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NO. 1.

Editorial.

WE APPEAL TO THE CONSTITUTION.

But Dr. Campbell adds once more: "By a simple majority vote of the General Conference, the Episcopal office can be shortened to any number of years." Whew! And this in a Southern Methodist paper! What then, about Bishop Andrew's case? The General Conference of 1844 not merely had the right to deprive him, but also had the right to sweep down "by a mere majority vote" the whole bench of his colleagues. We are sorry for our sturdy friend in Texas. He is not wont to flounder in this way, and will, no doubt, speedily recover himself.

Oh! no, beloved, there is no floundering here. We made the statement deliberately with the conscious conviction that the Methodist common sense would accept it without controversy. Our surprise is that a man of Dr. Hoss' usual good sense and sound judgment should treat it as a flippant absurdity. We are obliged, however, to our good brother and highly esteemed friend for the confidence in our ability to right up and come out on our feet. To this task we shall now devote ourselves; with what success our readers may judge. The question touching the power of General Conference to limit to a term of years, the time that Bishops may remain in the Episcopal office, is incidental to the question of orders in the ministry, and was only used to show the absurdity of the Nashville Advocate's position that life-term being essential to order the episcopate enjoys this essential, and is so protected in the organic law of the Church.

Now let us say at the outset, and once for all, that this ADVOCATE firmly believes in the expediency of the life-term in the episcopal office. But the greater utility of the life-term is one thing, and the power of the General Conference is quite another.

The government of the Methodist Episcopal Church, North or South, is a constitutional government. The following principles of definition, applied by Judge Cooley to the State, we think can with propriety be applied to our Church government:

"But the term, constitutional government, is applied only to those whose fundamental rules or maxims not only locate the sovereign power in individuals or bodies designated or chosen in some prescribed manner, but also define the limits of its exercise so as to protect individual rights, and shield them against arbitrary power." * * *

"In American constitutional law, the word constitution is used in a restricted sense, as implying the written instrument agreed upon by the people [the traveling preachers in our case], as the absolute rule of action and decision for all departments and officers of the Government, in respect to all points covered by it, which must control until it shall be changed by the authority which established it, and in opposition to which any act or regulation of any such department or officer, or even of the people themselves, will be altogether void." (Const. Lim., p. 3).

It is also a settled principle in constitutional law that the legislative body cannot delegate its constitutional authority to make laws to any other person, body or authority, not even to the people themselves. The only exception being in the case of some minor local officers where the regulation does not affect the whole people.

A constitutional government is thus seen to be a protection against the dangers of a pure democracy, on the one side, and against the assumption of arbitrary and despotic power on the other. Such is the government of our Church.

It will not be denied that originally in American Methodism absolute sovereignty belonged to the body of the traveling preachers in full connection; that these assembled in General Conference could make, amend and repeal laws, or make any change in the government they saw fit. Their power was undivided and unlimited. "Joshua Souts, who drafted the constitution, said in 1824: 'The General Conference held and exercised unlimited power until 1812, because they met in mass and not by virtue of their election or delegation.'" (See McTear's Man. Dis., p. 16.) McTear says of the General Conference then, that it "was a convention of the entire pastorate of the Church, and,

therefore, original and unrestricted." (Man. Dis., p. 15.) But our fathers learned from experience that that form of government was not only impracticable, but dangerous to the stability of the Church. They proceeded, therefore, to organize a constitutional government, and in making the constitution they exercised their supreme and final governmental power. They surrendered to the new government their unlimited power in all things save one, and that one they put beyond their own reach.

How much of this unlimited power was bestowed on the present General Conference is told in the constitution itself. Thus it reads: "The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions." Then follow six restrictions. What does this mean? What does it mean to have "full powers?" There can be but one meaning: The General Conference can make any law or regulation for the Church not prohibited by any of the six Restrictive Rules. It means that the Delegated Conference has all the power to make rules and regulations that the constitution-makers had up to the specified limitations. It is usual to expatiate on the great safeguard of the Restrictive Rules, as though the General Conference were the only body needing restraint. But it will be observed that this body itself is regarded by the organic law to be the chief safeguard of the Church. It is trusted with all power save at a few points, while the whole body of the preachers (and now some laymen) are trusted with nothing exclusively. The whole body of the Annual Conferences, with the Bishops thrown in, can not make a "rule or regulation" without the consent of the General Conference. On five subjects they may be a check upon it. That is all.

The third restriction is the one we have to do with at present. It reads as follows: "They shall not change or alter any part or rule of our government so as to do away with episcopacy or destroy the plan of our itinerant general superintendency." There is no question but that the "full powers" of the conference are limited by this rule. If this rule were blotted out of the constitution the conference could "do away with episcopacy" or do as it pleased with it. The "full powers" unrestrained by this rule would include within their grasp the whole subject of the episcopacy. Otherwise the rule is useless and absurd. To emphasize this point further the constitution provides for the change of the rule so that by the concurrent action of the General Conference and the Annual Conferences the rule may be wiped out and episcopacy done away. It is very clear therefore that the whole subject of the episcopacy is now included within the legislative grasp of the "full powers" except so much of it as is taken out by the Restrictive Rule. How much does the rule take away from the "full powers" of the conference? Only the existence of the office and the plan of its operations. That much and nothing more. They (the conference) can not destroy the office nor the plan of its operations. Under the force of this rule there must be an episcopacy, and it must be an itinerant superintendency, and not only itinerant, but a general superintendency.

There were those present when the constitution was framed, led by Ezekiel Cooper, who wanted a diocesan episcopacy. This no doubt accounts for the latter clause of the rule. But be that as it may, the rule deals with an office and its functions.

It says they (the General Conference) shall not destroy these. The plan of our itinerant general superintendency—the powers, functions and mode of their exercise in our Church—shall not be destroyed.

We are aware that Dr. Tignor says in his "Constitutional History" that the episcopal department of our government can not be modified by the General Conference. But that to us is a very strange meaning of "do away" and "destroy." The rule says "do away" and "destroy," and we deny here once and forever that to modify a plan of any description means to destroy it. So far from it, that it may be even possible to modify "the plan of our itinerant general superintendency" so as to greatly improve it. However that may be, we all know that to modify does not mean to destroy. And we know full well

that the plan of any government, monarchical, Republican, Democratic or what not, either in Church or State, or that the plan of any department of any form of government, may be modified so as not to destroy it. And we all know full well that to say when the Restrictive Rule says "do away" or "destroy" it means modify is to play with words without the least reference to their meaning.

Neither have we forgotten the construction put upon the third Restrictive Rule by Dr. Soule, Bishop McKendree, and others, that the election of presiding elders by the conference would violate the rule, because contrary to the established plan of the general superintendency. But it must be remembered that the election of presiding elders touched the superintendency at a vital point. It struck at one of the essential functions of the office. The superintendent could not be responsible for the work of agents he could not appoint and over whom he would therefore have no control. It was one of the essential principles in "the plan of our itinerant general superintendency" that all the preachers should be appointed to their work by the General Superintendent. (Though in the case of connectional officers elected by the General Conference the episcopal appointment is but the mere shadow of a name) The appointment of none could be considered more vital to the episcopacy than the appointment of the presiding elders who were considered the agents of the Bishops, and thus virtually a part of the general superintendency itself.

But this Restrictive Rule deals with an office and its functions or administration, and not with officers or the persons who fill the office. The office is a perpetual thing and remains, though the officers pass in and out in continual succession. Neither the episcopal office nor the "plan of our itinerant general superintendency" dies with the man. The death of an officer does not even modify, much less destroy, either the office or its plan. Whether the officer expires by death or by law, the effect on the office and its plan is the same. If the law should say that no man shall be elected to the episcopal office for a term more than eight years, that would no more "do away with episcopacy" or destroy the plan," etc., than a regulation which would allow no man under sixty years of age to be elected. And as the Restrictive Rule says nothing about the term of office nor about the age, nor about the qualifications of the officer, we hold that it is within the "full power" of the conference to regulate any of these.

The case of Bishop Andrew, indeed! That case has just as much to do with the power of the General Conference to regulate the episcopal term of office as the opinion that the moon is made of green cheese. That was a case of discipline; this a case of legislation. To remove a man from office without charge or trial on any sort of theory is one thing, but the power to fix by law the term of office is quite another. Admit all that the Southern delegates claimed, that the episcopacy is "a co-ordinate branch of government and an integral constituent part of the General Conference," what has that to do with the length of the official term? Is not the executive department of the United States a co-ordinate branch, and does not the President expire by law every four years? Suppose the official term of the Federal Judges were reduced from life-time to any number of years, would the judicial department be any less a co-ordinate branch than at present? Admit that a Bishop is neither a creature nor an officer of the General Conference, and, therefore, cannot be arbitrarily removed from office by that body, as the Southern delegates very properly contended, yet the General Conference has "full powers" to make rules and regulations for the Church concerning the episcopacy, provided they do not abolish it or destroy the plan of our itinerant general superintendency.

We conclude, therefore, that when article 3 of the constitution has preserved the episcopal office in the plan of our itinerant general superintendency, it has exhausted its power as a constitutional limitation upon the "full powers" of the General Conference, and that as the length of time that any individual may con-

tinue in the office does not affect a single duty, nor a single function of the office, the General Conference can, by a simple majority vote, shorten the episcopal term of office to any number of years.

ANOTHER BLACK EYE.

One by one the several lodges, societies, guilds and brotherhoods are taboing the liquor traffic by declaring those who engage in it to be ineligible to membership. The latest instance is that of the Knights of Pythias. In his speech before the great National Encampment at Washington, August 28, Grand Chancellor W. W. Blackwell has this to say about saloon-keepers:

Some years ago this body granted permission to the grand lodges to locally legislate as they might desire upon the saloon element question and the eligibility of owners and tenders thereof to membership. Under this permission several grand lodges have since declared saloon-keepers and bar-tenders ineligible upon the ground of their business engagements having a strong tendency to the cultivation of immorality, lawlessness and other disreputable habits in contradiction of the teachings of the order. Surprising as it may seem to some, it is nevertheless demonstrable that the grand lodges which have taken hold of this question and legislated to exclude this doubtful material have not only succeeded in securing the best material, but they also stand as the most active and progressive among the grand jurisdictions. If it was the wish of the supreme lodge to experiment when permission was granted grand lodges to locally test this question, I am glad to report the experimental result. In fact, so strongly am I convinced that the step is one in the interest of law, order, morality, respectability, better citizenship and a higher knighthood, that I am constrained to conclude that the time has come when we, as a great fraternity, should put aside policy, expediency, or any other question of doubt that may stand in the way and declare ourselves the leaders of reform by manfully facing this important question and declaring that no saloon-keeper, bar-tender or professional gambler shall hereafter be considered as eligible to apply for membership in any lodge of this order."

Concerning the German contingent and their tendency to "foreignize" the order, Mr. Blackwell says:

You are confronted with an open, defiant element of malcontents, who, having violated every principle of honor by having taken the law in their own hands and translated the ritual, now have the hardihood to come before you, reeking with treason from head to foot, and under the guise of loyalty ask you to grant them something they already have. Will the spirit of American doctrine "never to treat with treason" prevail? or will you go contrary to that other equally important principle "that a majority must rule," and thereby forfeit your sovereignty by permitting a handful of "rule or ruin" members, less than 18,000 all told, to dictate the policy that must control the large majority of 450,000 American citizens in their future management of this great order?

The time has come when America should be Americanized, and however hard it may appear temporarily, the successful accomplishment thereof will be worth all it may cost.

I have urged upon our German brethren the necessity of losing their identity as foreigners by adopting the English language, becoming in fact American citizens, as they all profess they are, and eliminating from their names and societies that prefix of German-American, and thus reuniting themselves of the unenviable distinction of being foreigners at all. Being American citizens by adoption, they enjoy every privilege of one native born, and consequently are American citizens pure and simple. Why should they then desire to be still classed as Americans with foreign predilections, unless they have lurking behind the cloak of adoption a secret love for the fatherland, which they are cultivating to the detriment of the best interests of this great country? Why should any fully recognized citizen of this country desire to be classed as a foreigner of any kind when the designation brings to him a certain element of doubtful respectability compared with that of simple American citizenship?

Who are the foreigners of the country as generally accepted by everybody? A certain disreputable scum from Europe that have been dumped in upon us during the past twenty years, headed by anarchism, socialism, hoodlumism, deadbeatism, and a thousand other isms, that are being secretly cultivated to the disadvantage of our country's interests.

I have been accused of classing our German brethren with the above, but instead have said to them: "I want to help you lift yourselves entirely out of such an unenviable classification by having each indorse the English language, practice what you indorse, eliminate any evidence of foreignism from your lodges and declare for a standard of measurement that will require a reasonable understanding of the chosen and recognized

language of the country in which you live before conferring the right of full citizenship upon any man."

Having pledged our loyalty to the Government under which we live, I deem it our duty and hope to prove our pleasure to define that pledge to carry with it the promise to practice and use its chosen and selected tongue, believing as I do that no foreigner, however intelligent, can become an American citizen, in its fullest accepted intent, until he understands the English language. In deference to our pledge of loyalty, let us engrave upon our American fraternal strong statement that we will uphold, sustain and advance our country's language by hereafter issuing our rituals only in the English language for use in the United States and Dominion of Canada, coupled with the proviso that France, Germany and other lands using a different language shall be protected in the right of their National tongue, when ever it becomes our pleasure to introduce our order therein. If our German brethren are not willing to subscribe to this sublime theory, then they are not the good citizens they profess, and, if not, the sooner we know it the better.

So it will be seen that aent these two great questions—questions that concern the autonomy, yea the very existence—of our American Institutions, Mr. Blackwell speaks in no unambiguous terms. He is at the head of an order which he says numbers over 450,000 men; and if he represents the sentiments of even half his constituency there is a cold day coming for the foreign disturbers of our National peace and the "bail-nocked, white-aposed" destroyers of our domestic tranquillity. Let all good people give their moral and civil support to these lofty and patriotic sentiments of Mr. Blackwell and stand squarely and immovably for "God and home and native land."

THE GOSPEL OF FUN.

There is a tendency in certain quarters to either neglect or ignore, in preaching, that solemn doctrine of future punishment. Much is said and sung about getting to heaven and living with the angels, but there is a lamentable dearth of warning against that day of wrath that shall consume the adversaries when God shall come to "judge the world and to take vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ." Indeed, not a few speakers and writers in our times take it for granted that the Church at large has quite discarded the idea of hell and hell torments, and suppose that the main business of the modern pulpit is to make fun of sin and the sinner, driving the out-breaking to a better life by sheer satire, and to entertain the more decent part of the congregation by this and other forms of funny discourse. If the consequences of sin are mentioned as a deterrent it must be understood that they produce their full effect in this life, and if a man is urged to "quit his meanness" it is because at present he is an old hag and a change is necessary if he would be respected! His obligation to God is not stressed, and the eternal consequences of his earthly career are not to be taken into account.

But this is not true. The bone and sinew of the Church, both in the pulpit and the pew, hold to the Bible doctrine of future rewards and punishments. Indeed, no sect or denomination has ever flourished long at a time which ignored these fundamental truths. It is deep in human consciousness that these are verities, and no amount of "explaining away," however plausible, can settle the apprehensions or allay the fears of those who are aliens from God and strangers to the covenants of grace. A law without a penalty is a dead and contemptible thing. It is an old and withered dower that rails in exile against the power and well established authority of the King. It is a misnomer, and the Church or the preacher who undertakes to persuade men to keep and obey the law of God must let them understand that

"Mercy knows her appointed bounds And turns to judgment these."

Still there is danger even among those who hold to these Scriptural truths of either neglecting to preach them at all, or of presenting them in such a light and flippant style as to greatly minimize their force and influence. The man who jokes about hell will not inspire the sinner with the danger of going there, and the preacher who raises a laugh about the future state, either of weal or woe, weakens and enfeebles the belief in both. And the preaching that points to the consequences of sin in

this life only, is not gospel. A text for such a so-called sermon might just as well be taken from Shakespeare or Tupper's Proverbial Philology as from the Bible, since neither it nor the remarks based upon it would have any "relish of salvation." But the gospel is not fun. Fun is the product of caricature, either of words or men or things. This is why we laugh. Deformity produces merriment. The clown presents not natural but unnatural poses and twists and deforms language, and we laugh. But the gospel is not deformity. It is not a caricature, but a formal, dignified, solemn presentation of eternal verities, and he who announces its dread alternatives as the ambassador from the court of heaven, tends to demean himself both in speech and spirit in keeping with the importance of his message and the dignity of his office.

THE WATCHTOWER.

Flood in Texas.

Last Saturday's papers reported a terrible flood in the Leonia River, in the southwestern part of the State. It is said that there was also an earthquake during the storm. Much property and several lives were lost in the flood. Uvalde suffered considerably from the overflow. The report also states that about forty miles of the Southern Pacific Railway was washed away. That being true, it is estimated that over a million dollars of property was destroyed by the flood.

Lynching in Tennessee.

