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OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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DALLAS, TEXAS, THURSDAY, AUGUST 4, 1892.

NO. 48.

BEAUMONT DISTRICT CONFERENCE.

The Beaumont District Conference of the M. E. Church, South, convened at Jasper on July 20, 1892, at 8:30 a. m. and continued five days.

Rev. F. J. Browning, Presiding Elder, took the chair, called the conference to order and opened the session with Scripture reading, singing and praying.

The roll call revealed the best attendance for years—nine pastors, five local preachers and twenty-four lay delegates being present during the time.

J. M. Porter was elected Secretary and D. A. Rice Assistant.

The regular order of business was taken up from day to day and gone through with in an easy informal way. The pastors' reports upon the whole indicated a healthy state of the Church. Several revivals have been held, quite a number added to the Church, services well attended, Sunday-schools prospering and finances in excess of last year. Bro. Browning was painstaking and deliberate in looking into and after all the interests of the Church.

All committees except the one on Quarterly Conference Records were dispensed with.

The Presiding Elder took charge of public worship. The preaching was of the plain, unostentatious kind, and each service was held along the line of entire sanctification. The preachers were on their best behavior, the laymen courteous and kind, the people of Jasper abundant in their hospitality. Many were heard to say "that this was the best and most spiritual District Conference they ever attended."

The religious part largely predominated. Had a consecration service at 5:30 every morning; half hour's prayer service at 8:30; conference session from 9 to 10:30; preaching at 11; half hour's prayer and praise service at 3 p. m.; conference session from 3:30 to 5:30; and preaching at night. The object of the conference seemed to be the salvation of souls rather than the usual order of things. This, we think, is as it should be. God hasten the time when our Annual Conferences will be run on this line, and the salvation of souls made the most prominent part of the proceedings. Bro. Browning is doing the best he can for the district.

The Rev. W. H. LeFevre, Agent of the Alexander Institute, was present from Thursday, and the conference resolved in his favor as follows: "The conference notes with pleasure the presence of Rev. W. H. LeFevre, Agent Alexander Institute, and resolved, that our hearty support be pledged him on our several churches during the year."

The following was also passed: "We, the members of the Beaumont District Conference, do concur with the Boards at Nashville in the advisability of publishing an Epworth League Advocate for the M. E. Church, South."

The following delegates were elected to the Annual Conference: D. A. Rice, H. C. Howell, W. H. Stewart and J. S. McKinley. The Presiding Elder was empowered to substitute any eligible person in attendance as an alternate, should the necessity arise.

Woodville was selected as the next place of meeting.

Resolution of thanks to the people of Jasper for their kind hospitality was passed, and on Saturday evening after going through with all the business, the conference adjourned sine die.

J. M. PORTER, Secretary.

NOTES FROM THE SOUTHWEST.

Sickness of a visiting neighbor's child brought me home the first of this week. The Tenth Street Mission, San Antonio, which I serve, has enjoyed, in the last few days, the faithful ministrations of the Rev. J. M. Nickel, of the Texas Conference. He has been a great help to me. The meeting was continued two or three days after I left. Several members were added, and an Epworth League of thirty-eight members was organized.

We are constantly receiving distressing accounts of the great drought in West and Southwest of San Antonio, and as God has blessed Hays and adjoining counties with abundant corn crops, my friends in those counties may look out for me very soon. The corn is not dry enough yet to ship, but when it is, I have no doubt I can get some for these suffering people. I have had my hands full this year. I have seen some suffering, and I cannot be indifferent. I am, in a small way, as opportunity offers, Agent for the Protestant House for Destitute Children, San Antonio. Some one outside of San Antonio must speak for these little ones, as the people outside of San Antonio are blessed by the institution. These widows and orphans who cannot be benefited by the home, need attention. And now comes these drought sufferers. People must not be surprised if I "open my mouth wide." There are some people in this Southwest country who never fail me. I get their sympathy and their money. But would you believe it, Mr. Editor, there are people, and those claiming to be Christians, who turn a deaf ear to every appeal. Let me tell you, Charlie Hutchins and I have reversed the theory of Mr. Darwin. There has never been an instance of a monkey rising to anything like intelligent action except through the labored and continued instruction of man. But innumerable instances are found where men have gone down to the level of a selfish brute without any help at all.

We want everybody to know that San Marcos, Hays County, Texas, is a local option town. This happy state of affairs has been brought about by the labors chiefly of the too hastily condemned evangelists, and we are trying to, and I may say succeeding, in making this an educational center. Our public school, under the very efficient St. John, is not excelled, we think, by any in the State; and our District High School, Coronado Institute, is the pride of the town. A move is now made to offer a normal school to the State for a normal school. If we get this and keep out whisky, which, with God's help, we intend to do, won't our city draw? Won't we have a

population in which a man may risk the raising of his family?

I am not a real estate agent, even if that talk does sound like it. I wrote up Bee County some time ago, because at that time I knew of no better county for a poor man to get a home. For this I got the thanks of the laud owners, but nothing else. I suppose when I break my leg as an itinerant, and can go no further, I will be a real estate agent, but if I do I will stake down right here at San Marcos.

W. J. JOYCE, SAN MARCOS, TEXAS.

CHRISTIAN EXPERIENCE.

DR. J. H. McLEAN'S EXPERIENCE.

You ask for the story of my "early religious impressions" and of my conversion, and something of the "influences which helped to the formation of my religious character." Hurriedly and briefly told, the matter runs about as follows: I was reared in the wilds of Texas, when and where religious advantages were quite meager. I was perhaps nine years old before I heard a sermon. The reason was, they were not to be heard in our locality. The first preachers I heard were Methodists—Daniel Payne, P. W. Hobbs, and Ward Taylor—near Jefferson, about the time it was located, possibly before. All that I remember of these as a boy was that Hobbs was reel-footed, Payne went to California and Uncle Ward Taylor sang "Home, Sweet Home," when he was through preaching. I remember an abortion effort at a Sunday-school by a red-whiskered Irish school teacher and gardener. I can only remember that we had sheepskin Bibles, without note or comment, and that our Superintendent would get drunk. In 1814 we moved in the neighborhood of what is now known as Scottsville. There we had regular circuit preaching, Rev. N. W. Burks, preacher in charge, also a union Sunday-school, Dr. W. R. Alexander, brother of Rev. Robt. Alexander, D. D., Superintendent. At this time my mother professed religion and joined the Methodist Church. She then impressed upon me the duty of prayer. The Sunday-school, class-meetings and protracted meetings all in a general way impressed me religiously. It was not, however, until 1834, when by a strange providence my feet were directed to McKenzie College, that I formally embraced religion. The very atmosphere of the place was religious. But during a revival I was simply convinced in mind that I ought to be religious, and went to the "mourner's bench," without any deep conviction of sin, but the first night was considerably broken up under the instruction, and a most powerful prayer of our President, Dr. McKenzie. I earnestly sought religion, day and night, publicly and privately, for about forty-eight hours, when, late at night April 5, 1851, in answer to most earnest pleading, God, for Christ's sake, wonderfully blessed me. I was thoroughly, soundly and happily converted and shouted aloud the praise of God, although prior to that time was much opposed to shouting. The work was to me thorough and complete—my sins forgiven, nature renewed and could never doubt or deny its genuineness. As intimated above, my surroundings at college were most favorable religiously. In this school of Christ and religious nursery I lived near six years, and for this time never heard an oath nor saw a deck of cards or bottle of whisky; but on the other hand, had every help in the way of preaching, Sunday-schools, prayer, class and band meetings, together with the best of religious associates to keep and develop me in the knowledge and love of God. McKenzie and McKenzie College were the principal factors in my conversion and early establishment in religion, and I stop here to thank God for religious institutions of learning. Such an institution was the God-honored means of my salvation. My consecration, I think, was complete on entering the Pinecroft ministry, and I have accepted the work given me by the constituted authorities of the Church. I thank God for the people called Methodists, their doctrine and polity. I hope in this communion to mature in the Christian graces, die happy and go home to heaven.

JOHN H. McLEAN, GEORGETOWN, TEXAS.

LINGERING IN THE EMERALD ISLE.

It has rained every day since I landed on this Emerald Isle, and much of the time has been quite cool for one coming from the land of the magnolia. Heavy winter clothing is very comfortable all the time. The thermometer has not reached seventy any day. Eighty is considered really hot. Many questions have they to ask about the extreme heat of the Southern parallels, and wonder that our powers of endurance have not long since been exhausted. Dr. Stephenson, the President of the Conference, in introducing me, said some had expected to see a black man, as I was announced as from the Church in South America. The nights are very short. We have twilight until past ten o'clock. Sitting at a west window last night, I could read very well at half past nine o'clock. Yesterday afternoon I attended the ordination service of the Conference. It differs a good deal from our form, and not much improved in some respects. The four young men to be ordained are invited to relate their religious experiences and the circumstances of their call to preach. After which the President propounds the questions, two of them relating to their studies not in our Discipline. The responsive service, as we use it, is sung as a hymn. Then the President, others joining in the laying of hands, ordains the candidate to "the office and work of a minister and pastor," not an elder, as in our ritual. They have but one ordination service, and that at the end of a four years' probation. No distinction between deacons and elders. No married man is admitted on trial in the Conference, and no probationer is allowed to marry before his

ordination. After the ordination, the President delivered a charge to the young brethren, founded on the life and character of John the Baptist.

Better provision is made for pastoral support here than in America, and there is less inequality in the salaries of pastors. The most gifted and popular do not receive much more than the less cultured and sought-after. The minimum stipend is \$600 and a residence—or "manse," as it is called in this country. Credits, not self-sustaining, receive grants from the Home-Mission Fund sufficiently large to guarantee to each pastor \$900. Then they have a "Children's Fund," from which a grant of \$27.50 per year is made for each child up to sixteen years of age, and an additional amount of \$50 a year for his education from eight to sixteen years. This sum is raised by an assessment on the circuits of \$25 for each minister—\$25 for the Children's Fund and \$3 for the Widows and Orphans of Ministers. There is no other assessment upon the circuits. The other moneys are raised by voluntary contributions and other ways, but without an assessment of a certain amount.

The Irish Conference has no foreign missions of its own, but sends contributions for that cause annually to the Wesleyan Missionary Society in London; and, in turn, receives from that treasury a liberal sum for home missions in Ireland. The grants from the Home Mission Fund are for "Ordinary Expenditure" and "Extraordinary Expenditure"—the "Ordinary" is to supplement the salaries on feeble, dependent circuits, and the "Extraordinary" are for expenses incurred by affliction in ministers' families or for a supply in case of protracted affliction, or death of a minister, or for furniture or repairs in residences of ministers. The traveling expenses of pastors attending Conference are also paid out of this fund. They allow only the railroad fare at third-class rates.

The entire business of Conference during the year is conducted by a "General Committee of Management," elected by ballot at the annual session, of which the Vice-President is chairman. All the connectional funds are thus under one general oversight and management. The Secretaries of the various fun's are ex-officio members of the General Committee of Management. There are no separate departmental boards.

The formation and re-formation of circuits are discussed in open Conference, as also are the appointments of the preachers. I was present this morning at the third and last reading of the appointments. There was a rather embarrassing discussion of one of our resigning a prominent member of the Conference. However well the plan may work in this country, it would not suit America. The Stationing Committee meets the day before the Conference assembles and prepares the first draft of the appointments, which is printed and read in short and sharp. After a rigorous draft ratified, the arrangements already made by circuits and ministers, confirms the invitations, and provides for those not fortunate enough to be in demand. The list is open to criticism and revision. After getting other information the Stationing Committee publishes a second draft, the last day of the session a third draft, which is adopted by a formal vote of the Conference. My study of the plan does not commend it to my better judgment. It is too cumbersome for our new country—would arrest the spirit of Methodism enterprise.

The Conference takes high ground on the temperance question, and not a member of the body uses tobacco in any form. The Fund for Worn-out Preachers, which is raised by annual collections and interest on invested capital, is distributed on the basis of the number of years spent in the active ministry. The minimum allowance is \$70, with \$5 additional for each year of traveling. Ministers' widows receive a minimum of \$70, with \$2.50 additional for each year of their husband's traveling, except in case of disparity of age, which is specifically provided for.

One thing seemed strange and rather frigid. The ministers address each other as "Minister." You never hear the good, old word, "Brother." They are very brotherly in spirit, however, and as elegant, cultured a body of men as I have met anywhere.

The whole country is now astir over the parliamentary elections, which take place next week. A political campaign here is not so much of the serious, seriously opposed to Home Rule, and I believe would resist a Dublin Parliament and the priests are taking active part in the canvass. At Ballydeob, last Sunday, a priest, Father O'Conner, presided over a political meeting and delivered a fiery speech. Among other things that political father said: "The best preparation for the coming battle is to pass a resolution that if any one should come forward to oppose our worthy member, we will put our hands in our pockets." That utterance of doubtful interpretation was cheered to the echo. On account of such priestly partisanship the Protestants feel that personal and religious liberty will be imperiled under "Home Rule." And their fears are not without foundation.

Belfast, the center of the linen in lustrous and the manufacturing city of Ireland, is quite like an American metropolis in its busy streets and brisk movement. I went through one of the shipyards yesterday and saw an "ocean greyhound" in process of building which is to eclipse the record of the world. That firm built the two fast steamers of the White Star Line. What an immense establishment—seven thousand five hundred men on the payroll!

THE CONFERENCES.

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Wortham, H. Bradford, July 28: We have held two meetings on my circuit with the following beneficent results: At Cade we had five family altars erected and considerable interest manifested. At Birdston four family altars erected, fifteen united with the Churches and quite a number acknowledged that the meeting was a benefit to them. We have had thirty-one additions to the Church up to date. Have organized two Methodist Sunday-schools, are building a Methodist Church and one more Methodist Church started on paper which we hope to see materialize by fall.

