

COMMUNICATIONS.

SHAKESPEARE AND HIS ENVIRONMENTS.

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In this antiquarian and literary study our interest is deepened by the difficulties encountered; and research requires a special zest in proportion as the facts are meager and uncertainty becomes a prominent feature.

The real value of environments, or the estimate placed upon them, is often an uncertain quantity. There seems a disposition in all minds, in the study of the character and works of great men, to place too high an estimate on environments as factors in the development of mind and the achievement of greatness.

In this study we must not confound greatness and notoriety. The one is the result of inherent strength; the other, of fortuitous circumstances.

Whilst it is doubtless true that environments have somewhat to do with the development and manifestation of inherent strength, emanating in true greatness, and possibly in some instances may have acted no insignificantly, at the same time it is also true that men are sometimes great in spite of circumstances, nature having cast them in a royal mold.

"And when the Herculean statue stood sublime,"

Fast greatness should be cheap as worldy gold.

She broke the matrix for all coming time."

Thus it was with Shakespeare. He was born, not made. There has been but one Shakespeare, and we look for none other. The material is too fine and Nature's effort too sublime to justify the expectation of a repetition.

In the outset of this study we encounter the uncertainties and difficulties attending the name—Shakespeare. We find it spelled in five different ways, as though its owner did not know or care how it was spelled. Even now the name is spelled Shakspeare in England, whilst American authors, encyclopedists and commentators usually spell it Shakespeare. This custom, however, is not uniform, for I find in Appleton's Cyclopaedia of Biography the name spelled Shakspeare; but the article in this cyclopaedia is evidently of English origin.

William Shakespeare was born at Stratford-on-Avon in 1564. His baptism was registered in the parish church of Stratford on the 26th day of April in that year. It was the custom in those times to baptize within three days after birth, and consequently his birthday is held to be the 23d day of April.

His father, John Shakespeare, was married and lived in Stratford; was comfortably situated as to material things, having acquired considerable property in land and money through his mercenary to Miss Mary Arden, who was of a good family, and from whom, doubtless, her illustrious son William took his peculiar cast of genius.

There was a free grammar school in Stratford, and although there is no proof that William Shakespeare attended it, the probabilities are altogether in favor of the fact that he did, at least, up to the age of 14 years.

At about this time his father, who occupied the office of Chief Bailiff, became financially embarrassed, being finally imprisoned for debt, and was obliged in order to save himself from ruin, to mortgage his wife's property.

Shakespeare's first biographer, Rowe, says that at this time John Shakespeare, father of William, had a family of ten children to support.

This is evidently a mistake, as only five of his children survived the period of infancy, and there were but ten in all. There were at this time but five children living.

William was now compelled, after a short period, at best, in the grammar school, to abandon his studies, with but little knowledge of Latin, and less of Greek, and engage in some laborious pursuit to aid his father in his distressed circumstances.

What occupations he followed is not certainly known, but there are quite reliable traditions to the effect that he was a butcher's assistant, a lawyer's clerk and afterwards a teacher. The innate propensities of his impetuous nature soon began to develop themselves, and he does not seem to have followed any legitimate calling for any length of time, or with any regularity. His whole nature was like

"The poet's eye, in a fine frenzy roll'd,

and he contracted reckless habits, more from the pent-up whirlwinds of passion that impelled him than from any love of evil; and we soon find him displaying a taste for poaching, and he is arrested for deer-stealing, imprisoned over night, and the following day

brought before the magistrate, fined and flogged for his offense. This did not cure him of his taste for venison and rabbits, for tradition and court records tell us that he was repeatedly flogged for the same misdemeanor. He regarded his punishment as too severe, became indignant at Sir Lucy, and wrote a scathing ballad upon him. This was the first effort of his poetic genius, and is now lost to the world; and tradition says it was too coarse and vulgar to admit of being preserved in written form. This ballad caused further arrest and punishment, and he was compelled to flee the country, and went to London.

When eighteen and one-half years of age, and prior to his flight to London, he was married to Miss Ann Hathaway who was his senior by about eighteen years.

The admiration for Shakespeare's genius, which stops just a little "this side of adolatriy," has led many to invent ingenious devices to shield the great poet from the charge of appropriating too soon the consummation joys of the overwhelming, tender passion. In this particular they may be correct, since custom among his class in those days recognized marriage as effected when the vows were pledged, to be consummated afterward by formal ecclesiastical ceremony.

It is shrewdly, however, to attempt, in our admiration of that masterful genius that stands without a peer, and which has impressed itself for good on all reflecting minds since his day, to attempt to shield him from the charge of folly and vice, or to attempt to paint his life and character in the hues and tints of an angel of light. To do this would be to make him more than human, thus removing him out of our realm and reach, and beyond the range of human criticism. He had his faults, and mourned them, too. He was human, like the rest of us poor mortals, and one glory of his character was that he knew and confessed his faults; and, like David, his prototype, he exclaimed, in spirit

"My sin is ever before me;"

His weakness was in unbalanced strength; love, the ruling passion of his great soul, had no adequate power of restraint, and when aroused became a frenzy. The gentle zephyr of fond affection, so soft, so soothing and so sweet that it might toy with the curls of infancy and fan the face of seraphic beauty, became the tempest, the whirlwind, in Shakespeare's massive soul; and there was no restraint that could be successfully interposed. All barriers went down and the path was paved for after-weeping.

Shakespeare, like the gifted, unfortunate Frenchman, Moliere, mourned over his misdeeds, and we read:

"O for my sake do you with fortune chide,

The guilty goddess of my harmful deeds

That did not better for my life provide.

That public means which public manners breed."

In London Shakespeare found himself at Blackfriars Theater, whether by accident or design can not now be determined, but the probabilities are that his passion for poetry and plays, stimulated by the rude performances in vogue at the time, led him to seek the theater. Here he suffered the severest pangs of poverty, devoting himself to menial service to obtain the scanty means for a livelihood.

Tradition says that he held the horses of gentlemen at the doors of the theater, gradually obtaining one better position after another, until he became one of the chief actors and one of the principal owners of Blackfriars and also of the Globe Theater—rapidly accumulating a fortune, which he had the good sense to keep, investing his money in houses and lands in his native Stratford, where, after quitting the play-house, he resided, respected and esteemed by neighbors and friends, unaware, it would seem, of the immortal work he had wrought, and dying on his fifty-third birthday, April 23, 1616, and was buried on the banks of the beautiful Avon.

It is impossible to determine what influence his environments had upon the budding of his genius or how far they may have lent their aid in bringing that genius to its full-blown glory and power. Conjecture alone is at our service. History is silent, and but little light can be obtained on this point from the productions of his pen.

Tain says of him:

"His soul came from within—I mean, from his soul and his genius; external circumstances contributed but slightly to his development. He was intimately bound up with his age; that is, he knew by experience the manners of country, court and town; he had visited the heights, depths, the middle regions of the conditions of mankind; nothing more. For the rest, his life was commonplace; the irregularities, troubles, passions and successes through which

he passed were, on the whole, such as we meet with everywhere else."

Tain is thus far correct; and he might have said that the wonderful soul of this wonderful man not only possessed the capabilities of the loftiest and profoundest experiences, but that his acquaintance with human thought, desire, emotion, struggle, glory and shame enabled him to paint, as on canvas, the portraiture of the human heart—all its affections, griefs and hates, which all normal human beings recognize as true to the life. He holds up a mirror to fallen humanity and says:

"Behold thine image!"

He seemed able to so place himself in rapport with criminals of every shade and cast as to experience their deepest emotions and read their most hidden thoughts. That his psychological conditions at times was an inspiration—that is, a lifting up of soul to an intellectual and spiritual plain above the ordinary human level, where he heard and saw, as other men scarcely ever have heard and seen—no one familiar with his work will for a moment doubt.

That he was divinely inspired I do not affirm; but that he who reads the heart can, in the working out of his divine purpose, use such an incomparable genius, I do not for a moment doubt.

He was the hierophant of man, if not of God. Proletariate in youth, he rises into the aristocracy of mind, at last, by a baphometric gift such as fell on the apostles when Pentecost came.

No encouragement, however graceful, could do this for him. The fire of regeneration was not by the fire from above, whether from heaven, or from some other empyrean realm we know not; and though to some his brilliancy seems fallacious—a fata-morgana—they are not of the ranks of great men—the mighty, but of the lost, whose blindness prevents their seeing the glories of Shakespeare, visible only to perfect eyes.

"By Jupiter! I forgive,
I am weary; yea, my memory is tired,
leave me any wise here?"

GEORGIA LETTER.

No. 2.

I proposed in my last paper on this subject to try to suggest some means by which we could secure the conversion of unconverted members of the Church, and in this answer I will include some suggestions as to how we can reclaim those who are backslidden. It is not an easy task, but it is easier than that of awakening those godless and immoral people who are avowed sinners. I am aware that statement will be questioned. Many revivalists and soul-winners are accustomed to say that the self-deceived Church member is far harder to reach than the avowed sinner. Such has not been my observation. These people are near to the Kingdom of God, they recognize their obligations, are more accessible and are more likely to be saved than those who are afar off. There is one thing we must not do. We must not mislead them as to their condition. They must not be lulled to sleep, but if need be rudely awakened. To awaken them we must press home upon them the truth that it is not what a man is called, but what a man is, which secures him. That Church membership under all circumstances is a blessing to a sincere man, but Church membership does not and cannot save. Take the religious census of your flock, classify them as the old class books used to do, into the indifferent, the seekers and the professors, for a physician could as well prescribe for the families he serves en masse as a pastor can give spiritual remedies without a clear knowledge of the cases of each of his members. It will be a very painful duty to look into the real state of things, but it must be performed. The pastor will find (1) those he has every reason to believe are truly religious, (2) those he knows are not so, (3) those of whose cases he is in doubt. He must do a good deal of preliminary work before he begins to move on the sinners of his flock. The people must be indoctrinated in the specific doctrines of Methodism—Justification by Faith, Regeneration, the Witness of the Spirit, the duty of aiming at sinlessness, the law with its requirements; rebirth to the rebellious sinner; Church membership no protection to the ungodly, and such themes should be stressed and emphasized. I should not make any arbitrary division of my flock, passing judgment upon any individuals, but should, while I was definite as to the classes, leave the application to be made by the parties concerned. I should as far as possible avoid all consultation with my official members about my intention, for any proposition, to do close work would arouse opposition, and if I did as I intended would offend, I would obey God, but I

should avoid giving any needless offense to any of my flock as far as possible. When a protracted meeting begins the first attendants are the faithful few, of whose piety there is no doubt, but there are always with them some who are not sure they were ever converted, but are very sure they are not living Christian lives now, and while the great crowds who always attend these meetings when they become lively have not as yet come I would try and get hold of this last class, and get them to seek for an assurance of present acceptance with God. Do not put it too low. Such a sermon as Mr. Wesley's "Almost Christian" and of "Salvation by Faith" in my humble judgment puts the standard of early conversion as much too high as Moodyism puts it too low—a conversion which brings with it conscious peace with God and dominion over sin, is certainly as low as one could call Christian and, while it is far below what Mr. Wesley presents in his two sermons, it is high enough for a beginner, but so low that no one should be satisfied with anything short of it.

If we begin too high and make our exactions too stern, we will repel those who are anxious to save. Do not abuse these inconsistent Methodists, but do show them their shortcomings and arouse them to a sense of their danger. Faithful, direct preaching is never without effect on the conscience. It is positively criminal for those who have the care of souls to attempt by honeyed words to lead them into repose in order to secure their kindly regard. "You cannot catch bees with vinegar." "You must not beat the lambs." and the fact that presiding elders, as far as I ever knew them, have an open ear for all complaints about a preacher's severity and unacceptableness, has led many a man to attempt to do by tact what true manliness required him to do by a direct movement, but I certainly should not so stickle for my own plans of work as not to use measures to lead any unconverted member to see their needs and seek to remedy them. If I should say "All who know they are saved stand up," and "All who know they are living in sin come forward for prayers," I think my invitation would have no response; but if I should say "I do not know, my brethren, your spiritual condition, but you know and God knows if you are not satisfied with it, if you feel you are not right with God, if you want to give up all sin and get rid of it and to take Jesus as your present Savior and get a clean heart, come forward and let us pray together," the best man in your congregation would be the first to come, and with him would come the very ones you want to reach, the backsliders and unconverted.

I should provide myself with such little books and leaflets as would fit each case, and distribute them as my judgement indicated. Feeling the need of such pastor's helps, I prepared years ago "From Darkness to Light," "The Child and the Savior" and "Walk in the Light" three little tractlets. I generally put them on the table, and propose to give them to all who need them if they will come for them. I have found them an agency for good. I should seek out and talk directly with those who were interested. I should not open the door of Church membership more than once a week, and would not receive those who applied, if I was on a station, until at least a month had passed.

I should be particularly attentive to the children of my flock, and try to confirm them in the faith. My long experience as a pastor is that my best members joined the Church in childhood, and if not converted were restored afterward in youth, and all my valuable work in starting people in the right way has been done before they were grown.

You will not make a flaming report when you are called upon to "Read, Brother Read," but you will do a work which will abide.

I conclude this article by saying that to seek the baptism of the Holy Spirit and to rely on his guidance is the one essential preparation. If you can do without him don't send for an evangelist. (And if he is one for reviving you can do without him.) Rely upon yourself and your Church, but do not let souls perish from the dog in the manger speech, which says, I know I can't do the work, but if I can't it must go undone. If you get those nearest you converted, you will not have much trouble in moving on outside. Bishop Key is a wise man, and he said to me: "If we keep on taking the unconverted into the Church and making no effort to get them converted and making stewards and trustees of them the first thing we know we will have unconverted preachers in our pulpits, and it will be as it was in John Wesley's day." These were wise words. The question is a burning one.
GEORGE G. SMITH.

