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HOME CONFERENCES.

Wanted for this department all the church news. Send facts—no comments, nor sermons, nor lectures, nor exhortations; but send every item of news concerning the church in your charge.

Waco.

C. G. Shott, June 20: The revival in the grove near Lancaster is becoming a power. Twenty-nine conversions and sixteen additions to date.

Farmers Branch.

J. W. Blackburn, June 15: Rev. T. J. Milam, the active agent of the N. R. H. Texas Female College, was with us from Friday until Monday. He is certainly an exponent and exemplar of a Christian worker. He was a very interesting and uniring energetic. A fine \$100, and an eye of a young lady being turned toward St. Bernard, are some of the visible results of the pleasant visit among us. Like timber in a prairie, either would bring up all the collections, preacher or no preacher.

Dublin.

E. D. Cameron, June 19: Our district conference left in the night of a blazing revival of religion. We closed last night, and gave us a great victory. There were a total of thirty conversions, many backsliders reclaimed, and the entire church thrilled with the news of life. We had a fine service during the meeting, with music to follow. The church is on a much better footing than ever before. I have received eight-seventy up to date this year. Bro. J. S. Davis, C. V. O'Connell, J. J. Harris, J. A. Goodman, R. A. Hall and J. T. Owens helped us in the meeting and did good service.

Gibson.

T. W. Rogers, June 16: Our district meeting closed Thursday night after fourteen days of intense work. Bro. Bacon and Rogalski were with us and did fine preaching. These two men are fully given to their calling and their preaching was full of spiritual power and pathos, and as a natural result we had a most gracious time. There were forty conversions and recommitments; besides all the membership in attendance was greatly revived. We built up. About thirty-eight additions to our congregation, with two or three to the Cumberland Presbyterian and Baptist Churches. Praise the Lord. Our new house of worship is progressing well and we hope to be able to move into it by the first of August.

Pittsburg Station.

E. M. Murrill, June 18: Last Sunday we had two good sermons by Rev. J. W. Adkins, president of the Polytechnic College of the E. Church, South, in Fort Worth, Texas. Bro. Adkins' visit did us good. His statement of the outlook of the new college impressed our people very favorably. By-the-way, a Texas people send off to other States to schools that are better than the schools of Texas. I am a Virginian, and I am not ashamed of my native State. I spent four years in Tennessee. I am not ashamed of Tennessee; but I am now in Texas. I expect to help all I can to make Texas what she ought to be. I am in favor of our Texas schools for the reason that I expect to spend my life in Texas. I want to develop this spirit among my people.

Detroit Circuit.

B. H. Webster, June 18: The second quarterly conference for Detroit Circuit was held here the 13th instant, and, as all the others say, "our presiding elder was on hand and presided with his usual dignity," presided Saturday at 11 o'clock a. m., but, according to previous arrangements, left immediately after quarterly conference. All the reports were presented and the best report for the past quarter that has ever been made in all the history of the charge; everything is moving along nicely. The preacher in charge had to fill the pulpit Sunday at 11 a. m. At the conclusion of the services we had our usual lesson for the week, a domestic mission, amounting to \$34.25. I hope to be ready to report all clear at conference. Have no trouble with those who read the Advocate; am doing all I can for it. I long to see the day when every member of the church will be a subscriber.

Edon Circuit.

S. N. Allen, June 19: Our second quarterly meeting for Edon circuit was held at Study Grove May 30 and 31. Our beloved elder was on hand in the Spirit of his Master and gave us three of his very best sermons. We had a children's service Sunday evening, and there was a very glad time. Well, brethren, it was a real Holy Ghost time, say the least of it. We had Children's Day at Holly Springs the third Sunday in May that will be long remembered. We raised \$12.20 on this work. Our new church at Ben Wheeler is ready for service. We will have preaching in it the second Sunday in June. The Lord has done great things for us and we are expecting greater. We want to have a general revival on Edon circuit. We want Uncle Caleb Smith to help us at Tunnell's Chapel.

Forsyth.

Robt. M. Chenault, June 18: We began a meeting June 7, conducted by Rev. Joe J. Jones, and continued until the 14th, holding three services each day from Monday the 8th. While there was not so much outward demonstration as there has been at some other places, yet the meeting was a grand success. The church is quickened from center to circumference. Many who were cold, indifferent and backslidden in heart and life were reclaimed and brought back to God and a better life. Almost the entire membership of the church is lifted to a higher plane of living and to a spirit of more liberality. We count no conversions, but more than a hundred others rose up in the congregation and promised before God to begin a better life and try, by the grace of God, to get to heaven. Bro. Jones is an earnest and faithful preacher of the gospel of our Lord Jesus Christ, and his preaching was in "demonstration of the Spirit and of power." He emphasized the doctrine of "repentance toward God and faith in our Lord Jesus Christ" as the only way possible to obtain salvation from sin and death. He strikes with a keen sword, giving no quarter to sin in any form, using language which no one can

readily fail to comprehend. He is faithful and earnest in the denunciation of everything that he believes to be dishonoring to God and to religion. He seems to be full of faith and the Holy Ghost; some times almost breaking forth in strains of praise even in the midst of his preaching. He has a fine sense of humor, and his preaching is a masterpiece of effort. I have listened to his preaching for nearly two years, and must say he gives better satisfaction than any other man I ever listened to. He has the courage of his convictions, and if he thinks his official members need a special exhortation they get it, and without a word. Some of the hardest and confirmed sinners have been brought into the church during his stay here. Too much cannot be said in favor of his excellent wife. She is second to none as a consecrated worker in the vineyard of the Lord.

Parke.

J. D. Higgins, June 19: On Friday night we commenced a meeting at Liberty; Rev. J. F. Pearce was with us and preached two soul-stirring sermons. The meeting ran for six days. The last services were held on Sunday and were a success. The year about fifty conversions and about as many additions. Eylan mission is rising; we have a new parsonage now and that adds greatly to the work. I can say with the name of the Lord forever. God has been good to us.

Straw's Mill.

Ab Long, June 17: We are doing the best we can on Hanson Creek circuit. The second Sunday in May was Missionary Day at Pleasant Hill. Two services; dinner on the grounds. At the 3 p. m. service we talked to the children, and the children took a collection for missions, amounting to \$6. It was a good time, spiritually; many of the dear children promised to seek God in the pardon of their sins. The best of the time was spent in the third service was Children's Day at Hanson Creek; dinner on the ground; two services; congregations large. It was a good time; collection, \$1.90. Second Sunday in June was Children's Missionary Day at Spring Hill. Spent the day on the ground; had dinner. At the 3 p. m. service, we had a good time. The house would not hold the people. Collection by the children \$1. We are praying and expecting a gracious revival this year. We commence our protracted meetings the second Sunday in July.

Chillicothe.

Joe D. Olson, June 18: We are moving along with our work very nicely. Our meetings have been reasonably successful. We have had about twenty conversions and fifty-five additions to the church since conference. Our spiritual life is good. This is largely due to the faithful efforts of our class leaders. We have secured lots on which to build two houses of worship—one at this place, the other at Tolbert postoffice. Building committees have been appointed and \$1500 in good subscription secured. Our church in this country is suffering more from need of houses of worship than any other cause. We hope to partially supply this need in the near future. Crops are good. Wheat is being harvested. The yield is estimated at from twenty to thirty bushels per acre. Considerable loss has been sustained at places out here on account of rain and hail. About three hundred acres of wheat have been destroyed in the bounds of my charge. On Sunday, 7th inst., we buried four men who were drowned in Wando's creek during our recent flood. Two of them, Tom J. Crow and a Mr. Johnson, were citizens, the others were strangers traveling through the country, who unfortunately had camped in the creek bottom. The strangers were not identified.

Headville.

J. J. Calloway, June 18: The third quarterly meeting for Bald Prairie circuit was held at Willow Creek Church June 13 and 14. It was an occasion of much rejoicing. It had been announced that Bro. Fred L. Allen, our presiding elder, would preach the funerals of Bro. A. J. Jones and J. W. Woods at 11 o'clock Sunday day, but he was brought on by a large congregation. The good people of Willow had prepared to accommodate the large crowd by building a good arbor. Bro. Allen preached, it seemed to us, with unusual power. Bro. Lammas, local elder, preached a good sermon Saturday night. After a deeply interesting sermon by the presiding elder Sunday evening from Gen. 32:24, in which he spotted some of our old prayers and sermons, God approved the labors of his people by pouring out his Spirit upon them, and we closed the meeting with an old-fashioned Methodist shout. Bless the Lord for such religion. We will not soon forget that Bro. Allen presided over our meeting. Finances very well up, all things considered. We had no heavy pounding when we came on the work, but the people are showing their appreciation in a substantial way. We make special mention of a nice set of clothes, presented by Bro. A. Dechard; also a bundle presented by Sister Dr. Wilkins, of the Kossow circuit, was found at the postoffice. God will bless them.

Laredo.

J. H. Summerton, June 15: There has been quite a stir in Methodist circles here during the past two months. First, a protracted meeting of about two weeks' duration, at which Dr. Bourland, of Waco, assisted, many souls being brought to Christ. Soon after this the commencement exercises of the Laredo Seminary took place. The sermon was preached in the seminary chapel on Sunday morning, May 17, by our pastor, Rev. C. J. Oxley. The graduating class, Miss Lillian Little, Miss Mary Summerton and Miss Violet Stank, were presented with their diplomas by Miss N. E. Holding, principal of the school, who made one of the most touching addresses it has ever been this writer's good fortune to hear, and what made the scene still more moving was that the address was made from an invalid's chair. Miss Holding being unfortunately very poorly at this time. The graduates are not likely to forget the impressive ceremony. Last days of May the delegates and preachers of Corpus Christi District Conference began to arrive here. They were loud in praise of Laredo, its church, its mission school, its hospitalities. It was an enjoyable session and the preaching was good and spiritual; the church was edified and sinners stirred. Methodism is flourishing in this border city, and we hope to

see a mighty revival of religion ere long. In conclusion, I want to speak particularly of Bro. Oxley. Yesterday at 11 o'clock sermon he preached from I Cor. 13:4. It was said by many it was the best he had ever listened to, while he was in the midst of his preaching. He said the power was a masterly effort. I have listened to his preaching for nearly two years, and must say he gives better satisfaction than any other man I ever listened to. He has the courage of his convictions, and if he thinks his official members need a special exhortation they get it, and without a word. Some of the hardest and confirmed sinners have been brought into the church during his stay here. Too much cannot be said in favor of his excellent wife. She is second to none as a consecrated worker in the vineyard of the Lord.