Cedar Bayou, J. W. Holt, July 28: Our camp-meeting closed after ten days' duration. Results were twenty-four accessions by ritual and three by letter. On Saturday before the close of the meeting the good people of Cedar Bayou pounded the preacher with all kinds of good things. Eggs, butter, chickens, sugar, coffee, meat, etc., and cash to amount of \$13.25. May the good Lord abundantly bless these people for their kindness. Bro. Harry May came to our rescue Monday evening and stayed until the close, preaching with power and acceptability. Bro. Sears was on hand for quarterly meeting. He preached four sermons that moved the hearts of the hardest. Reported twenty-eight accessions, twenty-one infants baptized, education, \$10; Church Extension, \$12. All others collected in full except for worn-out preachers.

Manhacha, Miss Edna Turley: A meeting was held at Manhacha, beginning July 8, closing July 22, with forty-one conversions and thirty-eight accessions to the Church. The meeting was held by Rev. J. W. Harmon, of Merrittown, and Adjutant-General Thomas (of the Salvation Army), of Austin. Our pastor, Bro. Brazleton, was present. The grandest revival ever held at this place. The Holy Spirit came down in showers of blessings, unlocking the hearts of the hardest and flooding their souls with its cleansing power. Ministers and all the Churches co-operated in their untiring labor. Praises were sung by the choir with a spirit. We knew that we have been blessed. We feel that we are better people. Our Methodist Church is now being built. Will be completed quite soon. To God we give all praise and glory.

Edom Circuit, S. N. Allen, July 25: Closed a week's meeting at Holly Springs on the 21st instant with good results—twenty-two conversions and eighteen accessions. Revs. J. F. Everett, W. A. Smith, L. W. Cain, local brethren of this work, all did some of their very best preaching. Rev. Sam McNone, a local brother from Grand Saline Circuit, preached once for us.

Jacksonville, T. T. Booth, July 29: Our quarterly meeting at White House, 16th and 17th, was a success, though visible results were not satisfactory. The Presiding Elder, T. P. Smith, was present five days, doing the full work of a Pre-iding Elder. Bro. L. M. Fowler was also on hand four days preaching to the delight of all. A good turnout of the official board. Three accessions and the Church greatly revived, and a good collection was raised on collections ordered by the Annual Conference.

Grand Saline Circuit, E. R. Large, July 29: I reached my second quarterly meeting last Tuesday. I found a good meeting in progress, led by that prince of preachers and Presiding Elders, the Rev. T. P. Smith, aided by Rev. S. N. Allen, of Edom Circuit; Rev. Parnell, of the M. P. Church, and Rev. Frank Fincher, local elder of this circuit. The meeting closed last night and the visible results are eight conversions, two additions to our Church, two by ritual and one by letter to the M. P. Church, and six children baptized and the Church much revived.

Grapeland, Joe. R. Ritche, July 18: Our second quarterly conference for Grapeland Circuit convened at Guiceland, July 9 and 10. Our Presiding Elder, J. T. Smith, failed to be with us, but substituted Bro. Moore, of Crockett, who presided to the satisfaction of all. The conference was well attended. Bro. Moore preached three good sermons, baptized twelve babies and took up a collection, which resulted in \$45.30.

Mesquite, W. A. Edwards, July 19: The meeting at Mesquite was quite a success. There were twenty conversions and seventeen accessions to the Church. The conversions and accessions to the Church were all, with few exceptions, grown people. The Church was also greatly benefited by the meeting. Bro. Adair is now on his second year at Mesquite. Last year he had guided over sixty members to his Mesquite Church. It is in the best working condition of any Church I know. There are more members that lead in prayer and that talk in public than anywhere I know. I do not know any pastor that keeps his parsonage in better shape and better in hand than does Bro. J. B. Adair. I shall retain in memory and heart, I hope, for a long time to come the religious benefit of that week in Mesquite.

Dexter Circuit, M. L. Blaylock: Glorious revival at Walnut Bend. More than fifty conversions and fifty-three accessions to date, and the good work goes on. Sinners fear and tremble and fall as dead men. We have not had an evangelist, but we have had the "power from on high." Members of the Campbellite Church come to the altar and get religion.

St. Paul, A. C. Benson, July 22: Our meeting at St. Paul, Collin County, was a good one. Some who know said it was the best revival among the members of the Church that had been here for many years. There were thirty or more professions; twenty-eight accessions, and there were thirteen infants baptized. Bro. J. M. Latta, a good local preacher, preached us three or four good sermons. Bro. O'Kelley, a Cumberland Presbyterian preacher, preached us one good sermon—for all of which we are thankful. To God be all the praise for his goodness and salvation for the souls of men.

Nevada, S. S. Cobb, July 28: I closed a ten days' meeting at Milan Chapel last night, which resulted in fifty-seven conversions, and thirty-three accessions to our Church, and raised \$55 missionary money. Those who are acquainted with the class will pronounce this remarkably good work. My meeting at Nevada, a short time since, resulted in twenty conversions and fourteen accessions, and at Josephine, fifteen conversions and seven accessions. Total number conversions to date, ninety-two, and accessions sixty-eight. One more meeting to hold. The assessments on this charge are very heavy this year, but I believe I shall raise them all.

James A. Kerr, July 25: It is with profound gratitude to our gracious Heavenly Father that we note the growth in all the departments of the Church on this charge since conference. Held two pentecostal revivals. Fifteen conversions, twenty additions, nine children baptized; \$90 in cash and subscription on conference collections; plans for three new Churches formulated; all, I think, will be built by October 1, for this people have grace, pluck, push and enterprise to accomplish what they undertake. We devoutly thank the preachers for their timely help, also the people for their co-operation. Have five more meetings to hold, which we trust will result in many conversions. The tide of salvation is rising higher and higher.

W. H. Stephenson, July 25: Yesterday was a grand day at Cochran with us. We had the big editor of the TEXAS CHRISTIAN ADVOCATE, Bro. Campbell has not forgotten how to preach. He preached two very fine sermons for us. He gave us a big sermon in the morning from the parable of the prodigal son, taking for his theme the elder son, showing the relation between the law and the gospel; and at night from the parable of the rich man and Lazarus. Those sermons will not soon be forgotten by those who heard them. Three young ladies gave their hands for prayers at the close of the service. We have a very fine outlook for a revival at Cochran. The Lord send the Holy Ghost upon us. Come again, Mr. Editor; you will always be a welcome guest with us.

W. M. Robbins, July 23: We have just closed a good meeting at Salem, resulting in twenty-seven conversions and twenty-one accessions, and perhaps more to follow. We were assisted by Bros. Edwards, of Kingston, and Boyd, of Greenville, both of whom did good work. We are now engaged in a protracted meeting at Bethel Grove. We are expecting good results. The Kingston Church has just been newly painted and otherwise repaired, and the young folks propose repairing the inside very soon. Our annual camp-meeting will commence at the famous Harold camp-ground Friday before the third Sunday in August. The preachers and college agents are all invited, and you, Mr. Editor, if you will come, we will try to keep you cool.

Texas Christian Advocate.

KANSAS CITY ITEMS.

For the past three weeks I have failed to get the TEXAS ADVOCATE, and I did not know how much I would miss it until it stopped. Well, I did not blame you for striking me off of your roll, for I have not sent you a line since I left the hills of Holston. Now I want you to reinstate me instantly, and if you won't do it for love and a communication now and then, why I want you to do it for money, and then send in your bill. The paper I must and will have. [You got the game.—ED.] This is awful weather for a man to try to put thoughts on paper; but I guess you are aware of that fact, for you are further South than I am. The hot weather, however, in this climate is more intense and yet closer to you, and stays longer with you in Kansas City than anywhere I have ever lived.

I do not know whether you or any of your readers noticed it or not, but the Richmond Advocate recently quoted me as saying that "Prohibition by law is a failure;" and Dr. Laferty followed up the quotation with a statement that I was living in sight of Kansas, a prohibition State, and yet despite my record as a "Tennessee campaigner" in the cause of prohibition, I was forced to look at the matter in a new light, and that I had the courage to stop saying "the horse was sixteen hands high," etc. Well, of course I never said any such things about prohibition. I did say that prohibition as a third party issue was a failure, because people could not be induced to leave their old party affiliations and support it. But otherwise it is a great success. Then I cited Maine, Iowa and Kansas as examples of its efficiency when incorporated in the laws of a State, either by legislative enactment or by constitutional amendment. Give prohibition the advantage of law, and back that law by an educated public sentiment, and it will succeed as much as any other law on the statute books. Looked at from this point of view, I am an uncompromising prohibitionist and will support it with all my might. But when the issue is dragged into partisan politics, then as a minister of the gospel I will go along and cast my vote according to my conscience, but I will not leave my pulpit and take the stump as a public advocate of that or any other partisan political issue. I presume that my friend, Dr. Laferty, found that little paragraph going the rounds of the secular press; for some of the Tennessee papers did garble my statement to make it read just about as it appeared in the Richmond.

Now let me say that I have had some opportunity to observe the working of the prohibition law in Kansas, and when you get away from the border of the State, out of the reach of bar rooms, the law is a fine success and public sentiment is giving it a triumphant support.

Well, our Church work in Kansas City is progressing gradually. Since the collapse of the great real estate boom of three years ago everything has had a stagnant air in the city. And the Churches have not been exempt from the effects of this state of things. But the spell is broken and new life is returning rapidly. As a result the Churches are taking on a healthful activity. We are building a new chapel on Troost Avenue at a cost of \$25,000, which will be completed by November. It will be followed up with a handsome auditorium in the near future. This is the work of the near future, people under the leadership of Dr. Tigert. Then to the Training School is a completed enterprise—a monument to the liberality of Dr. Nathan Scarritt, coupled with the zeal of the godly women of the Church. It will be formally dedicated on September 14 by Bishops Hendrix and Galloway, and its doors will be flung open for practical work. The building is a model of convenience and beauty. Its projection is a prophecy of an enlarged sphere of usefulness for the Church in the great work of missions.

I went out the other night to hear Col. R. G. Ingersoll lecture on Shakespear. I had no particular interest in what he was going to say on that subject. It was curiosity only and simple that took me. I wanted to see and hear the man about whom the pulpits and the religious press of this country have said so much. Then, too, I suppose that on a subject like Shakespeare he would be the least objectionable in his utterances. I presumed that he would be purely literary in his address. In personal appearance he is a man of striking form and countenance. Above medium height, full chest, portly stomach, smooth, vivacious face, large, round head, fringed about half way up with snowy white hair, he impressed me on sight as a well-fed, rather coarse man, in a fairly good humor with himself and the rest of mankind. His voice is moderately pleasant only, and his style of oratory is deliberate, bold, aggressive, but not impressive or thrilling. His fluency and glitter of speech are remarkable, and his diction is ornate and gorgeous. He is an orator, a poet and an actor combined, but his oratory lacks fervor, his poetry lacks depth of sentiment and his acting is mechanical. While there were many brilliant passages in his lecture consecrating with sententiousness of wit and humor, yet there was running through his whole studied performance a vein of coarseness and insincerity repugnant alike to good taste and decency. He lost no opportunity to veer from his theme and make vulgar and offensive flings at the Bible and Christianity. In listening to him I could not resist the impression that the man was utterly void of moral honesty. Money and notoriety are the gods before whom he falls down and worships. He is an utter stranger to logic and he has a contempt for argument. His words are selected and woven into sentences with great care, and his creations of fancy show a genius in that line of rare order, but truth is not his quest. He is undoubtedly the most pompous and self-inflated egotist whom it has ever been my privilege to see posed before a public assembly. He contradicted him-

self knowingly and willfully, and with great swelling words he made statements of which a common tyro ought to be ashamed. It is my judgment that if the pulpits and the religious press had let that man severely alone he would not be famous to-day beyond a local notoriety. I have heard scores of men who made no pretention to fame who are greatly his superior in everything that goes to make a real orator and scholar. But I have said enough about him.

Well, our conferences will soon be on us in this section. In about seven weeks the Southwestern Conference will be in session at Independence—some ten miles from this city. Can't you come over and meet Dr. Palmer on his native heath? I am sure that we would give you a warm welcome—if our present temperature continues.

G. C. RANKIN.

VERNON DISTRICT.

We are now well out on the third round on Vernon District. With probably one exception there has been quite an advance all along the line. The pastors are a band of live, consecrated men who are not afraid of work. None but those who have been in the front know what some of these men endure; but they count it all joy that they work for Jesus. We are fortunate to have a few in every conference who can adjust themselves to surrounding circumstances. Many have never acquired this important qualification. Two of our number have had to retire from their charges—J. N. Gibson from the Amarillo Station, and A. B. Trimble from the Mangum Mission. These men were loved and honored and we hope will soon recover their health and fall in line. Rev. Sam J. Barcus takes Bro. Gibson's place and Rev. C. W. Glanville that of Bro. Trimble. The plains pastors, Ford, Jackson, Atkinson and Sawyer, are having a hard fight. Many of their people have had to retreat owing to the drought through the spring and early summer. Much of the grain planted in early spring lies in the ground yet. These men deserve much credit for their heroism. The Greer County pastors, Hardy, Bates and Kizzlar, have made a fine "round-up," and will report about equal success. They deserve a special mention, as they did not desert their fold for the District Conference after the severe storms which swept away many homes and killed several persons, but continued their search until all were housed and had "all things common." The Lord bless them abundantly. Bro. Duncan and Jackson have each built a neat parsonage this year. Bro. Duncan has done a fine work and his mission will be divided and raised to a circuit.

Bro. McCarver, of the Memphis Mission, has had a revival since conference, which will continue until his report is rendered. He has trained his people to pay at each monthly service and his salary is up to date. Circuits as well as stations can do this. Henson and Rogers are on the line of the drought; but little crop will be harvested in the bounds of their work, yet these men declare that assessments must be met. Bro. Henson began his revival meetings early, and has a victory at every point.