SHORT SKETCHES OF THE WAR BETWEEN THE STATES.

(WITH Illustrations of Soldier Life)

BY REV. W. A. ALLEN.

Waller's Battalion on the Mississippi River

Not long after the fall of New Orleans, in April, 1862, and the immediate opening of the Mississippi River for Federal traffic from its mouth to Port Hudson, Waller's Battalion found itself on the west bank of that river, thirty miles above New Orleans, for the purpose of harassing the enemy and destroying his commerce. There were very few roads through the swamp to the river, and these were rarely passable for cavalry. No wagon was in our train. It was impossible. We were a mellow-hearted body of soldiers, cheerful and anxious. We were going to confront the enemy for the first time.

We had along a small mountain howitzer, strapped on the back of a stalwart mule, with the muzzle reaching beyond his rear terminal about one serious foot. The mule was a meek-looking animal and grew moose so after his toll through the swamp with his load. He seemed to have no will of his own and assumed the manner of a splendid gun-carriage.

Splashed and splattered with mud, we reached the river, gun-carriage and all in fairly good trim and saw at once that it was a good place for operation. Schooners, smoke of steamboats and other river craft were scarcely ever out of sight. When a gunboat passed, now and then shelling the woods and swamps, we hid away, while the citizens took to their dugouts near the levee until quiet was restored. We first captured two schooners. Our mule and howitzer were of great service; for when the river craft got to the right place we backed the mule immediately against the levee with due respect to the muzzle end of the gun and let fly a shot in front of the vessel, never more than two before it would round toward shore. Under the recoil of the gun the mule ran forward, knelt almost to his knees and brayed lustily. It was his first braying, so far as we knew. It was too much all of a sudden. His eyes dilated. He lost his neckness. He had never heard such noise behind him in all his life. He was demoralized. He didn't seem to like the war. He seemed to be disgusted with the whole thing, North and South. He suggested in his looks that he had much rather be at home pulling a plow where there were not, in such close proximity, such dreadful noises behind him.

Having finished our work with the schooners, we went on our way down the river, and just about the time our mule began to assume an air of meekness a steamboat was seen coming up the river. We hid ourselves as best we could behind the levee and began to get our howitzer in position. But our gun-carriage, the mule, had a will of his own. He took the least hint as the beginning of a great reality. It took eight men to get him in position and hold him there. Everything for a moment was very still, and the very stillness seemed to coax a little sign of meekness in the mule; but just as he thought the danger line was passed he heard the everlasting noise behind him again. He ran forward, brayed and hardly stopped braying before the steamboat came ashore. The reverberating sound of our gun, the braying of the mule and the shrill whistling of the steamboat filled the air for sometime with every-kind of inharmonious sound.

The day was passed after this fashion. How many steamboats and other river craft we captured and destroyed we do not now remember. We captured and held as prisoner about twenty men in Federal uniform; but toward night we turned them all loose for want of better evidence than the clothes they wore.

It may be said that this was our day. And truly it was a day of great hilarity. We were not in a humor to think of the morrow, nor would scarcely have looked on a portentous cloud had it been in vision. When night overtook us and we went into camp about twenty miles above New Orleans at a sugar plantation said to be owned by General Dick Taylor, we felt the complacency that invites sweet repose to the soldier. We had, as we thought, inflicted damage on the commerce of the enemy.

As a conclusion of the day a scout was detailed to go down the river near to New Orleans and capture and burn a gunboat that was reported disabled and anchored on the western bank of the river. But we were not aware of the great commotion our day's work had created in the camp of the enemy. We ate and fed, placed out pickets and were soon in the slumbers of the night.

PRICKLY ASH BITTERS cures disease of the kidneys, cleanses and strengthens the liver, stomach and bowels.

A PLEA FOR THE BIBLE.

The Bible

To many thousands and also young men Bible is an unread, entirely ignorant knowledge that it is something in which either in this world

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The greatest tra cured in this we the Gospel of Joh the betrayal of C arrest by a mob w a mock trial before Roman Governor, b three several tim ence, then proce thereby inflicting n let disgrace, then to what he knew to Then follows a th rage against th declared innocen ers of darkness coa seems so cruel a sun refused to shi were rent asunder, human hearts see the sight.

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111 E. Ninth Street

ETCHES OF THE WAR BETWEEN THE STATES.

Illustrations of Soldier Life

BY W. W. ALLEN

After the fall of New Orleans, the Mississippi River for a while was in the hands of the Confederates. The river was a great artery of commerce, and its control was a matter of great importance to both sides. The Union army, under General Sherman, moved down the river, and the Confederates, under General Johnston, fought the Battle of Vicksburg in July 1863. After the fall of Vicksburg, the river was open to the Union, and the Confederates evacuated New Orleans in August 1862. The Union army then moved on to the Gulf of Mexico, and the war in the West came to a close.

A PLEA FOR THE STUDY OF THE BIBLE.

The Bible a New Book.

To many thousands of young men and also young women of our day the Bible is an unread volume. They are entirely ignorant of the great store of knowledge that it contains about everything in which they are interested, either in this world or the world to come. As a history of the creation, it contains all that we have that is reliable—the plain statement of Inspiration: In the beginning God created the heaven and the earth, and the earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. Then follows a clear description of the different stages of preparation through which the great Creator carried the world to make it the grand and beautiful abode for man. How long these periods were is not known. They were called days, and we are informed in the Bible that on day with the Lord is as a thousand years, and a thousand years as one day; but when the whole work was completed, it was pronounced by the great Creator to be very good, and then he created man as the crowning glory of all and gave him dominion over all. Many attempts have been made to account for the creation of all things without the hand of God, but all have failed, and the word given by divine inspiration stands approved. There is abundant evidence in many parts of the world of the great deluge, and yet there is no history of it except in the Bible. If you take the history of Abraham, his call and separation from all his people, and trace him through a long life, it shows implicit faith in God and unyielding integrity under severe trial that can not be found anywhere else, and certainly the life of Abraham, and of Isaac, and of Jacob, all give a picture of pastoral life that is intensely interesting. And the story of Joseph, although strictly true, has never been equaled by anything in fiction, sold by his brothers for a few pieces of silver, taken to Egypt, sold into slavery, and there, whilst discharging his duties, falsely accused by a wicked woman, cast into prison, and after several years of imprisonment raised to be second in command on the throne of Egypt. If you like to read of great battles, then read the account given in the 14th chapter of Exodus of the greatest battle ever fought on this earth—the battle of the Red Sea. That battle was fought between Pharaoh, King of Egypt, with all his host on one side, and the Israelites, with God as their Captain, on the other side. And never has there been a victory so complete as that gained by the Israelites with God as their Commander, nor a rout so disastrous as that brought of Pharaoh and his host, nor one of them escaping in the terrible overthrow. The greatest tragedy that ever occurred in this world is described in the Gospel of John, beginning with the betrayal of Christ by Judas, the arrest by a mob without authority, and a mock trial before Pilate, a cowardly Roman Governor, who, after declaring three several times his entire innocence, then proceeded to scourge him, thereby inflicting not only punishment, but disgrace, then turning him over to what he knew to be a lawless rabble. Then follows a scene of abuse and outrage against that One that had been declared innocent, that only the powers of darkness could have instigated—a scene so cruel and wicked that the sun refused to shine, the solid rocks were rent asunder, and everything but human hearts seemed to shudder at the sight. I have seen young women shed tears copiously over the imaginary sorrows and sufferings depicted in some tale of fiction, which had never been endured and were not likely to come, who could read the record of the crucifixion and all the abuse and torture that a wicked mob could heap on the divine Saviour, who there suffered and died to redeem their souls from everlasting death, and then turn from it all without showing the slightest feeling of emotion. I wish that all of our young people could be induced to study the Bible. HARRISON POSEY.

BIBLE WANTED.

I very much desire a Revised Version Bible, with concordance, marginal references, etc. I am unable to buy one at prices quoted for new ones. If some brother has one to dispose of cheap, I would be pleased to hear from him. Perhaps there may be one among the preaching brethren. Will you please mention it among those of your acquaintance? I am a local elder of Tenth Street, this city. GEO. B. JONES 111 E. Ninth Street, Austin, Texas.



THE NEW M. E. CHURCH, SOUTH, MCKINNEY, TEXAS.

A BRIEF HISTORY OF THE M. E. CHURCH, SOUTH, IN WHICH THE NORTH TEXAS CONFERENCE WILL HOLD ITS APPROACHING SESSION.

BY THE PASTOR REV. JNO. H. McLEAN, D. D.

As early as 1827, missionaries were sent out from the Mississippi Conference to the Republic of Texas, but Methodism in Texas did not take organic form until 1840, when the Texas Conference was formerly organized at Ruterville, Washington County. Of the early missionaries special mention should be made of Robert Alexander, Littleton Fowler, Martin Ruter and J. W. P. McKenzie as prominent among the founders of Texas Methodism. In 1844, the Texas Conference was divided into the Texas and East Texas Conferences, the Trinity River being the dividing line. In 1866, the East Texas Conference was divided into the East Texas and Trinity Conferences. In 1874, the name of the Trinity Conference was changed to the North Texas Conference. In 1840, we had in the Republic of Texas seventeen traveling preachers and 1623 members. We now have 769 traveling preachers, 863 local preachers and 191,261 members. The first official announcement for the territory in which McKinney is situated, but two years before the organization of the town, is taken from the minutes of the East Texas Conference, and read as follows: Clarksville District, Daniel Payne, presiding elder, and Orin Hatch, preacher in charge of Dallas Mission. It is due now to say that McKinney did not appear on the minutes of the Annual Conference as a pastoral charge until 1858, but prior to this time was a preaching place, or appointment, on the Dallas Mission or Circuit. Having given the announcement for 1846, we now give in regular order the names of the presiding elders and pastors for each successive year from that date until the present, only adding that we are largely indebted for this information to Rev. J. Marvin Nichols, Secretary of the North Texas Conference, and Rev. J. W. Downs, Secretary of the East Texas Conference. Others, preachers and laymen, have also rendered valuable assistance. The announcement for 1847 reads as follows: Clarksville District—J. T. P. Irvine, P. E.; Bonham and Dallas Mission, Joab Biggs, P. C., and M. F. Cole, junior preacher. 1848—J. W. Fields, P. E., and James England, P. C. 1849—It is now called Trinity District, with Fields, P. E., and the mission has been raised to a circuit, and is called Dallas Circuit, with Andrew Cumming, P. C. 1850—Irvine, P. E., and James G. Hardin (father of the noted John Wesley Hardin), was pastor. 1851—Now called Palestine District, N. W. Burks, P. E., and W. K. Maston, P. C. 1852—Changed again to Clarksville District, Akin N. Ross, P. E., and Harvey W. Cumming, P. C. 1853—Ross is again the P. E., and Cumming, P. C. 1854—J. R. Bellamy, P. E., and A. R. Dixon, P. C.; L. C. Crouse, junior preacher. 1855—John B. Tullis, P. E., and Alexander Henkle, P. C. 1856—It now becomes the Dallas District, and is so called until 1881: Tullis, P. E., and Levi R. Dennis, P. C. 1857—Tullis, P. E., and Dennis, P. C., with J. G. Youngblood as junior preacher. 1858—Bellamy, P. E., and B. M. Servinger, P. C. of McKinney Circuit. This is the first time the name McKinney appears on the minutes to designate a pastoral charge. 1859—Bellamy, P. E., and W. T. McLuglin, P. C. 1860—W. H. Hughes, P. E., and J. R. Bellamy, P. C. 1861—Hughes, P. E., and W. E. Bates, P. C. 1862—Hughes, P. E., and William Shaw, P. C. 1863—W. K. Maston, P. E., and J. L. Ancell, P. C. 1864—Maston, P. E., and Ancell, P. C. 1865—Hughes, P. E., and J. W. Chalk, P. C., with William Allen, junior preacher. 1866—Hughes, P. E., and Chalk, P. C. 1867—W. C. Young, P. E., and John Beverly, P. C. 1868—Young, P. E., and S. J. Hawkins, P. C. 1869—Young, P. E., and Geo. R. Buchanan, P. C. 1870—Young, P. E., and Geo. S. Gatewood, P. C. 1871—J. M. Binkley, P. E., and H. W. South, P. C. 1872—Binkley, P. E., and H. M. Rogers, P. C., with James Wilson, junior preacher. 1873—J. W. Chalk, P. E., and B. F. Stone, P. C. 1874—W. F. Esterling, P. E., and W. S. May, P. C. 1875—Esterling, P. E., and D. J. Martin, P. C. It is now changed from McKinney Circuit to Plano and McKinney Station. 1876—Esterling, P. E., and L. M. White, P. C., Van Alstyne and McKinney Station. Up to this time the Methodists had been worshipping in the old log court-house, Masonic Hall, and in what was known as the Union Church, which later was remodeled and is now known as the old Christian Church, which that denomination occupied before the building of their new church in 1857. Under Bro. White's administration the first Methodist church was built in McKinney, being a creditable structure at that time, though only 29x45 feet dimensions. This, however, under the administration of Bro. J. R. Allen, in the year 1885, was remodeled and enlarged, and gives place to the new church, the picture of which appears in this issue. 1877—Hughes, P. E., and M. H. Culum, P. C. of Van Alstyne and McKinney Station. 1878—Hughes, P. E., and W. D. Shea, P. C. Van Alstyne and McKinney Station. 1879—Hughes, P. E., and T. R. Pierce, P. C. McKinney has now grown into an independent and self-sustaining station, and has so continued to the present time. 1880—Binkley, P. E., and Pierce, P. C. 1881—R. M. Powers, P. E., and J. Clark Smith, P. C. 1882—Powers, P. E., and O. P. Thomason, P. C. 1883—J. S. Smith, P. E., and J. W. Hill, P. C. 1884—Hughes, P. E., and Hill, P. C.

