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EDITORIAL.

GIVE HEED TO DOCTRINES.

This age is not productive of doctrinal preaching, and as a rule we do not hear much of it from our pulpits. The very suggestion of a doctrinal sermon carries with it the idea of something dry or controversial, and the average congregation does not care to hear it. As a result, our preachers are drifting away from that sort of preaching and confining themselves very largely to lighter materials and subjects for pulpit treatment. They dwell upon the intensely practical side of life, to the neglect of the deeper and weightier matters of the Scriptures. That sort of preaching is more entertaining and far less laborious. It does not require painfully close investigation and research. Its subject-matter lies upon the surface and is much more easily accessible, both to the preacher and to the people. Yet the great doctrines of the Bible are the backbone and frame-work of our religion. Without them our Christianity would have nothing to support it. In fact, there can be no Christianity without them. Our religion is rooted in its great doctrines, and they are the staples of Bible teachings. Such matters as God, the Holy Ghost, the Son, the Trinity, Immortality, Heaven, Hell, Repentance, Justification by Faith, Adoption, Sanctification, the Witness of the Spirit, and the ordinances of the Church, such as the Sacrament of the Lord's Supper, Infant and Adult Baptism. These are some of the staples that we denominate the doctrines of our religion. Many of them are rarely ever touched upon in the pulpits of to-day. They have been relegated to our Church standards, and there we let them repose. It is all wrong. The people need to have these great and underlying principles of our religion discussed and expounded. Such knowledge is necessary to a robust faith and a devout spirituality. It gives solidarity to character and permanency to conviction. But for the pulpit to grapple with these issues requires intense study, accurate scholarship and a wide range of acquaintance with a high order of literature. This sort of thing does not appeal to the superficial mind or to the imperfect student. Yet these doctrines of the Scriptures are indispensable to the integrity of our Methodism; but we are in danger of permitting them, or a correct knowledge of them, to depart from our ministry and membership. Paul dealt with these doctrines in his sermons and epistles. The people of that age had to have them before Christianity could make any headway against the errors of heathenism and idolatry. Martin Luther emphasized them in his warfare against a degenerate Church, and by preaching them inaugurated the Protestant Reformation. John Wesley stressed them to the extent of reviving spiritual life in the Church of his day, and the influence of his work abides as the spiritual heritage of Christendom. There can be no deep and abiding evangelical spirituality without placing tremendous emphasis upon these fundamental doctrines of the gospel. The fathers of Methodism whose preaching fired America in the earlier part of the past century were doctrinal expounders pure and simple. We need in this day a revival of this

sort of preaching. The Church is languishing on account of a dearth of it, and our pulpits are producing men of small caliber because of their failure to search into these deeper things of God. Surface preaching, mis-called practical preaching, is giving to us a generation of mediocre preachers and a membership, for the most part, of lean and ill-fed Methodists. We need to return to the old doctrinal paths in order to build up the Church in righteousness, develop a higher order of preaching, and to confirm our people in the experience and practice of the deeper things of the Scriptures.

KINDNESS IN THE HOME CIRCLE.

The home is intended to be the most sacred place this side of heaven, and its relations are so intimate and tender that all discord, as far as possible, ought to be kept far away from its domestic retreat. The husband and wife need to understand each other's peculiarities and strive to so adjust themselves, the each to the other, as to grow into a union of purpose and destiny. Upon this point depends the happiness of the home circle. They ought to avoid finding fault with each other in the presence of their children. This is a very common and a very evil habit in the home-life of most people. Its influence is most demoralizing and the effect is often very far-reaching. All little differences ought to be settled in their own private apartment, where the young hearts are not impressed, and no little temporary estrangements ought to be permitted to manifest themselves beyond that quiet precinct. There is much in the husband that the wife ought to overlook, and there is a great deal in her to which he ought never to give serious concern. The real husband and the real wife are back of and underneath these surface disturbances and petty imperfections. A little patience and a little forbearance, at this point, will work out satisfactory results. Prayer, watchfulness and charity will solve all of the problems growing out of temporary misunderstandings and irritations. Love and kindness make the home happy. Where these abound, no evil result can follow any sort of condition. Neither the husband nor the wife ought ever to look for slights or neglects from the other. Nothing of the kind is ever intended if they really love each other; and the most of the troubles that grow out of such matters are usually imaginary. When you trace them to their real source there is nothing in them after all. Never speak harshly or unkindly, but be gentle and considerate of each other's feelings. Let the wife look after the comfort of her husband and the husband give heed to those little attentions and caresses that cost but little, but carry with them manifold benedictions. This course between them will ultimate in their perfect oneness of life and spirit. All peculiar differences of temperament and education will disappear and affectionate concord will prevail. Such a state is possible to every Christian home throughout our land.

THE SPIRIT OF SELF SACRIFICE.

Sacrificing one's self for the good of others is a distinctively Christian virtue. It was perfected in the death of Christ for mankind. "He was wounded for our transgressions, he was bruised

for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Since he lived upon the earth and taught the doctrine of vicarious suffering, the world has had an altogether new idea of the kinship of mankind. And as the world grows more intelligent and more Christ-like, this doctrine of self-sacrifice is becoming more and more common among men. They are willing to suffer that good may accrue to their fellows. These thoughts find illustration at least on a small scale in what transpired in a hospital the other day in Kansas City. A few weeks ago, as the rapidly-flying train was moving through Missouri, a dreadful accident happened, in which nearly a score of people lost their lives and a great many more were badly mangled. Among them were several Epworth Leaguers just starting for the great convocation at San Francisco. Quite a number of these were taken to the hospital above named. The local Leaguers left no helpful ministry untaxed to relieve the suffering of their injured League friends. Among those seriously injured were two young ladies, Misses Hayslip and Harry, of Illinois. They were so severely burned about their faces as to be horribly disfigured for life unless there were those who were willing to have healthy skin taken from their own bodies by the physicians and used upon the faces of these unfortunate young women in such way as to restore their normal features. The doctors made the fact known to the devoted young Leaguers, and the number of those who immediately volunteered to part from their own cuticle in order to have it grafted upon the faces of the two young ladies is already far in excess of the demand. This is transcendently beautiful. It shows the Christ-like spirit of these devoted young Christians. They are willing to suffer in order to benefit others. They do not hesitate to give their own flesh to aid in relieving the sad condition of two young women whom they never saw or heard of before. And when such a spirit as this finds universal development, this world will be a Paradise regained. And, despite the grumblers, we are headed in that direction.

THE WORK OF EDUCATED YOUNG MEN ON THE FARM.

A great many of our farming people are striving to educate their sons in our schools and colleges. The larger per cent of the boys in our institutions of learning, as far as we have been able to observe, are from the rural districts. This is an encouraging indication, and we are glad to see it. These country boys as a rule are sound in body and their morals are usually correct. Such has been their simple diet and their regularity of habits, together with their immunity from grosser temptations, that they have grown up strong in body and vigorous in moral integrity. They make good students and they develop into robust scholars. But the trouble with the most of them is, they lose their tastes for farm life as soon as they take a thorough course in school. Instead of returning to the farm and there utilize their mental training and their book knowledge in the improvement of agriculture and the live-stock industry, they adopt some one of the professions, or mercantile pursuit, and seek a location in the centers of popu-

lation. But few of them ever return permanently to the vocations of farm life. This in our judgment is unfortunate. We need educated and well-trained men on the farm just as badly as we need them at the bar, in the pulpit or in the commercial pursuits. Their sphere of usefulness is just as great in the country as in the town, and the pleasure of living is far greater. There is nothing to compare with a well-equipped farm in the way of procuring an independent livelihood and in bringing satisfaction to the heart and rest to the mind. The push and worry of town and city life, with its sharp competition are fruitful of perplexity and sleepless anxiety. They wear out the nerves, take away appetite, and often destroy one's confidence in human kind. A well-ordered farm life builds up the nerves, whets the appetite, induces sleep and makes a good conscience. In our earlier experience we knew much of the quietude of the country home, but in later years we have seen much of the wear and tear of city life, and it is our deliberate judgment that the former has all of the advantage of the latter. We do not hesitate, therefore, to advise our country boys to procure the best education possible, but after that to return to the simple habits of the farm and give the country the benefit of their training and intelligence and make their country places to flourish with beauty and abundance.

BORROWING TROUBLE UN NECESSARY.

A great many people indulge in the unnecessary habit of borrowing trouble. They are a little bit indisposed, and they conclude that they are on the verge of a severe spell of sickness. They dwell upon this conclusion until they convince themselves that in reality something of a very serious nature is the matter with them. Others have presentiments that some inexplicable misfortune is about to come upon them. They do not know just exactly what it is, but they feel that it is impending. They become alarmed and give themselves over to the most anxious forebodings. Their own experience is something distressing and they afflict their friends and associates with their ominous apprehensions. Still another class manage to possess themselves of the idea that business embarrassments are approaching them and that their only security will be found in the almshouse. And to come down to poverty and want in old age, after a life of industry and economy, is something next to appalling. They brood over the matter until it is miserable to be thrown into their company. But the most unfortunate of all of these peculiar classes are those seized with the hallucination that God has forsaken them and that they are lost. The most of them have been good all of their lives, devoting themselves to the welfare of the Church and to doing acts of mercy, yet they get under the impression that, after all, there is no hope for them, and they grow melancholy and hopeless. Such is their state of mind that to reason with them is useless, for they have forced themselves into the belief that despite their penitence a life of torture awaits them after death. It is pitiable to witness their heart-agony when it is clear to your own mind that their condition is the result of a morbid state of mind and that at best their distress has

nothing to confirm it except a distorted imagination. Their physical organisms are out of repair and they need heroic treatment. When once restored to health, their gloom is dispelled and their fears are dissipated. But the other classes above described are not only slightly run down in nerves, but their faith has also deteriorated. They need rest of mind and a renewal of faith and prayer. They simply doubt God's promises and for-sake, for the time being, a life of faith and trust. In other words, they become self-centered, and their visions of a Father's goodness become obscured. As long as Peter looked at the Master he trod the waters in perfect safety, but the moment he turned his attention to himself he began to sink and had thoughts of drowning. His troubles at once gathered about him. The Master is still traversing the great deep of the sea of life, and no hopeless grief can come to those who hold him before their spiritual vision. What we need to do is to put forth our best efforts and trust God for results. It is foolish to borrow troubles. We have enough of them at best, without trying to imagine others. We need to be so busy about the ordinary duties of life as to have no time to dwell upon distresses that have no real existence. Let us have God read the Bible, pray in secret, do good to our fellow-men, and cultivate bright and cheerful dispositions, and the future will disclose benedictions instead of sorrows. We are the children of a King, and he has a crown of righteousness for those of us who thus remain faithful to the end of our short pilgrimages.

AMONG THE EDITORS.

Wesleyan Methodist. Where the heart is filled with love the hands will never be filled with clubs, nor the lips with hard words. Love melts the heart of the man who loves and of the people whom he loves. Melted hearts have no disposition to unkindness, and the greatest degree of faithfulness is so seasoned with affection that the words are kind.

Pittsburg Advocate. Milwaukee is the city noted for its beer production. One great firm continually flouts its advertisements of "the beer that made Milwaukee famous." But up in that city there is a wise-headed old life insurance company which goes ahead attending to its business, and regularly turning down all applications for insurance made by men in the beer trade. That one concern has more good sound sense than all the manufacturers in the Northwest.

The Interior. A mind that is not peaceful is at war with itself and with other minds, and this becomes a habit, a condition, so that, whatever the eyes of the senses or of the mind see is looked upon with a degree of suspicion or hostility. This is classified as morbidly as misanthropy, cynicism, and if of pronounced character, as malevolence, which is one degree short of malice. Gen. Sherman's forcible expression that "War is hell" will live as one of the strongest apothegms of that terrible experience. It is as true of the wars in the soul as in the field. War brings desolation to a country and it brings equal desolation to a mind. The fair and sweet fruits and flowers of peace in the soul are trampled down and exterminated, the spiritual atmosphere is darkened and poisoned with sulphurous clouds. There is no real happiness on the earth for a warful mind, as there is no unmitigated affliction or misfortune for a mind that is at peace.

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COMMUNICATIONS.

CHARACTER VS. CONDUCT.

H. G. H.

In Nashville Advocate, July 18, Dr. M. Evans says: "In order to correct evil conduct the character must be changed." That sounds all right. But he goes on at length and argues that and other points in ethical teaching, and contends against the utility of Church rules, Church regulations, Church trials, assaults the legislation of our General Conference and impales the College of Bishops on his theological pitchfork.

He says the design of human criminal law against theft is to protect property. It seems to me that, coupled with the protection of property, one design of human enactment against theft is the development of character in the citizen.

He then says the divine enactment, "Thou shalt not steal," is concerned about the character of the one addressed and not about the property of some one else. We can not discover such a sharp contrast between the design of human and divine enactment. God's interest in the thief may be very great, but the rights of property are both considered by human and divine enactment. God is just. The rights of home, locality, property, are based on the human and divine conditions of life. God's legislation is justice in the concrete as well as justice in the abstract. It is false logic to assume that the article stolen cuts no figure in the case—that the effect upon the character of the thief is everything.

Soon the Doctor approaches his real contention—opposition to the rules and laws of our Church, on the ground that these things are purely within the domain of human conscience—that the use of tobacco, wine in the sacrament, proper observance of the Sabbath, dancing, attending theaters, playing cards, are matters not for rules and legislation, but to be settled by human consciences. Yet, the good Doctor has stood up in his place as a minister of the Church and solemnly vowed to carry out in administration the enactments of his Church on some of these questions. This is a strange attitude for a learned servant of the Church. We are not discussing the Doctor's conscience in the matter, but the Doctor's attitude in the light of his Church vows. Does the Doctor, as the officiating minister, admit people to the pews of the visible Church without conforming to the ritual regulations and receiving their promise to keep the rules and render obedience to Church laws? Did the Doctor promise to keep and not mend our rules?

To go back a little. It seems to me that conduct has much to do in the formation of character, knowledge as to right conduct being fundamental. We will not enlarge here as to the Doctor's misconception of the meaning and design of Church organization.

The Doctor says: "Paul found no place for Church guidance in this matter of personal conduct." So all Church rules, decisions, enactments, minor and major, are just so much in the direction of encroachment upon human rights, human conscience, and insults to human liberty hurled at us by the General Conference, the assumed legislative body of the Church. Very well. Why does the Doctor remain within the pews of an organization so full of that which violates human rights? What about the Doctor's promise to conform to these things? Is his vow in the "sear and yellow leaf"? Has he been stultifying his conscience for a half century that he has been ministering at the altars of the Methodist Episcopal Church, South? Has he known that these rules and regulations tyrannized human conscience all these years, or is it a new revelation in the realm of higher criticism? If the Doctor's conscience has disapproved of these things, his conduct is certainly not an exponent of his conscience, nor is his conscience an exponent of his character, for conference records show him to be a man of character—"Nothing against him, Bishop."

Hear the Doctor again: "The tendency to amend conduct by rules, Church censures, bulls, edicts and ecclesiastical courts has always been a source of evil." The bulls and edicts we would leave out, but how on earth, unfortunately we are not in heaven—has the good Doctor managed to escape lashings from the "beloveds"—not to say his own conscience—for failing to comply with his vows in these matters? We will suppose the "pinal cotton string of the elders to be broken, and we will explain the Doctor's attitude by his statement that these things have been the "source of evil," and admit he could not do evil. Primitive and rusty theology assumed the devil to be the source of evil. Does the Doctor assume that Church rules and courts are the devil? Selah!

Again, the Doctor holds up poor preachers who have vowed to "keep our rules and not mend them" to the scorn and ridicule of the "world, the

flesh and the devil," and says the preacher magnifies intemperance, Sabbath desecration, dancing, card playing, attending theaters and circuses, and says the preacher's zeal to save the people from these things, that should be left to their own consciences, exceeds the zeal of Paul and Jesus. Did the Doctor ever make a foolish zealot of himself by warning the young people against these things? As a matter of course not. What a fool a Methodist preacher makes of himself—in the eyes of the Doctor—by standing up before a tyrannical member of the College of Bishops and vowing obedience to the rules of the Discipline! The poor preacher is in trouble. Did the Doctor take such a vow? Let the troubled brother get the good Doctor to present him with an elastic conscience and he will have smooth sailing—that is, tell the people all these matters are under control of their consciences and to go to the devil with them.

The logical conclusion of much that is in the Doctor's article is that a trial should proceed on charges without any specifications. In forming character, he would ignore all rules of conduct. He ignores the fact that in the Ten Commandments and Sermon on the Mount there are many duties catalogued. He would have character developed on fundamental principles, and to the dogs with Church rules and Church laws. It is true, we might be benefited somewhat by a few hints that filter on us through the sieve of higher criticism. Character in the abstract is all of life—Church rules and regulations in the concrete—bosh! But what of the Doctor's vow to observe these things? Having discovered that observing these things was a "source of evil," he has refused to observe them—there it is!

In the paragraph of the Doctor's article, where he says that "censure" is not the love of God, he holds up the Methodist ministry in its efforts to win souls away from evil practices, as fools, zealots, bigots, ignorant of righteousness, ignorant of the mind of Christ, riding a hobby, and damning all who do not see things as they see them, and, Don Quixote-like, charging wind-mills right and left. This assumption is too ridiculous to require comment—particularly as the Doctor is one of the very men cutting such "fantastic tricks before high heaven." He makes the preacher claim that he can not be wrong, that his conscience is infallible. In the Doctor's effort to show up the learned ignorance of the average preacher, he gets conscience and Church rules fearfully and wonderfully mixed. But maybe things will get resolved into their original elements at the Day of Judgment—but it seems to me there should be some straightening out here.

In the closing paragraph of the Doctor's article he assaults the College of Bishops as "dictating to the conscience of the membership," and asserts that the "General Conference by resolution attempted to amend our General Rules." He reflects upon these chief pastors and highest legislators in a manner unbecoming in one who, putting it in the mildest form, "inveighs against Discipline," injures the loyalty of young men in the ministry and teaches disloyalty to Church regulations. A congregation compelled to listen for three consecutive years to such preaching, and still have any loyalty to Church rules and laws left, either must be profoundly ignorant of the meaning of such teaching or too thoroughly grounded in doctrine and discipline to be moved by it.

What has become of the Doctor's promise to abide by these things upon which he makes such an onslaught in our chief official organ?

LETTER FROM BRO. J. L. HENDRY.

My last letter was written en route from San Djan Bo to Song Ling. On our arrival at the latter station we found that Bro. Dzang, the pastor, had not been able to get possession of but half the house, and so was in close quarters. So we did not undertake any special work in the town, but went a few miles away into the country where there are some members and held meetings—Mrs. Hendry for the women, while Bro. Dzang and I held a meeting with the men. The day after we moved to Hutzen, where we spent five days. You will remember this station as one of our most hopeful works. It was with much pleasure that we visited many of the homes of the Christians in the country, going from house to house, and reading the Word and conducting services in each house. They seemed so happy to have us enter their humble homes, many of which have mud walls and straw roofs, while others are large and fairly comfortable ones.

I made some discoveries there which set me to thinking. For instance, so large a per cent of the members, even the male members, can not read either Bible or hymn book. I endeavored to impress upon both pastor and members the great importance of learning to read, so as to study more satis-

factorily and clearly God's Holy Word.

From Hutzen we went to Nanzing. There we spent six days. It was a great pleasure to meet many of our old friends, both among the members and the outsiders. We were received on all sides with cordiality and respect. The Church there had lost ground during the past years because of the lack of pastoral oversight and instruction. The former pastor was in charge of the whole circuit, and its consequence spent most of his time at the other points, and so the Nanzing Church suffered no little. But I am glad to report the work at that point in better condition. The pastor is doing good and faithful work. He has organized a good Epworth League of some fifteen members. They have purchased badges, and are interested in the League work. The pastor had asked for a contribution for the American Bible Society and had received \$8.20 Mexican. We are endeavoring to teach the Church in China to support the American Bible Society. On Sunday three persons were received into the Church. One of these, a woman of some fifty years of age, was an interesting case to Mrs. Hendry, especially for the reason that eight years ago she visited the home of this woman time and again and endeavored to lead her to accept Christ; but these efforts at that time seemed in vain. The poor woman treated Mrs. Hendry with decided indifference and more, as she even showed indignation at the efforts made to lead her into the light. This conduct on her part was passing strange, for the reason that her own husband had formerly been a confirmed opium smoker, and had been persuaded by me to go to our hospital in Soochow and break off the habit. He had been received into the Church and was leading a respectable life. The help he had received from the Church was very apparent, and could not be gainsaid, notwithstanding this the poor wife stood out stubbornly against the appeals of God's people. So it gave us much joy to witness her public confession of the Savior.

Dong Ding San was the next and last point visited. There we found a good work going on among the people. They are engaged largely in fruit raising, such fruits as grapes, cherries, Chinese strawberries, peaches, chestnuts, etc. The place is situated on an island in the great lake, is densely populated, and is a fine field for work. Three persons were received into the Church. Also there are several inquirers. All things considered the work is doing well.

Finally, to sum up the trip: Almost five weeks were spent on the tour and 26 adults were received into the Church, besides 4 children were baptized.

Another station, Zang Zah, we did not visit, but this place I have since visited, passing last sabbath there. Good progress is being made there also. There are five members and a large roll of inquirers. The chapel is furnished us free of rent by Bro. Bau, a wealthy member, who resides at Soochow. You will call to mind that you baptized this brother during our Annual Conference in Soochow. He has now promised to buy a suitable place for our work, build proper houses, and give it to the Church as long as we need it. So we will soon be in much better quarters there, and at the expense of a native brother.