Bro. Jordan, of Seymour Station, has lost another member of his family. This is the third since coming to us two years ago. He should have our prayers and sympathy. While he has had no revival, yet we believe he is clearing away the wreck of former days, and that there is the "sound of abundance of rain."

Bro. Morris, of Guthrie Mission, has by far the greatest territory and most difficult work, but seems to have it well in hand. Our new men, Stephens, Barcus, Griswold and Ellis, quickly fell into line, and have done fine work. Stephens, Barcus and Griswold have engaged and refurbished their Churches and parsonages. They are comfortable. Vernon and Benjamin have had fine revivals.

Our supply for Chillicothe Circuit, Rev. S. W. Turner, has built two excellent Churches, and will report the third by conference. Revivals fine. Building and revivals go hand in hand. J. D. Odum, our supernumerary, is much improved and will be ready for work. He is a consecrated, true man. The "Stonewall Jackson" of our conference, Rev. J. T. Hosmer, one of our superannuates, is full of faith and the Holy Ghost. The battle cry arouses this old soldier, and notwithstanding the wear of former conflicts he falls into line and wields the sword with a skillful hand until falling strength causes him to desist. Those on the retired list, together with those who are temporarily ill, should have a warm place in our affections. "It is harder to rest than fight." A thousand blessings upon these dear men. We need one or two young men who have time and means to go to "No Man's Land" and carry the message of life to the many who are coming to that fine country. They could organize Churches and lay the foundation for future development. The Cheyenne and Arapahoe country on the north are calling, while the Presiding Elder of Pueblo District insists, if possible, that we meet him (for this year) as far up as Falsom, New Mexico. Our ears are open to hear, but one (Little) Presiding Elder and twenty-three pastors can not cover this vast territory. I am at home two days this week, which will be the last until August 20. Long live the dear ADVOCATE.

M. K. LITTLE, Presiding Elder Vernon District.

STILL IN A MINOR KEY.

I still write in a "minor key." The waters of Waco are very fine, and my wife is almost recovered. I think she will be well in another week. Everybody in Waco has shown us kindness—that is, all whom we know, and their names can not be told for numbers. The Natatorium is a success—its management, under Mr. Chestnut, as good as facilities will allow; but, for the absence of a boarding-house in connection, I would be urging rheumatic friends to go. In our case that is not serious. Good friends make a home for Mrs. B., and Bro. Manchester, of the "City Transfer Line," is always prompt and efficient in seeing her back and forth.

But while my own family are in better health, there is still trouble in the Georgetown District. Sister Henderson, wife of Rev. W. W. Henderson, is gone to the place prepared for the pure and good. Ten like her would have saved Sodom. Bro. Henderson, through failing health, has been compelled to give up his work, North Belton Circuit, and rest. We hope and pray he may recover in time for conference. But he is now in a broken-down condition, and unless there is improvement his name will go on the roll of honor at conference.

Sister Henry, wife of Rev. W. H. D. Henry, and daughter of Rev. W. R. B.

Stockton, is also asleep in Jesus. I did not look for it. Strong and healthful, cheerful and full of faith, I thought she would see her father and mother, her sister and all the family go, and still stay with the militant Church when all the rest of her family would be with the "upper choir." But a telegram stopped me on the way with request to attend her funeral in Belton yesterday. A husband, five little children (one a babe three weeks old), as well as Bro. and Sister Stockton, and Bro. and Sister Nelms, are in sore bereavement. "Clouds and darkness are round about Him, but righteousness and judgment are the habitation of His throne."

Bro. Simpson, in full, strong faith, is doing his work on Marble Falls Circuit, but through much infirmity of the flesh. Josie Wright is well and with her father and family at a tent meeting at Liberty Hill. I am thankful that we are not only taught to hold on to the Lord, but are also taught of the Spirit as well as the Word that the Lord holds on to us. Without this assurance I do not know how weak ones like this scribe would go through the deep waters that occasionally swell in tumultuous waves around our heads.

HORACE BISHOP.

GEORGETOWN, TEXAS.

FOR BETTER EXAMINATIONS.

As the conferences will soon meet in Texas there is a question of importance to be considered for greater uniformity and efficiency. I refer to the examination of undergraduates. For twenty years I have served on these Committees of Examination, and have felt the need of some plan that would test, in some proper way, the acquaintance of the classes with the course of study. It is impossible in the limited time allowed for this work, usually one day, to ask questions on all chapters of any given book; besides, this Socratic method usually is confusing and unsatisfactory. As no preacher can pass from the studies of one year to another until recommended by the committee, the responsibility is upon the Conference Faculty, and we who serve in this capacity owe it to the conference, to the churches to be served and to the candidates for promotion, that this work be as thorough as possible, that the Bishops may not be misled in setting apart men to the functions of the ministry "who can not teach because they will not learn." I suggest the plans adopted by our best institutions of learning for use, viz.: written examinations.

Let the committees prepare, say twenty questions on each book, and furnish a list to each member of the class, and let the answers be written in the presence of the committee, without aid from text-books, and handed in. The committee then can adopt a grade and examine the papers. If the candidate answers one-half the questions he barely passes, and he can be graded upward from passable to perfect. This will secure uniformity. It will prevent any partiality or favoritism. It puts every man on his merits and will expedite the work to be done. What say the chairmen of the committees? If there is a better way, let us have it.

H. A. BOURLAND.

WACO, TEXAS.

WHERE IS THE TROUBLE?

Your Louisville correspondent, in the ADVOCATE of July 21, speaking of the "second blessing" people of Kentucky, says: "Their methods are wild and dangerous and have wrought for the cause great harm. Some of us," he says, "have suffered because, forsooth, we have not fallen into rank and file with that particular estimate of the problem." Again, "but I am sure that amongst us this idea is followed oftener than otherwise by the ignorant and that class which may be denominated 'cranks.'"

"It has done us no little harm already."

Just here my sympathies for the good brother and his people reached a pitch that almost set me to devising some means by which they might be relieved of this burden that is so vexing their righteous souls, but when in the very next breath he says: "But I am not less sure that they have wrought untold good for the cause and for the preservation of a spotless religion in the world, and I verily believe in the sight of God these people have done a work which God purposed somebody should do. They have leavened the entire Church. They have raised the standard of preaching of purity and holiness from Bishop down (or up) to the least known circuit rider in the connection," and then winds up with the prayer: "O that their clean lives and modest demeanor may impress itself on the entire body and permeate with holy contagion the lagging energies of our fighting line." I forget the dear brother's trouble and involuntarily I say, praise God for ignoramuses and cranks who can do "preserve a spotless religion in the world, and raise the standard of preaching purity and holiness."

Brother, who "hurt the cause?" and from whom have you "suffered?" Surely not from these "clean and modest people who have leavened the whole Church;" and, brother, if "God purposed somebody to do this work," suppose you and I "fall into rank and file" with those favored ones whom God is using to "spread scriptural holiness over these lands." Lord, turn on the light. Amen.

T. B. GRAVES.

FAIRFIELD, TEXAS.

CHURCH BUILDING—CONVERSIONS.

In a recent issue of the ADVOCATE one of our prominent brethren is reported to have said, a man had better build one Church than report fifty conversions. Church building comes first, and it is ever so hard to find anything on that special line that surpasses it in vital importance. Like Noah's Ark, the building of a Church is a silent but potent witness for God to condemn that community should they continue to live in sin. There it stands a terror to evil-doers, but a praise to them that do well. It also means a Sunday-school with wholesome literature, having songs that praise God and ignore sensuality. In a word, it means that

such a community is delivered from ecclesiastical boarding-house hash with all its concomitant evils. By all means build a Church. Let the Lord have his half acre, and should his house be the most costly in the town or community, all the better.

Next comes the conversion of souls by "fifties." Taking our Bible for our guide, this also is a great work. It is a resurrection from the dead—a translation from the kingdom of darkness to light. They are called the light of the world and the salt of the earth. It is said the angels around the throne rejoice more over one penitent than over ninety and nine that need no penitence. If such rejoicing takes place in heaven over one penitent, what will they do over fifty that have reached the point to receive Christ by faith and are being filled with all the fullness of God? To illustrate: When Holland N. McTyeire was converted it made a very slight ripple on the surface of the community, he being the son of an obscure farmer, only ten years old, badly developed at that, having been brought to that estate on bone-set tea and quinine principally; yet from this small beginning there was much development for the Master and Methodism.

A portly volume could readily be collected of such cases, including, of course, Bishops Granbery and Hendrix, with our own Asa Holt, whose experiences have made such excellent reading for us all. There must be no discounting the work of the Spirit in the conversion of souls. A Church without this would be like a sounding brass or tinkling cymbal. As to which is the greater work building Churches or saving souls hardly any mortal can tell. However to hear one of the leaders of our Zion say, "I had rather one of my preachers would build a Church than report fifty conversions," is hardly the correct thing to say on so grave an occasion as a District Conference.

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THE HEART.

In the scientific language of to-day, which has gotten to be common, the mind is divided into three distinctions, called intellect, sensibility and will. In the intellect we know, in the sensibility we feel, in the will we choose or act. In theology and discussion of religion the sensibility is usually called the heart, especially when the affections are spoken of. But there is a common form of speech which, speaking out of the depths of a consciousness of personal identity, ignores these scientific distinctions and always speaks of the mind as a whole, no matter what the distinct state or action of the mind spoken of. Thus the mind as a whole thinks, reasons, knows, feels and chooses. It is the personal I, thinking, loving, acting. This form of speech is the original, as it springs from the depths of personal consciousness, and is not the discovery of the scalpel of scientific investigation. The original expresses the truth and the scientific is only serviceable in helping to understand the true.

The Bible speaks to us in the original, natural, and therefore true form without scientific technicalities. The word heart is not confined in Bible language to the sensibilities or affections. Christ said: "Wherefore think ye... in your hearts?" "Why reason ye... in your hearts?" "Should understand with their heart?" "Hath committed adultery... in his heart?" "If ye from your hearts forgive not?" "Shall say in his heart?" "Out of the heart proceed evil thoughts, murders," etc.; "Thou shalt love... with the heart." Then again it is said: "Shall not doubt in his heart?" "The imagination of their hearts?" "Pondered them in her heart?" "The thoughts of many hearts?" "Mused in their hearts?" "My heart is fixed;" "Make you a new heart;" "Sorrow of heart;" "Joy of heart;" etc. All these expressions, and hundreds of others, show that the Bible uses the word heart in the sense of mind. When the writers of the Bible spoke of the sensibility as a distinct department of the human system they located it, not in the heart nor in the head, but in the bowels, as "bowels of compassion," and St. Paul called some of the Greeks "slow bellies," meaning that they were without much feeling. But the heart was the very fountain of life.

The heart is often used to represent the inner or spiritual man as distinguished from the body or external man. God looks not upon the outward appearance, but upon the heart. It also stands for the moral character, and may be changed from good to bad, and from bad to good. The fixed purpose, or aim, which controls all the living, is the fixed heart in which lies moral character. It involves in its make-up all the faculties of mind. The truth is, no particular faculty of mind can act independently of the others. Common speech is right, therefore, when it says the mind or heart thinks, knows, loves, grieves, rejoices, wills, chooses, acts. Therefore, when God says give me thy heart, he means to give him the whole man—the personal thinking, loving, acting self. It is not the streams, but the fountain for which God asks. The man who owns the fountain may control the streams, but he may own a thousand miles of stream and not be able to control the fountain.

To be pure in heart is to be pure minded. To be pure in thought, pure in affection, pure in choice. In other words, to be pure in moral character, which controls the streams of thought, of feeling and conduct. It is only that which comes from within which defiles the man. Nothing from without can defile or make him morally unclean. Our Savior makes this point clear. He teaches that no amount of external washing nor external ceremony can make one morally clean. All moral defilement proceeds from the heart within outwardly. Evil may be suggested from without, but it must be taken into the workshop of the heart and formulated into thought or deed before it can defile. That is, it must in the mind be made your own. No one can prevent evil suggestions from without, but he can refuse to adopt these suggestions as the subjects of his thinking. He can prevent them from influencing his conduct. It must not

be forgotten that a falsehood in thought may be as corrupting as a wicked deed. When error is admitted into the mind as truth, it will corrupt the whole course of thinking and defile both the stream of feeling and conduct. The man who thinks that Jesus Christ was only human will not only think wrongly about him, but will feel and act wrongly toward him.

Again, an error in feeling, or a misplaced affection, will lead both judgment and will astray. The man who hates his brother can not love God, and if he loves the world the love of the Father is not in him. The love of self, of child, of family, may become idolatry and result in wrong thought and action, both toward neighbor and God.

Above all, the choice of corrupt principles is the most corrupting of all influences upon the life. The man who chooses a false principle in conduct will be corrupt in all that he does. No matter how righteous the deed may appear to be, the motive behind it determines its character. Money given to build a Church ostensibly, when the real motive is to advertise business and enlarge trade, will never be accepted by the divine Judge as a service either to him or fellow man. No matter how correct one may be in opinion—he may be as orthodox, says Wesley, as the devil—yet if he chooses the wrong it will defile the whole man, because it corrupts the fountain from which flow all the streams of life. One can not do wrong without becoming defiled in thought and affection.

To be pure in heart is, therefore, we repeat, to be pure in thought, affection, and choice.

Nothing is yours which does not proceed from the great workshop of the heart. And whatever proceeds thence either justifies or defiles the man accordingly as it may be good or bad.

SANCTIFYING SIN.