One of the most unjustifiable lynchings yet reported was the shooting of six negroes near Millington, in Tennessee, last week. They had been arrested on the charge of arson, were handcuffed and shackled, and were being taken to jail at Memphis in a wagon by the two detectives who arrested them. They were met by fifty men and shot to death. From time to time negroes have been lynched for the unmentionable crime. Nothing has been done to the lawless mobs, and now they are beginning to murder men without form of trial for any offense named. At this rate savagery is fast coming to the front. The detectives have been arrested on the suspicion of being accomplices, and warrants have been issued for a number of farmers suspected to be guilty. It is to be hoped that the guilty parties will be detected and punished according to law. The law should be enforced or the country at once surrender to savagery. We should know whether we live in a civilized land or among wild and barbarous tribes.

Forest Fires.

In recent years some of the Northern States of the Union have suffered greatly from forest fires. It seems that in the fall or latter part of the summer the woods get so dry that fire being once lighted in them it is impossible to do anything with it. The forests are not only burned, but farms and villages are swept away with great destruction, both of life and property. The latest was a terrible fire about the first of this month, which swept away six towns in Minnesota. To give a detailed account of the awful destruction we cannot command space, and it's not necessary. We append a short statement from the latest dispatches:

ST. PAUL, Minn., Sept. 3.—Later details simply confirm the reports received yesterday as to the magnitude of the Hinckley disaster, the most conservative estimates of dead in the six or eight towns in Pine County being 362, and from that the figures go up to 1000.

Although the exact number of dead will never be known, enough is known to make this one of the most appalling disasters in American history. More have perished, but never so many in so terrible a manner. As to property loss, all thoughts have been of the dead, and few could be made to talk about their business losses. It is probable the loss at and around Hinckley will exceed \$2,000,000, although no careful estimates have yet been made. None can be made at present, all papers and all records have gone up in the same flames that so quickly devoured all the houses, the vegetation and almost the land in a large section of the pine country. The rains to-day cleared the air somewhat from smoke, but were not heavy enough entirely to quench the fires, which would break out on slight provocation if they had ought to feed upon.

Of the fires across in Wisconsin less is known here up to midnight; but there has been no loss of life reported, and it is hoped all is over. Notwithstanding to day's showers, however, the ground is dry and parched and all vegetation so dry it would ignite easily and burn with horrible rapidity.

Forest fires in Pennsylvania and other places are reported, but so far without loss of life.

ACROSS THE PACIFIC.

The "Empress of China" was to have sailed at 2 p. m. July 16, but on account of a delayed rail train on the Canadian Pacific Railway, did not loose her cables until 7. This detention gave opportunity to see something more of the growing city of Vancouver, and of sending off other letters to "the States." A few hours before, another vessel had torped her prow to the open sea, bound for Australia, with 2200 tons of freight, and then had to leave about 1500 tons for an incoming ship of the same line. Our steamer had a fair cargo for Japan and China, and only waited the last "royal mail." Promptly the hoarse, loud whistle sounded, the commander stood on "the bridge," and every sailor was busy untying ropes and hauling in lines.

Scores of persons crowded the wharf to bid their friends adieu, and quite fitting were some of the partings. But in that company was not a face familiar to my eye, and not one hand waved a good-by, or even knew me from any other world-wanderer. Just for a moment a strange loneliness crept into my heart, and a tinge of sadness almost started an unbidden tear to the eyelids; but then the thought came that, if not in that company, far away were dear ones thinking of me at that very moment, and praying for a safe voyage over the "greater ocean" and on the other side were brethren beloved hoping soon to welcome a fellow laborer with a message and commission from home. And another thing helped to cheer that scene of parting and departing. As we steamed down the inlet into the straits and toward the great ocean, with Vancouver fading from view behind us, there was the most beautiful sunset I ever saw. On the right the snow-crowned mountains were tipped with gold, while the slanting rays of the sinking sun made the rippling water look like a sea of sapphires. Just then a cloud flitted above, became irregular in shape, and, glided by the mellow evening light, looked like a golden coronet lit down by an invisible hand from the spirit world to crown the fair "Empress" with blessing and prosperity for her outward voyage. So I interpreted the gorgeous scene, and thanked God for the cheerful omen. And when the fading beams finally forsook mountain peaks and lingering clouds, the full moon, in richest radiance, rose above the horizon, and the heavens were soon filled with stars. As I leaned over the railing and watched the dancing waves holding so tenderly in their bosoms the fires of heaven; I said, so will I keep the light and fire of God's love in my heart on this missionary journey, and always. Thus cheered and reassured I retired to my stateroom for a night of refreshing sleep.

Sometime during the night our good ship touched for a few moments at Victoria, the island capital of British Columbia, to receive mails and passengers. Our last good-by letters to dear ones at home, written after the vessel was well under way and entrusted to the purser's care, were sent ashore, and I hope in due time reached their destination. I was disappointed in not getting a glimpse of Victoria. It is said to be a city of much interest and quite beautiful for situation.

The "Empress of China" is a magnificent vessel of 6500 tons burden, 185 feet long and 39 feet deep. She is made of steel, has twin screws, with a double set of boilers and engines, and so constructed with water-tight compartments that if one side should be disabled or filled with water, the other would drive away and keep the ship on her course. That certainly is a wonderful triumph in modern shipbuilding. She is well furnished, has electric lights, porcelain baths, broad decks, large, airy staterooms, a carefully selected library and a table with sufficient variety of elaborately prepared food. The officers of this "royal mail steamship" must be selected from the British Naval Reserve, giving assurance that her commander was a picked and trained man. I am informed also that the ships of this line are so built that in twenty-four hours they could be converted into war-vessels of the fast cruiser type. All of which is calculated to lessen the apprehensions of the most timid who have to go down to the sea in ships. I certainly have admired her splendid movement as she mounted the waves and pursued the retreating storm. Over smooth seas and through angry billows that swept her forward decks she moved on with the same majestic step, making an average of 365 miles a day.

The ship's cargo is made up of 4000 bales of manufactured cotton, 4000 sacks of flour, heavy bridge timbers for Japan railroads, and general merchandise, including "quite a lot of spirits," as one officer expressed it. Alas! for such an exportation to lands already drunk with opium and blighted with superstition! So on the same vessel there are missionaries to the heathen, with a gospel to save them, and liquors that will deepen their degradation and destruction. I have since been told that the "lot" is not so large, but let the moralizing stand. This line also has a large royal mail subsidy. It has therefore, shortened the distance between London and the far East. The time from Yokohama to London has been reduced to about twenty-five days. We have a young Japanese on board

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DEAR MADAM—I have been a patron of your school for two years and, being perfectly satisfied with the training and education my daughter received, I cheerfully recommend it as among the best in the State.

T. J. FOWLES, CANTON, TEXAS.

Nothing but the very exalted opinion I had of your school and the advantages it offered would have induced me to send my daughter so far, and especially as schools of good reputation were within reach.

Now, after three years of more intimate knowledge of your college, permit me to say that I have in no wise been disappointed, as I hope to be able to attest in a way more expressive than words, that is, by sending my second girl to be educated by you.

H. A. HUGHES, M. D., FRENCH, ARIZ.

Having been a patron of the North Texas Female College during two years, and being well pleased with the progress made by my daughters, I can confidently commend the institution as being first-class in every respect and well worthy of the patronage of all who have daughters to educate.

NETTIE GATHINGS, COVINGTON, TEXAS.

Mrs. L. A. Kidd Key, Sherman, Texas. Dear Madam—It gives me great pleasure to add my testimony to the many who have testified the merits of your most excellent school. I am convinced that not only in the attention given to scholarship, but in the development of all that is noble and true in womanly character, it stands in the front rank of the many educational institutions for our daughters.

Trusting the North Texas Female College may long remain a power in its land, I am very truly yours,

MRS. R. S. STEMMONS, OAK CLIFF, TEXAS.

Mrs. L. A. Kidd Key, Sherman, Texas. My Dear Madam—We are so delighted at the achievements of our dear daughter that we scarcely know how to express ourselves. We have always known her to be a conscientious and dutiful girl, but recognize and appreciate the efficiency of her most excellent teachers as one of the most important factors in her final triumph and success.

May God preserve you to a long life in your noble calling in our prayer. You may rest assured it will be our aim and greatest pleasure to speak in the highest praise of yourself and accomplished corps of assistants.

With our best wishes for the continued success of yourself and noble institution, we are, sincerely yours,

JOHN B. SMITH, M. D., CROCKETT, TEXAS.

SUNDAY SCHOOL.

(Prepared by Rev. J. W. Clark, A. M., Paris, Texas.)

THIRD QUARTER, LESSON 12.—SEPT. 16.

Jesus at Jacob's Well.—John 4:28.

GOLDEN TEXT: Whosoever drinketh of the water that I shall give him shall never thirst.—John 4:14.

The place of this well was Sychar, or Shechem, deriving its name from Shechem, whose dealings with Jacob and his family are related in Gen. 31. Jacob bought this parcel of ground of Hamor, the father of Shechem, and gave it to Joseph. This city has been called by various names, and has been the scene of much interesting history. "Abram passed through the land unto the place of Shechem, unto the plain of Moreh. And the Canaanite said unto him, I give thee this land.—Gen. 12:7. It was appointed a city of refuge.—Josh 20:7. Here Rehobam was made King; and here the ten tribes rebelled against him, and Jeroboam built Shechem in Mount Ephraim, and dwelt therein; and went out from thence and built Peniel.—1 Kings 12:25.

Shechem was the scene of one of the most barbarous, perfidious and cruel tragedies recorded in the Bible (Jer. 41:19) and on through the ages it has been called by various names and owned by various powers. The origin of the Samaritans was in the time of Rehobam, when the people were divided into two kingdoms. The capital of the ten tribes under Jeroboam was Samaria, and hence the name.

The hatred engendered by this division never died, and the Samaritans mixed and intermarried with other people until they became a mongrel nation, but adhered to the teachings of Moses.

By permission of Alexander the Great, they built a temple on Mount Gerizim, near the city of Samaria, in imitation of the temple at Jerusalem. The woman at the well had reference to this temple service in her conversation with our Lord.

It is said they must needs go through Samaria, because Samaria was on the way from Judea to Galilee. We find our blessed Lord tired and weary, and his feet were sore from a long journey.

He stops at the well and asks for water, thus having the figure of the well of water springing up into everlasting life.

Jesus left Judea because of the jealousy of the Jews. They said he had more followers than John, and there was a growing antagonism to his work. His disciples were few, and his mission was not complete, and he chose to move the scene of operations to a more quiet field, and on his way to Galilee he preached to the enemies of these Jews, proclaiming the same gospel and demanding the same conditions.

9-11. How is it that thou, being a Jew, art drinking of me? she could see how any Jew could give down the prejudice of ages, and this fact, at least, arrested her attention. This man is a Jew, but he rises above common humanity in that he disregards those things at which men stumble.

She looks at him with an eye of searching curiosity. If thou knowest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given thee living water.

Christ here reveals to her the cravings of her heart. He thirsted for the natural water, but she was thirsting for the living water. If she had known who he was, she would have asked.

Every soul thirsts for the living water, and though men may refuse to drink, they are thirsty, and the sight of this living water awakes the thirst. "And I, if I lifted up, will draw all men unto me."

12. The woman could not see the point, or understand what Jesus meant.

13, 14. He now shows there is vast difference between this water and that of which he speaks. The water that he gives becomes a fountain itself; it is living water, springing up in the soul. The pleasures of sin must be ever supplied; they come through artificial channels. They are supplied through the natural senses. They appeal to the lust of the eye and the lust of the flesh and the pride of life. This living water is a never-failing fountain, satisfying the soul.

While the soul craves sin, it can not be pleased with righteousness until the desires and appetites have been changed. We receive new creatures by grace, and all our powers are renewed through different channels, new objects attract us and new themes engage our minds and our affections.

A wolf loves flesh; the horse loves hay. Now, the wolf can never appreciate the taste of the horse while he remains a carnivorous animal; he must have his appetite changed. This very fact of a difference in appetites argues a difference in the animals.

A sinner has this marked difference from the Christian: He loves those things that please the flesh because his appetites are carnal.

If the sinner ever appreciates righteousness, his spiritual appetite must be changed.

"Let the wicked forsake his way and the unrighteous man his

thoughts, and let him return unto the Lord."

15. The woman still fails to comprehend the meaning of Jesus, and so do all sinners fail to see truth while the heart is engaged in sin; therefore, let them forsake sin and return unto the Lord. Repentance brings the soul to hate and loathe sin, and brings the heart to God, who alone can change the desires and affections.

16. Jesus now leads her mind to a comprehension of the source, and brings her to see that he who talks to her knows the secret springs of her heart. These questions come home to the fountain of her affections.

If he knows my frame and discerns my heart, he can give whatever is wanting to make me a happy woman.

18. Repentance brings up all our sins before us, for they all spring from unbelief. Now, while he brings up her sins before her and she realizes that an all-seeing eye looks into the secrets of her heart, her eye follows that searching glance and she beholds more than his words mean. She sees all she ever did.

19, 23. Prophecy is the first proof in Scriptures, and as Jesus is talking to a heathen, he gives her the whole history of discerning her thoughts, and revealing the secrets of her heart, and tells her history. He shows that this mountain has nothing to do with true worship, and reveals to her the fact that God is a spirit and seeks real spiritual worship. Her heart has been touched by a strange experience. Her soul is in a state of bitter repentance. She confesses her faults and seeks relief.

Our fathers worshipped in this mountain, and ye say Jerusalem is the place to worship.

Jesus had said nothing about Jerusalem, but she knew he was a Jew, and she was ready to fall into his way for relief from her bitter experience.

But Jesus leads her away from Mt. Gerizim, and away from Jerusalem to a contemplation of a spiritual worship, free from Jewish ordinances and Samaritan idolatry. She had been worshipping in blindness, and performing an unmeaning round of external observances while her soul was in the bonds of idolatry. Even in Jerusalem, the temple service had degenerated into formalism, which is spiritually dead, and its ordinances and institutions had overshadowed the secrets of the ark, over which the cherubim lifted their wings and from off which the Shekinah once shone on anxious souls.

The divine electrode had touched the woman's heart, and, along this current of fire, Jesus was sending messages of life and liberty to her very soul.

Let the hour come, and now is. There was once a time when people sought God by their external means of grace, when through ordinances and bleeding victims they sought for help, but now the Son of God, with power to forgive, stands at our door of every heart. Jesus holds the woman in ignorance of himself, and he has her in proper condition to receive the intelligence. Sin is revealed, his divine nature is given in words and prophecy. The light of the Spirit as a sin-revealer, the grace of repentance, the earnest desire to find the intellectual heart and expand desire, give the words—I that speak unto thee can he.

Lord, let these precious words be heard in every sinner's heart even as this poor woman heard them.

Quickly she turns from the Savior now runs to save others. The saved soul manifests its faith by its activity in the Master's service: "Let him that heareth say come."

EPWORTH LEAGUE.

TOPIC FOR SEPTEMBER 9.

Abiding in Christ.—John 15:4, 6, 10; 1 John 2:27.

It is astonishing that any one should have ever conceived the idea of the unconditional final perseverance of the saint, when every promise in the Bible, from Genesis to Revelation, is based upon conditions. If ye do these things ye shall never fail. Such language as this is of frequent occurrence, and from first to last, the free agency of man through his entire earthly probation is both stated and implied. Take the language of Jesus: "Ye will not come unto me that ye might have life." Again in Rev. 22:17, "Whosoever will let him take of the water of life freely." All these and a thousand others, more or less directly to the point, show conclusively that man is the "architect of his own fortune" in the religious as well as in every other department of life.

And the position that man loses his power of choice after he has accepted Christ is false. That he should be and continue the servant of God, conforming his will with the Divine will, and sinking his own personality in the depths of divine service, will not be denied, but that he can do nothing less than that he can not be loyal and true—that it is impossible for him to "fall away," is contrary to common sense, the nature of man, and the whole economy of the gospel. "If ye abide in me," "If a man abide not in me," These passages show conclusively the possibility of apostasy, and furnish a warning and an exhortation to obedience and loyalty that should spur every Christian to renewed efforts to make his "calling and election sure."

Another thought: We are not only responsible for our relation as branches to the vine, to Christ, but all our strength and life come directly from him. "Without me," says Jesus, "ye can do nothing." In him we "live and move and have our being" as Christians. We can neither exist nor bear fruit outside of the vine. Many people would like to produce the fruit of Christianity, but will not attach themselves to the only source of such fruitage. They are like those

Jews who undertook to cast out the devils in the name of him whom Paul preached; the evil spirits said: "Jesus we know and Paul we know; but who are you?" So the man and woman who try to convert men without being in Christ themselves find the hearts of sinners locked against them. The sinner says: "There are people who can talk to me. I know people who have a right to lecture me, but you have no religion!" The hardest thing on earth to do is to undertake to perform religious work without religion.

NORTHWEST TEXAS EPWORTH LEAGUE CONFERENCE.

On Tuesday evening, August 23, the first annual meeting of the Northwest Texas Epworth League Conference was called to order by Rev. W. L. Nelms at 8:15 o'clock in the Methodist Church, Cleburne, Texas. Quite a number of delegates and visitors were present and joined the choir in singing "Praise God Enough for Me." Rev. S. R. Hay then came into the pulpit and led in earnest prayer, invoking the blessings of God on the conference and every one present. After prayer and song, he preached an excellent sermon, especially suited to the young people from the text, "Enter ye in at the strait gate." After prayer and several songs, including a vocal duet by Mrs. Boies and W. F. Barnum, of Fort Worth, the benediction was pronounced.

