

TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO., PUBLISHERS.

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

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Vol. LII.

Dallas, Texas, Thursday, September 21, 1905.

No. 5

Editorial.

PREACHING THE DOCTRINES OF THE CHURCH.

The old preachers always stressed the fundamental doctrines of Methodism. It was very rare that one of them ever went into the pulpit that he did not lay emphasis upon what we believe and teach as a Church. And they were not slow to accept the challenge of those who were ready to assail our teachings and belief. But since Methodism has conquered a peace, and the other denominations have practically accepted the most of our doctrines of grace, we have largely ceased to preach upon these subjects. And we rarely ever give to our people a sermon on our distinctive beliefs as Methodists. There are still points of marked difference between us and other people, but we rarely ever stress them. Others, however, are unlike us in this particular. The Episcopalians drill their people in their forms of religion. They never tire of expounding their historic Episcopate, and leaving the impression that they are the only true Church, tracing their origin back to the Apostles. The Baptists and the Church of Disciples never fail to place emphasis upon the importance of baptism by immersion. The fact is the latter denomination place practically all the stress upon water baptism. And they are not afraid of hurting the feelings of other people, either. But we have many pastors who never refer to the mode of baptism in their sermons. Neither do they preach on the possibility of apostasy. As a result many of our young people hear the Baptists and the Disciple people harping continually upon their view of these matters, and they become dissatisfied and leave us. True they do it ignorantly, but they do it all the same. Who ever heard the preachers who believe in the efficacy of water baptism fail to preach their biggest sermon on this subject at the close of their special meetings? They do not care whose feelings are hurt. That is what they believe and they preach it. We are not criticising them for it, either. But we are trying to stir up our preachers to indoctrinate their people in what we believe and practice. We are sometimes a little sensitive on this subject, and our people have an idea that were we to preach on these matters, some one else might become offended. We have no patience with such sickly religious sentimentalism. We have our own interests to serve and it is our duty to teach our people regardless of what others think. It is really a reflection upon us that we have so persistently neglected these matters that our people prefer that we let them alone for fear somebody's feelings will be disturbed. We greatly need a revival of doctrinal preaching in our pulpits. We are suffering because of a lack of it. It takes preachings of this sort to develop a strong Methodism, and to root and ground our people in a deep religious life. Too many of them, on account of this neglect, are only nominal Methodists, and in their spiritual experience they are sickly and abnormal. All Methodists ought

to know why they are Methodists and the ground of their faith. They can only know these things as they are taught them in our literature and especially from our pulpits. The time is upon us, when we need to arouse ourself at this point and inquire for the old paths.

OUR SCHOOL OPENINGS.

From all our schools we have the most glowing accounts of their fall openings. Not one of them but that is crowded with pupils. All their space is taken, and other room has been provided. This is a very healthy sign. It shows that our school people have not been idle during the summer months, and it also shows that our preachers have been alert to call the attention of our people to our educational institutions. And it indicates something even better than this—our people are seeing the necessity for educating their children. After so long we have created a good sentiment on this subject. We accept the situation as one of our most promising omens. Ignorance is a barrier to Church life and spiritual growth. Education is the handmaid of our holy religion. When our young people are enlightened, they make intelligent and liberal Church members. Their fathers and mothers did not all have these advantages and they made the most of what little opportunity they had in their day; but they rejoice that their children have come upon better times. So they are putting them in our Methodist schools for good mental training. And the Methodist school is the place for them. Here they are not estranged from our Church, but confirmed in its usages and work. If they go to these schools unconverted, they stand a chance to be saved before their school experience closes, for all these schools have good revivals conducted in them during the year. Therefore, we rejoice that our schools are full of young Methodists. It promises much for them, for the Church and for the country. And we ought not to relax our efforts to put still more of them into the institutions. Let our watchword be: "Let all our children be converted and trained for usefulness in our Methodist schools." So mote it be; and amen!

THE SOCIAL SIDE OF CHURCH LIFE.

There is in the Church organization a social side. We are glad that such is the case, for people must have social life. It is a part of their nature. Christ was intensely social in his relations toward men. He cultivated them personally. The very fact that he gave to the world a religion that saves the whole man, emphasizes this social feature. When saved they come together in a social compact as well as in a religious organization. They are made one by their faith and hope and destiny. They have things more in common than worldly people. They cultivate similar tastes and kindred habits. They develop a healthy fellowship. They become congenial and grow into a brotherhood. Therefore social distinctions and what we call caste have no place in the Church of Christ.

We have become one in Him. Hence, you find in the Church the purest and the best social life. People meet in common worship, they become acquainted, they visit one another and the strongest ties of friendship follow. This spirit is the true spirit, and we ought to cultivate it more and more. Let no man or woman in the Church feel that he or she is not a part and parcel of the whole circle. It matters not what may have been their former lives or associations; when they become converted and join the Church it is our duty to make them feel that in their new life, they will find new associations and helps in the fellowship of our communion. If we do not furnish them this advantage the world will, and as long as the world has a hold upon them, the influence of the Church will remain at a minimum. We are all equal in the presence of Christ. He breaks down our artificial usages and makes us genuine friends when we give up the world and identify ourselves with his kingdom. Let all the people be made to feel that the Church is their religious home and that its members are their best and truest friends; otherwise, the influence of the Church will not be ardent and soul-nurturing. Good religious fellowship can not exist without a good social influence following it. "Love one another" is the last commandment Christ gave to his followers. That commandment obtains to-day. Let it never become less binding upon our faith and conscience.

SAVING THE FRUITS OF THE REVIVAL.

The Methodist Church has always been the revival Church of the world. From the time Wesley began his open-air preaching down to the present time our meetings have been spiritual upheavals. Hundreds and thousands have been converted under our ministry annually. Hence our Church membership has not grown out of the labors of other people, but out of our own direct efforts. We have gone out into the raw material and created the conditions of our success. We have never depended upon other Church organizations for our growth. The fact is, we have gotten comparatively nothing from others. And we have not only built up our own Church, but we have fed the memberships of all the other Protestant bodies. A number of them have come to look to the Methodist movement for their increase of membership. And this brings us to the point we wish to discuss in this editorial.

Had the Methodist Church taken scrupulous care of the fruits of their revival meetings, we would be twice as numerous, to-day, in our membership. The people have been converted under our ministry and much of the fruit has gone to others. We do not believe in sectarianism on the one hand, neither do we believe in latitudinarianism on the other. But we do believe in a robust and healthy denominationalism. Our first interest is in our own Church and in her welfare. When people are converted in our meetings and under our ministry, it is our

duty first, last and all the time to take care of the results of our labors. If our Church is good enough to be instrumental in the salvation of people, it is good enough to take them into its fold and nurture and train them in religious work and character. As far as possible, they ought to come into the Methodist Church and become its staunch members. Many of our preachers are too liberal, not to say lax at this point. We have been in a number of meetings where no one labored in it but Methodists, and we have heard the pastor when he called upon people to join the Church; and we have heard him add: "Now, if you want to join some other church just come forward and give me your name and I will send it to the pastor of any church of your choice." This may look all right, but we do not believe in that way of doing. No other church does it. Instead of this, we ought to explain our doctrine and polity and ask them to join our own organization. We are prepared to take better care of them and make them useful members than some other Church altogether out of sympathy with our spiritual ardor and consecration. If they will come with us, we will continue to do them good and make them useful members of the Church; whereas, if they go into some other cold and formal communion, they will not develop spiritually. For their own good and for our good, they ought to come into our Church. Just here is where we do many of our converts a great injustice. And we also spring a great leak in our methods of work. It is time that we were drawing the lines a trifle tighter around those whose souls are saved through our instrumentality. It is right and proper that we should take this course. Do not understand us to advocate proselytizing, for we have a contempt for any man who goes around meddling with the membership of some other denomination. It is ecclesiastical theft. But we mean that when in our meetings, sinners are converted to Christ, we are entitled to their membership if we can get them to join us. And we ought to make every honest effort possible to prevail upon them to come into our Church. Let us be more active in husbanding the results of our revival meetings.

There is no such thing as "soul sleeping." Some people have an idea that the soul goes into the grave and remains there till the body is raised at the last day. But this is a great mistake. Only the body goes into the grave. The soul can not die with the body. It is the thinking and rational part of us, and its existence is not involved in the transaction of death.

The human mind has evolved more vagaries out of the Christian religion than out of all other subjects combined. There is scarcely an ism or a fancy that afflicts the life of man that does not in some way root itself in the teaching, or supposed teaching, of Christ. There seems to be no limit to the suggestiveness of the Christian religion, but fortunately Christ is not responsible for the innumerable vagaries that are taught in his name.

AN IMPORTANT MATTER.

The matter of interest to which I refer is the unity, or identity, of the Church under the old dispensation and the new.

This subject has been suggested to my mind by an article in the Advocate of July 6, written by W. E. Caperton, and an answer to it by Bro. W. H. H. Biggs in the Advocate of July 20. I write nothing on this subject in a controversial spirit, but with a view of gathering scriptural light upon what I regard as a vital subject. I have neither time nor temper for controversy. Matthew 16:18 is not the kind of a text to settle the question of Church organization or Church identity. This Scripture has long been a fruitful source of controversy. In all my reading I do not think I have ever found two men that gave it the same meaning.

The language is highly figurative, and the subject matter of it is of the most abstruse character. Peter is all the plain thing in that text. The Church itself, the rock and the gates of hell are all subjects of controversy to this day. Now, while I write this text is the battle ground of the Christian world. To build has nothing to do whatever with foundation. To lay the foundation and to construct, or the process of building, are two very different things. There can be no building until after the foundation has been laid. The same is true of the Church. The foundation, or the organization, must go before the work of building. You cannot build something on nothing. The Church is a house, a spiritual temple, built of living stones. The Church, therefore, has been in process of building from the time that God entered into covenant with Abraham until now. Every minister of Jesus Christ is a builder. Every soul converted and brought into the true Church of Jesus Christ is a spiritual, living stone added to this spiritual house for habitation of God through the Spirit. St. Paul gives us a proper idea as to God's method of building up the Church when he says to the Gentile converts at Ephesus: "Ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building, fitly framed together, groweth into a holy temple in the Lord, in whom ye (Gentiles) also are builded together for an habitation of God through the Spirit. We are taught in this Scripture that the Gentile converts were brought into an old Church, into citizenship, with the saints of a former period, here termed the household of God, built not upon a new foundation, but an old one—the foundation of the apostles and prophets. There is not the least intimation that Christ commanded the apostles to organize a Church; but on the contrary, Christ taught them that the Church was already in existence, and all it needed was the great day of Pentecost to endow them with power for their mission. Christ gives us the true idea of this apostolic work of saving men and the character of the Church in his interview with the centurion (Matt. 8). This centurion was a Roman heathen, the commander of a hundred men. He had heard a great deal about Jesus; his views of him were of the most exalted character, and his faith in him was boundless. He, therefore, came to Christ and besought him in behalf of his servant, who was sick of the palsy, and grievously tormented. Christ said: "I will come, and heal him." The centurion answered: "I am not worthy that thou shouldst come under my roof; but speak the word only and my servant shall be healed." Christ, seeing the faith of this Roman heathen, said to those who were present: "I have not found so great faith, no not in Israel." Who was Israel? To whom did Christ refer in the use of the word Israel but the literal, visible Church of God on earth?—the same Church that Paul tells us Christ was with in the wilderness. It was as though Christ had said: "I have not found so great faith among all you Church people as I find in this heathen." Then Christ directs our attention to God's method of building up the Church through all coming time. Having this heathen before him, and in their presence, and having highly commended his faith, he said: "Many shall come from the east and west and sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out." In this Scripture we have before us Israel, the Church under the Abrahamic covenant, in a state of preservation until after the birth of Christ. We have here also a plain prophecy of the casting out of the Jews and the giving over to the Gentiles, not a new Church, but the Church of Abraham, Isaac and Jacob.

I am aware that some of my brethren do not believe as I do on the above text, but if you apply the word "kingdom" (of heaven) used here to the "kingdom" of ultimate and eternal glory, then you make the heavenly state unsafe. "The children of the kingdom shall be cast out." It cannot be applied to the kingdom of grace in the human heart, for then it would teach that God will take grace out of our hearts and put it into the heart of some other person, which is untrue. It can, therefore, refer alone to the literal Church, the Church perpetuated, and finally given to the Gentiles. Let me, if possible, make this matter plainer. John, referring to the coming and reign of Christ, says: "Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner, but the chaff he will burn with unquenchable fire." Here is a complete cleaning up; but the wheat is preserved. God has always had a people. I now proceed to show the existence of a Church of God under the Mosaic dispensation. For a long period of time the father, as the head of the family, acted as the priest of the home. He built alters and offered all the sacrifices; he was the king and priest of the home. God conferred the greatest honor on this order of worship in the name. Finally God saw fit to give this old order of things greater significance and strength, which he did in the family of Abraham under what, for want of a better name, we call the Abrahamic covenant with circumcision as its outward sign and seal. This covenant contained spiritual blessings. It was the gospel in a nutshell. It had Christ in it. St. Paul says: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." Paul calls this promise (to Abraham) the gospel; no man has any right to call it anything else. Again St. Paul, speaking of the unbelieving Jews, whose carcasses fell in the wilderness, employs this language (Heb. 4:2): "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." It is the same in our day—the Word does not result in the salvation of men because not mixed with faith. Again, circumcision was the badge of profession; and the outward sign and seal of faith proves the fact of a Church and the spirituality of the covenant. Circumcision under the old dispensation, to the Church of that day, was what baptism is to the Church under the gospel dispensation. Baptism was outward and literal. John said: "I indeed baptize you with water." Here is the subject—a literal man; here is the literal water, and John, a literal administrator. So of "circumcision" (Eph. 2:11) Paul speaks of a circumcision in the flesh made by hands. If by hands, we see a literal operator and a literal instrument and a literal subject, just as in baptism. But John adds, "He that cometh after me, he shall baptize you with the Holy Ghost and with fire." Here we have the spiritual side of baptism. We also find a spiritual side to circumcision—Col. 2:11. Paul tells these Colossians, "Ye are circumcised with a circumcision made without hands." This was a spiritual operation on their hearts. Paul, speaking to the Romans, says: "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward, in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." When a lawyer came to Christ and asked him, "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself." Christ teaches this lawyer that love to God was a paramount duty and the highest attainment in Christian experience. This sublime attainment is alone attributed to the work of the Holy Spirit, which is "shed abroad in the heart in conversion and sanctification." But Moses taught this same glorious doctrine of perfect love to the children of Israel, and attributes it to a circumcision that God would give them. Deut. 10:6: "The Lord thy God will circumcise thine heart, and the heart of thy seeds to love the Lord thy God, with all thine heart, and with all thy soul." This teaches clearly that circumcision, under the old dispensation, had the same high spiritual significance that baptism holds in the gospel dispensation. In Rom. 4:11, referring to Abraham, Paul says: "He received the sign of circumcision, a seal of the righteousness of the faith which he had." Now that is just what baptism does for us Gentiles to-day. It is the outward badge of profession and the sign and seal of an evangelical faith. It must, therefore, be true that God had an organized Church in the day of Moses. We find this same Israel of God still in existence in the time of Isaiah. God addresses his peo-

ple in most affectionate terms—"And thou, Israel, art my servant; thou whom I have taken from the ends of the earth and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will hold thee with the right hand of my righteousness." The prophet Malachi, at the close of the prophetic age, refers to this same people as a people that feared God, and as holding old-style class-meetings. Mal. 3:16: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name." Having found a Church of God organized in the family of Abraham and perpetuated until the close of the old dispensation by the prophet Malachi, the last of the prophets, we are now concerned to know what became of that Church. Was it set aside by Christ when he came, or by his apostles after him? Was there a new Church organized by any person under the gospel dispensation? In the most positive terms we answer no. Christ did not organize a Church, nor is there an intimation in the New Testament that he ever commanded the apostles to organize one.

I have referred to the fact that Christ found this same Church at the very opening of his ministry. Matt. 8:16. When commending the faith of the centurion Christ said: "I have not found so great faith, no, not in Israel." Israel in this quotation is the same people that were called by that name in the former dispensation. John the Baptist and Christ were both born and circumcised in that old Church just like the children of Abraham were.

Again in Matt. 21:43 Christ referred to this self-same Church calling it the kingdom of God. "Therefore, I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Christ informs us in the language above that there was a Church in the world at that time, and also what the future destiny of this Church or "kingdom of God" shall be. It was not to be set aside. It was not to be blotted from existence, and a new Church organized; but preserved and given to another people. We find this same people of God up to the very day of Pentecost. The one hundred and twenty persons who had assembled in that upper room were obedient to Christ and doing the work of a Church. Luke says: "And Peter standing up in the midst of them said, Men and brethren, this scripture must needs be fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was a guide to them that took Jesus. For he was numbered with us and had obtained part of this ministry. For it is written in the book of the Psalms: Let his habitation be desolate, and let no man dwell therein; and his bishopric let another take. Wherefore of these men, which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto the same day that he was taken up from us, must one be ordained to be witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surname Justus; and Matthias. And they prayed and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship; from which Judas, by transgression fell; and they gave forth their lots; and he was lotted upon Matthias; and he was numbered with the eleven apostles." Here are one hundred and twenty people. Who are they? I answer, they are the representative men and women of the Church of God. Here were "the apostles with the women, and Mary, the mother of Jesus, with his brethren." There they are engaged in the work that is peculiar and distinctive of a Church—a work that no other class of men and women ever do, that of making preachers. There was no action on the day of Pentecost by the apostles indicating Church organization. The only official action of the apostles on that day was the receiving of the three thousand converts. Acts 2:41: "Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls." This text plainly teaches that there was a Church on the day of Pentecost, and that the three thousand converts were added "unto them," or to that Church. That is, they were added to the one hundred and twenty who just before had, in the most formal and impressive manner, elected Matthias to the apostleship. The three thousand were added. Then there was something in existence before. You cannot add something to nothing. But a minister once said to me: The action of the one

hundred and twenty God never recognized as the action of a Church, for we never hear of Matthias after that day. This is a great mistake. It seems that he was present in person and co-operated with the other eleven apostles on the day of Pentecost. Luke tells us (Acts 2:14) that "Peter, standing up with the eleven, lifted up his voice and said unto them, etc. Now, Peter standing up with eleven brings the number up to twelve. While I know the language of Acts 2:14 is subject to criticism, I still believe it includes Matthias. Every man has his own peculiar way of saying things. Luke must, therefore, be allowed to explain himself. In Acts 1:26, referring to the election and numbering of Matthias with the apostles, Luke says: "The lot fell upon Matthias, and he was numbered with the eleven apostles." Now, if "Matthias, added unto the eleven, increases the number up to twelve, does not Peter, standing up with the eleven, increase them up to twelve? I think it does. But, again, in Acts 6:2, Luke, in giving an account of the appointment of the seven deacons, says: "Then the twelve called the multitudes of the disciples unto them, and said, 'It is not reason that we should leave the word of God to serve tables.'" Here Matthias is recognized as one of the apostles, keeping the number up to twelve. We have a genuine Church of God preserved under the covenant with Abraham until after the day of Pentecost; that the three thousand converts on that day were added to this self-same Church. Conversions and additions to this Church constituted them children of Abraham. For Paul says: "If ye be Christ's, then are ye Abraham's seed and heirs, according to the promise." All such terms as setting up, built, etc., have no reference whatever to organization, but to the work of up-building. We see this plainly (Amos 9:11). He is speaking of our day and time. "And in that day I will raise up the tabernacle of David that is fallen and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old." In Acts 15:14-16 this Scripture is applied to the bringing of the Gentiles into this same old dilapidated Church. In verse 14 Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name, and to this agree the words of the prophets, as it is written in verse 16: "After this I will return and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up." The apostles and every true minister of Christ are builders, adding spiritual stones.

A few words now in reference to the unity and identity of the Church under the old and the new dispensations and we will close this article, already too long. Paul illustrates the Church by the olive tree. He is speaking directly to Roman converts. He says: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office, if by any means I may provoke to emulation them which are my flesh and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? If the first fruits be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them and with them partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then the branches were broken off, that I might be grafted in. Well, because of unbelief, they were broken off, and thou standest by faith. Be not high-minded, but fear, for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God. On them which fell severity, but toward thee goodness, if thou continue in his goodness, otherwise thou also shalt be cut off. And the also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again. For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these which be the natural branches be grafted into their own olive tree!" I have given this long quotation because of its plainness on the question of Church identity.

1. It teaches that the Jews were broken off from the original root; that the root was not dug up and thrown away.

2. It teaches that these Roman Gentile converts were grafted into this same original root.

3. It teaches that every Jew who accepts Christ and is converted does not go into a new Church organized by John the Baptist or any other person, but he returns to the Church of his fathers.

4. It teaches us that God has never had but one Church in the world; that

that Church was organized in the family of Abraham.

5. It teaches us that the Church of to-day, that is completely conformed in doctrine and ordinances to the Church organized in the family of Abraham, is the only Church of Jesus Christ on earth.

Paul, addressing the Gentile converts, says: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord." God tells us that this glorious work of building up the Church is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." As God laid the foundations, he will, in due time, complete the building. He shall bring forth the head stone and place it in the midst of his redeemed people, shouting grace, grace unto it. Glory be to God.

A. DAVIS.

A STIR IN CHURCH.

I like an easy chair when I listen to the preacher. If the sermon tires I can doze. If it arouses I can let thought run free from the interruptions of bodily discomfort. Last Sunday found me cozily seated a little behind the stand while the preacher was proceeding with his firstly. Then a curious thing occurred. The pulpit began to talk and presently some pews got to putting in a word or two. Others nudged the ones next them and smiled and occasionally applauded timidly. The whole circle pricked up their ears and leaned eagerly forward. One rickety old bench showed the suspicion of a tear and let off a half-suppressed "glory." A few young giddy chairs of latest style tittered and exchanged glances and altogether there was a high old time in the prim and proper church.

"I preach to you day in and day out," the pulpit was haranguing, as the pews sat away off, stiff and very respectful. "I preach to you and urge you to greater earnestness in gospel work. The pew is as much called to preach as the pulpit."

"Is it?" in a tone half ironical interrupted a blunt old seat, straightening its back and leaning forward. The interruption startled the whole assembly. The rickety old bench brightened up and looked expectant. The stylish chairs were shocked.

The pulpit, surprised and thrown off its balance for a moment, continued: "Yes, we are all workers together with Him. Some have gifts of prophecy, some teaching, some healing, some—"

"How can they preach except they be sent?" and the blunt old seat advanced several steps, while chairs and pews and benches shuffled towards the stand and even the giddy young chairs began to take interest.

"Of course God sends all who profess his name," interposed the pulpit confidently.

"But each by special message," piped a slim stool bottom from the rear.

"Here am I, send me," murmured the rickety old bench absently.

"Really now this thing is getting confused," stammer the pulpit while the crowd pressed forward eagerly.

"Wonder if the pulpit really wants the pews to take an active part in Church service," whispered a sedate pew to the neighbor at its elbow.

"Let the pulpit lay its commands on the one." "Let it call to the other, 'Go, thou, and work in my vineyard,'" came from different parts of the house.

"The work which thou gavest me to do," put in the rickety old bench as if speaking to one unseen.

"This talk from the pews seems to liven up things," whispered one of the giddy young chairs.

"Spake often one to another," mused the rickety old bench.

"Pew talks even on Sunday morning might contribute to the glow of the service," thought the sedate pew as a heightened animation crept over its countenance.

"Did not our hearts burn while he talked with us?" murmured the rickety old bench.

"And not at us," blurted the blunt old seat, amid a general uprising and shaking of hands and infringement of the proper.

"Glory," shouted the rickety old bench forgetting itself. Two giddy young chairs sniggered.

Brother B. blew his nose and I awoke. In a twinkling the pulpit resumed its normal propriety, the pews their conventional and distant order and the preacher concluded his lastly.

I mused if some lay sermons would be out of place at Sunday service, as the best general stays to the rear sometimes and keeps his men on the fighting line.

PEWHOLDER.

"The preaching that the world needs most is the sermons in shoes that are walking with Jesus Christ."

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Devotional and Spiritual

THE BROKEN HEART.

O what a sad and broken heart now is mine!
It can never, no, never, be healed by time.
In scenes of gayety it can take no part.
There is never a joy for the broken heart.

No longer for me hath this world any charms,
And sweetly would I rest, in my Savior's arms;
Nor joy, nor gladness, can it ever more feel;
"Heaven, sweet heaven," can the broken heart heal.

From turmoil and sorrow I fain would be free,
Then take me, O Jesus, my Savior, to Thee;
Let the joy and peace now to me be given,
That is found only in "Heaven, sweet heaven."

T. H. YARBROUGH.

Let this earthly house (this body of mine) grow old, and let it decay and tumble into ruins; but my spirit shall live on, and on, through all eternity.
Blessed thought; to know that my soul shall live forever.

T. H. Y.

A SAFE COUNSELOR.

That man is to be pitied who thinks he is wise enough to manage all his own affairs without advice. A sensible man will take no important step without taking counsel of his wife, and a prudent wife will always ask advice of her husband before entering upon any important enterprise. Some take counsel of their father. We often find it necessary to seek the advice of a physician or lawyer, or an experienced business man concerning our own business. One who has made one department of life a special study will usually know more about it than others. Each one should be able to give good counsel in his specialty.

After all the pains we take to get the best advice, we are often misled. The wisest counselors may be mistaken. No man is infallible. Men often sustain serious loss by taking the advice of their best friends. If there were one whose knowledge is perfect, whose wisdom is infinite, whose heart is right, to whom we could go for counsel every day in everything, how safe we would feel!

We may have such a counselor. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." We have found it so. We have seen times when our way was hedged up, and we did not know where to turn. And in the darkest hour we have asked counsel of God, and the clouds have been dispersed, the barriers have been broken down, the way has been made plain before our eyes. "As ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel." But no ointment was ever so refreshing as the counsel of the Friend who sticketh closer than a brother. We may take counsel of him in prayer. We may find his counsel in the Holy Scriptures. He may send us his message by the mouth of a neighbor. He will not leave us in darkness. We shall have the light of life.

We may take counsel of him in all things. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let

READ THIS.

Athens, Tex., Feb. 4, 1903.—This is to certify that I have suffered eight years with kidney and rheumatic trouble and since using one bottle of the Texas Wonder, Dr. Hall's New Discovery, I suffer but little and I can cheerfully recommend it. Respectfully,

W. E. PARKER.

TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office, 2931 Olive Street.

your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "In everything." Little things as well as great things, secular things as well as spiritual things, domestic things, as well as ecclesiastical things, the things of private life as well as the things of public life, may be made subjects of prayer, and the promise is that the Lord will show us the right way.

How foolish we are! How often we worry and fret on account of trouble and disappointment! We try to study out the problem alone. We become discouraged and go to a friend for counsel. We struggle on, sinking deeper and deeper into the mire at every step. And all this time there is an all-wise Counselor at hand, but we have not said one word to him about our need. At last, in sheer desperation, we have ventured to offer a little prayer for help, but going away from the mercy seat we have fretted and doubted as much as before. We have asked Him but did not trust Him. Had we trusted Him, we should have left the throne of grace with a light heart and a shining face. The peace of God would have filled our hearts. So foolish are we, and ignorant.

