our pastors and asking for just a little help to pay off the balance due. We want it paid for before conference. Will you help us? Bro. Bob Ely, from the Goben Mission, has sent me \$5; Rev. Thos. Lovell, from South Bonham, \$3.65; Rev. A. L. Scales, from Jacksboro, \$4. Every pastor from whom I have heard, who has mentioned it to his people, have had a hearty response. There is nothing legal about it; it is a work purely of love. Brethren of the North Texas Conference, please help me with this? G. F. BOYD.

Sanger, Texas.

### TO THE MEMBERS OF THE ASSEMBLY COMMITTEE OF THE STATE EPWORTH LEAGUE.

The meeting of the Assembly Committee is hereby called to be held in the Publishing House, Dallas, Texas, Oct. 13, at 11 a. m. The purpose of the meeting is to complete organization of the committee and to consider the proposition from the various towns and cities desirous of having the encampment of the State Epworth League. GEO. S. SEXTON, Chairman Assembly Committee.

No man is thankful for the providence of the Father unless he provides for the brother.—Ram's Horn.

### TEMPERANCE AND SABBATH OBSERVANCE.

Whereas, There appears to be a manifest disposition throughout the Austin District and West Texas Conference on the part of many people to consider lightly the subject of temperance and a proper regard for the holy Sabbath day; and,

Whereas, Said evils are becoming more flagrant year by year and are a constant menace to the Church and seriously threaten the well-being of our State and district; therefore be it

Resolved by the District Conference of the Austin District and West Texas Conference now in session assembled:

1. That we view with alarm this growing spirit of intemperance and Sabbath desecration among the people of our State and district, and pledge ourselves to do all within our power toward suppressing these evils abroad in the land, to the end that the young men and women of Texas, the hope of our Church and State, may be saved from an awful fate that awaits them, and that our God may be honored and his name glorified in Texas.

2. That we see with regret many of our county and precinct officers, elected to important positions of honor and trust, charged by the strong mandate of the law with the duty of running the gambling fraternity out of our district and State, showing an utter disregard for the oaths taken to enforce the penal laws of our State, prominent among them the laws against gambling and the closing of saloons on the Sabbath day, and we denounce such a practice as unwarranted from any point of view, and we call upon all good people to unite with us in a common effort to remove this evil from our midst and get a class of men at the helm of these affairs who possess the native Southern manhood and the moral courage to stand up for the right and discharge their sworn duty, leaving the result with God and a trusting constituency.

3. That we condemn the Sunday excursions now so common among our people as being in direct open violation to the express command of Almighty God; that such a practice on the part of our people tends to seriously cripple the work and influence of the pastor and his people who faithfully stand by him, and strikes at the foundation of our Church and government.

4. That we are in hearty sympathy with the local option laws of Texas, and wish to go on record as giving our unqualified endorsement of the commendable efforts of Dr. G. C. Rankin, the editor of our Texas Christian Advocate, in the gallant, fearless and persistent fight he is making both upon the platform and through the columns of our splendid Texas Methodist paper, against the blighting liquor traffic throughout the bounds of our great and growing State.

Respectfully submitted,

J. W. HARMON,  
A. P. LOWREY,  
A. V. HARBIN,  
L. L. HODGE.

### BARGAIN IN CHURCH ORGAN.

Mason & Hamlin organ (Chapel style), walnut case, six sets of reeds. Original price \$200; we offer for \$85. Good as new. We also have several bargains in slightly used upright pianos.

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

### A VISIT TO THE OLD HOME.

I came over from Huckabay, Texas, ten days ago to visit my old home where I was raised and recommended for license to preach. Many of the friends of other days and kindred have passed over the river to their reward, but notwithstanding this, it was a great joy to be here. I have been conducting a revival at the old country church, where my mother and grandfather and great grandfather worshiped in the years gone by. The Lord met with us. Over twenty were converted; fifteen united with the Church; thirteen were baptized. Among these were two sisters and my wife's sister, two old people past 70 years of age; the others were boys and girls who went to school to me and with me before I came to Texas. So I go back to my work at Huckabay this week with greater faith and a stronger determination to do the Master's work. MATTHEW O. DICKSON.  
Linden, Tenn., Sept. 19.

### 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 I. 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. 10. Austin—Account Texas Presbyterian Synod, one and one-third fare, Oct. 17 and 18, limited Oct. 20. For further information ask any Santa Fe agent, or write W. S. KEENAN, G. P. A., Galveston.