FIRST DAY—EARLY MORNING SERVICE. About thirty persons who were very zealous in the cause of the Master assembled at 6 a. m. for early morning prayer. Several prayers were offered, a number of songs sung, and a very pleasant and profitable hour spent.

FIRST DAY—MORNING SESSION. After devotional service, conducted by Rev. B. B. Eaton, the first session of the conference was called to order by Rev. W. L. Nelms at 9 a. m. Rev. H. A. Buz was elected President, Miss Mary Sue Bullock, Secretary, with E. S. Barnum and Miss Marie Nell assistants, and Mr. W. F. Barnum, Miss Vida Switzer and Mr. C. J. Huskey were elected Vice-Presidents.

Miss Fannie Baird read a beautiful address welcoming the delegates and visitors unreservedly to accept of the tendered hospitality.

Mr. H. E. Jackson responded in an appropriate speech to the address of welcome, saying that after such a hearty welcome, we delegates and visitors, could not but feel ourselves fortunate in being permitted to accept of the hospitality of the good people of Cleburne.

A recess of a few minutes was taken in order that the names of the members of the conference might be enrolled. In the Northwest Texas Conference there were reported 21 Leagues, 137 delegates present, 25 pastors, 5 visiting elders, and 2783 Leaguists reported from the conference.

In the absence of Rev. J. M. Barcus, Rev. T. G. Wadler addressed the conference on the subject of "Father Needs of League Work." Mr. W. F. Barnum then read an interesting and carefully prepared paper on "Importance of Music in League Work." She gave quite a discussion on music, and spoke of the influence of music, especially sacred music, on the heart.

J. S. Barcus spoke on "How to conduct singing so as to interest the Leaguists." Mrs. A. R. Shadler sang a solo, then followed a general discussion on League work and suggested some lines of action.

The conference adjourned for a general handshaking and dinner.

FIRST DAY—AFTERNOON SESSION. Promptly at 2:30 the President, H. A. Buz called the League Conference to order. After a short devotional service committees were appointed as follows:

Committee on Resolutions.—Rev. B. B. Eaton, W. E. Hawkins, Miss Anna Belle Cole, Miss Edith Tompkins, Miss Ada McCrary.

Committee on Temperance.—W. F. Barnum, Mrs. Ella Boies, Miss Vida Switzer, B. H. Kirk, Richard Davis.

Committee on Nominations.—Rev. T. G. Wadler, R. W. Baird, Miss Sue Quayle, J. H. Stewart, Miss Basie Highlander.

Committee on By-Laws.—Rev. W. L. Nelms, H. E. Jackson, Rev. C. L. Wadler, Miss Fannie Baird, Miss Uta.

Rev. C. E. Gallagher worked in the discussion of League work in the country—how to organize and sustain. In his talk he told the League members they must be earnest and consecrated to the work, and that it would give much encouragement to Leaguists to have League rallies, and be sure to give every member something to do. He said: "Give me the young people organized in Christian work and I will take my crucifix for Christ."

Rev. G. L. Browning made a short talk on organization, and was followed by Rev. T. G. Wadler, A. E. Caraway, H. E. Jackson and others.

On the subject of prison work, Mr. E. L. Allard, of Cleburne, told the good talk the prisoners and Leaguists had experienced from prison work there. Good talks were made by Messrs. Littlefield, Evans, Caldwell, Kirk, Miss Mattie Natt, Mr. W. A. Hemphill, Mr. W. F. Barnum and Rev. J. H. Campbell.

Visitation of the sick was a subject that called out talks from Mr. H. H. Sell, Mrs. Shadden, Mrs. Boies, Dr. Thompson, Rev. J. H. Stewart, Mrs. N. E. Ward and others.

Miss Wessie Adkison favored the conference with a recitation, "I trouble

in the Amen Corner," and then the following gave talks on cottage prayer-meeting work, and showed where it would help the pastor and help those who attended, if they went praying for a blessing, expecting to receive it: C. J. Huskey, W. E. Hawkins, Rev. A. E. Caraway, D. W. Switzer, H. E. Jackson, Miss Clara Comer and Mrs. Clark.

After a few general suggestions and announcements the conference adjourned.

FIRST DAY—EVENING SESSION. Conference met promptly at 8 o'clock. After a prayer and praise service, led by Rev. A. E. Caraway, Judge N. A. Steinhorn, of Fort Worth, addressed the conference on "Leadership."

He said that leaders were born so, and must be adapted to the work. Some true and great leaders were mentioned: Moses, called and empowered by duty, who was not only to lead out of bondage, but to lead into civilization; Paul, a leader of the Jews and Gentiles, who followed his leader, Christ; Martin Luther and George Washington, who never faltered from duty. Analysis of these lives gives to a leader consecration to a cause, decision and courage.

There are leaders in reforming politics and society, but each true League must be an instrument in the salvation of souls, going forth with a heart full of the love of Christ as a member of a band of leaders.

After a vocal solo by Miss Mary Cox, Dr. B. H. Eaton made a short talk about the West-End League, of which he is President. Song, "Coronation" by choir and congregation, was followed by benediction.

SECOND DAY—EARLY SERVICE. The early prayer service was conducted by W. E. Hawkins. A short Scripture lesson was read from James, second chapter. A testimony service, interspersed with songs and prayers, was enjoyed for fifteen or twenty minutes.

SECOND DAY—MORNING SESSION. This service was led by Rev. J. H. Stewart. After a short prayer and song service, some time was spent in praising God for his goodness and mercy. When Rev. Stewart had sung a solo, "The Haven of Rest," the President, Rev. H. A. Buz, called the house to order.

Committees were called on to report. The Committee on Nominations gave the following names as officers for the coming year:

President, W. F. Barnum, of Fort Worth; Vice-Presidents, W. E. Ward, Waxahatchie; Miss Mary Cox, Fort Worth; Miss Clara Comer, Cleburne; Secretary, J. S. Barnum, Cleburne; Treasurer, Miss Basie Highlander, Bitter; Executive Committee, W. L. Nelms, Fort Worth; W. E. Hawkins, Waco; John H. Barcus, Vernon; Miss Mattie Wright, Georgetown; Mrs. H. C. Strophaire, Weatherford; with the President and Vice-President ex-officio members.

Resolved, That the Executive Committee from year to year be a standing committee on nominations. A recess of the report was deferred until 2:30 p. m.

The report of the Committee on By-Laws and Constitution was read and adopted.

After a song by Mr. W. A. Hemphill a paper was read by Miss Mary Sue Bullock on "Social Features of the League."

First Vice-President, W. F. Barnum, was called to the chair. A solo by C. J. Huskey was followed by some very interesting reports from the different Leagues.

After songs and a social reunion of thirty minutes conference adjourned.

SECOND DAY—AFTERNOON SESSION. The President opened the conference at 2:30.

The report of the Committee on Nominations was taken from the table and adopted as a whole.

W. L. Nelms, Chairman of Executive Committee; Miss Mary Cox, Second Vice-President, and J. Sam Barcus, Secretary, resigned their respective positions, and the report was referred to the Committee on Nominations to fill these vacancies.

Was was unanimously chosen as the next place to hold the conference. The time of meeting was left in hands of Executive Committee.

The Committee on Nominations reported Rev. B. B. Eaton, of Waxahatchie; Miss Mattie Natt, Granbury; and Miss Tabitha Hinz, Cleburne, to fill the respective vacancies, and it was adopted. The report of the Committee on Temperance was read by W. F. Barnum and adopted.

The chair appointed as Music Committee W. A. Hemphill, A. W. Baird, W. R. Tucker, Miss Anna Belle Cole, Mrs. W. F. Barnum, Mr. W. E. Hawkins gave quite an interesting discussion on "Rev. Union of the League to the Sunday-school." He

was followed by Mr. Clark and Mr. Barnum, and the conference adjourned.

SECOND DAY—EVENING SESSION.

The President, H. A. Buz, called the conference to order at 8:30 o'clock. Rev. W. L. Nelms represented the Methodist Orphan Home and received a hearty and liberal response. A consecration service was led by Rev. N. B. Reed, and the conference closed with a regular Pentecost.

During the singing of what was supposed to be the last song, two young ladies voluntarily asked prayer for themselves. In a few moments they were converted, and the Presiding Elder of the Fort Worth District, following the leading of the Holy Spirit, began calling penitents.

One by one young ladies and gentlemen came forward, knelt at the altar and gave their hearts to God. At no one time were there more than three or four persons at the altar, and yet thirteen persons, the youngest a little girl, and the oldest a man of about thirty-five years, were converted. When the last one was saved the audience was diminished and shouts of praise to God. Truly it was good to be there.

MARY SUE BULLOCK, Secretary.

In the afternoon of the fourth Sunday we organized an Epworth League through the assistance of Bro. W. E. Ward and wife, of Waxahatchie, resulting in 38 names enrolled to membership, with others to follow. Bro. Ben H. Munnerlyn, a pious, godly young man, was elected President. A fine band of young Christian workers there are at Palmer.

G. J. IRVIN, Pastor.

PALMER, TEXAS.

The burial ground of an ancient race of giants has been discovered in Michigan.

What do you wish for in the way of easy work? You can have it, if you'll use Pearlina. With anything you can think of, that water doesn't hurt, the easiest way to wash it or to clean it is to take Pearlina. You can't do any harm, by doing away with that wearing rub, rub, rub. Besides, with almost everything there are special reasons why you should use Pearlina. For instance:

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NEWSPAPER SUBSCRIPTION LAW.—For
general information we give the following
summary of the decisions of the United
States Courts touching newspaper subscrip-
tions:

- 1. Subscribers who do not give express or-
ders to the contrary are considered as wish-
ing to renew their subscriptions.
2. If subscribers order the discontinuance
of their periodicals, the publisher may con-
tinue to send them until all arrearages are
paid.
3. If subscribers neglect or refuse to take
their periodicals from the postoffice to which
they are directed, they are responsible until
they have notified their bills and ordered their
discontinuance.
4. If subscribers move to places without
informing the publisher, and the papers are
sent to the former address, they are held re-
sponsible.
5. The courts have decided that refusing to
take periodicals from the office, or removing
and leaving them uncollected, is prima facie
evidence of intentional fraud.
6. If subscribers pay in advance they are
bound to give notice at the end of the time if
they do not wish to continue taking it; oth-
erwise the publisher is authorized to send it
and the subscriber will be responsible until
an express notice, with payment of all ar-
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The average "gospel talk" is nothing
but a chaffy repetition of trite
sayings and dry-eyed invitations to
"accept Christ." It is the merest
travesty on the real preaching of the
Word.

BROTHER, please don't dump your
family at the parsonage for the poor,
fired wife of the preacher to cook for!
And especially don't go there with
out taking something to eat along
with you. The pastor is already in a
great strait if he has had time to keep
bread for his own children. Don't
add to his burdens.

THE EDITOR OF THE ADVOCATE spent
a pleasant Sabbath with the Missouri
Avenue Church, Fort Worth, last
Sabbath. The Rev. O. F. Sena-
bah, the popular pastor, was on a
visit at his old home in North Caro-
lina. He is first in the hearts of his
congregation, who anxiously expect
his return home this week. This
congregation stands in great need of
a new church, and they are getting
ready to build.

TO HEAR a little flapping dude at-
tempting to do a so-called "gospel
meeting" and talking to the "deaf
ear" about "accepting Christ" is
enough to make a real earnest man
sick! The singer should be made to
understand that he must repent of his
sins before Christ will "accept" him.
This is the question: "Will Christ
accept me?" and the answer is: "He
will not until every worldly thought
and thing has been renounced and
the singer has turned unto the Lord
with full purpose of heart."

BROTHER PREACHER, did you ever
seriously consider the solemn—
the awful—fact that every dollar contrib-
uted to your support, every kind
word spoken to you or about you,
and every look or act of deference
bestowed upon you was on the credit
of the Lord Jesus Christ? Did the
people not believe you were an em-
bassador for him, you would not only
be shorn of your strength and be

"weak as another man," but would
be the most contemptible man in the
community! Sydney Smith said that
the pastor was "the poorest and most
respectable man in the parish." This
is true nine times out of ten—always
true as it concerns respectability, if
the man is a true minister of Christ.

DR. Z. T. BENNETT has resigned his
place as editor of the Arkansas
Methodist, and the "Committee of
Publication" has elected Dr. J. E.
Godbey to fill his place. Dr. Godbey
will mount the tripod about October 1.
We are sorry to lose Dr. Bennett
from our circle of Southern Methodist
editors, but we are not sorry that Dr.
Godbey has taken his place. Both are
good men and good editors, and the
old Arkansas Methodist will move
right on in her march of triumph,
bearing the banner of Methodism
proudly aloft and offering a bold and
impregnable front to every enemy of
the truth as it is in Jesus.

REV. W. H. VAUGHAN, "the or-
phan," spent last Sunday in Dallas,
preaching at First Church morn-
ing and evening. At the morning
service he presented the claims of the
Methodist Orphan Home, located at
Waco. Though it was his purpose
to present the matter in a plain, prac-
tical way, avoiding pathetic appeals
as far as possible, yet there were few
dry eyes in the congregation when he
told of the condition of some of
the little waifs when they were re-
ceived at the Home. The hearts of
fathers and mothers instinctively
turned to their own little ones who
might, through misfortune, some day
need the watch-care and assistance of
this grand institution. And why
not—for who can tell what a day
may bring forth? Though at this
season money is scarce, the congre-
gation responded quite liberally, the
amount in cash and subscription
reaching \$117, besides other offerings
sent to the Home by the ladies' socie-
ties of First Church, and a cow and
calf donated by Bro. W. C. Young
and wife, of South Dallas. The peo-
ple called Methodist never fail to
respond liberally to worthy calls for
assistance.

REV. EDWARD L. PELL, of Rich-
mond, Va., furnishes the Wesleyan
Advocate with a column of good
things which he calls "kindlings."
And they kindle, too. Here are some
of the "fatest" pieces:

1. It was because John the Baptist
had no axe to grind that he could lay
the axe at the root of the tree.

If a man loves God with all his
heart he ought to manage to enjoy
life without keeping up a flirtation
with the world.

Now are not those two pretty good?
Here is one that is loaded with truth!
The child who has been taught that
the end of Bible study is to answer
such questions as, Who caused the
axe to swing? will throw the book in-
to the cellar when he has outgrown
his boyish love for conundrums.

And this not thoroughly had:
Jesus said, "My meat is to do the
will of him that sent me." If he had
said "medicine," most anybody
would have believed him.

There are a number of these, little
and big, some of which we have
clipped for our Grab-Hooks Depart-
ment.

EDITORIAL CORRESPONDENCE

The editor of the ADVOCATE has
been blessed with the privilege—yes,
the very gracious privilege—of at-
tending the Northwest Texas Ep-
worth League Conference. It is surely
a blessing and a privilege to any-
one to attend one of these conferences
of enthusiastic Christians and see the
expression of Methodism in its primi-
tive form—the power of new-born
love and riper experience expressing
itself in the spirit of the old-time
class-meeting and love-feast, and
in conference on the best plans and
methods to honor the Master in the
service of men. These young people
meet and confer in the power of a
Christianity that knows no limit of
determination this side the purpose
to take the world for Christ. And
they are taking it for him.

The conference met in the beautiful
city of Cleburne, in Johnson County,
lying on the western border of the
Cross Timbers. There the writer had
been preacher in charge seventeen
years ago, and there he met several
parishoners and friends of that time,
which added to his pleasures of the
occasion.

OPENING SERMON.
Tuesday night Rev. Sam Hay, of
Balton, preached the opening sermon,
which was a plain, practical and for-
tifiable discourse on the revival line,
and which was much appreciated by
his audience.

THE ORGANIZATION.
The genial presiding elder of the
Fort Worth District, Rev. W. L.
Neims, in whose territory the confer-
ence met, took the chair and, after
proper devotional exercises, called
the conference to order and proceeded

to the election of officers for the ses-
sion. It being the first session of the
body, there were no officers until
elected at the present session. Rev.
H. A. Boaz was elected President and
Miss Sue Bullock Secretary, with
J. Sam Barcus and Miss Mattie Natt
as assistants. It was observed that
Bro. Boaz presided like an old hand
at the business. This was a surprise to
those who regarded him as a boardless
boy without experience; but to those
who knew that he had gone through
Southwestern University and was a
member of the San Jacinto debating
society, his familiarity with parlia-
mentary usage was no surprise. The
fair and proficient Secretary, Miss
Bullock, is also a Master of Arts from
that institution. Other officers and
leaders in the conference claim with
commendable pride the same alma
mater. It will not be, therefore, out
of place for us to remark at this point
that those who are skeptical of the
benefits of the educational work the
Church is doing ought to attend one
of these young people's conferences.

WELCOME AND RESPONSE.
After organization was completed,
Miss Baird, of Cleburne, welcomed
the conference to Cleburne in a short
but comprehensive, sweet, chaste and
sensible address, to which Bro. H. A.
Jackson, President of the State League
Conference, responded in one of his
strong and practical talks.