J. L. HENDRY.

Soochow, China, May 17, 1901.

CHRISTIAN CITIZENSHIP.

Every duty that devolves upon any citizen of the State devolves upon the Christian citizen. And as Christianity represents the highest type of citizenship the duty is emphasized by higher considerations than those that prompt the mere time-serving civilian. Personal interest is the leading incentive that impels the man of the world to render implicit obedience to the law of the land, and also to exercise his prerogative as a citizen prudently and consciously at the ballot box, as well as in every other phase of obligation devolving upon him as a citizen. In order to secure to himself and his own dear ones the blessings of good government. That he should be willing, and even anxious, that others should enjoy with him the greatest good that government can afford, we would reasonably expect from the fact that good will to our fellow beings is the normal spirit of the race, where there is no conflict of personal interest. We may go even farther and assert upon the basis of unmitigated evidence that even the worldly-minded citizen feels an intense interest in the welfare of the race, and a deep and tender sympathy for suffering humanity, whether that suffering is due to misfortune or the result of bad government. Some of the most heroic deeds in the history of the world have been performed by man for man, where no other incentive but this broad philanthropy, this natural good will, was manifest in the act. Not only heroism, but sacrifice

and suffering of the most intense character has been endured by men and women for the sake of humanity. Yet these characters held no allegiance to a higher type of citizenship than the broad principle of a common humanity and a common earthly destiny. But Christian citizenship stands upon a higher plane. It should partake of every element of character found in good citizenship on the low plane of earthly good to the race, but this low plane, possible to all men, upon the basis of a common earthly destiny, should be intensified in the Christian citizen by all the considerations that enter into and constitute the aggregate of his higher relation to the moral universe. The Christian citizen by virtue of his relation to the present and the future—the material and spiritual, the earthly and the eternal destiny of the race—in Christ Jesus, is correlated in the sphere of his moral actions to man's highest destiny, in every phase of moral and spiritual existence. And by so much the more is his obligation as a citizen intensified. Hence, upon this broad basis of spiritual and eternal brotherhood, upon which St. Paul had planted himself, he established his platform of principles. "If the eating of meat causes my brother to offend, I will eat no flesh so long as the world standeth."—1 Cor. 8:13. Now take his utterance in Rom. 14:7, "For none of us liveth unto himself, and no man dieth unto himself," and we have the basis of moral responsibility in Christian citizenship. And for which we are told, Rom. 14:12, "Every one of us shall give account of himself to God." We are not only to give account of our moral actions in our relation to God, but also of the influence of our moral conduct upon others. The Psalmist, in the 112d Psalm, does not complain that the world has neglected his present interests, but he says, "I looked upon my right hand and there was none to help me; refuge failed me. There was no man cared for my soul." Here the line is drawn between the good citizen of this world and Christian citizenship. The world demands and admires, and will work for a high type of physical and intellectual development in man. Horace Mann's declaration "That millions of dollars in a university that would only make one true man would be a good investment if it was my boy," is the expression of sentiment of every true parental heart, whether saint or sinner. But here is where the worldly citizen casts anchor. Millions of dollars are spent annually by worldly-minded men for the physical comfort and intellectual development of the race. But the soul is left out of the account. "No man cares for my soul." Here we are confronted with the ethical distinction between the worldly-minded citizen and the Christian citizen. Both teach moral principles. Physical comfort and intellectual development are the goal of attainment of the citizen of the world. The soul, the eternal future, are not taken into the account. The Christian citizen may go hand-in-hand with the citizen of the world in teaching and enforcing a code of morals that will make better citizens, better husbands, better wives, better parents, better children, and therefore, better government. The world will applaud the Christian citizen that will stand by his neighbor and enforce the world's moral code for worldly considerations. But here we come to the parting of the ways. The Christian citizen cannot afford to sit down, like the young prophet, under the oak in an enemy's land, or to turn aside to partake of refreshments in the house of the false prophet, for if he does the false prophet will be the first one to denounce him for his stupidity and warn him of his doom. The Christian citizen's code of morals is differentiated from the code of the world by the contrast between the worth of the soul and the worth of the body, the length of time and the durability of eternity, and the joys of heaven and the torments of hell. If it is the duty of the Christian citizen to look well to the interest of the commonwealth in things pertaining to this life, so as to "render to Caesar the things that are Caesar's" it is no less his duty "to render to God the things that are God's." If it is his duty to "tithing and anise and cummin" for the service of the sanctuary, it is no less his duty to heed "the weightier matters of the law—judgment, mercy and truth." Because he is required "to submit to every ordinance of man for the Lord's sake," he is not thereby allowed to repudiate his higher obligation to God, in which is involved the eternal destiny of the soul of his fellow citizen. If it is his duty as a citizen to use his political franchise for the extermination of evil from the body politic, it is his duty as a Christian citizen to use his prerogative as a sovereign in accordance with the extent of his obligation as a Christian. For illustration, suppose both the dominant political parties in their national and State conventions should insert a plank in their platforms legalizing murder and robbery under license. In such case no Christian citizen could discharge his duty as a Christian or

citizen and hold allegiance to either party. Instead of so doing he should oppose both with all the force of his political influence. Under no law of expediency could he, for the sake of other important issues, affiliate with or support their nominees who are pledged to the principles incorporated in their platforms. I am confident that no sane man will dispute the correctness of the foregoing conclusions as to Christian duty drawn from the illustration. Yet it is a fact that the illustration is not far from the truth. It is admitted by all in the Church and out of it that there is no greater curse on the civilization of to-day than the curse of the whisky traffic, which is a licensed and legalized traffic by consent and indorsement of all the leading political parties of the country. If space would admit of the investigation it could be fully shown that the foregoing illustration is not only not far from the truth, but is in fact the truth itself. Whisky has murdered more men and women since the Civil War, than "Colt's Repeaters." Whisky has robbed more women and children, to say nothing of men, than have been robbed by all the bank and train robbers of the past. Not only so, but the aggregate value in dollars and cents of the whisky robberies will more than double the case proceeds of the bank and train robbers' clans. But that is not all, nor even the greater part of the crime of the whisky traffic's plundering propensities. It robs the helpless women and children not only of their cash assets in a husband's strength and a father's toil, but also robs some of all that is sacred and endearing in family bliss for the present, and blights forever the hopes of the mother and the aspirations of the child so far as this world is concerned. Away out in the rural district where I live, nearly every week that passes, and often twice or thrice a week, I can hear the hideous scream of a drunken father as a warning of approach to his heart-broken wife and terror-stricken children. Then I can hear the bitter oaths as he curses her he had sworn to love. I hear also at times the screams of his tender offspring as they wither under his blighting curse. But my community is only one of ten thousand equally as bad. I live in a prohibition district, but it has no Chinese wall or ocean shores to protect its citizens from the encroachments of a legitimate traffic in adjoining districts—a legitimate traffic did I say? Who made it so? The political parties that rule the land. Who go to compose these parties? Echo answers who? Nero set Rome on fire and fiddled while it burned. The Church in her membership is singing "Auld Lang Syne" while extending the right hand of fellowship to the political bosses who legalize the traffic that is burning the vitals out of our civilization and out of our children as well. We need not expect to shame the saloon keeper out of his business by calling it a low calling and a crime. Just so long as we legalize the traffic by our votes at the ballot box in a government like ours there are but two forms of process for the extermination of evil from the body politic—the ballot box and the law. If we fail to use the primary means (the ballot) for the regulation of internal affairs, we can only have recourse to law as a compulsory police force to remove the evil, and just so long as crime is licensed at the polls will law fail to be prohibitory in an absolute sense, because the officers of the law can not be expected to raise the moral standard higher than it is raised by the law-makers at the ballot box. Even the saloon men recognize and appreciate that clause in the law requiring them to keep an orderly house; it is to their interest to do so, and to the interest of their patrons in the business. But why? It saves cost of blood and treasure to them and their customers. Whatever is done through license from the ballot box can not be undone by the enforcement of law. Crime is the legitimate product of the whisky traffic—crime often in the form of murder. The law enforced can not restore life by hanging the murderer, while the principle of the law enforced at the ballot box would have prevented the crime. The principle of law enforced at the polls as a preventive, is better than the law enforced after the fact. It costs no more to prevent crime at the ballot box than it does to elect officers to enforce the law. While officers of the law are arresting men for crimes committed under the influence of whisky, they are in complicity, paradoxical as it may seem, with the saloon keeper in robbing the wives and children of drunkards of their living in fines and costs, while prevention at the polls saves crimes and costs. J. M. DUNN.

Bolivar, Texas.

Keep your vital organs in good condition of you would have health through the malarial season. FERRICK'S ASH BITTERS cleanses and strengthens the stomach, liver and bowels and helps the system to resist disease germs.

The picture of Christ is developed in the dark-room of prayer.

ADVOCATE A Pilgrimage Among ers—In 1

From Beaumont hour's ride over Texas division of Railroad. And, by a short time be the on traffic—all the great system from Texas and mid only break into stretch from Dal there will be no

Kountze is no brothers, of New who owned, and tracts of pine li water front at a few miles along Southern Pacific great saw mills some big plants county seat of E now the busiest outside of Beau around are such of a big strike and were acoust "magnificent oil inment. In my l talk of oil in all or six years ago, story giving son some occasions the close of the now that the "s being read arigh tive. Then, Bro of Fort Worth, forty young men with shorthand machines making tract of every p the county and t the little sleep, every home had in boarders and room. Brother I good wife) gave young ladies an ing about "ente for they are fine one being a mus of the organ for Brother Little, when I got there, tracted service f was hard for a n work begun an preacher at the Batley took the preach the rest of the successful tentative audience attended the ser that great good r results were five the Church, the fore Bro. Little testifying to the hereafter live a p and others expr a desire to unit Also, Brother B line of literat, that he would h ay-school in tw great result for unique distincto Sunday-school, i with Cook's uni Methodist church president, a g --change to one that any Method would use Cook pre-xt. The gr Baptist, and Pre-rogational Chur most learned d and workers ture for their enormous cost it time. This is e-nough in advan to reach the rem ary needs. Now, consult home se until these Chre evature, then cal paste pot and a puts together his ature, proclaims is probably the c nected with it) a finds his market tied Methodists, there is not enou nately commit doctrine. Then, cheap in the ser ment and mechan insurance can it turned out by o win that of the systemians very s And I would be ward for any B their own church having a union S house, to the ex and using Cook's to the Baptists in Kountze was for church building it is one of only t of Christ (ignora "the Christian house in town, h

Secular News Items.

The total gross earnings of the Southern Pacific Railway for this year are expected to amount to \$80,000,000.

England, it is understood, will insist upon the strict neutrality of the proposed Isthmian Canal in peace and war.

In the debate on the railway pass question, the Constitutional Convention of Alabama was thrown into a turbulent scene.

The Pacific Packing and Transportation Company, with a capital of \$25,000,000, was incorporated under the laws of New Jersey.

Radical reforms are contemplated in the Philippines. Military forces there are to be reduced and concentrated at three principal points.

It is thought that by the use of turbine engines and Texas crude oil the problem of thirty-knot ocean-going steamers will be solved.

W. J. Bryan has written a letter disapproving of the bolt started by a few Democrats in Ohio. He urges all Democrats to support the ticket.

Citizens of Long Bridge, La., in mass meeting assembled, protested against the failure of the grand jury there to indict alleged lawbreakers.

The library of the late Max Muller of London has been purchased by Baron Iwasaki of Japan for presentation to the University of Tokio.

Lord Roberts has issued an order that dismounted infantry officers are to carry carbines instead of swords on active service and in maneuvers.

A motion to inquire who was responsible for the disasters to Spain in the war with the United States was rejected by the Spanish Senate.

The Chinese have begun to prepare a petition to be presented to the Congress of the United States, asking that the Geary exclusion act be repealed.

With a population of 4,780,000, the Argentine Republic possesses 5,081,000 horses. It is the only country in the world that has a horse for every inhabitant.

Pastors of Denver, Col., who had criticized the court for issuing injunctions restraining persons from wrecking saloons, were reprimanded by Judge Palmer in that city.

The Empress Dowager, fearing a trap to capture her, declines to return to Peking, and has notified the grand council that the future capital will be Kai-Feng-Fu, in the province of Ho-Nan.

The government has decided to station three companies of artillery, under Col. Howe, at New Orleans, making this an important coast point, because of the great naval dry dock that is to be here.

President McKinley will shortly issue a proclamation for free trade relations between Porto Rico and the United States. Gov. Allen of Porto Rico stated that the island was in a prosperous condition.

Horatio J. Sprague, who has been United States consul at Gibraltar since 1848, is dead, at the age of seventy-eight. His father served in the same office from 1822 to 1848, and his son, Richard L. Sprague, will succeed him.

An important experiment was made by officers and men from the Kearsarge and Alabama, of our navy, in landing and mounting three and six pound cannon and several five-inch guns at Nantucket. The work was done speedily and skillfully, and was a record-maker.

King Edward and Queen Alexandra received 779 Victoria Jubilee nurses on the lawn at Marlborough House last week and distributed decorations to them. Many of the nurses have just returned from South Africa and others have been engaged in outdoor relief work in London.

The surplus in the United States Treasury at the close of the month of June was \$70,000,000, and according to treasury officials at the end of the fiscal year there was in the vaults of the treasury \$200,000,000 of gold, an amount said to be larger than that possessed by any other nation.

Newcastle, Pa., has rejected the offer of Andrew Carnegie to donate money for a free library. The offer was made by Mr. Carnegie in response to a request for it. A condition was that the city donate \$4000 annually to maintain the library; provided \$40,000 was received. The union men objected to taking the money.

The claims made for the mission property are now being settled by the various provinces. These are separate from the general indemnity demanded by the powers, and must be paid by the provinces in addition to their share of that. Altogether they amount to about \$7,000,000, or in Chinese money 10,450,000 taels.

An Associated Press dispatch from London is authority for the statement that Mr. Charles T. Yerkes, of Chicago, has secured control of the underground railroad of London. Mr. Yerkes says

that the syndicate which he has formed is made up of British and American capital furnished by United States capitalists. The stations will be rebuilt and the present antiquated cars will be superseded by those of American pattern.

News has been received at Shanghai from Manchuria, via Chefoo, to the effect that bandits have seized four wall-cities near Moukden. More than 10,000 people have crossed the gulf of Pechill and taken refuge at Chefoo. Another large secret society is active near Hankow.

The transport Hancock, after a record-making journey of twenty days from San Francisco, arrived at Manila, July 16th, having among her passengers Adjutant General Corbin, Senator Harris, and Congressman Kahn. General Corbin will spend some time in inspecting the civil and military affairs of the Philippines before his return.

Major General Daniel Butterfield, chief of staff for several months in 1863 to the general in command of the Army of the Potomac, is dead, at the age of seventy. He was several times wounded in battle, and received brevets for gallantry in action. Since the civil war he has been prominent in civil and political affairs in the State of New York.

One of the greatest civic triumphs of late is that achieved single-handedly by John Ming, a Chinese Endeavorer, in Salt Lake City, over the Chinese gambling houses. He was persecuted, his life threatened, and discouraged by warm Christian friends. But with tears streaming down his face, he answered, "That gambling must go, if I die." And it did go.

The committee of experts appointed by Postmaster General Smith to investigate the workings of the pneumatic tube system of carrying mails in cities has reported that on the present basis of cost the system is too expensive. The committee declares, however, that a system to be operated by electricity is in process of development, which bids fair to be successful.

D. R. Henderson, Speaker of the United States House of Representatives, and Henry White, Secretary of the United States embassy here, witnessed the inspection of the yomen of the guard by King Edward in the garden of Marlborough house, June 25. After the inspection Mr. Henderson was presented to the King. They engaged in a conversation which lasted half an hour.

It has been pointed out that wireless telegraphy might cover long distances by repeating stations at intervals. It is now stated that both M. Guarini and Marconi are convinced that messages could be sent 200 miles at a stretch. If so, and with self-acting repeaters every 200 miles, the Atlantic could be spanned by seven or eight floating stations, and some ten times as many repeaters would carry a message round the world.

In his desire to study industrial problems at close range, J. E. Tilt, of Chicago, proprietor of the Goodyear welt factory in this city and a man whose fortune is written with six figures, has decided to live among the men who work for him. He will give up the fine mansion in Chicago, which occupies nearly a block, and in the near future will reside in a small, white farmhouse, situated eight miles from Binghamton, N. Y., where the Endicott Manufacturing Company has erected an immense shoe factory.

What seems an epoch-making advance in the art of aerial navigation has been registered in Paris, where a Brazilian inventor, M. Santos-Dumont, after months of experimental labor, has produced an airship which is dirigible, and which renders its captain apparently as much a master of the air as a navigator is master of the seas. The inventor made a flying trip of six miles from St. Cloud to Eiffel Tower, which he circled thrice with ease, and then directed his ship back again to the starting point, all in thirty-nine minutes.

When the Pilgrim Fathers, writing to John Robinson, the great Puritan preacher who gave them his blessing when they sailed from Holland in words that the world will never let die, told him of the success they met with in slaughtering the Indians, he sadly replied, "I could wish that you had converted some before you had killed any." Both Christianity and a sagacious policy were implied in that sententious utterance. It would mitigate the situation greatly if some simple, clear, and definite statement were made for the purpose of this government toward the inhabitants of the Philippine Islands.

The English House of Commons has a bill, which is now assured of enactment, forbidding the sale of malt and spirituous liquors to children who are sent by their parents to purchase. An attempt made to exempt the rural districts failed. Such a law ought to be passed in this country. Children carrying home pails of beer soon learn to drink it on the way, and are brought up to lives of drinking and intoxication.

The saloon-men, because of complaints of short measure, have learned to put in a little extra quantity which they expect the children will drink. In this way we not infrequently get child-drunkards and sow the seed of a depraved appetite for the future. It ought to be possible to stop it.

Brazil it is said has notified the State Department at Washington that it is her intention to send delegates to the Pan-American Congress in Mexico in October, something she has not done before. The action of Brazil is considered to be a victory for Chili, because of the apparent efforts of Peru to disarrange proceedings unless the definition of "arbitration" agreed upon by the Executive Committee should be changed. It is said that no nation except Peru is formally on record as not intending to send delegates to Mexico, in spite of her claim that most of the South American countries sympathize with her contention.

Russia has not yet abandoned her claim for the lease of Chinha Bay, just outside the harbor of Masampo, so it is reported from Seoul, Corea. The recent withdrawal from Masampo of the powerful Russian fleet would seem to show that Russia has renounced her policy in connection with the lease question, as she has been given credit for considering it inadvisable to invite Japan's interference by the active movements of warships. It is reported that the Russian Minister to Corea is at present using his utmost influence in persuading the pro-Russian Korean Ministers to obtain the lease of the above place.

The China Merchants' Company, owners of the premises in Tien-Tsin at first occupied by the marines and afterwards by Colonel Liscum's command as barracks, have completed their claim against the United States for valuables which they aver were carried off by the marines. The list comprises many valuable rugs, furs and jewels, including diamonds. The total amount of the claim is 400,000 taels. The company says that the premises, being a part of the concession, were willingly loaned for military necessities, but that they were not subject to looting, as they would have been if they had been in Peking.

Mrs. Krueger, wife of the former president of the Transvaal Republic, died July 20. Mrs. Krueger was a typical Boer woman. She cared nothing for finery and in the days of prosperity at her home in Pretoria she had all the simplicity of manner and mode of living of the plainest woman of the Veldt. When her husband was accumulating millions, it is said that her chief interest in life was to see how much she could save in her house-keeping. The people throughout the Transvaal called her "Auntie Krueger." Mr. Krueger seems much depressed as a result of the death of his wife, but still works with more than his usual energy.

A report has just been issued by the British government giving interesting information in reference to the British Indians in the various colonies of the empire. It states that in the island of Mauritius, which was originally colonized by the French, about 263,000 out of a population of 380,000 are Hindoos, and they are fast dispossessing the French creoles as owners of the soil. During the years from 1896 to 1900 they are said to have purchased land to the value of \$2,000,000. The census shows that there are 14,000 Hindoos in Jamaica, 82,000 in the island of Trinidad and 118,000 in British Guiana of whom only 12,000 are kept there by a labor contract; and there are thousands of Hindoos being deported to British East Africa, Uganda and the Upper Nile country. As a race these Hindoos are said to be strong intellectually and are noted for their powers of industry.

The House of Commons has been discussing horses for the South African war. At the end, by a vote of more than two-thirds, it granted about eighty million dollars for transports and remounts. Charges are made

that British officers have been buying broken-down animals at extravagant prices and dividing with the sellers the price charged to the British government above the cost. The war secretary reported that the War Office paid for horses in England forty-two pounds (two hundred and ten dollars) each; in Canada thirty, and in Australia, the United States, and Hungary from twenty to twenty-five pounds each. Over fifty thousand British soldiers in South Africa are now well mounted.

The fiscal year just closed is said to have been the greatest business year in the history of our government. The reports show that during the preceding twelve months the United States has enjoyed a foreign trade, counting both exports and imports, of about \$2,535,000,000. These tremendous figures exceed by \$90,000,000 the totals of the preceding year. The foreign trade that of the preceding year. According to the reports, the exports for this year will be about \$1,500,000,000, an increase of \$100,000,000 over 1890; the imports will be about \$825,000,000, a loss of about \$15,000,000 from 1900. The final figures for this year will show a balance of trade in favor of the United States amounting to about \$665,000,000, against a balance of \$545,000,000 for the year ending June 30, 1900. The greatest balance of trade the United States has had, previously, in its favor was in 1898, when the figures were \$615,000,000. This year's record will surpass that sum by \$50,000,000.