Brady.

Wm. J. Sims, June 17: Rev. R. J. Deets has been among us again; held our third quarterly conference and preached to the satisfaction of all. Our cause here is keeping pace with the material progress and wealth of the town and country. Our congregations are good, and there are signs of spiritual growth on the part of our members. The stewards made a good report for the third quarter. There is more liberality to be found in Brady than any other town of its size I ever saw. They look after their pastor and his family as they would their own. We had an increase of seven during the quarter and baptized eleven children. We have raised about three-fourths of our conference assessments. The growth of our country demands the formation of a new work next conference. There are four good appointments near Brady, and each of them will be self-sustaining after one year. We are putting in the time by working in working up this mission. We are giving two of them preaching, one in the week, the other we give one Sunday afternoon. Rev. F. A. Mehan, one of the best members of the Texas Conference, is in our town visiting his son, W. Mehan, who is clerk of the courts of McCulloch county. It was good, indeed, to sit and hear this man of God tell of Jesus and his love. We are now getting ready for our district conference, which will meet next week at Monticello.

Bertram and Mt. Horeb.

Joe W. Story, June 18: It is rather late to report Children's Day exercises; but it rained us out on the regular Children's Day, and we observed the 5th Sunday in May at Bertram and the second Sunday in June at Mt. Horeb. We had a good time at both places. At Bertram we carried out the program, implementing it with several recitations by the children. The collection amounted to \$3.60. We had a large congregation and all seemed to enjoy the services. No doubt much good was done. At Mt. Horeb we began with the program which was followed by a short sermon to the children. After this an excellent dinner was served on the ground. Then the crowd assembled again at 3 p. m. and listened with interest to the splendid recitations of the children and young ladies. The singing was of a high order. Miss Flora Seymour was organist for the day. Every one present gave good attention, and no doubt enjoyed the day. Collection, \$3.65; making \$7.25 for the entire charge. Before closing this letter let me make mention of a nice quilt prepared by some of the good ladies of Mt. Horeb. Sisters Williams and Baker led in this movement. This is the best of many acts of kindness received at the hands of these dear people. May the Lord bless them with all spiritual grace. Amen.

Houston Preachers' Meeting.

D. H. Hotchkiss, June 15: Present: Solomon, Vorderhausen, Cochran, Hotchkiss. Prayer led by Bro. Cochran. Reports by some of the work and yesterday's services as follows: Shearn Memorial Church—In last week's paper the additions failed to appear. Possibly it was the fault of the copy (ditto). The results of the San Jones meeting to Shearn Church up to Sunday, June 7, were seventy additions. "Fidelity" at the services. Bro. Hopper was with us two weeks in the Spirit of the Master. All were profited by his service. Bro. H. B. Phillips had been with us in our usual service from four to five weeks, and the several sermons he delivered for us were greatly appreciated. These brethren, in their services, are doing a pleasing work of obligation for efficient service. The number I receive into the church every Sabbath increases, seven having been received last Sunday, and we expect the work to go on. The Spirit of the Lord is in our midst; salvation is being preached on and has been for the past four months.

Beckville.

T. B. Vinson, June 18: We are praying for and expecting great things of the Lord this year. Already God has heard and is answering the prayers of his people on this circuit. The fifth Sunday in May Bro. J. M. Smith, a former pastor, and Bro. Wilson, of Linn Pitt circuit, were with us and remained until Tuesday morning. Bro. Smith preached for us Sunday a. m., and Bro. Wilson Monday at 3 p. m.; when the Lord came in power and demonstration of his Holy Spirit; two precious souls were saved from sin, and others asked an interest in the prayers of the church; and our prayer-meeting Wednesday night was a great deal more than a mere prayer-meeting. Praise God for salvation. Then, Thursday evening, the ladies met in their cottage prayer-meeting, and the Lord was there to bless their labors and prepare them for greater victories in his name. Thank God for praying women. What a delightful scene greeted our eyes this evening as we returned to the parsonage where the ladies had assembled in their prayer meeting; although their regular service was over, yet there remained a dozen or more, singing and talking of better times in the Lord. Blessed is any circuit and preacher who has such a noble band of Christian workers as those ladies. From the aged mother down to the little (orphan) daughter of only thirteen summers prayer is ascending both privately

and publicly to our God for a mighty pouring of his spirit upon the hearts of this people. (Gracious Father, hear our prayers.) The revival interest on this work is increasing every day; not only in our little town, but over the entire work. Men and women are praying and working both publicly and privately, calling upon the God that answers by fire to drive back the power of darkness and with his mighty arm save the people from their sins. Altars are being built and the little cloud is being seen to gather, and we are praying and working for a glorious outbursting of God's mighty power to save. Pray for the prosperity of our beloved Zion.

Sanct.

R. M. Foster, June 22: Bishop Key and wife are spending a few weeks here, as Sister Key's health is poor. The Bishop preached two soul-stirring sermons for us. The church is on a high ground here despite the little cloud. Brethren, pray that, by the help of God, we may be able to overcome our infirmities in Sanct.

Sanct.

H. G. H., June 15: The late meeting in the Methodist Church was followed by a quickening in the Baptist Church under the revival ministrations of Rev. A. P. Graves, of New York. Methodist methods were used—the members' benches prominent. The Methodists went over and helped to put up the fire. The gospel was preached with great power. The church moved forward and a few people gave themselves to Christ. But, as in the Methodist meeting, the mass of hardened sinners remained hardened. They are farther from Christ to-day than ever. The gospel revival came. A grand occasion for the revival of sanctification in every one. Many of the young people, many of the old sinners said we prefer the company of the devil.

Georgetown.

Thos. M. Pledger, June 15: The second quarterly meeting for this circuit was held at Myrtle Springs 6th and 7th. Rev. A. J. Frick, the presiding elder, was not present on account of sickness. Rev. C. F. Smith held the conference. Good attendance. The congregation was pleasant, being spiritual from beginning to end. Bro. Smith was in the spirit, preached three times to the edification of the large congregations. All were pleased with the preacher and preaching. I trust that much and lasting good was done. God was with us. Bro. Smith's presence, prayer, and preaching were divinely blessed, and a benediction to this section. My dear brethren, one and all, who read this, and especially all that are growing or traveling for the salvation of immortal souls, pray for us that we may be saved with a grand freshet from the river of God, making all to know God in the pardon of sin. God bless the Advocate and its editor.

Alpine.

D. P. Brown, June 15: A few months ago we moved into our new church-house at Alpine, said to be one of the handsomest in all this conference. It is a beauty sure, and any town might feel proud of it. The furnishing and tending of the inside is due to the good ladies of the community. It is not entirely completed, but will be in good time. Our Children's Day service at the same church was a success; all things passed off creditably; the decorations were beautiful and the collection was liberal. The assessments on our charge for missions, etc., are being or covered by good subscriptions. Spiritually we don't move much, but we take consolation that this is the sowing time and after awhile will come the harvest. We learn to appreciate the Advocate in this country. It comes as many letters from many places, as Bishop Haysgood said, "the Mexican Evangelist," "for church news the Texas Christian Advocate is one of the greatest papers in the United States." Our climate is now very fine and my health is improving. The rains came early in June and the hills and valleys have become green. Cattle and sheep are doing well and cattlemen generally look happy. We hope to see you, Mr. Editor, in El Paso this coming August and help you eat grapes. (Our mouth waters at the suggestion.)—Ed.

Houston Preachers' Meeting.

D. H. Hotchkiss, Secretary, Monday Morning, June 22: Present—Solomon, Cochran, Hotchkiss, and later Dr. H. V. Phillipot and Green; prayer by Bro. Cochran. The very hot, dry weather is showing its effects on the congregations nearly all of them being smaller than usual. Shearn Church—Preaching by the presiding elder, Dr. Thos. M. Pledger, this being the occasion of the third quarterly meeting. A pleasant communion service at morning service. Two additions. Washington Street—Both services very impressive, followed already by good effects. Four additions by profession of faith. First German Church—No report. McKee Street—Nothing out of usual routine. Sunday-school here and at Schuller's school-house doing well. Houston Tabernacle—Profitable and encouraging services. Congregation growing. Five additions. Houston is greatly needing rain, nearly six weeks having passed since we had a good one. The Law and Order League is still growing and is accomplishing the end for which it was organized.

Village Mills.

Wm. H. Dean: By my name having occurred in the many reports from the pastor of the Woodville circuit, the readers of the Advocate know that I must have been off of my circuit a great deal more than I have, but my absent days have been more than paid for. Bro. J. M. Porter, of the Woodville circuit, was with me in this place, and was instrumental in starting a revival fire here that will continue to burn until many shall have caught the refining flame. During the four days that Bro. Porter was with me twenty-two souls professed conversion, nine of whom joined our church, and two the Baptist Church. The whole twenty-two conversions were the brightest I most ever witnessed. Every one of them will talk and pray in public with the greatest of liberty. Last night I had a testimony meeting before the sermon, and thirteen ladies testified with glory shining in their faces. I will sum up the results as follows: Twenty-two conversions, many recommitments, fourteen

ladies and five men got their tongues loose for the first time. I organized a band of Christian workers who meet every Tuesday night for the perfection of their members, and who visit with their pastor from house to house every Friday evening for the purpose of holding prayer and praise services, a weekly prayer meeting in the home at five o'clock to God. The Lord is most wonderfully blessing me on this great trial. My Holy Spirit camp meeting will begin in this place on Monday, the 24th of August. Great preparations are being made.

Waco Female College.

Prof. M. Thos. Edgerton, who has been president for the past six years of one of the best female colleges of the Tennessee Conference, arrived about a week ago and has entered into his labors, making plans for the next session of the Waco Female College. Prof. Edgerton still remains president and business manager of the college, while Prof. Edgerton will take charge of the school and direct the department, and M. E. Edgerton (his wife) will manage the house and give her personal attention to the welfare of the boarding pupils, and from her reputation and success in this department we are sure that the college will not fall into any particular from the high standard heretofore attained by Professor and Mrs. Edgerton. The very best teachers will be secured and many of the old ones will be retained. The great need of the college is the immediate completion of the new building, work upon which has been discontinued for over a year for lack of funds.

Prof. Edgerton has succeeded in getting the aid of capitalists from St. Joseph, Mo., who have newly completed an entire case one from the city, running by the campus of the college to assist a Board of Trustees in conducting an auction sale of the lots down to the college by a land company, which, if sold, will insure the completion of the college. These lots are about 150 feet above the main portion of the city, perfectly easy of approach and only about a fifteen minutes' ride from the public square.