"O, what peace we often forfeit,
O, what needless pain we bear;
All because we do not carry
Everything to God in prayer."

It is perfectly safe to trust Him fully at all times. No one ever fell into an emergency so dire that this Counselor could not manage it. Put the case into his hand and leave it there, singing, with the psalmist: "Thou shalt guide me with thy counsel and afterward receive me to Glory."

—Exchange.

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 about six o'clock.

The time passed until it was nearly six and his grandma said perhaps his mother was not coming for him that night.

"Yes she will," said the boy.

Six o'clock came and grandma 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 grandma was pretty sure his mother would not come, and he would stay all night with her.

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

"Why, what makes you so positive?" asked his grandmother.

"Because," said the boy, "she said if she was not here at six o'clock, she certainly would come, and my mother never told me 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 God seems "slack concerning promises." "He will come again." Our Saviour never told us a lie.

—Exchange.

"TAKE US AS WE ARE, MAKE US WHAT WE OUGHT TO BE."

Many years ago I was a young pastor in a Virginia village near a great university, and one Sunday evening in the prayer-meeting there came in a young man—one of the students—whom I knew as a professing Christian. He has since become one of my best and dearest friends, and has filled many high places with distinguished usefulness; but I barely knew him then. I asked him to pray in the prayer-meeting; and in the course of a simple, earnest prayer such as a truly intelligent and loving soul might be expected to make, he used an expression which sank into the very soul of me, and which I have remembered, I think, dozens of times. He said: "O Lord, please to take us as we are, for Jesus' sake, and make us by thy Holy Spirit what we ought to be."—Doctor Broadus.

COMMON DAYS.

One of the chief dangers of life is trusting occasions. We think that conspicuous events, striking experiences, exalted moments, have most to do with our character and capacity. We were wrong. Common days, monotonous hours, wearisome paths, plain old tools and everyday clothes tell the real story. Good habits are not made on birthdays, nor Christian character at the New Year. The vision may dawn, the dream may waken, the heart may leap with a new inspiration on some mountaintop, but the test, the triumph, is at the foot of the mountain, on the level plain.

The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is won or lost. Thank God for a new truth, a beautiful idea, a glowing experience; but remember that, unless we bring it down to the ground, and teach it to walk with feet, work with hands, and stand the strain of daily life, we have worse than lost it; we have been hurt by it.

A new light in our heart makes an occasion; but an occasion is an opportunity, not for building a tabernacle, and feeling thankful, and looking back to a blessed memory, but for shedding the new light on the old path, and doing old duties with new inspiration. The uncommon life is the child of the common day, lived in an uncommon way.—Maltbie Davenport Babcock.

SELECTED FROM THE SERMONS OF HENRY WARD BEECHER.

There is no death to those who know how to die beforehand. Those who know how to lay themselves upon Christ and take the experiences of everyday life in the faith of Christ; those who see the will of God in everything that abounds, whether wounding or healing—they have nothing left at the end of life except peace, translation and the beginning of immortality.—The Sepulchre in the Garden.

There is scarcely a week in which I do not say to myself, "I wonder that God does not get tired of me." This untiring patience of God is to me the most astonishing of all things. Neither His wisdom, nor His power, nor His purity, seems to me so wonderful as that. There is an inevitableness in these things. But ah! nothing is so voluntary as patience. Not letting go men who deserve to be let go; not giving up men who deserve to be given up; holding men that have forfeited all claim on the divine mercy, through long periods of mercy—this is wonderful. I can understand everything better than God's patience.—The Long-suffering of God.

A farmer goes to market to purchase grain. He puts the bags containing it into his wagon and drives slowly home. As the wagon jolts over the stony road, one of the bags becomes untied, and the grain is scattered along the way. The birds catch some, fly off with it and drop it in distant places. Some is blown in different directions by the winds. Thus the farmer goes on for leagues without knowing what he is doing. But the next summer finds the scattered seed; it starts, and grows, and when he sees his own grain he does not know it. He did not even know that he lost it. And so with good deeds. Men often perform them

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unconsciously, and they bear fruit; and when they see that fruit, they do not know that it is the result of anything they have done.—The Storm and its Lessons.

Sufferings may, at times, in the hands of God, be punitive, but ordinarily they are not. They are a part of God's design for the education of men in this world. They are pangs of birth into higher states. Suffering is intended to make us le-go of things that are lower, and to rise to a grade higher. The earthly seeming and the heavenly reality, if you could contrast them, are in wonderful opposition. Here it seems as if God were angry; but in heaven it is seen that he is dealing in mercy. Here it seems as if great disaster had overwhelmed us; but there the breaking of the cloud over us appears as the waters of a bath from which we shall emerge purer, cleaner and more manly.—The Ministration of Suffering.

We are all of us going through life as a kind of winter. We are, as we go toward age, dropping our hair, and losing, one by one, our senses. We are drifting toward autumn. Then come the vacuous days of the winter of seeming uselessness—declines which men dread. How many hate age. This is the winter of human life, to be sure; but just beyond is the rising of that bright immortal spring where the birds of heaven sing, and which when it has once begun, is never followed by winter, and shall never be visited by storms. We are all of us drawing near to the sweet spring of resurrection.—Springtime in Nature and in Experience.

Here is a man who is sowing what appears to be black ashes. A friend accosts him, saying, "What have you got in your bag?" He learns that it is the hulls of buckwheat—the chaff of old wheat; and he says, "What are you sowing chaff for?" "Why," the man replies, "I have the impression that if a man is only faithful and sincere, it makes no difference what he sows." Does it not make a difference? Suppose a man should sow couch-grass, thinking he was going to get timothy hay? Would he? Suppose a man should set out crab apple trees in his orchard, and think he was going to get fall pippins? Would he? Suppose a man should sow that most detestable of all detestable seeds, the Canadian thistle, and say it was wheat? Would any amount of botanical sincerity on the part of this fool secure to him a harvest of anything better than the seed sown? If he sowed chaff, he would not even reap chaff. If he sowed weeds, he would reap weeds. For what a man sows in natural husbandry, that shall he reap.

LIVING UP TO LOVE.

"And ye don't drink any more, Jim?"

The question came as two workmen walked along together.

"No."

"And ye don't talk as ye used to, either—dropped a lot of swearin' that used to come in pretty handy. What's up?"

"It's the wife and boy," answered Jim, half pleased, half embarrassed that the change had been no-

ted. "Ye see, the little one was nothin' but a baby when I went away, but he's gettin' to be a smart boy now. Lizzie believes in me. And that boy—he really thinks his dad is the best man in the world. I'd sort of like to have him keep on thinkin' so, that's all."

Trying to live up to some one's thought of him, some one's faith in him, was making his whole life higher and purer, as it has made many a life. It is an ignoble nature that is not at once humbled and uplifted at finding itself idealized by some loving heart. Almost unconsciously we try to be what we are expected to be. And if this be true, what volumes it speaks in regard to thinking, hoping, expecting the best of those around us!

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart—never believe anything bad about anybody, unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it.—Henry Van Dyke.

Blessed are they who do what they should do.—Spurgeon.

THERE'S A REASON

That's All Right, But What Is It.

A lady teacher in South Dakota says: "I was compelled to give up teaching for nearly 4 years because of what the physicians called 'nervous dyspepsia.' Nor was I of any use in the household economy. I was in many respects a wreck."

"I had numerous physicians, one after another, and took many different kinds of medicine, but they did me no good."

"Finally, 5 years ago, I began to use Grape-Nuts food. I grew stronger in a very short time on the new diet, and was soon able to resume and am still teaching. I no longer use drugs of any kind, my dyspepsia has disappeared and I am a hearty woman—thanks to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. There's a reason. Brain work and worry take strength from the stomach and bowels. They become too weak to handle the fried meat, eggs, bacon, coffee and white bread, so, partly digested they decay and cause all sorts of trouble which will become chronic if continued. Then the nerves and brain grow weary for they are deprived of the rebuilding elements the food must furnish to replace the soft gray filling of nerve centres and brain which is partly used up each day.

Now comes the mission of Grape-Nuts to supply the "Reason." Made in a peculiar and scientific way of the selected parts of Wheat and Barley this famous food contains natural phosphate of potash with albumen which combines with water in the body and makes that gray matter quickly and surely. Then when nerves and brain feel the power of new made and properly made cells, the strength returns to stomach as well as other parts. "There's a reason." Anyone can prove it.

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Secular News Items.

The Pennsylvania Railroad Company has placed orders for 175,000 tons of steel rails for 1906 delivery.

Timely rains in the Rajputana and other drouth-stricken districts of India are relieving to some extent the fears of acute famine.

The people of Yokohama are much disappointed over peace terms. A mass meeting attended by 7,000 persons passed resolutions demanding the resignation of the cabinet.

Another discovery of gold is reported from the north of Ireland. Thomas Bryson, a farmer, who lives near Limavady, in County Derry, has for some time past suspected that his land was rich in minerals. Now in a rocky watercourse he has found the ore which experts have examined and declare to be rich in gold.

Governor Vardaman, having been advised that the battleship Mississippi will be ready for launching at Cramp's shipyards, Philadelphia, September 30, has appointed United States Senator H. D. Money to take his place as representative of the state, and Miss Mabel Money, granddaughter of Senator Money, as sponsor.

Reports coming from nearly every part of central New York and other eastern states indicate an approaching shortage in the supply of capable school teachers up to the present standard of qualifications at the relatively low rate of wages paid. It is expected that this situation may result in closing many of the rural schools, or in the consolidation of districts that have long been operated independently.

Under the leadership of Secretary Bonaparte the republicans are going to make a great effort to secure Maryland and to keep the state in the republican column. To this end the party has taken a position in opposition to negro domination and recognizing the existence of the negro question as political as well as social in its nature.

Advices are received from Tokyo by the steamship Empress of India that a meeting of the Deshi Kisha Club, a newspaper association, was convened to express sympathy for Professor Tomizu, whose outspoken criticism of the peace treaty caused his removal

from his professional chair at Tokyo university. Arrangements were made to receive Baron Komura with funeral rites on his return to Tokyo from America.

General Leonard Wood, commanding the department of the Mindanao, Philippine Islands, in his annual report to the war department has requested two more companies of scouts because of the unrest among the Moros. He declares that for this reason the number of troops under his command must be maintained at their present number, and says it will be years before the armed force can be reduced, as the fanatics among the people are liable to cause trouble at any time.

Philadelphia's public school gardens, which have been conducted this season on the vacant lots of the city, have flourished under the patient cultivation of more than 2,000 boys and girls, so that not only have numerous unsightly lots been made attractive, but at least 859 poor families have been aided in the struggle for existence. It is now estimated that the value of the vegetables raised on these 242 acres of school gardens will exceed \$50,000. All this is aside from the educational value of the work itself to the little gardeners.

The Standard Oil company is now engaged in laying another pipe line from the oil regions to New York, the eastern seaboard. The pipes are being quietly put down across New York state by Mr. Rockefeller's trusted agents, in almost a straight line from Olean. The workmen have laid the pipe as far east as Middletown. From there the line will be brought along the Erie railroad to the west shore of the Hudson river above Weehawken, thence under the river, across Manhattan Island and under the East river to the Astoria refineries. The new pipe line will carry 10,000 barrels, or 400,000 gallons, per day.

The meat famine in Germany is exciting the entire country. "Open the frontier to Russian pork" is the cry now being raised by all classes, but above all, by the laborers whose staple article of food is pork. The price has already risen more than 40 per cent, making its purchase by the poorer classes almost impossible. The man chiefly responsible for the existing prohibitive prices is Herr von Podbielski, the Prussian minister of agriculture. He is the most unpopular in all Germany nowadays. He it

was who proposed that the frontier should remain closed to foreign meats, though all of the other members of the Prussian cabinet favored changes in this particular. Beef to-day is much higher in price owing to last year's drouth which caused a reduction in the number of cattle. As meat is so dear, the consumers are naturally looking for some substitutes such as fish and poultry, and the increased demand has caused the prices of these commodities to rise too. Even horse meat is affected and is now about a penny a pound dearer.

Violence in the streets of Chicago is on the increase, if figures tabulated by City Statistician Hugo Grosser are to be taken at their face value. The statistics show that during the first six months of the present year 352 persons were killed and 3,716 were injured in accidents in the city, while the figures for the corresponding period in 1894 were 93 killed and 553 injured. The number of deaths from personal violence in the first six months of 1905 was 81, injured 995, compared with 45 killed and 390 injured in the first six months of 1894. The increase in the number of killed and injured in the first six months of the present year, an increase amounting to more than 50 per cent in the comparisons given, is held to have been due to an abnormal cause, the teamsters strike. There were 210 suicides, making a total of 643 persons dying unnatural deaths.

Scandals in the purchase of supplies for the army have alarmed the officials of the quartermaster's bureau of the war department to such an extent that Acting Secretary of War Oliver has ordered a rigid investigation into the circumstances surrounding the purchase of clothing for the army at all quartermaster depots in the United States. These depots are situated in New York, Boston, New Orleans, Philadelphia, Jeffersonville, Ind., Seattle and San Francisco. The investigations, which will begin immediately, will be most rigid, and are expected to result in many dismissals, and a reorganization of the system of making purchases. They grew out of the condition of affairs at the Schuylkill arsenal, Philadelphia, where, it was discovered, first-class prices were being paid for inferior articles, and an inspector was in the employ of a contractor.

The Rev. Thomas Dickson, the noted southern author, writing in the Saturday Evening Post, of the work of Foster T. Washington at Tuskegee, says that Washington is "silently preparing us for the future heaven of non-nation, or he is doing something equally dangerous namely he is attempting to lead a nation inside a nation, of two hostile races." This, Mr. Dickson thinks, is merely storing dynamite beneath the pathway of our children. His point is, that Tuskegee is not training negroes to take their places in any industrial system in which the white man can control him, but rather to be masters of men, to plant their own fields, to buy and sell their own goods and to destroy the last vestige of their dependence. In the end, he thinks that the negro will refuse to work for the white man and then hostility will produce a frightful catastrophe. Mr. Dixon still cherishes the old notion that the problem can be solved by shipping the negro population en masse to Liberia and there aiding them to be industrially independent.

Dispatches from Washington state that it is the purpose of Secretary Shaw to recommend to congress that some changes in the law be made with a view to abandoning the countervailing duties on sugar, or retaliatory system which originally brought about the trouble with Russia ending in warfare on trade lines. It was when Secretary Gage applied under a rigid rule, the additional duties on sugar from Russia because Russia was giving sugar bounties, that the Russian government, then in full control of Mr. de Witte, applied retaliation on machinery and iron goods. Now it is found that some legislation is needed before the retaliatory process can be ended by the United States. Information has come to the officials at Washington that Switzerland will also abolish the retaliatory duties and give the United States the benefit of lower rates. A peculiar fact has been disclosed in the matter of the Russian edict, and that is that agricultural implements seem not to have been included in the order. As this is one of the most important of the many articles of export to Russia, it is causing some concern. It is believed that Mr. Witte will see to it that the omission is rectified. The action of Russia has but intensified the fact that the tariff is going to be foremost among the topics before congress and that something will have to be done very soon after convening.

Next to the disclosure of James Hazen Hyde's string upon control of the Equitable Life Assurance Society, the most interesting testimony adduced in the New York Insurance probe is the admissions made by Ed-

mund D. Randolph, treasurer of the New York Life Insurance Company, concerning fictitious entries in the company's books to hide its ownership of certain classes of stocks. It is said some of the members of the legislative investigating committee regard the conditions revealed by this testimony as more serious than any single revelation which came out of the Equitable Life scandal. While the members of the committee are convinced that no actual fraud was behind the fiction of the "sale" of the stocks, the fact that the books of a great corporation like the New York Life, holding in trust more than half a billion dollars of other people's money, should be "doctored" is regarded as a most serious matter. It is the purpose of the committee to have its chief inquisitor, Chas. E. Hughes, take up the question of false entries at an early day, and go to the bottom of the matter. It may be decided to call Mr. Randolph to the witness stand again and discover all the details of the queer bookkeeping.

A special to the Birmingham, Ala. News from Meridian, Miss., says John A. Bailey, president of the Lauderdale county branch of the Mississippi Cotton Growers' Association, declared in an interview that the cotton planters of the South are preparing for a bitter war with the cotton manufacturers, especially the foreign spinners, who held a convention in Liverpool recently and set a price on Southern cotton which they agreed to stand by. "These foreign thugs," said President Bailey, "have invaded our country for the past forty years or more and robbed us of what justly was our own. That they are combined now to keep down the price of cotton is reflected in the daily cotton letters from England, but that does not deter us in the step we have decided upon. The time will come when the Southern bankers and merchants must line up and fight the battle along with Southern planters, producers of the South's great money crop. While the bankers and the merchants will be greatly benefited by the 11-cent cotton minimum, at which the staple will be held, the small farmer eventually gets the greatest benefit from it." Mr. Bailey says the production will be but little better than 60 per cent, if that much. He says every planter is being urged to hold cotton, and sixty days at the longest will serve to develop a shortage in the production.

President Diaz opened Congress the night of September 16, a large and distinguished audience being present. In the course of his semi-annual message the President spoke in recognition of the extraordinary demonstrations made by the United States government in sending back to Mexico the body of the late Ambassador Adolpho on an American war vessel. He referred to the excellent work accomplished by the superior board of health in stamping out the yellow fever in the republic; referred to the progress made in education and touched upon subjects relating to the notable increase in mining, irrigation, agriculture, the vast amount of labor performed on the port works at Coahuacalcoas, Manzanillo, Salina Cruz; spoke of the increase of railway construction; of the remarkable increase in the business done by the postoffice department; the federal telegraph and the excellent showing of the revenues for the past fiscal year. He spoke of the suppression of the free zone on the northern border as being for the general good of the whole country and for the particular benefit to the inhabitants of the former free zone.

In the minds of the few persons who have been permitted to see a picture that has been for the past six years in the vaults of a New York deposit and trust company, there is the belief that it is the painting by Raphael of "The Last Supper." The picture is the property of Mrs. James O'Hara, of New Orleans, and an attempt will soon be made to have it taken to Europe and its authenticity proved. The canvas has had an unusual history. If it is the original by Raphael it was painted in 1517 and was lost ten years later in the sacking of Rome by the Spanish. About 150 years ago it said to have come into the possession of a Spanish sailor, who lived near New Orleans. It was handed down in his family until one of his descendants, on dying, gave it to an old negro woman, who cut the canvas from the frame and tacked it on a piece of board. About thirty-five years ago a house painter of New Orleans made some repairs about the old woman's cabin and took the picture in payment. He had the canvas cleaned and varnished, but as the work was done by an amateur the coloring was almost obliterated. The canvas since has been oiled and, by means of a camera and a powerful lens, a photograph made of the picture shows clearly the letters MDVII, the year in which Raphael is known to have painted "The Last Supper."

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ASTHMA can be CURED.

Mr. W. H. Kelley, 117 4th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-fever and Asthma by Himalaya, after 15 years' suffering. Mr. J. E. Keady, of Hill City, Kan., writes Jan. 23d, had Hay-fever and Asthma for ten years and could get no relief until cured by Himalaya. Mr. B. L. Clossen, 118 Morris St., Philadelphia, writes Jan. 19th, Doctors did me no good, but Himalaya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalaya cured his son. Rev. Frederick F. West, the noted Evangelist, of Abilene, Texas, writes April 10th, 1905, I never found an opportunity to recommend Himalaya, as it cured me of Hay-fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalaya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1192 Broadway, New York.

STUDY MEN, NOT BOOKS.

Rather it should be: "Study men and books." Some preachers get the foolish if not fatal notion that if they are bookworms, they are prepared to preach. Is that theory correct? Preaching, let us say by way of argument is an art. But where does art go for its subjects? To life. Life is its university. Life furnishes its models. In his eminently sensible address to the Pastoral Session of the Wesleyan Conference, the President, Dr. C. H. Kelly, held that the people are stirred not by academic discussions, but by the appeal to life. The people do not care about these theological difficulties, of which they would never hear if it were not for the preachers. What the people want is a gospel of life from the lips of a live man. Dr. Kelly made an excellent point in saying that the world was a bigger university than any modern seat of learning; and it was there amongst actual men and affairs, they would find an indispensable part of their education.

In this recommendation of the study of men even before that of books, as a preparation for the pulpit, Dr. Kelly is undoubtedly on the right track. Dickens and Thackeray—all the great masters of literature, in fact—knew this secret. They knew that a living picture must be painted from the life. The greatest of modern preachers, Henry Ward Beecher, found here, one of his chief inspirations. He talked with bus drivers, with railway men, with all sorts and conditions. He knew there was incomparable "copy" in every human life, could he only get it secret. When our preachers of all denominations make the back streets their studies, and carry a seeing and sympathetic eye into the dim interiors where our struggling toilers are, they will find their books illuminated by the best oil:—Central Advocate.

HONEST PHYSICIAN

Works With Himself First.

It is a mistake to assume that physicians are always skeptical as to the curative properties of anything else than drugs.

Indeed, the best doctors are those who seek to heal with as little use of drugs as possible and by the use of correct food and drink. A physician writes from Calif. to tell how he made a well man of himself with Nature's remedy:

"Before I came from Europe, where I was born," he says, "it was my custom to take coffee with milk (cafe au lait) with my morning meal, a small cup (cafe noir) after my dinner, and two or three additional small cups at my club during the evening.

"In time nervous symptoms developed, with pains in the cardiac region, and accompanied by great depression of spirits, despondency—in brief, 'the blues!' I at first tried medicines, but got no relief and at last realized that all my troubles were caused by coffee. I thereupon quit its use forthwith, substituting English Breakfast Tea.

"The tea seemed to help me at first, but in time the old distressing symptoms returned, and I quit it also, and tried to use milk for my table beverage. This I was compelled, however, to abandon speedily, for while it relieved the nervousness somewhat, it brought on constipation. Then by a happy inspiration I was led to try the Postum Food Coffee. This was some months ago, and I still use it. I am no longer nervous, nor do I suffer from the pains about the heart, while my 'blues' have left me and life is bright to me once more. I know that leaving off coffee and using Postum healed me, and I make it a rule to advise my patients to use it." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Notes From the Field.

NORTHWEST TEX. CONFERENCE.

Kennedale.

J. J. Creed, Sept. 13: Not long since I heard a preacher say that the day for visions and dreams in the religious world was past, but this is not so, at least, on the Kennedale Circuit. A good brother came into one of our meetings, was wonderfully revived, and one night had a dream that he should go through the country and collect 100 chickens for the preacher. He told this dream to only a few of the wise men and astrologers, and having been convinced that it was to be taken seriously, came a few days ago driving a mule team to a wagon loaded with the goods, or a good part of them. We received him kindly with the prayer that he might have yet other dreams. Have held part of our meetings. Have had 65 conversions and 45 accessions. Our last meeting was at Cold Springs. Some of us camped. Bros. Steward, McDonald, Boaz and others did excellent preaching with the result that 35 were converted and 23 added to the Church. Our beautiful new church at this place will be dedicated on the first Sunday in October. It is elegant, finished, and furnished at a cost of about \$2,000. Let all our friends arrange to be at the dedication. A basket dinner will be spread in the beautiful grove hard by. Conference collections all provided for and partially paid. One hundred and fifty dollars collected on the church at Kennedale. Last, but not least of all, the good women of the charge have already clothed this preacher in a splendid new suit of clothes. We give thanks to our God and take courage.

Fiat Woods.

Thos. Hanks: Just closed a fine revival at Fiat Woods with some good increase in the Church, and the whole community was touched by the power of the Holy Spirit. Prayermeeting organized, Sunday-school greatly benefited. They hauled out lumber to complete the church, and will dedicate the third Sunday in October; former pastor and friends invited. Kokomo has completed the outside of a splendid new church and painted it since July 1st of this year. This charge is growing some in all lines.

BABY TUCKER'S WONDERFUL CURE

Covered from Head to Foot with Humours—Forty Boils on Head at One Time—Doctors and Drug Bills \$100—Baby Grew Worse.

CURED BY CUTICURA FOR FIVE DOLLARS

Mrs. George H. Tucker, Jr., 335 Greenfield Avenue, Milwaukee, Wis., is a grateful mother. "When six months old," she says, "my little girl weighed a pound and a half less than at birth. When one month old a scab formed on her face, spreading until it completely covered her from head to foot, followed by boils, having forty on her head at one time, and more on her body. Then her skin started to dry up, and it became so bad she could not shut her eyes to sleep. One month's treatment with Cuticura Soap and Ointment made a complete cure, and now my child is as large, strong, and healthy as any child of her age. The doctor's and drug bills were over one hundred dollars, and my baby grew worse all the time. Then we spent less than five dollars for Cuticura and cured her."

CUTICURA A BLESSING To Skin-Tortured Babies and Tired Mothers.

The suffering which Cuticura Soap and Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for birth humours, milk crust, scalled head, eczemas, rashes, and every form of itching, scaly, pimply skin, and scalp humours, with loss of hair, of infancy and childhood. Guaranteed absolutely pure.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Peter Drug & Chem. Corp., Boston, Sole Props. Send for "How to Cure Baby Humours."

and all will be full by conference. Rev. I. N. Reeves is still alive, and preaches with the fervor of former days. His help in meetings and other ways was thankfully received. Bro. Statham, of Carbon and Gorman, has had a fine year, both in temporal and spiritual increase. He is a good preacher, is social, popular, and has the other good qualities that make a preacher "go." We are grateful to him for his counsel and help in meetings, and other ways in this work. Bro. Barnett, of Free-will Baptist, Bro. C. C. Chaney, local preacher, of this charge, a host of brothers and sisters and Rev. E. A. Bailey and many others have wrought much to lead us to victory. A fire on Tuesday, September 5th, destroyed about all of my belongings here, including my library. How soon these earthly things vanish!

Sipe Springs.

C. W. Macune, Sept. 14: The work in this circuit has progressed fairly well this year. Several of the brethren came to the parsonage last spring and measured the rooms and shortly afterwards all the floors were covered with new matting and all the walls with new paper. The Ladies' Aid Society has purchased for the church beautiful oak pews at a cost of \$365, and the young ladies of the League have raised the money for a carpet, which will soon be purchased and put down in the pulpit and aisles of the church. Our meetings have been held and were successful except one at Sand Hill, in which rain interfered. Our local preachers have been of very material assistance in the meetings; they are Bro. J. C. Watkins, L. D.; Bro. J. H. Low, L. E.; Bro. T. A. West, L. D.; Bro. W. W. Gressett, L. E., and Bro. Marvin West, L. P. We have had to date 84 conversions, besides many reclamations. Fifty-five have joined our Church during these meetings, and some of the converts have joined other Churches. From present appearances our report upon financial matters will be satisfactory.

Ovilla Charge.