There is being developed an enterprise by English millionaires in Southern Mexico, with which they hope to forestall the inter-oceanic canal schemes. The project, which is well under way, involves the rebuilding of an old railway which will connect two Mexican ports, one on the Gulf of Mexico and the other on the Pacific, which are less than 200 miles apart. The road has been leased for a period of fifty years from the Mexican government, which has granted a concession for a special line of steamers in connection with the railway. At Salina Cruz and Coahuacoles, the respective terminals, immense harbors, with anchorage accommodations for the largest vessels, are to be constructed. Two thousand men are now at work, and while the road is only 192 miles in length, it crosses 329 bridges. Those in charge claim that its construction as well as the harbors will be finished and ready for business in two or three years. The cost is said to be \$25,000,000, which is only one-eighth of the sum that either of the talked-of canals can be built for, and it is declared that the rail route will be the shorter way from the Gulf to the Pacific port by more than 1000 miles.

Mr. Edison announces that he has discovered a process by which he can make a "Portland cement" at such a small cost as to revolutionize the building industry. All great public works that call for enduring material that will resist the wear and tear of the elements are built largely with concrete. It is the principal material used in the construction of river dams, government forts, bridge abutments and foundations for large office or mercantile structures where the framework is steel. But its cost has precluded it from being used to any great extent in private dwellings. Mr. Edison says that with his new process of making cement it can be placed within the reach of the builder of the humblest cottage. It is to be as cheap as salt, and when mixed with sand and broken stone in the proportion of one part of cement to three parts of sand and five parts of broken stone, it will make a concrete mixture so cheap and durable that it seems likely to supplant to a large degree pine, brick or stone in building. A form patterned after a design furnished by an architect will be made of wood and steel, and into this will be poured the concrete mixture. And when the concrete solidifies, the owner will have a dwelling in which he can defy the elements and the passing of time.

The Schley-Sampson controversy is on again in full blast. A naval historian by the name of Maclay has just added another volume to his series which brings his history down to the present time, including the Spanish-American War. In this last volume he makes a hostile attack on Admiral Schley's part in the Santiago campaign and uses language of a most offensive character. The importance attached to his book grows out of the fact that his other volumes are in the course of study at the Naval Academy, and this one is intended to take its place also in the same course. No such storm has been raised about the War Department as this book has produced. It is thought by the friends of Schley that Sampson is at the bottom of the affair, as proof-sheets of the book were submitted to him before it was published. As a result Schley has written to the department demanding a full investigation of his course in the war with Spain, and Secretary Long has granted it. He has appointed on the court of inquiry, Admiral Dewey and Rear Admirals Kimberly and Benham. The court will meet in September, and the fullest inquiry will be made. This will reopen the whole controversy and it will be one of the most famous naval sensations that this country has ever known. Schley courts the investigation and his friends confidently believe that he will be triumphantly vindicated. The public sentiment of this country says that Schley is the hero of Santiago, and Sampson resents it. Unfortunately for him when the battle was fought and won by Schley and his comrades, Sampson was seven miles away and when he arrived Cervera's fleet was in ruins. For this Sampson has never been able to forgive Schley. At the close of this investigation Schley says he will bring suit for civil damages against his traducers. The following are Maclay's charges:

First—About the temporary withdrawal from Santiago:

In his report about the coal supply of the vessels under his command Schley exhibited either a timidity amounting to absolute cowardice or a prevarication of facts that were intrinsically falsehoods.

Schley, on May 28, 1898, sullied the brightest of American mottoes by penning: "Much to be regretted, can not obey orders," and turned in caltiff flight from the danger spot toward which duty, honor and the whole-American people were most earnestly urging him.

Viewed in whatever light it may be, the foregoing dispatch can not be characterized otherwise than as being, without exception, the most humiliating, cowardly and lamentable report ever penned by an American naval officer.

Second—As to the reconnaissance at Santiago:

This timid and nerveless attack on Cervera's ships is the more disappointing when we remember the elaborate and brave preparations Schley had made to "get at the enemy" in earnest. * * * Schley's farcical blockade can not be described otherwise than as wilful disobedience of orders.

Third—As to the "loop" of the Brooklyn:

Schley hastily ordered the helm about. * * * "But that will carry us into the Texas," said the officer. "Let the Texas take care of herself," was the heartless reply, and the shameful spectacle of an American warship, supported by a force superior to the enemy's—a warship whose commander had expended such vast quantities of ammunition on target practice in the presence of a fashionable hotel at Hampton Roads in order to meet a worthy foe—deliberately turning tail and running away was presented. * * * Cervera nobly threw down the gauntlet. Schley cravenly declined to pick it up.

The sunlight of yesterday is preserved in the flowers of to-day.

HOT WEATHER WEARINESS

This misery is caused by bad digestion which has clogged the system with impurities. The liver is overworked, the kidneys weak and the bowels irregular, producing low spirits, tiredness, poor appetite, unrefreshing sleep, loss of energy and ambition. And, what is worse, it breeds diseases that are serious.

PRICKLY ASH BITTERS

IS A THOROUGH SYSTEM CLEANSER.

This great purifier exercises its reviving influence in every part of the body. Relaxes the bowels and urinary organs, drives out badly digested food, cleanses the system of impurities, sets the whole internal organism to working smoothly and harmoniously thereby creating new life and energy. It is the best known remedy for removing that dull bilious feeling so common in hot weather.

SOLD AT DRUGGISTS.

Price, \$1.00 Per Bottle.

Notes From
NORTHWEST
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The Home Circle

NOT THEN, BUT NOW.

If the angel of death should come to-night,
And should place his hand on my brow,
I know your tears would freely flow,
But I'd rather have smiles right now,
For the form that is left when the spirit
Is free,
Knows naught of such tokens, though
Tender they be.

I know you would my faults forget,
Or with charity tell them o'er;
You would cherish the little of good I
Have done,
Nor think of my failings more.
But, oh! speak now the words so dear—
Wait not for ears that can not hear.

You would look on my face with a look of
Love,
You would stroke my hair with a gentle
Touch,
Would press on my brow the kiss which I,
In life, would love so much,
But do not wait till my pulse is still,
To show the love my soul would thrill.

I know if you stood by my new-made
grave,
Recalling our lives these years,
You would cover that mound with fairest
flowers,
And water them with your tears,
But I'd rather have one bud to-day,
Than a shower of blooms on my lifeless
clay.

ELSIE MALONE McCOLLEUM,
Haskell, Texas.

A MESSAGE FROM THE MINT.

The lack of money preaches sermons to most of us; yet a visit to the Government institution where money is made and where it abounds in bewildering quantities, is a still better revealer of spiritual truths. Everything in the mint is a figure. So real are the deeper meanings of the processes through which metal goes in becoming currency that one almost overlooks their first purposes.

The most distinct general impression while on bears away from the mint is that of testing by fire. The experience is a lesson in the philosophy of the furnace. Every grain of metal that comes out of the mint has passed through the fire.

First of all is the fire of testing. In the small retorts adjoining the assayer's office the metal is tried in little clay crucibles. There its quality is determined. As you look you can see the vapors curling upward from the crucible; these you are told, are the impurities. The gold and silver of the mint are proved by fire.

Next there is the fire of refining and for mixing. The gold or silver must be freed from impurities, and then it must be amalgamated with other metals to make it good currency. It gets the right proportions in the fire. The crucibles of gold boil and bubble away at a furious rate, like a kettle of clothes on wash-day. What fearful heat! Yet it is the salvation of the gold; thus it becomes coin to provide food for the hungry and clothes for the naked. If the seething mass could speak, it might rebel, but, after it has received the government's stamp, it blesses the hot experience that gave it power to become the servant of man.

Not only does the fire test and refine and purify and fuse together the necessary constituents of a good coin, but it also anneals. After the coin has been melted and rolled and cut into strips, it is placed in annealing furnaces, to temper and toughen and harden it. Thus it is fitted to stand the wear and tear of currency.

Is it because the gold is not considered precious that it goes into the furnace so often? Ah, it is subject to fire because it is precious. In the fierce heat of the furnace it loses nothing but impurity, and its own value is increased. Because God puts us into fiery furnaces, are we no longer dear to Him? It is because we are dear to Him that He gives us this experience. Thus He rids us of our impurities and imperfections. Thus He tests our souls. Thus He gives us characters of purity and durability. In the furnace He fits us for service. He cannot use us—we cannot be ready to receive His stamp—until His furnace has first done its work with us.

God is a refiner; for this we love Him, because we are His treasure and He wants us to be pure and serviceable. Forward.

MY "OLD-FASHIONED MOTHER."

How on earth my "old-fashioned" mother got through with as much work as she did I am unable to say, except that God was with her and his angel camped round about her.

I suppose she was many years on the youthful side of life's prime when I first began to take notice of her personal appearance. However young she may have appeared to elderly people, I do not recollect the day that she did not look venerable to me. But she never grew older in my mind. In appearance, than at 40, although nearly 80 years of age at her translation.

But how did mother "get on in the world" through those home-making years for a household of ten? That home was carved out of Ohio forests.

All that tells a tale. Of course help came of children as they reached helpful years. She knew how to utilize all this. After the "night wood" was brought in and "Cobb's Spelling Book" was scanned by father to see who "spelled up" or who "spelled down" at the log school-house that day a mile away, the family clock kept "tab" on our "apple-butter stirring," which was observed in the family by rote, "even from the least of them to the greatest of them," the 1-year-old baby sister excepted. In this fireside school the matronly, or rather motherly, advice was kept before us as we took our turn at the "apple-butter kettle." "Now do not cheat." Likewise next night a similar experience came as each took his turn of a hundred "dashes" at the churn. The "cheese-press" and shelves of that dairy product "ripening" for the market is a picture in un fading photograph upon our minds.

There was the "spinning-wheel" and its buzz, but the "voice that is still" and "the touch of the vanished hand" are imprisoned in memory's graphophone, and love's electric touch of memory reproduces wheel, buzz, voice and touch. Next came the reel that ticked when a measured "skein" was reached.

Next, by way of gradation, or rather graduation, came the "pedal-wheel." The great "spinning-wheel" required much walking; the "reel" was served by standing. Now comes the "pedal," at which mother could sit. At this last I have the "latest picture" of my mother.

Thirty years before her death she put all these things of early household utility away in the attic. At this pedal-wheel she sat with frilled cap as white as snow upon her head, and a spotless three-cornered cape over her shoulders, not yet come to "spectacles," "spinning" the flax that we had "pulled" and "broken" for her. A few years after my mother's death,

"As I rummaged through the attic," where, in years of youth, I

"Listened to the falling rain,
As it pattered on the shingles,
And against the window-pane."

I came upon mother's pedal-wheel, and here it sits at my elbow as I pen this paper—a thing of beauty. The pedal is half worn through, as she busily worked it. This mark is the abiding "seal" of love and industry for the children coming rapidly about her. The author of "Sonny" represents an old-time farmer saying of a son he was putting through college: "Every patch upon my clothing represents my economy, sacrifice and love for that boy." So this half-worn pedal is the "foot, print" left by mother to attest her love for the ten immortal spirits for whom she lived, loved and toiled. I can go no further with this part of my story. With the picture of such a mother before me, I have attached to this relic a song that often stirs me:

"Such beautiful, beautiful hands,
Though heart were weary and sad,
These patient hands kept toiling on,
That the children might be glad,
I often weep as looking back
To childhood's distant day,
I think how these hands rested not
When mine were at their play."

But was my "old-fashioned" mother a drudge? Did she know nothing but toil? Her old and well-worn Bible will answer for her knowledge of the Book. She knew it from beginning to finish. And, like all true lovers of the bible, she thirsted for knowledge. Her father was much in public life, principally a member of the Legislature. She kept pace with affairs of State. She read the magazines of her day—was always fond of reading.

Memory does not serve when the literature of her Church, both as to books and papers, were not found all over the house. The Western Christian Advocate, aside from her Bible, was her "Sunday reading." She could entertain. The Governor of the State would find her "at home" on public questions. She was not "mannish" but womanly to perfection. This was her great strength. The pioneers of Ohio were personal acquaintances. A conversation by the side of the "old-fashioned" fire-place about "Lorenzo Dow" would be an evening's entertainment worth more than many paid lectures people get to-day. She had heard James B. Finley, and the "fathers" contemporaneous with him. He was once her pastor. So much was the old home the welcome retreat of the pastors (two went "two and two") that she could tell which one was coming by the splash of the horses' feet in the stream near by, when foot races were run by us boys to be first at the gate at the foot of the hill to let the man of God come in.

I recollect, when but 4 years old, in my grandmother's library (my mother's mother), I saw many books, but of these, eight volumes impressed me by their then superb appearance. I wondered if I should ever possess such books as these. On grandmother's death these books fell to mother. Early in my ministry I visited my mother and she informed me that she had a few of grandmother's books she de-

sired me to have, and placed in my hands the identical books that impressed me so early. They are now, just as then, in touching distance from where I write, eight volumes of "Ancient History," by Charles Rollin.

This shows what my "grandmother" looks, and my mother Eunice, read before I was born. The leaves are "dog-eared," the lines are "under-scored," but my memory retains all the same, and the heart cherishes still "my good, old-fashioned mother."

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This shows what my "grandmother" looks, and my mother Eunice, read before I was born. The leaves are "dog-eared," the lines are "under-scored," but my memory retains all the same, and the heart cherishes still "my good, old-fashioned mother."

The last time I visited my native Ohio home I had been several years in the itinerancy. On Sabbath they preached me hard at several points some miles apart. The last service was five miles from the old home. At 11 o'clock at night, on my return, the light was still "in the window for me," as it had ever been when from home. It never went out till the door locked every child safely within. I was weary after an all-day service and travel, and finding father watching and mother awake, but sick, I said: "I have been working hard, am weary, and will omit worship and at once retire." Suiting the action to the word, I was soon asleep for the night.

I saw mother had not risen for the morning and learned that she had had a sleepless night. For the first time in her married life the light had been extinguished without family prayer, and I felt that I had occasioned the omission. To this day the memory of the usual prayer would be more refreshing than that which comes of the omitted altar.

I believe she gave me to the ministry the day I was born. "There is my preacher, boy," she often said to those visiting the home. I hastened from the seat of conference to be with her at the last of her earthly pilgrimage, but unforeseen circumstances hindered, and though she called with anxious heart for my coming, the sad covered her mortal form a day before I reached the old and sorrowful home. I walked with father to the sacred spot, and, leaning on my arm, we entered "God's acre" and knelt by the new-made grave, and there thanked God that I had been the son of "a good old-fashioned mother."—I. Villars, D. D., in Epworth Herald.

THE GIRL NOBODY LIKED.

She was sure that nobody liked her. She had told herself so again and again, with a queer tightening about her heart that was like a real pain.



And she tossed her head and set her lips in a defiant little smile. Nobody should know that she cared. Never!

It was on her eighteenth birthday that Aunt Elizabeth made a suggestion which caused the girl to open her eyes, and then to laugh a little. It was such an odd idea—so like Aunt Elizabeth!

"Then I'm to hold up everybody I meet till I've said something brilliant," she observed.

"Not exactly," and Aunt Elizabeth smiled, unruffled. "But I've noticed that you pass your acquaintances with a mere nod or a curt 'good morning.' I wish you would try the experiment of saying something pleasant to each one, unless there is some good reason against it."

"It will grow rather tiresome," said the girl, and she shrugged her shoulders.

"Try it for a week," suggested Aunt Elizabeth; and rather to her own surprise, the girl found herself promising.

She came very near forgetting her pledge when she met Mrs. Anderson on the street the next morning. In fact, she had passed with her usual uncompromising nod, when the recollection of her promise flashed into her mind. She prided herself on being a girl of her word, and she turned quickly.

"How is Jimmy today?" she said, speaking out the first thing that came into her head.

There was a good deal of detail in Mrs. Anderson's answer. Jimmy had been sick with the measles, and then had caught cold and been worse. Mrs. Anderson poured out her story as if it was a relief to find a listener, and as she talked on, that particular listener found herself more interested than she would have believed possible in Jimmy and his mother. She said that she had some old scrap-books which Jimmy might enjoy looking over, and Mrs. Anderson flushed and thanked her with more gratitude than the slight favor seemed to warrant.

At the very next corner was Cissy Baily and the girl wondered if her promise covered the washerwoman's daughter and people of that sort. But she did not let herself wonder very long.

"It was very kind of you to bring home the clothes so early last week, Cissy. I was in a hurry for that shirt waist."

Cissy Baily did not know what to answer. She smiled in an embarrassed way, and looked up and then down. But the girl whom nobody liked had seen something in the uplifted eyes which warmed her heart and made that one-sided conversation something to remember.

The day went by, and she did not find opportunity to say anything very brilliant. She stopped Mrs. White to ask her if she would like to read the book she had just finished, and she patted little Barbara Smith's soft cheeks as she inquired if the new baby sister had grown at all. When she could think of nothing else, she said, "Haven't this been a beautiful day?" and her earnestness rather surprised some people, who had not had opportunities for realizing that there was anything unusual about the day.

By the time the week was over the girl whom nobody liked had learned a valuable lesson. She had found out that hearts respond to cordiality and kindness, just as the strings of one musical instrument vibrate in unison with the chord struck on another. It is not a new discovery, since long ago it was written in a certain wise book: "A man that hath friends must show himself friendly"; yet this is one of the truths that each person must rediscover on his own account. And the girl who was learning to love every one, and was tasting the joy of being loved, thanked God that she had not waited any longer before finding out the wonderful secret for herself.—Young People's Weekly.

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INHERITED SIN—FOOD FOR THOUGHT.

Judgment, sever and dual. With penalties affixed therein. Was entered, and some say renewed. By birth, in children, of their sin.

Not say they thus all crimes begin. Nor size their stain of their own choosing.

But helmed by birth, with many others. Thus their own villainies exposing.

By slandering their noble mothers! As in her veins his own blood ran.

He called his wife, the female man. Because from man her life she drew.

And named her Eve, because by giving life, she was the source of living.

And thus would human life renew. For man now comes by her fair daughter's.

And endless life, and living waters. God gives by her since time began.

And by no other will, nor can. And yet it is a pious cant.

Of some to claim that they inherit. From her their villainies which merit.

Damnation, and repent, and rant. Of Adam's "born, indeed sin."

"Original, indwelling sin." By forced heirship to them transmitted.

By Eve and Adam, not committed. But for which sin they must atone.

By penitence as for their own. But know, O simple, erring man.

Sin can not be inherited. You have not now, nor ever can.

A sin you have not merited. By your own voluntary act.

For sin is not a carpet-bag. Which you can label with a tag.

And carry with you ready packed. For distribution unto others.

Sin is your own, and not your mother's. If you inherit Adam's sin.

You also must inherit Eve's. And when repentance you begin.

For Adam's sin, you perceive it leaves. Her sin unrepented for.

For Eve's sin was not Adam's, nor was Adam's hers, as you suppose.

The Scriptures do the fact disclose. That sin is no conglomeration.

But willful act of segregation. And thus you see, O thoughtless wretch.

That Eve's sin was no segregation. From Adam's as her soul and body.

And was one-half of the estate. Which you inherit you do inherit.

Yes, you to Adam give the merit. Of the whole Edenic bequest.

The fruit they separately ate. A joint estate they each possessed.

In earth, in sin, a separate. But your repentance should not end.

With Adam's sin, made by confessing. Your own. Your parents' sins descend.

By geometrical progression. From Eve and Adam, through each one.

Inherited from sire to son. The first pair, two, the second four.

The third pair eight, and numberless. Your sins become, and vastly more.

Than human language can express. And yet another, greater wrong.

It perpetuates upon our race. As taught in sermon and by song.

As part of God's redeeming grace. Is its unpardonable nature.

For pardoned off in nomenclature. In pap spoon it inheres, and lulls.

And sows seeds in the cradle. With all its vices, guilt and pain.

To damn, if pardoned not again. O lovely babe, it surely grieves.

My heart to see you thus encumbered. With Adam's sin, as well as Eve's.

And all your ancestors' remembered. O why not wait until of age.

To know the evil from the good. And thus escape the devil's rage.

While in your helpless babyhood. But some with holy creed are crammed.

And think you born but to be damned. For, by this mode of calculation.

Sin increases by the number. Of children in each generation.

For each its parents' sins remember. If this be true, as well as all.

Its ancestors, from Adam's fall. So the worst sinners known to earth.

Is the new baby at its birth. For it from Adam inherits each one.

And yet its parents' have lost none. This much resembles the three brothers.