OTHER PROGRAM TOPICS
were discussed during the session as
follows: "Further Needs of the League
Work," by Rev. T. G. Whitten, of
Weatherford; "Importance of Music
in League Work," by Mrs. W. F.
Barnum, of Fort Worth; "How to
Conduct Singing so as to Interest
League," by Rev. J. Sam Barcus, of
Granbury; "League Work in the
Country—How to Organize and Sus-
tain," by Rev. C. E. Gallagher, of
Cleburne Circuit; "Leadership," by
Judge N. A. Steadman, of Fort
Worth; "Social Feature of the
League," by Miss Sue Bullock, and
"Relation of the League to the Sun-
day-school," by W. E. Hawkins, of
Waco. These were all interesting, in-
structive and edifying discussions of
these topics. Those who were not
there to hear them missed a great
deal. Besides the prepared address
some of these topics were most inter-
estingly discussed generally by the
conference.

DEVOTIONAL EXERCISES.
The prayer and praise service,
conducted by Revs. B. R. Bolton,
Carraway, Stewart, and others, were
most refreshing and edifying. It was
no uncommon thing to have from
thirty-five to fifty testimonies
within the space of fifteen minutes'
time. These all came from happy
hearts in fervent prayer.

WORK.
The experiences of work done in
prisons, in the sick-room, among the
destitute and the missionary work
among the unconverted sounded like
the annals of early Methodism. In
all these departments of work souls
are converted, the sorrowing comforted
and the weak strengthened.

MUSIC.
The singing was soul-stirring and
heavenward-lifting. It could not be
otherwise under the leadership of that
sweet singer, W. A. Hemphill, as-
sisted by such soloists as Mrs. W. F.
Barnum, Huskey and Stewart, and
a number of other good voices both
sweetened and fired by religion. Per-
haps the exceptional case is the mel-
liferous droning voice of the Rev.
W. L. Neims, under whose meli-
odious monotones any baby will fall to
sleep instantly, and wherefore the
mother of his children greatly misses
him when he is away from home.

FINALLY.
The young men and ladies compos-
ing the conference were remarkable
for intelligence. They are from the
very best class of society. They are
leaders in the best sense. They put
to shame with their good sense and
sanctified usefulness the dimes and
dimes who give themselves up to
the frivolities of this world.

The writer regrets that we had to
leave before the final meeting Thurs-
day night. It was a consecration
meeting, conducted by Rev. N. B.
Read, of Oak Cliff. Others have told
him since that it was a grand meet-
ing, resulting in 14 conversions. That
was a very fitting close to the
conference.

THE ALDERSON-TERRILL DEBATE.
As per announcement in this paper
a debate between Rev. E. W. Alder-
son, presiding elder of the Dallas Dis-
trict, North Texas Conference, and
Elder Terrell, of the Campbellite
Church at McKinney, began at that
place August 29 and closed August
30. The propositions were: Infant
Baptism, the Design of Baptism and
the Mode. At the conclusion of the
discussion of the first question eight-
een children were brought forward
and baptized, and it is safe to say
that the masterly defense of Method-
ist doctrines and practice involved in

the other two propositions was
as conclusive and satisfactory to the
people as that made in behalf of In-
fant baptism. Bro. Alderson is no
specialist. He has no hobbies. His
preaching is not confined to a few
themes, but it takes a wide range,
covering all the theoretical and
practical questions of Christian faith
and conduct. It is difficult to discern
when or on what question he is
strongest, and in the debate in ques-
tion he moved like a mighty man of
war, demolishing every proposition
of Campbellism as he came to it. In
all this he was cool, calm and col-
lected. He was deferential and
polite to his opponent even when that
gentleman, pressed by argument,
would lose his temper and rail. It
was remarked on all hands that for
dignified and Christian behavior
Alderson was above criticism from
start to finish.

It was easy to see that the people
were on the side of Methodism. For
instance, Mr. Terrell in reading the
definition of a word from a lexicon
stopped, as his habit was, without
giving all the meanings of the word,
when Alderson requested him to read
the next paragraph. This of course
he was compelled to do, and as it was
squarely against his position he no
sooner read it than the large audience
burst into a loud laugh.

Two or three things in connection
with this debate surprised many peo-
ple. It is a boast of Campbellites
that they "stand by the Book." They
do not take the dictum of men, they
say, but will have nothing more
nor less than a "thus saith the Lord"
for everything they do or teach. But
Elder Terrell put in most of his time
reading over and over again the
sayings of men—generally of
Pedobaptists, too—and it was impos-
sible almost for Alderson to get him
to notice the Bible—the authority
upon which Bro. A. staked the
issues of his case.

Another surprising thing—and
painful also—was the contemptuous
language Elder Terrell used when re-
ferring to the Old Testament Scrip-
tures. He denominated those writ-
ings "dry bones," "misty stuff," etc.
To hear the Scripture which the
catholic read and from which Philip
"preached unto him Jesus" sneered
at as "stuff" was surprising to those
got well acquainted with the real
sentiments of the average Campbellite
preacher. The apostle says that "all
Scripture is given by inspiration and
is profitable for reproof, correction and
instruction in righteousness," and
that "the prophecy came not in old
time by the will of man, but holy
men of God spake as they were
moved by the Holy Ghost." Jesus
stood up on the Sabbath day and read
from the Old Testament Scriptures,
and said that the passage he had read
was fulfilled that day; and on his
way to Emmaus, after he had risen
from the dead, he fell in company
with two disciples, "and beginning
at Moses and all the prophets he ex-
pounded unto them in all the Scrip-
tures the things concerning himself."
(Luke 24:27.)

Now to hear these sacred Scriptures
contemptuously spoken of as "misty
stuff," made one feel more like he
was listening to the rantings of an
infidel than to an oracle of the only
Church of God on earth! No wonder
that the people who have always
been taught to revere the Word of
God, and to consider it as our dis-
cipline, say the "only sufficient rule,
both of our faith and practice," were
astonished, pained and disgusted with
the man and his theory who took
such ground and used such language
as did Elder Terrell.

Under the question of the mode of
baptism, Mr. Terrell made the usual
clep-trap proposition to give five
hundred dollars for a standard Greek-
English Lexicon, giving sprinkle or
pour as a definition of baptism.
Alderson showed clearly that the
proposition was simply a verbal
dodge, the most critical lexicons on
earth indicating clearly affusion as
an action of baptism. He then ac-
cepted the challenge and demanded
that it be put in writing with respon-
sible security. No amount of badin-
age and goading could induce Mr.
Terrell and his people to come to the
issue. Then in the last session of the
debate, Alderson read the definition
in question from one of Mr. Terrell's
own lexicons which he had publicly
declared to be the standard authorities,
and demanded the five hundred dol-
lars. He then read another confessedly
standard lexicon giving exactly
the word in question and demanded
another five hundred dollars. Of
course the audience went wild, but of
course the money was not forthcoming.

Methodism is not now, nor has it
ever been, a fighting Church. Its
watchword from the first was "holi-
ness unto the Lord;" and it has al-
ways stressed this doctrine, but held
that all Christians, of whatever name,
were to be regarded as the children

of God and entitled to all the rights
and privileges of His Church. But
the combined world has been against
us; and though many other denomina-
tions hold much in common with
us, when immersionists make a fight
against Pedobaptist Methodism is
always singled out as an object of at-
tack. Indeed, they seldom mention
other Pedobaptist Churches; but from
Sunday to Sunday they rail on us,
misrepresenting and maligning us,
until, in sheer self-defense, it becomes
necessary at times for us to publicly
restate our doctrines and defend them
by the Word of God.

Our slowness to do this, growing
out of our fraternal spirit and our
non-combative policy, has been often
used against us, and those who would
harm us have boldly interpreted our
usual friendliness to be grounded in
the fear of exposure and inability to
make good our right to preach and
teach.

When "forbearance ceases to be a
virtue," however, and innocence and
kindness have been goaded to re-
sent, it is like prodding a sluggish
lion who charges from his cot, sleep-
ing, cat-like attitude to that of un-
paralleled fierceness, and, springing
upon his tormentors, tears them limb
from limb!

It is often said that these debates
do more harm than good. In some
instances, no doubt, this is the case;
but when the truth is assailed, the
people misled, and our Church is
abused, no Methodist preacher with
his ordination vows to "drive away
all erroneous and strange doctrines"
can sit idly by and allow the
guilty work to proceed unchecked.
It may be unpleasant, but he must
"contend earnestly for the faith once
delivered unto the saints."

This Bro. Alderson has done at
McKinney; and we say now and
here that if any brother in this or
any other State wants a job of this
kind done by proxy he can secure a
stronger advocate in this great State
than E. W. Alderson, of Dallas,
Texas.

AT SULPHUR SPRINGS.
This is an old town. Our Church
has been planted here for many
years. Some of the strongest men in
the North Texas Conference have
served it as pastor and presiding
elder. The Rev. Dr. M. H. Neely,
" Bishop of Colorado," began his ca-
reer as an itinerant minister in this
county, and his memory in all this
county is as an ornament poured forth.

Sulphur Springs is not only the
seat of the County of Hopkins, but
Central College also—an institu-
tion under the auspices of our
Church which owes its existence
largely to the genius and energy of
Dr. J. W. Addison, who went from
here to assume the Presidency of
Polytechnic College at Fort Worth.
Prof. Spikes—not Spicers—is the
President of Central now—a most ex-
cellent Christian gentleman, whose
record in the past and present evo-
gistic course inspires the friends of
the institution with large and well
founded hopes for its future success.

Our people have just completed an
elegant brick church, which seats
about 550 or 600 people, and is an or-
nament to the town and a credit to
our people—especially to the ladies,
without whose determined efforts, it
is alleged, it would not have been
built. It was begun under the suc-
cessful pastorate of Rev. D. J. Mar-
tin, who laid the foundation and he
it well under way when he was re-
moved to Kaufman. His successor,
Rev. E. H. Casey, took up the mat-
ter where Bro. Martin left off and
carried it on to a most comfortable
and delightful consummation. Bro.
C. has had rough sailing.

The old church had been torn down
to give place for the new, and he was
compelled to worship in the court-
house. Then that building burned and
Bro. Casey and his people took refuge
in the College Chapel. This being
away to one side—almost outside the
city limits—the congregation, in the
very nature of the case, fell off, and
every department of Church work
suffered more or less severely. But
when the new church was opened, a
full house greeted the preacher, and
his congregations have been large
ever since—in fact, he has the largest
audience, by far, of any preacher in
the place. He has a good choir, and
though he has not yet launched the
Epworth League, he has abundant
material with which to organize and
maintain one of the best Chapters in
the conference. All the other arms
of Church service are in successful
operation.

Judge Frank M. Rogers has been
Superintendent of that Sunday-school
for more than a quarter of a century.
He is a man greatly beloved by
everybody; and as he sits in his arm-
chair on the left of the preacher, his
close attention and prayerful spirit
furnish inspiration to the minister of
the Word.

Some old stand-bys I knew in other

days I greatly missed. Revs. C. J.
Cocke and J. C. Randle have gone
up for their crowns. Their memo-
ries are blessed! May God bless the
children of both these godly men,
and may their mantles fall upon
their sons.

My home from Saturday until Mon-
day was at the house of Bro. John S.
Stephens and his wife. They are
graduates in the art and science of
how to make a preacher feel at home.
I visited also the homes of Bro. J.
H. McClinton, Robert Vaughan and
Col. B. D. Fucose and was refreshed
by their conversation and hospitality.

I met a number of other old friend-
—prominent among whom were Bro.
Jacobs, Manning, Carter, Avinger,
Hedick and Col. J. A. Weaver, who
is the Treasurer of the Joint Board
of Finance of the North Texas Con-
ference. Bro. W. believes in figur-
ing the devil every day.

Altogether the town, the Church
and the people of Sulphur Springs
are much to be admired, and I hope
that the official board, now that they
have one of the best houses in the
conference, will see the wisdom of
bringing their finances to such a
figure as to place that station among
the foremost appointments of the
North Texas Conference.

AT MULKY MEMORIAL.
The junior editor spent last Sunday
with Rev. T. S. Armstrong at Mulky
Memorial Church, Fort Worth.
Limited space forbids anything like a
full account of that pleasant event,
but suffice it to say, that it was pleas-
ant and the visit will be repeated
when opportunity offers. The Mulky
Memorial people have added a
beautiful basement to their church
this year, which is used for the Sun-
day-school and Epworth League, and
both these institutions are in a flourish-
ing condition. Bro. Armstrong
contemplates a protracted meeting in
the near future.

THE CHURCH PRESS.

The New York Advocate:
Dr. Rossiter Raymond delivered an
address on "Science and Religion" at
a special service in Plymouth Church
on Sunday morning, designed for the
members of the American Association
for the Advancement of Science, meet-
ing in that city. His theme was "The
last chapter of the Book of Ecclesi-
ast, and the substance of his discourse is
in this summary:

The scientific attitude before the
systematic, all-revering Energy is
one of reverent awe. But the attitude
of religion is not that. "son of man,
stand upon thy feet, and I will speak
with thee; behold, I raise thee, who
couldst not otherwise stand. I need
thee; I need thee; I go with thee."
That is the added content of religion.
Science may be defined, God in his
world; religion, God in us. Science
takes us to wonder and awe; religion,
to communion and service.

The baseball craze simply as a craze
is a great nuisance, but where it set-
tles down into a gambling institution,
it is intolerable. And this is getting
to be the case in some quarters—
even boys, mere children, taking part
in the betting. It is productive of rows
and brawls also. It should be
suppressed. A Pittsburgh daily says:

Never in the history of baseball has
the sporting public of Pittsburgh been
so incensed as was the crowd at Expo-
sition Park yesterday. * * * The
cause fairly ended in a riot. * * * The
king of toughs being escorted out of
the grounds by 1000 angry people, each
man eager and anxious to get a blow
at him, if an opportunity offered.

About which the Pittsburgh Chris-
tian Advocate remarks:

Unless the newspaper reporter has
given a grossly unjust account of the
matter, a professional football game
must be one of the worst of all things
to visit. We bemoan the thought that
this is the popular amusement of so
many thousands.

The Peninsula Methodist, pub-
lished at Wilmington, Del., says that
at a recent session of the Brandywine
camp-meeting in that State, eleven
preachers signed a paper denouncing
all preachers as hypocrites who failed
to vote with the Prohibition party.
The Peninsula Methodist believes in
prohibition, and its editor may be a
member of a Prohibition party, but
he draws the line at such action as
that taken by the ministers at the
camp-meeting, and says:

A more temperate and fanatically
partisan deliberation on the part of
respectable Christian men, ministers in-
cluded, in arraignment of the Prohi-
bition party, who always "vote as they
pray" with at least equal intelligence
and consciousness, and yet do not vote
the Prohibition party ticket, is scarcely
conceivable.

The Wesleyan Advocate, under the
head of "The Far Off Brother," ex-
horts most timely:

A brother in the Church or ministry
taking men by the hand and calling
them brethren, living in holy relations
with them and saying to the world,
"We are brethren," and yet with fal-
off feelings of jealousy or antagonism.
Have you not seen them? And did
you not think that such a relation was
a fraud? * * * Brethren, quit the
far off relations; get close together,
become one in Christ Jesus, and let us
have a brotherhood that will bless the
world and be worthy of the fatherhood
of God.

the three order-in-the ministry ques-
tion. It says that sacramentalians
hold to this view and then seems
to argue that although Dr. Hoas
holds to it, he is not a High Church
man, nor in line with High Church
views. In closing its editorial on the
subject it shows conservatism, how-
ever, and encourages every body:

These are questions upon which
Christians need not disturb their
minds, and a peaceful and friendly
exchange of views among the differ-
ent branches of the Church holding
such different views and following
such different lines of action, are
equally blessed of God and prospered
in their work.

The Wesleyan Methodist (Syracuse,
N. Y.) has had experiments along
with the rest of us with the "unlet-
tered ones":

Partly without rhyme, rhyme, or rea-
son is one of the afflictions of the read-
ers of newspapers and some magazines.
We often feel after reading a few lines
of such "stuff" as if we had taken a
"bite" of a packery pear. If the read-
ers of newspapers only knew how
much they are saved from by the
studly offices of editors they would
certainly be grateful.

Really, after all, the old W. P. is a
good institution.

The same paper strikes an impor-
tant chord:

An important inquiry is, How may
we have daily additions to the Church
of such as shall be saved? The ease
with which men can be induced to
join the Church is unquestioned. The
real question is, How to get them saved?

The following, from the North Caro-
lina Advocate, ought to be posted on
the door posts of every religious home:

Children should not be left to pick
up their notions of morality and of
theology by haphazard on the com-
mons. It is the imperative duty of
parents to give definite instruction on
all such subjects, and see that their
children are grounded in the truth.

The same paper gives this excellent
suggestion about reading books:

Not simply going over a book, but
becoming master of its contents, is
reading. Stopping at the end of each
page to review the matter and make
sure of its acquisition may seem slow
work, but it will richly repay in the
end. Never read any but the best
books.