Not only are we an extension of Waco or members of the Methodist Church of this city, but every citizen of the great State of Texas, and especially every Methodist in the State, are interested in the sale of these lots. They are beautifully located, and no prettier residential property can be found, I believe, in the State of Texas. They have been selling privately at \$300 to \$450 per lot, one-third cash, balance 5 per cent, one and two years time. It is not proposed by the Board of Trustees or the gentleman managing the sale to attempt any "boom," but to represent just what they have and urge the claims of the school and its necessities upon all its friends, believing when the church and the people learn the situation they will co-operate in any way and make our school the best as well as a business investment, yet friends of this college should take every lot and thus insure the immediate completion of the finest college building in the State.

Little more giving a description of the lots, (also out of the new building and grounds may be seen in the Advocate), will be mailed to every preacher, and I wish to urge upon them such attention and aid as they may be able to give it. Inform our people of it, and urge their co-operation in any way and make our school so attractive and efficient that we may educate our sons and daughters in our own State. R. C. AUSTIN, Presiding Elder, Waco District.

CORPUS CHRISTI CANTATA.

We are using every effort to get ready to carry out our Cantata program. There is no change in the program published except the first three lectures, by Bro. Sam Jones. From circumstances he could not control, possibly connected with his sickness in Florida, he cannot be here till the 20th July. This he regrets as much as we do, but it cannot be helped. He remains with us from the 20th till the 5th of August, continuously. This is the arrangement I made with him in a personal interview in Houston. I make this statement so that the people who want to hear him, but cannot stay all the time, may make their arrangements to entertain several hundred people on the grounds on the terms published. Our present assets are: 1. A tabernacle seating two or three thousand people. 2. A bath-house with twenty small rooms for rinsing. 3. A large two-story house capable of furnishing camp-staying accommodations for more than one hundred persons. 4. Tents to supply the demand. 5. Arrangements to supply hundreds with good, substantial fresh-fish a specialty. 6. Refreshment stands to meet the demand. W. J. JOYCE.

LAMAR COLLEGE.

Lamar College, Blossom, Texas, has a present and a future. The principal, Prof. G. P. Tarrant, is one of the most scholarly men in the State. He was reared in a college, his father before him having been a teacher of forty years' experience, with pupils all over the South. He has been in the school room all of his life. He is consecrated and loves the church and the work of Christian education, and I would not hesitate one moment to place in his hands the education of my own children. He owns the commodious school property at Blossom (in Lamar county), one of the best locations I have seen in the State for health and other advantages. The school buildings are almost within a stone's throw of the famous "bell's Mineral Wells" and he has the confidence and support of every worthy citizen in the town and surrounding country, and I give him and his college my unqualified endorsement. E. L. SPRAGINS.

A CARD.

Rev. J. Z. T. Morris is away a great deal and many letters come to him individually and are left unopened until his return, and on opening we find they contain orders on Depository which ought to have been attended to. If the brethren understood this there would be no cause of complaint here. TEXAS METHODIST DEPOSITORY, FORT WORTH, TEXAS.

Texas Christian Advocate

SUNDAY-SCHOOL CONVENTION.

In an article in the ADVOCATE of May 28, from the pen of Rev. J. W. Hill, of Paris, Texas, he says, in reference to the State Sunday-school Convention, that there is need of explaining things. Some things, however, he has explained; but some things have not been explained. Will Bro. Hill, or some one else, explain a few things more about this convention work? Who is the Bishop of the institution? Who is going to do this organizing of precinct and county conventions? Who constitutes that "International Sunday-school Committee?" The M. E. Church, South, provides for its Sunday-school work. It has its district Sunday-school conferences, and may it not have circuit conventions in which all the schools of the circuit may take part? "About \$600 was raised to be put into the hands of the Executive Committee." Who paid that \$600? Did Bro. Hill or his people help to raise it? Who is it to be paid to? Who are the organizers? Are they Methodist? Will there be any Methodist among them? This is an age when men and women are seeking employment. To get \$600 or \$800 a year to go around and organize the Sunday-schools of the different churches in precinct and county conventions and live on chicken pie (after the faithful pastors have labored hard to get these schools organized) would be a very nice thing indeed; but where is the need of this precinct and county organizing? The Methodist need no such organizing. Who, or what church does? Is it a fact that the Old School Presbyterian Church is running the convention business? Do they need such a work of organizing? Is it for their interest only? Why are they taking so much stock in the "International Sunday-school Union?" Have they no schools of their own? Why do they want to organize other church schools into conventions? Will some brother please give us the light? Where is the necessity for union Sunday-schools? Brethren, turn on the light. Many, very many, of us are in the dark on these lines and we want light. Give it to us, please.

W. T. AYERS. SPANISH FORT, TEXAS.

BEYOND THE RIO GRANDE.

One traveling in Mexico is impressed with the fact that at one day a certain householder planted a vineyard and let it forth to husbandmen, and took his journey into in a far country; and various observations reveal the sad truth that he has never returned to gather of its fruits. I do not intend to be irrelevant when I say that it seems as if the mind of the great Creator has been drawn away from these people and they are wandering like an erratic comet, moving without a purpose and without a destiny. Yet they say that when God has made up his jewels at the last day, they, too, will appear in the midst of the redeemed upon the shores of everlasting deliverance.

There are two classes here, as distinct as those in the States. The cultivated class is an enterprising people, with a considerable of style and very polite. The lower class, as they are largely in the majority, are the ones I referred to as having no fixedness of purpose. The idea that is uppermost in their minds is that "all we can do and no play makes Jack a dull boy," and for this reason labor is very cheap as well as unsatisfactory. Wages for common laborers will not average 40 cents per day. Very little estimate is placed upon women and children—they kinder work by the dozen. These wages seem astonishingly low, yet out of this paltry sum they support themselves and often a large family, and a few of them lay up a little for a rainy day.

The Americans here are called "Gringos." Just why, we do not know, unless we accept a bit of traditional history which says that in 1846, when the United States soldiers were returning home, after a severe struggle in which they were victorious, they were weary and sat down upon the river's bank to rest, and while they were yet exhausted over their victory and filled with the thoughts of returning home, they sang in their joy, "Green Grow the Willows." The natives near by, listening to this strain, caught the two first words, but, being of a different speech, were not able to pronounce them and called them "Gringos," and from this glad hour and until now they still bow with becoming reverence to the power and skill of the "Gringo." Monterey is one of the most historic cities in the Republic. Many incidents occurred here during the struggle of 1846 and prior to that time that would be interesting to an American reader, but does not come just now within my province to relate.

The city is beautifully located among the foothills of the Sierra Madre, and has a natural de'case on three sides with a most beautiful plain sweeping away to the north. This plain, known as the Valley of Monterey, is very fertile and subject to irrigation, and is now blooming with beautiful flowers and waving with fields of golden grain. Their manner of cultivation and doing all kinds of farm work is very foreign to anything I have ever seen. They will not accept any improved implement nor any method for dispatching business, believing it to be a reflection upon their fathers.

It was my pleasure on last Sunday to see several farmers at work in the suburbs of the city—not to see them at work on the Sabbath, however, but to see their manner of cultivation. For plowing they use a yoke of cattle, and have a very novel device for

fastening them to the plow. A yoke is made which fits on the neck and is fastened to the horns by means of a rawhide string—thus they pull by the horns instead of the shoulders. For the plow and stock they use a small forked tree with the pole long enough to reach the yoke. They have no handles, but one straight piece. There are no rocks here and one of these stocks often lasts through two or three seasons.

For all inland transportation carts are used, and when drawn by cattle the same pulling device is used as in plowing. In freighting goods from rail-road points to the inland towns horses are generally used, and as many as fifteen are often seen drawing one cart. For the delivery of goods in the city and all kinds of light work, a very cunning little animal is used. He is not comely in shape, but patient in tribulation. In Spanish he is known as burro, but in English he has another name. Modesty, however, forbids me giving his English name, but will do him the honor to say that one of his ancestors "s'ake" a long time ago under very peculiar circumstances. [Our readers will understand that the writer is speaking of the common ass—En.] Doubtless the burro is the most useful animal in the Republic. Nearly all the wood and charcoal used in the cities are brought very often fifteen miles over the mountains upon the back of this patient animal and sold at 25 cents a load. All gardeners use them in delivering their vegetables and bringing all kinds of farm products to market. They have two large buckets made of hog skin and place them one on either side of the burro filled with all kinds of products. The conductor I guess he might be properly called, occupies about an eight-inch space just behind the load and guides the burro by a mild persuasion on either jaw with a small stick. They use no bridles on them and they are seldom seen drawing a cart.

I will leave for the City of Mexico to-morrow and will be accompanied as far as Saltillo by Rev. B. G. Marsh, the able missionary of the M. E. Church, South, at Monterey. SAM J. SMITH.

MONTEREY, MEXICO. THE ELDER BROTHER—LUKE 15:27, 28, 29, 30.

Surely, in attempting to present the elder brother in the parable, Luke 15, from verse 11 to the end of the chapter, in a different light from that in which he has stood before the mind of the church from generation to generation, I could not be so fond as to suppose that there was any other way for me to escape a stoning than that all men should treat my attempt with contempt. Have not the learned and the unlearned agreed with one consent that he was simply a selfish, mean fellow, fit only to be beaten by contrast the spirit and temper of the father, who represents God, the Great Father of all, who is so ready and so pleased to receive the penitent sinner returning fr m his ways? Yes, that is all good for, except to relieve the splenic of their spleen, by furnishing at no cost one upon whom they can empty the vials of their wrath with absolute certainty that he, for himself, cannot, and no other for him will, answer back one word for all the abuse heaped upon him.

Men of learning, capable of producing books full of interesting matter, have written and published, in pamphlet form, sermons against this unfortunate, good young man. No matter that he can say, and truthfully say that he never had violated a command of his father in his life, he is as heartily disliked as is Judas Iscariot, who, for a paltry sum of money, sold his best friend to his direst enemies. The whole offense of this young man, against which all declaim, is that he was utterly devoid of sentiment and brotherly love. It seems to me that he should be regarded and treated as an unfortunate—as we regard the deaf and blind. Who so heartless as to mock, much less rail at and abuse the halt and blind! This man was wanting in some elements of human nature common to man, as we have seen them and know them; this, so it seems to me, is what it amounts to.