1885—Powers, P. E. and John R. Allen, P. C. 1886—Powers, P. E. and W. D. Mountcastle, P. C. 1887—Powers, P. E. and Mountcastle, P. C. 1888—T. R. Pierce, P. E., and J. A. Stafford, P. C. 1889—Pierce, P. E., and Stafford, P. C. Under Bro. Pierce's administration the little parsonage was built in 1879 and was enlarged under Bro. Stafford to its present proportions. 1890—Pierce, P. E., and Stafford, P. C. 1891—Pierce, P. E., and C. H. Fladger, P. C. 1892—E. W. Alderson, P. E., and Fladger, P. C. 1893—Alderson, P. E., and J. L. Morris, P. C. 1894—It now becomes the Greenville District, with J. A. Stafford, P. E., and Morris, P. C. 1895—W. M. P. Rippey, P. E., and J. J. Martin, P. C. 1896—J. S. Ashburn, P. E., and Martin, P. C. 1897—Ashburn, P. E., and J. W. Hill, P. C. 1898—Ashburn, P. E., and E. H. Hill, P. C. 1899—Ashburn, P. E., and Vance, P. C. 1900—With the progress of years McKinney has emerged from a preaching place in the Dallas Mission of the Clarksville District to McKinney Station of the McKinney District. P. E. A. Ross, P. E., Jno. H. McLean, P. C., and a membership of about 400. In this short notice we can only make brief mention of a few of the pioneer members of our Church in this locality. But before entering upon the list, we would state that J. W. Lewis, Blaine McKenzie and others preached through this country before the Church was organized, and that D. M. Stovall is remembered as having rendered important service. Of the early local preachers prominence should be given to Buford Henry (father of Mrs. Henry, still residing in our midst; Rev. Joseph D. Snapp (whose wife, now Mrs. Sullivan, is an honored member of this Church); Rev. Jeremiah Horn (whose wife still survives and resides in this county); Rev. John L. Levey and wife were once active and useful members, and Rev. John S. Noble and family took a lively interest in the Church—he not only preached, but gave \$100 toward the building of the first Methodist church in this place, and labored with his own hands in its erection. Mrs. Virginia White, her sons, Lewis and Bennett, and her daughter, Adeline (now Mrs. Robinson), were highly esteemed members so of Chas. L. Martin and family, Martin Stoller, and family. Mrs. Ann Throckmorton (wife of Gov. Throckmorton); Mrs. Harriet Wilson, Mrs. M. G. Ragland (who still retains her membership); W. H. Perkins and wife (now Mrs. Carey); Geo. W. Estes and wife, Thos. Lowelley and wife, Mrs. Louisa Dowell (now Mrs. Allison); Mrs. Dorrill Stitt (the two last still survive); John Shickel and wife, Ed. Franklin, Geo. Goswami and wife, Ed. Cannon and wife, Mrs. J. A. Case, Mrs. Elizabeth Gullett, Miss Ellen Martin, Robt. Baird and family, F. H. Welch and family may be numbered among the older members, and though they have recently moved away, yet they will be long and kindly remembered for their great devotion and service to the Church. The same may be said of S. J. B. Phommans and C. F. Heard, who are still with us and by lapse of years only intensified in their love and devotion to the Church. Rev. Mr. Moore (related to Mrs. Virginia White) and Rev. Scott McKinney have been overlooked, who did service at an early day, and doubtless many others whose names and deeds are recorded on files have been unintentionally omitted from this notice, but the writer after much pains found it quite impossible to get the names of all deserving respectful mention in this imperfect history. It is not just to state that the new church enterprise was inaugurated under the pastorate of Rev. E. H. Cases and became well assured under a great revival meeting conducted by Rev. Abner Mulkey when more than ten thousand dollars were subscribed, and a lot procured for the proposed building. With this great impetus, and the untiring energy of the Building Committee and their efficient chairman, Judge Gooden, and the hearty co-operation of the Church in all departments, Sunday-school, League, and more especially of the Home Mission Society in hearty co-operation with their energetic President, Mrs. C. P. Heard, the enterprise has gone steadily forward. The community at large have also been very kind in their generous contributions, but in it all and through it all, we acknowledge the guiding hand of God.



"The square peg in the round hole" figuratively expresses the use of means unsuited to the desired end. A great many people who have been afflicted with dyspepsia and other diseases of the stomach and allied organs of digestion and nutrition by the use of Dr. Pierce's Golden Medical Discovery say, "It cost many months with only temporary benefit. It was not until we began the use of 'Golden Medical Discovery' that we found a cure." It is undoubtedly true that Dr. Pierce's Golden Medical Discovery has the reputation of being the perfect and permanent cure of indigestion and other diseases of the stomach and associated organs of digestion and nutrition. It is a powerful remedy for the cure of dyspepsia and builds up the body with new healthy flesh, and helps to...

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Secular News Items.

Lord Kitchener is hotly pursuing Gen. Buller in South Africa.

Plans are under way to send reinforcements to the Philippines.

No definite information has come regarding the search for Miss Stone.

W. H. Mealy, the American incarcerated at Puerto Diaz under charge of contempt of court, was released on bail.

Sir Robert Ball will represent Cambridge at the bicentenary of Yale, and deliver a course of lectures at Lowell Institute.

Sir Thomas Lipton said that the rights to race for the America's cup should be "something more than mere racing machines."

The volume of the transportation throughout the country is so great that there are not enough freight cars to accommodate the traffic.

The French press condemned the Southern newspapers for their criticisms of the President on the question of racial social equality.

Rear Admiral "Fighting Bob" Evans, who commanded the battleship Iowa in the night at Santiago, is to be appointed Governor of Tutuila, Samoa.

The Louisiana State Board of Education decided that the books adopted in July shall be put in the schools in New Orleans on February 1, 1902.

English inventors claim great success in wireless telegraphy, using earth currents instead of ether waves, as in the Marconi system.

The World's Fair National Commission of St. Louis has elected Miss Helen Gould, of New York, member-at-large of the Board of Lady Managers.

Judge Paul Wentworth Lindegar, of Chicago, one of the Judges in the Philippines, speaks five languages. He studied law in Paris and Madrid.

It is not thought that the monument to Benjamin Harrison will be in the form of an arch. It cost \$200,000, three \$50,000 has already been raised.

President Roosevelt's favorite hymn is not "Onward, Christian Soldiers," as might be expected from his strenuous military life, but "How Firm a Foundation."

A sensation has been caused by a communication that Chili is building roads and bridges on territories under dispute between Argentina and Chili.

It is credibly stated that the Commercial Cable Company has already ordered the wire for the cable to the Philippines, and will begin construction at once.

The President's name, as it is authoritatively stated, is pronounced in two syllables, with the elimination of one 'd' from the first: Roosevelt, not Roosevelt.

The election for all Cuban officers, except President, will be held on December 21, and that by President will take place on February 21, Cuba's national holiday.

The census shows that Mississippi has increased its output of manufactures 116 per cent as compared with 1890, and its manufacturing establishments 81 per cent.

C. H. Alexander, of this city, was tried recently in the Criminal Court on the charge of arson, and upon conviction was sentenced to five years in the penitentiary.

Ray Gov. Jones, of Alabama, whom President Roosevelt has just appointed to a Federal judgeship, carried, when not 21 years old, one of the flags of 1865 at Appomattox.

Rev. Burrell A. Jenkins, who has just been elected Dean of Kentucky University, is 32 years old and one of the youngest men in this country to be chosen head of a college.

F. A. Sampson, of Sotalla, Mo., has given to the Missouri Historical Society his library of 7000 titles bearing on Missouri history, which he has been collecting for thirty-three years.

Capt. John Glover died recently at Harwich, England, his native place, aged 82. He had assisted in saving over 200 lives from wrecks on the Gunfleet, Hoop, Sunk and Long Sands.

Returns from the refugee camps in South Africa for September show a total white population of 109,118; deaths among the whites 2411, of which 1961 were children. The colored population is shown to be 38,249, among whom were 391 deaths during the month.

The Congregational Chinese Endeavor Society of San Francisco has this year, with about forty-four active members, raised \$1521.88 for missions. It proposes to open three missions in South China, involving the support of three missionaries and a traveling evangelist.

Sir Richard Henn Collins has been appointed Master of the Rolls in succession to Sir Archibald Smith, who

tween the Nile and the Red Sea, the ancient mines of the Pharaohs, which were in existence long before the time of the exodus of the Israelites and furnished gold for the adornment of the temple of Babylon, and thinks they will shortly yield bullion.

Joseph F. Smith, nephew of the original Mormon prophet, has been officially declared President and head of the Church, succeeding Lorenzo Snow, whose death we recently chronicled.

The remains of Abraham Lincoln have been removed thirteen times. They have at last reached a final resting place beneath a huge block of cement under the monument at Springfield, Ill.

The German Mission at Piang Thong, northeast of Kwang-tung, has been attacked and burned by natives, who, it is believed, were members of the society known as the Triad. The missionaries escaped.

The new St. Francis Hospital (Catholic), erected at a cost of \$150,000 at Peoria, Ill., was thrown open to the public last week. The building is five stories high, and is constructed of white stone.

Five hundred bolomen attacked a detachment of forty-six men of the Ninth Infantry at Banganon, on the Ganganon River, Island of Samar, killing and wounding six. Eighty-one insurgents were killed.

Prof. Paul Haupt, chief of the new Philippine department at Johns Hopkins University, is quite positive that there will never be peace in the islands unless all the political powers of the retires are resuscitated.

A syndicate of London tradesmen and others, who would suffer loss of business in case of his death, have insured King Edward VII's life until the coronation ceremony on next June. The amount is over \$2,500,000.

Count Tolstoi is not an obedient patient. Some time ago his physicians told him not to walk or ride on horseback, but he did what he pleased, remarking, "I know better than all physicians what is good for me."

Mississippi is the poorest State in the Union, according to the showing of returns of personal property for taxation. These indicate that there is only \$92,000 worth of jewelry in the State, but 7000 pistols are scheduled.

William R. Ware, Professor of Architecture at Columbia University, will be retained by the Pennsylvania Capitol Building Commission as consulting architect to advise the commission in the consideration and adoption of plans.

A verdict has been rendered by the Court of Inquiry which has been investigating the case, to the effect that the loss of the torpedo-boat destroyer 'Cobra, which was fitted with turbine engines, was due to weak construction.

Mark Twain, the author, has appeared in a new role—making campaign speeches for Seth Low and the reform movement in Greater New York. Well, that's a good deal better business than throwing mud at the missionaries in China.

The agitation of reciprocity relations with Cuba, and the prospects of the matter coming up for discussion at the approaching session of Congress, is alienating the friends of sugar and tobacco in opposition to any such scheme.

The Copper Trust discharged Henry S. Casey, formerly of New Orleans, an employe at \$2000 a year, and Casey started a war against the big combine which has already cost it over \$50,000,000 by the depreciation of the price of copper shares alone.

The party of Senators and Representatives that has been visiting the Philippines left Manila October 18, on the United States transport Sheridan. Before leaving, the members of the party had an interview with Aguinaldo, who, however, was reticent.

Caleb Powers, the man in Kentucky who was charged with conspiracy to murder the late Gov. Goebel, was found guilty last week and given a life sentence in the penitentiary. He was likewise convicted and sentenced once before, but the higher courts gave him a new trial.

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has resigned on account of ill health. He is one of the most distinguished living English lawyers and jurists. He was one of the arbitrators on the Venezuela boundary question in 1897, and the same year was appointed a member of the Privy Council and a Lord Justice of Appeal.

The marble bust of the late Vice-President Hobart has been placed in one of the niches of the Senate Chamber wall. The piece of sculpture is the work of Frank E. Elwell, of New York, whose work at the Pan-American Exposition received much commendation.

Word has been received from Cambridge University that Sir Robert Ball, Lowndean Professor of Astronomy, who was to head the delegation from Cambridge at the Yale bicentennial, is unfortunately prevented from being present by the serious illness of his daughter.

A committee, including the Lord Mayor of London, Lord Charles Beresford, Lord Laugattock, Sir John B. Monckton, Sir James Thompson and T. P. O'Connor, M. P., has been formed to arrange for a banquet in London to Sir Thomas Lipton on his return from this country.

The fund for the ransom of Miss Stone has taken a new impetus. Last week Rev. T. DeWitt Talmage offered to be one of fifty to pay \$1000 each to make up the \$50,000 needed, and O. H. Ingram, a millionaire lumberman of Eau Claire, Wis., offered to be one of ten to pay the \$50,000.

Mr. and Mrs. Hatoyama were the first of Yale's distinguished visitors to arrive in the city. Mr. Hatoyama is Speaker of the Japanese House of Representatives, and is the head of the State Semmon Sappo, in which there are 15,000 law students. He is a graduate of the Yale Law School, class of '81.

The house in Portland Place, London, which Earl Roberts has purchased for his town residence, was for long a center of society and fashion. From 1829 to 1890 it was occupied by the Dowager Duchess of Richmond, and was famed for the brilliancy of its entertainments during the London season.

Rev. Doremus Scudder, D. D., has resigned the pastorate of a Congregational Church in Woburn, Mass., to assume charge for the Missionary Board of the Japanese in the Sandwich Islands. Dr. Scudder, who is a physician as well as a doctor of divinity, is conversant with the Japanese language, having lived in that country.

Phya Charoon Raja Maitri, the Siamese Envoy Extraordinary and Minister Plenipotentiary to the United States, belongs to Siam's most advanced party and is to be more than a mere official representative of the court. He is a trusted messenger of the King, and is to report ways and means of bettering Siamese commerce and government.