The caption seems to be contradictory, nevertheless the Pharisees did it, and they are not all dead. The word sanctify is used in the sense to set apart for religious purposes. Our Lord brought the following charge against the Pharisees. For Moses said, "Honor thy father and thy mother: add he that speaketh evil of father or mother, let him die the death; but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say given to God, ye no longer suffer him to do ought for his father or mother, making void the word of God by your tradition, which ye have delivered; and many such like things ye do." (Mark 7:10-13 R. V.) Whatever service or support, or honor the son owed to his parents the Pharisees taught might be transferred as a gift to God and thus be released from all filial obligation. The word Corban, Meyer says, means a gift to the Temple. The tradition of the Pharisee held that the fifth commandment might thus be broken by an act of sanctification. This was robbing the parent to serve God. It is the same in principle as the Jesuitical doctrine that the end justifies the means. It has been said that the only way to serve God is to serve man. God can be worshipped immediately and directly, but he can only be served by serving his creatures. Be that as it may, the Savior teaches us we can not honor God by dishonoring our parents. We can not keep our obligations to God by violating our obligations to men. We can not transfer that which we owe the one to the other. There is no sense in which sin or transgression of the law can be made to serve or honor God. The man who lets his wife and children, father or mother starve to death can not justify himself, even by the excuse that he is called to preach the gospel. A call to preach is not a call to violate the fifth commandment, nor any other commandment of God.

This principle is commended to the consideration of those who use the grab-bag, guess-work, voting on the prettiest girl, raffling and other forms of gambling to build Churches. To consecrate a sin to God is an insult of the deepest dye. No amount of sanctifying in the letter can make that right which is wrong in principle. Neither is God so poor that he should accept as gifts what has been wrongfully taken from others.

ROBBING GOD TO PAY SMITH.

Bro. Honest said the reason why he did not pay the preacher was because he owed Bro. Smith, and he had to pay him, after which there was nothing left for the preacher. He concluded his remarks with the chestnut that one must first pay his honest debts. But in what sense was the debt he owed Smith more honest or binding than the one he owed the preacher? He received Smith's bread and meat, it is true, but he also received the time and labor of the pastor. He promised to pay Smith, and so did he solemnly promise to support the institutions of the Church; besides, God who sent the preacher laid upon Bro. Honest the obligation to support the gospel as he laid upon the preacher the

obligation to preach it. God sends forth the preacher as his servant, because a service to men is a service to God, and demands of his stewards—Bro. Honest and others—to pay for the service rendered. It is true God also commands Bro. Honest to pay Smith. Smith is not to be robbed in order to pay the preacher, but neither is the preacher to be robbed in order to pay Smith. Honest has no right to take what he owes Smith for his Corban, but neither has he the right to take his Corban to pay Smith. When Honest was buying of Smith he should have remembered that he owed or would owe the pastor, and should not have bought more than he was able to pay for after paying his other honest debts. But if that could not be foreseen nor avoided, and being in debt to several creditors he is able only to pay fifty cents on the dollar, then let him pay them all alike—fifty cents on the dollar. We hold that the obligation to support the preacher, the benefits of whose labor has been received, is just as binding as any other honest debt. Bro. Honest cannot, therefore, justly make a preferred creditor of Smith over the pastor. And until he changes his practice he ought to change his name, for it is a misnomer.

SABBATH OBSERVANCE.

The Sunday opening or closing of the World's Fair and organized attempts in some quarters to repeal Sunday laws have called general attention to the Sabbath as a State institution. Sunday laws are right and proper to protect every citizen in the right and privilege of a rest day. But after all there is a far more important side to Sabbath observance as respects every man in his individual responsibility to God. To observe the Sabbath religiously is what God demands. To do good on this day is the observance set before us both by the example and precept of Jesus Christ. There is not only a "Thou shalt not," but also a "Thou shalt" in the divine law of the Fourth Commandment. The Prophet Isaiah gives the spirit of the law in the following words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father: for the mouth of the Lord hath spoken it." This law in its positive demands no State nor any power can enforce. It is a delightful service rendered to the Lord. Not thine own pleasure is to be sought and done, but the Lord's pleasure is to be done in that day. The joy of pleasing the Lord is the happiness to be sought in Sabbath observance. And to those who keep it thus religiously, and as Christ kept it, not doing his own will, but the will of the Father who sent him, the promise is that there shall be delight in the Lord, and honor and prosperity among men. The example of the professed Christian seeking pleasure in every other way but in doing God's will is promotive of a spirit of Sabbath desecration. One of the most powerful influences that can be brought to bear in favor of proper Sunday laws is for Christians to religiously observe the day. It is powerful because it has in it the power of God.

MARS.

Mars will be with us on the 3d proximo. Not the warlike son of Jupiter and Juno, but the one who met defeat in the cause of Diomed, not he who lowered his towering crest before the intellectual might of Athens, but a great world like ours, another planet with seasons and with moons, with atmosphere and with life. Mars will be 17,500 miles from us, nearer than planet ever approached planet in the history of the universe. But this 17,500 miles must be multiplied very heavily to get the actual distance. It will be 17,500 miles via the great Lick telescope, but 35,000,000 miles if you want to reach it through space. This 35,000,000 mark is as near as Mars ever comes to the earth, and when it starts on the circuit of its orbit it manages to get 141,000,000 miles away from Tammany and the McKinley bill as a maximum distance, and then it comes back again to see if they are still alive. All this vast distance, inconceivable by the puny minds of puny men, is traveled over in fifteen years. So the last visit was in 1877 and the one before that in 1862. And on these two occasions we learned more about our next door neighbor than in all the centuries of civilization before.—Correspondent Dallas News.

The News' copyrighted article very ingeniously or otherwise gets the McKinley bill and Tammany located in the Sun. No doubt a great many politicians would be glad if it were true. They would be willing to have those dark spots transplanted on that glorious orb, even to the partial obstruction of his light, only to get rid of them in these low grounds of sorrow and disappointments. But as a matter of fact they are both here and are of the earth earthy; and though the people of Mars may be within contaminating distance to them at present, they may have the consolation of knowing that when they get started on their departure they need not stop until they have left Tammany and the McKinley bill at a distance of 217,

000,000 miles, nearly double the distance named by the News. If these two disturbing political elements were located in the sun, they could not escape more than by the distance named by the News' astronomer, but there is quite a difference between the maximum distance of Mars from the sun and from the earth. Our astronomer also thinks that Mars travels at pretty rapid speed to make 141,000,000 miles in fifteen years. Well that is very good traveling, to be sure, but it is only about one-sixth of the distance that Mars travels in less than two years. 140,000,000 miles is near the mean distance of the red planet from the sun. This is the radius of his orbit and the diameter is double that or 280,000,000, and something over three times the diameter gives the circuit which he travels regularly in about one year ten months and twenty-one days.

The Texas Farmer thinks that political excitement in the present gubernatorial campaign in this State has painted the planet red and turned its mountains into volcanoes. The Farmer gives too much credence, perhaps, to that Italian astronomer who has discovered lights being carried about by the people on the planet in a way that indicates their intention to communicate with the earth. The contrary of the Farmer's supposition, however, is more likely to be true. It is a well known fact that some animals become very much excited and infuriated at the sight of a red rag; it may be therefore that the redness of Mars has mixed the bile and blood of the Texas politicians.

Mars is always nearest the earth when in opposition, and furthest when in conjunction, his orbit being outside the earth's orbit. As the earth completes her circuit around the sun in less time than Mars does his, she passes between that planet and the sun at some point on every trip around the path of her orbit. This point of opposition varies on account of the difference of the time that it takes for the two planets to complete their circuits. And as neither of the orbits are exact circles, but elliptical, the planet Mars comes into opposition nearer the earth sometimes than at others. The earth is now near its furthest limit from the sun, and Mars coming into opposition at this time puts him nearer the earth than usual.

FRATERNITY AND ORGANIC UNION.

Dr. J. W. Lee, of Atlanta, Ga., was to have discussed organic union of the M. E. Churches, North and South, at a meeting in Boston, but was called home by a telegram. The subject was, however, discussed in his absence by others. The St. Louis Advocate gives the following synopsis of the discussion:

Rev. John Galbraith: I see no prospect of union. Before this takes place, we must stop planting white Churches in the South.

Rev. C. H. Talmage expressed the wish that there would be a union of the two great bodies of American Methodism.

Rev. J. Wear Dearborn declared that fraternity need not be disturbed by a separation of the colored people into a Church by themselves. If they should go, I should regard it in the order of Providence.

Rev. E. M. Taylor: The highest ideal is the union of all the people in one Church. The spirit of the negro, when he gets the chance, will ask for separation, and form a separate (colored) Methodist Church.

Rev. Dr. C. S. Rogers: I should like to see the Churches united, but many things must come to pass first. I have been impressed with the union of the Methodist Churches in Canada, and the beneficent results which have flowed from it.

Bishop Foster was called upon to speak. He was able to say only a few words, that he came to pay his respects to Dr. Lee, and was much disappointed at not meeting him. In regard to organic union he had expressed all he had to say in his book.

Rev. W. G. Richardson: My conviction is that the only thing which separates the two white Methodist bodies is the negro. We care no more for the negro here in the North than does the Church in the South. We do not love him any more, though we profess to.

Rev. Dr. W. W. Ramsay: I think it will be a long time before there will be union if the colored people remain with us. But our Church has stood by the colored men, and will stand by them. I believe in one great Colored Methodist Church, but the request must come from them.

Rev. Dr. Louis Albert Banks: My attitude in regard to the white work in the South is that it is an outrage to squander so much money there. I believe that if the whites in the South went into the Church, South, union would be greatly promoted. In twenty years we shall see the colored brother go out from us, and a union of the two bodies of Methodism will follow.

Rev. W. I. Haven: I am delighted that we have not gathered in vain. I believe the Lord God is awakening the consciences of the younger men of the Church, South, to the meaning of Christianity—that it is brotherliness. The only thing that separates us is prejudice. Christ rebuked it; so did Paul. Some of our white work in the South should be encouraged; but most of it is for our own glory and denominational aggrandizement.

Rev. Dr. Charles Parkhurst: Nothing haunts me now like the question of fraternity. To be separated seems to be a wicked incongruity. If we understood each other we should flow together. Bishop Foster's book made a deep impression on me to the effect that there is a providential leading towards the amalgamation of the colored Methodist Churches into one body. They are discussing this question of leaving us more than we are.

Rev. Dr. D. H. Ela: The truth is, as far as our white work in the South is concerned, we are doing exactly what our Church, South, is doing. We

haven't been quite honest with our schools. Practically we have made black schools and white schools. We have had no mixed schools, and the General Conference has never formally indorsed mixed schools. We have no right to go into the South and establish Churches to do just what the Church, South, is doing and can do better than we and at less cost. Cut off the blacks; I say cut off the whites, and cultivate the Christian spirit!

Prof. John Miley: So far as the question of fraternity is concerned, I am as fraternal as any man need to be. If I lived in the South, I could be a member of the Church, South. Of all the gentlemen present, Bishop Foster and myself are probably the ones profoundly interested in the division in 1844. I was in Kentucky at that time. I suppose there were not twenty members of the General Conference who favored the impeachment of Bishop Andrew. We could not in the North go on with slave-holding Bishop. In view of the facts, I have no question that the two Churches have accomplished more by the division than they would if they had remained together. And this is true of the years since the war. I doubt whether the time is ripe for union, it is a question of prudence. I hope the time will come when union will be wisdom.

Rev. W. N. Brodbeck: At the Ecumenical Conference the overtures to our Church did not receive as hearty a response as I could wish. If the younger men had been there in greater numbers there would have been more and heartier responses. But we are not saints in this matter of receiving overtures from the Church, South. I am convinced that we should cease to prosecute our white work in the South. I was reared in the West, and never saw a colored child in a white school until I came to Boston. With regard to the colored brother going out from our Church, I never would suggest to him that he should go. I believe, however, he will go. There is a rapidly growing feeling that the colored brethren should have a representative in the Episcopacy. At the last General Conference there was a great deal of feeling on this matter. We must give them a representative in the General Conference offices or they will leave us. Political parties do not nominate colored men for prominent offices; they do not dare do it. And we feel the same toward the negro. Talk about the love for them! But do we feel it?

THE COLLECTION.

We forgot to say in our last issue that the discussion on the tobacco question, which has been running about five months, is now off for awhile, at least. If any of the brethren feel constrained to send us other communications on the subject, they will therefore please send a stamped envelope along with the articles in which to return them.

A NEWS item culled from a secular paper which might be construed to indorse the evangelistic work of "The Cowboy Evangelist," so-called, got into the ADVOCATE last week, which item on information is hereby recalled and withdrawn.

I SEE in "Texas Casualties" the following: "Miss Alice Touchstone, nineteen years old, of Waco, has been adjudged insane. Cause, religious enthusiasm." Miss Alice Touchstone lived at Moody and was a member of my Church. She is twenty years old, and while she was a very religious young woman, exemplary in all things appertaining to Christian conduct, so I am informed, it was not "religious enthusiasm" that caused her insanity, but a complete loss of her health. We greatly sympathize with the family.

M. L. Moody.

ONE of the remarkable features of the day is the astonishing prevalence of religious journals. The number of Church papers published by the different denominations was never at any time so great as it is now. One great misfortune about this increase in numbers is, that in many instances there is a decrease in weight. So many ephemeral papers, cheapening and narrowing rather than broadening the people, many of them taking the place of larger and better papers. Fewer papers, but better quality, would be a blessing.—St. Louis Advocate.

By the side of proselyting all other offenses pale into insignificance, both in the sight of God and decent men. Our Savior plainly tells what class are engaged in this work.

BISHOP FOSTER'S declaration that the M. E. Church will never elevate a colored man to the Episcopacy has caused much perturbation of mind among the negro wing of that Church. A few days ago there was a gathering of colored preachers in this city to consider the status of the "brother in black." Dr. Mason, Agent of the Freedmen's Aid, was present and tried to pacify the brethren. It has leaked out that a letter from Bishop Mullaney was read, in which he averred that there was no cause for alarm; that Bishop Foster's book did not voice the sentiment of the Church or the College of Bishops; and that if the colored people would remain quiet, in '96 they would see one of their color elected Bishop, and he would be welcomed by the white conferences. Some of the preachers shook their heads, but it was concluded best to keep quiet and let the alarm spread no further.—Atlanta Advocate.