W. H. Harris, September 12: We have just closed our summer meeting, after a ten weeks run. God has wonderfully blessed us. Our two campmeetings were great. At Ovilla there were at least 500 people camped, and on Sundays it was estimated that there were 3,000 people on the grounds. There was between 75 and 100 conversions and reclamations. At Sardis there were about 100 campers, and some 1,500 attendance. This was a wonderful meeting in many respects; there were 100 conversions and reclamations, and God's power was wonderfully manifested in conviction and old time conversion. Our 11 a. m. service we did not get to dismiss until 2 o'clock; the penitents would not leave the altar until they were saved. There were about 50 of the 100 converted, young men. Nearly the entire Sardis community were saved. Looking over the three years on this work I find over 600 conversions, and over 400 additions to our Church. To the Lord be all the glory forever.

Peaster Circuit.

G. W. Shearer, Sept. 15: We have just closed our summer revivals. Our first meeting was at Poolville. Bro. Kirby, of Milford, did the preaching. He is one of the strongest men in the Cumberland Presbyterian Church in this State. I desire to use him again. Our next meeting was at Cole Springs. It lasted eleven days, with good results. From there we came to Peaster. Bro. A. P. Lowrey and wife conducted the meeting. It was a great success; 85 conversions, 22 accessions to the Methodist Church. Several went to other Churches. One hundred and ten dollars was paid to Bro. Lowrey for his services. Also the good people made their appreciative pastor a present of \$17. "Let us not be weary in well-doing." We now have at this place a "young men's prayermeeting;" doing good work; also a live W. H. M. Society. Our next meeting was at Agnes, where Bro. Jas. A. Walkup, "the eloquent," helped the worn out pastor. A great work was done. Many were converted and many more added to the Church. To climax all, we had a great debate between Rev. J. F. Blackman, Baptist, and Rev. J. P. Rodgers, of the North Texas Conference. It continued eight days. Bro. Rodgers not only ably defended the tenets of Methodism, but threw into disrepute the unreasonable dogmas of the Baptist denomination. To sum up all, there has been 136 conversions and about 80 or 90 additions to the Church. Since Annual Conference all the collections will be paid in full. These are kind people, and we have driven the "pegs" deep with the hope that the closing of this conference year will not terminate our stay among them. Good luck to all!

NORTH TEXAS CONFERENCE.

Montague.

W. J. Palmer, Sept. 12: On the night of August 30th., we closed at Dye Mound, the best meeting, so the people say, that they have had for many years; sixteen professed faith in Christ, nine of which joined our Church, and others will join; some will go to other denominations. There seemed, in the beginning, much in the way of a revival, but through the earnest efforts of the "faithful," God met with his people and gave to the Church a great spiritual uplift. Those that had grown weak and indifferent were given strength and enthusiasm, others who had fallen away were brought peacefully back into the fold. Our newly licensed local preacher, Bro. Henry Ratliff, was with us part of the time, and did good work; besides this, we had no ministerial help. On the night of September 1st., we began our meeting at Woodland, and though it was a busy season with the people, yet they came to Church glad to work for the Lord. The people of the different denominations did what they could to make the meeting a success; eleven souls were converted, five of which joined our Church; others say they are going to join. There is no decribing the deep affects of this meeting. Many declare it the best meeting they have ever seen. Most of the people there belong to the Church, but some had grown very cold, but they have, however, had their "strength renewed." In point of deep religious feeling, I think I have seldom, if ever, experienced its equal; there were times when hearts would be praising God all over the house, and hardly a dry eye to be seen. Bro. Morris, pastor of the Cumberland Presbyterian Church at Woodland, preached one sermon for us, and it was a good one. The writer did the rest of the preaching. We will now take forward steps toward replacing our church building. Hope to have it up by conference.

Justin Mission.

Chas. P. Martin, Sept. 12: The earth is still making its usual diurnal motions up this way. Nothing out of the ordinary has been happening. We have held three good meetings, and have been ably assisted by Minor Bounds, Sam Moore, J. D. Whitehead and Chas. B. Golsen. Rev. Thomas Rippey, of Richland, preached two good sermons for us at Stony. That old veteran of the cross, Rev. W. S. May, preached a sermon at Roanoke, that we shall not soon forget from Mal. 3:15-17. As a result of these meetings, we have had eight conversions and six accessions to the Church by ritual. We have one more meeting to hold. At Stony last Saturday and Sunday was the occasion of our third Quarterly Conference. Bro. Stafford was on hand, preaching to the edification of all present, and presiding in his own pleasant and affable manner. Notwithstanding the bad failure in the wheat crop, we anticipate a very small deficit, if any, in pastor's salary and conference collections. Large congregations have waited on our ministry during the spring and summer months. Last April Mrs. I. B. Holt, who was then a resident of Justin but now of Henrietta, became possessed with a desire to see her pastor riding around in a new buggy. She, assisted by Mesdames Dr. J. W. Roark, W. L. Smith, Mary Hodges, and Mr. John R. Cowser, soon saw the consummation of the desire for which she had so devoutly wished. All things considered, we are going to be able to report a good year.

Van Alstyne.

J. F. Alderson, Sept. 18: On Thursday, the 7th. inst., we closed an eighteen days meeting at this place. Rev. J. B. Andrews, of Siloam Springs, Arkansas, did almost all the preaching. This was beyond question, the greatest meeting this community has ever enjoyed. It was great in the vast crowds that attended the services; great in its deep and far-reaching influence; great in its mighty spiritual power; great in its conciliatory potency—having harmonized denominational strife and unified all God's people in the one work of saving men from sin; great in the preaching of the gospel; great in the singing of soul-stirring gospel songs; last and greatest, in the number and, we trust, genuineness of regenerations and reclamations. Rev. J. B. Andrews is a strong, forceful, logical, and spiritual preacher, sometimes swaying his audience by spontaneous bursts of fiery eloquence. He is merciless in his denunciation of sin, yet tender in his love of the sinner. He leaves the Church in fine shape in the hands of the pastor. His work abides. This is my experience and observation of his labors. Rev. J. Allen Ray, who led the singing, is a young man of much promise. He is now a preacher of unusual ability in a man of his age. He preached several times during the



For the Little Ones

To Keep Their Digestion Perfect Nothing is so Safe and Pleasant as Stuart's Dyspepsia Tablets

Thousands of men and women have found Stuart's Dyspepsia Tablets the safest and most reliable preparation for any form of indigestion or stomach trouble.

Thousands of people who are not sick, but are well and wish to keep well, take Stuart's Tablets after every meal to insure perfect digestion and avoid trouble.

But it is not generally known that the Tablets are just as good and wholesome for little folks as for their elders.

Little children who are pale, thin and have no appetite, or do not grow or thrive, should use the Tablets after eating and will derive great benefit from them.

Mrs. G. A. Crotley, 538 Washington St., Hoboken, New Jersey, writes: "Stuart's Dyspepsia Tablets just fill the bill for children as well as for older folks. I've had the best of luck with them. My three-year-old girl takes them as readily as candy. I have only to say 'Tablets' and she drops everything else and runs for them."

A Buffalo mother, a short time ago, who despaired of the life of her babe, was so delighted with the results from giving the child these Tablets that she went before the notary public of Erie Co., N. Y., and made the following affidavit:

Gentlemen: Stuart's Dyspepsia Tablets

were recommended to me for my two-months-old baby, which was sick and puffy and the doctor said was suffering from indigestion. I took the child to the hospital, but there found no relief. A friend mentioned the Stuart Tablets and I procured a box from my druggist and used only the large sweet lozenges in the box and was delighted to find they were just the thing for my baby. I feel justified in saying that Stuart's Dyspepsia Tablets saved my child's life.

MRS. W. T. DETMERE.

Subscribed and sworn to before me this 12th day of April, 1897.

HENRY KARRS,

Notary Public in and for Erie Co., N. Y.

For babies, no matter how young or delicate, the tablets will accomplish wonders in increasing flesh, appetite and growth. Use only the large sweet tablets in every box. Full-sized boxes are sold by all druggists for 50 cents, and no parent should neglect the use of this safe remedy for all stomach and bowel troubles if the child is ailing in any way regarding its food or assimilation.

Stuart's Dyspepsia Tablets have been known for years as the best preparation for all stomach troubles whether in adults or infants.

WEST TEXAS CONFERENCE.

Paint Rock.

S. J. Drake, Sept. 13: We began a meeting at Eden Friday before the fourth Sunday in August and continued ten days. The meeting was a success. God blessed us with a gracious revival in the Church and the conversion of between thirty-five and forty persons. About thirty joined the different Churches. I never saw Christians work better. Eden was considered to be one of the hardest places in the West. But the revival will prove a great blessing to the entire community. The writer did the preaching.

Burnet.

Theophilus Lee, Sept. 13: My summer meetings are over. At Fairland Bro. M. J. Allen assisted me; we only had 6 conversions, a number of reclamations. We greatly strengthened and built up 63 accessions here and I had there last year. Bro. R. J. Birdwell assisted me at Burnet and Marble Falls. We had 80 conversions and reclamations at Burnet; 66 joined the different Churches; 46 joined the M. E. Church, South. We had about 100 conversions and reclamations at Marble Falls; 65 joined the different Churches; 45 joined the M. E. Church, South. All the Churches of the two towns joined in working for the meetings, and reaped fruit therefrom. Bro. Birdwell preaches the old time gospel with power. He tells the people there is no salvation out of Christ. He preaches a real hell as the abode of the finally impenitent who reject Christ. Christ is held up constantly before men as the only hope of the sinner. His work is genuine and will abide.

South Austin.

L. L. Hoge, Sept. 12: More than two and a half years have elapsed since last I noticed anything in the columns of the Advocate from South Austin Station, hence I will write you briefly concerning the work at this place. Sunday evening, the 19th inst., closed an excellent meeting of two weeks, and while it did not result in as many conversions and accessions (six conversions and seven accessions) to the Church as was hoped for, yet we feel sure that the effects of the meeting for good will abide with the Church for many years to come. The pastor, Rev. C. W. Meyers, was ably assisted by Rev. J. J. Franks, our beloved preacher at Pear-sall, during all of the first week, and by some of the Austin brethren during the last week. The preaching was of a high order from the very beginning; the attendance was exceptionally large, and a fine spirit prevailed throughout the entire meeting. Bro. Meyers now has the work of the

Continued on page 13

The Home Circle

THE STAR OF BETHLEHEM.

When men had lost the light of life,
And groped their way in night
There shone a bright star in the east,
And filled the earth with light—
It was the Star of Bethlehem,
Sweet Harbinger of day!
It shone to guide the world to Him
Who takes its sin away.

The shepherds, gazing on the sky,
Beheld a wondrous sight;
The glory of the Lord on high
Shone round them in the night—
It was the Star of Bethlehem,
Best Publisher of Peace!
It shone to guide the world to Him
Who makes its strife to cease.

The Magi saw the heavens aflame,
Far in their eastern home;
A star appeared they could not name,
It charmed and led them on—
It was the Star of Bethlehem,
Good Messenger of Joy!
It shone to guide the world to Him
Who will its woes destroy.

And we have seen its light divine,
And it has made us glad;
May it o'er all this sad world shine
Till it no more is sad.
Shine on, O Star of Bethlehem,
Sweet Harbinger of day!
Shine on, and guide the world to Him
Who shines its night away.

Long Beach, Cal. J. F. G. FINLEY.

HANDICAP OR WINGS?

Walter Hamlin came swinging briskly up the street, whistling a stirring tune, his face fairly aglow with excitement. He ran lightly up the steps at home, rushed through the house, burst unceremoniously into the kitchen where his mother stood ironing, caught her in his arms, and danced her wildly around the room.

The little mother dropped breathless into a chair when he finally released her. "You crazy boy!" she exclaimed, laughing, as soon as she could get her breath. "What in the world is the matter?"

Walter was farther relieving his feelings by a wild frolic with Rover, but he dropped down in the doorway, one arm thrown over the dog's shaggy neck, and announced triumphantly: "You won't wonder I'm crazy, mother mine, when I tell you what Mr. Langford said. You know I took some of my drawings and paintings to him today. Well, he looked them all over without saying a word. Maybe my heart wasn't way down in my shoes before he got through! Well at last he looked up—and what do you think? He said I certainly had unusual talent, and if I worked and studied hard enough there was no doubt but I would be a successful artist some day. He is going to begin giving me lessons right away. Just think of it, mother mine, you will have a real artist for a son. If it just depends on work and study, I'll do it, sure."

Mrs. Hamlin was as pleased with the news as Walter himself, and the two sat for a long time painting the future in glowing colors. Walter's ambition had always been to be an artist—he was never so happy as when he had a pencil or brush in his hand; and now this assurance by one who was competent to judge that he had the capacity to succeed, raised his hopes to the heights.

Presently he jumped up—he was too excited to sit still. "I'm going to take a spin on my wheel," he declared gaily. "I'll ride over to Frank's and tell him about it."

There was a fond light in the little mother's eyes as she watched him spring on his wheel and go spinning down the street. She was very proud of her boy.

Walter flew down the length of the street and out into the country, rejoicing in the swift motion. Up the hill he pedaled with strong, tireless stroke, raced across the crest of the hill, giving the wheel a good start on the downward slope, then putting his feet on the coasters, flew wildly down the abrupt grade. He was so happy over his good fortune that he could not seem to move fast enough to keep up with his gay spirits.

Out from the shelter of the grove that covered most of the hillside he flashed. There, flying along the track that came below him, came the express train, the engine only a few rods away! Walter's heart gave a great bound and stood still. In a flash he measured the distance with his eyes. Could he cross the track before the engine reached that point? He thought so—anyway, it was impossible to stop. On he flew. The wheel reached the track, the engine was almost upon him, a second more and he would be across! Then a shock—the front wheel had struck the farther rail! He felt himself being thrown violently, had one glimpse of the monster engine towering above him and then knew no more.

It was a week later when he knew the extent of the disaster. It had been a week filled with pain, but he was feeling better, and was in hopes that he would soon be up again. He lay there wondering how many days it would be before he could get his lessons with Mr. Langford. He

had determined what work he would like to begin on, when the doctor's voice in the next room attracted his attention. The door was open a crack, and he could hear quite distinctly. "No, he will never be strong again," the voice said. "The hurt was more serious than we thought at first. The probability is that he will have to use a crutch, and he never will have the use of his right hand again." The voice went on, but Walter heard no more. For a moment the words carried no meaning to his mind; then swiftly there swept over him an understanding of all that it meant to him, and the light went out of the world.

For days the boy fought the idea fiercely. He could not face life crippled and useless, all his bright dreams of success blotted out. His whole being rebelled and cried out against it. He could not, would not, meet it; but there the dread fact remained, immovable, barring the way before him. He would listen to no one; he could not bear to have the subject touched upon.

One day the doctor hesitated at the close of his visit. His eyes took in the dreary hopelessness on the boyish face, and his own rugged face grew tender, but his voice was resolute as he said, firmly: "See here, my boy, don't you know this won't do? You'll never get well this way. You must brace up and try. Why you could have been sitting up by this time if you hadn't let yourself get so downhearted."

Walter moved his head wearily. "What's the use?" he said, dully. "My life's spoiled, anyway."

The doctor laid a strong, firm hand on the boy's hot head. "Nothing of the kind!" he said, emphatically. "Your life is not spoiled unless you allow it to be. Nothing outside us can spoil our lives without our consent. I know it's hard, my boy—the bluff voice grew very tender—but a brave man isn't afraid to face hard things; he faces them and conquers them. Beecher was right when he said that 'Victories that are easy are cheap. Those only are worth having that come as the result of hard fighting.' And I don't believe, Walter," he went on, "that you are the kind of a boy to give up just because there is something hard ahead of you. You'll face it and conquer it, if I am not greatly mistaken in you." There was an encouraging smile on the rugged, kindly face as he finished speaking.

Walter made no answer. He lay there looking up into the doctor's face with questioning eyes in which there was slowly dawning a faint glimmer of hope. Could it be possible that there was yet a chance for him to do something in the world?

That night, alone in the dark, he fought the battle out with himself. It was long and hard; the difficulties and limitations before him loomed up menacingly, seeming to shut out all opportunity in the future and threatening to crush him. But little by little he brought himself to face them unflinchingly, the determination growing within him that he would not be defeated by them. Stronger and stronger that determination grew, and more and more he felt able to face his unpromising future fearlessly. It was almost morning when he closed his eyes in sleep; but before he did the battle was ended and the victory won.

The next morning everybody was surprised at his bright, cheerful courageousness, in such marked contrast to the weary hopelessness of the preceding days. The whole household brightened up under the influence of his bravery.

His health improved rapidly from that time on, and he was soon up and moving about with his crutch. He at once went diligently to work to learn to use his left hand, and was surprised to find how many things he could do. But when he tried to use his pencil and brush it was slow work; he was tempted more than once to yield to his discouragement and give up when he found himself unable to get the results that he had wished. But he resolutely put the feeling from him, and when it was strongest only shut his lips in firmer lines and worked on the harder.

The years went by, filled with study and work at home and abroad; then came success and fame. The dreams of his boyhood were fulfilled.

One day a noted art critic stood in the gallery before his last picture, which had proved a great success. A companion remarked: "It seems a pity that Hamlin was handicapped by being a cripple; there is no telling what he might have accomplished if it had not been for that."

The critic shook his head. "No," he said, "you are mistaken. There is a touch in his pictures—a something that appeals to the heart. I can't just express what it is, but it is what has made his pictures famous, and nothing but suffering and difficulties could have taught it to him. Instead of be-

ing dwarfed by his misfortune, he owes his success to it; he would never have been a great painter without it."

"And he told me once," the other man replied, thoughtfully, "that if it had not been for something his doctor said that roused him, he would have given up utterly after the accident, and dragged through life an utterly useless, miserable man. What a pity it would have been!"

"Yes," the critic replied, turning reluctantly away from the picture, "the world could not well afford to lose work like his."

Unnoticed by the two men, the artist himself was sitting in a little alcove near and overheard their words. All through his life, down deep in his heart, there had been a note of bitterness, a feeling that God had not been good to him in so hand-leaping him. But with the words of the critic a great light of understanding swept over him. Reverently he bowed his head, and from his heart the prayer ascended: "I thank Thee, O Father, that Thou didst send Thy teachers, Pain and Difficulty, to me!"—Marion Brier, in Zion's Herald.

THE LEAGUE OF REMEMBRANCE.

Janet Hastings, answering the bell to her little apartment, gave an exclamation of pleasure when she saw Margaret Althorpe on the threshold. "You," she cried joyously, pulling her in. "How did you know that I wanted you to take supper with me—only I didn't think of it until an hour ago, and there was no way of sending you word. How did you guess?"

"I didn't guess," her friend answered. "I felt. But I thought you took your meals at Mrs. Curtis's."

"I do, usually," Janet answered, evasively, "but I—wanted a change. Put your things in the bed-room—don't stop to look at your hair!—I want you."

Margaret laughed and obeyed. Five

minutes later the two were facing each other across the little table. They were not young women, either of them. Janet "did" the woman's page in one of the city papers, and Margaret was invaluable in her brother's household. But to-night they were girls again, and the supper was a feast, ministrant to soul no less than body. There were oysters first, then chicken—bought in a delicatessen shop and creamed in the chafing dish—and a salad. Then Janet faltered.

"I've got to tell you," she said. "I thought I wouldn't, but you would wonder." She opened a confectioner's box and took from it a cake with a pink candle on the top.

"It's my birthday," she confessed. "It's foolish, I know, but—I wanted to be foolish. You see, I woke blue because there was nobody in the world who would remember to be glad because I was born thirty-six years ago today. Then I thought how mother would have felt if she had known the day would ever be forgotten, so, all in a flash, the thought came to celebrate it for her sake and"—

"Wait a minute!" her friend cried, springing up, and before Janet realized she had dashed out of the door.

In ten minutes she was back with a handful of red carnations.

"I am glad," she said simply, and gleefully displayed a small paper bag. "Peppermints," she explained. "When you were a little child, did you ever have a birthday without peppermints? You never shall again as long as I live."

Later, when the fun had quieted, they fell to talking of birthdays again. Margaret had one the month before, and nobody had remembered until days after. She had sent a few flowers to a friend upon hers, and the answer came: "Did you know it was my birthday? If so, you are the only person in the world who remember-

ed." I suppose there are a good many of us," she ended.

Janet looked up with sudden excitement. "Couldn't we try to find some," she asked, "and send something, if only a note or flower, for the sake of the mothers who would never forget?"

That was the way that the League of Remembrance began. —Youth's Companion.



On Monday, October 2 Next

the price of THE LADIES' HOME JOURNAL will be raised to \$1.25 per year. Until that date a subscription for one year (but for no longer period) will be accepted at the present price of One Dollar (\$1.00).

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Any boy or girl under seventeen years of age may enter this contest, and those who make 80 per cent will be entitled to a place on the Advocate Roll of Honor, and their names will be published in the Advocate three weeks from the date of the issue containing the list of questions they answer.

There are fifty of these questions—ten for each week for five weeks—and the boys and girls who make the required per cent for four of the five weeks shall receive special mention at the close of the series.

I have not time to write each of you a personal letter, but I will read your letters carefully, and will, each week, send the honor roll to the Advocate.

What you may do in this contest: You may, before you begin to write, take your Bible and study the lesson until you know it.

What you must not do: You must not ask the assistance of teacher, parents or anyone else, in answering the questions, or in finding the answers in the Bible. You must search them out for yourselves. You must not take any notes while studying, and must not refer to any book or paper, nor accept any assistance after you have commenced to write.

You must not forget to write on only one side of the paper, to give your address, and to copy and sign the following

Pledge: "I am under seventeen years of age, and I have answered these questions without the assistance of any one; I did not take any notes, and did not refer to any book or paper after I commenced to write."

Your letters must reach me not later than ten days after the date of the paper containing the questions.

Address **MRS. ELSIE MALONE McCOLLUM, Haskell, Texas.**

THE NEW TESTAMENT.

First Paper—The Gospels.

1. (a) Name the four Gospels.
- (b) What was the name of the mother of Jesus?—Matt. 1, 18.
- (c) Where was the Savior born?—Matt. 2:1.
- (d) How were the wise men guided to the place where the Savior was born?—Matt. 2:9.
2. (a) Who bore witness of the coming of Christ?—John 1:15.
- (b) What were the names of John's parents?—Luke 1:13.
3. Recite to parent, guardian, pastor, Sunday-school Superintendent or teacher, Matt. 5:1-16. Ask the one to whom you recite, to place his or her name and the grade you merit, opposite number 3 on your paper of answers. You need not write these verses.
4. Relate in your own words the story of the death of John the Baptist.—Matt. 14:1-12.
5. Relate in your own words the parable of the ten virgins, and tell what lesson you learn therefrom.—Matt. 25:1-14.
6. (a) Which of the disciples denied Christ?—Mark 14:66-72.
- (b) Which of the disciples committed suicide, and how and why?—Matt. 27:3-5.
7. (a) Which one was the doubting disciple?—John 20:26-29.
- (b) What inscription did Pilate write upon the cross?—John 19:19.
8. (a) In whose tomb was Christ buried?—Matt. 27:57-60.
- (b) On what day of the week was he buried?
- (c) On what day of the week did he rise from the grave?
10. Why do we now rest on the first day of the week, instead of on the seventh as God commanded in the beginning of the world?

My Dear Boys and Girls:

Although we have had no papers this week from our adult friends, it has certainly been the banner week for the boys and girls. A larger per cent than usual made the required grade; and, then, just see the stars! I am indeed proud of you. Although we have had no papers from the grown folks, we have had several very appreciative letters. We have several new contestants this week, and we give them a cordial welcome, but we still miss some of the boys and girls who sent in such excellent papers in some of our former contests. Perhaps you have heard the pathetic little poem, "Not One Child to Spare," then you know how I feel toward my Advocate boys and girls. When once I place a name on my list—whether it reaches the honor roll or not—I want a letter from that one every week. I now have several hundred boys and girls, and yet I have not one to spare. We have some very youthful contestants, but most of them send in good papers.

Bascom Lee Adams, ten years of age, has a neat type-written paper—his own work, done on his papa's type-writer.

Boyd, I am glad your mamma was kind enough to write your answers as you dictated, while you were sick in bed; but I hope you will soon be up and able to write for yourself again. And Eugene had a rising on his hand so he, too, had to employ an amanuensis. What a big word I have used!—who will tell me what it means.

Yes, Olive, I accept your little verses, and shall always remember fondly the pleasant pen chats with my boys and girls.

Lillian, you are very fortunate in having access to a good library, and, for your research this week, see you have won a star!

Price, fifty miles is indeed quite a distance to have to haul wood, so I think you are wise to lay in a supply before cold weather. As I have never been on the plains, your newsy letter was very interesting to me.

Yes, Annie F., it is a lady's place to speak first, but she should not speak to a gentleman on the street unless the gentleman is a personal acquaintance. If a lady and gentleman meet, and wish to talk they should not stop on the street, but the gentleman should turn and walk with the lady.

To those of you who are sending in sayings of children, I will say, please remember that it is bright, funny and witty sayings that we want, and not just the baby's words. Some of you have sent me some excellent addi-

tions to my collection, but a few have sent me just the list of words that the young children in the family can pronounce. I have some very funny and original sayings made by younger pupils in school. Some have sent more than the number asked and others promise to send more very soon—they will all be appreciated.

MRS. ELSIE MALONE McCOLLUM.

Roll of Honor for Third Paper on the Old Testament.

- Pearl Thompson,* Sour Lake, Texas.
 Dora Belle Nolen,* Keltys, Texas.
 Camella Rogers, Leona, Texas.
 Lucy Tate Smith, Jefferson, Texas.
 Eva Burke,* Alto, Texas.
 Rosa Walker, Deport, Texas.
 Lillian Makamson,* Leona, Texas.
 Clarence M. Dold,* Mission Valley, Texas.
 Bessie Green, DeLeon, Texas.
 Ruby R. Neely,* Corsicana, Texas.
 Lillian Marshall,* Lincoln, Texas.
 Maud Carr, Alto, Texas.
 J. Elton Gantt,* Terrell, Texas.
 Cecil D. Dashiell, Jewett, Texas.
 Mattie L. Dashiell, Jewett, Texas.
 Lola Hall,* Cuero, Texas.
 Margaret Smith, Miles, Texas.
 Olive Reese,* Joaquin, Texas.
 Ollie Henry, Denton, Texas.
 Eugene B. Germany,* Grand Saline, Texas.
 Garvin Germany,* Grand Saline, Tex.
 Arthur W. Thomas, Mineral Wells, Texas.
 Lena Simpson,* Edna, Texas.
 Mary Simpson,* Edna, Texas.
 Fannie Price,* Clarendon, Texas.
 Boyd McKewon,* Clarendon, Texas.
 Addie M. Knight, Avoca, Ok.
 Bertha Salisbury,* Cuero, Texas.
 Albert Walker,* Fate, Texas.
 Carrie Bell Vickers, Ganado, Texas.
 Louise Everett,* Dallas, Texas.
 Reuben B. Morris, Linden, Texas.
 Bascom Lee Adams, Bonham, Texas.
 Sam Hatfield,* Arlington, Texas.
 Melrose Roberts,* Brownwood, Texas.
 Lonnie Kimble, Gorman, Texas.
 Prebble Walker,* Sharp, Texas.
 Moselle Ainsworth,* Oak Forest, Tex.
 Eula Cain, Grand View, Texas.
 Eugene Nauje,* Prosper, Texas.
 Estelle M. Peoples, Gardner, Tenn.
 Winnie Lillard,* Seagun, Texas.
 Blanche Fowler,* Llano, Texas.
 Price Scott,* Mickey, Texas.
 Addie Stark,* Fort Worth, Texas.
 Viola Taylor, Ben Wheeler, Texas.
 Della Young,* Lovelace, Texas.
 Ruby Russell Rhodes, Duncanville, Texas.
 Garrett McBryde,* Sabinal, Texas.