President Roosevelt's dining with a negro in the White House has aroused intense indignation throughout the South. Democrats in Maryland and Virginia are using the incident effectively in the campaign. Republican leaders are trying to hush the affair up. Booker Washington said that Southern newspapers did not reflect public sentiment in the South. The President has been urged to make an explanation.

The tour of the Duke and Duchess of Cornwall and York through Canada has been marked everywhere by a cordial and so enthusiastic as to leave no doubt as to its genuineness. It is evident that, no matter how free and independent Canada may be in all practical affairs of government, there is no diminution of that sentimental loyalty to royalty which has in the past marked Great Britain and her colonies.

On the charge of endangering the public peace by publishing in his newspaper, Freiheit, an incitement to murder rulers, Most, the anarchist, was sentenced, October 14, to a year in the penitentiary. The London Times, commenting on the sentence, says it thinks it is entirely inadequate, and adds that neither in England nor America are those incitements to crime treated with the severity they merit, there being an evident indisposition to grasp the nettle firmly.

The vast business which has been done in this country in the twelve months just past is illustrated by the fact that the close of September marked the busiest year in the history of the New York clearing-house. All previous records were broken in the volume of its business. The figures given are startling in their magnitude. The clearances for the twelve months reached the magnificent total of more than seventy-seven billion dollars. This is an increase in round numbers of twenty-five billion dollars over the clearances of the previous year. The figures themselves, and the increase, need no comment. They provide abundant



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food for thought concerning the magnitude of the business of this country and its commanding position in the finances of the world.

For the twenty-seventh time W. J. Soulsby has been made private secretary to the Lord Mayor of London, as the Lord Mayor-elect, Sir J. Dimsdale, has appointed him to that office for the coming year. Although Mr. Soulsby has been secretary to London's Lord Mayor for over a quarter of a century, he is not yet 50 years old. His task is no light one. Every day he has to handle 600 or 700 letters and to attend to the wants of some 200 callers, who seek his advice upon every sort of subject from long lost relatives to taxation and bicycles. Of Mr. Soulsby's past masters fifteen are living and eleven are dead.

The American Public Health Association—whatever that is—in session at Buffalo the other day, adopted a resolution that "deplores any action in curtailing the operation of army cantons or post exchanges as formerly existing in the United States, and in the interest of general and military sanitation and temperance recommends their re-establishment." Re-establish the cantons "in the interest of sanitation and temperance." What nonsense! Teach our young soldier boys drinking habits "in the interest of sanitation and temperance." Rather say, in the interest of the brewers and the guzzlers.

London, Oct. 27. Reynolds's Weekly Newspaper is the first British paper to assert that King Edward is suffering from cancer of the throat. In co-day's issue it declares that since His Majesty's accession three operations have been performed for the removal of papilloma on the left vocal chord, and that one was removed from the right vocal chord last week. Assistance was hastily summoned, says this journal, "as His Majesty was breathing with difficulty, and an immediate operation was performed. But it was regarded as only a temporary relief, the injured epithelium now having become a cancerous growth, and serious developments are expected."

The rural free mail delivery has come to stay. No doubt about that. It is now simply a question of the extension and improvement of the service. One of the latest features is an arrangement for cross-roads letter-boxes, to be placed at convenient points along the roads, usually at those points where two roads intersect. Each of these miniature postoffices will have from twenty-four to sixty compartments, as the needs demand. Each farmer will have a key to his compartment, in which his mail will be deposited daily. There will be also a large compartment in which to drop out-going mail. The postoffice department is constantly aiming to bring the enormous rural population into as close touch with the metropolitan centers as is in its power to accomplish. It will be but a few years now until almost every farmer in this country will be able to receive and mail his letters daily.

While we of this Western land are witnessing an alarming increase in Sabbath desecration and the secularizing of the sacred day, it is interesting to observe that in some continental countries, where Sabbath observance has been most lax, there is a hopeful trend in the opposite direction. A London daily paper describes a remarkable demonstration on a recent Sunday at Nimes, France, when about 1000 employes from the shops and stores marched through the streets carrying banners with the motto, "Buy nothing on Sundays." Most of the shops, on being requested to close, put up their shutters. The movement for Sunday closing is said to be making very encouraging progress throughout the provincial towns in France, and is showing results even in Paris. That really shames us of America. It is time the tendency to break down the Sabbath here were checked, and the tide turned the other way.

Washington, Oct. 28.—In the line of duty, while receiving the people, the President was shot by Leon F. Czolgosz, is the official statement by Dr. Presley M. Rixey, Medical Inspector, United States Navy, as the introduction for his report upon the wounding, ill-

ness and death of the late President McKinley. The cause of death is thus stated: "Gangrene of both walls of the stomach and pancreas, following gunshot wound." The report itself is remarkable for its exhibition in the closest possible detail of the exact state of the patient during his mortal illness. It is in the shape of a ship's log almost, showing at intervals of a very few minutes, sometimes a single minute, rarely more than an hour, the patient's progress toward the end. But perhaps the most valuable data known from a medical point of view is the registering of the medication of the case—not a single morsel of food nor a dose of medicine or bath is omitted in this account. Included in the running story are the bulletins which were given to the public as the case progressed.

The program of the Civil Commission's memorial service for President McKinley, held in Manila September 13 has just reached us. The music was by the Rizal Orchestra, the opening prayer and first address by Rev. Homer C. Stuntz, a representative of the Church to which the President belonged, followed by an address by Hon. Cayetano S. Arellano, Chief Justice of the Supreme Court, and an address and the benediction by Rev. Father W. D. McKinnon, Chaplain in the United States Army. Thus creeds and nationalities were forgotten in the mingling of sorrow and effort to do honor to the fallen Chief Magistrate. Dr. Stuntz was invited by Gov. Taft to speak "as the representative of the great Church of which President McKinley was a member." Before a great audience, in which was the commission, the Supreme Court, Gen. Chaffee, Admirals Remy and Rogers and their staffs, the Diplomatic Corps, etc., Dr. Stuntz spoke eloquently of the late President's Christian faith and character.

Auburn, N. Y., Oct. 29.—At 7:12 to this morning, Leon F. Czolgosz, the murderer of President McKinley, paid the life penalty for his crime in the electric chair at the Auburn State Prison. The prisoner made a brief speech in the chair. He said he was not sorry for what he had done, but expressed regret that he had not seen his father. He was given three contacts of electricity before he was pronounced dead. Czolgosz rested exceedingly well for a man in the shadow of death. It was 4:45 o'clock before he finally awoke and left his cot. He lay down again shortly after 5 o'clock, but did not sleep again. Soon after 6 o'clock the clothing in which he was executed was sent into his cell and he got up and dressed. A few minutes after he had finished dressing a substantial breakfast was sent to his cell. At 6:45 the witnesses of the execution began assembling. The warden waited until the witnesses were seated and then made the usual formal declaration that those present in the room were merely there as witnesses to a legal execution of a murderer, and that under no circumstances and no matter what the provocation, no one was to leave his seat or make any disturbance. Electrician Davis then put on the arms of the chair a bank of twenty-two incandescent electric lamps, and attaching the electrical wires, passed the current through them so that the lights glowed out brightly. The jury that witnessed the execution and returned the formal finding in his case was composed as follows: Foreman, John P. Jaekel; Auburn, Ashley W. Cole, H. H. Bender, Chas. R. Skinner, Albany; George Weston, Norwich; D. L. Ingalls, Weston; H. O. Ely, Binghamton; Charles R. Huntley, Buffalo; Dr. W. A. Howe, Phelps; Dr. G. R. Trowbridge, Buffalo, and John A. Sleicher, New York. The physicians were Dr. Carlos A. McDonald, of New York, and Dr. Gorin, of Auburn. Other witnesses were H. Bonestell, Troy; W. D. Wolfe, Rochester; C. F. Rattigan, Auburn; George R. Peck, Auburn; W. N. Thayer, former warden of Dannemore Prison; Warden Meade, and three newspaper correspondents.

Notes From

TEXAS CON

HOU

H. C. Willis, a Producers Association editor has enjoyed a prosperity this year. He has had a larger congregation of all been good. All the loved good revival them have had two. Bro. Green has Scores have been the membership of most part the brotherly pastors at Bro. Hay is bound. He carried on a 12 weeks, preaching two had such an awkward not known in years. Bro. Green and faithful and efficient a year of material Warlick led off by at Brunner, which he by practically rebuilt school and study by Bro. Hay, and will debt, a rise twenty Warlick caught the one at M-Asham, at Green is looking by direction, and Hay at task.

The writer has been meeting the Lord's church. He is passing older G. A. Lee as to the character necessary. He is of this week. The slogan dictated by Prof. Dr. Tabernacle has a fine is still in debt. How have been paid on it. It is by have been added collection, and we expect collection in full.

NORTHWEST TED

GEORGETOWN

Sam C. Vaughan, a Bristol, one of our Hill Church, came to a large fat turkey honey. So it was mealy table and joy to our expatriate have four home. We serve a go.

TID

C. S. Cameron, Oct. 1901 for conference had a good year—the ministerial life. God in everything. Good We have had 2000 members and 100000 profession of faith. Thus all paid, with nearly all, colored, white and for colored. Our fourth Quarterly been held by that pastors, B. B. Bolton, an earnest it was, indeed, heard people, that one.

HUBBARD

J. D. Hendrickson, Quarterly Conference. Our beloved was well reached. Bro. D. R. H. of Waco District, drops his put him on. A preached an "old-fashioned and an old-fashioned. We need both of these Methodists and other for treacherous. Method tent stoves. We have members to date and of twenty-one. We in church and parsonage other purposes, and \$1000. Our conference, held in Fall, and so a very. But, best of all, in grace. We serve.

SANTA A

W. E. Ford, Oct. 25 almost a Methodist by name, and in it delays to get pitched the time to ride and causes his "good people" and terminated to render, as of new things about men and the altar a times he is tempted to world is not worthy, parsonage and before, it turned. We have to rage, completed it, and have built a substantial as well. It may have it. Had some good no Church boys raised the a bell for Carlton, his collections will be in I won't be "in it."

How to Succeed in Business.
 Keep your liver in good condition by using Simmons' Liver Purifier (tin box.) It corrects Constipation, cures Indigestion, Biliousness, stops Headache, gets your heart in the right place so you can smile at your neighbor.

A LITTLE LOVE SONG.

By Harry Bozza

As Adam lay asleep upon a bank
Of fragrant moss hard by the putting
Which wound its silvery way 'twixt verdant banks
Soft friend and sweet with breath of violets
Which march't the fragrance of the
blushing rose.

Each little heart seemed running o'er,
Each little throat swelled to the chord.
The night breeze murmured, "More, more, more,"
And fanned the music to Earth's sleeping lord.

The chorus reached the ear of him who slept,
Ye roused him not, but to his lonely heart
The tender passion crept and soared there,
Half joy, half pain, to dominate his life.
The angel strook his brow, and still his eye
Beheld perfect till his sleep the seas
Uproot his arms and murmured with low breath
Of what his soul had stirred, a word, a world.

The dreamer caught the whisper'd sigh
And straight its meaning swift interpreted,
And softly coaxed the willing spirit forth
To come and learn in dream the song of love.

The man extreme, still dreaming, dreaming still,
Listed to the music of those feathered folk
And then another voice, melodious soft
Telling its mellow tale of passion love
Caught on his willing ear and finger'd there.

He gave him knowledge of the feathered tribe
To know their tongue and understand their voice
And bade him listen to their wooing.

They sang of a love that was tender and true
Of the nest they had built in the shade
Of the little eggs placed there, brown speckled, or blue
In the grass house their lover had made.

And then every bird those of every sort
On the ground, on the bush, on the tree
Sung to his mate from his sweet little heart
"I will love you now, if you will love me."

The man extreme, still dreaming, dreaming still,
Listed to the music of those feathered folk
And then another voice, melodious soft
Telling its mellow tale of passion love
Caught on his willing ear and finger'd there.

He gave him knowledge of the feathered tribe
To know their tongue and understand their voice
And bade him listen to their wooing.

They sang of a love that was tender and true
Of the nest they had built in the shade
Of the little eggs placed there, brown speckled, or blue
In the grass house their lover had made.

Would cease to beat. Then swiftly over
him
A glowing, growing, flowing, glistening light
Egan to play. Midmost this wondrous light
And lowly bending o'er Earth's sleeping lord,
With blade more bright than whitest gleam of sun
A radiant, beautiful Form, glorious fair
And brighter than the brightest flash of gem,
And marked where beat the restless, foot-
less heart
At th' bare left side of him that waiting,
slept.
And thence from that throbbing, aching thing
Took forth a rib, the dearest, tenderest rib
From next the longing, hungry heart.
And waved his hand o'er the waiting wound.
And healed it with his almighty will.

Returned again the snowy angel,
And whispered in the ear of him that slept,
Leading his dreams. A lovely form was shown
With face most sweet and womanly and fair
Tresses that thickly flowed with glint of gold
O'er shoulders smoother than alabaster.
Intoxicating, melting, sparkling, "witching" eyes
That twinkled luster to his own, and
smiled.
Asking his soul for help and sympathy.
The angel smiled and forthwith disap-
peared.
But the man, in fitful, fevered dream,
Spoke broken, eager, burning words of
"love."

The night wore on, but still he slept.
With heart high-bounding and with soul
aglow
For with love and longing he sighed and wept,
With that first love-longing of long ago
But the sunlight's gleams in the porching east
"changed the blue of the sky to a golden
"shower"
And Adam awoke from his fevered rest.
And behold he had dreamed a lover's dream
Rockdale, Texas.

THE LAND OF LITTLE THINGS.