### A GRAND CARNIVAL OF FUN AT DALLAS FESTIVAL.

There will be a regular carnival of fast and furious fun at the Texas Grand Festival and Kaliph's Celebration at Dallas from October 8th to 16th inclusive.

It will be nine full days and nights of such enjoyment as was never before known in Texas, and there will be music and mirth all over the grounds all the time. There will be no waits between acts, for the program calls for an uninterrupted round of pleasure.

There will be big and gorgeous parades seven days out of nine.

There will be a Fireman's tournament between different cities, and the finest military display and the biggest sham battle ever seen in Texas.

The Live Stock and Poultry exhibit will be another interesting feature of the Festival, and it is going to be a big feature. Fine stock and poultry will be on exhibition and for sale from all over Texas.

The Pyrotechnical spectacle and the illumination at night will be the grandest and best ever seen in Texas and the sports and acts in the 20th Century Stadium will be ahead of anything in that line ever seen in the State.

The Festival is going to be the big show of all big shows.

### STEAM HEAT FOR SAN ANTONIO FEMALE COLLEGE.

Please let me say to those interested that I am arranging to put in a modern steam heating plant for the college, and have the entire building heated with steam by the time cold weather sets in.

J. E. HARRISON.

### WAXAHACHIE DISTRICT SEES THE WORLD'S FAIR.

On Monday, September 5, at high noon, a party of twenty-eight laymen and preachers, all—with two exceptions—from the Waxahachie District, left Dallas in a special sleeper over the Central-Frisco Route for St. Louis and the World's Fair. The party had been organized and was generated by our presiding elder, Bro. Sensabaugh. It would be impossible to gather a more congenial crowd into our company. By the time we reached the city limits of Dallas, we were all acquainted—had known one another forever! We had fun going and we had fun coming, and we had fun while we were there. Our stay in St. Louis lasted nine days, so we had a good chance to see it all, and we did. The Ferris Wheel, Boer War, Galveston Flood, Creation, Temple of Mirth, Hagenbeck's, Hereafter, The Chutes and the Scenic Railway—ask Tooley—we saw it all. The Palaces of exhibits, the Lagoons and the illuminations all beggar description. In their presence, our language is poverty-stricken. As we rolled back onto Texas soil, the following resolution was read:

Inasmuch as our Bro. Sensabaugh has gathered such a congenial company for our World's Fair trip, and has been so untiring in his efforts for our welfare, comfort and pleasure, therefore be it

Resolved, That we do, one and all, extend unto him our heartfelt thanks for his kindness, and that we feel ourselves under many obligations for the same. Also, we hereby express our hearty thanks to Messrs. Barrow and Newsom, of the H. & T. C. Railway, for their kindness in providing for us a special car, with service complete, at such reasonable rates.

Signed, H. D. TIMMONS,  
T. M. SLEEPER,  
J. C. FEARS,  
A. LASSWELL.

The measure was unanimously adopted by the party, of which the following is a personnel: Rev. O. F. Sensabaugh, H. D. Timmons and wife; A. Lasswell and wife; J. C. Fears and wife; Rev. R. B. Bonner and wife; T. M. Sleeper, Lee Lasswell, Mrs. Anna Hickman, Mrs. Rena Anderson, Mrs. F. G. Cole, Miss Annie Kidd, Miss Leona Sensabaugh, Miss May Sensabaugh, Miss Nora Fears, Miss Minnie Timmons, Miss Smith, Revs. R. J. Tooley, R. R. Rives, O. W. Dean, R. E. Goodrich, M. S. Leveridge, I. E. Hightower, C. B. Smith and C. L. Browning.

As a surprise to the presiding elder, on account of his kindness in bringing the crowd together, the preachers of the district presented him with a purse with which to pay his fare on the journey.

After so much pleasure, the district is down to hard work, and we expect to lead all in our report to conference this fall. ROBERT E. GOODRICH.  
Alvarado, Texas.

### KILLED.

Rev. G. C. Summers, a member of the Northwest Texas Conference, was killed, by a team running away with him, about forty miles from this place Sept. 24. MRS. MARY HILL.  
Wagon Mound, N. M.

### BOARD MEETING.

The Board of Directors of the Methodist Orphanage will meet at Waco, Tuesday, Oct. 18, 1904, at 2 o'clock p. m.