THERE'S A DIFFERENCE.

A beautiful Sabbath day had come. We wended our way to a magnificent edifice, entered and were seated. Soon the immense building was taxed to its utmost seating capacity. The organist

was in position before a grand pipe organ, the choir and its leader assembled; the minister appeared. A chilly sensation crept over us as we heard some one just behind us remark: "The curtain has arisen, the star has appeared and the evening's attraction begins." The music was "on time" according to the leader's little "time stick," the sermon was eloquent, a number of beautiful thoughts were expressed, and a few helpful ones, too. The congregation was dismissed, no one greeted us, a bit of loneliness swept over us and we wished for our home Church. We felt that the servant of God, standing at the helm of this great stylish ship, is well described by E. P. Roe in his "Knight of the Nineteenth Century." Our prayers went up for him.

After a week sight-seeing in this great historic city another Sabbath morn had dawned. This time we wandered down a lonely street and there espied a little church, "Sherman Street Methodist Church," we were told. "Surely Christ can be found here to-day," thought we. A busy scene presented itself, the Sabbath-school pupils were gathering. A choir of little girls formed round a sweet faced organist. As we joined our voices with theirs we indeed felt we were singing praises to our King. Soon the teachers took charge of their respective classes. We were deeply impressed with their bright, earnest faces, so intent on their work, we could but remark: "Working as in His sight and for His glory." We were given a hearty welcome and the privilege of hearing the assistant superintendent explain the lesson, which he did so faithfully. We shall not soon forget his earnest appeals for individual work. The pastor was present, lending aid wherever needed. During the closing exercises the primary class stepped forward to repeat in concert the golden text. There were about twenty-five as pretty little folks as one ever has the pleasure to see, little golden locks, little blue-eyed darlings, big brown-eyed dears; we were wont to embrace them in a bunch. Surely it is these little ones that lead us close to Christ.

Sabbath-school is over, the pastor takes his place, having already shaken hands with all and distributed copies of our dear old Advocate. He took for his text 2 Tim. 3:16, and for thirty minutes gave a heartfelt talk on the inspiration of the "blessed Book." Our hearts burned within us and we felt the Holy Spirit's presence. At the close of the sermon several gave us hearty handclaps; these mean much to a stranger; we felt that a bit of home had been let down in this great city.

The afternoon was quietly spent reading the Advocate and our Bible. We were questioned on our belief in the sacred writings and were glad to be able to give an answer for the hope within, and to quote from the morning's sermon. Is it the Word of God? Is it true? Yea, verily, for our inmost souls tell us so.

"Holy Bible, book divine,
 Precious treasure,
 Thou art mine!"

That night we found the little church again. We had been invited back and were glad to go. An old soldier of the cross, S. G. Shaw, known to many Advocate readers, was invited by the pastor to preach. His text was, "Let your light so shine," etc. His chief effort was to impress us with the thought of ever working for the Master's glory, not ours.

Seldom have we been so impressed with a day thus spent. As we lay meditating on our couch that night, looking up to vaulted sky bedecked with the forget-me-nots of the angels, we breathed forth our thankfulness for His loving, tender kindness and prayed God to bless the mission Churches of San Antonio. May His richest benedictions rest upon these faithful workers.

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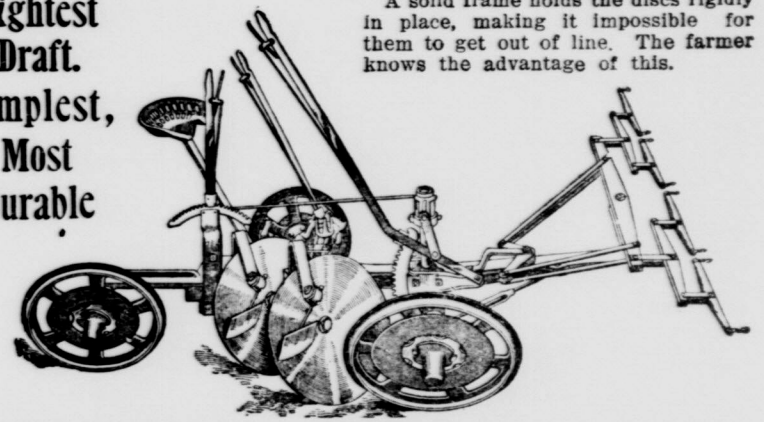
The spiritual life in many a heart has been stifled by the desire to be "some one."

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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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OUR CONFERENCES.

German Mis., Fredericksburg.....Oct. 26
(Bishop Key.)
West Texas, Lockhart.....Nov. 1
(Bishop Key.)
Northwest Texas, Hillsboro.....Nov. 15
(Bishop Hoss.)
North Texas, Sulphur Springs.....Nov. 22
(Bishop Hoss.)
Texas, Pittsburg.....Nov. 28
(Bishop Key.)

ON THE EDITORIAL WING.

I left Dallas in company with W. C. Everett on the 12th inst. for the seat of the New Mexico Conference, which met the 14th in Deming, N. M. The Texas and Pacific was the road to take us as far as El Paso. At Fort Worth Bishop Key joined us, and ours was a pleasant company. Rev. H. A. Boaz, of Polytechnic, went as far as Weatherford on business connected with the Church. We also got to shake hands with Dr. Monk at the station in Fort Worth. We went to the edge of Palo Pinto County before we saw a saloon, as the road runs through a corner of this wet district. But they are preparing to call an election in that county, and we hope to soon put it in the dry column. From thence we went to Baird before we saw another one of these dens of vice. Baird is in Callahan County, and we came within three votes of knocking the bar-rooms out of that county just one year ago. We will get them the next time. Then we went several hundred miles before we ran through another wet county. Odessa has bar-rooms, but night overtook us long before we passed that town. In fact, it was 8 o'clock when we took supper at Big Springs, the end of the section from Fort Worth. The country lying between Fort Worth and Big Springs, covering a distance of nearly three hundred miles, is in fine condition. Rains have been abundant, and all the crops are fine. Cotton is being raised, and I saw many extended fields already white unto the harvest. It is only within the past two or three years that this staple has been cultivated out there in paying quantities. It is proving a success. Corn is looking well, also Kaffir corn, millet and other dry-weather crops. Thus, the country once regarded as only fit for grazing is now taking on all the appearance of a healthful farming section. And when those vast ranches are cut up into small farms and cultivated, the population will increase, and those wide plains will become the garden spot of Texas. There are many thrifty towns along the T. and P. road. Weatherford, Thurber, Eastland, Cisco, Baird, Abilene, Colorado City, Sweetwater, Big Springs, Midland, and others, add much to the popula-

tion and business of that section. Of course the principal source of wealth is still in the pasture lands and the livestock. Great ranches still hold sway and thousands of white-faced cattle still roam over them instead of the buffalo herds that once passed over them in unnumbered droves. The grass was never so luxuriant as now. The rainfalls have made it abundant and succulent. It is a great country.

A great many people travel over the T. and P. through that section. The coaches were well filled all the way out. As they would get out at one station others would take their places for the next. There was scarcely a vacant seat, and the berths on the sleeper were actually at a premium. There were many through passengers. Texas beats the world for traveling. They move in wagons and they rush the cars. The people are always on the go somewhere and in some way. No wonder the railways do well in Texas. The people travel, and among them you see all classes—the poor, the rich and those in medium circumstances. They are always on the go.

We retired at Big Springs and awoke the next morning a hundred miles from El Paso. The aspect of the country had somewhat changed. In the distance on either side were precipitous mountains, with their irregular peaks jutting up against the sky. But they are unlike the mountains beyond the Mississippi, whose sides and summits are covered with forest growth. These are broken and rugged and bare. They look like the storms and tempests of ages had beaten every living thing off of them, and some of them look frowning and riven, as though some long-ago convulsion had shivered their tops and plowed up their sides. As the sun throws his gold and orange and purple upon them, relieved here and there by the shadows of fleecy clouds, they present a unique and picturesque appearance. The intervening valleys, in places made fertile by artificial irrigation, are here and there covered with growing vegetation; and now and then you see a beautiful field of alfalfa. I never tire of these spreading plains, and when they are buttressed by these hoary mountains the whole scene is intensely interesting and attractive. By 9 o'clock we ran into the city of El Paso, which occupies a position on the border of the Mexican Republic and New Mexico. It is the last town in Texas as you continue the western run toward the Pacific. From Texarkana to El Paso there runs an almost air-line 867 miles in length. This gives an indistinct idea of the stupendous length and breadth of Texas.

El Paso is nestled at the foot of mountains, with the Rio Grande River separating it from the Republic of Mexico. It is a city of trunk railways, and it has a population of 25,000. They are cosmopolitan people. They are here from all parts of the country. The railway shops put large amounts of money into circulation, and there is some manufacturing business also. There is one great smelter in operation. It carries on its pay-roll 1500 men. Lead, copper, silver and gold ores are shipped to it from the mountains of New Mexico and Arizona. Here these are melted into crude form and sent to the refineries for preparation for the markets. This is said to be the most extensive smelter in the world. I looked through it, but I am neither mineralogist nor mechanic enough to attempt to describe its processes. These sources of wealth make El Paso a prosperous city. And they make it a wicked city also. Saloons flourish, and until recently it was the gamblers' paradise. But this latter vice has received a check. All classes of the better people rose up against it awhile back and now it has to hide itself away. El Paso has all the modern improvements, such as waterworks, electric light plants, sewers and street cars. There are also fine hotels. You will think they are superfine after you have spent a night in one of them and have the clerk to shove your bill at you! After you have emptied your pocketbook and

taken a deep breath you are prepared to exclaim: "To the victors belong the spoils!" There are many large business houses several stories high, and the residences, for the most part, are beautiful and modern in design. They are built of brick, and the city has a very substantial appearance. Catholicism is on top, for Mexico is so close that many of those people enter into the population. But Protestantism is on the increase. Our own Church is in the forefront. We have one strong American Church and a promising Mexican mission. Rev. G. M. Gibson has charge of the former, and Rev. Arthur Marston the latter, and both of them are from the Holston hills. Bro. Gibson graduated at Emory and Henry College back in the early eighties, went to Missouri to teach, entered the Missouri Conference and for years was a leading member of that body. He was one of its delegates to the last General Conference. But last year Bishop Hoss needed him for El Paso, and he transferred him out here. He has done a splendid work. He is a well-equipped, scholarly and able preacher, and he is commanding the situation. He has a comparatively new church building on a very choice lot, right in the heart of the business center, and he has a membership of about 400. About one hundred of them have been added the past year. He also has a good parsonage. The church lot is a valuable one, and they have already been offered \$27,550, and the probability is that one of these days they will sell it to advantage and build a much larger edifice on another location. Then El Paso Methodism will be fixed in her central work. Bro. Marston has elegant property, and it is well located and in good condition. He has about one hundred Mexican members, a fine Sunday-school and a prosperous day school. His work is in excellent shape. All in all, our Methodism in El Paso now has a bright future. We also have a good district parsonage at this point. People are still coming to this city. It is noted as a health resort. This fine air, some 5000 feet above the sea, is a panacea for pulmonary troubles not too far advanced. So that for many reasons El Paso is destined to be one of our largest and most prosperous Texas cities.

G. C. R.

A TRIAL NECESSARY.

Sometime ago a committee of three members of the Northwest Texas Conference was appointed to investigate complaints of heresy made against Rev. J. W. Rowlett, station preacher of First Church, Weatherford. If we mistake not, Bro. Rowlett joined in asking the investigation. The committee met last week and heard the testimony in the case and found that a trial was necessary. Rev. Horace Bishop, one of the committee, was appointed to prosecute the case at the approaching session of the conference at Hillsboro. After the report of the committee had been determined upon Bro. Rowlett appeared before them and promised not to preach the matter complained of any more between this and conference, and he was left in charge of the Church on this promise until the conference will hear and determine the matter. The trouble is one of heresy, or the preaching of strange and erroneous doctrines. The moral character of the accused is not involved, as he is a man above the whisper of reproach in this respect. He always has sustained, and does now, a high standing among his brethren as a man of purity and unquestioned integrity. But he is said to entertain and preach doctrine not in harmony with the practices and usages of the Church. The truth of this charge is yet to be sustained, and it is but just that the brethren suspend judgment in the case until the conference hears and takes action upon it.

Rev. Geo. C. French served Carlsbad the past year. He went there from the North Texas Conference, but this year he goes to the Indian Mission Conference.

THE NEW MEXICO CONFERENCE.

Deming, which was the seat of the recent session of the New Mexico Conference, is situated on the Southern Pacific Railroad, eighty-six miles west of El Paso. I left the latter city on Thursday morning of last week in company with Bishop Key and several members of the conference and reached Deming at noon. The road runs for the first few miles out of Texas through a mountainous section. We soon crossed the Rio Grande, which is not a wide stream that high up, neither is it deep, but it seemed to have a good flow of water. Looking across a chasm and to the top of one of the jutting peaks I saw a high stone pillar or shaft, apparently several feet high, and was told that it was the corner of Texas, the Mexican Republic and New Mexico. So we passed out of Texas into the territory of New Mexico. A few miles further and the mountains seemed to withdraw some distance from us, leaving an extensive valley between them, and through the center of this the train was flying. Directly we came to a black looking bed of something like cinders, and I was told that this was a lava bed disgorged from some volcano in the ages gone. All along the road the plains were covered with different varieties of the cactus, as the country is too dry usually to produce anything else. But we understand that the National Government is contemplating an immense dam across the Rio Grande about a hundred miles above this, and when this is accomplished all these lands will be irrigated. Moisture is all they need to make them blossom like the rose and produce like the valley of the Nile. Naturally the land is exceedingly fertile, but the dry weather parches vegetable life. Irrigation from wells is practiced here and there on a small scale, and the result is immense. Under such circumstances fine truck gardens are produced. An abundant supply of water is reached from fifty to one hundred feet below the surface. I am told that beyond Deming there is a river which loses itself in the sand and that it is the source of the numerous wells that are to be seen all over the town.

Deming is a town of about two thousand people. The business houses are brick and mostly one story. The dwellings are framed, and some of them are adobe. Saloons flourish, as the Territory has no sort of prohibitory law under the Federal Government.

Rev. N. E. Bragg, formerly of the Indian Mission Conference, and Rev. J. T. French, presiding elder of the district, met us at the depot and assigned us to our homes. I was delighted to see Bro. Bragg looking so well, for when he went to that country two years ago he was very feeble. But he is getting strong and vigorous. He sent this writer and Rev. G. M. Gibson to the good home of Mr. and Mrs. Wamble. They moved from near Austin some twenty years ago. They have prospered and are blessed with plenty. They gave us a cordial welcome. Their home has a city air about it and contains all modern conveniences. Mrs. Wamble is Presbyterian, while Mr. Wamble is not a member of any Church, though he was brought up in a Methodist home. Our stay with them was exceedingly pleasant indeed.

The conference met that afternoon, organized and then adjourned for committee work. It is a small but a heroic body of men. It is composed of eighteen or twenty regular ministers, two supplies and eight lay delegates. Only two of the latter were present. It takes in New Mexico and a fairly good slice of Texas. From one end of it to the other it covers a distance of seven hundred miles. So you see those men know something of distance as well as Texans. The personnel of the conference changes. Eight of the present membership were transferred to the body last conference, and as many transferred out. I observed the members closely, and while small in number,

they are vigorous, well prepared, consecrated men. The most of them are either young men or are under middle life. They look like men used to toil, but they have the hearts of genuine Methodist preachers. It was good to meet with them, take them by the hand and look into their faces. Many of our younger men in the old conferences would never complain of any lot were they possessed of the spirit of these devoted men away out here on the picket line of our Methodism.

The conference was organized Aug. 27, 1890, under the presidency of Bishop O. P. Fitzgerald, at El Paso. Hence it is only fifteen years old. It has some thirty pastoral charges, about 2500 members of the Church, about thirty houses of worship, valued at \$80,000; twenty parsonages, valued at \$18,000; twenty-six Sunday-schools, with about 2500 teachers and pupils. The above figures are taken from the last minutes, and the reports of this year may increase them slightly.

These men travel large works, and they are widely separated. Their only fellowship is when they meet in the Annual Conference. They have but one supernumery, Rev. W. D. Clayton, and he is the only charter member of the conference. He came to the Denver Conference from Missouri twenty-odd years ago, and he was set off with this conference in 1890. He is a sweet-spirited old man and greatly loved by his younger brethren. This year they only had one applicant for admission, Rev. Charles Brooks, once admitted into the North Texas Conference, but he retired, and since then has been teaching. He now returns to the pastorate to give his life to the work in this new field.

Rev. W. S. Huggett was elected Secretary, rather he was re-elected. He is an active member of the conference and a capital scribe. Rev. S. R. Twitty was assistant, and Rev. Geo. Ward was Statistical Secretary. He was formerly a member of the West Texas Conference and is remembered kindly by his Texas brethren.

The reports of the preachers showed the work to be in good condition. Many of them had conducted good revivals, and there will be an increase of members. Many people have moved into that territory, and from them members have been gotten. Though as a rule people moving out that way are slow about putting in their membership, and the people move from place to place a great deal. In some sections however, the settlement of the country is becoming permanent, and under these conditions the Church does well. But as a rule the work is difficult and the growth slow. Yet, such is the prospect of the country that we are doing well to hold it, for there is coming a time when it will be a prosperous country.

I observed that many of the preachers reported their finances up in full. They paid their entire missionary assessment. The Bishop commended them highly for this, and so did Dr. W. R. Lambuth, who was present during the entire session.

Bro Everett did well for the Publishing House, and the brethren gave the Texas Advocate the right-of-way. It is now their organ, and every member of the conference had some good word to say in its behalf. I formed the acquaintance of them all, and found them to be an earnest, brotherly lot of preachers and laymen. They have not yet fallen into the Texas method of working for the circulation of the paper, but they promised me they would at once begin a campaign for the paper. A few of them, however, are from Texas and they understand the art. The others will fall into line. They received me most cordially, and my preaching and my address seemed to take well with them. All in all, my visit was exceedingly pleasant and I trust will bear fruit.

Conference Notes.

Rev. J. M. Stevenson died during the year. He was a charter member of the conference, a good and true man. He had been on the supernu-

ated list for a time. His was the only death among them.

Rev. Geo. R. Ray did fine work at Artesia and his report was a good one. He is a Texas man.

Rev. J. H. Messer is a strong, robust young man, and capable of much service. He is a valuable member of the body.

Rev. S. E. Allison is devout and full of energy. He did well on his work at Las Cruces.

Rev. S. E. Wilson is the bachelor member of the body, and in order to compass all the points of his charge he had to travel 400 miles to make his round of appointments. His brethren all love him.

Rev. J. T. French has the El Paso District, and it covers a world of territory, but he is strong and full of zeal, and he made full proof of his ministry during the year.

Rev. J. M. Sollie is the largest man in the conference, and as a result he filled Albuquerque Station and also the district. He is a man of power and consecration.

Rev. Frank Singleton comes of the Mississippi Singletons, and they are all fine preachers. He gives promise of a life of great usefulness in the conference.

Denning, under Bro. Bragg, entertained the conference handsomely. Everybody was well provided for.

Rev. J. C. Gage traveled a work as a supply. He is an earnest local preacher and President of a bank at Carlsbad. His money and religion go hand in hand. He was detained as a witness in court and did not get to the conference, greatly to his regret.

Rev. Paul Bentley is also a local preacher and traveling as a supply. The brethren in the Northwest Texas Conference will remember him, for he traveled as a supply all over the Panhandle country. They call him the Bishop of the White Mountains out in the New Mexico Conference. He is a good man and does hard work.

Rev. W. S. Huggett is an Englishman and has all the deep conviction characteristic of his race. He is a systematic and painstaking member of the body.

A SUNDAY IN MIDLAND.

I returned on Saturday night from El Paso to Midland, about half way between Dallas and El Paso. I had been under promise for some time to be with them and give them a Sunday, but failed. So I took advantage of my trip out west to spend a Sunday with them. Midland is a town of about two thousand people. The most of them are livestock men and their families, as that is a great grazing country. This has been a fine year for them and stock were never in better condition. The soil is sandy and very fertile. All it needs is rain and there is no limit to its productiveness. This season they have had plenty of rain and the earth looks like a carpet of green. The people are thrifty and moral. They have local option, and it is a success. They have precinct local option, as there are not the required number of voters in the county to call a county election. But in their Midland precinct they knocked the bar-rooms stem-winding in their last election.

Rev. L. A. Webb is the pastor of our Church. He is closing his fourth year. I was his pastor when he was a grown-up boy in Asheville, N. C. He is a large, strong man physically, and he has a good mind and is above the average preacher in ability and effectiveness. His people told me that he is a very excellent preacher. He stands well in the community. Unfortunately Sister Webb's health is not good, but she hopes to improve as the fall advances. We have a good, framed

Report to the People

"How are you coming on," a prominent man enquires about the movement for Industrial Peace.

It's not exactly an easy job to stop strikes, insure steady work in the factories or prevent interference with electric and railway transportation, but a practical working plan has been discovered and is now being applied in town after town.

Yes it works, and works in a sturdy, dependable and result-producing way.

The actual operation is worth more than a hay wagon full of theories. Step by step the conditions were met and the problems solved. The labor unions assumed the form of trusts for the sale of labor. They seek better conditions for workmen but are generally managed by men for personal money-getting and these men hold their power by forcing up wages as high as the public will stand. That in a way is right enough, but the methods are oppressive.

They use persuasion, threats, intimidation, assaults, violence and various means to force workmen to join the trust, for large membership means power and large incomes to the manipulators. Then when these trusts became powerful enough the common people were treated to a most extraordinary display of oppression and tyranny.

Industries have been stopped causing loss of literally hundreds of millions of dollars to owners, workpeople and the community. Property has been burned, blown up and wrecked in other ways. Ten of thousands of American citizens have been assaulted and hundreds have been murdered by these labor trusts in their bloodthirsty efforts to force all the rest of humanity to implicitly obey their "orders."

These outrages have been from 10 to 100 times the volume of the overt acts toward the Negro, that brought on the Civil war. We spent money enough to almost bankrupt the nation and the precious lives of fathers, brothers, sons and husbands enough to people it in that struggle to avenge the wrongs and insure the liberty of the black man. But the white slave of the labor trust—what about him? What about the losses, abuse, tyranny, assaults and murders? What about the thousands of decent white men and women, tied hand and foot, unable to work, move or act, except by contribution to and with consent of the trust? Human liberty and constitutional rights of an American citizen are denied them. It got so bad people

church building, comfortable and convenient. We have a membership of two hundred, and they are an earnest and progressive people. I was pleasantly entertained in the good home of Judge E. R. Bryan. It was indeed a privilege to abide with such good people. I also spent a part of my stay with my kinspeople, the family of F. E. Rankin. They moved from Tennessee out there some years ago, and they are doing well. Like myself, and unlike nearly all the rest of the Rankins, they are Methodists. I was delighted to meet them and to enjoy their hospitality.

On Sunday morning we had a good congregation and a spiritual service. The people were attentive to the Word. At night an ugly cloud scared many away from the service, but quite a company ventured out and we had a helpful occasion. I enjoyed my visit to Midland. Like all those Western sections, the people are broad and big-hearted. They take much pains with their homes. They have planted out fruit and shade trees, and by the use of wells and wind-mills these trees have grown into maturity. They make the town look like an oasis in the desert. For when you leave the town you see nothing but the wide plains, bounded by the horizon. What a country that would be if irrigation were a success! But the Anglo Saxon will solve the problem sooner or later. He has never failed on anything else. So in time he will compass this need and make that section of Texas the garden spot of the world. I met many of our subscribers out there, and I am at home where the Advocate is read.

G. C. R.

As lovely flowers spring from seeds and worthy fruits from loving deeds, so empty words produce but weeds.—Sel.

were afraid to openly protest against the tyrannies because of the "black hand" style of far-reaching acts that made life a misery or wiped out the individual altogether.

Then it dawned on some of us that the people—the 780 out of every 800—were not members of the labor trust but really had to bear the oppression of the minority and be ruled by them. There are only about 20 union members in every 800 citizens. But the compact organization of the few made it possible for the labor trust, in many cases, to force their tyranny on the unorganized majority. The next natural thought was **organize the people for their own protection.**

That was an inspired thought.

So to put it into practical operation a big convention in Chicago two years ago formed the Citizens Industrial Association of America. It progressed slowly for, however badly hurt, people do not quickly understand practical reforms. But one after another towns organized Associations for protection and found they got it. In July, this year, the National Association headquarters were moved to New York and the work has been growing rapidly. Many more organizers are needed that the operations be rapidly extended. But any town or city can set up a good practical Association by some one man who has the interest of his town at heart, calling a few property owners together. Elect temporary officers, send to the National Association for constitution, by-laws and detailed instructions, then have a larger meeting and permanently organize. Select a good working official who can interest others and build up the Association. The cost is practically nothing if the active man will give his time, although it has been found best to pay a salaried man who will do things. Every merchant becomes interested because he prospers best when the factories are going. Every Clerk, doctor, lawyer, manufacturer, teamster and independent workman likewise. Even the thrifty, law-abiding union men will help in enforcing industrial peace and maintaining the law if they can be assured freedom from union punishment, and the Citizens Association can in a practical way insure that. How do we prevent strikes?

Each local Citizens Association is thoroughly in earnest in demanding that no strikes occur, but all differences be placed before the local "Industrial Jury," made up of equal numbers of workmen and employers. The findings are made public and thus the voice of the people is expressed,

carrying with it public opinion, that greatest of all powers in this country. Does it work?

You should see the results. Do the working people want steady work and steady wages? Do the merchants, clerks, lawyers and teamsters as well as other citizens? Do the manufacturers appreciate steady peace? Do the railroad owners care to have each town on the line humming along day by day and the railroad employees living in satisfied peace? Is it worth while for people in a community to enjoy a steady flow of prosperity in place of the badly broken condition of industrial warfare now and then fixed on many communities? To produce effective work the National Association must have financial means to carry the clerical force and employ a small army of competent organizers in the field. Some prominent men, keen to detect the practical workings have contributed liberally. Manufacturers can afford to contribute from \$100.00 to \$10,000.00 each. "A strike is as bad as a fire" and this is simply a very easy and certain form of strike insurance. Merchants can well afford to expend \$5.00 to \$25.00 a year towards the work. Philanthropic people with a motive for helping their fellows can invest their "public good" funds in no more practical way and the working man and common citizen of small means who feels a desire to do his little share towards a great national movement for industrial peace, can send \$1.00, fifty cents of which makes him a member at large of the National Citizens Industrial Association and the other 50c pays for the "Square Deal," the Monthly magazine devoted to the work. The Square Deal tells in plain words what a square deal is and applies that principle to everything it prints. Each month the current questions of the day are treated and commented on, analyzed and clarified so that the "Common Man" may get facts! facts! facts!!!