The Philippine Islands may be called
a country of little men, little women,
little boys and girls, little horses and
carriages, and little animals. The children
are the cutest of all; they look like little
old men and women as they walk the
streets dressed just like their
parents. The little girls, with long
dresses, remind one of our children at
home, arrayed in the dress of mothers
or older sisters, playing they are
grown-up ladies making calls. The
small Filipino boy dressed in his best
with a stiff black hat, and grown-up
suit, presents rather a grave, formal
appearance, a sort of old man in miniature.

It is no wonder the children are
small, for the men and women do not
average perhaps more in height and
weight than an eighteen-year old
boy at home, and I would say were
about like the average American high-
school boy in character and a disposi-
tion—a kind of immature European or
American man.

It is interesting to stand at some
business center in the city and watch
the crowd of little men and women
passing and repassing in all directions.
There they go, some with baskets on
their heads, some with cartridges in
their mouths, some to market with
fish, fruit and vegetables, some evi-
dently down to the Esculta on a
shopping expedition, some on foot, some in
carriages, some in quifer, and some of
the aristocratic element in victorias,
while now and then one (not of the
aristocratic element) passes on the
back of a carabao.

The crowd is a variegated one.
There goes a dapper little fellow, pre-
sumably a clerk in one of the stores on
the streets of one of our cities, would
be taken for a Japanese. He wears
his shirt inside his trousers, but the
native just coming in the other di-
rection, does not. He is arrayed as the
majority of his fellow countrymen
and wears his shirt outside his trousers.
You must not get the impression
from this fact that he is poorly
dressed. He is very nicely dressed, in
fine raiment, and is simply following
the custom of the country, from which
some of his fellows have departed; and
I am of the opinion he is the more sen-
sible man, as his costume is cooler
and better adapted to the climate.
Then, too, being in accordance with the
usage of the country this style is all
right, although an attempt to introduce
the fashion into the United States
would not meet with general favor.
I have told you that in addition to
the little men, women and children
the horses also are small. I would say
the latter are hardly as large as an
Indian pony. They are peculiar crea-
tures, reminding one of a spotted boy,
at any time liable to buck, and of
course at the most inopportune time.
They are perverse little beasts, but are
not obstinate like an American horse,
so they soon recover from their buck-
ing spell and jog along. The Cochero
feeds his horses on sweetened food,

and also sweetens the water they
drink. I would suggest that the horse
found in the Philippines is a connect-
ing link between the American horse
of the present day, and the web-footed
horse of the swamps, that naturalists
tell us was the original of the horse
family.

There are no very large animals in
the Philippine archipelago, but there
are some very small ones. In the Je-
suit museum, Manila, which contains
a very fine collection of the produc-
tions of the archipelago, including
beasts, birds, fishes, reptiles and also
a representative collection of vegeta-
ble and mineral products of the is-
lands, there are perhaps hundreds of
varieties of birds, as the Philippines
seem particularly exuberant with bird
life. There are found also an immense
number of snakes, and all kinds of rep-
tiles. Among the animals, perhaps the
most attractive of all are very small
deer. The little creatures are not as
large, I would say, as the antelope of
the plains, their forelegs seem almost
as slender as lead pencils. A pair of
them would be a great attraction to
one of our city parks. The Domin-
cans also possess a fine museum.
Among the native curiosities is a
beautiful collection of butterflies.
These cannot be called small, as they
are of varying sizes. Some are im-
mense, with wings extended almost as
widely as those of a bird, and tinged
with the most beautiful colors. In
this museum there are probably a hun-
dred varieties, comprising the most
attractive collection I remember to
have ever seen, and perhaps one of
the rarest and most valuable in the
world.
But though the Philippine archipel-
ago is a land of little men, little wo-
men and little animals it also posses-
ses large reptiles and enormous insects,
while its birds range all the way from
the gigantic cassowary to species hard-
ly exceeding in size the American hum-
ming bird.—W. F. Norris, in Pictor-
terian.

WHILE YOU ARE GROWING.

Growing girls and boys do not al-
ways appreciate that it is while they
are growing that they are forming
their figures for after life. Drooping
their shoulders a little more every
day, drooping the head as one walks,
standing unevenly, so that one hip
sinks more than the other—all these
defects, easily corrected now, will be
five times as hard in five years, and
twenty-five times as hard in ten years.
A graceful, easy carriage and an erect
straight figure are a pleasure to be
held and possessed, and are worth
striving for.

An easy way to practice walking
well is to start out right. Just before
you leave the house, walk up to the
wall and see that your toes, chest and
nose touch it at once; then, in that at-
titude, walk away. Keep your head

Advertisement for Prickly Ash Bitters, featuring a large decorative border and text describing its benefits for diseased kidneys.

up and your chest out, and your shoul-
ders and back will take care of them-
selves.
A school teacher used to instruct
her pupils to walk always as if trying
to look over the top of an imaginary
carriage just in front of them. It was
good advice, for it kept the head rais-
ed. Don't think those things are of
no value. They add to your health and
you attractiveness, two things to
which everybody should pay heed.
Sunday Reading.

NUMBER SEVEN IN THE BIBLE.

On the seventh day God rested his
work.
On the seventh month Noah's ark
touched the ground.
In seven days a dove was sent.
Abraham pleaded seven times for
Sodom.
Jacob mourned seven days for Jo-
seph.
Jacob served seven years for Rachel.
And yet another seven years more.
Jacob was pursued a seven days
journey by Laban.
A plenty of seven years and a fam-
ine of seven years was foretold in
Pharaoh's dream by seven fat and
seven lean breasts and seven ears of
seven plump and seven withered ears.
On the seventh day of the seventh
month Philadelphia, Michigan.

month the children of Israel fasted
seven days, and rebuked seven days
in their tents.
Every seventh day the law was read
to the people.

In the destruction of Jericho seven
persons bore seven trumpets seven
days; on the seventh day they sur-
rounded the walls seven times, and at
the end of the seventh round the walls
fell.

Salomon was seven years building
the temple, and fasted seven days at its
dedication.

In the later world were seven times.
The golden candlestick had seven
branches.

Naaman washed seven times in the
river Jordan.

Job's friends watched with him seven
days and seven nights, and offered
seven bullocks and seven rams for an
atonement.

Our Father was seven times from
the cross, on which he hung seven
hours, and after his resurrection ap-
peared seven times to his disciples.

The Revelation speaks of seven
churches, seven golden candlesticks,
seven stars, seven trumpets, seven plagues,
seven lean breasts and seven ears of
seven plump and seven withered ears.
On the seventh day of the seventh
month Philadelphia, Michigan.

Advertisement for 'The Skin' and 'Internal and External Poisons', featuring large stylized text and descriptive paragraphs.

Advertisement for 'GILT-EDGE SECURITY' 6 Per Cent First Mortgage Gold Bonds, including details about the issuing company.

Advertisement for 'San Antonio Female College' with contact information and details about the institution.

Advertisement for 'Weatherford College' with details about its preparatory, college, business, music, art, and physical culture courses.

Advertisement for 'READY RELIEF' medicine, listing various ailments it treats and providing contact information for the manufacturer.

Advertisement for 'Kidney Organs', discussing the importance of kidney health and offering a medical consultation.

Advertisement for 'Baby's clothes will not fit Bullie', a humorous ad for baby clothing.

Advertisement for 'PURE KIDNEY CURE' by Dr. H. K. Kibler, located in Dallas, Texas.

Advertisement for 'SURE' medicine, claiming to cure various ailments.

Advertisement for 'GRITS AND CRYSTALS' health products, listing various ailments they treat.

Advertisement for 'Me Co.' manufacturers of various products.

Advertisement for 'BOOK READING' services, mentioning a school in Philadelphia.

Advertisement for 'PULPITS' for various churches.

Advertisement for 'IRISH BELL'S' medicine for various ailments, including a list of distributors.



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BACK NUMBERS—Subscriptions may begin at any time, but we can not undertake to furnish back numbers.

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L. BLAYLOCK, Dallas, Texas.

TEXAS ANNUAL CONFERENCES.

Held by Bishop Wilson.
West Texas, San Antonio, Oct. 21
German Mission, New Braunfels, Nov. 7
Northwest Texas, Corsicana, Nov. 12
North Texas, McKinney, Nov. 27
East Texas, Tyler, Dec. 1
Texas, Huntsville, Dec. 11

A VISIT TO OXFORD UNIVERSITY.

CONTINUED FROM PAGE ONE.
Having examined the place and its surroundings, I went down and was shown Wesley's Vine, which spreads out over the wall under his window.

From thence I went through other of these college buildings and looked at their libraries, their statuary and their paintings, and I was impressed with the thought that no adequate estimate can be placed upon the influence and potency of sanctified Christian learning.

G. C. R.

No man lives honestly till he has God openly.—Ram's Horn.

DELEGATES TO THE GENERAL CONFERENCE.

This is the season of the year when the conferences are electing their clerical and lay delegates to the General Conference. Some of them have already attended to this duty and the others are doing so as fast as their sessions are being held.

THE INDIAN MISSION CONFERENCE.

This body met last week in Chickasha, I. T., with Bishop Key in charge. I had such a pleasant time at the session of the conference last fall that I determined to take it in this year and thereby renew my association with the brethren.

now engaged in a prosperous hardware business. Brothers Linebaugh and Morris were a part of our domestic circle. Also the wife and ladies of Brother Linebaugh.

The Woman's Home Mission Conference held its annual session last week in Oak Cliff. Such was our engagement at the Indian Mission Conference that we were prevented from meeting with them and from publishing in our department an account of their meeting.

AMERICAN ANTI-SALOON LEAGUE—HEADQUARTERS ESTABLISHED IN DALLAS.

Revs. Frank Barrett, of Jonesboro, Ark., Superintendent of the American Anti-Saloon League for the Southern States, and Edward A. Tabor, of Little Rock, attorney for said League, have been in our city for some days arranging to open headquarters.

men. They have gone there to make that part of the Church territory their permanent place of work. That the country has a wonderful future there can be no doubt.

Chickasha is a growing town of from four to five thousand population. It has three banks, a number of good hotels, a score of excellent business houses, and good schools.

Well, I could say much more, but time and space forbid. The Secretary promised to send me the appointments and I hope they will appear in this issue.

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in sympathy with the temperance work, and is well fitted for the position to which he has been appointed. We are glad to welcome this additional power to the moral forces of our great State; and with the wonderful achievements it has accomplished in other States, we are sure that it will do much for us in the way of closing the saloons of Texas.

Y. M. C. A. WEEK OF PRAYER.

According to a long custom, the Y. M. C. A. will observe the week of prayer Nov. 19-25. During its progress there will be a memorial jubilee, as the association is just entering its second half century.

GEORGE F. SENSABAUGH.

From the Brownwood Daily Bulletin we quote the following pathetic account of the funeral service over the remains of George F. Sensabaugh: The funeral services of George F. Sensabaugh were held this morning at the Methodist church.

TEXAS PERSONALS.

Rev. W. J. Moore, of Grandview, spent a few days in Dallas the past week. He was a caller at this office. We appreciate a kind letter from Rev. C. B. Pladger, of the Sulphur Springs District. He will close out well with his work.

once in his experience, meek and modest, and after much persuasion permit himself to be conferred.

Rev. J. R. Atchley the past week, and vocate. He always that which makes it ment happy. His w

Bro. W. M. Crolearn, aided in the W. H. M. S. He says he is no with the brown and to be.

Bro. W. J. Moore, Frank Barrett calls this week. Bro. B. of the White River Bro. Tabor lives at Moore is from Gra

We announce with thy the death of the Rev. Ira Bryce, of Church, Houston. He was buried last Fri a resurrection from

W. C. Everett is business at the Indi one. It was two year. He says those ers up there are bu good class of book

Mrs. P. G. Huffman, Mrs. J. C. Y. Farmer and daughter Paris, Texas, and M and her son, Paul, were pleasant call office this week.

A note from Rev. White Oaks, N. M., ferred from the N the New Mexico C am getting along b is a fine country an proving in health. in Texas will be gl

Among the attend M. Society in assist the following ladies the Advocate office: Wm. Weaver, He Warren, Nocoona tin, Oak Cliff, and phreys, South Dallas

It is with pleasure the marriage of R Rice, to Miss Lucr toega, Tenn. Miss daughter of Rev. J. Holston Conference when she was a E Mims is our prencd congratulate all pa

The body of Geo who was killed last ing in the Phillip brought home and t for interment. He O. F. Sensabaugh, p at Waxahatchie. G boy, a brave soldier discharge of his d years. His death his parents and fri an honored record.

Treasurer J. W. notified that the F at Austin, which months back, was time for business I will get every dol was tied up in it by tempest. In a text p losing its money by barrasment of the over and the State Robbins is as soli and business inter the Capitol, and the better Treasurer.

CHURCH

Rev. Joseph Stev late Dr. Abel Stev at Methodism, Pa in Jersey Shore, Pa

There are now t dist services held week, with an ave between 6:00 and average over 150 p

Prof. Charles I from Macon, Ga., mother of female e with an enrollment of whom more tha buildings. Every and new members the faculty. The very large percen

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Sunday-School Department.

FOURTH QUARTER, LESSON 6, NOV. 10.

ISRAEL OPPRESSED IN EGYPT Exodus 1:1-14

Golden Text: "God heard their groanings and God remembered his covenant." Exodus 2:24.

From the Sunday-school Magazine we clip Dr. Paul Whitehead's "Deed and Teachings" on the lesson of to-day.

The oppression of the children of Israel in Egypt under the "Pharaohs of the Dynasties" resulted from several causes working in "the natural heart," the general mind of the Egyptian monarch and his people. These causes have produced similar cruelties and tyrannical acts in the cases of other peoples. The great evil of a despotic government is that the monarch is prone to think only of what is seemingly for his own aggrandizement or that of the nation of which he is head and director. His ideas of State policy become narrow and selfish and remorseless action to attain everything around him by his own conception, inevitably follows.