If the following, from the Camber-
land Presbyterian, should be univer-
sally heeded the moral and social des-
erts of this old world of passion and
wrong would bud and blossom like
the roses of Sharon:

You can not afford to take offense
and cherish ill will against your neigh-
bor or your enemy, even when just
cause of offense is given. Anger and
bitterness and jealousy poison and defor-
m the soul, drying up the fountains of
goodness and joy.

The Epworth Era comes to our
table this week for the second time.
It is as bright as a new dollar. On
the first page is a fine picture of
Bishop Galloway. Every member
of the Epworth League ought to have
a copy.

The Alabama Advocate of August
30 quotes largely from an editorial on
missions which appeared in our issue
of August 9. We take occasion in
this connection to thank the Church
press generally for the honor it pays
the TEXAS CHRISTIAN ADVOCATE by
quoting so often and so liberally from
its columns. It makes us feel good.

The Central Advocate announces
a mighty truth:

The poor man who turns from the
Church, who rejects the ministry of
the Word, who is deluded with the
useless claim that the Church is
alienated from the masses, is simply
turning away from his best friend and
mighty helper. The Carpenter of
Nazareth and the Church which he
founded are the best friends of the
poor to be found anywhere.

The Nashville Advocate talks ill
it had been to Texas:

There are some men who profess and
call themselves Christians and yet use
the methods of the assassin in dealing
with the reputations of their fellow
believers. It is blindness or madness
that moves them? And is not blind-
ness itself a form of madness?

The same paper puts in these links
at the right time and place:

No man is fit to preach who does not
hold daily converse with spiritual and
eternal things. On the other hand, no
man is in a condition to hear unless he
has prepared his heart by devout med-
itation for the reception of the word.
You have been complaining of your
pastor for a good while. Suppose you
stop that and go to prayer for him.
The experiment is surely worth trying.

The Northwestern Christian Advocate
is opposed to "speaking evil of
dignities," but thinks it right and
proper to criticize any dignitary when
such a worthy fails to do right.
Hence it goes for Gov. Altgeld in a
manner which "truthful James"
would denigrate.

"Prepared and faithful and free."
The Indian Sentinel says:
J. J. Lovett, former pastor of the
Methodist Church of this city, who
aspired to fame and fortune through
the columns of a statehood newspaper,
known as the Wynwood Republic,
has retired from active newspaper life
and returned to the Church.

About which Our Brother in Red
remarks:

There are several items of news to us
in the above paragraph. One is that
we did not know that Bro. Lovett had
ever left the Church.

There is a suggestion, however, in
that paragraph that seems to smack
of "reference to allusions."

The Nashville Advocate:

Hundreds of young people are now
being gathered into the Church. Let
the pastors urge them to study with
the Epworth League, and unite with
the League course. It will make intelli-
gent and loyal Methodists of them—it
will make them active and useful

Methodists. All this is equivalent to saying that converts so drilled will become intelligent, loyal, active and useful Christians.

To all of which we say amen, and beg leave to add that they should also take the TEXAS CHRISTIAN ADVOCATE.

The same paper is not preaching against the Methodists and others afraid in this paragraph:

We often hear brethren pray for good government and good feeling rules. There is nothing wrong in that. The wrong consists in failing to elevate God-fearing men to office. We will never have good government—such as we pray for—until we cease to elevate ticklers and demagogues to power.

The Sunday School Times says: "We learn to do by doing." This is one of the accepted maxims of the modern educator. But it is not merely the doing with hands or head that makes the whole duty of him who is seeking an education at the building of character. We must learn to love by loving. We must get toward, and do for, the unlovely one such things as we would do for those whom we account as lovely.

This rule works both ways. Thus, Vice is a monster of such hideous mien, that to be hated needs but to be seen; but seen too oft—familiar with his face—We first endure, then pity, then embrace!

PERSONALS.

—The Advocate had a pleasant call last week from Rev. J. H. Wages, presiding elder of Bonham District.

—Rev. Abe Musley came up smiling into the Advocate's sanctum this week. We are always glad to see his pleasant face.

—Rev. O. S. Thomas called on this Advocate recently and reported Deatur Station in good shape. O. S. is always in good spirits.

—Rev. Wm. M. Hayes, of Tyler, has been elected Financial Agent of the West Female College, and enters at once upon his work. This is a good appointment.

—Rev. P. A. Edwards, of Lewisville, dropped in on us last Friday on his way from McKinney, where he had been acting as moderator in the Alderson-Terrill debate.

—Rev. D. J. Maria, of Kaufman Station, called on this Advocate one day last week. He reports everything lovely at his place. D. J. himself was looking well, and was in a fine humor.

—Rev. J. C. Calhoun, of Athens, writes: Methodism is in a growing condition at Athens. "For unto us a child is born, unto us a son is given, and his name shall be called" "Christ the Galilean."

—We had this week a pleasant visit from Mr. W. H. Parcell and wife. Mr. Parcell is a popular conductor on the O. & C. and S. F. Railway, while Mrs. P. is a well known enthusiastic organizer of W. P. and H. M. Societies.

—Within the sanctum of the Advocate this week appeared the chubby and cheery face of Faby Curtis Edmund Reed, whose father is Dr. N. B. Reed, of "First" Church, Oak Cliff. The Advocate is glad to see the little fellow is a "largesized" improvement on the "old gentlement," owing to the sterling qualities and good looks of the mother.

—Mrs. M. E. Whitten, of Austin, writes, September 2: Rev. F. E. Hammond, formerly of the Texas Conference, now of the Baltimore and stationed at New Market, Va., has had to resign his pastorate on account of confined health, and will return to Texas. We expect to have himself, wife and the two young bishops—Masters Gallaway and Ed die—at home with us by the 15th inst.

—Dr. H. A. Bourland, writes: Rev. W. M. Hayes, of Tyler Station, East Texas Conference, has been elected Financial Agent of Waco Female College, and will enter at once upon the active duties of his agency. Bro. Hayes has rare gifts for the work, having been successful in like undertakings in Georgia. He is a good business man. He will remove his family to Waco this week, and re-

ready to give his whole time to the work. We bespeak for Bro. Hayes the hearty co-operation of all our pastors and people.

—The following is from Rev. S. A. Ashburn, of Paris, under date of September 4: Marcus Jones, a grandson of Bro. Cullum, late of our (North Texas) conference, died yesterday morning about 3 o'clock. He rode hurriedly in answer to a call from the fire department, and when he reached the fire he got off his wheel, stood a moment and fell dead, his wheel falling on him. He was a member of Lamas Street Church in this city. A good boy has gone to his reward.

—Rev. C. G. Shutt writes from The Rock, W. Va., August 31: Am on a flying trip to the mountains of West Virginia, visiting old friends and relatives, and preaching frequently. While you are suffering with heat in Texas an overcoat would feel pleasant (especially to a Texan) up here. I will assist the pastor in a meeting, commencing to-morrow. We have a big arbor built and will run the meeting on Texas fashion, which is something novel to Virginians.

GENERAL.

—Dr. W. C. Black, editor of the New Orleans Advocate, spent his vacation at Mont Eagle, Tenn.

—Our Brother in Red: Rev. J. F. Thompson has returned from Washington City, where he has been serving as delegate for the Cherokees. Rev. L. A. Martin went on the K. of P. excursion to Washington City, hoping the trip would be of advantage to his health.

TEXAS.

—Our Brother in Red: Rev. I. B. Hickman is in a discussion this week at Hanson, I. T., with Elder T. J. Daniels, of Arkansas, an Adventist, or soul sleeper. First proposition: "That man is wholly mortal." Daniels affirms, Hickman denies. Second proposition: "That the wicked will be eternally punished." Hickman affirms, Daniels denies.

—Our Brother in Red: Rev. W. A. Gray, of the Ft. Gibson charge, returned from Texas on Saturday. He brings the sad intelligence that Rev. E. C. Kilgore, so well known here, is dangerously ill at Farmersville, Texas, and it is not thought that he will recover. His many friends here will be sorely grieved to learn this.

GENERAL CHURCH NEWS.

The M. E. Church has 445 deacons at home and abroad.

The Methodists have twenty-four local missions in New York, including special missions among Germans, Italians, Scandinavians and Hebrews. During the past year there were reported over 1400 conversions, and the Church membership, 3583—the largest ever reported. There are in the Sunday-schools over 6000 scholars, and the lessons are taught in five languages.

MISSIONARY INTELLIGENCE.

Our readers may be interested in the following information respecting Japan, which is now at war with China, with her 400,000,000 of people. Japan consists of 3850 islands with an area of 147,000 square miles, population 40,072,000. It is said a larger proportion of the population can read than in any other country in the world. They adopted a constitutional form of Government in 1890. They have 28,000 schools with 72,000 teachers and 3,410,000 pupils. There are in Japan representatives of eighteen foreign mission societies, 428 missionary stations, 599 missionaries, 177 ordained, 421 lay, eighteen men and 403 women, 682 native workers, 131 oratory, 236 teachers, 315 helpers, 230 churches, 31,863 members, 5,348 schools last year, 17,992 Sabbath-school scholars, 48 high schools with 4663 pupils, 72 day-schools with 4257 pupils. Native contributions last year, 899,493.—Westegan Advocate.

EDUCATIONAL NOTES.

Hornor Institute, at Muskogee, Ind. Ter., opened last Tuesday. The attendance promises to be full.

The following is a list of the details of the oldest colleges in the United States: Harvard, 1636; William and Mary's, 1692; Yale, 1700; Princeton,

1746; University of Pennsylvania, 1749; Columbia, 1754; Brown University, 1764; Dartmouth, 1769; Rutgers, 1770.

At the last session of the Board of Trustees—June of this year—a training school for preachers was established in connection with Emory College, Oxford, Ga.

From private sources we learn that a debt of some \$2000 which has been hanging over Halsei Institute at Vinita has been lifted. This was done largely through the liberality of the local friends of the institution.—Our Brother in Red.

In the last quarter of a century nearly \$75,000,000 have been given to the cause of education in this country. George Peabody left \$6,000,000 of his estate to the cause of education; Isaac Rich, \$2,000,000 to Boston University; John Hopkins, \$3,140,000 to found a university in Baltimore which bears his name; Asa Packard gave \$3,000,000 to Lehigh University; D. B. Fayer-weather left a bequest of nearly \$3,000,000 to various colleges; Cornelius Vanderbilt gave \$1,000,000 to the Vanderbilt University; John C. Green gave \$1,500,000 to Princeton College; Asa Stone, \$500,000 to Adelphi College; G. L. Sney, \$450,000 to Wesleyan University; Mathew Vassar, \$500,000 to Vassar College for Women; J. D. Rockefeller's gifts to the Chicago University aggregate \$4,500,000; and Leland Stanford's estate will yield from \$15,000,000 to \$20,000,000 for the university that bears his name on the Pacific Coast.

NORTH TEXAS CONFERENCE.

Colfeville, Sept. 3: Good meeting at Center; 8 converts and 7 additions up to date and meeting continues. The Church is getting generally and greedily revived. Have had a few bright cases of entire sanctification and many others seeking the blessing.

Kingston, Sept. 1: My protracted meetings are over. The four Churches greatly revived and 66 members added. A glorious camp-meeting at Harrell Camp-ground in connection with the meeting Grandpa Harrell's funeral was preached by Rev. J. M. Binkley. The discourse was masterly and the subject worthy. The collections ordered by the Annual Conference are secured. Many thanks for all help.

Abney, Sept. 3: We organized an Epworth League at Oak Grove yesterday with thirty-four members. J. W. Rogers, President; A. L. Scott, E. E. Miller and Mrs. Leona Allen, Vice-President; H. H. Esch, Secretary, and J. W. Allen, Treasurer. Our meetings have all been well. We have had 70 conversions and 61 additions during the year. Our conference collections are all about up in subscription.

Leesburg, Sept. 3: I have held seven protracted meetings on this work, and had a glorious revival at each place; 35 conversions and 62 additions, and have about all of my collections in hand and on paper. My local brethren have done faithful work in the pulpit and in the altar. Bro. Weatherly helped me at Maple Springs, and Bro. Beed helped me in all my meetings but one. They are not ashamed nor afraid to declare the whole council of God.

Campbell, Aug. 31: I have just closed my protracted meeting at Jones' Bethel. Results, 41 conversions, 47 accessions, 17 children baptized, and a plan on foot for the erection of a new church. I also raised my conference collections in subscription, amounting to \$69. Thanks to Bro. Carson, Spatrick and Edwards for efficient help. I have had 141 conversions to date. This is my third year on the Campbell Circuit. I serve a good people.

Clarksville, Sept. 1: Our third Quarterly Conference has been held and a gracious season it was; 25 accessions to the Church was one of the notable features of the occasion. Hard work was scarce, but good cheer and confident expectation abundant. This is a people that voluntarily mortgage a growing crop to borrow money from the bank to sustain their pastor during the dry straits. Such devotion I never knew before. Mention should be made of our beloved, for when it comes to a hand to hand struggle for the cause of the Master and the good of Methodism commenced me to F. A. Rexser, who is every inch a man, with no personal axe to grind or private ends to accomplish.

Waco, Sept. 3: Our meetings at Pleasant Ridge and Long Creek were good. At Pleasant Ridge we had 40 or 50 conversions and 20 odd accessions. At Long Creek we had 11 accessions by profession of faith. During the meeting at Pleasant Ridge I baptized 11 children and raised \$74 in subscription on the conference collections. All our assessments by the Annual Conference are provided for by good subscription. The new church at Locust Grove will be finished by our fourth Quarterly Conference, the fourth Sunday in October. Our third Quarterly Conference was good. Bro. Frazier did us some fine preaching. We all love him.

Glenn, Aug. 29: Since my last report to the Advocate I have had two very successful revivals. The one at Mt. Giles resulted in 25 or 30 professions and 21 accessions to our Church. Church wonderfully revived. The meeting at Soule's Chapel is said by many to be the best they ever attended. The entire community was greatly moved. The conversions clear-

Highest of all in Leavening Power.—Latest U.S. Gov't Report

Royal Baking Powder ABSOLUTELY PURE

cut and powerful. I do not know the number. There were 48 accessions to our Church. I have been stressing the doctrines of our Church, also laboring hard to practice what I preach. Results, 216 conversions to our Church since I commenced my round of protracted meetings, and but 8 immersions in all the number baptized. Infants baptized, 10.

Worley, Sept. 28: Our pastor, Bro. W. E. Jordan, has just closed two of the most successful meetings ever held in this community. Sixty conversions at Allen's Chapel, 49 at Bethel, and backsliders reclaimed. The revival at Allen's Chapel still continues. Seekers at the altar in our prayer-meeting last Tuesday night. It is a spiritual feast to attend. Surely God is doing a great work for the people on the Forney Circuit. Bro. Jordan is a success in the pastorate. Notwithstanding some of his family has been sick for four months, God has been with him in power. We acknowledge the assistance of Bro. Rogers, of Garland, and Lloyd, of Rockwall, in these meetings.

Dallas Preachers' Meeting, Sept. 28: The preachers met at the parsonage of First Church Monday morning at the usual hour; W. E. Clark in the chair. Present: Clark, Spragins, Carter, Reed, Threagill.

First Church—We had Bro. W. H. Vaughan with us yesterday. He preached in the lecture of the Methodist orphanage at Waco, and took a collection, getting in cash and subscriptions \$150. Good service in the evening; 2 accessions; 3 infants baptized. Floyd Street—Fine services yesterday; 4 accessions. We have commenced a protracted meeting to continue at least two weeks.

Trinity—We had very profitable services; communion in morning. Bro. Joel H. Graves preached a good sermon for us in evening. St. Paul's—Very good services; 2 accessions.

Oak Cliff—Usual services. James A. Kerr, Sept. 3: The camp revival was a big success. Church wonderfully blessed; 18 conversions, 8 additions, 4 infants baptized; raised, in cash and subscriptions, \$135 on conference collections. Two young men, Bro. Edgar Holley and Fred Thompson, accepted the call to preach; also W. A. Cotton was recommended for license to preach. Bro. Hill gave the meeting a good send-off; then Bro. Miller, of Plano, came in and preached six warm, strong sermons, which were honored by the Lord. Have had between 80 and 100 conversions, 65 additions, 22 children baptized. Conference collections in hand in cash and good subscription. Keep sending young ladies to the North Texas Female College at Sherman this fall—Misses Annie May and Tennie Ansley and Willie Shaw. Going to try to collect every dollar due the Advocate this fall.

Boysenfield, Sept. 3: Our meeting at Holder Road has been with 35 conversions and 21 additions to our Church; several will join the Baptist Church. This is said to have been the best meeting ever held at that place. One peculiarity of the meeting, which was very gratifying, was that it brought to Christ a number of the leading men of the town. Rev. R. A. (Joe) Morris, of Pittsburg, was with us part of the time, also at Canon. To say that Lon did good work is to put it mildly. He is a power—fall of the Holy Ghost. He fires with whom he comes in contact. He certainly rendered great help to us. Our meeting at Canon and Omaha were fine meetings. Have received during the year about 90 additions to our Churches; baptized 25 adults and 5 infants, and still moving forward with growing enthusiasm for Christ and the Methodist Church. Will begin a meeting next Sunday at this place. We are praying and hoping for a gracious outpouring of the Holy Spirit. Bro. H. O. Moore, of Texasians, will be with us.