And the father did not chide this man—he seemed to love him very much. He told him that all that he had was his. No, the father justifies the general rejoicing, and eminently his own, but said not a word reproachfully to the elder brother.

We are told that this parable is a picture wherein the Master tells us about the displeasure of the Jews, especially the sanctimonious legalists, upon the occasion of the calling of the Gentiles. Yes, the Pharisee was mad because to the Gentiles also God granted repentance. This is fine. Let us hear these Pharisees saying, "Lo! these many years do we serve thee, neither transgressed we at any time thy commandment." We should presently hear, "We unto you Pharisees, hypocrites." Miserable stuff! There cannot be by possibility the remotest allusion to the Jewish Church of that time.

Again, the Gentiles cannot represent the prodigal son. When did the Father divide his inheritance equally between them and the Jews? "What advantage hath the Jew then? Much every way." Paul did not pretend that there had been an equal division of goods.

We shall be admonished and told that a parable is not an exact picture of the thing represented. Well, no; but there must be aptness to represent, at least by suggestion, a truth, or doctrine, or principle, otherwise it is useless. But should a parable mislead then it is baleful, and well calculated to do untold harm.

Our Savior used a natural family to show us a not natural family—a human family to present the family of God's moral subjects of the human race. In this picture everything harmonizes with possible things in the dealings of God with men until we reach the elder brother, and we find in him an impossible character. There never yet was a man forty years old (and all of the fact's demand that this man be not far from that age) who could boldly stand up and say, "I never transgressed at any time thy commandment." You may count the hairs of the head or number the stars, but who can tell the number of breaches of holy spiritual law which the recording angel has noted in his life? This is an hypothetical man! He is as innocent as Adam and his unfallen sons might have been and as devoid of sentiment and as incapable of loving as they certain would have been. He was a possible being, but not of the fallen sons of Adams—not under the scheme of human redemption. If he were not a possible being he is the only impossible being Christ introduced into his teaching, and was wholly unsuited to the use of imparting moral instruction.

It may be answered that he serves as a contrast to illuminate the love of the father—a sort of dark background for the advantage of the chief feature of the picture. I would answer that for that use "he is too big, and is made altogether too conspicuous." There was no need for any contrast for the suggested use. An aged father receiving again his lost son—his youngest son long supposed to be dead, in a family of two, is such a scene as is best seen stripped of all accessories.

Just a father and two sons. There is no mother in this picture. But may we not reverently say that in this picture, where the father represents the Great Father, the mother may be regarded as contained in the father? For if there were not in Him all of the tenderness and gentleness of holy motherhood whence did the creative hand derive the material for the creation of these elements? Three were enough. The household in joy may represent the heavenly host.

In the two preceding parables the Master presents a positive joy when the woman found her piece which she had lost, and a compared joy when the man recovered his lost sheep—a more than ninety-nine fold angel joy; but when a father received again his lost, dead, youngest son he just tells what he did and said. A master artist does not put paint on a diamond. The rhetorician sometimes forgets his figures of speech, and the painter throws away his brush, when the supreme power and beauty of a scene throws him into despair. Here the Father's actions declare this love and joy more eloquently than any language could express them.

The parable gives us in the possible man, the elder brother, a character that has not existed since the fall, and never will exist. Adam might have stood.

We call attention to the fact that it was the younger brother who took his departure from home. You cannot change this. The possibility of Adam's stability was older, in a sense, than the fall. This we say for that was his position as created, anterior to moral conduct. Hence it was the younger son who claimed and exercised his birthright, and departed and became a prodigal. Simple obedience was the undenied claim of the elder brother, and that was all there was in sight under the Edenic constitution. Obedience and the pleasures of the garden. Adam was good, but without sentiment and incapable of love. The elder brother did not love anybody; he was devoid of sentiment. If he had been capable of loving he would have loved his father; and even though he had failed to love his brother, being shocked at his scandalous life, he would have sympathized, at least, with his father's love of his son, and so would not have made a note of discord in the song of general rejoicing when his brother came home. It is needless to say he did not love his brother—he never loved his brother. He did not dare to say he had ever loved his brother; for un sentimental as he was, he was innocent; he was no liar. Had he ever loved his brother he would have loved him still. Simply, he was incapable of loving.

This must be evident when we remember that his brother had done nothing to offend him, and had in no way wronged him. He only took his own portion, and now returning he claimed nothing as a son or heir. He asked only for the place and relation of a hireling along with other hirelings. And natural instinct would insure the continuance of love where no great or grave reasons forbade it. The associational principle would have insured his loving his brother had he been capable of loving. We meet after the lapse of years those in whom in former times we felt no special interest—just a man who lived in the same town we lived in, and whom we met now and then—a boy who went to the same village school we attended, and with whom we sometimes played in the school games, and we are glad to see them, and we rejoice if we find them prosperous and highly esteemed by their fellow citizens. How much stronger and more lively this element in human nature will show itself when there has existed real friendship! So we say again this elder brother had never loved his brother. A brother's love is strong indeed; many waters cannot damp its ardor, an ocean of hate can rarely quench its flame. There is just one "who sicketh closer than a brother," and he is the Elder Brother in every deed; "the first born of every creature," and the most splendid contrast of this one in the parable.

We find the sentiments strongest in

the better trained families. Our Savior laid the scene of this parable just enough the center line of human life as to be above it socially and where the piety of the head of the family is unquestionable. The conclusion of the whole matter is, the parable gives us the family of God so epitomized as to show the effect of the fall and recovery of the fallen by love and mercy, with the old creation status as a background. We love God because he first loved us. The power to love religiously is a begotten power; it arises under the condition of the lapse and recovery in Christ Jesus. That prodigal's love and gratitude are more to him—to his essential character and being, and more to the father's heart—than all the property he spent in his prodigality. It is the picture of the abuse of moral liberty and the wonders of the atonement. And to abuse the elder brother is to speak evil of the primal man.

Some will feel that what is here said utterly ruins the "image and likeness" of God in which Adam was created. The fact is, theology has made one of its hugest blunders at this point. It is wholly gratuitous to assume that the image and likeness refer to moral features of God in Adam. This folly stands with the covenants and elections, etc. It is the purpose of this writer to look into some of these things before long, and then we shall see what we shall see.

WEATHERFORD COLLEGE.

I came, I saw, and Weatherford College conquered. It was my pleasure to be present during a part of the commencement exercises of the Weatherford College, under the control and direction of that prince of educators, D. S. Switzer, who formerly presided over the interests of Granary College.

The college is located at Weatherford, one of the most beautiful portions of the State, upon and surrounded by beautiful hills and rolling prairies. There is no local cause for sickness that is at all violent to the closest observer. The college building is a large brick; the lower story is of red sandstone, and the upper story of the building is of light-colored stone. The apparatus used for the benefit of the advanced classes. The apparatus is set up into recitation rooms and nicely furnished. It is the purpose of the trustees to build another large stone building just in front of the brick one, to be used as a gymnasium and an acroterium. The campus is a beautiful plot of ground situated almost right in the heart of the city and will be made one of the most lovely that pride and money can arrange; for the people of the town are proud, and rightly so, of the school, and are backing it with their moral and material support. The school has been running but two years in Weatherford, yet the patronage has been all that could have been wished or expected. The matriculation this year numbered 297, and already many applications have poured in for pupils who attended the public schools of this year, and from those in other portions of the State to be given a place in the school next year. The president, however, told me that he had reached the point in his work where he was not after the number but character of the students and that it was his purpose to inquire closely into the character of every application and not one would be admitted to matriculation unless he or she had a good record for moral worth.

Most of the young ladies who come from a distance board in the family of the president, and we may be sure that the guardians of these young ladies congratulate themselves on being able to put their children and wards into such a pure and healthful, moral and religious atmosphere as is found in this well-regulated, Christian home. Daughters here are safe from the excesses of the common-sense, showed that the pupils had been well instructed in the different departments taught. A master hand was apparent when the children, who had been trained by the unsurpassed Mrs. Cox, came on the rostrum.

The teachers are all young, active, energetic, and well prepared young men and ladies, capable of doing and willing to do a great deal of work, and are in high favor with all of the patrons. I regretted very much to leave before the commencement exercises closed, but duties elsewhere called me away; but I left deeply impressed with the great work that was being done for the benefit of the young people of our State, and way down in the deep of my soul wishing it uninterrupted success.

W. W. WATT.

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"WHAT HATH THE LORD WROUGHT?"

"The Lord hath done great things for us, whereof we are glad." El Paso Seminary has just concluded its first term of five months, and never before have we had such cause to exclaim in wondering joy and gratitude, "What hath God wrought?" At our closing exercises many inquired, "How have you accomplished all this in so short a time?" We answered: "We have not done it. We have simply 'waited on the Lord.'" Our feelings can scarcely be described when over sixty of our pupils stood up and sang in English, "Praise Him, Praise Him! Jesus, our blessed Redeemer! Sing, oh, earth, His wonderful love proclaim." Your readers, I know, will be glad to learn some of the "great things." When I had not twenty pupils in the school I asked the Lord for 100 and they came. Then I asked for money, for assistance, for furniture and other things needed. That came, too, to the amount of \$300 from Maryland, Virginia, Texas, Oklahoma, New York, Massachusetts, sometimes from most unexpected sources, always just what was needed, just what I asked for at that particular time, but of all, we are having constant evidence that the seed we are sowing is bearing fruit in the hearts of our children. All these blessings we receive as tokens that the Master's approval is upon our enterprise and as an earnest that he has yet far "greater things" in store for us. We are trusting him for 200 children, as a building of our own that will accommodate them, before the close of another year. The Mission Board, for lack of funds, cannot help us; yet I believe it will come. Somewhere the Lord is getting the money ready for us. Whether it will come from the surplus of those who have enough and to spare, or in the form of self-denial offerings from thousands of the Lord's poor, I know not; but come it must, if there be any truth in the promise, "All things are possible to him that believeth." His word cannot fail. If I thought it right to choose a way for my prayer to be answered, I should prefer it coming in small offerings, that the interest and prayers of as many Christian hearts as possible might be centered in its walls. I would like to look upon every brick as representing the prayers and active interest of some consecrated soul, and I do trust that not one nickel given "grudgingly or of necessity" will ever reach us. Bro. Kilgore is one with me on this point, and writes me that his faith sees the money for the building. So we can claim another promise, "If any two of you agree on anything, anything that ye shall ask, it shall be done." He has been looking at us, but has not yet fully decided upon the location. Dear friends, help us with your prayers. Oh, that we might begin to day! But I must not grow impatient. In his own good time he will give us what we have asked.