Who, swapping horses, rainy days. Among themselves, but with no others.

houlders of every conceivable size and shape. These rugged hills are called "tors." The word "tor" is of uncertain origin, but is believed to be Celtic, and meant tower. They are numerous, and each is named; hence they have "Furtor, Ripponor, Haytor," etc. On some of these tors are old burying places—mounds called "barrows" and "cairns." Many of these have been opened, and explorers have been rewarded by the discovery of urns filled with ashes, or the bones and hair of human beings, together with coins, some assigned to about 150 B. C., and instruments of war. Others of these barrows have not been opened. So some Yankee may yet astonish old England by making important find. The moor people have been, and some of them may yet be, very superstitious with reference to these resting places of the dead. They believed them to be haunted by dragons, flying serpents, or what was more dreaded, the spirits of the departed. The story is told of the skeleton of a man of gigantic stature being found in one of these mounds, and that a "countryman, passing by in the twilight, saw a figure of great height, standing on the hillock in gold armor." It was said that swift retribution would be visited upon any one who should desecrate these consecrated places. This, according to a legend, was illustrated in the case of the Vicar of Widecombe who took some treasures from one of the barrows, and that very night his house was destroyed by a tempest, and he perished in the ruins. Superstitions seemed to have been numerous, widespread and long-lived among the moor people. They believed in witches, charms and being "acerooked." An old lady who suffered from rheumatism was heard to assert that it was owing to some one overlooking her in order to get her bit of money. Shingles could be cured by the application of cream slightly mixed with the blood of a cat of a sex the opposite of that of the afflicted person. Then we read of the "wish hounds," which haunted the moor at night, especially in stormy weather, breathing blue flames, accompanied by a dire huntsman with a pole slung over his back, for the supposed purpose of leaping the morasses. Phantom horsemen joined in the chase, and was to the mortal who encountered the ghostly band. We are also informed that belief in the funny little Pixies is fast disappearing before the school boards of Dartmoor. They were thought to be the souls of infants who had died before they were baptized. They had their dwellings somewhere beneath the bogs, to which they retired at dawn or when tired of dancing on the turf. Their tricks were end less. They would turn the milk, steal the butter, blow out the candles, and kiss the maids. They would cause the lonely wayfarer to wander all night from the path, and then at the rising of the sun would vanish to the caverns of the tors or disappear in the morass. The only way the pixie-like traveler could nonplus the little rascals was to turn some part of his clothes in side out. It is said a sufficient number of pixie stories could be collected to fill a volume.

Writers tell of a great many things found on Dartmoor of especial interest to geologists and antiquarians. For many centuries—how many is not known—tin has been mined, and at times it was an extensive industry. But little is doing now. The anti quarian finds not only ancient burying places, but also many ruins of stone walls, huts, avenues and rough stone crosses, probably of much more recent date. Many of these crosses have been found prostrate upon the ground, and some of them broken. A number of these have been placed in position, the broken ones being cemented.

As to when, by whom, and for what purpose, the avenues, walls and huts were built there has been much speculation. In fact, nothing definite seems to be known. The avenues are long rows of stones set on end, two feet or more apart and two or three feet high. At one place there are two of these avenues about 100 feet apart, and are supposed by some to represent contending armies. One of them is 780 feet long and the other 590. The ancient walls are circular in shape and are located generally if not always on the south side of hills. Some of them are several hundred feet in circumference. A recent writer believes these circles were surrounded by two walls, with a space of about three feet between which was covered and used for storing such things as they had. Within these circles the ruins of stone huts are distinctly seen. I visited one a few days ago in which I counted ten huts; and two on the outside of the circle, near the distinctly marked entrance. It is reasonable to suppose that the aborigines used these as fortifications, as well as places of habitation. It may be the Romans who came in 55 B. C. found it hard to dis lodge the inhabitants of these places of refuge.

We have had three very pleasant days on the moor. Friends have taken

us out for picnics to different places. One day we went to Dartmoor—that is, the place where the east and west Darts meet. In Texas we would say the "forks of the creek." I like some of the English names better than ours. Then we have also been to Dartmoor, the mouth of the river Dart. It is a beautiful place, with rocks, hills, trees and lovely homes on either side of the river, and the great ocean spreading out in front.

Another day we went to Haytor, where we had dinner and remained for some time upon the great rocks and the grass at their bases. From this point a number of towns are visible, and a great stretch of country is overlooked. In the afternoon we visited the old church at Widecombe-in-the-Moor. Like all the Churches here that belong to the English establishment, it is of stone, even the window frames. It is much too large for the congregations who attend there now. When the tin mines were worked a few centuries ago, I suppose they had use for a Church its size. It has a large square-topped tower from which much of the surrounding country can be seen.

L. P. SMITH.

CAN'T BE DONE.

You can't stand for five minutes without moving, if you are blindfolded.

You can't stand at the side of a woman with both your feet lengthwise touching the wainscoting.

You can't crush an egg when placed lengthwise between your hands, that is, if the egg is sound, and has the ordinary shell of a hen's egg.

You can't get out of a chair without bending your body forward or putting your feet under it; that is, if you are sitting squarely on the chair, and not on the edge of it.

You can't break a match, if the match is laid across the nail of the middle finger of either hand and pressed upon the first and third fingers of that hand, despite its seeming so easy at first sight.—Selects.

A HAPPY HOME

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

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revivify the torpid LIVER and restore its natural action. A healthy LIVER means pure blood. Pure blood means health. Health means happiness. Take no Substitute. All Druggists.

Advertisement for Wine of Cardui, featuring a bottle illustration and text: 'RELIEVED WOMEN WINE OF CARDUI has brought permanent relief to a million suffering women who were on their way to premature graves. Mrs. Mitchell was fast declining in health, when Wine of Cardui performed a "wonderful cure" in her case. She suffered with the agonies of falling of the womb, leucorrhoea and profuse menstruation. The weekly appearance of the menses for two months stopped her vitality until she was a physical wreck. Her nervous system gave way. Then came the trial of Wine of Cardui and the cure. Mrs. Mitchell's experience ought to commend Wine of Cardui to suffering women in words of burning eloquence. WINE OF CARDUI is within the reach of all. Women who try it are relieved. Ask your druggist for a 21 bottle of Wine of Cardui, and do not take a substitute if tendered you. Mrs. Willie Mitchell, South Gate, N. C., writes: "Wine of Cardui and Thosford's Blood Draught have performed a miraculous cure in my case. I had been a great sufferer with falling of the womb and leucorrhoea, and my menses came every week for two months and were very painful. My husband induced me to try Wine of Cardui and Blood Draught, and now the leucorrhoea has disappeared, and I am restored to perfect health. In cases requiring special directions, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn."

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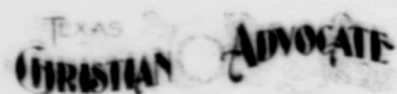
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sy Baily did not know what to do. She smiled in an embarrassed way, and looked up and then down at the girl whom nobody liked had something in the uplifted eyes warmed her heart and made one-sided conversation something member. e day went by, and she did not find it unity to say anything very full. She stopped Mrs. White to ask if she would like to read the book and just finished, and she patted Barbara Smith's soft cheeks as inquired if the new baby sister grown at all. When she could of nothing else, she said, "Hasn't been a beautiful day?" and her stress rather surprised some one, who had not had opportunities realizing that there was anything ad about the day. the time the week was over the whom nobody liked had learned utable lesson. She had found out hearts respond to cordiality and ness, just as the strings of one- cal instrument vibrate in unison the chord struck on another. It t a new discovery, since long ago a written in a certain wise book, an that hath friends must show elf friendly"; yet this is one of truths that each person must re- ver on his own account. And girl who was learning to love- r one, and was tasting the joy- ing loved, thanked God that she not waited any longer before find- out the wonderful secret for her— Young People's Weekly.

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

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L. BLAYLOCK, Dallas, Texas.

The man who smiles and speaks pleasantly out in the world, but frowns and fumes in the presence of his family, is a hypocrite and a ruffian.

The exhortation to be as wise as a serpent does not mean that sneaking out of wisdom that lies in wait to strike from a concealed place at an unsuspecting victim who chances to pass that way, but it does mean that sort of wisdom that keeps itself on the alert to resist impending danger. Such is the sense of self-preservation in the serpent that he avoids trouble until it is actually brought to his haunts, and then he is a dangerous individual to deal with. When you accidentally come upon him he is quick to sound the alarm, but he strikes at you almost tamely with his note of warning. But if you will give him a half chance he will wriggle away from you and escape to his home in the rocks. If, however, he has to strike and his fangs find lodgment in your flesh he leaves a deadly poison, and the effect is often fatal. Hence we are to possess all of the wisdom of the serpent, with none of his sneaking nature, and certainly with none of his hurtful poison.

To be as harmless as the dove does not mean to go moping around with a sort of hang-dog expression on your face that invites everybody you meet to exercise an unexpressed pity and commiseration for you, but it does mean that gentleness and beauty of character necessary to the disposition and life of the perfect Christian. There is nothing vileous in the nature of a dove. Outside of meeting the actual wants of its appetite, it commits no depredations upon man or beast. It lives in the branches of the trees, and in its mournful plaint makes melody in the morning and at evening tide. The very notes of its tender voice excite sympathy and good will. It produces no antagonisms. When we look upon its graceful and beautiful presence, we think of the olive branch of peace. Hence the harmlessness of the dove is worthy of our emulation. But it requires both the wisdom of the serpent and the harmlessness of the dove to make robust Christian character. Wisdom imparts strength of purpose and breadth of thought, coupled with prudence and discretion, while harmlessness gives gentleness to the disposition and amiability to the heart and spirit. The one elicits admiration and profound respect and the other calls forth love and confidence.

EDITORIAL BIRDSHOT.

Hens do not lay every time they cackle.

Light kindling-wood is soon consumed by the fire.

Some things that we call accidents are providences.

Most superstitions are very distantly related to true religion.

All errors have just enough of truth in them to make them plausible.

We know a few people who mistake their assumed likeness to Urial Heep for holiness.

There are a great many trees that blossom beautifully, but never indulge in fruit-bearing.

Nearly all the husbands who never spoke an unkind word to their wives have been dead a number of years.

The conversation and conduct of small children often reflect what they have heard and seen in the home circle.

We often take advantage of those who love us most devotedly to make an exhibition of the meanest tempers and the harshest words of which we are capable.

THE COTTON BELT RAILWAY.

Recently Mr. W. H. Weeks, of the Cotton Belt Road, made this office a most delightful visit and spent an hour or so with us most pleasantly. He is the General Passenger Agent of that system, with headquarters at Tyler. Mr. Weeks is a young man comparatively but one of the best-equipped railroad men in Texas. He is wide-awake, full of enterprise, broad-gauged and strictly devoted to business. Nevertheless, he takes time to make himself wonderfully agreeable, and he has learned the arts of a good mixer. This makes him popular with people generally. He knows how to say no very effectually when a proposition does not meet his approval, but he does it in such a way as to leave the one whom he has turned down still his friend. We often have dealings with him, and a more polite and business-like man one need not want to meet in railroad circles. And such is the relation of our work to the Cotton Belt system that we frequently have occasion to travel over it extensively, not only in Texas, but now and then clear through to Memphis, and we do not hesitate to say that it is equal to the best roads in the State. Some years ago it was a narrow-gauge road, but this has all been changed, and every mile of it is standard-gauge and in fine condition. It has splendid chair car service, and from Texarkana to Memphis it runs one of the finest parlor cars west of the Mississippi. The men who run these trains and have the passengers in hand are models of politeness and courtesy. They leave nothing undone to make the tedium of travel as pleasant as possible. The Cotton Belt traverses a wonderful route. It starts from Memphis, Tenn., and reaches to Gatesville, Texas, with a number of tributaries along the way. Its time is up-to-date. Notwithstanding its long runs and close connections, it rarely ever fails to come into its destinations on schedule record. And the road is singularly fortunate in its immunity from accidents of a serious character. Such a road, with its efficient service, deserves the place that it has won in public esteem as one of the most popular railway systems in Texas.

WEATHERFORD COLLEGE.

We are pleased to have had a recent visit from Prof. David Switzer, President of Weatherford College. He left with us his two catalogues, one of the School of Fine Arts and the other a general statement of the college in the other departments taught. They are both beautifully gotten up and attractive documents, and alike creditable to the institution of whose excellent work they treat. The department of

art includes instrumental and vocal music, stringed instruments, elocution and physical culture. These are under competent instructors, chosen for their proficiency in their special line. We are glad to know that Miss Bama Godbold, of this city, has been elected to the department of elocution and oratory. She is a fine Christian young woman and thoroughly equipped for her position. During the past years she has been in Boston taking a full course in the Emerson School of Oratory and Expression. She will be quite an accession to this department of the college. The general catalogue shows a well-selected course of study, both accurate and elaborate. It begins with the preparatory course and goes on up to a high-grade senior finish. The higher mathematics and modern and ancient languages are made prominent. They have one of the best telescopes in the State, and the chemical laboratory is full and up-to-date. The buildings are in good repair, and they contain a splendid auditorium. President Switzer has made school work the study of his life. He deserves the success that has rewarded his self-sacrificing labors. And he is an earnest Christian gentleman of the old type. To place pupils under his charge is a guarantee of safety and good tuition. The expenses of the school are reasonable, and Weatherford is one of the most orderly and delightful communities in Texas. No better people can be found than those who make up its citizenship.

TEXAS PERSONALS.

Rev. W. M. Leatherwood, of Rockwall, is a devoted worker for the Advocate. He recently sent in eight new subscribers, and added: "I am doing my people good by getting them to take the Advocate."

Rev. J. Marvin Nichols has kindly consented to prepare the devotional lessons for the Epworth League Department of the Advocate. He will do good work and make the lessons interesting to the leaguers.

The members of our Church at Commerce have raised money, with which to defray the expense of Rev. J. E. Roach, their pastor, on a vacation this summer. He will visit Eureka Springs about the 15th of August for a needed rest. He is one of our most faithful preachers.

Rev. E. L. Egger, of Marvin charge North Texas Conference, recently preached the baccalaureate sermon before the faculty and students of the Texas Normal College, located at Commerce. Bro. Egger is one of our young men, and his sermon is spoken of in very high terms.

We had a most delightful visit from Bro. W. S. Rowland, of Temple, last Tuesday. He is the efficient superintendent of our Sunday-school in Temple, and one of our best Church workers. In business he is assistant cashier in Temple National Bank, and has been for several years.

George F. Sensabaugh, son of Rev. C. F. Sensabaugh, of Waxahachie, was wounded in a skirmish in the Philippine Islands on the 14th day of May, and died of the wound a few days after. He was a soldier in the United States Army, and his death is a great affliction to his parents and a host of friends.

Master Herbert Jester, son of Brother and Sister L. L. Jester, of Tyler, is booked as our traveling companion to the Ecumenical Conference. We will leave this city the 8th of August for the Buffalo Exposition, spend several days in seeing the sights in New York, and sail on the 17th for Europe.—D. V.

In a private letter to us, Rev. Seth Ward, D. D., adds this line of general interest about his work: "Conditions are improving here. The spirit of the congregation is more hopeful and aggressive. We expect to have everything ready to receive bids on contract for the new church within ten days. With the church building completed, we will be on our feet." To look after this work Dr. Ward foregoes the pleasure of his trip to the Ecumenical.

Rev. H. G. Horton (H. G. H.), of the West Texas Conference, is one of our most valued correspondents. He is a close observer of men and events, well read in all matters pertaining to the Church, familiar by long experience with Methodism, especially in Texas, pungent in the use of his pen,

and to him I surrendered my pulpit on yesterday. To leave the Methodist Church, the Church of my childhood, the Church of my family, the Church to which I owe a debt that never can be paid to break the ties of association and friendship of a lifetime, is the saddest experience I have known. I go, not because I want to, but because I ought to. Indeed, believing as I do, it was morally imperative that I should take this step. There is nothing but love in my heart for the Church, and all of her members, and I pray that God who worketh in and through all things for the accomplishment of his purposes, may guide us all. Sincerely, HERMANN W. KNICKERBOCKER, Los Angeles, Cal., July 15, 1901.

Rev. D. H. Linebaugh, a superannuated member of the Texas Conference, died July 29, 1901, at the home of one of his daughters in Mt. Pleasant, Texas. His home has been at this place for three or four years. He was loved and honored by almost every one. He had been sick but a very few days.

We clip the following personal from a late issue of the Greenville Banner: The tent meeting closed last night with a sermon by Rev. J. W. Hill, which is said to have been the finest that has been preached in this city during the past ten years. The Banner would like to have given a synopsis of the sermon, but did not have sufficient space. The visible results of the two tent meetings foot up 77 conversions and about forty accessions to the Church. Taken altogether, the two meetings have been very beneficial to the Church.

METHODIST NEWS.

Bishop Thoburn will return to India in November and remain during the months of cold weather.

Miss Belle H. Bennett, President of the Kentucky Methodist Women's Society, sailed for Europe Saturday, July 13.

Bishop Galloway arrived at Rio Janeiro July 11, in good health. He will leave South America in ample time to reach the Ecumenical.

The next semi-annual meeting of the Board of Bishops of the Methodist Episcopal Church will be held at Cincinnati, Ohio, October 29.

It is said that the average salary of preachers in the Baltimore Conference last year was \$700. This is a good average. Can any other conference beat it?

The corner-stone of the new Methodist church in Selma, Ala., was laid on the afternoon of the 17th. The church will cost \$25,000, and will do great credit to Selma Methodism.

It was announced a few weeks since that Dr. S. A. Steel would connect himself with an industrial school for girls at Athens, Ala. The Doctor gave out that he had \$100,000 in sight to help him in his work. Now it is announced that he has been elected to the presidency of Logan Female College, Russellville, Ky., and that he has accepted the position.

REV. H. W. KNICKERBOCKER WITHDRAWS FROM THE CHURCH.

Mr. Editor: For the sake of authenticity, will you please publish this letter?

Ten years ago I entered the Methodist ministry, and yesterday I stood for the last time in the Methodist pulpit. At the last session of the Los Angeles Annual Conference, held in October, 1900, a number of my brethren questioned the soundness of my doctrinal views, though no formal charges of heresy were made. At that time I did not think that I was in discord with the essential doctrines of Methodism, but in a statement made to that body I said, "If there should ever come a time in my life-history when I find that I am out of harmony with the essential doctrines of Methodism, I shall surrender the credentials which I can no longer honestly hold."

That time has come and gone. On the 13th day of June, 1901, I wrote to Bishop Duncan, tendering him my credentials, and telling him that I would hold the pulpit at Trinity Church until he could find and appoint my successor. His response was a very kind and brotherly letter, for which I was deeply grateful. He asked me if I could not revise my plans. Being assured that I could not, he appointed Dr. W. M. Leftwich as my successor.

and to him I surrendered my pulpit on yesterday.

To leave the Methodist Church, the Church of my childhood, the Church of my family, the Church to which I owe a debt that never can be paid to break the ties of association and friendship of a lifetime, is the saddest experience I have known. I go, not because I want to, but because I ought to. Indeed, believing as I do, it was morally imperative that I should take this step. There is nothing but love in my heart for the Church, and all of her members, and I pray that God who worketh in and through all things for the accomplishment of his purposes, may guide us all. Sincerely, HERMANN W. KNICKERBOCKER, Los Angeles, Cal., July 15, 1901.

DISTRICT CONFERENCES.

VERNON DISTRICT.

The Vernon District Conference met in its thirteenth session at Chillicothe, Texas, June 29, 1901, Presiding Elder J. H. Wiseman in the chair. The opening address by the presiding elder, based on a selection from the second chapter of Paul to Titus, was replete with rich thought and timely suggestions.

All the pastors of the district were present except one, and there was a good attendance of lay delegates. The work of the conference was done largely through the ordinary committees, leaving ample time for religious services and for a full discussion of all matters which were brought before the body.

The preaching each morning and evening during the session, by Brethren J. F. Tyson, R. B. Young, J. T. Griswold, C. N. N. Ferguson, J. P. Patterson and Jerome Duncan, was extra good. The Holy Ghost was present, and every service was a benediction and spiritual uplift.

Rev. J. M. Sherman, representing the Board of Missions, preached a strong and appropriate sermon, and a handsome collection followed.

Rev. J. Sam. Barnes presented the cause of Christian education in a characteristic and telling sermon, and raised \$505 for the Clarendon College and University Training School.

Prof. R. S. Brown addressed the conference in the interest of the Polytechnic College, and impressed his audience favorably for that school.

Miss Gable E. Betts and Rev. T. S. Barnes, of the Clarendon College, spoke to the conference in the interest of Christian education.

Reports were heard from all the twenty charges, and, taking all the evidence, the district is improving every way. Several very successful revivals held, a large number of additions, net increase in membership, big congregations and a splendid interest in all the departments of Church work. A number of new church houses being built, at considerable cost, and extensive improvements made on several parsonages and churches.

The finances well up. The salaries are probably more nearly paid to date than usual. Most of the pastors have the collections either secured in cash or provided for, and all are determined to make full reports.

A. S. Duke was recommended for readmission into the Annual Conference. The conference granted L. R. Churchill and C. L. Canter license to preach.

The following were elected delegates to the Annual Conference:

- R. W. HALL, T. H. HARDIN, C. T. NEECE, J. H. DOOLEN.

Alternates:

- I. J. Rude, J. D. Terry, D. M. Norwood, J. S. Bethea.

Mangum, Okla., was selected as the place for holding the next conference, and thus ended one of the best District Conferences it was ever our pleasure to attend.

We are under lasting obligations to the people of Chillicothe for their exceedingly kind and hospitable treatment.

No little town ever did more for the general comfort of her guests.

We have no purer or truer man in the presiding eldership than is Rev. J. H. Wiseman. He is a taking preacher, a fine executive officer, and is kind and impartial in the chair. His pleasing and unassuming manner won for him the respect and admiration of all. His preachers love him as a man and appreciate his ability and success in guiding the affairs of the district. LEONARD W. CAIN, Secretary.

HUNTSVILLE DISTRICT.

The thirteenth session of the Huntsville District Conference convened in the Methodist Church at Madisonville, Texas, July 11, 1901, at 9 o'clock a. m. A final adjournment was reached July 13. All the brethren spent the Sabbath with us. Rev. Chas. A. Hooper,

presiding elder in McLarty, secretary Simpson assistant following traveling p tendance J. M. A Geo. H. Phair, J. Gan, Geo. R. Ray Chas. A. Hooper, and E. P. Newson W. O. Pichtower, Barnes a J. S. C. I. L. Conoly, G. W. J. Wilson, A. W. lingsworth, T. C. rhafter, R. L. I. Frank Hill, R. C. ray G. C. Griffin. Rev. J. R. Murr of Chappell Hill took collection for exander memorials placed in the new and preached a mon to the confer The following delegates to the

- PROF. J. H. GEO. L. CON PROF. H. C. REV. W. O.