EPWORTH LEAGUE.

Topics for Prayer-Meetings.

AUGUST.

21. Jesus the Bread of Life.—John 6:22-40. 25. Jesus the Christ.—John 7:37-52.

TOPIC FOR AUGUST 14.

Jesus at Bethesda.—John 5:5-16.

1. The thirty-eight years of sickness shows that the man had some disease beyond human power to cure. Like a drowning man catching at a straw he had come to the pool at Bethesda to try the efficacy of that water. The fact that the disease was of such a persistent nature, and of so long duration,

makes the miracle of the healing the more marked and wonderful.

2. The answer of the sick man to the Savior's question shows that he was without friends and very poor; for if he had had friends they would have given him the necessary assistance, and if he had had money he would have hired a servant.

3. The attention of Christ to this man shows how compassionate he is. His heart is always touched at the sight of suffering. He was a man of sorrows and burdened with grief because he entered into and bore the sufferings of others. We have an High Priest who is touched with the feeling of our infirmities.

It is a remarkable fact that in nearly all cases of healing by Christ the poor were the subjects of his mercy. This does not argue that he is not the Savior of the rich as well, but that the poor, being more helpless, were the subjects of greater commiseration. He was the friend of the friendless and the helper of the helpless. Then the classes being more dependent threw themselves readily upon his mercy. Let none say in his sorrow and affliction in this world that he is entirely helpless. The great multitudes at Bethesda passed by this poor sick man and left him alone and destitute in a crowd of his fellow-men. For him they seemed to have no compassion. But in Christ Jesus there was a diviner compassion than they could bestow. In him the friendless man found more than all the multitude could bestow. Every man has that same compassionate Christ for his friend to-day.

4. The earnest inquiry as to the man's desire to be made whole drew his attention to and begot a confidence in the inquirer. Surely, the patient thought, this kind man will help me now into the pool. The tone and manner of Jesus encouraged confidence, and the sick man's own reply increased his own faith. Though a simple statement of fact in form, it was in reality a prayer for help. Praying helps faith. We have more faith after prayer than before, provided faith was exercised in the praying. The man expected help, and when the command to get up and carry his bed was given so much confidence had been inspired that he did not hesitate. Surely, he thought, if he took time to think, the only one who has ever expressed sympathy for me can not be tantalizing me, and he obeyed without hesitation.

5. Considered from a human and physical standpoint the command of Christ demanded an impossibility, but it had behind it the omnipotence of God. In the command there was pledged the power to execute it. So it is with all God's commands. When God commands ask no questions, and in the effort to obey will be found the power to obey.

6. When the sick man was healed he was made a new creature physically. He was doubly under obligation to obey God, who had not only created him in the beginning, but now had restored again the life which he himself had forfeited. The words of the Master in the temple afterwards evidently signify that his disease was produced by some particular sin, though we may not conclude therefrom that all suffering is produced in the same way. When the man walked, carrying his bed, it was patent to all that he was a new man. How much more patent ought our walk to make our new birth. Those whose conversion makes no change in their lives should ask themselves whether they are new creatures in Christ Jesus.

7. The Jews had a theory about Sabbath observance. They had added many things in detail to the fourth commandment. We are told that the rabbis prohibited specifically carrying furniture and giving medicine to the sick on the Sabbath. So blinded were they in the self-righteousness of their theory and traditions that they could not see the great miracle of mercy wrought on the man who had suffered for thirty-eight years. The only thing they could see was that he carried his bed on the Sabbath. It never entered their minds that the Sabbath was a merciful and life-saving institution, and that the miracle had been wrought in perfect harmony with the spirit of the Sabbath, and that the sick man's going home with his bed was in keeping with the miracle. They were so blinded by their own opinions that when they afterwards learned that Jesus was responsible for the man's conduct they could not see that he who had the power to raise the dead was Lord of the Sabbath also. They persecuted him because he could not be subjected to their opinions. How easy it is to persecute for opinion's sake and to make your opinions the rule of other people's consciences. The Bible without the addition of human tradition is the sufficient and only rule of our faith and practice.

8. We do not suppose that when the healed man pointed out Jesus to the Jews he did it in order that they might persecute him, or that he even thought that they would do so. He had been charged with violating the Sabbath and to vindicate himself he pointed out Christ as the responsible party, as

The United States Official Investigation of Baking Powders,

Made under authority of Congress by the Chemical Division of the Dept of Agriculture, Washington, D. C., and recently completed,

Shows the Royal Baking Powder to be a cream of tartar baking powder of the highest quality, superior to all others in strength, leavening power, and general usefulness.

The Royal Baking Powder is thus distinguished by the highest expert official authority the leading Baking Powder of the world

he had only done what Jesus told him to do. Perhaps he thought the Jews would see as he did, that the miracle wrought was sufficient to vindicate the authority of the power that wrought it.

ORIGIN OF EPWORTH LEAGUE.

A worthy old lady, of Wesleyan fame, had daughters and sons not a few; but often she really was puzzled to know just what to do with them.

It was easier far for her mother to say "What they should do," than what they should do.

She reminded them often they shouldn't be heard, and if possible, keep out of view; and though with hard work she was always overtaxed.

To accept of their help she never would, but was always exhorting them (these are the facts) to sit down, and keep still, and be good.

Was it strange that the Christian Endeavors, their friends, who lived only just over the way, should be an attraction so potent and strong that they often went over to stay?

The Endeavors, like bees, from morning till night, assisted their mother with work; their faces were happy, their young hearts were light.

The Wesleyan mother observed, with dismay, this tendency growing to roam; so she sat down and thought out an excellent way.

To keep her young truants at home, she organized them into Epworth League bands.

Each one was allotted a task of work so delightful to heart and to hands, that she anchored them safely at last.

Now, mother and children in harmony live, each "tending to a hand," and the children so proud of their mother and home.

The mother so proud of her band, they scarce can find time for a call or a chat with their neighbors just over the way.

And the time flies on wings, and is always too short for the work they are doing each day.

They "look up" the perishing, "lift up" the weak, "speak" to all a kind hand; they are ready a word for their Master to speak.

For the right they are valiant to stand, they are gaining in wisdom, in knowledge and truth.

They are growing in grace every day; they have laid on the altar their freshness and youth, and are bearing rich blessings away.

—Exchange.

Bro. E. C. McVoy, of Oak Lawn, this city, organized an Epworth League this week, with nineteen members. He expects much good to be accomplished by the young people.

Bro. G. W. Bruce, writing of a revival at Godfrey's Chapel, says: "The young men and women worked especially well. The Epworth League held one service on Sunday and ten new members were added to the roll."

An Epworth League was organized at the Methodist Church on last Sunday afternoon with thirty-five members. The following persons were elected officers of the League: President, C. M. Campbell, Jr. Vice Presidents, Miss Laura Ghent, Miss Pearl Embree, and Ross Haley. Miss Mable Pendleton, Secretary, and Miss Alice Davidson, Treasurer. Rev. J. Z. F. Morris, Secretary of the League of Texas, was present and assisted in the organization.—Belton Journal.

The services at the Travis Park, M. E. Church were well attended yesterday and the service of the Epworth League at 5 o'clock p. m. was exceedingly interesting. The League is taking steps to purchase a new pipe organ. They will donate it to the Church.—San Antonio Light.

SOUTHERN METHODISM. News, Views and Personal. —The woman's Home Mission and Parsonage Society, of Kentucky, are proposing to establish a school in the mountains of that State for the training of Christian Workers.

Tennessee Methodist: A successful tent meeting has been held in Nashville on the Buena Vista turnpike. The meeting was under the direction of Rev. G. W. Winn assisted by Drs. Leftwich, Barbee and others.

Nashville Advocate: A personal note from Chancellor L. C. Garland, addressed to Dr. W. M. Leftwich, says: "The abnormal and very distressing heart inaction under which I was laboring when I wrote to you last, has disappeared, and I am about as I was before its development. I am again enjoying the outings here." This is, indeed, good news.

New York Christian Advocate: The Revs. W. M. Hayes and C. E. Downman, of the Methodist Episcopal Church, South—the former Commissioner of Education, residing at Oxford, Ga., and the latter pastor of Wesley Monumental Church, in Charleston—are spending a few days very pleasantly in this city and vicinity. Both are able ministers, and by their affability and geniality are making friends in all directions.

New Orleans Advocate: The St. Louis Christian Advocate reports Rev.

S. H. Werlein, D. D., to be in ill health, so that he has been compelled to take a season of rest. He is spending it at Eureka Springs, Ark. We earnestly wish that he may find the sought-for restoration.—Pacific Methodist Advocate, July 14. If Dr. Dubose had been at the Seashore Camp-meeting the night of July 13, and heard Bro. Werlein, in the midst of an impassioned appeal, cry out like a Senator, "Fire! fire! fire!" he would have thought he was "sick to hurt." The fact is, he is in robust health and fine spirits, and had a good time preaching to his old friends, and they enjoyed his visit and preaching very much.

—Arkansas Methodist: Monday morning we received with surprise and sorrow this painful intelligence of Rev. J. C. Hooker's death. Last year when Rev. J. M. Centrell was appointed Agent of Quitman College, Bro. Hooker was engaged to supply Mountain Home Circuit, and he was assigned to that charge after being admitted on trial at the last session of the Arkansas Conference. At that time his name was enrolled as a member of the Methodist Preachers' Aid Association, whose Secretary-Treasurer, Dr. John B. Bond, mailed Sister Hooker Monday evening a check for \$425, the full amount of the first mortuary benefit under the present name and enlarged membership of the association. This relief is the more timely, as Bro. Hooker had not been admitted into full connection, and therefore his widow has no claim on the fund for conference claimants.

—Zion's Herald: The presentation of the degree of D. D. in a particular instance the present season is so fitting to the institution and so deserved by the recipient that we are happy to make mention of it as an exceptional case. In 1851 James O. A. Clark graduated from Brown University. He entered the ministry in the Methodist Episcopal Church, South, and has been eminently successful both as a preacher and a writer. The facts came indirectly to the knowledge of the institution. President Andrews made no little effort to learn about Mr. Clark and his intervening years and work. Finding that he was in every respect worthy the honor, it was conferred upon him. The man thus complimented not only did not make any effort to secure a degree, but actually did not know of the intent of his alma mater. When educational merit is thus recognized no person will complain.

PERSONALS. —The address of Rev. S. W. Thomas is 617 Walters street, Albuquerque, New Mexico.

—We are indebted this week to Revs. N. A. Keen, D. J. Martin, O. S. Thomas and Bro. Lee, for pleasant visits.

—The Rev. J. W. Adkisson, President of the Polytechnic College at Fort Worth, called to see us this week.

—Bro. W. W. Thacker, formerly of Prindell, Texas, has located in Hamilton county. His friends will address him at Lansing, Texas.

—The Rev. H. Bishop, Presiding Elder of Georgetown District, writes: Rev. W. H. Matthews is preacher in charge of North Belton Circuit.

—The Rev. Dr. Philip Schaff, the distinguished author and scholar, was stricken with paralysis of the right side at Lake Mohonk, N. Y., on Saturday, July 16. He is reported to be doing well.

—The congregation of the Rev. I. S. Ashburn, of Sherman, have voted him a month's rest, during which time the house will be in the hands of painters and carpenters, and the congregation will rest also.

—Rev. M. A. Black writes from Center Point, Texas, July 28: Rev. W. M. Gillespie died at his father's home, in Maxwell, Va., July 9, 1892. His death was a great victory over death. A letter from his sister, giving particulars, was full of comfort. He died well. He lived well. Obituary will be sent soon.

—San Antonio Light: Rev. Joyce is meeting with marked success nightly at his revival meeting at Sherman Street M. E. Church. His able assistant is Rev. J. M. Nickels, who is a good singer and a thorough revivalist.

—Dr. H. A. Bourland, Fifth Street Methodist Church, Waco, Texas, was in the city to unite in marriage the daughter of Rev. W. C. Young to Mr. Jenkins. He made us a call, but we regret that we were absent. Hope to be in the next time he calls.

—The Rev. T. R. Pierce, Presiding Elder Dallas District, is on a visit to Dr. R. M. Powers, of Texarkana, recuperating his health. Whether it is the smell of the pines of the shade of the cypress, Pierce expects to benefit him, we have not as yet learned, but we suspect the latter.

—St. Louis Advocate: Rev. E. B. Chappell, pastor of LaFayette Park Church, this city, has been elected to take charge of the Female Annex of Southwestern University, at Georgetown, Texas. We are not yet informed as to whether or not he will accept the position.

—Greenville Banner: Bros. I. W. Clark and J. W. Hill expect to begin a revival meeting in Greenville, August 15. The plan is to erect an immense open pavilion on South Stoneval Street large enough to hold thousands of people, as it is expected that the meeting will be very largely attended.

—Bro. L. Blylock and the editor had the pleasure of worshipping at Caruth last Sunday. Bro. W. H. Stephenson is in charge. Bro. C. I. McWhirter, the former pastor, was there and preached the funeral sermon of Sister Dodson. He preached a good sermon. The par-

sonage is located at Caruth, and we had a taste of its hospitality, which is A. I. Bro. Stephenson has a good charge in Cochran and Caruth. Both appointments are in as fine country as we have seen anywhere. From the parsonage there are as fine views as can be seen in this country. We enjoyed the day in all respects exceedingly.

—The Rev. Chas. H. Peelle, of Pattonville, July 30: "Our precious little Clara, aged five and a half months, was taken to heaven last evening at 7 o'clock. Our hearts are sad, our home desolate. We bow in submission to Him who said, 'Suffer little children to come unto me.' God bless Bro. Peelle in his sore affliction."