The rank mental poison spread among workmen and the public generally by the yellow journal and the violent labor papers, seems to rot the mind of the steady reader until it has about as much capacity to think sanely as a worn out rubber shoe. Anarchy and lawbreaking is being taught by these riot breeding papers to such an extent that any thoughtful man would be startled to know the facts. The condition of unrest, is cultivated by the yellow and labor papers, constantly teaching the wage earner to hate every man who owns a house or has saved a dollar. The outbursts of

rioting and violent talk against police protection, the civil courts and all officers and laws that exist for the protection of the common people, shows plainly the tendency towards Socialism and Anarchy which will grow like weeds in an uncared-for garden. Men who have regard for the sacred mantle of liberty fought for, won, and handed down to us, are patriots enough to stand together and save this fair America from the chaos hinted at by the lawbreakers. But they cannot give force to their views acting as individuals. Organization must meet present organization with superior force. When the citizens are organized they do the work and insure industrial peace. It is the business of the National Citizens Association to organize local Associations in every community. Experience has taught the way and the results show how practical the methods are. Are you a patriot? Do you believe in steady industry? Do you want the common people to have the organization and power to rule notwithstanding the "orders" and manipulations of the labor trust or any other trust? Do you believe in maintaining the law and insuring industrial peace? If so, be you merchant, workman, clerk, lawyer, teamster or railroad president join the Citizens Industrial Association. It costs you 50 cents to be a member at large and 50 cents for the monthly publication the "Square Deal" which keeps you alive as to facts. Send \$1.00 bill in envelope, it's safe, almost without fail. If you have any doubt send money order. Do your little share and if your further interests are worth insuring, send in addition a properly computed sum for the work. If you are big enough mentally to build a big business, you have mental calibre sufficient to tell you what to do.

Will the money be honestly handled? The Association put the writer at the wheel to steer the ship and I am "most always around" and do not hesitate to give my personal guarantee, that when the finance committee make the semi-annual inspection, we will, like Uncle Abe Lincoln when he kept post-office up at Salem, have properly receipted bills and the balance of the money to a cent, "in the sock." I receive no salary or other compensation and expect none. Now then, the practical working machinery for industrial peace is placed before you. Some good men are furnishing fuel to run it moderately. By liberal support it can be made a national power for general peace.

C. W. POST, President.
St. James Bldg., New York.

TWO GOOD PEOPLE PASS TO THEIR REWARD.

Mrs. J. H. Gibbs, widow of the late Rev. J. H. Gibbs, M. D., and a most devoted member of the First Methodist Church, this city, died last Saturday. She had been a member of the Church practically all her life, and she was a most estimable Christian woman in every sense of that word. She was ripe for the kingdom of heaven and passed triumphantly to her reward. Her good husband, who was a leading physician in this city and a local preacher in the Church, died several years ago, and now they are together in the better world.

Also died another one of the oldest members of First Church Saturday—Captain Andy Ross. For a great many years he lived in this city, and always held his membership in First Church. He was an active man in business and a devout man in his religion. Personally he was a lovable man and had friends among all classes without number. To know him was to have him as a friend, and his bright, genial countenance and cheery voice were an inspiration. He will be missed by us all, but he has gone to a sure reward.

PERSONALS.

Rev. I. W. Clark, of McKinney District, called on us the past week. His work is in good shape and he reports the best district parsonage in North Texas.

Rev. Gus Garrison and wife, of Palestine, and Miss Jennie McBride, of Tyler, made the Advocate an appreciated call the past week.

ABLE TO PREACH AGAIN.

I am again able to preach regularly, and can assist in meetings after September 25th, if arrangements are made in the near future.

J. M. GAUL.
Lufkin, Texas.

SOUTHWESTERN UNIVERSITY OPENING.

Southwestern University last week had a magnificent opening; the best in its history. Dr. McReynolds said publicly and privately it was the finest looking body of students he ever saw. The town is literally alive with students, while the Ladies' Annex is full to the overflowing, notwithstanding the \$20,000 new addition. Dr. Allen is already caring for 125 young ladies.

Last Friday morning the formal opening exercises were held in the auditorium of the University in the presence of a large number of students and friends of the institution. Many distinguished visitors, well-known to Texas Methodism, were present. An interesting program was given.

Dr. S. H. Moore, who recently returned from his studies at Harvard University, addressed the students briefly, and was followed in an address by Rev. Sam Bares, who now holds the chair of Biblical Literature and Practical Theology. Both talks were to the point and highly interesting.

Dr. R. S. Hyer introduced Dr. J. O. McReynolds, Dean of Southwestern University Medical College at Dallas, who delivered an address characterized by its originality, its polished style and its expression of original and profound thought. It was a masterful production and the theme, "The Domain of the Healing Art." A fine impression was made on the great audience gathered.

Our readers will have the privilege of enjoying this address in next issue of the Advocate.

Rev. John R. Nelson, Commissioner, spoke on "The Medical Department of Southwestern University," giving in concise form a history of the growth of this Medical Department of Southwestern. The relationship existing between the mother college at Georgetown and the new Medical College in Dallas was commented on and it was urged that the binding tie be made closer for the mutual benefit of both institutions. In conclusion, having previously consulted with the faculty in regard to its advisability, Dr. Nelson invited the assembled students to

be present in October at the opening exercises of the new Medical College. His invitation was received with enthusiasm, and it is believed from 400 to 500 students will come to Dallas on a special excursion to participate in the opening of the new branch of Southwestern University.

The new building of Southwestern University Medical College is now rapidly nearing completion, a large force of men having been employed for some time in putting finishing touches to the handsome exterior and interior decorations. The new building is considered one of the best modeled and most classical structures in the South.

On Friday evening Dr. and Mrs. R. S. Hyer tendered Dr. McReynolds a reception at their elegant home, just opposite the University campus. Faculty, students and citizens met to do honor to the distinguished guest under the very happiest of circumstances.

Under the scholarly Regent Hyer, and his fine faculty our own Southwestern University is upon the high seas of prosperity with sails spread.

RESOLUTIONS ON THE DEATH OF MRS. DINK BRINKER.

Whereas, God in his wisdom and mercy has taken from our midst our loving friend and faithful co-worker, Mrs. Dink Brinker, therefore, be it

Resolved, 1. That the Women's Home Mission Society, of Sulphur Springs, Texas, has sustained a great loss in the death of our sister; but, that we bow in humble submission to his will, trusting implicitly in Divine Providence.

2. That the Methodist Church in its loss, may consider her untiring and faithful service as a noble example of Christian fidelity and Christ-like love.

3. That we extend our sympathy to her loved ones, and point them to her Savior for consolation.

4. That these resolutions be spread upon the minutes of our society and published in the city papers and Texas Christian Advocate.

MRS. R. B. KEASLER,
MRS. R. E. L. SEARLES,
MRS. LUCY HOLDERNESS,
Committee.

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. Make all remittances for State League dues and assembly pledges to A. K. Ragsdale, Secretary, Dallas, Texas.)

State Epworth League Cabinet.

- President—Gus W. Thomasson, Van Alstyne.
- First Vice-President—Rev. A. D. Porter, Mt. Calm.
- Second Vice-President—Miss Belle Taylor, Houston.
- Third Vice-President—W. A. Palmer, San Marcos.
- Fourth Vice-President—C. A. Lehmburg, Fredericksburg.
- Secretary—A. K. Ragsdale, Dallas.
- Treasurer—Theo. Bering, Jr., Houston.
- Junior Superintendent—Mrs. C. W. Henry, Cleburne.

THE B. Y. P. U. COMMITTEE ON A TOUR OF INSPECTION.

For some years the Baptist Young Peoples' Union of Texas has maintained Assembly Grounds at La Porte, near Houston. We understand that the meetings have grown in interest from year to year and that the Assembly enterprise with them has greatly prospered. But it seems that the location at La Porte is not altogether satisfactory. Among other things, the railroad does not touch the Assembly Grounds and passengers must transfer by private conveyance. There are not the conveniences of a city near at hand and other objections combine to make a change preferable. Last week a committee headed by President W. B. Kendall made an extended tour of inspection, visiting a number of the coast towns of the State. Among them was Corpus Christi, where a royal reception was accorded them by the citizens. A location near the League grounds was offered them, and a proposition for use of the League grounds was also submitted. Of course it is not known what the decision of the committee will be, but our people will rejoice in having this worthy organization cast its lot among us.

NOTES.

The Texas League Rally Song is now going the rounds of the press. Miss Daisy Williams, League Editor of the St. Louis Christian Advocate, has this to say about it in her editorial column: "We wonder if some of our Missouri poets could not follow the example of the Texas Leaguers and write a Missouri League Rally Song."

We had the pleasure of attending prayer-meeting services at Dr. McMurry's Church, in St. Louis, and listening to an exhortation by him in the interest of the Texas League Assembly. If the members of this Church heed the advice given them by their pastor they will be with us next year in numbers.

We are receiving newspapers from various sections of the State, containing special write-ups of the recent Encampment session. We should like to reproduce these articles in full if the limitations of our space would permit. But we appreciate them. Every good word said about the Encampment this year will help to bring a larger attendance next year.

Inquiry has been made of us for a map of the Assembly Grounds as replotted. The surveyor's sketch is in the hands of the engraver now, and we hope to be able to publish a cut of the map in a very short time.

Brother Robt. B. Wear, ex-Secretary of the North Texas Conference Epworth League, informs us that a report is current in North Texas that

A HAPPY HOME

Is one where health abounds. With impure blood there cannot be good health. With a disordered LIVER there cannot be good blood.

Tutt's Pills

revivify the torpid LIVER and restore its natural action.

A healthy LIVER means pure blood. Pure blood means health. Health means happiness. Take no Substitute. All Druggists.

When writing advertisers please mention Texas Christian Advocate.

this organization was disbanded at the meeting at Corpus Christi. This is a mistake. The North Texas Conference Epworth League is still intact, and is likely to remain so for a long while. In this issue appears the Secretary's report of the proceedings at Epworth, in which reference is made to a resolution, introduced and then withdrawn, which is, perhaps, responsible for the erroneous report referred to.

Secretary Ragsdale has entered upon his work with a zeal that betokens success. His first work will be, so he informs us, to compile a register of the local chapters in the State. This will require a great deal of labor, and our Secretaries can facilitate the work by promptly forwarding the names of their officers without waiting to be written to by Broher Ragsdale.

The Texas Conference Epworth League has elected the following officers for the ensuing year: A. K. Fisher, Galveston, President; Miss Roberta Templeton, Cameron, First Vice President; R. Davis, Houston, Second Vice



RAGSDALE'S "BURRO" at Corpus Christi.

President: B. V. Veola, Schwab, Third Vice President; G. T. Davis, Houston, Fourth Vice President; Miss Sanders, Center, Secretary; B. Hawthorn, Timpson, Treasurer.

SECRETARY NOTES.

In order to systemically arrange the work I want at once the name, location and Secretary's address of every League in Texas. Please send me this information promptly.

We are receiving many enthusiastic indorsements of the Encampment at Corpus Christi. It seems that every attendant was pleased with Epworth, and all state that they will be on hand next year with increased attendance.

If you have any good kodak pictures of Encampment scenes, I will be glad to have some of them, unmounted. We want to make some cuts of the best views.

Is your League undertaking any special work? Have you had success in carrying out the work of either department? Please write me briefly so that your experience may benefit others.

Please bear in mind that Assembly pledges are due and that the money is needed to complete improvements on our grounds. Make all remittances to me at Dallas.

A. K. RAGSDALE, Sec.

PROCEEDINGS OF THE NORTH TEXAS CONFERENCE EPWORTH LEAGUE.

The North Texas Conference Epworth League met in thirteenth annual session at Camp Epworth, Corpus Christi, 9:30 a. m., Monday, August 14, 1905, with President Gus W. Thomasson in the chair. None of the other officers were present except Robert B. Wear, Secretary. A letter of excuse was read from Third Vice President, S. V. Wall, Jr., who was detained at home on account of a recent death in his family.

The President made a brief verbal report, in which he stated that the local chapters were progressing nicely with their work, that district organization was being pretty well maintained, and that the general state of the work was encouraging. He reported the resignation of the Junior Superintendent and the removal from the bounds of the conference of the First Vice President. Neither of these offices were filled owing to the proximity of the annual meeting.

In the business session which followed ninety delegates were enrolled. On the call for reports from special committees, H. H. Halsell, for the Committee on Constitution and By-laws, stated that in the absence of Chairman Wall he was unable to submit a report.

The Committee on the North Texas Chapel Fund reported, through its Chairman, Rev. J. Marvin Nichols, that the \$1,000 assessment had been pro-rated among the local chapters, and that the following payments had been made, viz.: Grace Church Junior League, Dallas, \$2; Nocona Junior,

\$5.70; Dodd City Junior, \$1; Lancaster Junior, \$2; Lancaster Senior, \$5; Ervay Street, Dallas, \$10; Wichita Falls, \$8; Frisco, \$5. The Chairman further stated that Miss Estelle Haskin, a member of the committee, had removed from the State. He requested the continuance of the committee. Upon motion the committee was continued and Miss Mattie Harris, of Dallas, was elected to take the place vacated by Miss Haskin.

The following committees were appointed by the President, viz.:

Committee on Nominations: Rev. J. Marvin Nichols, Chairman; Miss Clara Harris, Dallas; Mrs. Reb Stell, Paris; Grover Robberson, Dallas; Mrs. G. A. Jones, Pottsboro.

Committee on Resolutions: H. H. Halsell, Chairman; Miss Kate Boyer, Dallas; Miss Ianna Jones, Gainesville; Geo. A. Jones, Pottsboro; Mrs. Louis Barton, Terrell.

Committee on Constitution: Rev. J. Marvin Nichols, Chairman; Geo. A. Jones, Pottsboro; Robt. B. Wear, Gainesville; Miss Nettie Landis, Gainesville.

Afternoon Session.

The afternoon session began at 2:45 o'clock. On motion of G. A. Jones the report of the Committee on Resolutions was heard first. The substance of the report submitted, at this time, was, that the District Conferences should be given more prominence and that the State Conference should be advanced as much as possible. In order to do this the committee recommended the disbandment of the North Texas Conference Epworth League. The disbanding feature was discussed thoroughly and was so bitterly opposed that the committee withdrew the entire resolution and asked for further time in which to submit a report.

The Committee on Nominations reported as follows: President, H. H. Halsell, Decatur; First Vice President, F. L. McNeny, Dallas; Second Vice President, G. C. Robberson, Dallas; Third Vice President, Miss Jeanette Cannon, Terrell; Fourth Vice President, Miss Nettie Landis, Gainesville; Junior Superintendent, Mrs. Reb. Stell, Paris; Secretary-Treasurer, Geo. Jones, Pottsboro. On motion these nominations were confirmed.

The Committee on Constitution requested further time, which was granted.

The Secretary-Treasurer submitted his report, showing \$26.05 collected on dues. Total cash received, \$72.35. Total expenditures, \$46. Balance on hand, \$26.35.

Evening Session.

Dr. W. F. McMurry, pastor of Centenary Church, St. Louis, Mo., delivered an address at 8:30 p. m., his subject being, "That Boy of Yours." At the conclusion of this service, the final business session of the North Texas Conference Epworth League was held. The Committee on Resolutions reported, in substance, as follows: A vote of thanks was extended to the State League Assembly Committee, the members of the State Cabinet, the S. A. & A. P. R. R. Co., the Leaguers and citizens of Corpus Christi, and all others who had in any way contributed to the success of the meeting. The report was adopted. Miss Clara Harris, of Dallas, moved that the Secretary be allowed his railroad fare and expenses. G. A. Jones moved to substitute by increasing the amount to ten dollars over and above the railroad expense. The substitute prevailed.

The Committee on Constitution submitted its report, which was adopted, and the conference adjourned sine die. ROBT. B. WEAR, Sec. Gainesville, Texas.

CONSTITUTION AND BY-LAWS.

Name. This organization shall be known as the North Texas Conference Epworth League, of the Methodist Episcopal Church, South.

Membership.—The membership of this organization shall consist of one delegate for each twenty members, or fraction thereof, from each local chapter in the North Texas Conference, and these delegates are to be elected by the local chapters. All traveling preachers of the North Texas Conference, of the Methodist Episcopal Church, South, shall be ex-officio members.

Article III.

Officers and Their Duties.—The officers of this organization shall be a President, four Vice Presidents, a Superintendent of Junior Work, and a Secretary-Treasurer, elected annually by a majority of the members present and voting. The President shall preside at all regular and called sessions of the organization. In his absence the Vice Presidents shall preside in the order of their election. The stated duties of the Vice Presidents and the Superintendent of Junior Work shall correspond to those of the same officers of the local chapters. The Secretary-Treasurer shall keep a cor-

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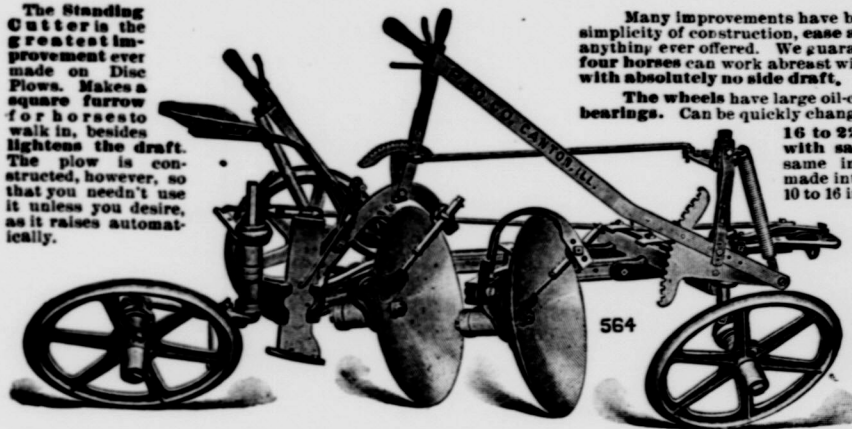
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rect and permanent record of all the doings of the organization, conduct its general correspondence, hold all moneys belonging to it and pay out same on the order of the President.

Article IV.

Time and Place of Meeting.—This conference shall meet annually at such a time as the Cabinet may designate, and at such places as it may, by majority vote, select.

Article V.

Amendments.—Sec. 1. This Constitution shall go into effect immediately upon the adjournment of the present session of the conference.

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

BY-LAWS.

Sec. 1. The Cabinet, consisting of the President, Vice Presidents, Superintendent of Junior Work, and Secretary-Treasurer, shall be a standing committee on Program.

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

Sec. 3. To meet current expenses it shall be the duty of the Secretary-Treasurer to collect, annually, from each chapter five cents per capita; provided, that every chapter shall be assessed at least fifty cents.

Sec. 4. The following shall be the order of business: Religious exercises, roll call by districts, President's address, reports of standing committees, reports of special committees, new business, election of officers, adjournment.

FROM THE VISITOR'S POINT OF VIEW.

The Encampment at Corpus Christi was a wonderful success. The state of improvement which I found at "Epworth" astonished me. It is what I should have expected to see only after the Encampment had been several years in operation. I regard the whole movement as fraught with the greatest consequences to the League in Texas. H. M. DuBOSE.

Nashville, Tenn.

I am glad of the opportunity to make a statement about the Epworth League Camp. I consider the time which I spent at Epworth as one of the most pleasant of my many vacation trips. The situation of the Camp is ideal, the arrangements for our entertainment were of the best, the program not only entertaining but instructing, and the entire absence of mosquitoes and other pests made the Camp one of the most enjoyable I have ever attended. The bathing is unsurpassed by any summer resort in the country. A. W. FISHER, Physical Director Y. M. C. A., Galveston, Texas.

We had a glorious outing at camp "Epworth." We think the location ideal, and the permanent improvements just what we need, the beach and surf grand. Did not hear a single mosquito, and am sure there was not one on the ground or it would have given me a call. I think we have the greatest organization of young people on earth, composed of the best people on earth, and have for our permanent home the finest grounds in Texas (and that means the world). We had planned to go to Colorado next year but since our visit to Epworth we have cancelled that trip and you can look for us and a big delegation of Leaguers from this part of Texas at the Second Encampment at Epworth. GEO. A. JONES.

Pottsboro, Texas.

Owing to the distance between Paris and Corpus Christi I thought very strongly of using the yellow fever scare for an excuse not to go to the Encampment. However we went and we were well repaid, for the location was as good as it could be; so near the

beach that there was all times we were there a fine breeze and not a single mosquito. The restaurant, though a hard task to wait on such a large crowd, was well conducted with plenty of good things to eat and a nice cool place in which to serve it. The management seemed as if in the hands of experienced people. The services were grand and enlightened those who desired to hear and in fact, the assembling of the Epworth Leaguers and their friends once a year is, I think, one of the best things to help the cause along. It was one of the most orderly and social gatherings that I have ever had the pleasure of attending and we expect to be regular attendants in the future.

Paris, Texas. REB STELL.

Dear Bro.: I just wish to say, as to Corpus Christi Beach, for the annual Epworth League Assembly grounds, a better selection could hardly have been made. Hurrah! for Corpus Christi. G. V. RIDLEY.

Gilmer, Texas.

My wife and I went to the Encampment at Epworth to enjoy ourselves and enjoy ourselves we did most egregiously. The Assembly Committee, whose names I spare through delicacy, did all in their power to render the occasion one of pleasure and enjoyment to the thousands of visitors and they succeeded to the utmost limit of general expectation.

The location, being a comparative level plane on the shell beach of Corpus Christi Bay, forms a fine place for an encampment. Lack of shade trees was the only drawback that occurred to my mind, and this lack was not felt so much as I, at first, supposed it would be. There being no obstruction to the view, the Encampment, at a distance, showed up in fine style. Having visited the Gulf coast in a number of places, I doubt whether a better beach location, all things considered, could be found in the State of Texas. The breeze from the bay was delightful, making up largely the lack of shade trees, and tending to the comfort of everybody both night and day.

The beach dipping down into the water with a gradual slope, forms a splendid place for bathing. It will accommodate any size of stature of either sex. I saw the little babe dallying with the gentle waves at the margin, supposedly under the watch-care of some friend, while the mother farther out, was enjoying herself in the briny surf, and still farther out was the stalwart man contending with the heaving billows as they rolled past him. Here was enjoyment for all classes who were attracted by the salt water bath.

The improvements are in their infancy, yet they show a fine start, considering the short time and the lack of financial means at hand, for a grand Encampment. The auditorium is somewhat commodious and well-built. Some five cottages already built and many more to follow, will add greatly to the appearance of the grounds and comfort of the visitors. The depot and pavilion contributed by the managers of the Sap R. R. are by no means to be despised.

Another thing not to be forgotten is the absence of mosquitoes, gnats and flies. During our ten days' stay, I neither saw nor heard of a mosquito, and I would emphasize this statement by remarking that my wife is one of those strange creatures whom a mosquito never fails to find, so had there been even one mosquito there I think I would have heard of him.

The program was well arranged and equally well rendered. Speakers from far and near were selected for the occasion and they performed their parts well. We had fine sermons which stirred the religious heart, and lectures which pleased the fancy and brought forth loud peals of laughter.

From what I could see and hear, I think this Encampment will swell in its proportions and become a thing of general attraction. We may truly expect that it will largely increase the number of Epworth Leaguers and be

felt as a power for the good of Methodism throughout the whole of Texas. (REV.) W. A. SAMPEY, Ennis, Texas.

OUR NEW OFFICERS.

There has been but little change in the personnel of the Cabinet. Miss Belle Taylor, of Shearn League, Houston, is practically the only new member in the official family, and she comes to us with a wide experience in the charity and help department, over which she is now to preside. She has long been identified with the Epworth League work and is well known in League circles. The offices of Secretary and Treasurer, heretofore combined, have been divided. Theo. Bering Jr. retaining the treasurership and A. K. Ragsdale taking the secretarieship. Brother Ragsdale has been a general utility man and has served in pretty nearly all the positions as the emergencies would demand, so that his election to the office of Secretary has been more a matter of form than of possession. Barring, of course, the executive head, we think the Cabinet ideally constituted and believe the experience which the several members have had in their particular lines will contribute immeasurably to the success of the present year's work. There has been but little change in the Assembly Committee, the personnel being: Rev. G. S. Sexton, chairman; Rev. Sterling Fisher, of San Marcos; Theo. Bering Jr., A. K. Ragsdale and the President, the latter being an ex-officio member. These brethren are all familiar with the work in hand and will no doubt complete the establishment of the enterprise so auspiciously begun. The Board of Trustees, as such, is entirely new, although many of the members nominated for confirmation by the Annual Conference are familiar faces in the League ranks. This board is to hold property and to pass title in conformity with the requirements of the Book of Discipline. In our judgment the executive management of the affairs of the State League, in all its departments, was never in better hands nor ever enjoyed brighter prospects than at present.

AMONG OUR EXCHANGES.

Corpus Christi Caller: The most vital question before the people of Corpus Christi today is the construction of an electric street railway from the Epworth League grounds, two miles north of Corpus Christi, through the city down to the Alta Vista, two miles south of the city. What's the matter with the Board of Trade endeavoring to induce men with capital to come here and investigate and look over the situation? The building of the line is sure to result, for the demands fully justify it.

St. Louis Christian Advocate: We see much just now concerning the Texas State Epworth League Conference. Not long since the Epworth Era gave a special Texas number. The Leaguers of the Lone Star State deserve the good things which are now being said about them, because they have worked and prayed for the success of their State Conference, which was just held at Corpus Christi, the permanent assembly ground. One report states there were at least 3,000 on the ground.

If you would add a couple of thousand to this number you would have the correct attendance.—Ed.

REPORT OF THE SECOND VICE-PRESIDENT.

Mr. President and Members of the Texas State League Conference: In submitting my report for the past year I can give only general information. I wrote to Church Conference and League Secretaries in all our conferences, asking for reports on charity and help work. Some have responded and some have not. A few have been unable to furnish the necessary data. In addition to these I have written personal letters to local Leaguers, and I have watched our Church papers

closely for reports. From these sources and from answers to eighty-two letters and cards sent out by me it seems that the charity and help work is going forward and that much good is being done.

Statistics from districts are very encouraging, particularly those from the Houston and Austin Districts. It seems that in the past the charity part of the organization has been emphasized in our larger cities, while the smaller towns have reported that there was no need for this department in their Leagues because of the absence of destitute people in their midst. Now since the help feature of the department has been more widely discussed more are coming to realize that there is ample work for all.

As Miss Davis mentioned in her report last year, the work among the shut-ins is receiving a great deal more attention.

I regret exceedingly that for the past six weeks I have been too ill to attend to this work of getting statistics.