One evil in this case was that the "new King" was one who "knew not Joseph." He had been too young to remember or be influenced by him; may even have been born after his death. He neither recollected nor if he had heard of them, particularly thought about the life and deeds of Joseph, the debt which Egypt owed to his prophetic foresight and wise administration of public affairs. Had there been in his mind and made a lively impression on his heart, he would have been disposed to be kind to the Israelitish people for Joseph's sake. He would have felt that his line of Kings could never repay the debt of gratitude they owed as a dynasty to the great Hebrew, and would have been reassured from the thought of cruelty toward the brethren and kindred of a ruler so worthy and beneficent. But this was the speak mockingly "An-ram-bles" in his eyes. He was seeing with the situation before him, was a disciple of the school of "practical politics," and like many other despotic and selfish monarchs, he tried his country in the attempt to disregard the dictates of humanity and the obligations of neighborly kindness.

This lesson like many others in Scripture teaches that oppression, whether of individuals or of nations, is the promoting of selfishness. This King deliberately resolved to weaken, diminish and impoverish a large and prosperous portion of his subjects in order to guard against a possible danger of injury to his kingdom should freedom ever arise. Instead of conciliating the Israelitish subjects by kind, wise and equal government, so that they should feel it to be to their highest interest to remain under his rule, he resolved to crush them until they should be too weak to rebel. But even the worm turns to sting the foot that so needlessly set upon it. Such policy sooner or later defeats itself, and meanwhile it is born of the spirit of Satan. The Pharaoh in whose reign Joseph manifested said to Joseph's sons: "Take some father and your households, and come into Egypt, and I will give you the good of the land of Egypt, and ye shall eat the fat of the land" (Gen. 45:18). He looked that the race and people which produced such a man as Joseph was worth punishing. But this other manner and weaker Pharaoh supposed that the "meat" of the children of Israel would be his own people's "poison." The men who obey God's law to do unto others as ye would that they should do to you, try to make others happy and prosperous, and let them take care of themselves, believing that nothing that he that watereth others shall himself also be watered.

The Lord is the avenger and protector of all oppressed people. The natural laws which regulate the development of human life in communities, were so much his ordination as the laws of the physical universe. Social organization, the science of man, is a new science, capable of more or less exact study and satisfactory results. It is young, as physics was once, and will very recently chemistry; but there is no reason why patient investigation should not produce valuable results in this department. Of one thing we may be sure: that as God governs nature, so also he governs society, and he is on the side of right and good. He will by his infinite resources "break the teeth" of oppressors and cause them to let go their helpless prey. The oppressed Israelites became more numerous instead of fewer. Their hard lives in bitter bondage destroyed attachment to the land of Egypt, in which they had been born. Their Almighty Maker took their part, and ultimately added miraculous power to natural law for their defense and the punishment of their foes.

Epworth League Department.

Conducted by Rev. J. Marvin Nichols. Address all communications for this department to him at 67 N. Pearl Street, Dallas, Texas.

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Secretary-Treasurer, J. T. Ellis, Elgin, Texas.

Fourth Quarter, 1901.

Nov. 10—Our National Bondage (Temperance Meeting), Heb. 1:15-17; Amos 6:1, 2, 4.

Nov. 17—Preaching and Hearing (M. E. Church, South), Rom. 10:13-17.

Nov. 24—Why Should the Church Evangelize the World? Matt. 28:19, 20; Rom. 1:14, 16; 10:12-17.

Dec. 1—Children of God, Rom. 8:14-17.

Dec. 8—The Right Use of Ability, Matt. 5:12-16.

Dec. 15—Imperialism of Christianity, Dan. 2:41, 42.

Dec. 22—Our Gifts to Our King, Matt. 23:1-12.

Dec. 29—Difficulties in the Way of Evangelizing the World, Jonah 1:1-2; Matt. 23:27, 28; Mat. 2:8-10.

November 10—Our National Bondage.—Hab. 1:13-17; Amos 6:1, 2-8 (Temperance Meeting).

This week again for want of time, we give a simple comment on each succeeding passage involved in the lesson. The Leaguer may make such use and application as he or she deems best.

I—HABAKKUK 1.

1. Divine grace forces us to look at everything from purity as a view point. So abominable is sin as that we can not behold it. If this be true, and it is, how can we bear with them who "deal treacherously, and hold thy tongue when the wicked devour the righteous?"

2. Astonishing is it how easily men and nations are destroyed. The old King Nebuchadnezzar is represented as a fisherman, ever casting his net into the sea and ever gathering a multitude of fishes. Because of his successes he therefore sacrificed to his nets. What a terrific analogy there is between this figure and the awful liquor traffic!

3. This old heathen king had no God; he cared for none; he worshiped only his armour—only himself.

4. They run from conquest to conquest; they burn, they slay, they sack, they slaughter. The fisherman casts his net as long as there are any fish to be caught. Let these observations be applied to that which ministers directly for a nation's ruin.

II—AMOS VI.

1. Those who lean confidently on Zion supposing that, for Zion's sake they should be saved, notwithstanding their iniquities.

2. Some are determined to continue in iniquity, to harden their hearts. Awful ends await him who will not consider the day of approaching vengeance. Those who are conscious of deepening sins, remove neither the certainty nor distance of punishment.

3. The iniquity of the people not small, but great. Life is one unmeasured excess—one stupendous luxury. None are "grieved for the affliction of Joseph." Pursuant of divine judgment we do not lay to heart our calamities. Joseph has been again sold into Egypt by the brethren.

FROM STATE SECRETARY.

I wish to call the attention of our Texas Leaguers, and especially local Secretaries, to the request recently made by Dr. DuBose for postal card communications from each League, giving such notes of your work and progress as might be of general interest. Dr. DuBose is sparing no effort to make the Era an ideal young people's paper—and he is succeeding. Let us give evidence of our appreciation by cordial response to his requests.

J. T. ELLIS, Elgin, Texas.

To the Junior League Superintendents of North Texas Conference:

I desire to say, inasmuch as the State League Presidents appointed me to fill the vacant office of Junior Superintendent, caused by the resignation of Miss Johnnie Shands, that I appreciate this honor and confidence conferred upon me and at the same time realize a great responsibility.

The field is broad and the harvest white. If we would garner many sheaves for the Master we must be up and doing. Let us exercise renewed energies to do more and make this the best year when Junior League work

shall deepen and widen into every Methodist Church of the North Texas Conference. We must labor together earnestly and faithfully to accomplish this end, that the young people may be trained in the service of their Lord. I am anxious to hear from every Junior Superintendent in your different fields of labor and insist that we encourage the organization of new Leagues. Yours for service,

MISS CLARA WOOD, Van Alstyne, Texas.

THE BIBLE AND MISSIONS.

It is remarkably strange that any professed follower of Christ in this enlightened age can be opposed to missions, or even be indifferent or careless on such a subject as this. And yet we find a few Church members who do not believe in missionary work and will not contribute a cent to send the gospel to the heathen.

1. Now let us carefully examine the Bible, and see what that holy Book teaches on that subject, and then let us follow the teachings of the inspired word. At the very outset we see that the "Great Commission" teaches that the gospel is designed for "all nations." Christ, the infallible Teacher, said: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:18-20.)

How any one can read this strong, clear, explicit language, and then fail to believe in foreign missions, it is difficult to see. Here the Son of God commands the apostles, and through them the whole Church, to preach the gospel to "all nations." Higher authority than this there is none; and from this authority there is absolutely no appeal. If we believe the great Teacher, we must believe in foreign missions. And those who do not believe in sending the gospel to all the world, and refuse to contribute for that purpose, are actually disloyal to the Son of God, whom they profess to love and obey. Again the very last utterance of Christ before his ascension is clear and explicit. Hear him: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.) Here we see clearly that both home and foreign work was to be done; and "the uttermost part of the earth" must bear the glad news of the gospel, as well as the people of Jerusalem and Judea. This means that India, China, Japan, Korea, Mexico, Brazil, Africa and the numerous islands of the sea must have the gospel message proclaimed to them as well as enlightened America and cultivated Europe.

Christ said also: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." (Matt. 24:14.) Here we see that the glad news of salvation is to be preached to all the world, and we ask, How can this be done unless we send missionaries to the foreign fields? Let those who oppose foreign missions ponder well this question, and answer it before God and their consciences, if they can.

2. Having seen that the commission is world-wide in its sweep and scope, let us now see how the apostles understood and acted under this commission. "Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them." (Acts 8:4.) In reading the Acts, we find that the apostles were all missionaries and that they preached the gospel in Rome, Corinth, Athens, Galatia, Colosse, Thessalonica, Ephesus and many other heathen cities and countries.

3. Paul himself was a great foreign missionary, and devoted the most of his life after conversion to preaching the gospel to the heathen. When he was converted, he was called to this glorious work. He heard the powerful words of Jesus saying to him: "But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness of both these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26:16-18.)

Here we see that Paul's conversion and call to the ministry meant that he was to be a foreign missionary to

the Gentiles, and that he was "to open their eyes and turn them from darkness to light." And truly this is the work of our foreign missionaries today in heathen lands. When we study the condition of the people in India, China, Japan and other Eastern nations, we see that they are wholly depraved, ignorant, blind, superstitious and corrupt, and need the enlightening influence and saving power of the gospel to raise them up out of their degrading bondage, blindness and sin. And shall we be indifferent to the loud cries and plaintive wails of these poor, blinded people, who "sit in darkness and in the shadow of death," and utterly refuse to send them the gospel? God forbid!

But let us study Paul a little further, and see what he says on this subject: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia and returned again unto Damascus." (Gal. 1:15, 17.) Here let us note Paul's ready and prompt obedience. He "conferred not with flesh and blood," but at once obeyed the divine call and went forward doing the work to which God had called. What an example for us to imitate! What an inspiration to missionary zeal and enthusiasm! Ah, brethren, there is too much conferring with flesh and blood, and too much consulting of ease and pleasure, and too much of a disposition to shun hardship and persecution when men are called to do the Lord's work.

We can learn another valuable lesson from Paul on this great subject. He says: "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." (Rom. 1:11, 15.) This can not mean that Paul was brought under obligations to the Greeks and Romans by any kindness they had shown him, for that he was literally in debt to them for anything; but it means that Paul in his great loving heart felt that it was his duty to preach the gospel to all the people wherever he might be led by the hand of God. And this should be the sentiment of all Christians everywhere. Dear readers, we ought to feel that we are debtors to the Chinese, the Japanese and to all the heathen world, and say, with Paul, "as much as in me is, I am ready to send the gospel to the whole world." Indeed, we would feel this way if we were fully alive and aglow with the

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power of the Holy Spirit. Again, Paul says: where Christ was man build upon another man but as it is written, 'not spoken of, they stand' (1 Tim. 15:20). we see the foreign in Paul's purposes a different this from the spirit that now prevails who profess to be a gospel of Christ. They are ready to go to the our Churches where ready been named foundations have been; but the anti-miss not want to go into fields, like Paul did, sionaries in heathen I. But, beloved, the I be laid in new places must be opened up in and to do this some n those who can not i them in their new gospel shall have be and the natives becom to support themselves. On the same P. Corinthians 1:10 stretch not ourselv measure, as though into you; for we are to you also in preachi Christ; not boasting o our measure, that is, labors; but having h faith is increased, it enlarged by you accor abundantly to preach regions beyond you, a in another man's line ready to our hand." (1 Here we see, (1) th ed the gospel to heat and that they were (2) that he did not wa men's labors; (3) th that, "when their faith he could go and prea the regions beyond dear readers, is some think about. Our gr sent out a few faithi and they have labore where Christ had not gained many converts of Christ. But there yond" that must h Thousands are cryin that missionaries be there are men and wo but the Mission Boar them unless they hav port them in these ne white unto the harvest "increase of faith" in a great awakening on indifferent and carele gions beyond" may so pel preached unto th and women are want Philippine Islands, Japan and other plac means they can n But if the 1,500,000 M. E. Church, South, increased to the prop vast "regions beyon pied, and the mighty gelization and salva right on, and millions darkness, superstition be relieved from sin 1. Let us notice n that God sends upon t to aid in the conq heathen. Here is a p ture overlooked by cial readers: "For i came followers of th God which in Judea Jesus; for ye also ha things of your own ce as they have of the killed the Lord Jesus prophets, and have pe they please not God, a to all men; Forbidde to the Gentiles, that saved, to fill up their the wrath of God is c to the uttermost." (1 I would call special t

CON... abe Por at ag it is IN! ar thinkers as a ru only think they v INE; they are u imitation. Othe washing powders This is because P the original, sta known and safe mark for all imita

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chimneys in
my name
the trouble
of the other
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power of the Holy Ghost as we should
be.

Again, Paul says: "Yea, so have I
strived to preach the gospel, not
where Christ was named, lest I should
build upon another man's foundation;
but as it is written: To whom he was
not spoken of, they shall see; and they
that have not heard him shall under-
stand." (Rom. 15:20, 21.) Here again
we see the foreign missionary spirit
in Paul's purposes and plans. How
different this from the anti-missionary
spirit that now prevails among some
who profess to be preachers of the
gospel of Christ. There are those who
are ready to go to the fat and prosper-
ous Churches where Christ has al-
ready been named and where the
foundations have been laid by other
men; but the anti-mission preachers do
not want to go into new and untried
fields, like Paul did, and become mis-
sionaries in heathen lands.

But, beloved, the foundations must
be laid in new places, and new fields
must be opened up in heathen lands;
and to do this some men must go, and
those who can not go must support
them in their new places until the
gospel shall have been planted there
and the natives become strong enough
to support themselves.