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Geo. G. Sudzuki. I learn that Geo. G. Sudzuki, a student of Central College, and a native of Japan, expects, on the invitation of some of the brethren, to visit your State and deliver some addresses on our work in Japan.

On behalf of Bro. S. I wish to say that his standing in Central College is very fine. He is taking a full A. B. course and preparing to return, after graduation, as a preacher of the gospel to his own people. He is the "first fruits" of our mission in Japan. He was converted under Dr. Lambuth, Sr., shortly after the Doctor's arrival in Japan. He is full of religious life and zeal. His talks are soul-stirring and greatly helpful to the missionary spirit in our various congregations. Bro. Sudzuki is accustomed to spending his vacation traveling throughout the Church, wherever he may have been invited. J. D. HAMMOND, President Central College.

FAVETTE, MO. STATE REFORMATORY. Bibles for fifty-seven boys have just reached us. They were sent by the Rev. T. L. Adams, of Iatan, Texas. God bless Bro. Adams. The boys had previously agreed to read the Bible through. Others seeing those distributed have asked for a Bible. If some other generous person will send us another box, they can be profitably distributed. There are now 151 in the Reformatory. G. F. BOYD, Chaplain.

GATESVILLE, TEXAS. For beauty, for comfort, for improvement of the complexion, use only POZZONI'S POWDER; there's nothing equal to it.

BOOKS AND PERIODICALS. [This paper will only select from the books sent us for notice such as we think the interests of our readers demand. We will, however, publish promptly an acknowledgment of all books received.]

The August number of the "Review of Reviews" contains a character sketch of Mr. Grover Cleveland, written by a gentleman whose qualifications are admittedly the very best. Mr. George F. Cleveland's speeches, official messages and other utterances, gives a sympathetic and eulogistic, but careful and candid, sketch of the distinguished standard-bearer of the Democratic party.

ARE you going to try and stop using tobacco? If so, use Acme Cigarette and Tobacco Cure. For sale by Druggists, or sent on receipt of 50 cents by Acme Remedy Co., Dallas, Texas. Don't put it off.

Saxet is the best blood purifier.

DISTRICT CONFERENCES San Antonio District—West End..... July 27 San Augustine Dist.—Chireno..... July 27 Marshall District..... Chickville..... Aug. 4

LADIES. Needing a tonic, or children who want building up, should take BROWN'S IRON BITTERS. It is pleasant; cures Malaria, Indigestion, Biliousness, Liver Complaints and Neuralgia.

Mrs. Pugh—There was a great deal of breadth to Dr. Teck's sermon this morning, Pugh—But still it wasn't as broad as it was long.

Saxet is the best female tonic.

Why don't you stop using tobacco? Send 50 cents to Acme Remedy Co., Dallas, Texas, for box of Acme Tobacco Cure.

UNANSWERED LETTERS. JULY 27-28. A. G. Nolan, sub. H. G. Williams, sub. J. E. Walker, sub. W. M. Leatherwood, sub. E. L. Shettles, sub. G. R. Hughes, sub. J. M. Smith, change made. J. A. Smith, name changed. E. H. Webster, sub. J. A. Wright, sub. have attention. J. M. Mills, sub. J. P. Skinner, has attention.

JULY 30. Jon F. Sullivan, sub. J. J. Davis, sub. C. G. Smith, sub. J. M. Peterson, sub.

W. F. Mayne, sub. Dan Morgan, sub. J. A. Wright, has attention. W. J. Sims, sub. and change. C. H. Maloy, sub. M. H. Major, sub. W. M. Shelton, sub. Geo. Stovall, thanks.

AUGUST 1. J. W. Sanson, sub. N. A. Keen, sub. AUGUST 2. W. F. Mayne, sub. I. S. Ashburn, sub. M. W. Wheeler, sub.

Obituary—Texas. July 27.—Carroll McKinney, a pioneer, at Van Alstyne; Mrs. Jane Woodridge, at Paris; Mrs. James Robertson, at Marshall.

July 28.—J. B. Merediet, at Waxahachie; Mrs. Mary D. Killough, at Aurora; G. C. Ellison, at Sunset; B. C. Adoue, son of B. Adoue, of banking firm of Adoue & Lobit, Dallas, died in New York; Mrs. Catherine Copeland, at Marshall; Mrs. Jno. Warren, at Wolfe City.

July 30.—Infant of H. B. Brandt, at Chappell Hill; six-year-old child of Chas. Perkins, at Nacogdoches; White Cooke, at Belton.

Texas Casualties. Henry Pohl, of Caldwell, met death by accidental shooting. A Mr. Tucker was killed while trying to board a train near Marshall. Mrs. Robert Morrell, of Hillsboro, Ill., died from the effects of a bee sting. Leo Robertson, near Maxey in Lamar County, was killed by lightning July 30. Sunstroke killed a negro working on the railroad between Linden and Kilgore.

Charlie Hendley, near Waxahachie, had his leg crushed in a hay press, dying from the effect. A young negro from Cuero, stealing a ride on cars to Yoakum's big picnic, July 30, was run over and killed.

J. B. Williams, of Plano, was run over by a freight train, July 30, and one leg crushed, from effects of which he died. David Chapa, a wealthy Mexican ranchero, of the Vela ranch, near San Antonio, was killed by lightning July 29.

Chris. Darrer, a young man from Logan County, Ark., was found dead in his room at Arthur City, Texas, July 30. An excursion train from San Antonio to Yoakum ran down a hand-car loaded with section men, and one named Peth was killed.

Two convicts working on the Santa Fe, near Somerville, attempted to escape. The guards killed one, Sam Beach, from Stephens County. The other escaped.

Clinton King, of Fort Worth, aged eighteen years, while on horseback attempted to open a gate. The horse reared and fell back upon him, crushing him so that he died from the effects.

Lightning struck the north ward of the Lunatic Asylum at Austin, July 31. That part of the building was consumed, entailing a loss of \$100,000. All the inmates were quietly removed to other wards.

On July 27 the body of F. W. Wallis, the agent of the Cotton Belt who disappeared from Wolfe City, May 21, was found in the pasture of a Mr. Hammell, near Wolfe City. The skull was detached from the trunk and several feet away. The feet had rotted off and fallen into the dry grass.

In his pockets were found letters and railroad papers directed to him. The remains were shipped to Farmersville, where his wife resides, for interment.

No Other Sarsaparilla has the merit by which Hood's Sarsaparilla has won such a firm hold upon the confidence of the people.

Texas Incidents. Gillespie County is preparing for a big fair this fall.

Grayson County's Confederate picnic, near Sherman, July 30, was a pronounced success.

Pat Cleburne camp, ex-Confederates, at Waco propose building a home of their own.

The reunion of ex-Confederates at Plano draws crowds daily of five or six thousands.

Dry weather in the West threatens a water famine, and hence great damage to stock interests.

A local option election at Springtown, Parker County, will stop the wheels of three gin mills.

Brownsville will investigate by courier the real condition of drought sufferers and report later on.

The Grimes County Fair the past week had intensely hot weather to contend with, yet it was a success.

Weatherford has a great turnout to her Summer Chautauque. One train brought 1000 people who will camp on the grounds.

The Erath County "old settlers" had their annual reunion at Stephenville the past week. Inspiring speeches were the order.

The Sunday-school Convention of the Dallas District, Colored M. E. Church met in its thirteenth annual session at Corsicana, July 27.

The Missouri, Kansas and Texas Railway has a large force of men engaged in pushing their road on through Sherman preparatory to making the Dallas-Fort Worth extension.

Yoakum's fifth anniversary, celebrated July 30, was attended by 5000 people. The town's new waterworks system was "turned on," and two hose companies and one hook and ladder are now fit for work.

The infant of Henry Lehde, of Caldwell, died. At the grave it was thought the child showed signs of life, and the corpse was taken back, and a doctor called who proved that the child was in fact dead.

The reunion of Parsons' Texas Cavalry Brigade, consisting of the Twelfth, Nineteenth and Twenty-first regiments, commanded by Col. Parsons, Buford, Carter and Gentry; Morgan's Battalion and Pratt's Battery of Artillery, met at Waxahachie, Wednesday and Thursday, August 3 and 4.

The Texas World's Fair Exhibitors Association, through its General Manager, Erwin Mahony, have applied for 1025 square feet of space in the transportation building in which to exhibit a miniature model of the harbor and city of Galveston, showing its advantages and facilities as a shipping point and port of entry, its docks and principal buildings.

The District Judicial Convention assembled in Dallas, August 2. The following are prominent probabilities: B. D. Tarleton, Hillsboro; V. W. Hall, Paris; Judge J. A. B. Putman, Sulphur Springs, for Chief Justice; C. T. Todd, Texarkana; H. O. Hood, Sherman; W. O. Day, Gainesville; L. W. Stephens, Weatherford; H. G. Robertson, and numerous dark horses are the prospective candidates for the bench.

The Executive Committee for distributing contributions to drought sufferers of the West, report: To committee at

of your Water Proof COAT Before Buying. POUR some water in the sleeve holding the end tight as here shown or any where else where there is a seam, and if it seeps through, there is a hole in the market that look very close, but will leak at every seam and everywhere else; also not to peel or crack, and another our dealers to make any sewer that is on other points. There are two ways you can tell the Genuine Improved Fish Brand.

1st. A Soft Woolen Collar. 2d. This Trade Mark (below). Watch Out for both these points! Send for Catalogue free. A. J. TOWER, Mr., Boston, Mass.

EVERY HUNOR OF THE SKIN AND SCALP of infancy and childhood, whether torturing, disfiguring, itching, burning, sore, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the Great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier, showing its advantages and greatest of New Remedies, when the best simply, or of any other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent.

Sold everywhere. Price, CUTICURA, 50c. CUTICURA SOAP, 25c. Prepared by Foster Drug and Chemical Corporation, Boston, Mass. Send for "How to Cure Skin and Blood Diseases."

Baby's skin and scalp purified and "soothed" by CUTICURA SOAP. Kidney pains, backache, and muscular rheumatism relieved in one minute by the celebrated Cuticura Anti-Pain Plaster, 25c.

Hidalgo, corn, 30,389 pounds; corn meal, 480 pounds; beans, 420 pounds. To committee at Havana ranch: Corn, 404 pounds; beans, 45 pounds. To committee at Penitas ranch: Corn, 791 pounds; beans, 30 pounds. As per report of committee of Hidalgo County, they are supporting 1325 persons. Starr County is supporting 2789 persons.

The Texas and Pacific is doing some heavy salt hauling nowadays. On the 28th a trainload, twenty-one cars, left Grand Saline at 8:05 a. m. and arrived at Shreveport at 4:20 p. m. The works at Grand Saline now distribute salt in carload lots all over the Southern, Eastern and Western portions of the United States. At Shreveport the train, all decorated with streamers and banners, was photographed. A trainload of salt will soon be sent out for distribution at points on the Houston and Texas Central.

At Alexandria Chapel, in Brazos County, July 30, a Confederate reunion and barbecue was a success. S. B. Buchanan (otherwise called "Dutch") exhibited some of the celebrated good seed white corn, raised on his farm this year. The seed was bought last year at the Dallas Fair and shows what a progressive farmer may learn by attending the fairs and keeping his eyes open. The corn is the best ever seen in Bryan and will sell over a pint and a-half for the ear.

At Hillsboro, the County Commissioners' Court, of Hill County, sitting as a board of equalization, placed the final tax valuations on the various railroads and banks in the county as follows: The Gulf, Colorado and Santa Fe and the Missouri, Kansas and Texas at \$900 per mile; the St. Louis Southwestern at \$7500; Texas Central at \$6000; Sturgis National Bank, \$60,000; Hill County National Bank, \$70,000; Farmers National Bank, \$45,000; First National Bank of Itasca, \$42,000. The court also levied a special tax of 20 cents on the \$100 for school purposes in school precinct No. 33.

VANCOUVER, B. C., July 31.—The steamship Empress of Japan brings additional details of the volcanic eruption of Guong Kuee on the great Sengra Island, June 7. The town of Toronga was buried by ashes, and the enormous plantations covering the hills on each side of Porsuana Bay were destroyed. One captain there with his ship at the time estimates that 10,000 lives were lost on the island, which presents a most dismal appearance. Relief has been forwarded to the survivors from neighboring islands.

On the one hand there's \$500 in cash; on the other, there's a cure for your Catarrh. One of those things has got to come to you—that's promised and agreed by the proprietors of Dr. Sager's Catarrh Remedy.

But, do you think they'd make any such promise if they weren't sure that you'd be cured? That has come to thousands, through this Remedy, when everything else has failed. By its mild, soothing, cleansing and healing properties, the worst chronic cases of Catarrh in the Head have been perfectly and permanently cured.

That's the reason they're so sure to take such a risk. This is what they say, clearly and plainly: "If we can't cure your Catarrh, no matter how long your case is, or how long standing, we'll pay you \$50 in cash." If they have faith enough to say that, isn't it safe for you to have a little faith, too?

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Brown Grain Cabin Bag, 12 in., 14 in., 16 in., 18 in. \$3.00, \$3.50, \$4.00, \$4.50

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Brown Grain Gladstones, 16 inch, 18 inch, 20 inch, \$4.00, \$4.50, \$5.00

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Book of Forms, BY REV.

Devotional.

SUBMISSION.

Thy will is as Thy love, O Lord, to me; Thy will is as Thy power, that regards Thy throne.

And I am strongest when I yield to Thee, And thus two wills are one.

And my surrender is my freedom found; From dim and darkness into dawn emerged It seems enchanted ground.

—The Rev. Dwight Williams.

"ALL FOR JESUS."

Is not that what Christ means when he says, "Whoever he be of you that forsakes not all that he hath cannot be my disciple?" Does he mean it? I used to think that he did not mean it, that he only said those words to the people who lived eighteen hundred years ago.