In response to Miss Norwood Wynne's request the Leaguers and others have forwarded to me fifty dollars and ninety-five cents to be used in her mission school in Mexico. The contributions are as follows:

- Van Alstyne, \$5; Austin, Tenth Street League, \$6; Austin, First Street League, \$3; South Austin League, \$1; Mr. Everett, \$1; Mr. Leath, \$1; Taylor League, \$1.15; Tenth Street Sunday-school, Austin, \$5.80; Itasca, Texas (no name), \$2.50; Gause, Texas (a friend), \$1; Fifth Street E. L., Waco, \$3; McAshan E. L., Houston, \$2; Hotchkiss Memorial E. L., Austin, \$1; Norwood W. F. M. S., Pilot Point, \$4; Oak Cliff Intermediate E. L., \$3.50; Honey Grove, \$5; N. M. Elliott, Los Angeles, Cal., \$5. Total, \$50.95.

LAURA L. ALLISON,

Second Vice-President S. E. L. (Editor's Note.—In addition to the list of contributions furnished by Miss Allison in her report, voluntary contributions were made to Rev. F. S. Onderdonk on this fund during the Encampment session, and the total amount from all sources exceeded, so we were informed, the original one hundred dollars asked for. No doubt a supplemental list will be furnished us for publication, showing the exact amount received and the names of the subscribers.—G. W. T.)

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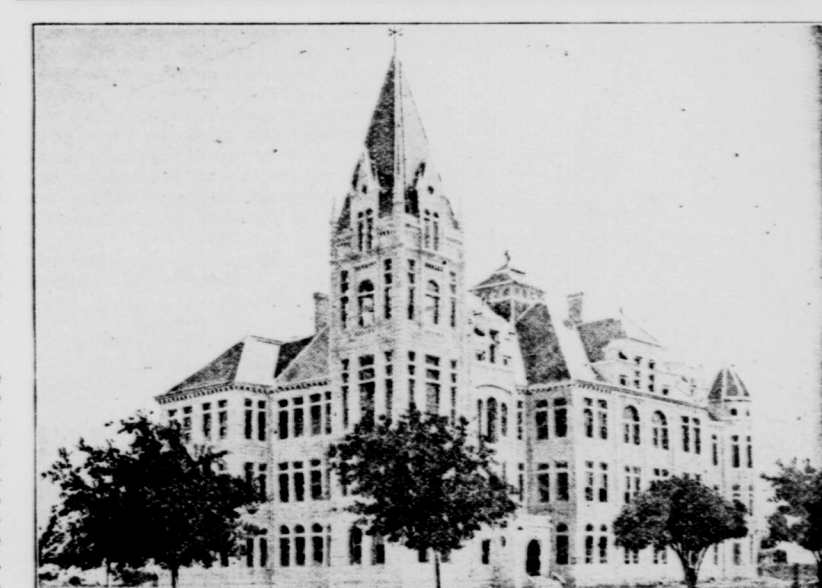
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Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 170 Macon St., Dallas, Texas.

WEST TEXAS AUXILIARIES.

To the Auxiliaries of the W. H. M. S. of West Texas:

In Our Homes I see Mrs. Yarbrough puts in an "emergency call" for at least \$200 for two preachers in the far west. Cases that must be helped at once and can not wait for boxes. Who will come to the help of God's faithful servants? 'Tis to the whole Church, and may every auxiliary send her a free-will offering. Don't be afraid of her receiving too much. We know she would not issue such a call unless the need was great.

MRS. W. E. SMITH, Supt. Supplies, West Texas Conf.

TOO MUCH ON THE WOMEN AND CHILDREN.

I have noted with interest the enthusiasm of the South Atlantic Missionary Conference in Asheville, and hope that it will result in more laborers and more money for missionary work. I was specially pleased with the idea of the correlation of the various boards. It seems to me that something could be done to bring us closer together in the enlargement of our work.

In regard to the proposed League Board, I would suggest that they confine their work entirely to the men. The women and children are now worked in the Foreign and Domestic Boards, in the Epworth League, and in the Sunday-school Missionary Society. So by all means, let this one be "for men only."

MRS. M. F. BARCUS, Do not forget the good Book says: "It is not best for man to be alone."

ENTERTAINED.

We send you for publication the following item, taken from the Daily Times:

The Methodist parsonage was thrown open on Monday evening from 8 to 11 o'clock to the ladies of the Foreign Missionary Society, each lady having been requested to bring her husband or a friend. Several members of the auxiliary availed themselves of the opportunity to spend a delightful evening. The entire program was carried out admirably. The game, "Mitto," which had been ordered for the juveniles was learned and much enjoyed by the seniors. In a corner of the room a number of curios from foreign countries were displayed. We examined them with great interest, and they were explained by Bro. Hooper. We could not help but wish that every one could see them in order to gain a clearer conception of the needs of the benighted people in the countries from which these curios come, and join those who are moving forward in the great work of evangelizing the heathen world. Next a contest was held, ten questions being asked, which were to be answered with the names of missionaries. Mr. A. F. Bryan and Mrs. Taylor carried off the prize, a nice book. The President and Vice-President of the auxiliary chose sides, as in a spelling match, and Bro. Hooper gave out a number of questions on foreign missionary work. The President answered the greatest number of questions and was awarded the prize, a copy of "Dux Christus." A picture of one of our missionaries was given each of us, with the request that we present some facts in regard to her work at our next monthly meeting. We feel that the information gained will stimulate us to more diligent effort and trust that we shall make more rapid advancement in our work.

We appreciate Bro. and Sister Hooper and find their influence very helpful. Last, but not least, came delicious refreshments of sherbet and cake and—good night. MRS. B. Timpson, Texas.

TITHING.

The department which I have the honor to represent is one of the most important and yet one that is least understood in our work. There are many reasons for this lack of information. Among the most cogent is that there has been a sensibility among our people when the question of money is discussed from the pulpit; hence you seldom hear a sermon in which the scriptural doctrine of giving is fully discussed. It is natural for us to look to the preacher for special instruction in matters of Christian duty and it has ever been true when they have failed to give emphasis to any particular duty that duty has, in a large measure at least, been neglected. I can not believe our people as a rule would fail in this Christian service if they could only have their consciences quickened and their minds filled with the truth with reference to the great need in order that the kingdom of our Lord should

spread throughout the whole world.

Another reason is that we have had no well-defined plan for giving in a large number of congregations. Special occasions, when the enthusiasm of the hour runs high, have been used to spring the collection to the highest mark, and when in the quiet hour the gift was reflected upon, the enthusiasm of the hour having passed, the heart does not respond as it did in the first instant and hurt comes to the giver.

We must strive to teach our people to give as a service with as much system as they would attend to any important worldly interest. To give as a loving service is the true ideal to be aimed at. How to increase the efficiency of this department is the vital question. First I would suggest that the Secretary and Vice-President of each auxiliary take counsel with the pastor and arrange a special sermon in which the question of Christian giving shall be discussed by him. Let special effort be made to secure the attendance of those most likely to be interested. Follow this with a distribution of literature gladly furnished by the proper authorities. Let this distribution be thoughtfully made and with a personal request that attention be given to the reading. Then let a special service be held by the society with a well-defined and carefully arranged program. Following this make special effort to get members to commit themselves to this method of giving. These plans prayerfully carried out will add largely to our small list of systematic givers. The children should be instructed in regard to this duty. It is surprising how quickly they accept it and how eager they are to give. One junior superintendent told me that when the subject was first presented in her auxiliary the children did not know what it meant. When it was explained and a leaflet read on the subject, she asked if any one wanted to tithe and every hand went up. They asked to begin at once, and the boys, having their Christmas money in their pockets, went forward with enthusiasm and laid it on the table. It was used to send a box of clothing to a preacher on the next post. The influence of that act will tell on the lives of those children as long as they live. "Train up a child."

MRS. O. F. SENSARAUUGH, Second Vice-Pres. N. W. Tex. Conf.

W. H. M. S., N. W. T. CONFERENCE.

To the Officers and Members of the Woman's Home Mission Society, Northwest Texas Conference:

Dear Sisters:—The campaign issue of the King's Messenger for our conference is now in your hands. It lays before you the lines of special work that we aim to carry out this year. The supreme object of effort for the next few weeks, and until it is accomplished, will be the great canvass to enlarge our membership. Every individual member of us has her part in this, and every one her share of responsibility in making it a success. Will not every auxiliary and every woman in every auxiliary throw herself into the fight for the next few weeks of beautiful autumn weather and go out as an illustration of the principles of real home mission work? Many are rested and refreshed by change. Let them now render unto the Lord the service which belongs to him, and by prayer and faith make this the means of a great spiritual awakening. Get the roll of members, and taking the Bible, visit and pray with each other, asking every woman in the Church to join our organized societies.

The best results can not be obtained by going through this hurriedly as in discharging an unpleasant duty, but the aim from first to last should be to succeed, let the cost be what it may. Exhibit copies of the extra. If you could supply all with papers for study it would greatly assist. Call attention to "An Appeal" by Mrs. Hey, the papers by Mesdames Rollins and Edlins, the assessment for the Waco Home, especially.

Remember our pledge for the 350 subscribers for the King's Messenger. Take names for this at once and send money to Mrs. Johnson, for this is a business obligation. A surplus of our extra is still on hand and copies will be furnished to all who need more. We would like every copy that was printed to be put in circulation as a means of informing our women and calling them into ranks. We do not feel, dear friends, that we lay upon you a hard duty, but that we place in your hands, rather, the means of bringing a great spiritual revolution from one end of this vast conference to the other. Think what it means to our cause; think what it means as an example to the work at large; think what it means for the strength-

ening of the Redeemer's kingdom in our bounds.

You have wrought nobly in the past, and that record is an assurance that you will not fail now. You know no such word as failure. As I reflect upon your ready response to the call of duty in the past, and the many triumphs over difficulties, names and faces rise up to mind's eye faster than I can record them, if I were so inclined, and my courage grows strong, for I feel that I have about me an army of helpers whose strength is invincible, for the Lord Christ is our Captain.

S. C. FOLLIN, Conf. Press Supt.

THE NEED OF OUR TIME.

"Be quick, mine eye, to see
Each path He pointeth me;
Be quick, my feet, to tread
The path where God hath led."

If ever the time was, when one could step blindly out in the arena of life and without special preparation do good, effective service, that times far behind us. This is an age of specialism. In all the departments of secular life we find men and women preparing for special lines of work, and if they hope for success, never offer for service until by proof positive they can show that that preparation is complete. If this be true in work for man, and no sane person will question it, how much more forcibly should it apply to work for God. If we would be workmen that need not be ashamed, we must, after that surrender of self which is first and on which all else is based, be willing to make sacrifice of time and self and prepare to do the work for which we feel called of God.

I wish I could emphasize the word practical when I speak of preparation. Dr. Rankin says "religion and common sense go hand in hand," and common sense tells us that "to teach we must be taught;" we must tread the path ourselves if we would show others the way. We must grow in knowledge as well as love, if we would be faithful servants of our Lord and bring others to know and serve him.

I cannot do better right here than to quote from Miss Bennett, who says in the minutes of the Board meeting at Montgomery, "The crying demand in all fields is for trained workers." The use of adjectives at once compelled my attention. The crying need, the need that should be cried from the housetops and at all times and in all places, in all fields, not for just a few lines of work, a deaconess or mayhap a press reporter, but Sunday-school teachers, officers and members of Auxiliaries, everywhere the cry is for trained workers. That the Lord's work might be done in the best way possible. Again, our General Secretary Mrs. McDonnell in speaking of our needs says, "First and before any other call, we would plead for consecrated lines to be given for special training to do personal work." If we could sink this need deep into the hearts and minds of the young womanhood of the Church, and could arouse to definite action the one hundred for whom we are praying, God alone could foretell the results in work done for him whom we serve and whose we are. There are so many of us who like "Topsy," have "just grown up" in Christian service, and who, for lack of practical training, hesitate to enter the open doors that are around us on every side. We would say, ask always "What wilt thou have me to do," and then learn how to do it at any sacrifice of your own ease. Religion is costly. Its rich rewards are to strong, valiant determined souls. Are you willing to pay the price? While there is no royal road to learning, the way is being made open for any worker who would have head, heart and faculties trained for service. The time will be soon, if it be not already here, when we will no longer hear in the land of Home Mission labor the time-worn, threadbare plea, "I do not know enough about the work; I could not, I am sure," and it be true. For those who are willing to give their lives wholly to God, we point with glowing confidence to the Scarrett Bible and Training School. It is sending out year by year an army of trained workers to win the world to Christ, and the results of their work both in the home and foreign fields attest the efficacy of its teaching. And there are scholarships in Scarritt now waiting for young women to accept. Why cannot we see our opportunities till they lie back of us and we look back through wasted years at what might have been. And, then, for those, who with duties and cares already claiming them still feel they must have some part in God's plan of redeeming the world. There is first "Our Homes," in itself a liberal education in Home Mission work. No woman who takes and reads this paper, the organ of the W. H. M. Society, need plead ignorance of any branch of the work. Next are the books of the reading course, of inestimable value to the Christian worker, the Leaflets,

whose infinite variety cover every phase of the work, the Bible study, which is helping thousands of women to a better understanding of God's word, the King's Messenger, that paragon of women's papers, the Institutes reports of Board and conference meetings, and I am putting it last because I esteem it of first importance, the monthly Bulletin. These Bulletins come to us regularly once a month, bringing the condensed cream of up-to-date Home Mission information.

When the dream of the press Superintendent becomes a reality, and every auxiliary conference uses them every month, then a wave of intelligent enthusiasm will sweep over us from shore to shore, and verily, things will come to pass. For enthusiasm is measured on the one hand by intelligence, on the other by ignorance. Let us all strive by careful study to be trained workers in the vineyard of the Lord, even though our place be a lowly one for

"A noble life is not a blaze
Of sudden glory won,
But just an adding up of days
In which good work is done."

MRS. E. H. EDENS, Hillsboro, Texas.

A CALL FOR VOLUNTEERS.

The amazing discrepancy between the number of women in the Church and the number engaged in organized work is a matter of serious concern to all who are laboring to bring Christ's kingdom on earth.

It is to deal with this delicate problem, upon which so much of the future of our work depends, that this issue is mainly devoted.

Our goal is, every woman in the Church engaged in organized effort for God this year. In proportion to her ability and opportunity.

With 20,000 women in the Northwest Texas Conference we have—dare it be told?—less than 5,000 in the Home and Foreign Mission Societies; 20,000 baptized at the same altar and assuming the same vows, "in the presence of God and this people," to support the institutions of the Church, and, when the voice of duty calls, less than 5,000 trying to carry the burdens of the whole.

Instinctively we think of Christ bearing the sins of the world, and of the condition of salvation: "If any man will be my disciple, let him take up his cross and follow me." The Son of God saw no other way but that of the cross, and if we would be his we must follow him.

Women of the Church, I have asked God to give me words that would carry a message to your hearts, but how ineffectual is the poor language of human speech to express the longings of the soul.

I am not pessimistic; I do not believe that the world is getting worse and the Church losing her power. I believe that the cause is gaining, that the little stone cut out of the mountain is getting larger with every revolution and will fill the earth in time. We want to help hasten that time, and we want you to be one of our number. We need you; we must have you. If one member be sick the whole body suffers. You are missing an opportunity that the angels covet, and at the same time you cripple us you starve your soul and give us more than is good for us. I close my eyes in rapturous contemplation of what we could do—what we will do—when you all fall into line. Glory to God, it is likely to be said of us, "These are they that turn the world upside down."

Come into our ranks, blessed sister, fill up the empty places and lengthen the line. He that serves God is the possessor of all things. All things are ours when we are Christ's.

"This world is ours, and worlds to come;
Earth is our lodge and heaven our home."

Say not "I am poor." God hath chosen the poor of this world, and he does not make mistakes. If we wish to cherish the spirit of loving service, we must not wait for larger means, and greater opportunities. The heart is prone to grow hard when we turn aside to feel less inclined as time passes.

Do you say you are busy? It is to the busy woman we come, for experience has taught us to expect more of these than from the favored daughters of leisure. It has been said that the busiest woman among you is the one most likely to think she can crowd a little more into her life. Do not delay for lack of ability. To those who earnestly give themselves to God's service, it is the means of developing latent talent they little dreamed of possessing.

Do not say you are ignorant and obscure; God, who chooses the weak things of the world to confound the mighty, has a place for you in this great problem of soul saving, and no one else can fill it.

Now, a thought out of the school of experience. If you feel called to do anything for God, do it at once; for

the reason, first, that it has already been left undone too long, and secondly, that your zeal will not increase by standing still. How often under the moving of some good influence we determine to do better, and under the affluence of our new resolve, begin to feel that we have taken on an increase of religious life; and then settle down satisfied, and never do anything. "Go work today in my vineyard." Snatch this hour, this moment, to do the thing you have so long purposed. Work—in season and out of season. How much is lost by waiting for opportunity, in the fear of doing at the wrong time. God's time is now, for tomorrow we die.

Aside from all objections, dear sister, the Christ asks for your service. The Redeemer who looked upon us when we were lost in sin. He paid the price for our redemption with his own blood, and today he stands at the door of your heart, stands waiting while he pleads, "I have bought you, I have called you, I have owned and forgiven you, I have set you apart for my service, whither have you wandered, O child of my love? You gave me promise that when worldly ambitions were realized, and loved ones provided for, you would remember me, after all the rest. Prosperity has come, and your face is turned away and you cry for more, still more, while the days are slipping by, and the time of my coming draweth near.

You gave me promise in the time of deep waters, when the floodgates were wide and your feet were not able to stand, and gave me your hands and I held you to my side, the side all dripping with gore because of your sins. I have not been impatient to cast you off. O, child of my adoption, I have waited for you, but the day is at hand when they may say, "Behold, the Bridegroom cometh!" Are you ready with lamp trimmed and burning?—Mrs. S. C. Follin, in the campaign number of The King's Messenger for the Northwest Texas Conference.

NOT NEW, BUT TRUE.

Daniel Webster once said about a certain political proposition that "There were many new things about it, and many true things, but the trouble was that the true things were not new, and the new things were not true." A philosophy which shows that Webster's fame and reputation were not unmerited.

The Vitae-Ore advertisement which appears in these columns from month to month is not a new offer. It is the same 30-day-trial-no-pay-unless-benefited offer which the readers of this paper have seen and read for the last three or four years' time, and which many hundreds have accepted, and are not sorry that they did so. It is of the kind that would appeal strongly to Webster, in that it is not new, but true. Vitae-Ore has been before the public for three decades, and its usefulness has long since worn off, and its worth been thoroughly established by the experience of the many thousands of sick and ailing people who have sought its aid. It has seen medicines come and go, but has gone right along, growing in popularity from month to month, year to year, always satisfying, always doing as advertised.

The proprietors, the Theo. Noel Company, Vitae-Ore Bldg., Chicago, want you to try it. You don't pay a cent unless you are benefited; two cents postage upon your request for the treatment is all you need to get it. Why should you hesitate?

AUSTIN WHITE LIME CO.

Manufacturers of the Celebrated Austin White Lime and dealers in Cement, Plaster, Hair, Fire Brick, Etc. AUSTIN, TEXAS.



THE DAY FOR PATRIOTS

to declare themselves free from carriage ills is here, and our doors invite you to make the declaration on our floors, whose rows upon rows of Enterprise vehicles show quality, style and satisfaction unapproachable for equal money anywhere else at any time.

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.

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North Texas

Female College

and Conservatory of Music and Art.

"Kidd-Key College."

Sherman, Texas.

The College had a most interesting guest last week in Mr. Hadden, Vice-President of the Commonwealth Trust Co., of St. Louis, and friend of our Mr. Randolph, who never forgets the North Texas College when he has good things to hand around in Texas.

Mr. Hadden has recently made a tour of Japan with a party sent on a mission of courtesy to the Japanese Government in connection with the St. Louis World's Fair. He very kindly gave the young ladies an informal talk on Japanese, delighting his audience with interesting and novel personal experiences, such as can come only to an intelligent observer who is so fortunate as to have the right of way in a foreign country. One story given in their honor by a prominent Japanese nobleman. Everything was served strictly a la Japanese, eighteen elaborate courses making up the menu. However excellent the cuisine, eighteen courses must exceed the gastronomic capacity of the most appreciative guest, and so it was with Mr. Hadden's party. As each departed, however, he was handed a box, some large, some small, which, on being opened, was found to contain the omitted courses. Mr. Hadden found baked fish in his and enough other dainties to suffice him several days, so he said, from which we concluded Mr. Hadden must have partaken of very few indeed of the eighteen courses. Perhaps the Gelscha girls who occupied the fourth side of the quadrangle could tell us why.

A delightful addition to the Conservatory Faculty is Mr. John Becker of Indiana. Mr. Becker is a former pupil of Mr. Kruger and needs no other commendation to the musicians of Texas. Miss Willie Williams, of Greenville, a first honor pupil of the College, is a valuable addition to the Literary Department.

The Epworth League was called together on Sunday. The former members returned to work with enthusiasm, and many new names were added to the roll.

Wednesday afternoon the "Kidd-Key Shakespeare Club" will hold the first meeting of the school year. "Cymbeline" will be the first play studied. M. W. B.

Mrs. L. A. KIDD-KEY, President

AN OPEN LETTER.

To all the members of the several Texas conferences of the M. E. Church, South, greeting.

Will you not join the North Texas Conference in memorializing the next General Conference for something like a tract society, by means of which a cheap grade of literature in defense of our doctrines and discipline may be distributed, gratuitously, among our people? The need is great. Other communions and sects are sowing down the country with their tracts and booklets, and the harvest will be anything but favorable to Methodism.

This influence must be met and overcome, and our present methods are not reaching the case. And the time is short. A little longer delay, and these anti-Methodistic doctrines will have taken root too deep to be disturbed.

Let the Committee on Books and Periodicals in every conference, bring in a resolution favoring a memorial to the General Conference on this question, and let our delegates be instructed to work and vote for its success. In the multitude of interests considered by our law-making body every important item needs to be specially looked after.

Now, brethren, please remember this and govern yourselves accordingly. Bro. W. C. Everett, who has gone over all the ground, will be at the seat of your several conferences, and can give you all the needed information upon this live and important matter.

J. W. HILL, Secretary North Texas Conference Tract Society, Denison, Texas.

PREACHER WANTED.

I want a preacher for a good little circuit of four appointments, all on the railroad. It will pay about \$100 from now till conference. I would like a man of some little experience, and preaching ability. Write at once, and get your pastor to write to me. Don't answer unless you can take charge at once. O. T. HOTCHKISS, P. E., Beaumont District.

PROGRAMS FREE.

Any Sunday-school wishing to observe Rally Day can get splendid programs from us free for the asking. Please advise us on a postal card, the number wanted and they will be sent postpaid without any charge whatever.

SMITH & LAMAR, Dallas.

NOTES FROM THE FIELD.

Continued from page 5. Church well in hand, and the membership of South Austin Station are indeed fortunate in having a pastor so eminently fitted for the work of the ministry as Bro. Meyers. He possesses a rare combination of those elements calculated to make him a power to be felt, in the realms of our Southern Methodism. A few weeks ago, the writer (a member of Tenth Street Methodist Church), had the pleasure of hearing a series of six sermons preached by him at his Church, in defense of the Methodist position on the subjects of Apostasy, Infant Baptism, and the mode of baptism, and I feel that I am fully warranted in saying that his defense of our position on the subjects named, is absolutely unanswerable, and while I have oftentimes before heard these distinctive doctrinal subjects preached upon by some strong men in our Church, his discussion of them was the best I have ever heard. Profound in thought, evidencing deep research and a ripe scholarship, yet all of his sermons were admirably tempered with a Christian spirit of fairness towards, and respect for those who differed in belief with him. I am glad that the good fortune was mine of hearing them, and I sincerely regret that they were not forwarded to the Advocate for publication, that others might read and feast as did those who heard them.

TEXAS CONFERENCE.

Saratoga. J. M. Holt, Sept. 14: The third Quarterly Conference for the Sharron charge, was held at Saratoga, 9th, and 10th, inst. Rev. O. T. Hotchkiss, presiding elder, was on hand in due time, preached us three good sermons, went to Batson, 6 miles west, preached once and returned to Beaumont, to return October 24, at which time our protracted meeting will be in progress. We are now in the fourth quarter, and are far behind in finance, as well as all other lines. We preached at Warren Sunday at 11 o'clock; we had 11 women, 3 boys and 1 man present. Warren is a saw-mill town of 800 people. We have received \$108.50, presiding elder \$14.75. Still there are people in this country who believe from their heart that men are out preaching for money. We now have plenty of territory for two pastoral charges, and yet there is more mission territory that ought to be worked, if men and money could be had. We are still hoping to get out on our conference collections. But haven't any hopes of preacher in charge's salary. We have been made to rejoice over the success of our preachers in other fields, and are still praying that the revival fire will break out on the Warren charge, and that our God may be praised in this country.

Madisonville Mission.

John W. Hennessee: We have had some good meetings this year. The Lord has abundantly blessed us. Notwithstanding the hard year we have had, the people seem to be more religious, and it does not look like it is a "seem so" religion but they have been "showing their faith by their works." I have nearly all of my conference collections secured and the prospects are good for all. I believe the Stewards will come up with their part, or, at least, make a great effort to do so. The church at Midway has been reseeded, and the other churches have done some improving. J. B. Gregory, of Rogers Prairie, gave us one week's preaching of Oxford, that did us a great deal of good and he and his good sermons will be long remembered by us. Rev. D. A. Gregg, of Lometa, helped us at E'wood and Midway. He certainly did some fine work. These people and pastor will always remember him with a pleasant recollection. Methodism has been strengthened, and I think on permanent basis. We had a number of conversions, but the most of them were in the Church. When we began, we thought it was better to have them in the Church converted than to have them in there not converted, so we centered our forces in that direction with good results. We have only received eighteen members this year, and have lost twenty. Have not been trying very hard to get new members, but have been working hard to save those we did have. Almost everybody in this country is a member of some Church.

A SAD CALAMITY.

My house was burned last Friday, September 8th; six out of 7 rooms burned; loss, \$500; no insurance; furniture saved; most of my historical works burned; many things damaged; fire accidental; fire company did good work; one room left in which we are living. Our friends in and out of Seguin are helping me finely. We are torn up, but doing best we can. We will try to rebuild. H. G. HORTON.

A HEALING MINERAL SPRING At Your Door

YOU CAN DRINK... IF YOU ARE SICK... VITÆ-ORE IS ALL THIS... YOU CAN HAVE A PACKAGE... three times a day from a spring more powerful than any known in Europe and America if you want to; you can drink glass after glass of healing, purifying, cleansing, curing, strengthening tonic waters; stronger, more powerful, more efficient than any the rich and great can get from the live, flowing springs and wells at Bath, Baden, Carlsbad, Saratoga, Mt. Clemons, French Lick, Hot Springs, White Sulphur Springs, or any of the well-known places where the rich get health and strength, and you need not step outside of your door to do it, need not call a doctor to prescribe it, need not put up a penny to get it.

YOU ARE TO BE THE JUDGE

WE WILL SEND to every subscriber and reader of this paper a full-sized \$1.00 package of VITÆ-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 doses 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 nothing. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you see the results.

THEO. NOEL COMPANY Vitæ-Ore Building CHICAGO, ILL.

TO TEXAS LOCAL OPTIONISTS. You believe with us that the best interests of good Government, of the Church and of society, demand the suppression of the licensed public dram shop, and you doubtless also believe with us that local option has so far proved to be the most effective agency for accomplishing this end.