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PREPARED BY REV. CHAS. O. JONES, A. M.

THIRD QUARTER, LESSON I—JULY 5.

STUDIES IN THE GOSPEL OF JOHN.

THE WORD MADE FLESH.—John 1:1-18.

GOLDEN TEXT: The Word was made flesh, and dwelt among us.—John 1:14.

OUTLINES

- I. The Word as Life.—Verses 1-5. II. The Word as Light.—Verses 6-13 III. The Word Made Flesh.—Verses 14-18.

INTRODUCTION.

For the next six months we are to study the life of Christ in the gospel of John. The writer of the fourth gospel was the son of Zebedee, a fisherman of Bethsaida. His mother was Salome, thought by some to have been a daughter of Joseph, the husband of the Virgin, by a former marriage, and therefore Salome was considered our Lord's sister, and James and John His nephews. They were followers of John the Baptist, and became disciples of Christ after his baptism.

John was about twenty-five years old when called, the youngest of the apostles. He was Christ's confidant, and the only one of the Twelve to die a natural death, living to be one hundred years old.

Coleridge calls John's gospel "the sublimest composition of man." It was written between 70 and 95 A. D. It is not narrative and historical like the other gospels, but spiritual. Its purpose is to show that Christ, manifest in the flesh, is God. There are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name (chap. 20:31).

I. THE WORD AS LIFE.—Verses 1-5.

1. In the beginning—before creation or time; it teaches the eternity of Jesus: His human nature had a beginning. His Divine nature always was. The Word—the Logos; Christ is called the Word because He is the revelation from the Father; God speaks through Christ in creation, redemption, and judgment. The Word was with God—the co-existence of the Father and the Son, and yet their distinct personalities, are here taught. The Word was God—this teaches the divinity of Christ and the unity of the Godhead.

2. The same was in the beginning with God—a restatement of Christ's personal distinctness from, yet essential unity with, God.

3. All things were made—angels, men, beasts, and inanimate substances were made, had a beginning, showing that matter is not eternal (Gen. 1.) Made by Him—the Father works through the Son (Eph. 3:9). Without Him was not anything made—He could not be a creature, since He created all things; matter cannot be eternal since it was created.

4. In Him was life—not as in us, imparted and that which may be taken away, but life essential and unoriginated. He is also Life, because He is the Author of matter, of animal, vegetable, and intelligent creation. The life was the light of men—all knowledge, all virtue, all happiness, are beams from this great Light (Pa. 36:9).

5. The light shineth in darkness—Clarke says that "darkness" here means (1) the heathen world; (2) the Jewish people; (3) the fallen spirit of man. The darkness comprehended it not—Rev. Ver., "apprehended it not," did not use the light for religious enlightenment and purification, John intimates, therefore, the necessity of additional light in the incarnation and the final revelation of God's will through the eternal Word.

II. THE WORD AS LIGHT.—Verses 6-13.

6. There was a man—in distinction from the Word; (v. 1) sent from God—called to this special mission; whose name was John—mentioned in this Gospel twenty times, and always without his title "the Baptist," an incidental proof that John the Evangelist is the writer.

7. The same came for a witness—John preached repentance and pointed to Christ as the Savior of all, thus bearing direct witness to the true Light.

8. He was not that Light—the Jews thought that the Baptist might be the Messiah (chap. 5-35).

9. That was the true Light—in opposition to all false, borrowed, or derived light. Christ is, like the sun, luminous, light giving, not like the moon shining by reflected light. Which lighteth every man—the Law was for the Jews of the Gospel for all. This Light shines not so much for men en masse, as for the individual, every man.

10. He was in the world—in nature, providence, history, prophecy, and the Mosaic church. The world knew Him not—would not acknowledge Him as Creator and Savior; rejected by the world He made.

He came into His own—the first "own" is noster the second masculine; He was rejected from His inheritance by His own people. (Matt. 21:33-41).

12. As many as received Him—in His own character as the Word of God, and the Light and Life of men. To them gave He power—Rev. Ver., "the right," or privilege of adoption into God's family. Those who accept Christ with a saving faith are entitled to all the rights and privileges of the sons of God.

13. Which were born—referring to those that believe on His name. True believers are made so not of blood—natural generation has nothing to do with the new birth; nor of the will of the flesh; no human impulse can regenerate fallen nature; nor of the will of man—no will power can change the heart from sin to holiness. But of God—John three denies any human source of regeneration; it is altogether

Divine. The act of adoption is God's only; but our concurrence is necessary to the Divine act.

THE WORD MADE FLESH.—Verses 14-18.

14. The Word was made flesh—'flesh' here means human nature as distinct from the divine. Dwelt among us—tabernacled among us; Christ's body was as a tent for His Divinity. Beheld His glory—a personal experience of John at the Transfiguration and in the vision on Patmos. Only-begotten of the Father—the only one born of woman by a supernatural conception. Full of grace and truth—full of favor, kindness, and love, and teaching true doctrines in opposition to false and false religions.

15. John... cried—bore zealous and earnest witness to Christ. He that cometh after me—in the time of official presence, is preferred before me—in rank, authority, and character: for He was before me—in personal but not in human existence; a paradoxical expression, my successor is my predecessor, used by John to awaken the interest of his hearers.

16. Of His fullness—of grace and truth (v. 14); the entire love of God to man is exhibited in the gift of Christ; He shows us His heart in His Son. Grace for grace—new supplies of grace, one blessing after another, constant communications of the Divine favor, daily supplies for daily needs.

17. The law was given by Moses—through him; grace and truth came by Jesus Christ—since He is now incarnate, John gives him the usual historical title.

18. No man hath seen God at any time—to Moses and others He was revealed in symbols, as in the burning bush; His full manifestation was given in Christ. In the bosom of the Father—equivalent to was with God (v. 1). He hath declared Him—Christ reveals God, declaring all things necessary to salvation (Heb. 1:1, 2).

PRACTICAL.

1. The first five verses of John's Gospel are freighted with doctrinal statements concerning the person, attributes, and work of our Lord and Savior. They teach Christ's eternity, oneness with God, divinity, self-existence, omnipotence, causation of all life, and illumination of all intelligence.

None of these things can be said of any emanation or influence proceeding from God. They must be affirmed only by a person. No angel nor man can possess the infinite resources and attributes here accorded to this Divine Logos. The conclusion is irresistible that, in the language of the Nicene Creed, Christ is "God of God, Light of Light, very God of very God; begotten not made—being of one substance with the Father; by whom all things were made, both things in heaven, and things in earth." He who accepts John's Gospel must accept John's Christ, the eternal Word, the Light and Savior of all.

2. This Word and Light and Life was made flesh and dwelt among men. How this was done, how the Godhead and manhood "were joined together in one person, never to be divided, whereof is one Christ, very God and very man," we know not (I Tim. 3:16), but we do know why this so great mystery took place. Christ became man "to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men." He came that He might give to them that believe on His name, the right and privilege of becoming sons of God.

The new birth is as supernatural as the conception of Christ's body. We are born, not of blood, nor of the will of the flesh; nor of the will of man, but of God. Yet before this mighty work is wrought in us, we must receive Christ into our hearts by faith, and trust in Him as our Lord and our God. In the union of God's will and our will we are born into the kingdom of grace.

3. The law was a system of types, shadows and prohibitions. It set forth good things to come (Heb. 10:1). The gospel brings the fulfillment; it gives us the substance of good things in Christ; it is really full of grace and truth. The law showed us sin and thundered its threats; the gospel reveals Christ and leads us to Him along the highway of faith, bordered with fragrant promises. Sinai terrifies, Calvary woos. Let us not be like those of His own nation who rejected Him. Let all our willfulness die away before the beseechments of the gospel.

4. We must receive Christ into our hearts by faith, and trust in Him as our Lord and our God. In the union of God's will and our will we are born into the kingdom of grace.

5. The law was a system of types, shadows and prohibitions. It set forth good things to come (Heb. 10:1). The gospel brings the fulfillment; it gives us the substance of good things in Christ; it is really full of grace and truth. The law showed us sin and thundered its threats; the gospel reveals Christ and leads us to Him along the highway of faith, bordered with fragrant promises. Sinai terrifies, Calvary woos. Let us not be like those of His own nation who rejected Him. Let all our willfulness die away before the beseechments of the gospel.

6. There was a man—in distinction from the Word; (v. 1) sent from God—called to this special mission; whose name was John—mentioned in this Gospel twenty times, and always without his title "the Baptist," an incidental proof that John the Evangelist is the writer.

7. The same came for a witness—John preached repentance and pointed to Christ as the Savior of all, thus bearing direct witness to the true Light.

8. He was not that Light—the Jews thought that the Baptist might be the Messiah (chap. 5-35).

9. That was the true Light—in opposition to all false, borrowed, or derived light. Christ is, like the sun, luminous, light giving, not like the moon shining by reflected light. Which lighteth every man—the Law was for the Jews of the Gospel for all. This Light shines not so much for men en masse, as for the individual, every man.

10. He was in the world—in nature, providence, history, prophecy, and the Mosaic church. The world knew Him not—would not acknowledge Him as Creator and Savior; rejected by the world He made.

11. He came into His own—the first "own" is noster the second masculine; He was rejected from His inheritance by His own people. (Matt. 21:33-41).

poor. We cannot do too much for one another. We should not be vain and think too much of our dress. If we are pure in heart, before God, that is all that we need.

"Maggie, do not talk that way; you make me feel sad." "Well, Annie, it's better for us that we should feel sad sometimes. We should not be too gay-hearted and worldly-minded. We should be more devoted to God, and should use most of our time in serious thought. . . . Well, Annie, we must part. I hope I shall see you at the picnic, and I wish you a joyful time; but let us not forget God one moment, and see if we can do a kind act during the day."

They both turned and went to their homes—Maggie with a light heart, but Annie with a heavy one and weeping. Two days passed, and now for the picnic, Maggie and Lizzie were on time that morning; but when they arrived at the place they saw nothing of Annie, but just supposed that she was late getting off. Time passed on and she did not come.

They left for home early that evening that they might go to see Annie. She went and found her at home alone, in her room, where she had been all day. She had seen no one at all.

"Annie, why did you not go to the picnic? I felt uneasy about you."

"Well, Maggie, I just felt so bad! I could not have enjoyed myself at all, and so I just shut myself up in my room, and there I have been all day, and weeping. But, Maggie, I do not feel any better than I did."

"But, Annie, have you been praying?"

"No, Maggie, I cannot."