ORIGINALITY IN PRAYER.

Let the words we use in prayer be our own. Many who would never think of reading their private prayers from a book might about as well, so far as any real employment of their own mind in the exercise is concerned.

"HE WENT AWAY SORROWFUL."

This is written in the gospel concerning the young ruler who turned away from the Master. The young man had many of the choice blessings of life in possession—youth, rank, wealth, blameless morals, a winning character, and more than all, a great opportunity—an opportunity to ally himself with Christ, to become an apostle, to be a minister of bounty to the needy and of the gospel to the poor, an opportunity to win a crown of life.

It is as bad to say that the devil may stay in our hearts as it is to tell Christ to stay out.—Ram's Horn.

No man filled with the Holy Ghost ever has to reach very long to empty benches.—Ram's Horn.

Marriages.

BROWN—McCANDLESS.—At the residence of the bride's father, July 20, 1892, Mr. Lee Brown and Miss Lizzie McCandleless, both of Ellis County, Rev. Wm. Sproule officiating.

SANDERS—TRAINER.—At the residence of the bride's father, Capt. J. M. Trainer, in Bexar County, Texas, June 22, 1892, Mr. A. N. Sanders, of O'Daniel, and Miss Amelia Trainer, Rev. C. E. Statham officiating.

COLLINS—WALLIS.—At the residence of the bride's father, Judge S. W. Wallis, July 17, 1892, by Rev. C. E. Statham, Mr. J. A. Collins and Miss Minnie B. Wallis, all of Johnson City, Texas.

ALEXANDER—LUMPKIN.—At the Methodist Church, Meridian, Texas, July 20, 1892, by the Rev. W. E. Caperton, Dr. Joe H. Alexander and Miss Belle Lumpkin.

SMITH—CLARK.—Married in the Methodist Church, in McGregor, at the close of the night service, July 4, 1892, by Rev. J. D. Crockett, Mr. John R. Smith and Miss Bee Clark, all of McGregor, Texas.

BAKER—PORTER.—At the home of the bride in Wylie, Texas, Mr. John H. Baker, of Weatherford, Texas, and Miss Minnie E. Porter were united in holy matrimony by Rev. A. C. Benson.

DRAPER—SWAIN.—At the Protestant Methodist Church, about five miles north of Dublin, Texas, July 24, 1892, by the Rev. J. H. Chambliss, Mr. W. R. Draper and Miss Dona Swain.

DAUTHAT—BROWN.—At the residence of the bride's mother, June 24, 1892, near Detroit, Texas, by Rev. M. G. Jenkins, Mr. T. N. Dauthat, of Arkansas, and Miss Fannie Brown, of Detroit, Texas.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines; or about 100 to 150 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to-wit: at the rate of ONE CENT per word. Money should accompany all orders.

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

POSTAL CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

CURTIS.—Mary Ethel Lena, infant daughter of Bro. J. W. and Sister Laura A. Curtis, was born December 25, 1890, and died June 25, 1892. She stayed with them only eighteen months, but that was long enough for their heart-strings to entwine about her, and when they were torn away it left a wound which only Christ can heal.

TUCKER.—Death has again entered the home of our friends, Mr. Robert L. and Amanda L. Tucker, and taken their infant daughter, Eva Lee. She was born in Pike County, Ark., September 29, 1890, and died near Petty, Texas, July 18, 1892. This is the fourth little girl they have given up to Jesus, and all of them in the month of July.

GATLIN.—Little Leta, daughter of L. I. and Carrie Gatlins, was born May 25, 1890, died June 6, 1892. She was a bright, sweet child. Another lovely flower, simple and pure, has been removed to Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

WILSON.—Death has again visited our home and taken from us our dear father, D. A. Wilson, who was born in Johnson County, East Tennessee, on August 5, 1833; moved to Hamilton County in his youth, and in 1870 came to Texas, locating at first near Carter, Hood County, and afterwards in Parker and Wise Counties, whence he came to Jack County in 1875, and has resided here since.

BLACK.—We are called to chronicle the death of Dr. J. C. C. Black. Dr. Black was born in Itawamba County, Miss., May 16, 1844, and died at his home in Red Rock, Texas, July 21, 1892. He professed religion early in life, about the age of eighteen years.

BURR.—Dr. Samuel Y. Burr was born in Logan County, Kentucky, November 10, 1829, and settled near Dallas, Texas, in 1861. He was married twice, and had two children by his first wife and one by the second.

SMITH.—At the residence of the bride's father, Judge S. W. Wallis, July 17, 1892, by Rev. C. E. Statham, Mr. J. A. Collins and Miss Minnie B. Wallis, all of Johnson City, Texas.

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DAUTHAT—BROWN.—At the residence of the bride's mother, June 24, 1892, near Detroit, Texas, by Rev. M. G. Jenkins, Mr. T. N. Dauthat, of Arkansas, and Miss Fannie Brown, of Detroit, Texas.

GARNER.—Sister Anna Laura Garner, daughter of Thomas J. and Mary Wadley, was born in Weakley County, Tennessee, March 6, 1871; moved to Montague County, Texas, in 1881; professed religion there and joined the M. E. Church, South, at the age of fifteen years; moved to the Indian Territory and reunited with the Church in 1888; died May 14, 1892; had lived a devoted Christian life until her death, and died in the full triumph of the Christian's faith, and leaves father and mother, brothers and sister and joins the heavenly host.

SCALES.—Bro. Robert Lee Scales, the subject of this sketch, was born in Arkansas, October 13, 1863. About fourteen years ago he, with his father's family, moved to Honey Grove, Texas, where he was converted and joined the M. E. Church, South, the following year.

LOVE.—Died at her home, at Riverland, June 20, 1892. Sister Annis L. Love, born March 20, 1836; born of the Spirit in old Tennessee in 1852, in the sixteenth year of her age, and joined the Presbyterian Church; was married to her now bereaved husband in 1861; came to Texas in 1878 and settled in Clay County, where she died.

HOLDIN.—Lillie Tracy, daughter of Robert and Virginia Martin, was born in Colorado County, Texas, February 27, 1855; united with the M. E. Church, South, 1867; was married in Brazos County, Texas, to Charles Holdin, June 28, 1876, and died of consumption in Burnet County, Texas, May 28, 1892.

CARTER.—Bro. James Carter was born in North Carolina April 22, 1815; was married to Miss Selma Dean April 28, 1836; moved to East Tennessee; from there to Middle Tennessee (Hardeman County); from there to Tipton County, Miss.; from there to Travis County, Texas, and from there to McLennan County, where he died at the home of his son-in-law, Mr. McElhenny, July 15, 1892.

PORTER.—Mrs. Mary L. Porter, daughter of Bro. T. A. Sauer, near Kerrville, departed this life July 6, aged about thirty-six years. She suffered about three years with that flattering but uncomplaining disease, consumption; and while undergoing this fiery ordeal, showed faith in Christ and died in peace.

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When these little kittens washed their mittens With this SOAP of amber hue, Quickly vanished each stain, And their mittens again Were as bright and soft as new.

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THE CONFERENCES.

Continued from first page.

our predecessor, who was with us but a short time, but did us good service. We were also highly entertained by Woodland and Ladonia's very able pastors—Bros. J. R. Gohar and A. F. Hendrix—both of whom preached several times each with gospel honor, and last, but not least, by our worthy Presiding Elder, Bro. J. E. Wages, who came in late on Saturday, and on Sunday preached two of the most powerful sermons of his life. They were startlingly good, forcible, beautiful and sublime; in fact, all were splendid and enjoyable, and we are assured that much good has been done. Our protracted meeting, closing just before the above mentioned at Young's Chapel, was also a good one. We were there assisted by Bro. Garrett, our esteemed local brother, whose services were very acceptable. Results: Eight conversions and ten accessions.

WEST TEXAS CONFERENCE.

Nursery.

T. C. DePew, July 20: Our camp-meeting at Thomaston closed on the night of the 17th. It was a grand success. Fourteen joined the Church, but these figures do not tell it all. Many backsliders were reclaimed. Some conversions in the Church and the Church was wonderfully lifted up. Probable fifty persons gave their hands, promising to hold and assist in holding family prayer; not a Methodist family left out.

Mountell.

Hiram Graham, July 28: Our third quarterly conference was held at Con Can July 16. Bro. M. A. Black was on hand. He preached with power, the Lord blessed us, the Church got happy, and sinners sought the Lord. Praise the Lord! Finances far behind; quarter's receipts, \$10. We are in the drought-stricken district. No crops were raised and no stock sold, save at Con Can, where fair crops were raised. Assisted by Revs. Elliott (Baptist) and W. R. Knowlton, I held a five days' meeting at Hackberry. Visible results: Church revived, sinners awakened, and four accessions on profession of faith. Will hold other meetings soon.

Borner.

J. W. Gibbons, July 28: Our camp-meeting closed on the 24th instant. Results: Twenty-one joined the different Churches, eighteen accessions to the Methodist, one to the Baptist and one to the Catholic Churches. Our beloved Bro. Burnett did most of the preaching, and that with great power. Other brethren that were with us—Benner, A. E. Rector, C. H. Maloy, W. B. Preston and John M. Linn—did as good by preaching, praying and singing; but Bro. Vaughan, Bro. B's singer, captivated my people. Owing to disappointment in getting our large tent there was not as many people attended as we expected, but some of our old citizens deem it the best meeting ever held in this town. The membership is in a good healthy condition spiritually all over my work.

Leesville Circuit.

C. F. Goodenough, Bro. Sims has just closed a ten days' meeting at Floyd's Chapel. He had the assistance of Bro. J. S. Gillett, Presiding Elder, for four days, and Bro. J. T. Graham from Thursday evening until the close. There were large congregations at all the night services and good congregations during the day. These are the consecrated brethren, and their preaching was with demonstration and power; numbers were brought under conviction, and about twenty or more professed to have been blessed or reclaimed; eight joined the Methodist Church; some will join other Churches. The Lord so blessed the people that they brought the tithes into the storehouse, for when Bro. Sims called for a collection to make up the conference claims they responded with \$120. Bro. Sims is an earnest, faithful pastor.

Laveria Circuit.

C. Williamson, July 22: Our third quarterly conference was held here on the 9th instant. Bro. R. J. Deets, Presiding Elder, was on hand, looking after the interest of the Church, and after business labored with us about ten days, holding three services a day. He also had Prof. Mason, of Bevelville, with him, who had charge of the choir services. And never before in the history of this town was there more interest manifested by the people. There were about fifty souls converted, thirty of whom joined the Methodist Church, seven the Presbyterian and five the Baptist, leaving eight who yet have not connected themselves with any Church. As a result we were given many valuable and most needed articles too numerous to mention. Words are inadequate to convey our appreciation of this generous expression of remembrance.

Edna Circuit.

Sterling Fisher: We have just closed a glorious camp-meeting which lasted eight days. The Holy Ghost came upon us at the beginning and remained. There were about thirty-five conversions, quite a number of whom were already in the Church. Thirteen have united with the Church. We witnessed at almost every service a spectacle to make the angels shout for joy—young ladies and young men working constantly to bring others to Christ, and they brought them. Bros. F. S. Jackson and Frank Underlock were with us during the entire meeting and

preached and worked powerfully. Bro. J. S. Gillett, our Presiding Elder, was with us two days and hurried on to meet other engagements. He did us much good. Prof. Geo. Lopez, of Floresville, played the organ and led the singing, and the help he gave us was of more value than we can estimate; he sings the old songs and the new ones; the old folks sang and the young folks sang, and after we were all hoarse we could still have good singing with Bro. Lopez at the organ. Hereafter I want the organ at every camp-meeting and Bro. Lopez with it. We all got a great blessing from the meeting. May it abide.

Howard.

W. O. Shugart, July 18: We began our meeting at Thompsonville on Thursday night before fourth Sunday in July. It was one of the best meetings I ever attended. We were assisted at different times by Rev. J. M. Shuford, of Clear Creek Circuit, Curo District; Rev. J. B. Putnam, local preacher from Lockhart Circuit; Rev. J. T. Graham, from Waelder Circuit, and Rev. J. G. Cunningham, of Presbyterian Church. The meeting ran eighteen days. Results, so far as we are able to ascertain, fifty or more conversions, forty-five accessions to Methodist Church, and three to Presbyterian Church. People who were never known to tell their experience and lead in prayer did both. There were a larger proportion of families converted than usual. Many family altars erected; a large weekly prayer-meeting established; Sunday-school almost doubled. Many thanks to the brethren, sisters and friends of the Church for presenting wife with a new dress and other presents; also the young people made the pastor a present of enough cash and good subscription to buy him a conference-suit of clothes. We appreciate very much such tokens of kindness and thoughtful consideration from such a source.

NORTHWEST TEXAS CONFERENCE.

Bluffdale.

Sam C. Vaughan: Our meeting at Wesley Chapel was a glorious meeting. The Church men revived and eighteen professed saving faith in God. Glory to God for salvation.

Desdemonia.

Ed. R. Wallace, July 26: Our third quarterly conference is over. Bro. Bailey was not with us, but the business was carried on in the regular order. We had a two days' meeting, but no one to help preach. Our only local has gone to another circuit. Our meeting will begin here next Friday night.

Barton Creek Mission.

A. H. Hussey, July 29: We closed our first protracted meeting last night at Liberty, after one week. The outlook was very discouraging, as a big political meeting of four days length, in the county, called away about half of the people, including many Church members. The meeting resulted in fifteen conversions. We held in connection with the Presbyterians.

Florence.

James M. Sherman, July 25: Our protracted meeting at Pleasant Grove, on the Lampasas River, closed last Sunday night. Visible results: Five conversions and one accession to the Church. On Monday morning we had a revival on Church building, and by the first of August the carpenters will begin work. We begin at Wesley Chapel to-night. Success to the ADVOCATE.