Alternates:

- A. Viser, J. J. Barnes, J. W. Jones, T. C. Allipha

The licentiate of A. Grimes, J. H. Ellison were returned to the conference for a traveling connect J. A. Grimes at ing stood an app were recommended for deacon

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Resolved, That express to them and gratitude and blessings ever to

Throughout pro to religious work was good to the u The conference at Dodge.

BROWNWOOD

The Brownwood met in its twenty Methodist Church 28, 1901, Rev. W. in the chair.

All the pastors present during the Fourteen local p three laymen anst the opening of the ber came in after

The work of the through committee presiding elder.

Great prominent preaching and reli the conference, at 11 o'clock end in the evening, afternoon at 4 o'cl

Notwithstanding grasshoppers, the t tors showed adva of work. A num been held, the co had been provid good subscription, the pastors were a A number of chure

POND'S EXTRACT advertisement with image of a man and text describing the product's benefits for skin and hair.

surrendered my pulpit on the Methodist Church, the childhood, the Church, the Church to which I have never been able to get the ties of association of a lifetime, is experience I have known, and I want to, but because I believe in a morally imperative that I do this step. There is nothing in my heart for the all of her members, and I who worketh in and things for the accomplish purposes may guide us all, sincerely.

KNICKERBOCKER
Cal. July 15, 1901.

CONFERENCES.

NON DISTRICT.

District Conference met with session at Chillicothe, 29, 1901, Presiding Elder in the chair. The opening by the presiding elder, election from the second to Titus, was replete with timely suggestions.

The license of W. O. Hightower, J. A. Grimes, J. H. Dickerson and S. C. Ellis was renewed. W. O. Hightower was recommended to the Annual Conference for admission into the traveling connection.

The reports of the preachers, notwithstanding the many calamities that have befallen the district during the past three years, were good, showing progress along all lines. Something near two hundred conversions were reported and revival work has hardly begun. The reports by the committees were thorough and occasioned no little discussion to the delight and edification of all.

The conference did Madisonville a great deal of good. The brethren in turn were well pleased with Madisonville's hospitality, as may be seen from the following resolution: "For the unstinted, free, generous and abundant hospitality of the good people of Madisonville, in their entertainment of the District Conference, be it

Resolved, That by a rising vote we express to them our sincerest thanks and gratitude and pray God's richest blessings ever to abide upon them."

Throughout prominence was given to religious worship. The preaching was good to the use of edifying. The conference will meet next year at Dodge.

The work of the conference was done through committees appointed by the presiding elder. Great prominence was given to preaching and religious services during the conference. There was preaching at 11 o'clock each morning and at 8:30 in the evening, and sometimes in the afternoon at 4 o'clock.

Notwithstanding the drouth and grasshoppers, the reports from the pastors showed advancement in all lines of work. A number of revivals had been held, the conference collections had been provided for in cash and good subscription, and the salaries of the pastors were coming up well also. A number of church buildings had been

erlasting obligations to Chillicothe for their kind and hospitable treatment ever did more for the fort of her guests. No purer or truer man in eldership than is Rev. J. He is a taking preacher, an officer, and is kind and in the chair. His pleasing manner won for him admiration of all. His ability and success in affairs of the district.

RD W. CAIN, Secretary.

SVILLE DISTRICT.

venth session of the Huntsville Conference convened in st Church at Madisonville, 11, 1901, at 9 o'clock a. m. sermon was reached July brethren spent the Sabbath. Rev. Chas. A. Hooper,

presiding elder in chair. Rev. Chas. U. McLarty, secretary, and Rev. Chas. E. Simpson, assistant secretary. The following traveling preachers were in attendance: J. M. Adams, J. C. Cameron, Geo. H. Phair, J. C. Moore, S. H. Morgan, Geo. R. Ray, Chas. E. Simpson, Chas. A. Hooper, Chas. U. McLarty, and E. P. Newsom; local preachers: W. O. Hightower, J. A. Grimes, J. J. Barnes, J. S. C. Ellis; laymen: Geo. I. Conoly, G. W. Hoke, J. W. Jones, R. J. Wilson, A. W. McKenzie, Jas. Killingsworth, T. C. Olliphant, Gus Neiderhoffer, R. L. Hall, J. L. Franklow, Frank Hill, R. C. Newsom, R. G. Murray, G. C. Griffin and W. P. Orrick.

Rev. J. R. Murray, preacher in charge of Chappell Hill Station, was present, took collection for the Dr. Robert Alexander memorial window to be placed in the new Chappell Hill church and preached a very instructive sermon to the conference.

The following brethren were elected delegates to the Annual Conference:

- PROF. J. H. ALLEN
- GEO. L. CONOLY
- PROF. H. C. PRITCHETT
- REV. W. O. HIGHTOWER

Alternates:
A. Viser,
J. J. Barnes,
J. W. Jones,
T. C. Olliphant.

On Sunday morning at 11 o'clock Bro. Matthews, the presiding elder, preached to a crowded house at the Methodist Church. Services were held at the other churches also.

Sunday afternoon a League rally was conducted in the Methodist Church by J. E. Steel, in which there was a hearty participation.

The people of Goldthwaite and the pastor of the Methodist Church, Rev. J. A. Biggs, acquitted themselves nobly in the entertainment of the conference. The guests frequently spoke to one another about the hospitality of their homes.

The conference was followed immediately by a great revival in the Methodist Church at Goldthwaite.

The license of all the local preachers were renewed.

Anderson W. Hall, George L. Piles, John W. A. Cox and James T. Weems were licensed to preach.

Albert E. Turner, R. A. Baird and F. N. Johnson were recommended for admission into the Annual Conference.

The delegates to the Annual Conference are:

- M. I. BROWN
- C. L. McCARTNEY
- P. T. ENOS
- J. W. BOWDEN

Alternates:
J. W. Tunnell,
S. R. Saitzer.

Brownwood was selected as the next place of meeting.

On the afternoon of Monday, July 1, the conference adjourned, and the preachers and members took their leave of each other in affectionate adieus. R. A. SNODDY, Secretary, Santa Anna, Texas.

BROWNWOOD DISTRICT.

The Brownwood District Conference met in its twenty-first session in the Methodist Church at Goldthwaite, June 28, 1901, Rev. W. H. Matthews, P. E., in the chair.

All the pastors in the district were present during the conference.

Fourteen local preachers and thirty-three laymen answered to roll call at the opening of the conference. A number came in afterward.

The work of the conference was done through committees appointed by the presiding elder.

Great prominence was given to preaching and religious services during the conference. There was preaching at 11 o'clock each morning and at 8:30 in the evening, and sometimes in the afternoon at 4 o'clock.

Notwithstanding the drouth and grasshoppers, the reports from the pastors showed advancement in all lines of work. A number of revivals had been held, the conference collections had been provided for in cash and good subscription, and the salaries of the pastors were coming up well also. A number of church buildings had been

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erected and a number of others were in process of erection.

Our visitors were Bro. Frank Reedy, Rev. E. P. Williams and Rev. W. C. Hillburn.

Bro. Reedy represented the interests of our Publishing House at Dallas and the Texas Christian Advocate in his address to the conference, in which he urged the preachers to greater diligence in the circulation of our own literature for the welfare of the laymen and our young people. The speech he made was a timely one, and well rendered in the points he selected to discuss.

Rev. E. P. Williams represented the Polytechnic College, and showed the many advantages which it offered for Christian education, a subject he did ample justice in his address.

Rev. W. C. Hillburn preached to the conference on the subject of missions Saturday at 11 a. m. In his sermon he faithfully discharged the duty of representing the Board of Missions, of which he is a member. After his sermon, a nice collection of \$16.50 was raised in the congregation for missions. It seemed like old time to have Bro. Hillburn with us, and he and the conference mutually enjoyed his visit.

On Sunday morning at 11 o'clock Bro. Matthews, the presiding elder, preached to a crowded house at the Methodist Church. Services were held at the other churches also.

Sunday afternoon a League rally was conducted in the Methodist Church by J. E. Steel, in which there was a hearty participation.

The people of Goldthwaite and the pastor of the Methodist Church, Rev. J. A. Biggs, acquitted themselves nobly in the entertainment of the conference. The guests frequently spoke to one another about the hospitality of their homes.

The conference was followed immediately by a great revival in the Methodist Church at Goldthwaite.

The license of all the local preachers were renewed.

Anderson W. Hall, George L. Piles, John W. A. Cox and James T. Weems were licensed to preach.

Albert E. Turner, R. A. Baird and F. N. Johnson were recommended for admission into the Annual Conference.

The delegates to the Annual Conference are:

- M. I. BROWN
- C. L. McCARTNEY
- P. T. ENOS
- J. W. BOWDEN

Alternates:
J. W. Tunnell,
S. R. Saitzer.

Brownwood was selected as the next place of meeting.

On the afternoon of Monday, July 1, the conference adjourned, and the preachers and members took their leave of each other in affectionate adieus. R. A. SNODDY, Secretary, Santa Anna, Texas.

FROM THE PANHANDLE.

Having spent June and thus far of July from Amarillo to Childress, I thought a few lines about this Panhandle country, especially of this, the celebrated Goodnight ranch, which has a national reputation would be interesting.

This is on the eastern edge of the great American plains, 2900 feet elevation. Thermometer has not reached 90 this week and no night this summer but what you needed cover.

Col. Charles Goodnight has the largest herd of buffalo, except that of Yellowstone Park, in the United States, as well as the largest herd of elk. He also has one pair of Persian sheep one-year old past, imported latter part of last year. All these are very interesting to visitors (and he has a good many).

Col. Goodnight is the most systematic and thorough ranchman, farmer and horticulturist I ever knew. He has a very fine orchard of cherries, plums, apricots, apples, pears, peaches and mulberries; also strawberries, currants, gooseberries, and every kind of garden vegetable, and they all grow to perfection. No worm is ever in an apple or peach. Every tree is in perfect order as regards pruning and rows, and all as perfectly cultivated as the most perfect flower garden. He also has an abundance of shade trees of locust, elder, maple, willow, poplar, cedars, and all in perfect order, besides shrubbery, flowers, etc., in abundance. His place shows what can be grown on these plains. He also has fine corn (notwithstanding the drouth), millet, sorghum, etc., for feed through the winter, which is quite severe here.

There is but comparatively little corn grown, and it only grows about shoulder and head high, but fairly good

ears. The crops are better (what little is planted) on the plains than in the vicinity of Quanah and Childress.

The wheat and oat crops near Vernon were fairly good, but no wheat above there was sown, and only little oats in Childress and Hall Counties, and the last cotton northwest is in Hall County.

Health of this entire country is good. Clarendon College, eighteen miles east of Goodnight, has a bright prospect for the coming term. They are building a boarding hall about 36x60 feet, and expect both it and the college full at September 2 opening.

Goodnight College is expecting to have all the pupils it can accommodate. Dr. Marshall McElhany, the President of the school, feels quite buoyant over its flattering prospects.

Clarendon has the finest Sunday school in the Panhandle, and I think the largest infant class in the conference. I attribute its success to the ever energetic superintendent and teachers. The Methodists are in the lead in all this country as they should be.

RAMBLING THOUGHTS.

I sincerely wish we could devise some plan to get our people to take and read our conference organ, known as the Texas Christian Advocate, and published in the interest of good moral, generally and especially the views set forth by the M. E. Church, South. I'm sure people can be good Christians without this paper, and just as sure they can not keep up with the movements of our Church who fail to read it. There are lots of good papers published on various subjects that will do us good, but no paper in Christendom can do for Texas Methodists the work being done by our conference organ.

Yes, I have some excellent people who can not or will not take it, but I can not recall just now a single member on my work, who takes and reads but what loves and supports the institutions of our Church. I have read the Nashville Advocate from early childhood, and still read it and circulate it as far as possible, but if it is impossible to take but one, let us have first of all, our own home paper. Every intelligent Methodist knows the two papers are in no sense rivals. One is the general organ, that gives news from the whole field—all good and instructive; but we Texas folks want to know what is going on out here, any how.

By the way, I've just read, or rather re-read, "The Man of Galilee," by our ascended Haygood. We all ought to read it frequently. It is broad, simple, profound. Possessing the all-pervading Christ-Spirit, it lifts us up out of our little narrow local sectarian views. I believe such books will make us preach better. "And I, if I be lifted up, will draw all men unto me." That's all we need in this great struggle—just get our people to see and live up to the Christ-life and Spirit. Surely holiness, without which no man can see the Lord, is the one great need of the Church. But after all, get our people fully infused with the Christ-life and Spirit, it will forever settle these questions of words. Yes, it's a good book, and Mr. Sheldon's "In His Steps" is a reproduction of the same line of thought, a little differently expressed. I like both books, notwithstanding the "opinions" of some good and great men to the contrary respecting Mr. Sheldon's book. Oh! I want to be like Him, and then I've nothing to fear, living or dying.

Well, well, a little respite this week, and then I must "lay siege" for several weeks. If you'll come to my camp-meeting at Hackney near Gatesville, beginning August 2, we'll care for you and let you preach and represent the Advocate, etc. F. M. WINBURNE, Coryell City, Texas.

Let the Northwest Texas preachers send in their mission money. I have just sent out the third quarter drafts, and the Foreign Board is calling for money to help them just August 1. J. H. WISEMAN, Vernon, Texas.

ERRATA
The types made me say, "A good 'conscience' is rather to be chosen than great riches." I wrote—or at least I tried to write—"A good 'conscience,' etc." The above mistake occurs in Advocate of 18th inst.; article, "A Dialogue."

H. B. SMITH
Augusta, Texas.

WAXAHACHE DISTRICT
The pastors of the district will please pay special attention to the organization of Leagues on their work. We should have twice as many Leagues in this district as we have.

In organizing Leagues, please send a list of your officers and the number of members to me. W. F. DIXON, President Waxahachie District, Hillsboro, Texas.

A HOSPITAL NEEDED.

I wish to call attention of our Methodist people to what I believe to be a crying need—a hospital and invalids' home, built, sustained and controlled by our Church in Texas.

There are many old, helpless, poor people in Texas that local charity can never care for. I believe every pastor in Texas and every man and woman who has labored among the sick and poor will agree with me.

We are sending money every year to foreign fields to build and maintain hospitals for the poor heathen. This we ought to do, but we ought not to neglect our own poor. If we do, we shall see our own neglected poor becoming heathens, while the cared-for heathens become Christians.

The cry of the child that has been bereft of father and mother elicits our sympathy, but our ears, I fear, are very slow to hear the cry of men and women in their second childhood—men and women, old, poor, sick, and if they have friends, these friends are too poor to help them. What shall we do with them? If we neglect them, we do so at the peril of our own souls.

We need a hospital not only for these, but for many of our superannuated preachers. They are not cared for as they ought to be and never will be on the small amount we give them. They need—some of them do—medical skill and treatment, for which all they get from the board in a year would not pay.

A hospital of this kind would give to many of our good women an opportunity to devote their lives to God's poor, just as they desire.

What say you, Texas Methodists? I would be very glad to hear from those who are interested in this work, either through the Advocate or private correspondence.

Will not some good men and women in Texas make this hospital possible by giving largely of their means?
W. H. MATTHEWS,
Brownwood, Texas.

The milk of human kindness can not be carried in the dish of a sour disposition.—Ram's Horn.

BIOGRAPHICAL.

In reply to Bro. Smith, of Abilene: I was born April 13, 1837. I was converted in 1852, at a camp-meeting in Alabama. I was licensed to preach in the fall of 1852. I joined the Alabama Conference in 1856. I came to the Texas Conference in 1857. I have been a member of that conference ever since. I joined the Missions in 1862. I love God and all Christian people, especially the Methodist Church; but the largest place in my heart is occupied by the Methodist preachers.

For the information of my brethren, I wish to say that my health is somewhat improved since coming West.
F. A. M-SHAN,
Brady, Texas.

MISSION MONEY.

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Disfigured Skin

Wasted muscles and decaying bones. What have I? Scrofula, let alone, is capable of all that, and more. It is commonly marked by blemishes in the neck, inflammation in the eyes, skin peels, catarrh, and general debility. It is always radically and permanently cured by

Hood's Sarsaparilla

which sweeps all blemishes, cures all eruptions, and builds up the whole system, whether young or old.

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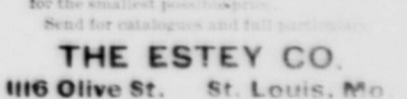
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For years I have been afflicted with dysentery. For months last winter I had an attack almost every week. The doctor would give me the only temporary relief in March, J. E. Price sent me three bottles of his Restorative. In 24 hours the pain began using it I was well, and the cure seems to be permanent. It has cured my old, indolent ulcer on my ankle, has relieved my wife's cure and saved her all organs. All who are afflicted with dysentery, write J. E. Price, Post Office, Fayette, Mo. He wants agents everywhere, and is a superannuated member of the Missouri Conference, and has been preaching 25 years. W. S. WOODRUFF, Fayette, Mo., July 1, 1901.



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Caution. Don't take the weak, watery which have preparations represented to be the same as Pond's Extract. They often contain "wood alcohol" which irritates the skin and, taken internally, is a deadly poison. Genuine Pond's Extract can be obtained only in sealed bottles enclosed in bull wrappers.

Sunday-School Department.

THIRD QUARTER. LESSON 6. AUG. 11.

GOD'S PROMISE TO ABRAHAM.

Gen. 15: 5-18.

Golden Text: "I am thy shield, and thy exceeding great reward."—Gen. 15: 1.

The International Evangel makes the following comments upon the lesson:

There is a steady progress in the promises of God to Abraham. When he commanded him to depart from Haran, leaving country, and kindred and his father's house, the pledge was given, "I will make thee a great nation" (12: 1, 2). Then after the separation from Lot, the pledge was renewed and made yet more specific. All the land which he looked upon was to be his, and his descendants were to be his, and his descendants were to be in multitude as the dust. It is to be observed that these revelations to Abraham followed certain marked crises in his life. The first came after the death of his father in Haran, when apparently the headship of the family with its responsibilities devolved upon him. The second was after the painful conflict with, and separation from Lot, with the moral disappointment which the revelation of Lot's character must have involved. While the third followed the event recorded in the fourteenth chapter, the first conflict with the forces of the Gentiles, when Abraham defeated certain robber chiefs who had invaded the land and who had carried away Lot captive with all his goods. And in the last two of these instances God's manifestations and promises were made to Abraham in immediate connection with notable exhibitions of magnanimity and unselfishness on his part. It was directly after Abraham had dealt so generously with Lot that God spake to him and gave him promise of the whole land. And again in the present lesson God came to Abraham saying, "I am thy shield and exceeding great reward," immediately after he had made that magnificent refusal to receive any of the good that he had captured, lest he should put himself under obligations to the King of Sodom (14: 22, 23). An unselfish and magnanimous deed always puts the soul in close speaking distance with God.

Up to the present point Abraham asked no sign or proof in confirmation of the promises of God. He had gone forward relying upon them. But we can not wonder that perplexing questions began to arise in his mind. He had been given the promise that his descendants should be innumerable, and that they should possess the whole land. But he was now an old man and was childless—"Behold, no man hath given me seed, and lo, one born in my house is my heir." Naturally Abraham began to ask for some explanation of this enigma and apparent contradiction. But again the Lord took him forth, this time not to look ahead upon the earth, but to look up into the sky, and bade him tell the stars, if he was able to number them, and assured him that as the stars were without number, so should his descendants be. I think, perhaps, the sight of the stars were felt by Abraham to be a confirmation of the word of the Lord, for the stars in the Syrian sky seemed very near to the devout watcher, and more than any other phase of nature were tokens to him of God. In any case it is said, "He believed in the Lord and he accounted it to him for righteousness."

Then came the renewal of the promise concerning the inheritance of the land (v. 7), and again Abraham expressed a desire for some proof. "Whereby shall I know that I shall inherit it?" And in answer were given the vision and the voice which came to him while he watched by the altar with the sacrifices which he placed upon it at the Lord's command.

Verses twelve of the lesson is full of deep suggestion. "And when the sun was going down, a deep sleep fell upon Abraham, and a horror of great darkness fell upon him." That "horror of great darkness," I think is the symbol of the deep and death-like struggle through which every soul, according to its capacity, must pass on its way to spiritual victory. At some point, it may be at many points, the soul that will attain to the heights of clear vision and perfect peace, must enter into this fearsome darkness, when the stars of faith are shut out by thick clouds, and a great horror of doubt seems to dissolve the heart. It is best that we should forever dismiss the thought that it is easy to attain to great faith. Faith which is a clear vision of God and a settled assurance of the reality and certainty of the unseen universe—is the highest achievement of the soul; and no great things are achieved without struggle, and suffering, and inner tragedy. Abraham is "the father of the faithful," and his development is a type of the faith-development of all who have come out into a perfect trust

of God. But it is well for us if, when our horror of great darkness comes upon us, we shall be found, as Abraham was, near the altar of a sacrifice. There God will speak to us as he spoke to him.