"Annie, you can say the Lord's prayer, if no more."

"But, Maggie, I feel like God is angry with me."

"Yes; but, Annie, if you will pray from the depths of your heart to God His wrath will turn from you."

Maggie went back the next day to see Annie, and Annie met her with a bright smile on her face, and saying: "I am happy, God has forgiven me, I am free." MISS CLARA E. ROBINSON. MOFFAT, TEXAS.

MARRIED COURTSHIP.

Polhemus Diltz set his lips firmly together, buttoned his coat about him, and started for home.

"It was as much my fault as hers," he muttered, "that when I went home the other day with the idea of courting my wife, I didn't seem to succeed. I ought to have known better than to bother her when she was picking the pinfeathers off an old hen, and Bridget was taking an afternoon out. I won't make a blunder like that again."

About half an hour afterward Mr. Diltz entered the family mansion. He found Mrs. Diltz in the sitting-room. Merely remarking that it was a chilly day, he threw a package carelessly into the fire that burned brightly in the grate.

"What is that, Polhemus?" inquired Mrs. Diltz, somewhat sharply.

"Nothing but my pipe and cigar case," he replied with a yawn. "I've sworn off from smoking."

Mrs. Diltz looked pleased, but said nothing.

"It will save me at least \$100 a year, Mary Jane," observed Polhemus, with another yawn, as he walked aimlessly about the room with his hands in his pockets, "and the habit's a nuisance, anyhow."

"It certainly is," assented Mrs. Diltz. "I'm glad you've quit—if you'll only stay quit."

Mr. Diltz continued his aimless walk about the room. Presently he brought up in front of a small closet that he had been in the habit of hanging his smoking cap and smoking-jacket in. He opened it, took those garments out and inspected them.

"While I am about it," he said, "I'll make a clean job of it. I'll hang these things in the woodshed, and the next tramp that comes along may have them. You can use this closet for anything you like. Seems to me," continued Mr. Diltz, resuming the conchantal walk about the room, and extending his stroll into the room adjoining, "we don't have more than about half enough closets in this house. If I were building a house for human beings to live in, I'd put in fifty of 'em. Now, here's a place under this stairway where I could have a good large closet made. I suppose you'd object to it, though."

"No, I shouldn't," responded Mrs. Diltz. "It would just suit me, Polhemus."

"Well, I'll have it done." And Polhemus kept on yawning and strolling leisurely through the rooms.

"There are half a dozen other places," ventured his wife, somewhat timidly, "where I should like to have closets built or shelves put up, while you are about it."

"All right. You can have all you want."

Mrs. Diltz went behind the door and hugged herself. Mr. Diltz continued to walk about unconcernedly.

knows how to go at it right," said Mr. Diltz to himself, as he went about the house the same evening at a late hour locking up things for the night.—Chicago Tribune.

POSITIVE JOHNNIE.

His name was Johnnie Raymond, but his friends called him "Positive Johnnie." He never "guessed" or "supposed" or "believed." Oh, no! He was always sure; he knew, and was very persistent in his knowledge. He was very frequently wrong in his assertions; and each one was a falsehood, although not purposely made.

We should be positive when we are in the right, and especially about matters connected with our personal and spiritual welfare; but to be too positive, when we are in the wrong, is not so commendable.

"Where is the chisel?" asked papa.

"In the tool-box," replied Johnnie.

"I saw the handle sticking out this morning."

"I guess not, Johnnie. I just now looked in the tool box."

"I tell you I know it is there," affirmed Johnnie; "I saw the handle of it sticking out."

"Then go and get it," ordered papa.

Johnnie came back a little crestfallen.

"It wasn't the handle of the chisel I saw, but of the screw-driver," he said.

"Maybe it would be the best not all ways to be so sure," suggested papa, with a grim smile.

The next morning his mother took him to task for a piece of negligence. The garden gate had been left open the evening before, and the cow had entered the garden and eaten several of the finest heads of cabbage.

"I wasn't in the garden yesterday," declared Johnnie.

"But who else left the gate open?" asked mamma.

"I don't know," was Johnnie's reply. "I wasn't in the garden yesterday. I am just as sure of that as I am standing here."

Then his aunt Mary spoke up: "Johnnie, you were in the garden yesterday afternoon," she quietly said: "I saw you."

"Why, I wasn't and you didn't," he sharply insisted. "Don't I know? It was some other day."

"You went in to see if there wasn't a rabbit in the old pump stock, lying among the current bushes," reminded Aunt Mary.

"That's so!" admitted Johnnie, a little tardily.

The next afternoon he came home considerably out of humor. He flung his hat aside and wiped his hot face. He had just walked over to the railroad station and back—a distance of five miles.

"I'll not put my faith again in anything that Cousin Chester says," he announced, in an irritated outburst.

"Why, what has Chester done?" asked his sister Jennie, as she stopped in the middle of the room, brush and dustpan in hand.

"He promised to come this afternoon to go chestnutting," Johnnie said. "You know the trees are on the bluff on the other side of the station. Well, I went over with the bag and clubs to meet him, but when the train steamed up he wasn't on it."

"Maybe he missed the train," suggested Jennie, "or is sick, or perhaps this isn't the day he named."

"Oh, but it is," replied Johnnie, with emphasis. "Don't I know what day he named in his letter? This is Wednesday, isn't it?"

"Yes," assented Jennie.

"So I thought. Well, he named Wednesday. I don't like to be fooled in this way. I had the long walk for nothing, and didn't want to go for chestnuts by myself."

"Are you sure Chester said Wednesday?" Jennie slyly asked.

"Oh, fudge!" cried Johnnie. "Of course I am sure. You shall not say that I'm over-positive this time."

"Johnnie," slowly remarked Jennie, "you dropped the letter on the porch when you started for the station. I picked it up and glanced at it to know whose it was. There it is on the clock-shelf. Chester says in that he would come on Thursday, and that is to-morrow."

Johnnie read the letter and found that Jennie was right.

"How stupid I've been!" he muttered.

"And how positive!" reminded Jennie.

"Yes," gravely confessed Johnnie, though his face grew very red. "I said I wasn't over positive, but it seems

I was. I'll just quit being so sure about things. I'll say 'likely,' or 'maybe,' or 'perhaps.' I'll not say, 'I know,' but 'I think,' or 'believe,' or 'presume.' Then I'll not make a fool of myself so often, just to be mercilessly twitted about it.

Johnnie tried to reform and succeeded at last, though he found it no easy task.

My little friend, are you an over positive boy or girl? If so, try to profit by Johnnie's experience.—Presbyterian.

A CURE FOR POISON IVY.

Many country places are beset with poison ivy, from which visitors are apt to suffer. It is well to know that it can be cured by a few applications of wood lye. The wood ashes in a bag, and boil a few moments. Dilute so that it will not be too harsh, yet leave it quite strong. Paint with it the afflicted parts, and in ten minutes wash off with soft, tepid water, and anoint with vaseline. Repeat two or three times, or till a cure is effected.—Colman's Rural World.

NOT UNDERSTOOD.

Not understood. We move along asunder. Our paths grow wider as the seasons creep. Along the years, we marry and we weep. Why life is life, and then we fall asleep. Not understood.

Not understood. We gather false impressions. And bring them closer as the years go by. Till virtues often see a few transgressions. And thus men rise and fall, and live and die. Not understood.

Not understood. Poor souls with stunted vision. Oft measure giants by their narrow gauge; The poisoned shafts of falsehood and derision. Are oft impelled against those who mould the age. Not understood.

Not understood. The secret springs of action. Which lie beneath the surface and the show. Are disregarded; with self-satisfaction. We judge our neighbors, and they often go. Not understood.

Not understood. How trifles often change us! The thoughtless sentence or the fancied slight. Destroy long years of friendship and estrange us. And on our souls there falls a freezing bigot. Not understood.

Not understood. How many breasts are aching. For lack of sympathy! Ah! day by day. How many careless, lonely hearts are breaking! How many noble spirits pass away. Not understood.

O God! that men would see a little clearer, Or judge less harshly when they cannot see; O God! that men would draw a little nearer To one another—they'd be nearer I see. And understood.

AN IMPORTANT MATTER.

A New Institution of Learning at Fort Worth.

THE POLYTECHNIC COLLEGE, of the M. E. Church, South, under the control of the Northwest Texas Conference.

REV. J. W. ADKISSON, A. M., is the President. Will open September 15, next. Desirable dwelling lots for sale. An opportunity for educating both sons and daughters.

Address: Rev. W. P. Wilson, Fort Worth.

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DAVID S. SWITZER, A. M., PRESIDENT.

Fall Session Opens Sept. 7, 1891.

The next session will open with improved facilities. The school is located in one of the most beautiful, quiet and moral towns in the State. The teachers are all progressive and keep fully abreast the times. For particulars and Catalogue, address

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LOOK AT THIS! Gent's Solid Gold Watches, \$45.00 to \$100.00. Ladies' Solid Gold, \$30.00 to \$75.00. Waterbury's, Ladies' and Gent's, \$4.00. All of these Watches are Stem-Wind. Send us your address and we will mail you our Illustrated Catalogue FREE.

THE BAIN THE KING OF WAGONS. Has stood the test of time. It has been before the American people for over 20 years, and is better known and more admired than any other wagon. It is the best made, and is richly worth the small advance asked for it over those made to sell cheap. It is the best made, most durable, best finished, and lightest draft wagon in America, and will in all cases please you.

THE GOLD MEDAL FARMER'S HACK

Ten years of thorough test and usage in every part of the Western countries have proved this to be one of the most desirable spring and axle combinations ever offered. We claim for it the following: First. The strength of the spring insures an easy motion, and its shape insures a perfect trace. Second. The springs, grasping the axles at the collars, remove the strain and weight from the weakest to the strongest part of the axle. Third. There is no road wear in the running gear. Everything below the box is steel. Fourth. The body hangs lower than any spring wagon in the market. Fifth. It is as easy riding as the platform spring wagon, and is much lighter in the draft, because the draft is all from the axle. Sixth. Its simplicity. Seventh. We fully guarantee every bolt and every stick of iron. Eighth. The New Orleans Exposition and World's Fair have awarded it the Gold Medal over all competitors. Hence its name: The Gold Medal Spring Wagon.