Cottonwood.

W. A. Gilleland, July 26: Last Sunday night we closed a meeting at Burnet Branch. Three persons were received by ritual; two adults and two infants baptized; some gracious seasons of refreshing from the presence of the Lord; some of the Church made to rejoice frequently; a few at the altar a few times who were not converted; a number of others evidently under conviction who stonily resisted the Spirit of the Lord to their own hurt. In this meeting I had the assistance of Bro. J. P. Hulse for the last three days of the meeting. Some of the members of the Church worked very faithfully.

Comanche Circuit.

J. W. Coker, July 28: We closed a meeting last Monday night at Mesquite. Visible results, fifteen bright happy conversions, six accessions and others will join. Men and women came to the altar and got down in the straw and dirt and cried for mercy. The conversions were not of the variety kind, but of the old-fashioned kind. I never saw a Church in better working trim. We were assisted by the devout, faithful local preacher, Rev. Wm. Gressett, of Spring Springs Circuit, who did faithful work in pulpit and altar. The meeting was a grand success, considering we had a threshing machine to contend with all through the meeting.

Morgan.

J. G. Miller, July 19: We have been engaged in revival meetings for more than a month. We began at Walnut Springs on June 19; had a good meeting. The Church was greatly revived and built up. We received some twenty into the Church. We had good preaching. Bro. T. C. Ragsdale did nearly all the preaching. The people were well pleased with him. After two weeks we were closed, feeling grateful to God for all his benefits to us. Then on July 1 we began at Morgan. As a result we had about sixty conversions and forty accessions to the Church; only about twenty to our Church, the rest to the Baptist. All Christians seemed to take great interest in the meeting. We give God all the glory.

Gordon.

C. Henderson, July 20: The spiritual condition of our people in Gordon is better, I think, than at any time since I have lived here—nearly three years. Bro. E. A. Bailey, our Presiding Elder, came in the spirit of the blessed Master and held our third quarterly conference the 6th of this month, and remained with us three days, preaching with great power, stirring up the Church and laying the foundation for a glorious revival. Bro. Cox, our

Cakes Without Eggs.

Observing housekeepers quickly learn that Dr. Price's Cream Baking Powder is far superior to other brands in the fact that they never fail to make the finest pastry, and if they wish to be economical they can dispense entirely with eggs and can use a less quantity of butter for shortening purposes. The advantage is not alone in the saving effected but in avoiding the trouble and frequently the great difficulty of securing eggs that are fresh. This is often a serious trouble.

Cakes of various kinds from the informal Griddle Cakes to the stately Bride Cake can be made with Price's Cream Baking Powder, which insures light, sweet and handsome cakes; or when used for Griddle Cakes to be eaten hot enables their production in the shortest space of time, always tender and delicious.

Dr. Price's is the only Baking Powder that contains the white of eggs. None so pure! None so wholesome!

Dr. Price's Cream Baking Powder is reported by all authorities as free from Ammonia, Alum, or any other adulterant. In fact, the purity of this ideal powder has never been questioned.

pastor, had arranged with Bro. Tom C. Ragsdale, of Fort Worth, to assist him during the meeting, but the sickness and death of a sister-in-law prevented him from coming until Monday, 18th. He remained until the next Sunday night. His presence seemed to infuse new life into the Church and his plain, practical and deeply spiritual preaching carried conviction to the hearts of sinners, and great and lasting good was done. I cannot give exact results. Twenty-nine joined our Church—seven or eight of these by letter; two were converted at our meeting last year, the others during this meeting. To God be all the glory.

Salado.

C. G. Shutt, July 23: Our revival meeting at Prairie Dell closed last night with much fire. Just after Bro. J. M. Porter had finished his discourse and penitents were being called a white flame from a lamp shot up through the dry arbor. In a few seconds the fire flared beyond control. Of course we all sprang to our feet. Some screamed, and mothers cried, "Where are my children?" And everybody ran. The scene that followed beggars description. Men, women, children, horses, mules, buggies, wagons and dogs all scattered. Arbor and house were both lit up by the flames in a few minutes and the meeting closed. We had a good meeting, however—ten additions to the Church and about the same number of professions.

Bangs.

J. W. R. Bachman, July 26: Began a protracted meeting at Burkett, in the northeastern part of Coleman County, July 15, and continued for ten days, laboring under adverse circumstances. Bro. I. N. Reeves and Aunt Mary, his wife, were with us and gave us valuable assistance, both in preaching, advising and directing. Aunt Mary gave us a missionary address the first Sunday of the meeting and took up our missionary collection, amounting to \$10. I believe, though no immediate results were visible, yet in the providence of God that seed were planted that will produce good fruit, as most of the attendants were the young people of the community and gave good attention to the services. Bro. Reeves gave sound, practical and faithful expositions of God's word.

Burkett.

J. W. R. Bachman, July 18: The third quarterly conference for Thrifty Circuit was held Saturday, July 9, Rev. J. P. Mussett, Presiding Elder, presiding. A very good attendance of official members. The spiritual condition of the Church reported fair. Sunday-school interests reasonably good; some improvements of late on this line of the work. Think we will meet all the assessments for missions. Bro. I. N. Reeves was with us and we protracted the meeting through one week. Bro. Reeves gave us his lecture on the Baptism of Christ. He sustained himself logically and scripturally at every point. His lecture on the Divinity of Christ was a masterly and eloquent effort. We are again encamped against the hosts of sin. I write this from the field of battle.

Irene.

J. W. Sanson, July 21: I began a meeting at Midway July 1; ran ten days; ten conversions and sixteen additions to the Church; good meeting in many respects; had Bro. Gallagher, of Itasca, with me two days; also Bro. Moon, local preacher, did good service. Bro. Wyatt, our Presiding Elder, came Friday and held my quarterly meeting and did all the preaching till I closed. We then went over to Brandon and began on Sunday night, the 10th instant. Bro. Wyatt preached for me twice and then went home. So with the assistance of my local preachers, who did me good service, we ran until last night, when I had to leave to commence another meeting. Up till last night we had thirty conversions and thirty accessions. The Church was very much revived. I left the meeting in the hands of Bro. H. E. Grimes. He will probably close to-night. Pray for our success at this place.

Rising Star and Pignah.

M. M. Smith: The third quarterly conference for this charge embraced July 13 at Rising Star. The Presiding Elder met a good attendance of official brethren, with other members. Some

had been converted and joined the Church; finances good; for preacher in charge, \$74.75; furnishing and repairing Church, \$70.50; relief of poor and incidental expenses, \$0.50; foreign missions, \$8.50; domestic missions, \$9.25; books sold, \$10; for Sunday-school supplies, \$42.50; Children's Day, \$7.05; total, \$239.50. Bro. Bailey preached, it seemed, as he had never done before. The good effect of his sermon on the "Model Father and Model Mother" will hardly be erased from the hearts of this people. The meeting closed Sunday night, the 17th, with very happy results—a deep work of grace. Some covenanted to hold family prayer; conversions and reclamations, twenty; additions to the Church, eight—others will probably join; infants baptized, sixteen; a prayer-meeting for the young men and boys will be organized. We have two important meetings to hold yet—one seven miles west of Rising Star, embracing the fifth Sunday in July, the other at Pignah, seven miles southwest from Cisco, embracing the second Sunday in August. We expect Bro. T. C. Ragsdale on that occasion to dedicate the new Church and preach the funeral of Bro. Ben Brown. The ADVOCATE is in good repute on the work.

NEW MEXICO CONFERENCE.

Gallup.

W. T. Burk, July 23: I came immediately from conference here and find this is a pleasant division station on the A. & P. railway; about 1500 inhabitants. We have a neat Church house with seating capacity of about 250. I am going right to work to build a parsonage. Our membership is small and not very strong financially, but they seem to have a willing mind to walk in the right way and I think I have good reason to hope for success.

Albuquerque.

S. W. Thomas, July 28: We took charge of our new pastorate last Sunday, having arrived just the evening before at 7:30 p. m. Notwithstanding the inclemency of the weather a good sister had the parsonage in readiness for us and we felt profoundly thankful to our Heavenly Father for bringing us to this field of labor. Our congregations were small Sunday, but we have a strong faith in the future of this charge. We have long since found it not best to despise the day of small things, neither is it wise to be impatient of results. We are hopeful.

Miscellaneous.

Ex-Governor of Missouri, Charles H. Hardin, is dead.

A fear of water famine hangs over Philadelphia.

The carpet and upholstery dealers of New York have formed a combine.

At Jeffersonville, Ind., Frank Ogden became totally blind while asleep.

An English syndicate has purchased \$50,000,000 worth of property near Los Angeles, Cal.

Great difficulty is being experienced in harvesting the immense grain crops, especially in South Dakota.

At Roanoke, Va., Russell Wells of that place and Armistead Watson, of Marlton, Texas, were killed by lightning.

Out of 1400 employes in sugar refineries in Williamsburg, New York, 500 were prostrated by heat and fourteen died.

Two Catholic Bishops of Fort Dodge, Iowa, have declared against Catholics joining the Knights of Pythias order.

A meeting is called at Raleigh, N. C., for September 17, for the purpose of considering the matter of a monument to Jefferson Davis.

The silver party and the Populists of Colorado are involved in a grand political row which promises one of the warmest battles in the history of Colorado.

The Christopher Columbus celebration began at Cadiz July 31. The Columbus, the vessel in which the discoverer came to America, was escorted to Huelva by a mighty fleet of iron-clads of all nations.

The present House has passed 475 bills, of which 251 passed the Senate and were signed by the President. The Senate passed 691 bills, of which 113 passed the House and 111 were signed by the President.

The eruption of Mount Etna is again very violent. Immense masses of rock project out of the volcano to a great height and dense clouds overhang the summit of the mountain. The subterranean rumblings are severe enough to cause the windows to rattle in the neigh-

borhood. Lava streams are again advancing.

Texas fever is raging all through the Indian Territory and a great number of cattle are dying from the disease. Many small farmers have lost their entire herds. It looks as if the disease would spread into the lower tier of Kansas counties.

At Medford, Mass., a search for four missing children resulted in finding them in a closet under a sink in the house, where they had crawled. The door was either pulled by them or shut, snapping the catch and making them prisoners. Three of the boys died from suffocation, and the other, a girl, is slowly sinking.

At San Luis Potosi, Mexico, at a bull fight, Matador Alberto Limeratura was gored and so badly injured he died. Several bandilleros endeavored to rescue the unfortunate man, when the frenzied animal suddenly charged and caught one of them on his sharp horns, which penetrated entirely through the man's body. The dead body of the banderillo remained on the bull's horns until the animal was killed.

The total railroad mileage of the United States at the close of 1891 was 167,900 miles. Its cost, measured by the amount of stocks, bonds and debt, was \$1,765,626,041. The gross earnings were \$1,188,024,459, an increase over 1890 of \$40,177,031; the net earnings, \$356,227,883, or 31.30 per cent of the gross. For interest \$231,259,810, and for dividends \$90,719,757 were paid. The passengers carried by all the roads aggregated 556,015,802, about three times as large as the population of the country. From these \$290,739,696 were received, the average charge per passenger per mile being 2.184 cents. Freight tonnage in 1891 equaled 704,398,009 tons, each hauled 115.29 miles, or 81,210,154,523 miles for all. At an average rate of 0.923 mills per ton per mile this traffic earned for the railroads \$754,185,910.

What is more attractive than a pretty face with a fresh, bright complexion? For it, use Pockzest's Face Cream.

Canadian—Why are you called "captain," Mr. Excise? Did you serve in the war? American—No; but I'm a skipper from the States.

AGENTS WANTED.

I want One Hundred energetic Agents to sell The Leech Restorer and Baker in Texas. The Baker is simple in construction, is entirely practical, doing all that is claimed for it. Leeches who use them say "they are perfect." Cooks, meat or bread. Terms liberal. For information as to terms, territory, etc., write to REV. J. T. GILBERT, Lockhart, Texas.

UNCLE REMUS.

Children and old folks, too, will be glad to know that Joel Chandler Harris, author of the famous Uncle Remus stories, has written a series of tales relating to the further doings and sayings of the animals. Who in the South has not read about the cunningness of Rover the dog, the slyness of Brer Fox and the bluntness of Brer Bear? Who does not remember the inimitable style of old Uncle Remus in telling these homely stories of negro folk lore to "the little boy" who listened and wondered and never grew tired? In fact, Uncle Remus is quite as fresh a character in childhood fancy as Auldin or Robinson Crusoe. The new stories are to be published in Texas exclusively by the Galveston-Business Sunday and Weekly News. The first appeared Sunday, July 31, and in the Weekly Thursday, August 5. Each story is complete, and each will be worth putting in the scrap book.

The Woman's Land Association

CONTINUES TO INCREASE IN POPULARITY. ON AUGUST 25th, A FOURTH PROFIT OF SIX PER CENT. WILL BE CREDITED ON ALL SUMS INVESTED UP TO THAT DATE.

This makes 36 per cent. profit paid in cash to its investors within 8 months.

The ASSOCIATION'S PROPERTY is located at the beautiful town of CLARENDON HILLS, near Chicago. The Advisory Managers of the Association consist of such well known W. C. T. U. ladies as LYDIA A. IRONS, HELEN L. BULLOCK, HELEN GRANGER SLATER and REBECCA A. MARCHAND.

The Association Especially Requests Women who are trying to save, or Women of large means who are seeking an investment in real estate, or Women whose husbands are investing in any way, or Men who wish to make an investment for their wives or daughters, or Women who wish to become property holders, or the Wives and Daughters of Ministers who are endeavoring to raise money, to write at once for our printed matter. It explains it all. Profit-sharing Certificates for sale to Women only, at \$500 each. One lady agent wanted in each town. Address, HARRIET M. MASON, Business Manager, 114-116 LaSalle St., Chicago, Ill.

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