Decatur Circuit, Sept. 3: Our first protracted meeting was held at Sweetwater. Visible results, Church revived and 2 additions to our Church here. We were aided by Bro. Mills, a local deacon of this charge. Our second meeting was held at Salton. Here we had 1 conversion. Bro. O. S. Thomas preached for us during this meeting; also our presiding elder was with us last Saturday and Sunday, holding our third Quarterly Conference, and looking after the interest of the Church. He did us some good preaching. Our third meeting was at Oak Grove. Here we were assisted by Bro. A. R. Soles for two or three days, pastor of Greenwood Mission, and Bro. M. Elworth, local elder from same charge, did us some good work. Bro. A. R. Mills, our local deacon, remained during the meeting. Here we had 12 conversions and 5 additions to our Church, and the Church blessed. Our fourth meeting was held at Sand Hill, the first Church organized in this (Waco) county. Here we were assisted by our local preachers, Bro. A. B. Mills and G. W. Wright. Visible results, 4 conversions, 4 additions and a revival in the Church. Our next meeting will be

at Mt. Zion, and was a grand victory. Here we were assisted by Bro. Bonds, of Chico Circuit, for two days, and Rev. O. S. Thomas, of Decatur Station. Here we had 41 conversions and 32 accessions to our Church. Bro. D. F. Baker, a local preacher of this charge, with other faithful brethren, too numerous to mention here, did some faithful savor work. We are grateful to all who assisted us with our meetings; and here mention the name of Bro. Dawson, a minister of the C. P. Church, who preached a time or two at Oak Grove, though he is an octogenarian; also Bro. S. S. Cobb, who preached for us once at Sand Hill. While he is feeble in health he seems strong in faith.

Archer City, Sept. 28: J. M. Langston, Aug. 29: Last Sunday night we closed a ten days' meeting at Kickapoo. It was the best little meeting I ever saw; in a sparsely settled section, hence, numerically small—less than 100 the greater part of the time. Rev. T. M. Cecil, of Archer City, was with us a part of two days, and Rev. T. L. Miller, of Montague, was with us five or six days. These brethren were faithful and efficient in preaching the Word and in altar work. The laymen were fully enlisted and "all at it." The good sisters worked with hand and heart and with might and main. Some of the converts, notably, G. H. Bigman, whose father was a Methodist preacher, did good work in talking to sinners. Almost every sinner present for any length of time was at the altar for prayer. There were about 20 conversions and 12 accessions, with more to follow; 11 children were baptized and a prayer-meeting organized. We held a Church Conference and gathered up the Church Register, administered the sacrament and took a collection. We hope to have all our assessments in full by conference.

Willow Street Church, Sherman, Sept. 3: J. J. Clark, Aug. 31: This summer (past spring) has been a season of continued spiritual blessing to the Little Church in East Sherman. We have held three very successful meetings this spring and summer in North and East Sherman. The first in North Sherman, in a settlement called Fairview. We had 23 conversions and a wonderful awakening among the Church members. Cas in South-east Sherman, resulting in great spiritual good, but we had only 2 or 3 conversions. Our arbor meeting at the church (close by) was closed last Wednesday night week by the rain. We had 35 conversions. The work was deep and lasting. My father (from Paris) did most of the preaching. We had sermons from Bro. Binkley, Elshop K. Y., Bro. Adams and Bro. Mood. Most of the converts in all these meetings have been grown men and women. We are now in a meeting about a mile east of town—not far enough out to be reached by the country church. We have had converts. All these, with others converted at Church services, etc., make 70 during the year. Our ladies have spent for actual improvement on church, \$81.20; for parsonage furniture, \$33. The Church is being painted now. Our two Epworth Leagues are flourishing.

East Texas Conference, Sept. 1: Bro. W. L. Pace, our pastor at this place, is quite sick with slow fever. I am satisfied that overwork has brought it on. For the last month he has been preaching almost every day. He has certainly been doing some faithful work as pastor. Has just closed a glorious meeting; some 30 conversions, and has organized a Church of near 50 members; all in good working order.

Waco, Aug. 30: Our meeting at Sharpville, closed on the 25th. It suited the Church greatly; revived; many came forward and gave their pastor their hand in token of the fact that they had been blessed; 4 were added to the Church. Bro. L. F. Pace, of Melrose Circuit, assisted us, preaching in power and demonstration of the Holy Ghost. We have received 19 members up to date, and baptized 19 babies. Sharpville Mission is getting on higher ground spiritually.

Henderson Circuit, Sept. 1: Quarterly Conference convened last Saturday at old Stovall Chapel. Our beloved presiding elder, Rev. John Adams, presided with his usual acceptability. Finances were low, official attendance small. Had a very large and profitable communion service Sunday after the sermon. We continued our meeting up till yesterday at 11 a. m.; had 5 conversions and 2 additions to the Church. Bro. Adams remained with us till Tuesday afternoon, and he did most of the preaching up to that time, which was done with great spiritual power, and our "beloved" endeared himself greatly to our people. We start a meeting at Griffin to-morrow.

Tyler, Sept. 1: I have held three more meetings on Tyler Circuit. One at Antioch with the Church greatly blessed; about a dozen reclamations; five professions; five accessions to our Church. Next at Ewell, with a fine revival in the Church; 3 professions and 2 accessions. Next, the camp-meeting at Pleasant Re-

treat, with about 50 reclamations; about 45 professions; 20 accessions. The presiding elder, T. P. Smith, T. T. Booth, D. Finley, D. Hayes and others helped me at camp-meeting. In all to date about 125 professions and 105 accessions to the M. E. Church, South.

Henderson Circuit, Sept. 1: My meeting at Asbury Chapel August 12; continued four days. Results: 2 conversions, several reclamations and the Christians greatly revived. Had the able assistance of Rev. F. A. Downs, of Kilgore, and Bro. W. E. Brown, ex-pastor of Thompson and Overton Chh. The brethren have our thanks. August 18 commenced at Marvin's Chapel; ran six days. We had 7 conversions and the Church was greatly blessed; 15 additions to our Church. We were assisted by Rev. Sim S. Oval, Bro. Evan Thompson and A. G. Copeland. These brethren have our heartfelt thanks. Quarterly Conference convened at Stovall Chapel August 23, which is also the time for our protracted meeting.

Orange Station, Sept. 1: J. M. Martin, Aug. 29: I began a camp meeting at Terry, eleven miles west of Orange, last Friday night and continued till last night. It rained almost every day since the meeting lasted. Results: Church revived, 1 united with the Methodist Church and 2 infants baptized. Methodism is the real in this county from the simple fact that she failed to send preachers to but few places. But few people in the country know much about us, consequently the other denominations have created a great deal of prejudice against us. We succeeded in organizing a Church at Terry with a small membership. Bro. W. W. Watts, J. C. Brand and E. G. Watson assisted in the meeting. I begin another meeting next Sabbath (D. V.) I shall continue to do what I can for the Advocate.

County Line Circuit, Sept. 1: Had to close my meeting at Price's Chapel on account of the severe illness of a young man boarding in my family. Ran four days. Bro. El Bount did most of the preaching. He is a young man of extra promise—not a year old as a preacher yet; will apply for admission into the East Texas Conference at its next session. His sermon at 11 a. m. Sunday on infant baptism will rank with the best. We had a good revival in the Church; 1 conversion—a prominent man in the community. I to know in the Church after baptism. Shall hold another meeting at Price's. Had 30 mourners, 1 conversion and 3 accessions at their last night (September 2) at my regular round. We are doing our best.

Delaney Circuit, Sept. 1: The camp meeting at Bethel, at which meeting was made in the Advocate last week, came to a glorious close on Friday at 11 o'clock. In many respects it was the most wonderful meeting I ever attended, and preachers older than I say that it surpasses anything they ever saw before. God manifested himself in great power from the first, and the result is as follows: 110 were soundly converted, many were reclaimed, the Church greatly strengthened by the addition of 72 members, the sinners and dance almost destroyed, many family affairs settled, and everybody helped in some way. The pastor, Bro. Hughes, was ably assisted by Rev. J. T. Smith, Marshall, whose plain, clear and powerful sermons aroused the consciences of all. Revs. Hoston Twomey, of Woods, and M. L. Pardo, A. P., did faithful preaching and working. Rev. C. T. Cummings, of Kilgore, was also in the battle and fought bravely for Christ. Our presiding elder, Rev. John Adams, D. D., after preaching two fine sermons, was forced, on account of sickness, to return home. Bro. Hughes has done a wonderful work this year. He is loved by every one, and preaches like a Bishop.

Northwest Texas Conference, Sept. 1: Closed meeting at Rock salt with 90 conversions and reclamations; organized a Church with 54 members; one of the most glorious and powerful meetings I ever attended. Bro. Mayers was boss. I did the preaching for him. A good time generally.

West, Sept. 4: We have recently held meetings on our work at the following places with good results: Geneva Camp-meeting, 26 conversions, 16 accessions; 11 saw, 16 conversions, 11 accessions. The Lord blessed the brethren who assisted. Their names are in the "Book of Life."

Bryson, Sept. 29: I closed my meeting at Cottonwood last night after running twelve days. There were 8 or 9 conversions and 5 accessions.

For all Facial Blemishes Use CUTICURA SOAP

ASHAMED TO BE SEEN BECAUSE OF DISFIGURING FACIAL BLEMISHES is the confession of thousands who live in ignorance of the fact that in CUTICURA SOAP is to be found the purest, sweetest, and most effective skin purifier and beautifier in the world. For pimples, blackheads, red and oily skin, red, rough hands with shapeless nails, dry, thin, and falling hair, and simple baby blemishes, it is wonderful.

FOR THE DRUG AND CHEM. CO., Boston.

Much Run Down

Was my condition, says Mr. Wm. Weatherford, tax collector at Key West, Fla. My blood



Mr. Wm. Weatherford was poor and I was quite miserable. Friends advised me to take Hood's Sarsaparilla. I have taken 2 bottles, and am much better. My weight has increased and my appetite is good.

Hood's Pills are a mild cathartic. 2c.

Stations to the Church. The meeting closed with several peelants at the altar. We took up a very good conference collection on the last Sunday of the meeting. We have one more meeting yet to hold.

Sanford, Sept. 28: We have just closed our round of meetings. We have had about 50 conversions and 60 accessions. We have just about completed our new Church at Gardner. Our presiding elder, Bro. W. L. Nelson, will dedicate it for us on the fifth Sunday in September. We will gladly welcome any who may care to come.

Goldthwaite, Sept. 28: We have just closed a meeting at South Bennett, four miles from here, where we have had a little class auxiliary to the Methodist Church. The Lord was with us in power. There were 27 conversions, 15 accessions to our Church, and 3 to the M. P. Church. Baptized children. This was a union meeting between our Church and the M. P. Church. It was a victory for this little community.

Richmond, Sept. 3: Our protracted meeting on this charge has all been well. At every service God was with us in secret, saving power. The Church has made real advancement, and our numbers increased, for which we give glory to God. One hundred and fifty have professed faith in Christ, and to date 114 have united with the Church. The brethren who assisted this pastor in the preaching did grand work, and all have a warm place in the hearts of any people.

McIntosh, Sept. 21: Our meeting at Wyatt closed August 21. Several conversions and 21 accessions. I wish to acknowledge the efficient work of my local brethren; also that of Rev. J. S. Davis, B. R. Blinn, M. S. T. Dyer, W. N. Curry, of the Green work, and J. L. Smith, of Bristol Circuit. I spent last week with W. N. Curry. I found at Bruce the best organized and working force that it has ever been my pleasure to labor with. Bro. Curry is loved by all his people.

Chatham, Sept. 25: Just closed the meeting at Blackland last night after continuing a little over a week. The Church was graciously blessed; 6 conversions and a number of backsliders reclaimed. God was with us in the fire of his holy love. Women and men speak with new tongues. Bro. Thomas preached four sermons for us and raised for us 100 dollars for home and foreign missions. The services were conducted by J. L. Short, a local preacher, in the absence of our pastor. Closed the meeting by donating to the local preacher \$21 for the purpose of helping to send him to school.

Deloit, Sept. 21: Bro. M. L. Hallock, of the Thornton charge, Corinthian District, came to Bristol to hold a meeting for us, beginning August 24, and preaching most earnestly and faithfully to the doctrines of the gospel of Christ. I have never witnessed more practical and zealous work by any servant of God. Hallock was intent on declaring the whole counsel of God. We need not regret positively that any one was converted. A few of the professing Christians were blessed, and we are hopeful that good will come of the efforts.

Hexa station, Aug. 31: After protracting two weeks we closed our meeting last Sunday night. Some 25 or 30 renewals, and may be out of this number some conversions. The great revival here last year, conducted by the pastor, Bro. Shelton, assisted by Bro. Bishop, left little material in its native state for this preacher to work upon. Our congregations have been and continue large, with accessions to the Church almost every Sunday. We contemplate making some important improvements in our church building soon.

Wheatland, Sept. 28: Our meeting at Wesley (Wheatland) was a grand meeting of nine days and nights; 22 accessions and about 20 conversions. Paid evangelist (R. H. Dunn, of Waxahatchee, \$50). He was with us all through the meeting. The meeting at Duncannon, of six days and nights, was the best of the season; 25 conversions and 22 accessions. R. H. H. Barnett, of Oak Cliff, was with me one day, and Rev. J. S. Davis,

(Continued on eighth page.)

Polytechnic College. High - Grade Literary - College. PLAN OF BUILDING ADOPTED. (The Right Wing is completed; the rest to be as soon as possible.) MUSIC and ART Taught by Careful and Competent Instructors. A SCHOOL OF COMMERCE, TEACHING Book-keeping, Penmanship, Shorthand, Typewriting, Commercial Law and Business Forms. Special Care Taken with MORAL and SPIRITUAL Training of Pupils. Easy of Access. Health Unsurpassed. SESSION OPENS SEPTEMBER 10TH. For all Information, Address the President, Rev. W. F. LLOYD, Fort Worth, Texas.

A Miracle in Texas.

A MARVELOUS CURE INVESTIGATED BY THE TEXAS CHRISTIAN ADVOCATE.

The Wonderful Experience of a Well-Known Texas-Suffered Unto Agony-Given Up to Dis-Hill-Successfully Attended the Medical Profession.

A special representative of the TEXAS CHRISTIAN ADVOCATE was detailed to go to Longview and make a full investigation of the reported cure of Herbert E. Spaulding that has created so much talk throughout the State.

In reply Mr. Spaulding related the following: "About eight or ten years ago while running a locomotive, I contracted rheumatism in my left side, from my hip down. It came on slow, but sure, and in a few months I lost control entirely of that member; it was just at the mercy of the physician. I was totally unable to move out of my room for a year and a half, six months of which time I was bed-ridden. I tried every remedy suggested, and had regular medical attention, but to no avail. I was bundled up and sent to Hot Springs, where I spent three months under the treatment of the most eminent specialists, all of which failed me no good, and I came back from Hot Springs in the same condition as when I went. The physicians at Hot Springs told me that there was no earthly hope for me, which was the same edict of my doctors at Longview before and after I went to the Springs. I came home and said at my back and suffered the most excruciating agonies, screaming in pain every time anybody walked across the room. The only ease I obtained was from the constant use of opiates. After three months of this kind of agony, during which time my entire left leg perished away to the very bone, my attention was called to a new remedy called Dr. Williams' Pink Pills for Pale People, by Mr. Allison who is now train dispatcher at Texarkana, and who was relieved of locomotor ataxia of twenty years' duration. At his urgent and repeated solicitation I consented to give them a trial. After taking a few doses began to improve. I continued taking the pills and kept right on improving, until I was finally cured. My leg is just the same size as the other one, and I am sure that Pink Pills not only cured me but saved my life."

The reporter then visited the drug store of Dr. G. H. Stansbury, a regular physician, a graduate of one of the medical schools of Kentucky, and a man who enjoys the confidence of everybody in Longview. He said: "I know that Mr. Spaulding had a terribly severe attack of rheumatism of which I tried to cure him; used everything known to my profession in vain, and finally recommended him to go to Hot Springs. He came back from the Springs worse than when he went, and I thought it was only a matter of time until his heart would be affected and he would die. I also know that his cure is the direct result of the use of Dr. Williams' Pink Pills."

"That is a rather an unusual statement for a regular physician to make, Doctor."

"I know it is, but a fact is a fact, and there are hundreds of people right here in Longview who know that what I say is the truth. I also know Mr. Allison and know that he was relieved of a genuine and severe case of locomotor ataxia of twenty years' standing. He is a talented old gentleman and is one of the most enthusiastic advocates of Pink Pills."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an infallible specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of a gripple, palpitation of the heart, pale and yellow complexion, and all forms of weakness, either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price (50 cents a box, or six boxes for \$2.50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

UNANSWERED LETTERS.

AUGUST 30, 31. T F Dimmitt, sub. Stuart Nelson, sub. S L Ball, sub. J M Holt, sub. J A Rogers, sub. W F Mayne, sub. R T Blackburn, charge. E G Houct, has attention. C C Davis, sub. W T Melugin, o. k. J N Watters, sub. E J Maxwell, sub. B B Powers, sub. T R Clendenin, o. k. Thanks. Seth Ward, sub.