Abraham's own experience was a type of the experience of the nation that was to descend from him. A nation's life is a man's life upon a larger scale. And so, as to Abraham there came periods of darkness, so the people that should spring from him, would attain to national greatness through the discipline of oppression and suffering. This is the significance of this vision. As Abraham's own soul shuddered in the horror of great darkness, the announcement was made to him that his descendants should pass through four hundred years of bondage and affliction in a strange land and at the hands of a strange people. But with the prophecy of trial went the promise of deliverance; and the presence of the Lord, in the symbols of the smoking furnace and the burning lamp, passed between the sacrifice upon the altar, and the voice spoke again, renewing and enlarging the great covenant. And then the "horror of great darkness" passed from Abraham's soul, and he awoke to the joy of calm and patient faith—a faith made stronger, indeed, but to be perfected by yet other and severer trials.

Epworth League Department.

August 11. Subject: "Enemies and Arms."—Eph. 6: 10-18.

From the Canadian Era we take the following:

ENEMIES HUMAN.

Paul says, "We wrestle not against flesh and blood," by which he means that "flesh and blood" are not our most formidable foes. We (the Church) must defend ourselves against the attacks of "flesh and blood," but our spiritual enemies are the more dangerous. "Flesh and blood" refers to fallen humanity, humanity depraved by sin, humanity under the dominion of fleshly lusts and appetites. Unregenerate humanity, either in passive indifference, or in active opposition, is arrayed against the Church of God, and we must be on our guard against this human foe; and all the more so inasmuch as we are not likely to be fully conscious of the danger of an opposing force, often outwardly so quiet and inoffensive. "Flesh and blood" may appear as the Church's foe also in the form of the imperfection, weakness, mistakes, inconsistencies, and positive sins on the part of professed members of the Church. These are the foes within the pale of the Church, who, from their vantage-ground, often deal most deadly blows. How sad it is that a professed friend should prove to be an actual foe, and that those who have sworn allegiance should prove faithless! "The carnal mind (i. e. the mind of the flesh, human nature, in its sinful condition), is enmity against God; for it is not subject to the law of God, neither, indeed, can be." This foe, then, in all the various forms which it assumes, the Church must meet, and a subtle and dangerous foe it is!

ENEMIES SUPERHUMAN.

1. The arch-enemy. View the superhuman foe the Church has to contend with—"the wiles of the devil." In the New Testament, and to our Savior Jesus Christ, Satan was no figure of speech, but a thinking and active being, of whose presence and influence we may see tokens everywhere in this evil world. Satan's empire is ruled with a settled policy, and his warfare carried on with a system of strategy, which takes advantage of every opening for attack. The manifold combinations of error, the various arts of temptation, the ten thousand forms of the deceit of unrighteousness constitute the wiles of the devil." Here is a foe that bears an inveterate hatred against us, and seeks nothing less than our destruction or eternal overthrow. It is a struggle of life for life; if we do not overcome him, he will overcome us. He is mightier than we, and unless we have help from above we are not a match for him.

2. His powerful supporters. Not only the arch-enemy, but many foes from the land of spirit, we are called upon to fight. "The apostle brings out in terrible relief these foes whom we are summoned to encounter—principals, powers, rulers of the darkness of this world, spiritual wickedness in high places. As to their position, they are no subalterns, but foes of mighty rank, the nobility and chieftains of the spirit-world. Their domain is the darkness in which they exercise imperial sway. They are not numbered with an animal frame, but are spirits. They are evil; their appetite for evil only exceeds their capacity for producing it. These are fearful foes with which we are to contend. We are assailed with the temptations of the world of sense, and with seductions of error that attack us in

the world of spirit; and in both spheres we have to contend with subtle influences set in motion by rulers in this spiritual realm. Our foes invade 'the high places' of our faith and hope, and would rob us of character now, and reward hereafter."

3. The strength of the foe. Behold our enemies, human and superhuman! Mark them well, for to be conscious of the strength of the foe is half the battle. And yet men, with fallen natures, and subjects of attack by this double foe of the flesh and the spirit—men in their pride and foolishness say they can be good without the power of God. Not so! Human beings unaided can not overcome superhuman activities set against them. Nature, fallen by sin, can not rise without a Savior. Divine power alone is sufficient, added to human weakness, to put the foe to flight.

ARMS SUFFICIENT.

"Put on the whole armor of God." In general, this is Christ and the gospel, believed, appropriated and utilized. Christ met the devil and vanquished him once and forever. (Matt. 4: 1-11.) And his victory he hands over to all his followers. Through the presence and power of Christ, our Captain, and the aid he supplies by his Spirit and by his Word, there may be victory always, and never defeat. The Church may confidently say, in the face of the foe, they that be for us are more than they that be against us. "Our rock is stronger than their rock, our enemies themselves being judges." They who put on Christ are well clothed; they are armed from head to foot, both offensively and defensively. The Christless man is defenseless; his own understanding and gifts do not sufficiently arm him. Brave Achilles had but one vulnerable spot—on his heel; it was on this very spot that a poisoned arrow took him from the bow of an enemy, and he fell, mortally wounded.

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Have you got rheumatism? If so, try "Gloria Tonic," the remedy which cured Mrs. Nellie Green, after suffering 25 years. Mr. J. W. Blackstone of Bourbonnais, Ill., calls it the "Queen of all cures." Even prominent physicians in this and other countries endorse and prescribe it. Rev. C. Sund of Harrisville, Wis., testifies that "Gloria Tonic" cured two members of his congregation, one who had suffered 18, the other 25 years. Rev. W. Hartman of Farmersville, Ill., writes: "Five boxes of 'Gloria Tonic' cured Mr. A. Kulow, a member of my congregation, who had suffered a day and night."—Mr. E. S. Kendrick, P. O. Box 12, North Chatham, Mass., after using limiments for 15 years, writes: "I am convinced that it will cure any case." Mr. R. H. Marshall, Plain City, Ohio, writes: "I am 56 years old and had it not been for 'Gloria Tonic,' I would be no more among the living." Mrs. Mary J. Thomas of No. 5 School Street, Nantucket, Mass., writes: "From my childhood on I have suffered from rheumatism, have been cured through 'Gloria Tonic' at the age of 82 years." Mr. N. J. McMaster, Box 32, Plain City, Ohio, writes: "Gloria Tonic" cured me after prominent physicians of Columbus, Ohio, called me incurable." "Gloria Tonic" in Point Pleasant, W. Va., cured Mr. R. A. Barnett, 77 years old, after suffering 15 years.—In Wabash City, Ind., it cured Mrs. Elizabeth Crabbs, 29 years of age.—In Perth, Miss., it cured Mr. J. C. Chapman, after suffering 20 years.—In Odessa, Mo., it cured Mrs. Marion Michel, who had suffered 12 years.—In Burlington, Iowa, (U. S. No. 3 Agency Avenue) it cured Mrs. M. S. Leonard, after suffering 25 years.—In Elmhorst, Ill., it cured Mrs. Nicola Drumond, age 80 years.—In Ohio, Ind., it cured Mr. Christian Krutz, after suffering 22 years.—In Gift, Tenn., it cured Mr. L. Nelson, a merchant, after suffering 20 years.—In Bolton, N. Y., it cured Mr. Jos. Putney, 81 years old.—In Durand, Wis., it cured Mrs. Nellie Brown, after suffering 20 years.—In Manila, Minn., it cured Mrs. Minna F. Peang, after suffering 14 years.—In Craig, Mo., (P. O. Box 13) it cured Mr. John N. Kruser, 78 years old, after suffering 15 years.—These are a few of the many thousand testimonials of recent date. Every delay in the adoption of "Gloria Tonic" is an injustice to yourself. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, gout or lumbago, write me to-day wire and by return mail you will receive the trial box of "Gloria Tonic," also the most elaborate book ever gotten up on the subject of rheumatism, absolutely free. You get the trial box and the book at the same time, both free, so let me hear from you at once, and soon you will be cured. Address:

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Will you allow to reply shazzar's Front challen's who knows how the quiver of h how should be Silly boys with stand aside. A may be necessary The more this discussed, the helped. So where angels did challenge, t not challenge, t the land to try b correctness of u suffer me to qu

"Whoever thinks Thinks what p shall be"

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"The sh... That for the There is much ness in the cri which appeared of July 1, and t me. Brother H Why hide behin see I am a str don't know a th the "Minutes" t you. So? You are old enough f by the "Minute upon your noble born. So pleas dutiful son sho respect your Please accept it they are sent n your honest an lowing with rel whatever of sha in these lines, this looks wasp extracted.

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"Doomed, dead I in sentence was Who down by because "doom", I had in mind th damnation and sympathy. The o "oom" in the la tain, and think t proved by making

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WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 179 Masten Street, Dallas, Texas.

THE VANISHED HAND.

TO MY SISTER

By S. A. ELLIS.

And the stately ships go on To their haven under the hill, But oh! for the touch of a vanished hand, And the sound of a voice that is still.

DISTRICT MEETING W. H. M. SOCIETY.

The Woman's Home Mission Society of Bowie District held its fifth annual meeting at Alvord June 26 to 28.

The opening sermon was preached by Rev. J. M. Peterson, P. E., on Wednesday night.

Mrs. L. E. Kitchen, of Bowie, conducted the opening devotional exercises Thursday morning.

Our District Secretary, Mrs. H. H. Haisell, of Decatur, was unable to attend until Thursday night, and Mrs. W. W. Williams, District Secretary of the Foreign Missionary Society, occupied the chair.

While the attendance of delegates was not large, those who were present seemed very much interested.

Only six auxiliaries out of twelve were represented.

The following ministers encouraged the work by their presence at every session: Rev. J. M. Peterson, P. E., Bowie; Rev. W. M. P. Rippey, Bowie; Rev. Lee Rippey, Alvord; Rev. D. H. Aston, Bridgeport; Rev. W. S. May, Rhomb; Rev. B. Carter, Henrietta; Rev. J. R. Wages, Rev. E. R. Edwards, Decatur; Rev. F. M. Sherwood, Gainesville.

A cordial welcome was given us by Mrs. Yearby, which was responded to by Mrs. Hoad, of Decatur.

The program consisted of select readings from Our Homes and King's Messenger bearing on the work.

The following were the selections read and discussed: "Why Was the Home Mission Society Organized?" by Mrs. Hancock, Decatur. "Our Women and Our Work," Mrs. Kitchen, Bowie. "Woman's Home Mission Schools," by Mrs. Gilbert, of Decatur. "Work in Prisons and Jails," Mrs. Aston, Bridgeport. "Her Offering," Mrs. Crozier, Alvord. "A Plea to Young Womanhood from the W. H. M. S.," Mrs. Stuart, Decatur. "The Ransom Price of a Human Soul," Mrs. Jarrall, Decatur. "A Plea for the Erring," Mrs. Harding, Decatur. "Sympathy for the Fallen," Mrs. Goss, Alvord. "The Prodigal Girl," Mrs. Gilbert, Decatur.

The next district meeting will be held at Bridgeport, April 15, 1902.

Following the close of the Home Mission Conference, Rev. J. R. Wages preached at 10 a. m. Friday in the interest of foreign missions. At 2:30 p. m. Mrs. W. W. Williams, District Secretary of the Foreign Missionary Society, organized a society of eight members.

This is considered one of the best meetings held in this district.

MRS. WALTER HOAD, Rec. Sec.

W. H. M. SOCIETY DISTRICT MEETING.

The presiding elder of Weatherford District kindly offered the W. H. M. Society of that district an afternoon during the session of the District Conference, which was gladly accepted. Mrs. Price took the chair at 3 o'clock, and called on Rev. Caperton to read the twenty-third Psalm, which was followed by prayer and singing.

Mrs. Price gave the annual report of Weatherford District which was very encouraging, and, I think, caused many of the preachers to resolve to make an effort to organize a W. H. M. S.

Rev. E. V. Cox made a good, helpful talk on "A Pastor's Duty to the W. H. M. Society."

A solo from Mrs. Bonner was much appreciated.

Rev. Dodson made an interesting talk on "Tithing."

Mrs. C. C. Armstrong read a very instructive paper on "What Has Been Done in the Northwest Texas Conference." It enabled us to see the magnitude of the work as a whole, though it seems so small to us as auxiliaries.

Rev. Stuart added much to the program by a solo.

Reports were read from First Church, Weatherford; Counts Memorial, Mineral Wells; Gordon, Breckenridge; Graham and Springtown.

Rev. Jno. R. Morris addressed the conference on "The Importance of the Home Mission Work," and he made us feel that we were really important, not only to the pastor, but to the presiding elder. Such interest and pleas-

ure as was manifested by our presiding elder and all the preachers was very encouraging indeed.

Rev. Knickerbocker next came forward to test the appreciation of our work by asking the congregation for \$20 to complete some much-needed work on the district parsonage. The money was secured in a very short time.

On Saturday, Sisters Armstrong and Price met the Springtown Society, and all visitors who desired to attend, at the residence of Mrs. Jones, to discuss the work in every particular. A paper on "The Baby Roll" was read and much enjoyed. Mrs. Armstrong and Mrs. Price made Master Rogers Cox a member of the Baby Roll. Mrs. White also added the names of her two children. The meeting was pleasant and profitable.

Mrs. Price is deeply interested in the work, and is faithfully discharging her duty as District Secretary.

MRS. E. V. COX, Breckenridge, Texas.

The minutes of the twenty-first annual meeting of the W. F. M. Society, North Texas Conference, arranged and published by the Recording Secretary of the society, are now in the hands of the Corresponding Secretary of the society for distribution, and will soon be sent out to the officers of the society and to the various auxiliaries.

THE MUTUAL RELATION EXISTING BETWEEN THE PASTOR AND THE W. F. M. S.

Organized efforts among Protestants for the diffusion of the knowledge of Christ among the heathen nations is, comparatively speaking, of recent date. At the opening of the past century, a man or woman here, and another there, almost as remote from each other as are England and America, were burning with the love of God and a desire to witness the fulfillment of the prophecy, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." They had no idea what all that meant, but the knowledge they had gained of him through his word and constant communion with him, had brought to them so much happiness that they felt as did Charles Wesley, when he wrote:

"Oh! that the world might taste and see The riches of his grace."

A few years of effort in heathen lands by such men as Carey, Judson, Paton and Martyn, showed them and the world that heathen women would never be brought to Christ until Christian women went and lived their lives among them. The fields were just ripe for this sowing; the harvest just ripe for these reapers. The Christian world was just ready and reaching out for this agency. The Church had come to the point where it must have this help. So a Baptist, Mrs. Edmond, and a Congregationalist, Mrs. Bowker, and a Presbyterian, Mrs. Graham, and a Episcopalian, Mrs. Emery, and a Methodist, Mrs. Dr. Parker, and a Southern Methodist, Mrs. Hayes, and Mrs. McGavock, asked of their respective Churches for authority to organize their women into societies for the purpose of breaking our alabaster boxes and sending our choicest, our brightest, our purest, our best, if need be, to be object lessons to our heathen sisters, of the transforming power of the gospel of Christ; and having conferred that power upon her women, the Church found herself in possession of a pair of wings. It was on this stage in her history that the prisoner on Patmos gazed, as looking through the apocalyptic telescope, he exclaimed: "And I saw another angel flying through the heavens having the everlasting gospel to preach to them that dwell upon the earth, and to every kindred, and nation, and people and tongue." Before this the Church had a head—the pastor—and a body—the members. But this age of rapid progress along every line shows that our Lord is in a great hurry to bring to himself those other sheep not of this fold. So he said to woman, "Go quickly and tell," and having received her commission at his hands, she gladly responds, "Here am I. Behold the hand-maiden of the Lord. Send me."

Dr. Deems, in an elegant little book, represents the members of the Church as "weights, or wings" for the pastor. The Foreign and Home Mission Societies are both designed as propelling agencies of the gospel, and that one which fails to serve as such is a failure. The pastor of the Church is the pastor of the Woman's Foreign Missionary Society. It is one of the institutions of the Church, placed in his hands, and whose interests he is bound to promote. See Discipline, page 59, paragraph 133. If he finds the Church cold, indifferent, careless about the religious interests of the community and ready to find fault with him, let him find three women, if he can (and the Church where he cannot is to be pitied) and

organize them into a W. F. M. S. and in one month they will have a prayer-meeting, and will be praying for him, for that is not a missionary meeting that is not also a prayer-meeting. The very first one ever held was a ten days' meeting that closed with the descent of the Holy Spirit, and three thousand conversions at home, and sent out missionaries, whose numbers will never be known, and whose work cannot be estimated.

Brethren, we will work for you, and pray for you. Work for us. Do not clip your own wings. But I hear some one say, "Oh! you do not need our help; you are capable of rowing your own boat." I once had a pastor during the early history of this movement who said to me, when I asked him to help us by his influence, "Why, sister, I would be a mere cipher in your society, of no value whatever." If there should be a minister in the bounds of this district who entertains so humiliating an estimate of himself, let me say to him: "That depends upon the position of the cipher." A cipher at the right of a significant figure increases its value ten-fold. Therefore, place yourself on the right of the Woman's Foreign Missionary Society and you will increase its value to this extent. The W. F. M. S. is a significant figure. One woman in love with this work, with you at her right hand, will be equal to ten, and by a law of reaction, you will yourself become of more value to the other departments of the Church; but a cipher at the left of a significant figure decreases its value ten-fold; that is, the influence of that one woman will be equivalent to one divided by ten, which makes her only one-tenth the woman she was, and still leaves you (the cipher) "of no value whatever." Fearful responsibility resting on a cipher to decide where he (?)—no, it—will place itself! Sad condition of the poor woman whose cipher places itself on the wrong side; but, after all, not so sad as that of the angel who has wings to fly with, but only a cipher for a head! It makes the effort, but, having nothing to direct its movements, it circles round, possibly for a time or two, then flutters and falls to the ground.—Mrs. C. H. Mosher in Pacific Methodist.

Kangaroo tendon is in great request among surgeons for making the larger ligatures, for it is absorbed in the tissue and leaves no foreign matter. Some surgeons prefer the older silk ligament, maintaining that it is on the whole more satisfactory, and that the foreign matter can easily be removed, but the majority favor the preparation from the marsupial. The French College of Surgeons, indeed, is so apprehensive of a falling off in the supply, due to the merciless war waged on the kangaroo in their own home by stock owners anxious to save the available pasture of their cattle, that it is seriously proposed to acclimatize them on a large scale in France. As two species, at any rate, Bennett's wallaby and the great kangaroo, already do well at large in a number of French and English parks, there seems no reason why the suggestion should not be adopted, though the kangaroo tribe, once made thoroughly at home, is as difficult to eradicate as the rabbit.

Men of brawn and brain to occupy the rich and fertile valleys of Central East Texas. Men to plow, to hoe, to sow and to reap, to grow fruits and vegetables, to work in factories and develop the natural resources. They can find here unparalleled opportunities for home building and home comforts. The sluggard, the drome and the shiftless are not wanted, but the industrious and frugal are welcomed by as hospitable a people, occupying as healthful a country, as genial climate and as rich and fertile soil as can be found anywhere. Write to Sam H. Dixon, Pass & Img Agent, H. E. & W. T. Ry, Houston, Texas, for thirty-page folder giving full information about the new Eldorado.

God's day is the strand of gold in the iron cable of the week's work.

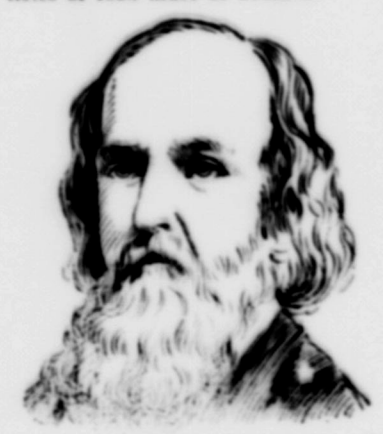
If the Baby is Cutting Teeth, Be sure to use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP for children's teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the ready cure for diarrhoea. Twenty-five cents a bottle.

For Well People.

An Easy Way to Keep Well.

It is easy to keep well if we would only observe each day a few simple rules of health.

The all important thing is to keep the stomach right and to do this it is not necessary to diet or to follow a set rule or bill of fare. Such pampering simply makes a capricious appetite and a feeling that certain favorite articles of food must be avoided.



Prof. Wiechold gives pretty good advice on this subject, he says: "I am 65 years old and have never had a serious illness, and at the same time my life has been largely an indoor one, but I early discovered that the way to keep healthy was to keep a healthy stomach, not by eating bran crackers or dieting of any sort; on the contrary I always eat what my appetite craves, but for the past eight years I have made it a daily practice to take one or two of Stuart's Dyspepsia Tablets after each meal and I attribute my robust health for a man of my age to the regular daily use of Stuart's Dyspepsia Tablets."

"My physician first advised me to use them because he said they were perfectly harmless and were not a secret patent medicine, but contained only the natural digestives, peptones and diastase, and after using them a few weeks I have never ceased to thank him for his advice."

"I honestly believe the habit of taking Stuart's Dyspepsia Tablets after meals is the real health habit, because their use brings health to the sick and ailing and preserves health to the well and strong."

Men and women past fifty years of age need a safe digestive after meals to insure a perfect digestion and to ward off disease, and the safest, best known and most widely used is Stuart's Dyspepsia Tablets.

They are found in every well regulated household from Maine to California, and in Great Britain and Australia are rapidly pushing their way into popular favor.

All druggists sell Stuart's Dyspepsia Tablets, full sized packages at 50 cents and for a weak stomach a fifty cent package will often do fifty dollars worth of good.