We also furnish the Gold Medal Wagons with Express Tops and in Delivery Wagon styles. Full catalogue sent on application. We furnish the following remarkable testimonial to the capacity of this wagon to endure severe and continued rough usage: "I have one of your Gold Medal Spring Wagons, which I have used fifty miles six days in every week, and sometimes on Sundays, in the most severe, and not one thing has broken yet. At times I have three passengers, and six to eight hundred pounds of baggage and mail. I use on this wagon loads of lumber, and other heavy loads." If you live where our goods are not handled, write us. You can deal direct with us if your dealer does not handle them. All Transactions of Business must be conducted with responsibility. Terms: Cash on Delivery. We handle all kinds of Agricultural Implements, Wagons, Buggies, Carts, and Mill Mills, Pumps, Wagon Seals, Sorghum Mills, Etc. WRITE US FOR YOUR BEST COPY OF THE CATALOGUE. FARLIN & ORENDORFF CO., Manufacturers and State Agents, DALLAS, TEX.



A cream or artar baking powder. Highest of all in leavening strength—Latest U. S. Government Food Report.

RATIFICATION.

At a mass-meeting of the citizens of Georgetown on the night of the 12th instant, the following action was taken: Whereas, the Board of Curators of Southwestern University have elected Rev. John H. McLean, D. D., to the position of Regent of the university; and Whereas, we are deeply interested in the university's work of education under Christian influences; and Whereas, the welfare of Georgetown is closely associated with that of the university; and Whereas, Dr. M. Lean has resided here for nearly seven years as professor in Southwestern University, and has been successively Chairman of the Faculty, Vice-Rector and Acting Rector; and Whereas, we deem that an expression of our judgment relative to the action of the Board of Curators would be suitable and timely; therefore, be it Resolved, that having the highest regard for Dr. McLean as a citizen and a minister; and recognizing his ability as a professor, and also recognizing his executive ability, we most heartily endorse the action of the Board of Curators in electing Dr. McLean to the office of Regent of Southwestern University. 2. That we assure the Regent and the other members of the faculty of Southwestern University our co-operation for the welfare of those who shall be under their instruction, and of financial aid to the university, so far as our means and situations shall permit. 3. That the Secretary be requested to furnish the foregoing preamble and resolutions to the press for publication. Respectfully submitted, JOHN H. LEAVELL, Chairman. JACK STEELE, J. E. COOPER.

COMPLIMENTARY.

Whereas, Prof. J. W. Ackison, A. M., retiring president of Central College, has been elected president of the Polytechnic College of the M. E. Church, South, at Fort Worth, and has seen fit to yield to the urgent solicitations to accept the same; and Whereas, it becomes necessary for him to sever his connection with Central College; be it therefore Resolved, that we, the members of the Alumni Association, do greatly regret the departure of our instructor and beloved president to whom we owe so much of our present standing and future prospects.

2. That Sulphur Springs and Central College in losing President Ackison, have lost a most earnest Christian educator and an exemplary Christian gentleman. 3. That we do heartily commend him to the new field of labor, the citizens of Fort Worth, and of Texas, as without exception the most perfect disciplinarian of whom we have any knowledge, and as a thorough scholar and an excellent instructor. 4. That notwithstanding the great loss we sustain in the departure of our former president, we rejoice in the happy choice of one so thoroughly qualified to succeed, as is Rev. J. M. Dunn, A. M., one so earnest in the work and so well beliked by all who know him, and we speak for him great success, and hope that he may be even more successful in the college administration than our retiring president. 5. That we do most solemnly pledge ourselves to stand by the new professor in his work of faith and labor of love of education, and that we will put forth every reasonable effort to aid him in securing for Central College a wide field of usefulness in insulating both state and foreign with educated, Christian young men, and the homes of our country with educated, Christian women.

MISS PEARL BRADFIELD, T. L. GARRISON, C. M. HALLS, Committee.

THE POLYTECHNIC COLLEGE.

On his recent visit to Fort Worth on the occasion of the meeting of the Woman's Board of Missions, Rev. E. B. Clappell, in the Texas Advocate, among many other things, says of our new college at Fort Worth: This is an institution recently projected by our church. The first of a series of buildings is now in process of erection. It is on a commanding eminence just outside the city limits of the city. The location is all that could be desired for healthfulness, beauty and accessibility. Situated in the midst of the large campus, you have a complete view of the city leading in the valley in front of you. While on either side there is a vast stretch of rich country, bordered by ranges of blue hills in the distance. An electric car line will soon connect the college with the city, and eligible building lots, comprising in a fine tract of 60 acres of land surrounding the campus, will be put on sale. From the proceeds of the sales we expect to erect new buildings as they are needed, and thoroughly fit up the departments of science and technology. A number of lots have been sold already and houses will be erected on them at once. Bishop Key will build his own episcopal residence just in front of the college. It is expected that the building now under contract will be ready for the opening in September, and President Atkinson looks for a large patronage from the beginning. Texas Methodism already has one of the finest schools in the connection, Southwestern University, at Georgetown. But our State is increasing rapidly in wealth and population, and colleges must be built in different sections of the State to meet the growing educational demands.

GRAND COUNCIL U. F. OF T.

This body of temperance workers convenes in Temple, Texas, June 24, at 10 a. m. Each local council is urged to send two or more delegates. The proposition to organize non-partisan Temperance Leagues will be presented and considered at this meeting. In the notice of the Grand Scribe, Capt. O. T. Pinner, of Chubb, those who favor such an organization are invited to attend, and to report their names to G. R. Grant, at Temple, who will provide homes for them. It is to be hoped many temperance workers in the State will attend. C. H. ELLIS, ORANGE, TEXAS.

OUR SUNDAY-SCHOOL MAGAZINE, FIFTY SIX PAGES, MONTHLY.

Bishop Haygood, Dr. Carlisle, President of Wofford College; Dr. G. A. Alexander, Professor of New Testament, Greek at Vanderbilt University; and Rev. H. T. Bacon, of the Virginia Conference, long known to our Sunday-schools as "Tyro's Gem," are the L. W. Writters of our Sunday School Magazine for the rest of this year. Of our ninety-odd thousand Sunday school teachers have we not fifty thousand who will pay one cent a week for this magazine? If we could present its claims personally and directly to each teacher, we would certainly get the fifty thousand subscribers. Twenty-five cents will pay the subscription for the next twenty-six weeks—from July, 1891, to January, 1892. We beg pastors and superintendents to call the attention of teachers anew to this periodical. With fifty thousand subscribers the Sunday-school Committee could afford to employ more contributors, and add more pages to the Magazine, so that every one of its present subscribers has an interest in seeing its circulation to fifty thousand. We are sure a united effort on the part of all concerned would bring us orders for fifty thousand copies of the August number. Send us a hand, brethren. BARBER & SMITH, Agents, NASHVILLE, TENN.

THE CONFERENCE OF BISHOPS.

For the convenience of the Bishops in annual sessions the facts and arguments bearing on the trial at the last session of the Tennessee Conference were printed in a pamphlet. The question of their further publication was left in abeyance at the time. Two reasons have determined the course of the pamphlet to the public: First, the importance of the principles involved, separate from all personal reasons; second, a number of our papers in the absence of the facts have, since the decision of the Bishops, declared that the conference had not the wisdom or courage to demand its rights; the facts of the pamphlet are the propounders of the conference. Orders will be received by Hunter & W. S. Brown, Nashville, Tenn. Price 25 cents. Proceeds to go to the fund for the education of daughters of itinerant preachers. D. C. KELLY.

AN APPEAL.

To the Preachers and Laymen of the Texas Annual Conference: DEAR BRETHREN—The Treasurer of our Conference Board of Missions reports only \$123 paid of the \$1000 subscribed to the Hendry fund, and as the time of the year has expired, the Parent Board makes an earnest appeal, and tells us of pressing demands and a sad falling off in the collections. Brethren, heed this, and send us your subscriptions promptly. If you have not already taken your collection for foreign missions, set it aside, and forward them at the earliest possible day to Rev. E. B. Chappell, Treasurer. Let us help to relieve the board of embarrassment. J. F. FOLLEN, Sec'y Board Missions, Texas Conference.

The sale of lots on Farwell Heights, University Heights and Provident Hill, Waco, Texas, for the completion of Waco Female College, should attract the attention of capitalists as well as others looking for safe investments. The future of the growing city in which the college is located is well assured. A good denominational school adds much to the other advantages of a well located city. With the completion of the projected college buildings Waco Female College will be prepared to offer inducements rarely found in the South, and with these advantages will naturally follow a rapid increase in surrounding property. Read the large advertisement in this issue.

To Dispel Colds, Headaches and fevers, to cleanse the system effectually yet gently, when coughs or colds, or further blood in the nose or discharge, to permanently cure habitual constipation, to awaken the kidneys and liver to a healthy activity, without irritating or weakening them, use Syrup of Figs.

Pre-I have a little contribution for the waste-basket. Editor—We have no waste-basket. Pre-I am delighted to hear that. Editor—We use a barrel.

Summer Days—Where Shall We Spend Them?

Half rate excursions to Lookout Mountain, Tenn., via the Cotton Belt Route. The only line with through sleeping car service to Memphis, and the only line delivering passengers for Lookout Mountain to connecting lines at Memphis without a long and disagreeable omnibus transfer. Tickets will be sold July 4 to 8, inclusive, good for return until September 30, 1891. For further information, write or call on any agent of the Company. W. H. WINFIELD, General Passenger Agent, Texas, Kansas, Tex.

My wife was suffering over two weeks with a very severe attack of neuralgia which several physicians failed to relieve. I then got a bottle of Wonderful Eight, which relieved her in five minutes and soon effected a permanent cure. S. S. STIVERS, Dentist, Cor. 5th and Walnut Sts., Louisville, Ky.

Father—Well, my son, did you succeed in breaking the new horses so they would stand team? Son—No, father; but I broke the carriage. Pezon's Complexion Powder produces a soft and beautiful skin; it combines every element of beauty and purity. Women were made before mirrors, and have been before them ever since.

This is to certify that I read one bottle of Wonderful Eight for a severe attack of interstomach Rheumatism to which I was subjected and it is the first thing I ever found that would give any relief. It cured me in less than forty-eight hours. W. T. MANNING, Postmaster Macon, Ark.

CAMP-MEETING.

Our camp-meeting at Pleasant Retreat, will begin Friday night before the fourth Sunday in July. Winona camp meeting Friday night before the third Sunday in August. Protracted meetings—At Center, second Sunday in July; Baecom, third Sunday in July. We expect Bro. J. S. Mathis and J. C. Calhoun at Retreat camp meeting, and G. A. LeClere and Leon Smith at Winona. J. M. MILLS, Clinton.