SEPTEMBER 1. M W Rogers, sub. W H Crawford, sub. P G Huffman, sub. R M Lester, sub. F J Perrin, o. k. Chas A Hooper, sub.

SEPTEMBER 3, 4, 5. B J Tooley, sub. W W Graham, has attention. J W Horn, o. k. S D Wadell, sub. J D Whitehead, charge made. B J Guess, sub.; thank you. Mae M. Smith, o. k. L W Cain, sub. W B McKewen, sub. W W McAnally, o. k. T T Booth, sub.; one stopped. W P Pledger, subs. D T Brown, sub. J J Callaway, paper clipped. R M Helzer, sub. W B McKewen, sub. J L Massey, sub. T U DeFew, sub. A L Scarborough, sub.

WELL PLEASED WITH THE PASTOR'S BOOK. The Pastor's Book came safely to hand. I am well pleased with it. All of our preachers should have it, and if they once see it they will feel their need of it. W. A. S. CONRAD, GRAY HILL, VA.

There are in this country 4226 National and Savings Banks, with an aggregate capital and deposits amounting to \$9,252,621,874.96

There is one thing certain, however, that it matters of what you buy, and it generally comes without calling, where it health does exist Simmons Liver Regulator will restore it.

MARRIAGES.

DAUGTRY-WALDEN.—In the Baptist Church at Eddy, McLennan County, Texas, September 2, 1894, Rev. D. C. Browne officiating, Mr. J. O. Daugtry and Miss Thelma Walden, both of McLennan County, Texas.

THOMPSON-KAY.—At the residence of the bride's father, September 2, 1894, Mr. B. P. Thompson and Miss N. A. Kay, Rev. J. C. Mickle officiating.

BOYDSTON-CAUGHTRY.—At First Street Church, August 29, at 8 o'clock p. m., Mr. Berry Boydston and Miss Myra Caughtry, Rev. W. F. Clark, officiating, all of Dallas, Texas.

POTTS-DIGGS.—At the residence of Daniel W. Diggs, August 30, 1894, Mr. George W. Potts and Miss S. D. Diggs, Rev. W. W. Graham officiating.

HANNETT-McGLASSON.—At the parsonage in Lancaster, Texas, August 30, 1894, Mr. J. E. Hannett and Miss Ida McGlasson, Rev. F. M. Wintburne officiating.

BAGGETT-GIPSON.—At the residence of the bride's parents, August 18, 1894, Mr. B. Baggett and Miss Rena Gipson, all of Madison County, Texas.

CHAMPION-WALFORD.—At the residence of the bride's father, Mr. J. H. Walford, in Athens, Texas, August 29, 1894, Mr. J. H. Walford and Miss Winnie Walford, Rev. J. C. Calhoun officiating.

OWENS-WITTER.—At the residence of the bride's parents, August 29, 1894, Mr. R. N. Owens and Miss Minnie E. Witter, D. S. Anderson officiating.

WHIGHAM-ROSS.—At the residence of the bride's parents, August 29, 1894, Bro. Barney Whigham and Miss Orla Ross, both residents of Leon Junction, Coryell County, Texas, Rev. J. S. Williams officiating.

BASS-RUGH.—In Baudera, at the City Hotel and home of Father and Mother Rugh, the bride's parents, August 29, 1894, Mr. Chas. W. Bass and Miss Ivy O. Rugh by Rev. W. G. Cooke, pastor of the Methodist Church near Tunnells Chapel, Van Zandt County, Texas, August 29, 1894, at 6:30 p. m., Mr. Sam Johnson and Miss Ellen Sider, Rev. Frank Everett officiating.

DANIELS-FAULK.—At the tent of Mr. Tom Hank Daniels in the road near Zandt County, Texas, August 23, 1894, at 6:25 p. m., Mr. Andrew Daniels and Miss Lottie Faulk, Rev. Frank Everett officiating.

CANADY-MURPHY.—Under the arbor at Tunnells Chapel, Van Zandt County, Texas, August 31, 1894, at 1:40 a. m., Mr. B. B. Canady and Miss Callie Murphy, Rev. Frank Everett, officiating.

OBITUARIES.

The space allowed obituaries, twenty to twenty-five lines; or about 150 to 200 words. The privilege is given to the contributor to insert in full any notices desired such as to appear in full on any subject should remit money to cover cost of space, at the rate of ONE CENT PER WORD. Resolutions of respect will be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column. POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

GUFFIE.—Floy Downs, son of Jas. J. and Alice Guffie, was born near Bogueville, Texas, July 25, 1893; died at Geneva, Texas, August 11, 1894, aged five years. Little Floy was a bright boy, the idol of his fond parents and the light of the home. How hard to give him up, but God does all things well. He was taken sick at the camp-ground at Geneva and carried home, where he suffered intensely for several days, and then went home to be with God and the angels forever. God bless the father and mother, brothers and sisters, and bring them all together around his throne at last, where little Floy is watching and waiting their coming. SAM J. FRANKS.

COSTON.—Dr. and Rev. John Coston passed to his reward at 2:50 o'clock on the morning of August 9, 1894. He was a citizen of Scurry County, Texas, and at the time of his death was living with his daughter, Mrs. L. C. Murphy. He had been in bad health for many months, and on August 4, grew suddenly worse, from which time he suffered intensely until within a few hours of his death. He never murmured, but seemed ready and anxious to die. The Doctor was a son of John and Margaret Coston, and was born near Charlotte, N. C., May 1, 1828. He moved with his parents to Forsythe County, Ga., and in 1840 joined the M. E. Church at Salem Church, Dalton, Georgia. At the fourth Quarterly Conference, held at Leonard's Church, in the above said circuit, he was licensed to preach by Russell Rimes, presiding elder. He and Mary A. E. Callaway were married April 22, 1847. He leaves a wife and eight children to mourn his death. The Doctor was a most useful citizen and will be sadly missed by a host of relatives and friends. His life was largely and forcibly directed to his Master's work. Our loss is his gain. He rests from his labors and sings the songs of the redeemed. "Blessed are the dead who die in the Lord." B. J. WOOD.

SMITH.—Mrs. Nannie J. Smith was born November 9, 1847, and died at her home August 10, 1894. She was married to C. G. Smith November 11, 1866, and professed faith in Christ, joined the M. E. Church in her seventeenth year. She leaves eight children, a loving husband, and a host of friends to mourn her departure. She was one of our teachers in the Sunday-school, and was always there and ready to teach and to be taught. She lived a Christian and died fully in the faith. In sickness or in trouble of any kind she was always there, ready to do all in her power. Dear husband and children, weep not; mother has only gone on to her reward. She will be waiting for you on the other shore. Don't disappoint your mother, but be ready when death shall call you home. Her friend, LEE DUNSON.

EDWARDS.—Lela Pearl Edwards, was born in Hunt County, Texas, February 11, 1885, and died in Ryse City, Texas, August 29, 1894. She was a precious little girl, beloved by all who knew her. She was a member of the M. E. Sunday-school and was a liberal contributor to both; but purely a Methodist, she loved to see the cause of the Lord prosper in any hands. "I am Jesus' Little Lamb" was her favorite song. When she was sick her father asked her if she remembered it (he sang). She said, "Yes." He asked her if she was Jesus' little lamb. She said, "Yes, I am Jesus' little lamb." Thus she died the child of a King. May the God of heaven bless father, mother and the three sisters. J. M. HOLT, RYSE CITY, TEXAS.

HOLT.—Fell asleep in Jesus Sunday morning, July 1, 1894, Sister Ella Holt, at the home of W. W. Hoskins, Pharr, Texas. Sister Holt was born December 22, 1834, and on May 27, 1855, was happily married to Henry M. Holt. She arose early in the morning feeling very well, bright and happy. She came down stairs and was in the dining-room with her husband and daughter, Mrs. Hoskins, when she was suddenly stricken with paralysis, which ended her earthly existence in about two hours. Five minutes after the stroke she was unconscious, dying at 9:30 o'clock. Thus passed away one of the best women I ever knew. A devoted wife, an affectionate mother, a kind friend, and truly a consecrated Christian. She leaves a sorrowing husband, one daughter, four sons and a large number of bereaved friends. Sister Holt filled to well every station in life—so kind to everybody, and so consistent in her religious obligations that she will be heavily missed by all who knew her. Our Church is in grief! The world is poorer because Sister Holt is gone. "But her works do follow." She had been a member of our Church most all her life, and with her Church membership meant something—holiness of life, a deep, rich experience in grace, and a living faith in Christ. Thus she lived, thus she died. How meet it was that she should be called home on the Sabbath morn. The writer, assisted by Bro. Murray, conducted the funeral services at the Island Chapel Cemetery. We laid her body away to wait for the general resurrection morn. JOHN F. SULLIVAN, VELASCO, TEXAS.

BUEZ.—On August 17, 1894, one of the best and most useful members of the Laredo M. E. Church, South, was called to transfer her membership from the Church militant to the Church triumphant. Mrs. Wilhelmina Buez was born in New Braunfels, Texas, June 25, 1858. In 1879 she was married to Mr. J. O. Buez, with whom she lived happily to the time of her death. Two sweet children, Annie and Hermann, the husband and a large number of friends stand in the shadow of grief for her loss. Sister Buez had been a member of the Methodist Church since her childhood, but was not converted until about 1887, since which time she has rejoiced in an extraordinary experience of a Savior's love until death. Possessed of some wealth, she was ever ready to help the poor with her money, hands and kind words. Her pastor ever found in her a ready, sympathetic and liberal friend. The Church feels the loss greatly. Her life was weighted in good works. Now she is keeping vigil in heaven, waiting for her dear ones and friends. M. S. GARDNER, LAREDO, TEXAS.

MORTON.—Benjamin P. Morton, son of Rev. M. J. and M. A. Morton, was born in Erath County, Texas, January 4, 1873, and died in Granbury, Hood County, Texas, July 1, 1894; made a profession of religion in 1887 under the ministry of Rev. J. J. Harris; joined the M. E. Church, South, of which he was a consistent member until his death. Benny had been afflicted a long time, but never complained; was devoted to the Church, always paying his preacher and missionary money, always ready to oblige those about him. He loved his mother, and his highest joy was to see her happy and administer to her comfort. His father having died June 19, 1889. Two weeks before his death he knelt beside his mother and communed with her at the Lord's table. While father, Benny and others of the family have gathered around the table above and are happy, may we that are left behind look up and rejoice in a bright hope that the day is not far away when we too shall rise above this world and be free from its sorrows. R. M. WOOD, MORGAN HILL, TEXAS.

SWAIN'S PANACEA CURES DISEASES OF THE BLOOD. Each bottle is labeled with a portrait of Wm. Swain. 113 South 7th St., New-Sansom, Phila., Pa. Sent by Mail Free.

DURAND JAQUETT, Manager. "A Great Help in Their Work." Dr. H. B. Jaquet, Phila., Pa. Pastor's Book came to hand a few days ago. Such a book is what many of our preachers need. You can get a great help in their work. W. G. SMITH, "Wrennville, Va.," Feb. 12, 1894.

THE REMINGTON STANDARD TYPEWRITER. For excellence of design and construction, strength, durability, speed and beauty of work, the Remington is absolutely unrivalled. Typewriter supplies of all kinds. REMINGTON & HARTNEY, State Dealers, DALLAS, TEXAS.

IVORY SOAP



THE PROCTER & GAMBLE CO. CHICAGO.

MILLER.—Allow us space to chronicle the death of one we dearly love. The subject of this sketch is Callie Miller, the only daughter of Bro. L. E. Miller. Callie was born August 25, 1882; died August 23, 1894. Her mother had preceded her to the better land about nine years. Her grandmother and her father had only Callie and Willie, her brother, to raise. That they have done their work all no one can deny, as is evidenced by the good children they are, each of them being members of the M. E. Church, South, and attended upon its ordinances. Callie was a lovely child and was loved by all who knew her. It seemed to be her mission to soothe sorrow wherever she went. We can only say, Father, "Thy will be done;" and to father, brother and grandmother, look to Jesus. You are only separated for a short time from Callie. Callie was a frequent and welcome visitor at my house, and in her death I am reminded of the sweet child when taking her departure for home, the affectionate farewells and the pleading invitations she always gave us, and when looking on that lifeless face I seem to hear her say to all, "Fare well, farewell! Be sure to come and see me." With joyful hearts, prompted by the hope we have of meeting Callie, we can say, farewell, farewell, sweet Callie; we will miss you in our Sunday-school and home. We will surely go to see you. Her Sunday-school superintendent, E. A. THOMPSON.

McHUGH.—Little Nellie Ruth, daughter of C. H. and M. E. McHugh, of Belcher, Texas, was born August 22, 1893; died August 12, 1894. How sudden and unexpected the dear little one passed away—being sick only about twenty-four hours. It was just reaching the age to be most interesting. The father and mother are greatly bereaved. They have the sympathies of many friends. The Lord lead them through this world of sorrow to meet their dear little Nellie where there is no parting and dying. T. L. MILLER, MONTAGUE, TEXAS.

McCRAY.—R. E. McCray, son of D. M. and Eva McCray, was born July 7, 1891; died April 20, 1894, aged three years, seven months and twelve days. It was sad indeed for papa and mamma to give up one they loved so well and to say to the Father of Light, "Thou dost all things well." Oh, how they miss him! When papa would start to the field to work, he would say, "Good-by, Frank; God bless you." Then the little fellow, in his child-like manner, would say, "Good-by, papa; God bless you, too!" There is no one that can fill Rorah's place in that home, nor is there anyone that can fill his place in heaven. I would say to the grief-stricken parents: weep not for the bud that has gone to bloom on the evergreen shore. J. W. THOMPSON.

SCHNEIDER.—Suddenly and unexpectedly the angel of death called at the door of Mr. W. Schneider and wife for their beloved and youngest son, Alex. We can hardly imagine the fact, but Alex is no more with us. Our Lord has provided a better home than his loving parents would ever have been able to prepare for him. Alex was born in Cassell, Llano County, Texas, October 12, 1883, and died July 11, 1894. He was a bright and promising boy and the joy of his weeping papa, mamma, sisters, brothers and friends, and for the comfort of his parents in old age, but by this calling their hopes are all rent in twain. Nevertheless we all appreciate our loss in his death. We do not weep as those who have no hope, but look forward to that day when we shall see him again. God bless the father, mother, sisters and brothers, and may they meet him in heaven. W. SANDER.

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SCHNEIDER.—Suddenly and unexpectedly the angel of death called at the door of Mr. W. Schneider and wife for their beloved and youngest son, Alex. We can hardly imagine the fact, but Alex is no more with us. Our Lord has provided a better home than his loving parents would ever have been able to prepare for him. Alex was born in Cassell, Llano County, Texas, October 12, 1883, and died July 11, 1894. He was a bright and promising boy and the joy of his weeping papa, mamma, sisters, brothers and friends, and for the comfort of his parents in old age, but by this calling their hopes are all rent in twain. Nevertheless we all appreciate our loss in his death. We do not weep as those who have no hope, but look forward to that day when we shall see him again. God bless the father, mother, sisters and brothers, and may they meet him in heaven. W. SANDER.

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A half a teaspoonful of Ready Relief in a half a pint of water, repeated as often as the diarrhoea continues, and a flannel bandage around the waist, will cure all cases of Cholera, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency, and all the ailments of the Summer. Malaria in its Various Forms Cured and Prevented.

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Send \$3.00 to C. G. CALDWELL, Treasurer, care American National Bank, Austin, Texas, for a lead to a lot in the City of Lancaster, Pa., the head of deep water navigation, on Lake McDonald, formed by Austin's dam, and a new, costing \$1,000,000. This offer is for a limited time only and for advertising purposes. Send recorded free. Enclosures for particulars.