Table listing various events and dates: Vernon District—Fourth Round, Benjamin Wed, Aug 21, Haskell Fri, Aug 23, Haskell Sat, Sun, Aug 24, 25, Padonah at P. Sat, Sun, Aug 25, 26, Padonah at P. Sat, Sun, Aug 25, 26, Willow Vale, at Martha, Wed, Sept 4, Crowell, at Crowell Sat, Sun, Sept 7, 8, Chillicothe, at Wheatland Sat, Sun, Sept 14, 15, Eldorado, at Dryden Sat, Sun, Sept 21, 22, Mangum Sat, Sun, Sept 21, 22, Granite, at G. Sat, Sun, Sept 28, 29, Childress, at Union Chapel Sat, Sun, Oct 5, 6, Seymour sta Sat, Sun, Oct 12, 13, Gore, at Timmer Sat, Sun, Oct 12, 13, Round Timmer Sat, Sun, Oct 19, 20, Round Timmer Tues, Oct 22, Altus Sat, Sun, Oct 28, 29, Navajoe Sat, Sun, Nov 2, 3, Vernon Sat, Sun, Nov 2, 3, Harrold Sat, Sun, Nov 2, 3, J. H. Wiseman, P. E.

Beware of Ointments for Catarrh that Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescription from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists, price 50c per bottle. Hall's Family Pills are the best.

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But use Simmons' Liver Purifier (tin box.) Many imitations of the original so be careful and see that it's "Purifier" and manufactured by A. C. SIMMONS JR. MEDICINE CO.

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If you are contemplating putting your manuscript in book form, you should correspond with The Christian Advocate. They will tell you how much it will cost you. Send us a sample page of some book which suits your taste. We use new type all the time, which makes it print beautifully.

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NOTICE OF FILING FINAL ACCOUNT.

Estate of MARY E. WALLER, Deceased. The State of Texas. T. L. FERGUSON, Adm'r.

To all Persons Interested in the Estate of Mary E. Waller, Deceased: T. L. Ferguson, Administrator, has filed in the County Court of Dallas County his Final Account, showing the condition of said Estate, and his application to be finally discharged as such Administrator, and to close the administration of said Estate, which will be heard at the next term of said Court, commencing on the First Monday in September, A. D. 1901, at the Court House in the City of Dallas, at which time all persons interested in said Estate shall appear and contest said Account if they see proper. Witness, A. S. JACKSON, Clerk of the County Court of Dallas County, Texas. Given under my hand and the Seal of said Court, in office in the City of Dallas, this 27th day of July, A. D. 1901. A. S. JACKSON, Clerk County Court of Dallas County, Texas. By A. B. RAWLINS, Deputy. Issued this 27th day of July, A. D. 1901. A. S. JACKSON, County Clerk. By A. B. RAWLINS, Deputy.

NOTICE OF FILING FINAL ACCOUNT

Estate of GEO. D. CLARK, Deceased. The State of Texas. KENNETH FOREE, Adm'r.

To All Persons Interested in the Estate of Geo. D. Clark, Deceased: Kenneth Foree, Administrator, has filed in the County Court of Dallas County, his Final Account, showing the condition of said Estate, and his application to be finally discharged as such Administrator, and to close the administration of said Estate, which will be heard at the next term of said Court, commencing on the First Monday in September, A. D. 1901, at the Court House in the City of Dallas, at which time all persons interested in said Estate shall appear and contest said Account if they see proper. Witness, A. S. JACKSON, Clerk of the County Court of Dallas County, Texas. Given under my hand and the Seal of said Court, in office in the City of Dallas, this 25th day of July, A. D. 1901. A. S. JACKSON, Clerk County Court of Dallas County, Texas. By A. B. RAWLINS, Deputy. Issued this 25th day of July, A. D. 1901. A. S. JACKSON, County Clerk. By A. B. RAWLINS, Deputy.

I. & G. N. Popular Excursions.

Buffalo, N. Y.—Pan-American Exposition. Tickets on sale daily. Louisville, Ky.—August 27-30. Triennial Conclave Knights Templar. Marlin, Texas—All-year-round tickets from I. & G. N. stations at rate of one and one-third fares. World-famous hot well, Natural Sanitarium and Health Resort.

Detroit, Mich.—August 26-31. National Fraternal Congress. Indianapolis, Ind.—August 27-30. National Association Fire Engineers. New York, N. Y.—September 8-11. Great Council Improved Order of Red Men. Chattanooga, Tenn.—September 2-7. National Association of Letter Carriers. Terrell, Texas—August 2-10. Holiness Camp-Meeting.

Low rates will be in effect for all of the above occasions. Ask ticket agents for particulars as to rates, dates of sale, etc., or write to D. J. PHIPPS, Gen. Pass & Ticket Agent, Palestine, Texas.

Santa Fe Special Rates.

California—Account Homeseekers' Excursions, one fare plus \$2.00, first and third Tuesdays of July, August and September, limited for return 21 days from date of sale. Buffalo—Account of Pan-American Exposition, various rates according to limit, on sale daily. Louisville, Ky.—Account Conclave Knights Templar, one fare plus \$2.00, Aug 24 and 25, limited to leave Louisville Sept. 2, with privilege of extension to Sept. 15. Indianapolis, Ind.—Account Sovereign Grand Lodge I. O. O. F., one and one-third fare, Sept. 12 and 14, limited Sept. 25, privilege of extension to Oct. 7. Monticello, Tenn.—Account Sunday-school Institute, one fare plus \$2.00, August 5 to 10 and 11, limited for return August 27.

Marlin—Account Meeting Ancient Order of Pilgrims, convention rates, August 26, limited for return August 27. W. S. KEENAN, G. P. A., Galveston, Texas.

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The "Katy Flyer," via the M. K. & T. Ry., is the best train to take, if you are going to the PAN-AMERICAN EXPOSITION, at Buffalo, N. Y. Cheas, up-to-date service, Buffet Sleepers, and free "Katy" Chair Cars. The most comfortable and finest route from TEXAS to the NORTH. Full information as to rates, schedule, connections, etc., can be obtained by calling on or writing any "Katy" Agent, or W. D. CRUSH, G. P. & T. A., Lixa Building, Dallas.

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"Penelope's Iris narrative of the t Penelope, Frances fun-loving trio of elers who ever health along the quality of this bo —The Kate Dough thedral Courtship Christmas Carol," is all spontaneous chief, and pure s definition, but m tainment. The th turesque localities places, every turn its contribution t res. The narrati and sight-seeing, sprightly romance ficial a victim to a cial postpaid price

Rev. W. Roberts tor of the Exposit ten a preface to H fal volume, "Frie Nicoll's appreciat the point that we quoting. It is as f Black, of Free St burgh, is now, w popular preacher wise and charmin Friendship is full ningly expressed, simply written, is thought and exper is the art that c young men especia he a golden poss hardly fail to affe Mr. Black says w of friendship is les us now than it w Marriage has com more. Communion has become to m fact of life. Never

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Rev. W. E. Blackstone, the author of "Christ Is Coming," says in his preface to the second edition of this work...

An excellent work for students of literature is a volume entitled "Counsel Upon the Reading of Books." It is composed of essays on the different kinds of literature...

Mrs. Olive Thorne Miller is one of the most observant and best informed of writers about birds, while no one writes with more unfeigned enthusiasm and genuine feeling for the world of feathered creatures...

"Substitutes for the Saloon," by Raymond Calkins, was written at the request of "The Committee of Fifty," and is a practical study of the saloon and its place in the life of the workingman...

"Penelope's Irish Experiences" is the narrative of the travels in Ireland of Penelope, Francesca and Salemina, a fun-loving trio of unconventional travelers who ever find happiness and health along their journeyings...

Rev. W. Robertson Nicoll, D. D., editor of the Expositor's Bible, has written a preface to Hugh Black's delightful volume, "Friendship," and Dr. Nicoll's appreciation is so much to the point that we deem it worthy of quoting...

friendship remains." Bound in decorated cloth, gilt top, with marginal and other decorations. \$1.00 net, postpaid.

Not Black Rock, But Sky Pilot. Through one of the inexplicable mishaps of copy-writing last week we included Connor's "Black Rock" in the Epworth League Course for next year...

they will buy without any urging. Rev. W. B. Wilson, of McGregor, bought a dozen copies to sell to his people, and in just a few days he reports them "all gone" and orders two dozen more...

"How to Promote and Conduct a Successful Revival." Dr. Tigert, in the last number of the Methodist Review, uses these

his ministry for months and years rather than weeks, if he is to attain unto it. A minister commonly achieves the kind and degree of success that he sets his heart upon and labors for night and day...

physical strength. About all of these things much is to be learned in the book under review from some of the wisest and most successful revivalists of our day...

Only a small per cent of the Methodist Sunday-schools in Texas use the Bible Lesson Picture Roll, a fact only to be accounted for upon the hypothesis that they are ignorant of what the Roll is...

Mrs. Alex Wobbert, who has charge of the primary department in Marvin Sunday school, Tyler, Texas, says: "I wish to say that with my class of eighty-four children I find the Lesson Picture Roll invaluable as a help. Christ impressions are more easily made and retained by means of sight than any other way..."

Mr. W. A. Caffee, superintendent of the Waxahachie Sunday school, comments the Roll with these words: "I have been using the Bible Lesson Picture Roll for my primary class for several years and like it very much indeed. My primary teacher, Miss Jennie Ward, would not part with it at all. The children in the room are all small and cannot read the lesson for themselves, but they catch the idea of the lesson very readily from the Lesson Pictures. I heartily endorse and recommend it to all Sunday schools that have 'little tots'..."

The price of the Bible Lesson Picture Roll is 75 cents per quarter, or \$3.00 per year. Include a Roll in your next order for literature.

New Testament Interpretation. We print below an excerpt from an editorial paragraph in the Methodist Review, discussing "The Teaching of the Bible," by Herbert L. Willert and James M. Campbell. The book under discussion is a treatise on the literary structure and spiritual interpretation of the New Testament and is everywhere being heartily received. The Review says:

"This is a thoroughly practical and wholesome modern book, whose use in advanced Bible classes can be heartily recommended. Its value for purposes of instruction in the increasing number of colleges which give specific literary, historical and religious instruction on the Bible, is also great. The book is quite compactly written and manages to cover all the books of the New Testament within moderate compactness. It is intelligently, but not radically, critical. We see little or nothing to object to in it on such grounds. The chapter of the Gospel of John seems to be particularly well done—very much better, in fact, than in some more pretentious works which we have had recent occasion to consult..."

The House carries and recommends this book. The publishers' price is \$1.25.

Fortunate. From next month to the end of the year the missionary studies of our Sunday-schools will run as follows:

August: "Capt. Allen Gardiner, Pioneer to the Most Abandoned Heathen."

September: "Titus Oana, the St. Peter of Hawaii."

October: "James Gilmour, Brave Missionary to the Mongols."

November: "Miss Eliza Agnew, Gertie's Mother of a Thousand Missions."

December: "The Hon. Ion Keith-Falconer, Pioneer in Arabia."

The book from which these characters will be studied is called "Modern Apostles of Missionary Byways," and Dr. Lambuth says we are fortunate in getting such a book, and so say all who have read it. It is hoped that there will be general co-operation of all our pastors and superintendents to carry out this scheme of missionary reading. The price of the book in paper is 25 cents; cloth, 40 cents. Nashville: Advocate.

Bible Lesson Pictures. "I can heartily recommend the Bible Lesson Pictures for every school, especially for the primary classes. Properly used, they are a great help in impressing the main points of the lesson on the minds of the children."—D. R. LeMaster, M. P. Dade, Texas.

physical strength. About all of these things much is to be learned in the book under review from some of the wisest and most successful revivalists of our day. It is an excellent book which ought to be in the hands of every active pastor who aspires above all things else to save the souls committed to his charge." Price, \$1.50 list.

"Civilized Man Cannot Live Without Cooks"

And the poet wrote something more than poetry when he wrote this line. In order to have good cooks, we must have

GOOD COOK BOOKS

We have put ourselves to the pains of ferreting out the best culinary books on the market, and list a few of them below for your convenience and guidance.

The White House Cook Book

By Hugo Ziemann and Mrs. F. L. Gillette. New and enlarged edition. A comprehensive encyclopedia of information for the home, containing cooking, toilet and household receipts, menus, dinner-giving, table etiquette, and other things worth knowing. Waterproof binding. Price 80 cents. Postage 20 cents.

Mrs. Gillette's Cook Book

By the author of "White House Cook Book". Similar to her former work, though all the recipes are new. Many illustrations—a number of which are in colors. Waterproof. Price \$1.20. Postage 30 cents.

Mrs. Lincoln's Cook Book

What to do and what not to do in cooking. Nearly 600 pages of good, practical recipes. Price \$1.00. Postage 15 cents.

Boston Cooking School Cook Book

An excellent manual for the kitchen. Price \$1.00. Postage 15 cents.

Miss Parloa's New Cook Book and Marketing Guide

Hundreds of fine recipes, with suggestive menus. Price \$1.20. Postage 12c.

The Art of Cookery

A manual for homes and schools. Price \$1.40. Postage 15 cents.

Gala-Day Luncheons

A little book of suggestions. Over 50 illustrations. Price \$1.20. Postage 12c.

The American Salad Book

The most complete, original and useful collection of salad recipes ever brought together. Price 80 cents. Postage 10 cents.

Salads, Sandwiches and Chafing Dish Dainties

Thirty-two illustrations of original dishes. Price \$1.20. Postage 12 cents.

BARBEE & SMITH DALLAS, TEXAS.

A complete list of Cook Books carried in stock submitted on application.

strong words of praise of Dr. Torrey's new book, "How to Promote and Conduct a Successful Revival." "We believe this to be the very book that many a burdened and anxious, perhaps discouraged, pastor is looking for. He has been sowing, but he seems unable to reap. There are reasons against using an outside agency, and he eagerly desires to see his own ministry honored by the Lord by a great harvest of souls. Let him know in the first place that such a result must ordinarily be the supreme aim of

are hazy and uncertain. When the studies are completed and one has found out what he wants to do and how to do it, his labor has only begun. There are no easy methods of promoting and conducting a successful revival. The things to be done in private and in public are so numerous and intricate and delicate, and have to be so persistently and wisely followed up, that the strongest man, intellectually and religiously, will find a genuine revival the severest tax on all his sense and all his piety, and at times on his

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

DALE, E. E. Dale, the subject of this notice, was born in Smith County, Ala., April 1, 1861. Bro. Dale was converted in the year 1886, in Tennessee, and united with the M. E. Church, South, moved to Texas in the year 1891. Bro. Dale moved to this State in the year 1891, two years ago, and met and joined the Church at his choice at White House, near where he lived and made a faithful member till the day of his death, which occurred the 24th of this month. He died at eight o'clock, leaving a wife and several children to mourn their loss. May God bless and help them all. Bro. Dale in heaven. C. H. SMITH, Houston, Texas.

OWENS, Mrs. Bettie Owens, (nee JAMES) daughter of Rev. James Jones, was born in Fannin County, Miss., November 9, 1821, baptized in infancy, converted and joined the Methodist Church when 12 years old, married to J. T. Owens, November, 1841, and died at her home near Red Oak, Texas, April 21, 1891. Sister Owens had no fear of death. She talked to her pastor about her departure and her only regret was leaving her husband and children. May the Holy Spirit comfort the bereaved husband and children, and may they all live as we do, prepared for death and form an unbroken family in heaven. G. W. KINCHLOUGH, Pastor.

MCALLISTER, Alice Ray McAllister was born in Bell County, Texas, February 2, 1859, and died near Red Oak, Texas, June 8, 1891. Alice was always a loving and obedient child, and was loved by all who knew her. She was the first of a large family to be called home. Her father was one of the added 1 ever attained. How hard it was for father, mother, brothers and sisters to give her up, and how she is missed by her six school-children. But weep not for her. She is gathered home as a precious jewel, to sing those beautiful songs with the angels, and to see the whole world shimmer on the rocks, and to see the light shining from the throne of God, and that there is a land where the rainbow never fades and where the stars will be spread and below us like the white and blue stripes on the flag, and we will stay in the presence of our loved one forever. G. W. KINCHLOUGH, Pastor.

LEWIS, On the 26th of July, 1891, the death angel came to the home of David A. and Mattie Lewis and took away their precious daughter Callie. How sad it is for the father, mother and only sister to give up one so dear to the future. We have no way of knowing that she has gone from a world of sorrow and affliction to live with Jesus in heaven, where it is possible for all to be united once more. Callie was born in Rockwall County, Texas, December 22, 1852. Her parents moved to their present home in Waller County, when she was but a small child. Here she was converted and joined the Methodist Church two years ago. Since that time she has lived a true Christian life, and gave promise to reach a higher destination. During her short illness she was patient and seemed to have no fear of the future. We cannot understand why God in his goodness took her away, yet we know that he does all things for the good of his children, and to him we submit. J. O. CHICK, Pastor.

GRAHAM, Mrs. Lillian Delight Graham (nee Lillian Bright), daughter of J. B. Bright, was born in Smith County, Texas, and died April 22, 1891, at her home in Miami, Texas. She was joined in holy matrimony to her now sorrowing husband, Thomas Graham, January 1, 1890, at this place, Texas. She was converted at the age of 17 years and joined the M. E. Church, South, which she loved and honored to her death. Sister Lillian was a devout, earnest Christian, with all the graces of the Christian character well developed. It was the privilege of the writer to be her pastor for two years, when she lived with her now heart-broken parents at Ansonia, Texas, and when she died at her home in Miami, Texas, and when she was faithful and true, which made her very efficient as an evangelist. But alas! that charming musical voice at church and home is heard no more. Her death at a time when she was in the prime of her life, and when she was singing the sweet songs of Moses and the Lamb of God, and when she was in glory, where there will be no more sorrow. Bereaved ones, be of good comfort, your dear friend and sympathizer in Jesus, of whom the prophet wrote: "A man of sorrow and acquainted with grief." God bless you all. Her former pastor, JAS. A. KERR.

MCILHAMY, On last Sabbath morn, while the sun was yet in his zenith, the spirit of Lella Burgrave faded away into the land of the blest, like the last lingering notes of the evening. Lella was born in 1832, and has been a faithful member of the Methodist Church since she was twenty-one. Her earthly ministry was well done for the most part, as she was a devoted mother, a faithful wife, and a true friend, having helped to sanctify and lift heavenward the very hearts that broke at its farewell. It has gone from this troublesome world, the white shroud of the rain stained it, leaving the world it blessed and the skies through which it passed still sweet with its lingering fragrance. Surely prolonged life hath no more than health, her school duties and the desire to lighten the burden of her loved father and mother were ever upon her mind. She was one of our brightest spirits and loving, helpful school-mates, and how we shall miss her! But may her shining example for her remaining school-mates, that they in time may meet her in that New Jerusalem, the Paradise of God. She was just budding into womanhood, possessing those

traits in which consist the power of woman. Kind, affable and obedient, she was always ready to perform each duty assigned her. She was always the same. Lella, denying herself that others might be made happy, we can truly say that she knew her way to love her. This was manifested by the many tributes of respect paid her during her illness. To the bereaved family, I commend you to God, who alone has power to heal the broken-hearted. May this be a link binding you nearer heaven, enabling you to so live that you shall find your treasure there in the beautiful region beyond the skies. Her teacher, LILA PARKER.

COMPTON, Miss Lizzie Compton was born in Giles County, Tenn., and died at her home in Delta County, Texas, June 25, 1891. She would often remark to those who watched by her bedside, "I am not alone in this suffering. I have help to bear it." She was a woman of fine intellect, remarkable energy, and splendid business qualifications. Financially she succeeded well. As a Christian she was meek and gentle, scattering sunshine by kind words and good deeds. She was very charitable. Many will rise up to call her blessed. Her life was so beautiful and true, her interest in her friends and Church so untiring, and her purposes and aims so unselfish, her confidence in God so steadfast, and her submission to her Father's will entire, that she presents a death that makes her a shudder and a joy of regret. She was laid to rest at the old family grave-yard, near Roxton, surrounded by a large crowd of friends and relatives. June 25, 1891, not as those who have no hope, but by faith we see the reunion in the distant future. ONE WHO LOVED HER.

SHERWOOD, Sister Mattie Sherwood, aged 12 years and a few days, departed this life May 20, 1891. She was killed by lightning. It seems as if the Lord reached down and took from this home its idol. She was a favorite with all who loved her, and the family lost all who knew her. In school she was studious and obedient and was loved by all her school-mates. Mattie left living testimony that she was prepared to go. She was a gentle, sweet-spirited, Christian girl. Our presiding elder, Bro. G. S. Hardy, preached her funeral the 19th to a host of friends. While the family weep, yet not as those who have no hope. The home of Bro. and Sister Sherwood is a model, but the best of homes are broken. So we would say to the parents, light on, and to the brothers and sisters, give your hearts to God, and by his grace, be an unbroken family in heaven. May the richest blessing of God rest on this family and his sheltering hand bring them home to heaven. JAMES HICKS, P. C., Wellington, Texas.

WEBSTER, Nancy Webster was born April 17, 1825, in Giles County, Tenn. She was married in 1841 to W. H. Hagan, who died in 1861. This union was blessed with seven children, four boys and three girls, two of whom, Mrs. D. B. McKim, of Smithville, Miss., and Mrs. Amelia E. Wood, of Fort Worth, Texas, survive her. She was married to her second husband, William Webster, who died in 1880. She professed religion when quite young and never wavered from the path of righteousness, but she has gone with all her love and affection. Her saddest spirit took its flight from the suffering which she bore for many years with Christian fortitude. July 20, 1891, at the home of her daughter, Mrs. Wood, in Fort Worth, Texas, where she spent the last twenty years of her life. She is now with loved ones who preceded her above, waiting for others who miss and mourn her. May we follow in her footsteps and be led into the Kingdom above as she was in those of our Savior, so that we may be at last united forever. A FRIEND.