The Texas Local Option Association is laboring to secure the adoption of local prohibition wherever feasible throughout Texas. Like all other earthly things worth having this agency is going to cost some money. To meet its legitimate expenses we have made the membership fee in the State Association \$5. Let every reader of this who can possibly afford to invest \$5 in this most promising venture for the good of humanity, home and grand old Texas, send \$5 at once to the Secretary and receive in return a certificate of membership in the State Local Option Association and thereby become a part of the organization that has undertaken to free every foot of Texas soil from the tyranny of rum-polluted politics with all its attendant evils.

We have an approved list of Local Option Advocates, who are expert sentiment-makers and vote-winners. Write our Secretary when needing lecturers or campaigners, stating dates and conditions fully.

H. H. HALSELL, Pres., H. A. IVY, Sec., G. C. RANKIN, G. B. TURNER, H. M. DURRETT.

Executive Committee, Texas Local Option Association.

NOTES FROM NATH.

Though Georgia is great and Miss Sara and I have enjoyed a splendid year so far, still we love big Texas, and are always pleased with her prosperity.

Tell the boys of the West Texas Conference to write oftener. Why don't Locomotive John Green give us a "bit of his experience" occasionally? John, are you doing as much good on a track unlimited as you did stationary. How is Sister Green's orator boy getting along?

Ab Gregg, how are you making it evangelizing? What made you apologize for a pretty good prohibition piece you wrote awhile back?

Sam Drake, that was a good meeting you had at Paint Rock, and I rejoice with you. Give those folks my love.

I wonder what Tom Allen and M. J. are saying right along here.

West Texas made a good swap in getting Sim Shaw and Douglas Lewis for me. Sim is as swift as a Kentucky thoroughbred, and Duck is steady as a Missouri mule. Duck is so far out on the Rio Grande I guess he thinks a letter would never reach the Advocate. We had a great time at Shingle Roof, old man, and the brethren spoke splendidly of you.

The annual session of the West Texas Conference goes to Lockhart this year. Miss Sara and I were saying yesterday how we would like to be

put it in the P. S.—Ah Men, Methodists singing it may beat Methodists saying it, but you can't make me believe it yet. It is bad enough to ape an angel, but the good Lord will need have mercy on the crowd that apes an ape. U. N.

CHURCH DEDICATION.

We have spent \$2,000 paying for our beautiful new church at Cold Springs, which is to be dedicated by Bishop Key and our presiding elder, Rev. O. F. Sensabaugh, Sunday morning October 1st. Basket dinner on the ground. Let all the friends and former pastors attend. J. J. CREED, P. C.

GRATITUDE FOR FRIENDS.

Letters of condolence and tributes to the memory of my dear wife have poured in upon me in such streams that it is impossible to answer them all directly. Hence, I beg, through the Advocate, to say for the entire family, that these letters and tributes have been as ointment poured forth, upon our aching hearts. Coming as we know they do from sincere hearts, they have touched ours with the peculiar consciousness of the unity of the family of God. God bless you, brethren and sisters! You will always have a large place in our hearts. J. A. WYATT FOR THE FAMILY.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 187, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

The St. Louis Southwestern Railway Company OF TEXAS.

Now has heavy steel rails, and ballast, over practically the entire system, is equipped with high-speed engines, modern wide vestibule day coaches, free reclining chair cars, parlor cafe cars and Pullman's latest style of sleepers. In addition, we lay claim to the fact that our train crews are second to none in efficiency and courteous bearing to the traveling public. In placing these points before you, we do so with the statement that we will serve you to the best of our ability should we be favored with your patronage, in that your journey while in our charge will be a most agreeable one.

The following trains are scheduled to leave our points DAILY in either direction: Nos. 202 and 208 Eastbound. Nos. 201 and 207 Westbound. These trains make convenient connections at our junction points for all destinations, North, East, West or South.

Detailed information regarding your trip anywhere, its cost from start to finish, will be furnished by any Cotton Belt Agent, or by

JOHN F. LEHANE, Gen. Freight & Pass. Agent, Tyler, Texas. R. C. FYFE, Asst. Gen. Frt. & Pass. Agent, Tyler, Texas. A. K. RAGSDALE, Pass. & Ticket Agent.



OBITUARIES.

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

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column. POETRY CAN IN NO CASE BE INSERTED.

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

McHUGH.—Mrs. Mary L. McHugh was born in Tennessee, February 6, 1872, and died in Vernon, Texas, July 8, 1905. She was married to Ed L. McHugh September 7, 1892. They spent their married life in Vernon, Texas. Sister McHugh's parents were Presbyterians, and when only 13 years old she joined the Presbyterian Church. But as soon as she married she joined the Methodist Church with her husband, and her devotion to the Methodist Church was simply beautiful. Really she was one of the most lovable Christian characters I ever knew. She loved God supremely, and believed, beyond any doubt, that all things work together for good to them that love the Lord. For some time before her death it was known to her, and to all that she could not get well. But all the duties of life were met each day, and when the hour came, her house was set in order. When her physician announced that she could not last but a little while longer, there followed a most pathetic scene. She called her five children, one at a time, beginning with the oldest, and spoke her last message out of a mother's heart. Lois, the oldest girl—just 10—with her little heart bleeding at every pore said, "Mamma, why do you have to go now?" Her mother calmly replied, "Daughter, you are too young for me to explain why. It is all right; God makes no mistakes. Be a good girl and meet me in heaven." So one by one she dismissed them all with a last good-night kiss, committing them to the mercies of a loving Father. She was devoted to her husband. She was to him everything he could ask. She loved him, loved her children, loved her home, but she loved God supremely. While she could not understand his providence fully, she knew it was all right. So tenderly and lovingly Bro. McHugh stood by her sick bed and ministered to her every want till her spirit took its flight, and went home to God. How we do miss her and sympathize with Bro. McHugh and the dear children; but God's spirit will guide and his grace is sufficient. The funeral services were held at 3 p. m., Sunday. Then we carried her to her last resting place, followed by the largest funeral procession I believe I ever saw. W. R. THORNTON.

SLOVER.—Mrs. Mollie L. Slover was born December 29, 1881, in Cherokee County, Texas, and departed this life August 24, 1905; was converted and joined the Methodist Episcopal Church, South, in 1894; was married by the writer, at the home of her parents, J. F. and M. E. Blessing, October 18, 1903; joined the Church at the age of 14 and lived a true, faithful, consecrated life to the day of her death. She loved the Church and its work; always at her place at church and ready to do whatever the pastor or the Church asked her to do. She had a happy Christian experience, enjoying her religion at home as well as at the church. Her last sickness was of short duration, lasting only a few days, but her death was wonderfully triumphant. Just a few hours before she died she called her husband and asked him if the doctor was coming back, but he hesitated in telling her when Sister Aught, who was sitting by her, said: "Tell her the truth," when he said, "No, unless there is a change for the better." She said: "There will be no change for the better." Then she began to talk about her death and her glorious entrance into heaven. She gave directions about her dress, and how she wanted it trimmed to bury her in. Then she asked her loved ones to meet her in heaven. She gave special directions about her sweet little babe, what to do with it and how to raise it; also gave directions about her funeral service, saying she wanted Bro. Smith to attend it, and then went home to heaven. May her sweet Christian life and her triumphant death be the means of bringing her loved ones into the fold of Christ and finally home to heaven. J. M. SMITH.

MARTIN.—Charlie, son of Bro. and Sister J. H. Martin, departed this life June 10, 1905, at the age of four years and three months. Charlie was the pet of the family, and it was simply heart-rending to see how hard it was for parents, sisters, brothers and friends to give up their lovable child. But God took him and we submit to his providence. We would not believe that God murders our children in order to win others to him; but sometimes little children become too pure to dwell on earth, and he carries the little lambs away on his bosom, that the older lambs may find greener pastures of divine mercy. Bro. and Sister Martin are submissive to God's will, and are living in hope of some time meeting little Charlie on the "banks of sweet deliverance." Charlie was baptized when quite small, and we are quite satisfied that he enjoys fellowship in the Church above. MINOR BOUNDS, P. C. Ponder, Texas.

PHILPOTT.—Sister Elizabeth C. Philpott, daughter of Anthony and Bell Browning, was born in Culpeper County, Va., March 21, 1858, and died very suddenly, at her home near Forney, Texas, of heart failure, Aug. 28, 1905. Sister Philpott was converted at the age of 13 and united with the Methodist Episcopal Church, South, in which she lived a consistent Christian and loyal member until she united with the Church triumphant. She moved to Texas in 1876 and was united in marriage to C. P. Philpott Jan. 9, 1881. Rev. O. S. Thomas officiating. To this union were born four bright children, two of whom preceded her to the home of the soul, and two are left behind, with a sorrowing father; all of whom are Christians and members of the M. E. Church, South. Sister Philpott was one of the most popular as well as one of the best loved ladies in all this community. Her funeral was conducted from her home by the writer, and just as the sun was passing through his western horizon she was laid to rest in the Valley View cemetery by the side of her two sainted daughters in the presence of a host of weeping friends. We all feel that in her death the Church gives up a useful member, the pastor a faithful friend, the community an exemplary character, the husband a kind and obedient wife, and the children a loving mother. May our lives be so directed that we will all meet in that City of Light. JOHN R. SMITH, P. C.

EVANS.—Robert Evans was born at Liberty, DeKalb County, Tenn., November 10, 1821. He came to Texas January 4, 1841, and settled at Selma, Bexar County, in 1848. In 1849 he went to California, where he remained four years, returning to Texas and settling on the Cibola, fifteen miles from San Antonio. He was married February 23, 1858, to Miss Rebecca Murchison, of Selma. Five sons and four daughters survive him. For more than half a century Bro. Evans led a consistent Christian life as a member of the Baptist Church. His denominational sympathies were broad, and though his family were Methodists there was always harmony and religious fellowship in the household. Many are the Methodist preachers who found in his house a warm welcome and brotherly sympathy. The writer of this notice desires to bear his testimony to the worth of character and genuinely religious walk of our now ascended brother. Although of unobtrusive manners, his labor was not in vain in the Lord. His last sickness continued more than a year, and though chastened by sore pain, his confidence in God was unshaken. His is the record of a long and useful life. On September 7, 1905, he gently fell asleep, and his works do follow him. A. E. RECTOR.

WOODRUFF.—Miss Mary Matilda Woodruff, daughter of Mr. and Mrs. D. W. Woodruff, was born in Washington County, Arkansas, June 12, 1873; died in Aransas Pass, August 30, 1905. She has lived in Texas since 1879, and at this place for 14 years. She was converted and united with the M. E. Church, South, at the age of 13. She was devoted to music, a sweet singer and loved most of all to sing the songs of Zion. She had been the Church organist in the M. E. Church here for years. She left a lovely Christian home—one of the happiest homes to be found in this world. She has gone to a happier home. The song bird, as she was known in the stricken home, has but answered the instinct of nature and flown to a balmy clime. She still sings, and even now the ears of the godly parents are strained to catch the first notes of the music that will presently greet them in the Home where she awaits them. W. D. A.

RHEA.—Cedron Martel Rhea, son of C. M. and Clara Rhea, was born at Pilot Grove, Mo., September 12, 1892, and died at Corpus Christi, Tex., August 6, 1905. Cedron was the oldest child of the home. He was blessed with unusual intelligence. In school he was very quick to learn, and, being kind-hearted and cheerful, he was the favorite of all. Cedron was a great home boy. He loved to be with his mother. At home he was dutiful, and in the literary and Sabbath schools he was a model pupil, so obedient and bright. In writing this obituary I feel the inadequacy of words to comfort these broken-hearted parents. But there is a bright side to the picture. Dwell on these words: "Jesus and the resurrection." Tempted, sorrowing believer, they speak encouragement and assurance. Art thou mourning for friend, companion, child? Oh, let Jesus stand by thee, and as thou listeneth to his inspiring words be comforted. Thou hast not looked the last upon thy loved one. Let us realize the consolation in the expression: "I am the resurrection and the life." WM. NICKELS, P. C. Eagle Lake, Texas.

MOORE.—Minnie Ola Moore, the little babe of William and Sister Moore, was born at Augusta, Texas, March 31, 1905 and died September 5, 1905, being only five months and five days old. After intense suffering for

two weeks this precious little flower passed to its reward above. Her stay on earth was brief, but her mission was not in vain. She awakened parental love into being. She taught the beauty of innocence of purity, and with her bright eyes sparkling with light she revealed immortality to a world of death. Little Minnie's place is vacant in our home, but the precious little flower that began to bloom on earth has been transplanted in the paradise of God, where she is waiting for the coming of father and mother and sisters and brothers. We mourn our loss, but we expect to meet our precious babe on the shores of sweet deliverance, where death and parting will be no more. May our Father in heaven comfort the bereaved parents and friends. R. B. JONES.

BROOKS.—Died, at Sutherland Springs, Texas, Mr. J. D. Brooks, June 30, 1905. He was born in Virginia, February 14, 1832; came to Texas in 1854. His parents being old-time Virginia Methodists, he was baptized in infancy, which vows, assumed for him by his parents, he held sacred and binding on him during life. So should all Methodist children do. He was a noble Christian and gentleman. He read his Bible and meditated in the love of the Lord. We had several conversations with him directly on our Christian characters and Church relations. He said: "If I am not a member of the Methodist Church I do not belong to anything." His name was not on the Church books. We had the pleasure of seeing it enrolled. Mrs. Holbrook knew him in her girlhood days; knew him to love and esteem him highly all his life. We knew him personally four years. Our Christian affections increased to the end. We visited him during his last illness. In a conversation a few days before he died he said the way was clear. He was a Confederate soldier under Col. Ireland. Peacefully rest till the resurrection morn. E. H. HOLBROOK.

WHITE.—J. Brad White was born in Mississippi in 1847. In early life his parents came to Texas and settled in Cherokee County. In the early fifties Bro. White came to Erath County, where he has lived and labored till his death. Bro. White professed faith in Christ and joined the M. E. Church, South, in 1861. To those vows he was faithful and true. He was married in the sixties to Miss Sarah F. Barbee, sister to Walter Kern Barbee. To this union was born Charles, Tom, Luther and Tobe, two girls, Levina Tackett, and Dolly Hammett—all living, and were present at their father's death. The writer knew Bro. White in an early day in this county, when it tried men's hearts and hands to stay in this country. But he proved himself a true and faithful citizen. As father he brought up his children well. As neighbor he was kind and helpful; as a Christian he was true. His last words were: "I am ready to go." Then turning to his wife and children he asked them all to meet him in heaven, his happy home, his long-sought home. Farwell, husband, father and brother; we will meet you again where parting will be no more. J. T. OWEN.

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Table with columns for SOUTH BOUND and NORTH BOUND, listing arrival times for Houston, Galveston, St. Louis, and Kansas City. Includes a logo for The Midland Route.

operated over a smooth and dustless track in connection with Frisco System on the North and H. & T. C. on the South, forming through connections in Union Stations at Paris and Ennis for St. Louis, Kansas City, Chicago, Memphis, Houston, Galveston, Beaumont, Austin and San Antonio. THE SHORT LINE BETWEEN NORTH AND SOUTH TEXAS. Cafe Cars—Meals a la Carte served enroute on trains 5 and 6 at reasonable rates. F. B. MCKAY, General Passenger Agent, Terrell, Texas

HOLDERNESS.—R. N. Holderness, son of the late Dr. R. C. Holderness, was born in Dallas County, Ark., April 2, 1858, and died in Cumby, Texas, August 12, 1905. At the tender age of six years he was stricken with spinal affection, the cause of a lifetime affliction. For several years he was entirely helpless. Our father had a wagon made large enough for him to either lie down or sit up, and hired a negro boy, seventeen years old, to nurse and keep him in the open air, when the weather was clement, from sun to sun. Twice he learned to crawl; twice he learned to walk. At the age of twelve years he went, on crutches, a distance of one-half mile to his first school. His love for knowledge was wonderful, and in a few years he obtained a fine education and developed into a good business man. In August, 1873, he was converted and joined the Methodist Church at Oakland, Texas. After his removal to Cumby he was accepted by letter as a member in good standing, and later was made Secretary of the Sunday-school, and still later steward in the Church. In 1887 he was married to Miss Lola Phillips. To this union two children were born—a son and daughter. He was a kind and devoted husband and a better, more indulgent father never lived. His wife preceded him nearly ten years. Of course his life was lonely and not as it would have been under more favorable circumstances, but let that be as it may, he loved God and His people. The good he did in this life outweighed the wrong. He always paid his portion for the support of the gospel. He was grieved, and expressed it thus often to me, when it was so his children could not go to Sunday-school. He was a good brother to me, and I loved him with a love made tender by his affliction and kind, brotherly love to me. Since last Christmas he has written to me some of the most beautiful letters I ever read. The inspiration of such thought must have issued from a divine source. For as he thinketh so is he. He left no dying statement, for he was all alone when the separation came, but I believe his last moments were his best. Three Holderness men have been taken away suddenly in the last eight months. May the Lord help me to be faithful that I may meet my father, mother, brothers and other loved ones in the city of God, where there is no death. His sister, REBECCA HOLDERNESS RUSSELL.

LANIER.—Robert Alexander Lanier was born in Giles County, Tenn., Dec. 10, 1858, and died at his home near Nash, in Ellis Co., Texas, Sept. 12, 1905. Bro. Lanier joined the Methodist Church at Nash in 1901. He was a loving husband, a devoted father and an honored member of the community in which he lived. He was a very quiet man, patient and kind. He did not talk much, but said that he was prepared to meet his Lord. He urged his family to meet him in heaven. He leaves a wife and several children and other kindred and many friends to mourn their loss. JOS. P. CALLAWAY.

MOORE.—Minnie Ola Moore, the little babe of William and Sister Moore, was born at Augusta, Texas, March 31, 1905 and died September 5, 1905, being only five months and five days old. After intense suffering for

two weeks this precious little flower passed to its reward above. Her stay on earth was brief, but her mission was not in vain. She awakened parental love into being. She taught the beauty of innocence of purity, and with her bright eyes sparkling with light she revealed immortality to a world of death. Little Minnie's place is vacant in our home, but the precious little flower that began to bloom on earth has been transplanted in the paradise of God, where she is waiting for the coming of father and mother and sisters and brothers. We mourn our loss, but we expect to meet our precious babe on the shores of sweet deliverance, where death and parting will be no more. May our Father in heaven comfort the bereaved parents and friends. R. B. JONES.

Sept... WE... Be... Stock... Rockpo... Oakville... Browns... Kingsvi... Berciair... LI... Kerrvill... Bandera... Center... Boerne... San Sal... San Sal... Cherokee... 3 p. m... A... Mancha... Tenth... First St... West P... McVade... Cedar C... Columbi... Eagle L... Weimar... La Gra... San J... Waeider... 21... Gonzales... Luling... Sequin... Pleasant... Lockhar... Beaumont... Staples... San Ma... San A... Laredo... Del Rio... Del Rio... Oct... Eagle P... Uvalde... Carrizo... San O... Utopia... Devine... Sherman... Prospect... Travis... South... West... San A... Brady... Lometa... Lampasa... Goodwin... Center... Milburn... Mason... Pontotoc... Menard... Junction... Miles... San Ang... Cue... Halletsvi... Rancho... Clear Cr... Edna... El Camp... Palacios... Port Lav... Nureyo... Nureyo, O... NORTH... Vern... Quail cr... Wellington... Vernon... Seymour... Spring... Seymour... Estelline... Matador... Paducah... Crowell... Knox Cit... Munday... George... Taylor... Taylor... Granger... Bartlett... Salado... Florence... Moody... Bruceville... Hutto... Holland... Troy... North G... Rogers... Belton... Georgetown... Corsica... Corsicana... Kerens... Blooming... Brandon... Blooming... Barry... Thornton... Groesbeck... Horn Hill... Coolidge... Rice... Alma... Richard... Dawson... Corsicana... In the... ences... On the... bring... preaching... at 2 p. m... that the... Societies... are urged... the pasto... Fort W... Smithfield... Grapevine... Mansfield... Arlington... Blum... Covington... Polytchn... Grandvie... Joshua... O... Trinity... Azle... Nov... Mulkey... Crosson... North C... Bono... No... Cleburne... Missouri... Peach Str... Rosen Ho

WEST TEXAS CONFERENCE.

Beeville District—Fourth Round.
Stockdale, Sept. 23, 24.
Rockport, Sept. 20, Oct. 1.
Oakville, Oct. 7, 8.
Brownsville, Oct. 14, 15.
Berclair, Oct. 21, 22.
Joe F. Webb, P. E.

Llano District—Fourth Round.
Kerrville, at K., 8 p. m. Sept. 23.
Bandera, at Medina, 11 a. m. Sept. 26.
Center Point sta., 3 p. m. Sept. 27.
Boerne, at Salado, 3 p. m. Sept. 29.
San Saba mis., at China, 3 p. m. Oct. 7.
Sue Saba sta., 3 a. m. Oct. 14.
Cherokee, at Valley Springs, at V. S., 3 p. m. Oct. 21.
W. H. H. Biggs, P. E.

Austin District—Fourth Round.
Maneuca, at Creedmore, Sept. 23, 24.
Tenth Street, 11 a. m. Oct. 1.
West Point, at West Point, Oct. 7 & 8.
McLade, at McLade, 3 p. m. Oct. 11.
Cedar Creek, at Upton, 11 a. m. Oct. 12.
Columbus, Oct. 14, 15.
Eagle Lake, at Eagle Lake, Oct. 17, 18.
Weimar, at Weimar, Oct. 21, 22.
La Grange, Oct. 23, 24.
J. M. Alexander, P. E.

San Marcos District—Fourth Round.
Waelder and Thompsonville, at T., Sept. 23, 24.
Gonzales, Sept. 25.
Luling, Sept. 26.
Seguin, Oct. 1, 2.
Pleasant Grove, Oct. 7, 8.
Lockhart, Oct. 11.
Belmont, Oct. 14, 15.
Staples, at Staples, Oct. 18.
San Marcos, Oct. 22.
Jno. W. Stovall, P. E.

San Antonio District—Fourth Round.
Laredo, 4th Sun Sept.
Del Rio, Sept. 29.
Del Rio cir., at Carter Valley, 1st Sun Oct.
Eagle Pass, Oct. 4.
Elysia, Oct. 6.
Carrizo Springs and Batesville, at B., 2d Sun Oct.
Utopia cir., at Utopia, 3d Sun Oct.
Devine cir., at Devine, 4th Sun Oct.
Sherman Street, Oct. 24.
Prospect Hill, Oct. 25.
Travis Park, Oct. 27.
South Heights, 11 a. m. 5th Sun Oct.
West End, 8 p. m. 5th Sun Oct.
W. J. Johnson, P. E.

San Angelo District—Fourth Round.
Hrady cir., 4th Sun Sept.
Hrady sta., Sept. 23, 24.
Lometa, Sept. 27.
Lampasas, Sept. 28.
Goldthwaite, Sept. 29.
Center City cir., 1st Sun Oct.
Milburn cir., at Bethel, Oct. 6.
Mason, at Black Jack, 2d Sun Oct.
Pontotoc, at Fredonia, Oct. 9.
Menardville, at Mine, Oct. 11.
Junction City cir., 3d Sun Oct.
Miles Station, Oct. 18.
San Angelo, 4th Sun Oct.
J. D. Scott, P. E.

Cuero District—Fourth Round.
Hallettsville, at Hallettsville, Sept. 22, 24.
Rancho, at Bundick, Sept. 29, 30.
Clear Creek, at Seal's Chapel, Oct. 1, 2.
Edna, Oct. 7, 8.
El Campo, at El Campo, Oct. 8, 9.
Palacios, Oct. 11.
Port Lavaca, at Port Lavaca, Oct. 14, 15.
Nursery, at Thomaston, Oct. 20, 21.
Cuero, Oct. 28, 29.
J. C. Wilson, P. E.

NORTHWEST TEXAS CONFERENCE

Vernon District—Fourth Round.
Quail cir., Sept. 22.
Wellington sta., Sept. 23, 24.
Vernon cir., Sept. 25, Oct. 1.
Seymour cir., Oct. 7, 8.
Spring Creek mis., Oct. 11.
Seymour sta., Oct. 15, 16.
Estelina cir., Oct. 19.
Matador cir., Oct. 21, 22.
Faduech mis., Oct. 15.
Crowell cir., Oct. 28, 29.
Knox City mis., Nov. 4, 5, 6.
Munday and Goree, Nov. 5, 6.
J. G. Miller, P. E.

Georgetown District—Fourth Round.
Taylor Bohemian mis., Sept. 23.
Taylor sta., Sept. 23, 24.
Granger cir., at Granger, Sept. 29, Oct. 1.
Bartlett sta., Sept. 30, Oct. 1.
Salado cir., at Prairie Dell, Oct. 7, 8.
Florence cir., at Corn Hill, Oct. 8, 9.
Moody sta., Oct. 15.
Eraceville and Eddy, at B., Oct. 15, 16.
Hutto cir., at Hutto, Oct. 18.
Holland cir., at Holland, Oct. 21, 22.
Troy cir., at Troy, Oct. 22, 23.
North Georgetown cir., at Wier, Oct. 25.
Rogers cir., at Rogers, Oct. 28, 29.
Belton cir., at Midway, Oct. 29, 30.
Georgetown sta., Nov. 4, 5.
Jas. S. Chapman, P. E.

Corsicana District—Fourth Round.
Corsicana cir., at Pleasant Grove, Sept. 23.
Kereens, at Hazette, Sept. 25.
Blooming Grove cir., at Cryer Cr., Sept. 30.
Brandon, at Brandon, Oct. 9.
Blooming Grove sta., Oct. 9.
Barry, at Tinkie, Oct. 14.
Thornton, at Big Hill, Oct. 20.
Groesbeck, Oct. 20.
Horn Hill, Oct. 21, 22.
Coolidge, at Della, Oct. 22, 23.
Elex, at Elex, Oct. 28, 29.
Alma, at Oak Grove, Oct. 29, 30.
Richard, at Grape Creek, Nov. 4.
Dawson, at Harmony, Nov. 5, 6.
Corsicana, First Church, Nov. 12, 13.
In the stations the quarterly conferences will be called at 8 o'clock p. m. On the circuits the people are urged to bring their dinner so that they may have preaching at 11 a. m. and the conference at 2 p. m. Pastors will please see to it that there are reports from the Women's Societies and from the trustees. Stewards are urged to do their utmost to bring up the pastors' salaries in full.
Jno. M. Barcus, P. E.

Fort Worth District—Fourth Round.
Smithfield, Sept. 23, 24.
Grapevine, Sept. 24, 25.
Mansfield, Oct. 7, 8.
Arlington, Oct. 15, 16.
Blum, Oct. 21, 22.
Covington, Oct. 22, 23.
Polytechnic, Oct. 25.
Grandview cir., Oct. 28.
Joshua, Oct. 29, 30.
Trinity and Riverside, Oct. 31.
Azle, Nov. 1.
Mulkey, Nov. 2.
Cresson, Nov. 3, 4.
North Cleburne, Nov. 4.
Bono, Nov. 5, 6.
Cleburne, Mein Street, Nov. 6.
Missouri Avenue, Nov. 7.
Peach Street, Nov. 8.
Rosen Heights and Diamond Hill, Nov. 9.