On the same line, Paul writes to the
Corinthians. Hear him: "For we stretch
not ourselves beyond our measure,
as though we reached not unto you;
for we are come as far as to you
also in preaching the gospel of Christ;
not boasting of things without
our measure, that is, of other men's
labors; but having hope, when your
faith is increased, that we shall be
enlarged by you according to our rule
abundantly, to preach the gospel in the
regions beyond you, and not to boast
in another man's line of things made
ready to our hand." (II Cor. 10:14-16.)
Here we see: (1) that Paul had preach-
ed the gospel to heathen in Corinth
and that they were converted by it;
(2) that he did not want to enter other
men's labors; (3) that he had hoped
that, "when their faith was increased,"
he could go and preach the gospel in
"the regions beyond them." Here-
dear readers, is something for us to
think about. Our great Church has
sent out a few faithful missionaries,
and they have labored in new fields
where Christ had not been named, and
gained many converts to the religion
of Christ. But there are "regions be-
yond" that must have the gospel.
Thousands are crying and begging
that missionaries be sent to them, and
there are men and women ready to go,
but the Mission Board can not send
them unless they have means to sup-
port them in these new fields that are
white unto the harvest. O for a mighty
"increase of faith" in the Church and
a great awakening on the part of the
indifferent and careless, that "the re-
gions beyond" may soon have the gos-
pel preached unto them! New men
and women are wanted in Cuba, the
Philippine Islands, Brazil, Mexico,
Japan and other places, but for want
of means they can not be supported.
But if the 1,599,699 members of the
M. E. Church, South, had their faith
increased to the proper measure, these
vast "regions beyond" could be occu-
pied, and the mighty work of evan-
gelization and salvation would go
right on, and millions of souls now
in darkness, superstition and vice, would
be redeemed from sin and rebellion.

Let us notice now the penalty
that God sends upon those who refuse
to aid in the conversion of the
heathen. Here is a passage of Scrip-
ture overlooked by careless, superfi-
cial readers: "For ye, brethren, be-
came followers of the Churches of
God which in Judea are in Christ
Jesus; for ye also have suffered like
things of your own countrymen, even
as they have of the Jews; who both
killed the Lord Jesus and their own
prophets, and have persecuted us, and
they please not God, and are contrary
to all men: Forbidding us to speak
to the Gentiles, that they might be
saved, to fill up their sins always; for
the wrath of God is come upon them
to the uttermost." (I Thess. 2:14-16.)
I would call special attention to the

sixteenth verse. Paul no doubt had
reference to the Jews mentioned in
Acts 13:50, who expelled the apostles
from their coasts.

What did those people do? They
forbade the apostles to speak unto the
Gentiles; refused to give them the
privilege of preaching to the heathen.
What was the result? "The wrath of
God is come upon them to the utter-
most." What are the anti-mission
people doing to-day? By their influ-
ence, and by withholding their means,
and refusing to help convert the
heathen, they are forbidding the min-
isters to speak the gospel to the
heathen world, that they might be
saved, and by so doing I fear that they
are bringing the wrath of God upon
them.

When God positively commands the
Church to preach the gospel to all na-
tions, and then the anti-mission peo-
ple forbid the Church to obey this
divine command, will they not bring
the wrath of God upon them for thus
violating a direct command of the
divine Master? Can a man or a
Church prosper if they are living in
open rebellion against God? Is not
this the reason that a certain denom-
ination is rapidly declining in num-
bers and influence? And is not this
the reason that some members of our
own Church are weak and lean spiri-
tually, and are on the backward re-
ligiously?

In conclusion, brethren, let us study
the Bible and see what it teaches on
the great missionary questions of the
day, and then let us put ourselves in
harmony with God and do our whole
duty towards God and the Church.

W. W. HORNER
Manchester, Texas.

CHRISTIAN SCIENCE SO-CALLED
No. 1.

The late statistics show a loss of 19-
990 in the membership of the Christian
Scientists. In this city they are on
the increase. They have here two con-
gregations, and are constantly making
converts. They are an energetic, ag-
gressive sect, who do not hesitate to
enter any door which will open to their
touch, and by a show of piety seek to
impress favorably the inmates. Seeing
well-meaning people being drawn into
this maelstrom of heresy led me to
thoroughly study the text-book of
these people, Mrs. G. B. Eddy's "Sci-
ence and Health With a Key to the
Scriptures," and then prepare and
deliver four lectures upon the contents
of the book. The lectures were well
received by large and intelligent audi-
ences. Many have expressed a desire
to have these lectures in print. It is
not now my purpose to write them in
full, but to write a synopsis of one of
them—the first of the series. The plan
pursued in the discussion was to off-
set Mrs. Eddy's utterances with the
text of the Bible. The first lecture
contravenes the basis of Mrs. E's
heretical doctrines. The text used for
the first lecture was Col. 2:6-11.

1. "Christian Science, So-Called." I
am constrained to say that this is a
misnomer: that it holds nothing in
common with Christianity, neither is
it scientific. It will be surprising to all
who will unbiassedly follow me that this
statement is true. I shall reverse the
order of the statement and dispose of
the claim that it is scientific. What
is science? Let the Standard Dictio-
nary answer: "Knowledge, gained and
verified by exact observation and cor-
rect thinking, especially as method-
ically formulated and arranged in a
rational system. An department of
knowledge in which the results of in-
vestigation have been worked out and
systematized; and exact systematic
statement of knowledge concerning
some subject or group of subjects; es-
pecially a system of ascertained facts
and principles covering and attempt-
ing to give adequate expression to a
great natural group or division of
knowledge."

Mrs. Eddy's book opens with this
statement: "In the year 1836 I discov-
ered the Christ Science, the science of
mind, and named it Christian Science"
(p. 1).

The question at once arises: How can
a discovery be scientific? Mrs. E. does
not claim to have demonstrated her
theory by exact observation and cor-
rect thinking, but she made a discov-
ery of a system which, all at once
dawned on her like Columbus discovered
America. No testing and proving,
no experimenting and demonstration,
but a great discovery of the Christ
Science. And the discovery is such
and the Science itself is such, that all
her statements must first be accepted
on her authority only, before it can
be understood. Hear her utterance:
"One who understands Christian Sci-
ence can heal the sick on its Princi-
ple, and this practical proof is the only
feasible evidence that one understands
it" (p. 291). "The elucidation of C. S.
lies in its spiritual sense, and this
sense must be gained by its disciples,
in order to grasp the meaning of this

science" (p. 295). Can that be called
scientific which is mythical—wrapped
up in some mysterious spiritual non-
entity that must be embraced before
it can be understood? It is unneces-
sary to pursue this claim any further.
It is evident, if we accept the definition
of science given and the statements of
Mrs. E., that, whatever else may be
said of her theory, it can not be sci-
entific.

Allow this digression. The Apostle
Paul says: "But I suffer not a woman
to teach, nor to usurp authority over
a man, but to be in silence. For Adam
was first formed, then Eve." But as a
matter of fact, woman is prominent in
religious novelties and fads. The Fox
sisters invented Spiritualism, Madam
Blavatski, Theosophy, and Mrs. Eddy,
Christian Science. There is a sense,
then, in which woman is not to teach.
I claim that this book which I am now
criticizing is before me in violation
of the apostolic authority, which is the
authority of God. None will deny that
some restrictions are here laid upon
women. The most rational construc-
tion to be given to the passage is that
just given.

What are we asked to accept as
truth, and the only truth? Something
that has been hidden throughout the
ages—never known till discovered by
Mrs. Eddy in 1836. She claims that it
is a metaphysical system in part, which
is now only partially known; that she
herself does not fully comprehend it;
that she is still a student of it, and
that it may take centuries to fully de-
velop it. It is so intricate that no one
can understand it until he embraces it,
and then it is necessary to devote much
time to it before it becomes practical
to him. Consider this claim: that it
is a new religion; a system hard to
comprehend; a mind-science—meta-
physical treatment with a spiritual
background that must be embraced be-
fore the science can be understood, and
that the ability to heal all sick ones
is the only proof that you are a "Sci-
entist."

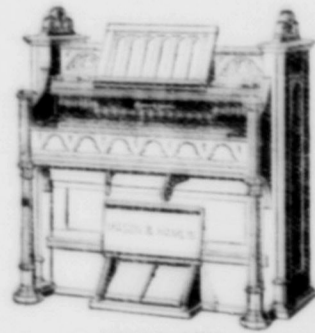
Can such a system be true? Can it
be any part of the plan of salvation
given by a just God? If this be the
only true religion, how can the fer-
ocious heathen ever be saved? How
it differs from the religion of the Bible,
which is cosmic in its provision and
practical in its application—the way so
plain that "the scurfiest men,
though fools, shall not err therein."
The stipulations are repentance to-
wards God and faith in our Lord Jesus
Christ. But this gospel alone leads
Mrs. Eddy's gospel. See the difference:
The best that we can say for hers is
that it is a pseudo-metaphysical sys-
tem, a conglomeration of nonsense and
heathen philosophy. She ignores rea-
son, defies philosophy, natural mental
and moral, sets aside history, scorns
every system of natural medicine, an-
tagonizes theology and disregards the
Bible.

In a sense Mrs. Eddy is an atheist,
do not be alarmed at the allegation,
but let us see. She is a pronounced
pantheist. But what is pantheism?
Let the Standard Dictionary define it
for us: "The form of monism that
identifies mind and matter, the finite
and the infinite, making them mani-
festations of one universal and abso-
lute being." Pantheism, when ex-
plained to mean the absorption of
God in nature, is atheism, but when
explained to mean the absorption of
nature in God, the finite and the in-
finite, it amounts to an exaggeration
of theism.

Toland says: "All-god-ism. It iden-
tifies the totality of being with God.
Not that each thing is God, but that
the whole essence or substance proper
is God, and the entire phenomenon
are the necessary phenomena of

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BOSTON. NEW YORK. CHICAGO.

God's nature. 'Pantheism,' says Scho-
penhauer, is a misnomer, for the word
God means a personal Creator, it is
simply curdy atheism.

From the American Encyclopaedia
Dictionary we get the following: "The
view that God and the universe are
identical. It was taught in India in
the Vedantic system of philosophy,
and to this day it is widely ac-
cepted by the Indians of Hindustan and
by the common people. It was the
creed of the various Greek philoso-
phers. In later years Spinoza is con-
sidered to have revived pantheism."

To those definitions let me add that
of the Encyclopaedia of Religious
Knowledge: "Pantheism, a sort of
philosophical atheism, which considers
the universe as an immense animal."

"Whose body nature is, and God the
soul."

This, according to the learned Eng-
lish, was the system of theopans and
other early Greeks, for it calls the
material world the body of Jupiter.

This is the doctrine taught by the
Buddhists to this day. "They have a
chart—that is the Northern Sect of
Japanese Pantheism—that they call
Mandala, which shows that all things
and all phenomena, in all times and
in all the spaces, are in essence one
and the same, and that they are in-
crease pure and eternal. Earth, water,
fire and air are the spiritual body of
Buddha. Color, sound, smell, taste,
touch and things are also the Buddha's
spiritual body. But is Mrs. Eddy a
pantheist? We shall see in the next
paper.
R. C. ARMSTRONG
Fort Worth, Texas.

A Sunday school teacher in a Boston
suburb, telling an infant class the
story of the healing of Naaman the
Syrian, was emphasizing the terrible
punishment which awaited Gehazi for
his greed and deceit in securing the
change of element from the uncon-
verted Syrian. She made it very plain
that the impious of Naaman fell upon
Gehazi in retribution, and as a direct
and supernatural judgment. O, Miss
Teacher, do you think that a true and
a little six-year-old child finished the
story. "Certainly, now that is what
the Bible says." O, well, I don't be-
lieve it, said the little scribe, "I
think there was germs in the clothes!"

"Let the GOLD DUST team do your work."



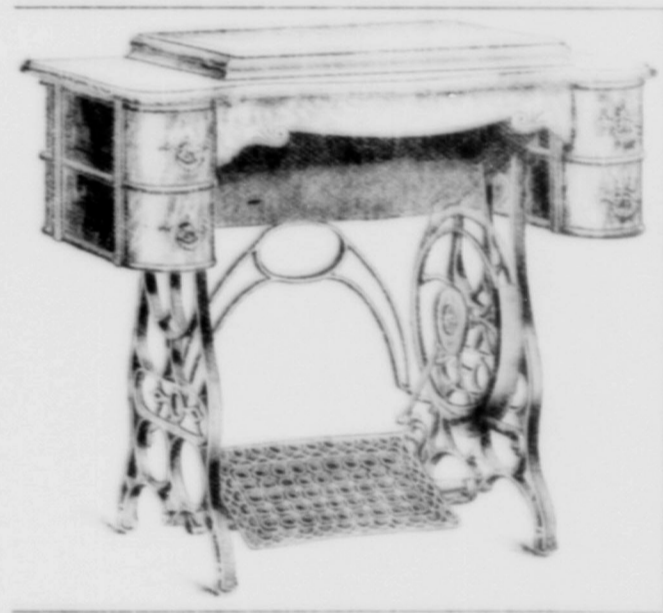
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bright. It does the work much better than
soap and it costs less too.

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ishing this machine. It is furnished regularly in Oak or Walnut
finish, at \$23.50. The front of the table is beautifully curved
with the long center drawer made to conform. The drawers are of
the swell front pattern formed to correspond with the corners of the
table and made up of three thicknesses of wood with the grain
crossed, and bent to form, which makes them very light, yet strong.
The drawer cases where the drawers slide are fitted with raised
platforms, and the sides of each drawer are extended below the
bottom of the drawer proper, thus forming guides which fit closely
to the case platform, and serve to guide the drawer so that it will
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Pilgrimage Among People and Preachers—In Their Homes.