HORACE BISHOP, Pres.  
W. H. VAUGHAN, Secretary.  
Waco, Texas.

### THE HARRISON SCHOOL.

(Asbury Academy.)  
J. H. & J. E. HARRISON, Principals.  
San Antonio, Texas.  
(Letter from Dr. Tigert.)

"My Dear Brethren:  
I have just seen your "ad" in the Advocate and must snatch a moment to say that in my judgment this combination means much for education and for Methodism in Texas. I rejoice in the work J. E. has done at San Antonio and in the work that I am sure J. H. will do. With high regard, I am sincerely your brother,  
JNO. J. TIGERT."

### CORRECTION.

H. G. H.: In heading of my last article read "Remains" for "Remarks."

### UNANSWERED LETTERS.

Sept. 16.—Dr. Hall, subs have attention. G. D. Wilson, sub. A. Webb, sub. Chas. S. Field, sub.

Sept. 17.—W. O. Shugart, subs have attention. J. P. Patterson, sub. T. R. Cain, sub has attention. J. F. Archer, sub. E. L. Sillman, sub.

Sept. 19.—O. J. Read, subs. C. B. Garrett, sub. J. D. Hendrickson, sub. R. S. Heizer, sub. Nath Thompson, has attention. Jas. A. Ruffner, subs. Jno. E. Roach, o. k.

Sept. 20.—H. P. Shrader, sub. M. H. Read, change made. W. J. Holder, sub. J. F. Archer, subs. W. B. Bayless, sub. Geo. W. Kincheloe, subs. H. R. Taylor, sub.

Sept. 21.—Lawrence B. Elrod, sub. J. M. Smith, sub. J. C. Carpenter, subs; good work. W. H. Harris, sub. Sept. 22.—Jas. W. Alibritten, sub. W. C. Bracewell, sub. Sam'l Weaver, subs. Thos. Gregory, sub. W. Wootton, sub. R. D. Moon, sub. J. W. Bowden, sub. J. D. Burke, o. k. A. W. Hall, sub. C. D. West, subs. J. J. Morgan, has attention. J. O. Peterson, sub. C. E. Gallagher, subs.

Sept. 23.—L. M. Fowler, subs have attention.

Sept. 24.—J. F. Archer, subs. J. Sam Barcus, sub.

Sept. 25.—J. D. Dorsey, sub. W. C. Bracewell, sub. G. R. Hughes, sub. J. M. Perry, subs. H. L. Hare, subs. J. Sam Barcus, subs. J. T. Osborn, sub. Jerome Duncan, subs. C. S. Field, sub. D. A. McGuire, sub.

Sept. 27.—L. B. Tooley, subs have attention. J. F. Archer, subs. J. D. Hudgins, subs. R. L. Ely, sub. C. S. Cameron, sub. H. P. Shrader, sub. Lawrence B. Elrod, sub. R. W. Nation, sub has attention. I. K. Waller, sub. J. D. Hendrickson, sub. J. W. Bowden, sub.

Sept. 28.—L. A. Burk, subs. Clyde B. Garrett, sub. D. H. Aston, subs. E. M. Huff, sub. T. P. Turner, subs. W. B. Bayless, subs. H. A. Hodges, sub. J. w. Rowlett, sub. J. J. Morgan, has attention.

WANTED—Position as teacher of children in a home by a Christian lady of many years' experience, or as companion to elderly Christian lady. Can give good references. Address MISS HANAH A. SELZER, Rt. No. 31, Barberton, Ohio.

You cannot flee from the wrath to come until you forsake the sin you love.—Ram's Horn.

God's mercy is like the ocean: if it is ebb tide apparently in one place it is certainly flood tide in another.

The good of to-day must grow into the better of to-morrow.

## Learn to Save by our system of mail deposits

Write for Booklet K, regarding our "Banking by Mail" department. We will tell you how you can put a certain part of your earnings away each month and draw 4% Compounded Twice a Year on them. Deposits of from \$1.00 up received.

It is your duty to yourself and family to save, and we offer you a good opportunity to start an account at a good rate of interest. The system is safe and our Bank is strong and conservative. We have a PAID IN CAPITAL OF \$500,000.00 and RESOURCES OVER \$1,000,000.00.

**WESTERN BANK and Trust Company**  
DALLAS  
Largest Bank in Texas  
Accepting Savings Accounts