NORTH TEXAS CONFERENCE.

Bowie District—Fourth Round.
Paradise, Sept. 23, 24.
Bridgeport, Sept. 24, 25.
Jacksboro, Sept. 30, Oct. 1.
Bryson, Oct. 1, 2.
Benvenue, Oct. 7, 8.
Henrietta, Oct. 8, 9.
Bellevue, Oct. 14, 15.
Blue Grove, Oct. 15, 16.
Iowa Park, Oct. 15, 16.
Wichita Falls, Oct. 22, 23.
Archer, Oct. 29, 30.
Holiday, Oct. 29, 30.
Coalton, Nov. 4, 5.
Gibtown, Nov. 11, 12.
Decatur cir., Nov. 15, 16.
Decatur sta., Nov. 19, 20.
T. R. Pierce, P. E.

Dallas District—Fourth Round.
Wheatland, at W., Sept. 23, 24.
Ervey Street sta., Sept. 24, 25.
Oak Lawn sta., Sept. 29, Oct. 1.
Lawville sta., Oct. 7, 8.
Clark's Chapel sta., Oct. 14, 15.
Argyle, at Prairie Mount, Oct. 21, 22.
Cedar Hill and Duncanville, at D., Oct. 28, 29.
Trinity sta., Nov. 4, 5.
First Church sta., Nov. 11, 12.
Denton sta., Nov. 18, 19.
Cochran and Caruth, Nov. 18, 19.
J. L. Morris, P. E.

Gainesville District—Fourth Round.
Belcher, at W. & P., Sept. 23, 24.
Woodbine, at Cainsburg, Sept. 30, Oct. 1.
Nocona, Oct. 7, 8.
Burns, at Bethel, Oct. 12, 13.
Aubrey, Oct. 14, 15.
Greenwood, Oct. 17, 18.
Montague, Oct. 28, 29.
Nocona, Oct. 29, 30.
Call session for Belcher, at Nocona, Oct. 30.
Marysville, Nov. 1.
Ponder and Justin mis., Nov. 4, 5.
Bonita, at Bonita, Nov. 7, 8.
Era, Nov. 12, 13.
Denton Street, Nov. 12, 13.
Dexter, Nov. 15.
Woodbine call session, at Whaley, Nov. 17.
Rosston and Myra, at Hood, Nov. 18, 19.
Broadway, Nov. 19, 20.
J. A. Stafford, P. E.

Sulphur Springs District—Fourth Round.
Yowell cir., at County Line, 11 a. m. Sept. 22.
Ben Franklin and Pecan Gap, at B. F., 1st Sun Sept.
Cumby cir., at Cumby, 1st Sun Oct.
Reynolds Springs cir., at Yanits, 11 a. m. Oct. 4.
Winsboro sta., 2d Sun Oct.
Cooper sta., 8 p. m. Oct. 13.
Klondike, at Good's Ch., 3d Sun Oct.
Lake Creek, 11 a. m. Oct. 16.
Mt. Vernon, at Pine Forest, 11 a. m. Oct. 20.
Purley cir., at Saltito, 4th Sun Oct.
Birtwright, at Birtwright, 5th Sun Oct.
Sulphur Springs sta., 8 p. m. Oct. 30.
Mazzar cir., 1st Sun Nov.
Sulphur Bluff cir., 1st Sun Nov.
Colum cir., 2d Sun Nov.

The Preachers' Institute for this district will convene at Packton, Monday, September 18, at 3 o'clock p. m. We are anxious to have all the preachers and as many laymen as can do so to be present.
C. B. Pladger, P. E.

Greenville District—Fourth Round.
Campbell, at Shady Grove, Sept. 23, 24.
Kavanaugh, Sept. 24, 25.
Kingston, at Kingston, Sept. 30, Oct. 1.
Floyd, at Caddo Mills, Oct. 7, 8.
Lombard, at Hickory, Oct. 8, 9, 9, 9.
Merit, at Harrell Chapel, Oct. 14, 15.
Greenville mis., West Lee st., Oct. 15, 16.
Neola, at Harris Chapel, Oct. 21, 22.
Quinlan, at Quinlan, Oct. 22, 23.
Fairie, at Fairie, Oct. 28, 29.
Commerce circuit, Smith's Chapel, Nov. 4, 5.
Leonard, at Leonard, Nov. 11, 12.
Wesley, Nov. 15, 16.
J. M. Peterson, P. E.

Bonham District—Fourth Round.
Honey Grove cir., at Rock Pt., Sept. 23, 24.
Lamasco, at Carson, Sept. 30, Oct. 1.
Randolph, at Randolph, Oct. 7, 8.
Banyer, at Hickory, Oct. 14, 15.
Lanona sta., Oct. 14, 15.
Brookston, at Brookston, Oct. 21, 22.
Honey Grove sta., Oct. 21, 22.
Lannus, at Lannus, Oct. 28, 29.
Doss, at Doss, Oct. 28, 29.
Trenton, at Trenton, Nov. 4, 5.
Ector, at Ector, Nov. 11, 12.
S. Bonham, at Ravenna, Nov. 18, 19.
Bonham sta., Nov. 18, 19.
Jno. H. McLean, P. E.

Terrell District—Fourth Round.
Forney, Sept. 23, 24.
Alessandri, at Bethel, Sept. 30, Oct. 1.
Fate, at Bethel, Oct. 7, 8.
Royce, Oct. 11.
Elmo, at Eden, Oct. 14, 15.
Rockwall, at Rockwall, Oct. 21, 22.
Crandall, at Crandall, Oct. 28, 29.
Kemp, at Wilson's Ch., Nov. 4, 5.
Kaufman, Nov. 5, 6.
Garland, Nov. 8.
Reinhardt, at Pleasant Mound, Nov. 9.
Mabank, at Mabank, Nov. 11, 12.
College Mound, at Mound, Nov. 14.
Chisholm, at Poetry, Nov. 18, 19.
Terrell sta., Nov. 19, 20.
We hope the stewards will be prepared to make full reports at the quarterly conferences.
O. S. Thomas, P. E.

McKinney District—Fourth Round.
Pilot Point, Sept. 23, 24.
McKinney, Sept. 25.
Plano, Sept. 27.
Renner, at Richardson, Sept. 30, Oct. 1.
Princeton, at Princeton, Oct. 3.
Farmersville, Oct. 5.
Nevada, Oct. 8.
Josephine, Oct. 7, 8.
Copeville, at C., Oct. 9.
Wyle, Oct. 10.
Allen, White's Grove, Oct. 14, 15.
Frisco, at Frisco, Oct. 21, 22, 23.
Prosper, at Elm Ridge, Oct. 22, 23.
Celina, at Roseland, Oct. 23.
Weston, at Melissa, Oct. 28, 29.
Blue Ridge, at B. R., Nov. 4, 5.
Blue Ridge Mis., at Altoga, Nov. 11, 12.
Farmers Branch, Cemetery Hill, Nov. 18, 19.
Trustees must make written report.
I. W. Clark, P. E.

Paris District—Fourth Round.
Bonham St. (Paris), at X Roads, Sept. 24, 25.
Lamar Ave. Sept. 25, 26.
Woodland and Kanawha at W., Sept. 30, Oct. 1.

TEXAS CONFERENCE.

Calvert District—Fourth Round.
Hearte sta., Sept. 23, 24.
Bremond and Reagan, at B., Sept. 29, Oct. 1.
Calvert sta., Oct. 7, 8.
Jewett, Oct. 11.
Leon mis., Oct. 14, 15.
Centerville, Oct. 15, 16.
Rogers Prairie, at Hennessy, Oct. 18.
Franklin sta., Oct. 20, 21.
Pettaway, Oct. 21, 22.
Fairfield mis., at Mt. Zion, Oct. 28, 29.
Fairfield and Dew, Oct. 29, 30.
Fravia, at Cedar Springs, Nov. 4, 5.
Rosedale sta., Nov. 5, 6.
Durango, Nov. 8.
Lott and Cullton, Nov. 11, 12.
Wheeler, Nov. 18, 19.
R. A. Burroughs, P. E.

Tyler District—Fourth Round.
Whitehouse, at Flint, Sept. 23, 24.
Chandler, at Pine Hill, Sept. 30, Oct. 1.
Athens, Oct. 1, 2.
Merced cir., at Forest Grove, Oct. 8, 9.
Colfax, at Holly Springs, Oct. 7, 8.
Snyder Springs with Colfax, at Holly Springs, Oct. 7, 8.
Mt. Sylan, at Vann, Oct. 8, 9.
Tyler cir., at Bascom, Oct. 14, 15.
Edom, at Sexton's Ch., Oct. 21, 22.
Big Sandy, Oct. 28, 29.
Canton and Edgewood, at Edgewood, Nov. 4, 5.
Troup and Overton, Nov. 11, 12.
Malakoff, Nov. 18, 19.
Cedar Street, Nov. 22.
Marvin, Nov. 29, 30.

Let all the preachers have their district passage assessments in full in the hands of the Treasurer, J. Redmond Patterson, at Tyler, by October 25, without fail. Do not send your money to me but to J. R. Patterson, and he will acknowledge receipt of same. Get all the assessments by all means, as the notes are due November 1st and must be paid on that date. We have a splendid district passage that is an honor to the district, and we borrowed the money by order of the District Conference to build it, and promised to pay on November 1st, and these assessments were made for that purpose. We will take all the assessment. Please let every preacher get it all and send as soon as practicable.
E. W. Solomon, P. E.

Palestine District—Fourth Round.
Mt. Seaman cir., at Pine Spring, Sept. 23, 24.
Augusta mis., at Pleasant Grove, Sept. 30, Oct. 1.
Elkhart cir., at O'Neal's Ch., Oct. 7, 8.
Howard Ave. Palestine, 8 p. m. Oct. 8.
Neches cir., at Neches, Oct. 14, 15.
Jacksonville cir., at Pierce's Ch., Oct. 21.
Jacksonville sta., Oct. 22.
Centenary, Palestine, Oct. 29.
Kendall mis., at Bethel, Nov. 4, 5.
Groveton sta., Nov. 5, 6.
Willard cir., at Willard, Nov. 7, 8.
Alto cir., at Alto, Nov. 11.
Rusk sta., Nov. 12, 13.
Rusk mis., at Finley's Ch., Nov. 13.
Weiss mis., at Weiss, Nov. 15.
Brushy Creek cir., at Brushy Creek, Nov. 18, 19.
La Rue cir., at La Rue, Nov. 21.
Grapefield sta., Nov. 23.
Crockett cir., at Wesley's Ch., Nov. 25, 26.
Jos. B. Sears, P. E.

Marshall District—Fourth Round.
Kilgore, at Bellview, Sept. 23, 24.
Harrison, at Union Ch. Sept. 30, Oct. 1.
Church Hill, at Church Hill, Oct. 7, 8.
Hayville, at Winterfield, Oct. 14, 15.
Henderson sta., at Pleasant Grove, Oct. 21, 22.
Henderson sta., Oct. 24.
Coffeaville, at Ashland, Oct. 28, 29.
Marshall, First Church, Oct. 30.
Kellyville, at Trinity, Nov. 4, 5.
Jefferson, Nov. 5, 6.
Beckville, at Beckville, Nov. 11, 12.
Longview, Kelly Memorial, Nov. 13.
Arliston, at Bethany, Nov. 18, 19.
C. R. Lamar, P. E.

Huntsville District—Fourth Round.
Wills and Conroe, at Willis, Oct. 7, 8.
Montgomery, Plantersville, Oct. 7, 8.
Magnolia, at Magnolia, Oct. 14, 15.
Cold Springs, at Waverly, Oct. 14, 15.
Millican, Oct. 21, 22.
Dodge, Oct. 23.
Walker, at New Hope, Oct. 28, 29.
Hempstead, Oct. 29, 30.
Anderson, Nov. 4, 5.
Bedias, Nov. 11, 12.
Prairie Plains, at Bays, Nov. 14.
Madisonville Mission, Edwold, Nov. 18, 19.
Madisonville sta., Nov. 19, 20.
Conroe mis., Nov. 25, 26.
C. R. Lamar, P. E.

Brenham District—Fourth Round.
Maysfield, at Port Sullivan, Sept. 23, 24.
Buckhoits, Sept. 30, Oct. 1.
Daviella, at Davilla, Oct. 1, 2.
Somerville, at Somerville, Oct. 8, 9.
Sealy, at Sealy, Oct. 15, 16.
Fulshear and Brookshire, at F., Oct. 17.
Bellevue, Oct. 21, 22.
Caldwell mis., at Chrisman, Oct. 28, 29.
Caldwell sta., Oct. 29, 30.
Miami, at Miami, Nov. 4, 5.
Thorndale, at Thorndale, Nov. 5, 6.
Brenham, Nov. 11, 12.
Giddings, Nov. 18, 19.
Rockdale, Nov. 19, 20.
Cameron, Nov. 26.
Chas. F. Smith, P. E.

San Augustine District—Fourth Round.
Shelbyville, at Patroon, Sept. 23, 24.
Timpson, Wed. Sept. 27.
Tenaha, at Tenaha, Sept. 30, Oct. 1.
Garrison, at Mt. Pleasant, Oct. 7, 8.
Lufkin, Wed. Oct. 11.
Kellys, at Kellys, Thu. Oct. 12.
Melrose, at Chisno, Oct. 14, 15.
Nacogdoches, Wed. Oct. 18.
Burke, at Burke, Oct. 21, 22.
Cushing, at Cushing, Oct. 28, 29.
Center sta., Thur. Nov. 2.
Geneva, at Geneva, Nov. 4, 5.
Bronson, at Bronson, Nov. 11, 12.
San Augustine, Nov. 12, 13.
Carthage, Wed. Nov. 15.
Minden, at Mt. Enterprise, Nov. 18, 19.
Gary mis., Wed. Nov. 22.
Appley mis., Nov. 25, 26.
C. A. Tower, P. E.

Pittsburg District—Fourth Round.
Park, at Park, Sept. 16, 17.
Hardy Memorial, Sept. 17, 18.
Naples, at Naples, Sept. 23, 24.
Linden, at Linden, Sept. 30, Oct. 1.

Gilmer cir., at Mt. Gilard, Oct. 7, 8.
Gilmer sta., Oct. 8, 9.
Winfield, at New Hope, Oct. 14, 15.
Mount Pleasant, Oct. 15, 16.
New Boston Mission, Oct. 21, 22.
Liberty Hill, N. E. sta., Oct. 22, 23.
Pittsburg cir., Oct. 28, 29.
Pittsburg sta., Oct. 29, 30.
Cason, Nov. 4, 5.
Daingerfield, at Daingerfield, Nov. 5.
Queen City, at Queen City, Nov. 11, 12.
Dalby, Wednesday, Nov. 13.
Red Water, Nov. 18, 19.
Musgrove, at Shady Grove, Nov. 24.
Quitman, Nov. 25, 26.
TO THE STEWARDS.
Dear Brethren: Hard as this year has been, our finances are better up than this time last year. Now, if you will put forth all your energies the District will come out in full.
I beg you not to delay, but begin now, and push your part of the work till your charges has paid every cent assessed for support of the ministry.
J. T. SMITH, P. E.

Beaumont District—Fourth Round.
China and Sour Lake, at Sour Lake, Sept. 23, 24.
Kountze, Oct. 1. Conference Nov. 9.
Sabine Pass, at Sabine Pass, Oct. 7, 8.
Woodville, at Woodville, Oct. 14, 15.
Liberty, at Liberty, Oct. 21, 22.
Wallisville, at Wallisville, Oct. 22, 23.
Livingston, at Goodrich, Oct. 28, 29.
Corrigan, at Corrigan, Oct. 28, 29.
Warren, at Village, Oct. 31, Nov. 1.
Burkeville, at Newton, Nov. 4, 5.
Silsbee, at Silsbee, Nov. 6, 7.
Port Arthur, Nov. 8.
Jasper cir., at Peachtree, Nov. 11, 12.
Jasper and Kirbyville, at Jasper, Nov. 12, 13.
North End, Nov. 15.
Call, Nov. 18, 19.
Orange, Nov. 22.
Cartwright, Nov. 26, 27.
First Church, Nov. 21, 26.

I urge the preachers to push all the interests committed to their hands. Make these closing months count for revival effort and gathering the collections; it is possible to do great things even yet. I am trusting you to do your best; don't fall me and those who trust you in this supreme hour. Let the stewards see to it that the pastor's salary is paid in full. Your preacher has been faithful and ought to be paid; a failure here means suffering. I do not believe you want to be a party to any such unrighteous thing. Much remains to be done, but faithful effort on your part for the balance of the year will see it accomplished. I beg the stewards to allow nothing to prevent their attendance upon their respective quarterly conferences. A word to the members: Many of you have been waiting to do for your pastors and on the collections. The time for action has come. See your pastor and pay your part of the conference collections, and let it be worthy of the cause and the giver; and see the Steward, and see that your debt to your pastor is fully met. Earnest, faithful effort on the part of all will bring great results and enable us to close the year's work in a very satisfactory way. We are still working and praying for "a revival in every charge and collections paid in full." God bless the preachers and members of the Beaumont District.
O. T. Hotchkiss, P. E.

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I have a few copies of the "Life of Francis Asbury," somewhat shabby, which I will mail, postage paid, for \$1.00, or send free of charge to any preacher who feels he is not able to buy it. I will send specimen copies of my "First Catechism" free of charge to anyone ordering it. I will send a few copies of the "Life and Times of Bishop Pierce" for the price of \$1.00, free of mail charges. The book is now scarce and hard to get, and is full of facts interesting especially to Texans. Address
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STATE FAIR POSTPONED. Exhibitors and the Owners of Attractions Are Glad of it.

The postponement of the opening date of the State Fair of Texas appears to suit everybody concerned. That it suits exhibitors and the owners of attractions booked, is shown by the fact that none of these have surrendered their space. The reason that they have not done so is they know the attendance will be larger in November than it would have been in October, because the weather will then be more pleasant and all restrictions on travel will have been removed. The city of Dallas is availing itself of the extension of time to make the Fair bigger and better than ever. The railroad dates heretofore published will hold good for the new dates.

PREACHER WANTED.

I want a preacher for a good little circuit of four appointments on the railroad. Will pay about \$100 for the balance of the year. Send recommendations, and have your pastor to write me giving experience. Don't answer if you can't come immediately.

O. T. HOTCHKISS, P. E.
Beaumont District,
Beaumont, Texas.

LETTER FROM CALIFORNIA.

A private but characteristic letter from California to Louis Blaylock which we take the liberty to print just as it came:

Dear Louis—The very day before your favor of the 16th ult. was written I had taken my bed with a horrible attack of bronchitis, fever from which has not left me yet, after twenty four days! I thought California had rendered me immune to this malady, since not a doctor until this spell has entered my house in five years.

I was grieved and disappointed beyond measure at your failure to come to see me during your recent visit to the Pacific coast. I always liked you, and sometimes imagined that the passion was somewhat reciprocated upon your part. Then Nell and Mrs. Wright would have delighted themselves to have reminded you, with their cookery and care, of a home at the eastern terminus of your tourists' ticket, where you would permanently lay aside your remnants of crackers and cheese. My! how my women do enjoy feeding a circuit rider, or a presiding elder, or a Bishop, or a layman who has a Methodist cut to his clothes! A few times I have seen all the five girls, with their mother thrown in for good count, turn themselves loose on an occasion when they were being crowned with the honor of appeasing the appetites of a Bishop or so, some presiding elders, university folk and a few distinguished laymen like yourself. It makes my convalescent mouth drip to draw the picture. A brace of red snappers two feet long side by side on the same dish, reinforced by two gobbler mahogany brown with "stuffin'" and gravy galore. Let's talk in a whisper lest our "mule run away." Things of the distant past are these. No red snapper here, and "Methodist" John Smith, from McGregor, Texas, sold, last Christmas, a gobbler like I'm talking about for \$7.50. A friend from Texas had sent John two, but he could afford to eat but one at that price. Too good a Methodist for that "needless self-indulgence," and against the General Rules, you see!

On the 29th of last month Bishop Morrison, at my request, transferred me back to the Northwest Texas Conference. As long as I was strong enough for effective work I reasoned that conference membership here would strengthen the bond of sympathy and love between these coast brethren and the superannuate Texan. Now that my work is ended, I want to go back and when I die be carried by those who have known and borne with me so long. Louis, it would not be possible for me ever to learn to love any set of men like I love the preachers and working laymen of the Northwest Texas Conference. What a set of men, what a set of men, they are, to-be-sure! A nobleman and "to the manor born" almost or quite every one. How considerably, even gently, was I ever treated by them. When the presiding elders judged me for an appointment they always gave me "down-weight." In committees and boards my opinion was deferred to in a manner which made me know that it was valued far beyond its worth.

Had you come to our home, as your letter assures us you would have done if you had known it was not a long journey, but scarce a short hour's run, you would have found awaiting you a hearty welcome from two of the best little women on the face of this green earth, and from one of the happiest of old men. An old man who is within thirty months of his three-score-and-ten, and is looking complacently—sometimes exultingly—into the final issue of things, with no particle of faith or hope in any work which he has done, but with limitless confidence in the atoning blood of his Lord. One

whose chief desire is to make his few remaining days the most useful possible to everybody, and especially in his Church. In a word, one concerning whom his pastor can with sincerity say: "He is the best old 'critter' you ever saw. He will work anywhere and stand tied with a cotton string, and even when he is fresh shod all around the children can walk between his hind legs."

When you come to Southern California again, and come you will, for you have been here twice, and such, they say, can never stay away, get your ticket in Los Angeles at the Arcade depot for Santa Ana. Ask the conductor to put you off at "Main Street." In sixty minutes the train will stop. Walk sixty steps to a cottage across Main Street and Santa Clara Avenue, hall, or ring the bell and see if I don't let you in.

Sincerely your old friend,
SAM'L P. WRIGHT.

APPOINTMENTS NEW MEXICO CONFERENCE.

EL PASO DISTRICT.
El Paso, Trinity Church—G. M. Gibson.
East El Paso and Highlow Park—To be supplied.
Las Cruces and Berino—Frank Singleton.
Alpine—To be supplied.
Alamogordo—W. J. Wright.
Marfa and Fort Davis—N. E. Bragg.
Deming—W. E. Fowles.
Pecos and Barstow—W. A. Clark.
Lordsburg, Duncan and Hachita—N. D. Wood.
Roswell—S. R. Twitty.
Portales—S. E. Wilson.
Texas City—Sup. by J. P. Wheeler.
Hagerman and Dexter—Chas. L. Brooks.
Artesia—J. H. Messer.
White Oaks—To be supplied.
Carlsbad—M. L. Butler.
Odessa—Geo. Ward.
Tucuman—To be supplied.
Dawson and Roy—Sup. by Paul Bentley.
Dayton and Lakewood—O. T. Rogers.
Eureka—B. T. James.

ALBUQUERQUE DISTRICT.

J. M. Sollo, P. E.
Albuquerque—J. M. Sollo.
Mescalero—To be supplied.
Gallup—W. S. Huggert.
Cerrillos and Watrous—Ed LeBritton.
San Marcel—G. H. Given.

Transferred—S. E. Allison, to Los Angeles Conference; Geo. C. French, to Indian Mission Conference; Geo. R. Ray, to Los Angeles Conference.

Sherman District—Fourth Round.
Whitewright, Oct. 1, 2.
Bells, at Bells, Oct. 8, 9.
Whitesboro, Oct. 9, 10.
Pecan and Friendship, at P., Oct. 11, 15.
Gunter, at Gunter, Oct. 21, 22.
Trinity and Mesquite, Oct. 22, 23.
Collinsville and Toga, at T., Oct. 28, 29.
Gordonsville, Oct. 29, 30.
Pottsville, Nov. 4, 5.
Preston, Nov. 5, 6.
Wiggins Memorial, Nov. 8.
Pilot Grove, at Graybill, Nov. 11, 12.
Van Alstyne, Nov. 12, 13.
Howe, at Howe, Nov. 13.
Key Memorial, Nov. 15.
Southmayde, at Southmayde, Nov. 18, 19.
Travis Street, Nov. 19, 20.
E. W. Alderson, P. E.

Greenville District—Fourth Round.
Celeste and Lane, at C., Sept. 16, 17.
Wolfe City, Sept. 17, 18.
Campbell, at Shade Grove, Sept. 23, 24.
Kavanaugh, Sept. 25, 26.
Kinston, at K., Sept. 29, Oct. 1.
Floyd, at Caddo Mills, Oct. 7, 8.
Lone Oak, at Lone Oak, Oct. 8, 9.
Merit, at Harrell Chapel, Oct. 14, 15.
Greenville, at West Leo, Oct. 15, 16.
Neola, at Harris chapel, Oct. 21, 22.
Quilban, at Quilban, Oct. 22, 23.
Fairlie, at Fairlie, Oct. 28, 29.
Commerce cir. at Smith chap. Nov. 1, 5.
Commerce sta., Nov. 5, 6.
Leonard, at Leonard, Nov. 11, 12.
Wesley, Nov. 18, 19.
J. M. Peterson, P. E.

SOME QUESTIONS ASKED.

I have been a Methodist preacher for about fifty-six years, but now find myself surrounded by the fogs of uncertainty and write this hoping that you, or some one through your paper, which is our Church organ, may have compassion on me to lead me out of the fogs and uncertainty. What I want to know is about as follows:

1. What is the reason or necessity in Methodism to recite the Apostles' Creed?
2. Who invented the Apostle's Creed, I do not find it in my Bible?
3. Does not this new practice admit that the fathers of Methodism erred in repudiating all ritualism, and if they erred in this, is it not probable that they erred in some other things?
4. By what power did the Methodist Church succeed so wonderfully without the recital of the Apostle's Creed, or other ritualism?
5. Is not this thing trying to imitate the Episcopal or Catholic Church?
6. I will not live long enough to get into ritualism by slow degrees, and would you not advise me at once to go to the Catholic Church, which is

the headquarters of all ritualism, instead of going by way of the Episcopal Church, although they are traveling that way; would it not be the shortest and best for me to just follow the example of the Prodigal Son, go back and confess my sin and unworthiness, and ask the place of a hired servant?

Now, you may easily see that I am surrounded with troubles and much darkness, will you or some other good brother have pity on me and answer the above questions, so as to enlighten my mind and tell me what to do, and where to go?

J. H. SHAPARD,
Houston, Texas.

Every real and searching effort at self-improvement is of itself a lesson of profound humility. For we cannot move a step without learning and feeling the waywardness, and weakness, the vacillation of our movements or without desiring to be set upon that Rock that is higher than ourselves.—W. E. Gladstone.

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GALVESTON AND DENVER via G. H. & N. to Houston, H. & T. C. to Ft. Worth, F. W. & D. C. (The Denver Road) and Colorado & Southern to Denver.

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ST. LOUIS via G. H. & N. to Houston, H. & T. C. to Dallas and Denison and M. K. & T. to St. Louis.

For further information see ticket agent or address
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