I will hold two camp meetings on my work: One commencing Friday night before second Sunday in July at Center Hill, and Friday night before first Sunday in August at Coon Creek. Ministerial aid so invited. G. W. HARRIS.

A Change of Camp-Meeting.

Our camp meeting in Local Valley will begin Friday night before the second Sunday in August instead of July. If we all who live in the bounds of my work, if possible, will come and camp. The grounds have been selected near the school house. May the Lord grant us a glorious revival! W. R. CHECKETT, MASON, TEXAS.

There will be three camp meetings on the Carbon circuit this summer. The first one will be held at the well on the railroad, two miles and a half from Carbon, beginning on Friday before the third Sunday in July, to hold over the fourth

Sunday. Our third quarterly conference will be held in connection with it. The second one will be held at Pigea, embracing the second and third Sundays in August. The third one will be held in the neighborhood of Long Branch and Romney, embracing the fourth Sunday in August. Every body is invited, especially the preachers. Come one, come all. These meetings are strictly on the self-sustaining plan. I. N. REMY, P. C.

DISTRICT CONFERENCE NOTICES.

Galveston District. The Gainesville District Conference will meet at Decatur, July 1, at 9 a. m. Opening sermon by Samuel Weaver, at 11 a. m. July 1. C. L. BALLARD. Tyler District—Seconded Rates. Tickets, at four cents per mile for the round trip, to the district conference at Athens, will be on sale June 29 and 30 at all stations on the Cotton Belt Route from Glimmer, Jacksonville and Corsicana to Athens. JOHN ADAMS, P. E.

Dr. Rosser will spend the fourth Sunday in June and first Sunday in July at Junction City, second, third and fourth Sundays in July; Baecom, first, second and third Sundays in August at San Angelo. Meeting at Kerbyville a success. Outlook at Center Point good. M. A. ELACK.

HUNTSVILLE DISTRICT—THIRD ROUND.

Madisonville circuit at Midway, July 4 & 5; Anderson circuit at Arkwood, July 11, 12; Clinton circuit at Lexington, July 18, 19; Baecom and Walnut Springs circuit at Center, July 25, 26; Courtsy and Pleasantville circuit at Linn, July 29; If instead circuit at Howth, July 31; Hooker circuit at Kirby Chapel, Aug 1, 2; Saxe circuit at Saxe, Aug 3; Wilkes circuit at Wilkes, Aug 7; Waverly circuit at Waverly, Aug 8, 9; Cold Springs circuit at Cold Springs, Aug 11; Montgomery circuit at Montgomery, Aug 15, 16; Prairie Plains circuit at Prairie Plains, Aug 22, 23. J. C. METZKE, P. E.

DALLAS DISTRICT—THIRD ROUND.

First Church circuit at Dallas, July 11, 12; Trinity circuit at Trinity, July 18, 19; First Mission circuit at Dallas, July 25, 26; Greenan circuit at White Rock, July 29, 30; Springs Branch circuit at White Rock, Aug 1; Bethel circuit at Bethel, Aug 5; Lewisville circuit at Lewisville, Aug 9; Grape Vine circuit at Grape Vine, Aug 12; Wagon circuit at Wagon, Aug 15; Waco circuit at Waco, Aug 19, 20; Soria circuit at Soria, Aug 22, 23. T. R. FISHER, P. E.

UNANSWERED LETTERS.

June 15—Geo F. Fair, sub. A. B. Trimble, sub. W. M. Leatherwood, sub. C. H. Pillsbury, I. G. Egger, sub. J. C. Gage, sub. R. S. Helzer, sub. C. S. Ford, sub. S. J. Fooks, for edition made. R. D. Brazetou, sub. W. H. Hough, sub. J. H. Chambliss, sub. H. M. Glass, has a letter in. M. A. Turner, sub. Geo W. Riley, sub. A. J. Fricke, correction made. J. S. Gasaway, o. k. S. N. Allen, sub. I. J. M. Pitt, sub. June 16—W. F. McDonald, o. k. T. T. Booth, sub. A. C. Benson, sub. J. S. Mathis, correction made. J. H. Chambliss, sub. E. S. Williams, sub. J. Vaughan, sub. M. K. Irvine, sub. correction made. J. S. Mathis, sub. Wm Sprague, sub. J. T. Armstrong, sub. C. C. Davis, sub. U. J. Norton, sub. G. J. Irvine, has attention. C. R. Frazier, sub. Geo C. Burgamy, sub. W. J. Ripplow, sub. A. F. Butterfield, sub. C. B. Smith, has attention. W. F. W. Graham, has attention. W. F.

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The 27th Annual Session of this School for Boys begins 24th of October, (1st Monday) thorough preparation for University of Va., U. S. Military and Naval Academies, leading Engineering Schools and Colleges. For catalogue, address W. GORDON McCABE, Head Master.

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Brinson, sub. C. Rowland, sub. A. G. Nolan, sub. G. C. Hardy, sub. S. C. Adkins, sub. J. A. Greening, sub. J. H. Hunter, o. k. C. Davis, sub. D. H. Drake, sub. June 18—J. J. Davis, change. W. R. Caperton, sub. E. S. Boyd, sub. J. C. Carter, sub. W. H. Brooks, sub. W. J. Blodgett, sub. C. M. Keith, o. k. J. R. Nelson, sub. W. O. Hunter, sub. W. A. Ferguson, sub. J. B. Goff, has attention. J. M. Smith, sub. R. S. Teaser, sub. June 19—R. T. Pender, sub. Joseph W. Hall, sub. W. C. Campbell, sub. Jacobus Miller, sub. H. M. Mayo, sub. W. T. Ayer, sub. J. A. Lovett, sub. J. T. Blodgett, sub. L. W. Harrison, sub. F. D. Dutton, o. k. E. A. Smith, sub. has attention. L. A. Smith, sub. glad to receive our message without a kick. June 20—S. J. Gordin, sub. A. J. Weeks, sub. N. Little, sub. H. A. Boaz, sub. W. T. Melton, sub. M. J. Alan, sub. Geo. Heppardell, has attention. Wm. Sprague, sub. W. R. Crockett, sub. Jas. Tebbell, sub. June 22—J. N. Reeves, sub. R. M. Loaton, correction made. M. T. Travis, change. A. Payne, correction made. L. G. Rogers, paper stopped. W. W. Houser, sub. J. T. Blodgett, sub. M. M. Price, sub. S. J. Frank, sub. Jas. McDougal, sub. Chas. H. Peole, sub.

"So your papa has gone fishing, has he?" said the minister to Johnny Camo. "What kind of tackle does he use?" "Hook and line," replied the intelligent boy.

Miss E. Hith, at the dog show—Papa is here now, isn't he? J. K. said to deaf—As? What are his chances for a prize?

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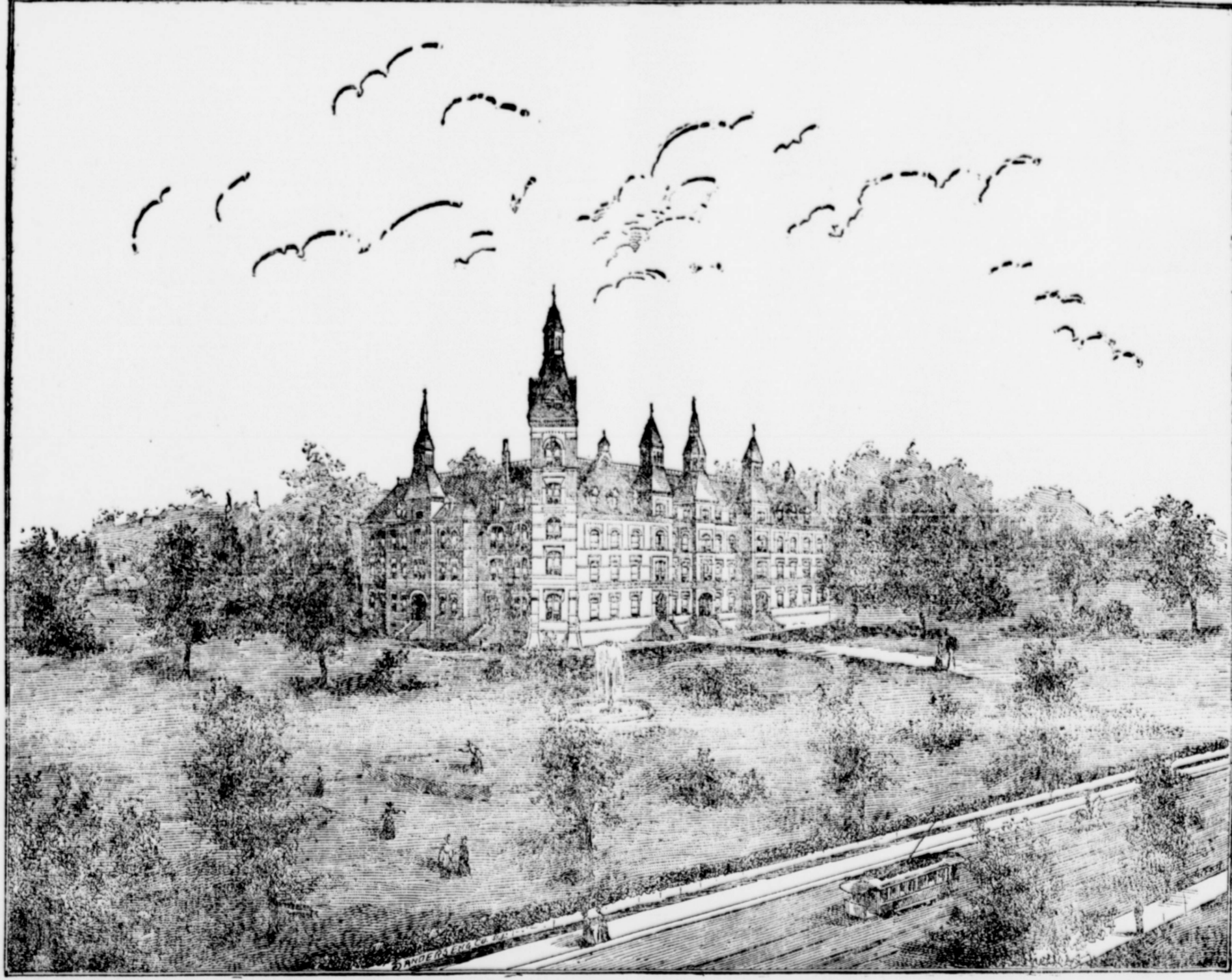
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OPENS ON

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