ARRINGTON, James S. Arrington was born in Alabama, November 20, 1820. His father died in Alabama, and his mother moved with him, when he was ten a lad, to Texas. After the father's death, he departed this life in Weimar, Texas, April 26, 1891. He made a good son, a good husband and a good citizen. Ten years ago he professed religion and joined the M. E. Church, South. He was a kind and loving husband. They were happy and contented in each other's presence. In speaking of him to me, his wife said: "Even when bad health came all at once, and all through those long years when his illness has kept us exiled from home and friends, his cheerful spirit and happy face has comforted and reconciled me." She nursed him like a child, and was by his side when he breathed his last. With a steadfast hope, she looked forward to the glad day when she shall again receive her loved one in all his strength and beauty. May we all so live that we may meet our loved ones in that happy country where sickness and sorrow will never come and where we will dwell together forever. W. C. BRACEWELL.

MCILROY, Sister Violet Elizabeth McIlroy was born in Ellis County, Texas, May 14, 1821, was converted to God in early life and joined the M. E. Church, South, at a young age. She was married to H. L. McIlroy June 12, 1860, whom she leaves, with five small children and hundreds of dear friends to mourn their loss. Oh, how sad to lose a dear one at any time, but especially in her case, on Monday, July 22, 1891, when she was preparing to visit a sister in another county, and expected to start Tuesday. But alas! that day to kindle a fire quickly to get dinner, she was using a gallon-can of oil, when the can exploded, her clothes caught fire, and notwithstanding all was done that loved ones and medical skill could do, in five hours she was gone from earth to join loved ones in a better world. It does seem that God was in a hurry and took her off in a chariot of fire. This scribe preached her funeral in the church at Ovilla to an immense congregation, and almost a numberless crowd followed her remains to the cemetery, where the body sweetly rest. Still Christ shall come to take his children home. It was indeed almost the saddest sight I ever looked upon to see husband and five small children, with other loved ones weeping around the grave. Praise God, there is a heaven. SAM'L MORRIS.

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MARRIAGES.

Underwood-Adkisson. At the parsonage in Stamford, Texas, July 4, 1891, Mr. T. H. Underwood and Miss Frankie Adkisson, Rev. I. E. Hightower officiating.

Dunlap-Humphrey. At the parsonage in Stamford, Texas, July 4, 1891, Dr. R. Dunlap and Miss Annie Humphrey, Rev. I. E. Hightower officiating.

Smith-Osborne. On Wild Horse Prairie, Sunday, July 7, 1891, Mr. Oscar Smith and Miss Louisa Osborne, Rev. I. E. Hightower officiating.

McGuire-Bruce. At the Methodist Church, on Indian Creek, four miles east of Comanche, Texas, at 5 o'clock p. m., on July 21, 1891, Mr. W. B. McGuire and Miss Maud Bruce, Rev. C. R. Smith officiating.

Chandler-West. At the home of the bride, near How-cho-ler, Van Zandt County, Texas, July 14, 1891, at 4 o'clock p. m., Mr. John A. Chandler and Miss Mollie A. West, Rev. Frank Everett officiating.

BEGIN AT ONCE.

"Mamma, when I am a man I will begin to love Jesus."

These words fell from the lips of a little fellow scarcely six years old. His mother had endeavored many times to impress on his youthful mind the necessity of early piety, but hitherto all the persuasions seemed in vain.

When the child uttered these words, his mother said: "But, my dear, suppose you do not live to be a man?" He remained silent for some minutes, with his eyes fixed on the ceiling, as in deep thought, and then with a resolute countenance, added:

"Then, mamma, I had better begin at once."—Sunday School Visitor.

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TEXAS CONN.

Austin District— Flatonia sta. Manor sta. Webbville, at Osburn Center Point cir, at C Merrittown and Waino.

Manchaca cir, at Carl Hotchkiss Memorial, A South Austin, Tenth Street, Austin, First Street, Austin.

Huntsville District— Courtney, at Courtney, Navasota, Dodge, at Riverside, Prairie Falls, at Zion, at Redias, Cold Springs, at Ector, Willis, Centrose, Chak.

Calvert District— Franklin cir, at Macy, Franklin sta, Calvert sta, Mr. Vernon cir, at B-Rosedale sta, Travis cir, at Cedar S, Orange cir, at P. V. Lott cir, at Goldsboro, Pettway cir, at Fremont and Reagan, Martin sta.

Brenham District— Cameron cir, at Salem, Cameron, Mayesfield, at S-Rockdale, Lexington, at Tanglen, Goldings, at Lodi, at Lodi, at Pleasant Hill, Bonarold and Sneyd.

Houston District— Cedar Bayou, at Fish, El Campo, at Denning, Shearn, Tabernacle, M-Kee Street, Washington Street, Alvin, Richmond, Matagorda, Dickinson, Geo.

NORTHWEST TEX— Gateville District— Crawford, Kilsen and Nolanville, Jonesboro, Brockhaven, Correll City.

Waco District— Troy, at Pendletonville, Axtell, at Elm Mott, Eraceville, at Eddy, Elm Street, Pootra, at Kirby, B.

Abilene District— Albany and Moran, at Crystal Falls, at Griff, Buffalo Gap, at Jim N, Merkel, at Rock Cross, Abilene sta.

Fort Worth District— Burleson, at Kenned, Marshall, at St. Paul, Covington, at Philadel, First Church, Blum, at Rio Vista, Jas.

Brownwood District— Center City, at Bethel, Lometa, at Bonner, Comanche cir, at Mes, Fleming, at Newburg, Comanche, Banger, Santa Anna, W. H.

Clarendon District— Silvertown, at Salem, Higgins, at Second Cre, Caldwell, Cataline, at Shamrock, Estima, Floydida, at Estacado, Channing.

Vernon District— Vernon, at Sa, Altus, at Prairie Home, Navajo, at Sa, Three-kmorton, at Sat, J. H.

Waxahatche District— Ray ch, at Bethel, Red Oak cir, Crip ch, at Carroll, Bardwell cir, Denis ch, at Ennis, Hors.

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TEXAS CONFERENCE.
Austin District-Third Round
Flintonia sta. Aug 2, 4
Manor sta. Aug 10, 11
Webbville, at Osburn's Aug 17, 18
Center Point cr. at C. P. Aug 24, 25
Merrittown and Walnut, at High Hill. Sept. 1, 2
Manchan cr. at Carl Sept. 7, 8
Hotchkiss Memorial, Austin Sept. 14, 15
South Austin Sept. 15, 16
Tenth Street, Austin Sept. 21, 22
First Street, Austin Sept. 21, 22
E. S. Smith, P. E.

Huntsville District-Third Round
Courtney, at Courtney Aug 2, 4
Naxosita Aug 4, 5
Anderson, at Fairview Aug 10, 11
Isodge, at Riverside Aug 17, 18
Prairie Plains, at Mary's Chap. Aug 24, 25
Zion, at Bedias Aug 21, Sept. 1
Gold Springs, at Evergreen Sept. 7, 8
Wills Sept. 14, 15
Conroe Sept. 15, 16
Chas. A. Hooper, P. E.

Calvert District-Third Round
Franklin cr. at Macy Sat. Aug 3
Franklin sta. Mon. Aug 5
Calvert sta. Fri. Aug 9
Mt. Vernon cr. at Beck Sat. Aug 16
Rosedale sta. Fri. Aug 23
Travis cr. at Cedar Spring Sat. Aug 17
Durango cr. at P. V. Sat. Aug 24
Lott cr. at Gollado Sat. Aug 24
Petteway cr. Fri. Aug 29
Bremond and Reagan, at R. Sat. Aug 21
Marlin sta. Sat. Aug 31
H. M. Sears, P. E.

Brenham District-Third Round
Cameron cr. at Sabem Aug 2, 4
Cameron Aug 4, 5
Maysfield, at Fort Sullivan Aug 10, 11
Rockdale Aug 14
Lexington, at Tanglewood Aug 17, 18
Giddings, at Ledbetter Aug 24, 25
Dayville Sept. 1, 2
Pleasant Hill Sept. 14, 15
Bernard and Sneed's Ch. Sept. 21, 22
J. B. Cochran, P. E.

Houston District-Third Round
Cedar Bayou, at Fisher's Ch. Aug 2, 4
El Campo, at Denning's Bridge Aug 10, 11
Shearn Aug 17, 18
Tabernacle Aug 18, 19
McKee Street Aug 20
Washington Street Aug 21
Alvin Aug 24
Richmond Aug 28
Matagorda Aug 31, Sept. 1
Hickinson Sept. 7, 8
Geo. A. LeClere, P. E.

NORTHWEST TEX. CONFERENCE.
Gatesville District-Third Round
Crawford Aug 2, 4
Killeen and Nolanville 11 a. m. Aug 10
Jonesboro Aug 17, 18
Brookhaven Aug 17, 18
Correll City 11 a. m. Aug 20
J. G. Putman, P. E.

Waco District-Third Round
Troy, at Pendletonville Aug 2, 4
Aquila, at Elm Mott Aug 7
Brookville, at Eddy Aug 10, 11
Elm Street Aug 17, 18
Pearla, at Kirby Aug 24, 25
B. R. Bolton, P. E.

Aldene District-Third Round
Albany and Moran, at M. Aug 2, 4
Crystal Falls, at Griffin Aug 7
Buffalo Gap, at Jim N. d. Aug 10, 11
Merkel, at Rock Crossing Aug 17, 18
Ablene sta. Aug 17, 18
E. A. Smith, P. E.

Fort Worth District-Third Round
Hurison, at Kennedale Aug 2
Mansfield, at St. Paul Aug 7
Covington, at Philadelphia Aug 10, 11
First Church Aug 17, 18
Blum, at Rio Vista Aug 24, 25
Jas. Campbell, P. E.

Brownwood District-Third Round
Lometa, at Bethel Aug 2, 4
Comanche cr. at Mesquite Aug 10, 11
Flaming, at Newburg Aug 17, 18
Comanche Aug 17, 18
Rangs Aug 24, 25
Santa Anna Aug 25, 26
W. H. Matthews, P. E.

Clarendon District-Third Round
Silverton, at Salem Aug 2, 4
Higgins, at Second Creek Aug 10, 11
Coldwater Aug 17, 18
Catalina, at Shamrock Aug 24, 25
Emma Aug 31, Sept. 1
Floydada, at Estacado Sept. 7, 8
Channing Sept. 14, 15
G. S. Hardy, P. E.

Vernon District-Third Round
Vernon Sat. Sun. Aug 3, 4
Altus, at Prairie Home Thur. Aug 8
Nwajoe Sat. Sun. Aug 10, 11
Throckmorton Sat. Sun. Aug 17, 18
J. H. Wiseman, P. E.

Corseana District-Third Round
Brandon, at Hengl Aug 2, 4
Horn Hill Aug 10, 11
Barry, at Love's Chapel Aug 17, 18
Dresden Aug 21
Armour Aug 24
Frost Aug 31, Sept. 1
E. A. Bailey, P. E.

Waxahachie District-Third Round
Ray ch. at Bethel 11 a. m. Aug 2
Red Oak cr. Aug 6
Crup ch. at Carroll Aug 10, 11
Hardsell cr. Aug 17, 18
Ennis ch. at Ennis Aug 17, 18
Horace Bishop, P. E.

Weatherford District-Third Round
Graham Aug 2, 4
Graham mts. Aug 2, 4
Farmer Aug 10, 11

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Breckenridge Aug 17, 18
Ranger Aug 24, 25
Elizaville, at camp-meeting at Cedar Sp. Sept. 7, 8
Gordon Sept. 14, 15
Mineral Wells Sept. 14, 15
First Church Jno. R. Morris, P. E.

Dublin District-Third Round
Proctor, at Oak Grove Aug 2, 4
Goffman, at Oden's Chapel Aug 7
Green's Creek, at G. C. Aug 10, 11
Brodel, at Irwell Aug 17, 18
Hico, at Fairly Aug 24, 25
Carlton, at Gilmore Aug 24, 25
Deadmonia, at Victor Aug 31, Sept. 1
De Leon Sept. 1, 2
Carbon, etc., at Romney Sept. 7, 8
E. F. Boone, P. E.

NORTH TEXAS CONFERENCE.
McKinney District-Third Round
Wylie, St. Pauls 1st Sunday Aug
Union and Roseland, at R. 2d Sun Aug
Weston, Anna 3d Sunday Aug
Piano 4th Sunday Aug
Renner 4th Sunday Aug
P. A. Rosser, P. E.

Sherman District-Third Round
Van Alstyne 1st Sun Aug
Thiga 2d Sun Aug
Bells 2d Sun Aug
Gordonville 4th Sun Aug
Howe 1st Sun Sept
Pilot Grove 2d Sun Sept
J. A. Stafford, P. E.

Terrell District-Third Round
Reinhardt Aug 2, 4
Boye Aug 10, 11
Rockwall Aug 17, 18
Crandall Aug 17, 18
Tobasa Aug 24, 25
Kaufman Aug 31, Sept. 1
F. O. Miller, P. E.

Paris District-Third Round
Emberson, at Hopewell Aug 1, 2
Marvin, at Shady Grove Aug 4, 5
Woodland, at Kanawha Aug 10, 11
Fowderly, at West Point Aug 17, 18
Isport, at Milton Sept. 7, 8
Roxton, at Howland Sept. 21, 22
E. W. Alderson, P. E.

Dallas District-Third Round
Denton Aug 2, 4
First Church 11 a. m. Aug 11
Trinity 3 p. m. Aug 11
Grand Prairie Aug 17, 18
Lewisville Aug 24, 25
Carruth Aug 31, Sept. 1
I. W. Clark, P. E.

Sulphur Springs District-Third Round
Sulphur Bluff, at Nelta 1st Sun Aug
De Franklin, at B. F. 2d Sun Aug
Winnesho sta. 2d Sun Aug
County Line, at Moss Chap. 4th Sun Aug
Cooper 1st Sun Sept
Hagan Port. 2d Sun Sept
C. B. Fladger, P. E.

Howie District-Third Round
Gibtown, at Gibtown Aug 2, 4
Paradise, at Bethel Aug 6
Post Oak, at Antelope Aug 10, 11
Ohio, at Pleasant Grove Aug 17, 18
Alvord, at Smith's Chapel Aug 18, 19
Greenwood, at Sycamore Aug 24, 25
Rhame Aug 31, Sept. 1
J. M. Peterson, P. E.

Greenville District-Third Round
Merit at Harrell's Chapel 1st Sun Aug
Neola mts. 2d Sun Aug
Wolfe City 3d Sun Aug
Commerce mts. at Center Aug 20
Celeste, at Lane 4th Sun Aug
Greenville, Kavanaugh 1st Sun Sept
Greenville mts. 2d Sun Sept
Leonard 3d Sun Sept
O. S. Thomas, P. E.

Gainesville District-Third Round
Era and Valley View, at Spring Creek Aug 2, 4
Woodbine Aug 4, 5
Spanish Fort, at Prairie Mount, Aug 10, 11
Dexter Aug 17, 18
Burns Aug 24, 25
J. L. Morris, P. E.

Bonham District-Third Round
Honey Grove cr. 1st Sun Aug
Honey Grove at night, 1st Sun Aug
Ladonia 2d Sun Aug
Petty 3d Sun Aug
Loid and Windom 4th Sun Aug
Trenton and Marvin 1st Sun Sept
Randolph Mon after 1st Sun Sept
Brookston and High 2d Sun Sept
Gober 3d Sun Sept
Lanous 4th Sun Sept
Fannin 5th Sun Sept
T. R. Pierce, P. E.

EAST TEXAS CONFERENCE.
Beaumont District-Third Round
Kountz, at Cooks Bluff Aug 2, 4
Leggett mts. at Elmwood Aug 10, 11
Livingston, at Corrigan Aug 17, 18
Jasper and Kirbyville Aug 17, 18
Burkeville cr. at S. Ch. Aug 24, 25
Jasper mts. Aug 24, 25
J. W. Johnson, P. E.

Tyler District-Third Round
Whitehouse Aug 2, 4
Troupe and Overton Aug 7
Edson Aug 10, 11
New York Aug 17, 18
Marvin Aug 24, 25
J. T. Smith, P. E.

Palestine District-Third Round
Trinity and Lovelady, at L. Aug 2, 4
Alto cr. at Shiloh Aug 10, 11
Brushy Creek cr. Aug 17, 18
Jacksonville cr. Aug 24, 25
Holcomb cr. at Center Hill Aug 31, Sept. 1
Grovelton cr. Sept. 7, 8
Grasland cr. Sept. 14, 15
West Palestine Sept. 21, 22
Crockett cr. Sept. 28, 29
W. F. Davis, P. E.

Marshall District-Third Round
Henderson cr. Aug 2
Harrison sta. Aug 7
Harrison cr. Aug 10, 11
Arleston, at Bethel Aug 17, 18
Harmony cr. Aug 17, 18
C. R. Lamar, P. E.

Pittsburg District-Third Round
Atlanta Aug 4, 5
Linden, at Harmony Tues. Aug 6
Dalingersfield, at Cason Aug 10, 11
Fairview Aug 17, 18
State Line Aug 17, 18
Daisy Springs and DeKalb, at DeK. Aug 18, 19
Redwater, at Maud Aug 31, Sept. 1
Musgrove, at Bettie Sept. 7, 8
John Adams, P. E.

San Augustine District-Third Round
Shelbyville cr. at Oakland Aug 2, 4
Timpon sta. Aug 7
San Augustine and Chireno, at Union Aug 10, 11
Nacogdoches sta. Aug 10, 11
Center cr. at Newbern Aug 17, 18
Center cr. Aug 17, 18
Carthage sta. Aug 24, 25
Minden cr. at Mt. Enterprise Aug 24, 25
Clayton cr. at Pine Hill Aug 21, Sept. 1
Hempill mts. Sept. 7, 8
Stanton cr. at Lyons Sept. 14, 15
Appleby mts. at Lyda Plat. Sept. 14, 15
A. J. Weeks, P. E.

WEST TEXAS CONFERENCE.
Beeville District-Fourth Round
Gollad cr. at Gollad Aug 2, 4
Floresville sta. Aug 10, 11
Kendy cr. at Kendy Aug 17, 18
Stockdale, at Stockdale Aug 24, 25
Sutherland S., at Nockem Aug 21, Sept. 1
Laverda cr. at Laverda Sept. 7, 8
Blanca cr. at Blanca Sept. 14, 15
Oakville cr. at Mineral Sept. 21, 22
Laredo sta. Sept. 28, 29
Alice cr. at Alice Oct. 5, 6
Corpus cr. at Corpus Oct. 12, 13
Wade cr. Oct. 19, 20
Beeville sta. Oct. 26, 27
J. M. Alexander, P. E.

San Antonio District-Fourth Round
Hondo and Devine 2d Sun Aug
Pleasanton cr. 4th Sun Aug
Moore cr. 1st Sun Sept
Pearwall 2d Sun Sept
Cotulla 3d Sun Sept
Uvalde 4th Sun Sept
Carrizo and Hatesville 3d Sun Oct
Hexar 4th Sun Oct
Coppa cr. Oct. 20, 21
Crown Hill Oct. 27, 28
Travis Park Oct. 20
Sherman Street Oct. 27
S. Heights and S. Flores Street Oct. 27
H. Harris, P. E.

San Angelo District-Fourth Round
San Angelo 2d Sun Aug
Sterling and Water Val. at S. 3d Sun Aug
Ozona and Sonora, at O. 4th Sun Aug
Memorville and Junction, at J. 1st Sun Sept
Sherwood and Kildeerbocker 1st Sun Sept
Daint Look, at P. R. 2d Sun Sept
Mason, at Mason 4th Sun Sept
Pontotoc, at Pontotoc 1st Sun Oct
Brady, at Brady 2d Sun Oct
Milburn, at Looker 3d Sun Oct
San Angelo cr. at Grape Cr. 3d Sun Oct
Theophilus Lee, P. E.

Cuero District-Third Round
Hallettsville, at County Line, 1st Sun Aug
Clear Creek, at Chapaside 2d Sun Aug
Leesville, at Hancock 4th Sun Aug
Ganado, at Buhler 4th Sun Aug
Cuero Aug 25
Jno. W. Stovall, P. E.

Llano District-Third Round
Center Point sta. Aug 2, 4
Kerrville sta. Aug 10, 11
Rock Springs cr. Aug 17, 18
I. K. Waller, P. E.

San Marcos District-Third Round
Dripping Springs cr. at D. P. Aug 2, 4
Gonzales sta. Aug 10, 11
Sterling Fisher, P. E.

INDIAN MISSION CONFERENCE.
Oklahoma District-Third Round
Billings and End Aug 2, 4
Hennessey Aug 10, 11
Byron cr. Aug 17, 18
Sam G. Thompson, P. E.

Weatherford District-Third Round
Woodward, at Hackberry Aug 2, 4
Grand Aug 10, 11
Cordell, at Cordell Aug 17, 18
W. A. Randle, P. E.

The Nashville, Chattanooga and St. Louis Railway announce rate of one first-class fare for the round trip to Monticello, Tenn., amount Monticello Assembly Sunday-school Institute. Tickets will be sold August 10, 11 and 12, and will bear final return limit of August 25, 1901.

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M. L. ROBBINS, G. P. & T. A. Houston
A. G. NEWSUM, D. P. A. Dallas

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This line is equipped with first-class sleepers and free chair cars to Houston, making direct connections with the Southern Pacific Sunset Route for California, which line operates through excursion sleepers.

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