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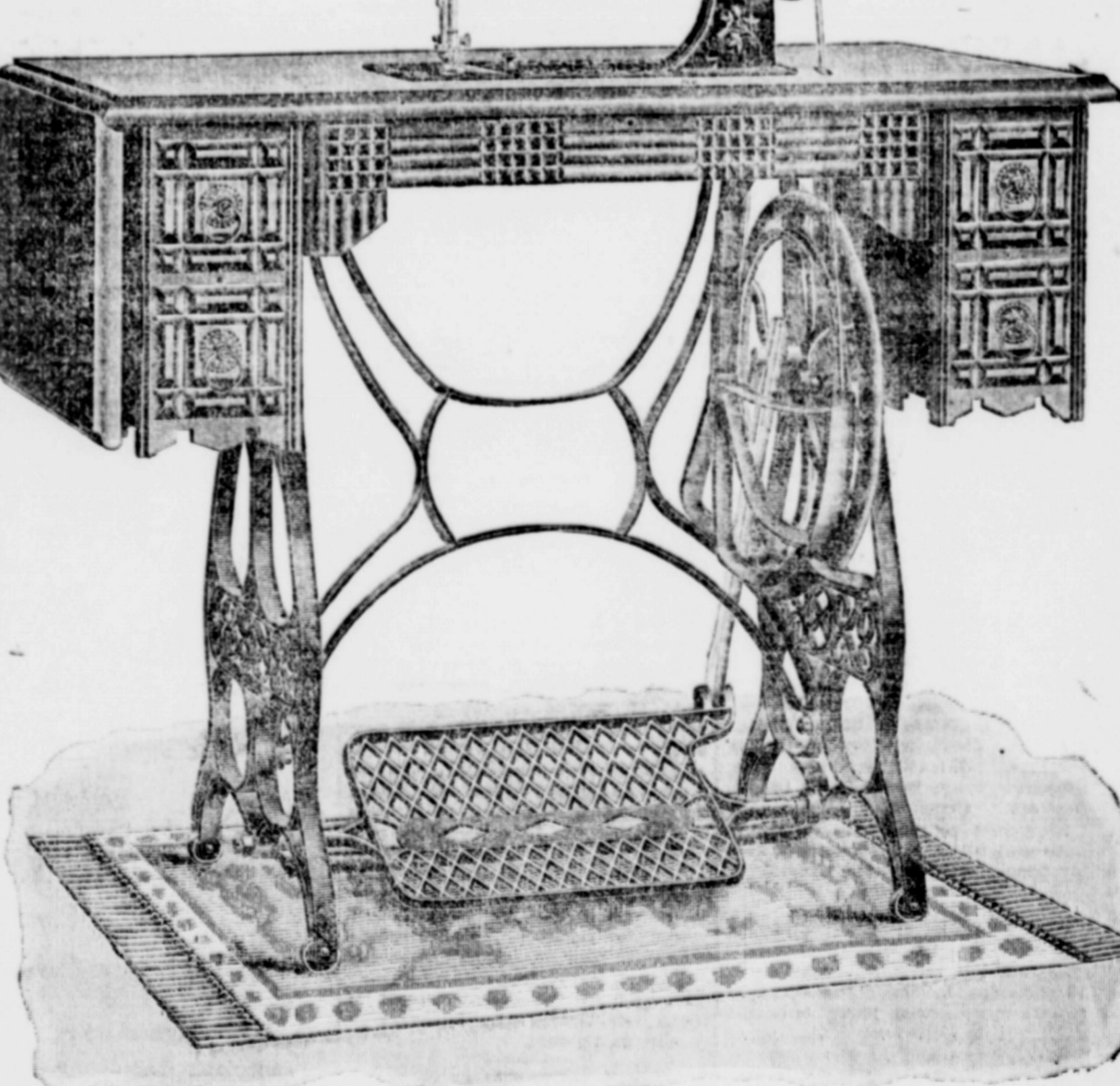
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NORTHWEST TEXAS CONFERENCE.

(Continued from fifth page.)

presiding elder, two days. The rest of the time I was alone. Our third Quarterly Conference was held at Wheatland (Wesley) the fourth Sunday in July. The best Saturday service ever had there, almost. Finances nearly up for that quarter.

F. M. Winburne, Sept. 1: My last protracted meeting for this pastoral charge closed yesterday. As a result of these several meetings I have placed 186 names on our Church rolls; 45 or 46 have gone from our altar to the Baptist Church, 35 to the U. P. Church. Of course we had faithful help from both sister Churches in bringing souls to Christ. Bro. Masley preached several excellent sermons in our meeting here. Rev. B. H. Falkerson, of Fort Worth, rendered valuable service and left as many warm friends, perhaps, as any man who ever labored in this town.

B. L. Glazner, Aug. 29: Bro. C. P. Lester held his first meeting at Alvarado, which began on Sunday night of July 29 and lasted ten days. Bro. Lester is a local preacher and has only preached about fifteen sermons. We were glad to have Bro. Browning and others that worked faithfully in the meeting. The results were about 11 conversions and a wonderful reformation in the community. The meeting was moved to Roberts Chapel and continued thirteen days. Such a meeting was never known in this part of the Lord's vineyard before. God manifested himself in great power. There were about 65 conversions and 72 accessions to the Church; 3 infants baptized and Methodistism is on a boom.

W. N. Curry, Aug. 28: We have held two meetings since last report. At Long Creek we were greatly plaudered by rain. We had 10 or 12 conversions; 2 joined the Church; others will soon; Church worked faithfully and earnestly. Bro. E. C. Evans did faithful, earnest preaching for us. We had a gracious revival at Bragg; 25 conversions; 18 joined the Methodist Church; some will go to the Baptist. I have never witnessed greater earnestness in any Church for the salvation of souls. Bro. M. E. Hawkins and Trice did most of the preaching. They did it well. May the Lord bless them. Brethren, our conference collections will be full.

U. J. Morton: My protracted meetings are all past now. It will embrace the fourth Sunday in September at Alexander. We have had good revival meetings all over the charge. Souls have been converted at every appointment, and at Bishops we had a glorious victory and organized a Church membership with 49 members. I have been assisted in my meetings by Revs. Childers, J. L. Scott, B. K. Gault, Marshall Matheny, E. W. Bowman, J. E. Morton, B. F. Gameway, Marsh and Steel, also Bro. Cook, a layman, from Cardon Circuit, was the leading spirit in our meeting at Bishops. We will build one church house between this and Christmas.

J. L. Hollers, Aug. 29: We have just closed an eight days' meeting at Proctor. True to his word, the Lord was with us in power. Methodists, Baptists and Campbellites came to the altar, got religion, and shouted the praises of God together. Visible results: 35 conversions; 17 joined the Methodist Church; the Baptists received 12 and the Campbellites 1. Nearly all the heads of families in the Methodist Church and quite a number in the Baptist have erected family altars. One dozen Disciples and three Testaments have been ordered as results of this meeting—the most wonderful, the most powerful and widespread in its influence of any that has ever been known in the history of this community.

T. B. Hibern, Sept. 3: Our third Quarterly Conference has just been held. To say that our presiding elder, Rev. E. F. Boone, presided, preached and talked is equivalent to writing it down as a success. No dry Quarterly Conference where he presides. Other districts may have a better presiding elder, but it would be difficult to make the people of Harmony Circuit believe it. We have had a degree of success in our revivals. Can't say how many conversions; 50 accessions to date; Churches much revived; 11 infants baptized. Hope to close the year with a clear record. All our obligations met, and a consciousness of having done what we could. Amen.

C. E. Simpson, Aug. 29: Una Circuit has enjoyed four very successful meetings this summer, resulting in 53 accessions to the Church and 13 infants and children being dedicated to God in holy baptism. Our meeting at May was a glorious success. The Holy Ghost was with us in convicting and converting power. I was ably assisted by my brother, Rev. J. T. Simpson, who did most of the preaching, and did it well. Bro. J. M.

You don't know how good a lamp you have got, unless you use the right chimney on it. Consult the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

Wallace, local preacher from Calvert, gave us two soul-stirring sermons. Then came our third Quarterly Conference at Henry Prairie. Bro. Allen, our "beloved" was on hand preaching in demonstration and power of the Spirit. His sermons on Saturday and Sunday were simply grand. They made we poor little handful of Methodists feel glad that we were Methodists. Here we were assisted by Bros. Allen, Wallace and Simpson. Then the meeting at old Mt. Vernon was a good one. Here my brother did most of the preaching. At Hickory Grove we had a good meeting. We had no ministerial help at this point.

John H. McLean: Prohibition carried on the 1st instant in Precinct No. 8 of Williamson County by a vast majority of 47 votes. This places whisky twenty miles from Georgetown, the site of the Southwestern University. The good cause is steadily advancing in our county. The demon is in his last entrenchment in Williamson County with his stronghold in Taylor. One more earnest, manly effort will rout him from this godly county, unsurpassed in natural resources, and in an upright, law-abiding citizenship, especially in the local option precincts. May God speed the cause.

James M. Sherman, Sept. 3: Another victory has been won for prohibition! The vote was cast on 1st instant that drives the saloons from Round Rock and Hutto. There is only one place now in Williamson County where whisky can be sold—that is Taylor; and we hope the day is not far distant when Taylor will go dry. Prohibition majority, 58 in Precinct No. 8.

Geo. F. Fair, Sept. 3: I have had a nine days' spell of bilious fever, but through the mercies of our Heavenly Father, I am again able to work for the Master. Our meeting at Sisco resulted in several conversions and relocations, difficulties between members settled and the Church somewhat revived. Our annual camp-meeting on Oak Creek embraced the third and fourth Sundays in August, and resulted in about 15 professions and 8 accessions to the M. E. Church, South, and 5 to the M. P. Church. One man who had been an infidel, eighty-two years of age, professed to find peace with God. One whole family joined our Church; the parents and four children received into full fellowship, and the baby baptized. The Church was greatly revived and Christians consecrated themselves anew to the service of God. Bro. M. B. Martin, pastor M. P. Church; Bros. Graves, Field, Glass, Brightman and McKinley did efficient work in the meeting. I only preached one sermon, being sick till the last day. We are now holding a meeting at Bronte. Received 11 into our Church yesterday.

R. S. Helzer, Aug. 31: Our protracted meeting at Osage began on Friday night before third Sunday. Saturday, the 18th, was Quarterly Conference. Our beloved presiding elder, E. F. Boone, was on hand and remained with us until Wednesday following. Sunday, at 11, Bro. Boone took a collection to aid in building a district parsonage, and the congregation responded in a subscription amounting to \$104. Bro. Warner, local preacher of McGregor, came Thursday and remained until the close. Bro. S. S. Scott, of Gatesville, was with us two days. Bros. Hall, of Gatesville, and White, pastor of Crawford charge, preached one sermon each. The meeting is said to be the best that has ever been held at Osage. Visible results: 51 conversions, 14 accessions and the Church wonderfully revived. Ten promised to hold family prayer, and a young man's prayer-meeting was set in motion with flattering prospects. Many of the converts were from Baptist families and will join that Church.

H. H. Vaughan, Aug. 28: I have finished my round of protracted meetings, with the following results: Commencing at East Mound, held for ten days; had no ministerial help; 15 conversions. Held at Bonaville ten days; had the assistance of Rev. George S. Stover, who is attending Southwestern University; 10 conversions. Next, at Paradise, for ten days; was assisted in the commencement of the meeting by Rev. G. S. Stover; Rev. Chas. E. Brown, of Elm Street, Weatherford, came Monday and did valiant service—preaching every time except one; had 50 conversions. Then the annual camp-meeting at Bethel was held. We had quite a number of preachers: Annie, our "beloved"; Hixon, of Mineral Wells Station; Johnson, of Garvin Circuit; Tunnell, of Whit Circuit; and Chas. E. Brown, of Elm Street, Weatherford. These brethren dropped in and worked, and when one would go, others would come. We had 35 conversions—making in all 110 conversions and 85 accessions. All the claims ordered by the Annual Conference are secured by good subscriptions.

S. E. Ellis, S. P. I: We closed our round of protracted meetings last Sabbath. Bro. J. A. Pazo, of Ennis, did all the preaching at Whitney. Bro. R. B. Evans, from Corsicana, was with us also. Both are excellent men. The meeting resulted in 50 or more conversions; 40 accessions to the Church; the membership greatly revived. We only ran seven days; yet much labored by rain. The Baptists began on Friday night before we closed Sunday; ran two weeks with good results. At Towns, Bro. Pazo and Bro. Howell, of Abbott, did the preaching. It is needless to say it was well done. Results: 49 conversions, 28 accessions; 10 conversions as never before. At Cedar, my brother, D. C. Ellis, was with me six days, doing all the

preaching, until Friday, then Bro. J. W. McDaniel, of Peoria, came to my assistance. Bro. R. B. Evans was also with me. As a personal worker he is hard to beat. There were 8 or 10 conversions and relocations and 4 accessions to the Church. At Bethel the meeting was conducted by Bro. J. W. McDaniel and Bro. Simpson, of Walnut. Several conversions; 8 accessions. Total results of the work, something over 100 conversions, 102 accessions to the Church, 17 children baptized, and the Church in a better working condition than ever before. I am under many obligations to the brethren who helped me this summer, for my health has been such that I have not been able to preach a sermon since the first Sunday in July; an improving some, I hope.

Jno. A. Wallace, Aug. 30: Our camp-meeting at Wallace Chapel, near Armour, was a grand victory for the Lord. Began August 17; closed 26. There were 90 conversions according to count. The Holy Ghost was with us from the beginning. We had 31 additions to the Methodist Church at that place. A large percent of the converts were already members of some Church and got religion for the first time. The Baptist being the leading denomination in that community, quite a number will join them, and not a few of the converts lived in other communities, where they will join. Dr. J. W. Lowery, Superintendent of Bethel Mission, Dallas, and C. W. Byron, Superintendent of Bethel Mission at Fort Worth, did the preaching. Bro. Ben Sands and W. C. McGinnis, of Chaffield, did fine service singing and in the prayer and altar services. We used the altar, and all the converts got religion at the "mourners' bench" or at the grove prayer-meetings. Every Methodist family belonging to our Church there was encamped on the ground except two. All were greatly blessed and strengthened. The Baptists worked with us faithfully throughout the meeting. The visiting preachers were handsomely rewarded for their labors, and some thing over \$250 was subscribed to finish up our beautiful new church at that place. We are thankful and encouraged.

W. G. Cooke, Sept. 3: Have had fine rains, the best for five years. Fall farming is going on; people cheerful; will soon forget their misery, I hope, and quit complaining. Dr. R. J. Deets will begin an arbor meeting near Banders on the 14th, at night. Come, everybody that can.

R. M. Leston, Aug. 29: During the months of July and August, with the assistance of other brethren, we held protracted meetings at Paint Rock, Miles Station, Waldrip and Meardville. We had good meetings among the faithful few who attended regularly and took an interest in the service. Four accessions by certificate and 2 by ritual; 1 infant and 1 adult baptism.

L. D. Thompson, exhorter, Aug. 11: We have just closed a grand and glorious revival, which lasted three days; 1 conversions and 1 accession to the Church. The Lord was with us. I was assisted by Rev. Sam Sumner and A. R. Turpin. Bro. Sumner did some good work and his preaching was accompanied with the Spirit. The brethren have our thanks. We will hold another one in September.

Gussie (at dinner)—Are you fond of French dressing? Miss Breezy—Yes; I get all my goods made in Paris.

C. H. Adams: Our annual camp-meeting, held near this place, embraced the third Sunday in July; began on time. We had as fine preaching as it has ever been my privilege to listen to. The Holy Spirit was there to convict sinners and convert mourners. The preaching was thorough; repentance was the theme, and the "mourners' bench" was the place used. There were between 40 and 50 conversions; 38 joined the Methodist Church. Our pastor, Bro. J. B. Cochran, is doing a grand work this year. He is loved by all. He was ably assisted by Bros. George

Phair, of Franklin; Thomas Cain, of Rose Budd; John E. Green, of Houston; O. T. Hotchkiss, of Calvert; J. J. Calloway, Darange; Bro. Lamar, Bryar; last, but not least, our dear old presiding elder, F. L. Allen and his son. Reagan has a fine Epworth League, organized the fifth Sunday in July with forty members.

C. M. Thompson, Aug. 28: I have just closed a meeting fourteen miles east of here, and organized a Methodist Church with 18 members. The Baptists got 14 members as the result of the meeting. I am quite hopeful of the Church there, although small. There were good congregations all through the meeting, and the last night of the meeting there were about 20 penitents at the altar for prayer. We have had several good meetings this year, and Dodge Circuit is in a prosperous condition.

Jim Adams, Aug. 27: We had a grand meeting at Midway; 15 additions. Bro. Eubank, of Rogers Prairie Circuit, and Bro. C. L. Farrington, superintendency of Texas Conference, did us faithful work. At Elwood we had a gracious time; 10 additions. Here Bros. Eubank, Tarpler, a C. P. preacher, and Bro. Walker, a local preacher of Bald Prairie Circuit, did us good work. Bro. Wootton came along in the meantime and held our third Quarterly Conference. He preached with power, presided with dignity, and endeared himself with the people.

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TEXAS CONFERENCE.

A. M. Eubank, Aug. 31: Our protracted meetings are over. We have had some good meetings. God was with us in power. We have had 31 accessions to our various Churches. We were assisted by Revs. F. O. Favre, James Adams, C. E. Simpson. They did some of their best preaching.

E. F. Langford, Sept. 1: Yesterday ended the third quarterly shepherd mission. Bro. Wootton was with us and preached us a good sermon at 11 a. m. We have held three meetings during the quarter, in which 35 or 40 were converted and 27 joined the Church, making a total of 45 up to date. We have raised money to buy a new organ for Shepherd Church.

C. H. Adams: Our annual camp-meeting, held near this place, embraced the third Sunday in July; began on time. We had as fine preaching as it has ever been my privilege to listen to. The Holy Spirit was there to convict sinners and convert mourners. The preaching was thorough; repentance was the theme, and the "mourners' bench" was the place used. There were between 40 and 50 conversions; 38 joined the Methodist Church. Our pastor, Bro. J. B. Cochran, is doing a grand work this year. He is loved by all. He was ably assisted by Bros. George

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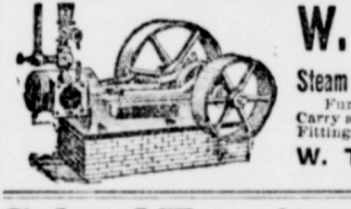
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