It was with regret I left Chicago, for Chicago is one of the most entertaining, well-kept, happy cities in our Church. And his people contemprize his class of a 100-year-old residence with almost a wish that the residence was longer. He is certainly held in high esteem by all, in and out of our Church. That this love for an old man and his home means a hearty welcome to the following, the Chicago residents had a strong hold on the people of Chicago. He has wrought well during the last three years. He made my stay there both pleasant and profitable to me socially, intellectually and morally. He is a most helpful brother and I count it a privilege that for some years I was closely associated with him. But I had no less pleasant anticipations that I was going to spend some days with Bro. A. J. Scarborough, at Victoria and Port Lavaca.

I went to the latter first, as Bro. Scarborough was filling his last appointments for the year down there. He and that group of good fellows and able teachers, Bro. J. W. Smith, principal of Port Lavaca High School, and me at the upper school, as the train pulled in at the "Y" and took me to the home of Port W. T. Smith. I was an stranger in this home, having been a guest there when I attended Bro. A. C. Higgins in a meeting nearly three years ago. It is a delight to enjoy the good associations of this family, which will be called a family of born teachers, every one of the children being competent teachers except the two young ones, and they are preparing for it. Bro. and Sister Smith are the parents of Sister J. A. Phillips, wife of our Bro. Phillips of this conference. Port W. T. Smith is superintendent of the schools in Port Lavaca.

Bro. Scarborough had announced in advance my coming, and made appointment for me to preach Monday and Tuesday nights. Notwithstanding the attractions of a boat show and the big circus that left two coach-loads of people Tuesday, I had a very good congregation both nights, and a more attentive audience you could not desire. I tried some good ways down, as several were kind enough to give at the close of services. The tender brotherly talk of Bro. Scarborough in making the remarks closing his year probably his pastorate with these brought forth tears and expressions of love and regret. Port Lavaca might not be tucked on to Victoria, nor might Victoria to be hampered with outside appointments at least, that is what most of the leading members, in fact all of them with whom I talked, have about it. So Bro. Scarborough has been working to get them up to the point where they would guarantee to do their part towards the support of a pastor there next year. They have a good, comfortable parsonage already.

Port Lavaca is historic ground for Methodists. Before the war, and during those troublous times, it was the point from whence all the goods for West and

Middle Texas, as far as Austin, were hauled, they coming into Port Lavaca via Indianola and on up the bay. The wagons were as numerous as to form almost continuous trains from there to Bastrop, Austin, San Antonio and other points intermediate. Our Church was organized there in 1826, connected with Victoria and Indianola—of which more from Victoria. It was here Bro. W. T. Harris, the pastor of both places, died with yellow fever, with his second daughter, Fanny, in 1847. He had come to fill his appointment, and preached from the text, "And we know that all things work together for good to them that love God." Sunday morning, took the fever and died before he could preach again. The Presbyterian preacher, Mr. Moore, who alternated with our pastor between Victoria and Port Lavaca, by one of those strange coincidences, preached in Victoria the same Sunday morning from the same text, and also died with the fever. They died one day apart!

Port Lavaca is the center of a large oil and oyster industry, and no larger nor finer oysters can be found anywhere than are found here. It is all a sentiment that Texas people must get oysters from Berkeley Bay, or anywhere else, in order to get large fat oysters. The flavor of the oysters here can not be surpassed, and the size, if that is what a man wants, and I confess to a leaning towards the oyster, athletic and full-grown dimensions of the blavular molluskian shells. I will put Matagorda Bay oysters against anything that grows in the shape of an oyster anywhere. If a man will send to P. P. Dooty down there, and tell him nothing but the largest size will be acceptable, what the boys call "ball-busters and snail-gasters"—he will receive a shipment the size of which each particular oyster will be an eye-opener—like a hole in the mouth! And it is the paradise for wild ducks and geese. These fowls are already beginning to flock in down here by the tens of thousands. And fish bite all winter!

The bell on our church at Port Lavaca is an old one—bought in 1854. It used to peal out its call to God's house in old Indianola in ante-bellum days; was there when the devastating storm of 1838 swept away so many houses there and at Matagorda; was there during the yellow fever scourge of 1847, and tolled its solemn farewell to the departing dead; was there when the great hurricane of 1853 carried nearly 100 people suddenly into the other world, and has been performing its sacred-toned duty on our church since the striking storm of August, 1898, wiped Indianola off the map. It is a fine bell—made of bell-metal, not pot iron.

Bro. Scarborough and I made the rounds out in the country five or six miles among some of his people, and found a ready welcome to the Advocate in new homes. I was glad of a chance to renew my acquaintance with Bro. Dan C. Tomlinson, one of our bright, religious boys from Waunder, where I was his pastor. He is now teaching school just out from Port Lavaca. Also, we visited the prosperous farm and Christian home of Bro. and Sister C. L. Moore, who are counted among Bro. Scarborough's most loyal members. They are loyal to their Church,

are religious at home, have baptized their baby and start out with their Church paper. We also, in that neighborhood, visited the farm homes of the Sanders—two brothers and the father. They have a fine farm, near to Chocolate Bayou, where there will be, in a few years, ample irrigation for raising rice, the lands being among the finest for this to be found. There is talk of turning this natural channel into the main ditch of an irrigation system, and some, I believe, are doing it faster up. Bro. Will E. and Walter T. Sanders added the Advocate to their home-life. It was a reminiscence to visit the home of Sister Ida Garner, because her aged mother, Sister Louisa Sternberg, lives with her. This old saint has been a devout and consistent Methodist in this section since 1852, the year after Methodism was permanently planted in Indianola, where she settled. She lived at the old town, a member of the First German Methodist Church, through the great storms of 1836, 1838, through the war, and through the storm and yellow fever of 1847, and never deserted the afflicted city until the storm of 1895. She has the light in her face of the bestwelling Spirit of her Lord, and is happy in seeing her daughter and grandchildren following her footsteps. She is close on to 90 years old! The oldest member of our Church in Port Lavaca—I mean in membership—is Aunt Mallinda Harris, an old colored woman. She washes for a living, has her own little home, and is happy in her connection with our Church. Aunt Mallinda pays \$3 a year quarterly to her pastor, besides contributing to the conference collections according to her ability! The pastor and officials once visited her that she was old and poor, and would no longer be expected to give of her small means. The good old sister stood up at this, and not happy over reciting what the Lord had done for her, and said it was a privilege for her to do this; that it was all the way left for her to serve him, and she expected to do it as long as she lived! What a rebuke to many who claim for themselves because of blood and skin vastly more than this poor old colored woman! And how significant of the remorseless change of time is it to know that the only inhabitant left at Indianola is old Uncle Peyton, "the Mayor of Indianola." He makes his living catching hait for and selling water to the hunters and fishermen who resort to these water-courses, and supplying boats with fresh water from the cisterns he carries for left with a few old houses from the storms of years ago. There he stays, getting old and feeble—the clasp that binds the chain representing the past and present, into a completed circle. Old Peyton—Aunt Mallinda—the old bell! These are all that remain to tell the story. Not a record is to be found down there showing what our Church was except one old Church letter, which Prof. Smith kindly gave me. It reads thus: telling the story of removals during the war.

Indianola, July the 15th, 1862.
"This is to certify that Brother John Gray and his wife, Sister Ann Gray, are members in good standing in the Methodist Episcopal Church, South, at Indianola, Calhoun County, Texas.
"GREEN ORR, P. C."
"N. R. We recommend them to the Churches."
The paper on which this is written is old and faded, but the ink is as bright as if written last week. Green Orr was a local preacher who first figured as a member of the quarterly Conference when the three towns—Victoria, Port Lavaca and Indianola—were together, about 1851, I think. He assisted in supplying the gap-down there in the people in "times of need" and supplied Indianola during the war, especially in 1862-63, when the late Bro. H. S. Thrall was pastor of the outlet work. I have found a treasure in the way of a well-kept record of the old work, from which I shall get some valuable data. It is not in Port Lavaca.
WM A. BOWEN.

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A CHAT WITH LOCAL PREACHERS.
There was but one disappointment in our intended Sunday service at the Floyd Street Church on the occasion of our late meeting in Dallas. We had a rich service in the morning hour, and designed to have an old-fashion Methodist love-feast in the afternoon, but it had been announced the day before that Rev. R. W. Thompson would preach at the Rescue Home at 3 o'clock in the evening. That turned the heads of the preachers that way. They had read and heard so much about that institution that they had an irrepresible desire to see for themselves; and they were richly repaid for their pains, but the love-feast went by default. The ring of the sermon was clear as a church bell—if not so loud—and the effect was overpowering. The

subject was the exact coincidence of the record of Christ, written as well by the prophets centuries before his coming as by the four evangelists who were eye-witnesses of his life. We have never heard a more satisfactory presentation of that subject to the ear of the common people.
The closing exercises were deeply affecting. Several joined the Church, and two were baptized by the pastor of Haskell Avenue Church, in whose charge this Home is situated. The directors of the Home and the inmates, with many of the citizens living around the place, were out in force to attend the service.
That sweet lady, Miss Mary Moore, who is at the head of the management, and her assistants gave us such a cordial welcome and seemed so grateful for our visitation as to make us all feel that we had an undisputed conational interest in that famous oleominary establishment. This enterprise was begun by a society known as the King's Daughters, but it grew so large and rapidly as soon to overtax their financial ability, and they turned it over to our Church, and it has become a conational work. The institution is called the Ann Browder-Cunningham Mission Home—named for the good lady and her first and second husbands, who gave the land (five acres) upon which it is situated. We can never come to reverse the good woman who gave us the land. But this writer never forgets, when he looks upon that stately structure, Dr. J. M. Browder, whose name is attached to this Home. We are indebted to him for one-half the ground upon which the first Methodist church ever erected in the city of Dallas was situated. That church lot and the campus of the Rescue Home—considering their present market value, constitute the most princely gift ever made to the Methodist Church in this city. These facts should suffice to render the names of James M. Browder and the companion of his life-long talks and service—Ann Browder-Cunningham—immortal.
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UNANSWERED LETTERS.
Oct 4 J. R. Murray, sub. L. A. Humphrey, sub. Dan Hardy, sub. H. B. Smith, change made. Chas. J. Mc-Larry, sub. Geo. F. Winfield, sub. A. T. Colburn, sub.
Oct 5 G. C. Summers, sub. W. M. Lane, change. F. P. Ray, has attention. E. A. Pitts, sub. K. L. G. Gilman, sub. N. S. Koons, sub. J. W. Storey, sub. J. W. L. Sime, sub. J. M. Langston, sub. D. S. Encke, sub. J. W. Ross, sub. J. J. Canfield, change made.
Oct 6 W. A. Gilliland, change. A. A. Kild, sub. have attention. T. J. Milton, sub. S. Richardson, sub.
Oct 7 G. W. Gardner, sub. W. G. Shugart, sub. W. W. M. Anally, sub. R. H. Hay, sub. R. E. Evans, sub. have attention. J. P. Smith, sub. K. S. Van Zandt, sub. W. E. Toombs, sub. M. C. Dickson, sub. F. Hightower, sub. J. T. McClure, has attention. H. Nation, sub. has attention.
Oct 8 L. A. Park, change made. E. R. Edwards, sub. E. L. Sherrow, sub. T. H. Stafford, sub. D. T. Hayes, sub. A. A. Shook, sub. sub. G. W. Harris, sub.
Oct 9 A. O. Evans, sub. have attention. J. A. Wyatt, change made. W. H. Crawford, sub. S. M. McLaughlin, has attention. G. W. Kinchloe, change made. J. W. Dickson, sub. W. D. Terry, sub. Oct 10 A. Methvin, sub. J. R. H. Hall, has attention. W. M. Leatherwood, sub. C. D. West, sub. H. A. Boaz, sub. W. P. Clark, sub. W. W. Watts, sub. J. A. Whitworth, sub. Chas. E. Mc-Larry, has attention. J. G. Polard, sub. B. H. Webster, sub. have attention.
Oct 11 C. Bruce Meador, sub. C. R. Gray, sub. W. H. Carr, sub. M. C. Dicker, sub. J. P. Tison, sub. Walter Grimh, sub. J. E. Morgan, sub. Mar. M. Smith, sub. W. A. Colburn, sub. Joe W. Goodwin, sub. G. W. Riley, sub. G. W. Davis, sub.
Oct 12 W. H. Crawford, sub. R. B. A. Hall, sub. W. A. Dierick, sub. G. M. Gardner, sub. D. S. Burks, sub. D. C. Ellis, sub. J. W. Horn, sub. R. C. J. Hightower, sub. J. H. Stone, sub. A. P. Hightower, sub. K. F. A. Toombs, sub. Geo. R. Ray, sub.
Oct 13 A. E. Cartaway, sub. Jas. M. Bares, sub. Jas. R. Smith, sub. O. P. Allison, sub. sub. change made. S. E. Allen, sub.
Oct 14 J. J. Canfield, sub. A. D. West, sub. J. A. Wyatt, sub. J. Alexander, sub. D. P. Fuller, sub.
Oct 15 L. G. White, sub. E. J. Max,

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The West Texas San Antonio last arrived in the place day before the start of the city. The city is built on a hill. Its foundations are yellow brick and adobe. There are many of these. The streets are well paved with stone structures. They are covered with a large number of houses of prosperity and headquarters for many wealthy citizens. Roman Catholicism is rapidly growing up. The progress of the city is such that it has the climate of a foreign capital. It is a beautiful city. It has developed a beautiful stone and a better district. The industry and a better district have never seen. The windows are art glass and very walls are tasteful. A splendid choir and pulpit. The who and the ceiling is. Nevertheless, this behind the needs the congregation. Moore and his people the large addition of a large ed the walls are go wall of the old but out and the present part of the new enterprise when of the finest in State. The front rest will be process improvements with than \$25,000, mark whole worth more Moore is a man