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HOME CONFERENCES.

Wanted for this department all the church news. Send facts—not comments, nor sermons, nor lectures, nor exhortations; but send every item of news concerning the church in your charge.

Centreville.

Geo. H. Phair, Aug. 5: We have just closed a four days' meeting at Leona, Leon county, with five accessions; three adults baptized.

Sherman Circuit.

Z. Parker, Aug. 3: We are in the midst of a successful revival meeting at Hope Chapel; thirty odd professions. The meeting goes on. Rev. J. C. Huddleston has been with me all the past week.

Edom Circuit.

S. A. Allen, August 8: We closed our meeting at Shady Grove the 5th instant. The Lord was with us as ever in converting power. Results, seven converted and seven accessions. We are at Ashburn camp ground. Expecting great things of the Lord.

East Weatherford Circuit.

W. K. Simpson, August 6: Our meeting closed August 2 at Anneta, which lasted eight days. Results of meeting: the church revived; accessions, thirteen; adults baptized, seven. Bro. J. A. Canafax assisted us in the meeting and did good preaching.

Spanish Fort.

W. T. Ayers, Aug. 6: Last night we closed a good meeting at this place. All religious people in this place were revived and encouraged. Ten or more persons were converted. Many others were made strong in the faith of the gospel. Eight were added to the church. Spanish Fort has had a religious shaking up.

Mart.

J. O. Jorden, Aug. 4: We have just closed a most precious meeting at Friendship. The church was powerfully blessed; about twenty conversions; five additions to the church; several others to follow. We have had about forty conversions in the bounds of this mission this year and sixty additions. To God be all the glory.

Farmers Branch.

J. M. Blackburn, Aug. 3: Up to date we have held two protracted meetings, one at Webb's Chapel, the other at Frankford. Results, seventeen conversions, seventeen additions, five infants baptized, church greatly revived, $190 raised and subscribed for the various conference collections.

Overton.

C. H. Smith, Aug. 7: My meeting at Overton, Overton and Troupe circuit, resulted in eighteen or twenty professions and five accessions to the M. E. Church, South; others I think will join. Bros. Johnson and Alexander, of Henderson; Webb, of Marshall, and Spruce, all did good and faithful work, and the church was much revived.

Irene Charge.

N. A. Keen: Closed a good meeting at Rienzi; twenty-five conversions, eighteen accessions. Bro. A. N. Keen, from Dallas, did good preaching for us. Closed another good meeting at Midway; six conversions and four accessions. The usual phenomena took place at these meetings that characterize Methodist procedure.

Charco.

J. M. Shuford: Our third quarterly conference was held at Charco. We had a good meeting. Our presiding elder, John S. Gillett, did faithful work. Rev. J. T. Williamson, of Goliad station, was with us several days. The people were delighted with his excellent sermons. Two accessions to the church and the church revived, $67 in cash and subscription collected.

Itasca.

J. W. Sansom, Aug. 4: My third quarterly meeting held at Salem on the 25th of last month was indeed an interesting time. Presiding elder, Bro. G. S. Wyatt, on hand, looking well and preaching well. We protracted until last Sunday. Twelve conversions, ten accessions to church. I have received up to date eighty-one into the Methodist Church since conference. Have two more meetings to hold on circuit.

Mobeetie.

J. W. Linderman, July 27: Our camp-meeting on Washita is over. Began on July 9 and closed on the 14th. The good Lord was with us. Five were converted and the church quickened. Bro. Jerome Haralson came on Saturday and stayed until Monday and gave us some excellent preaching. Bro. M. K. Little could not be with us on account of sickness of his child. We start day after tomorrow to hold meetings on the lower part of the work.

Edom Circuit.

S. N. Allen, August 2: Edom circuit is still moving on well. We closed our meeting for Holly Springs July 23 with good results. Seventeen conversions and nineteen accessions, and the church greatly revived. My faithful local preachers, Revs. W. A. Smith and Everett, did us good work. May God bless them. Our parsonage is going up at Ben Wheeler. We will soon be in it, we hope. We start for Spada Grove to-day.

Bremond.

J. M. Armstrong: Our camp meeting closed July 27, with the following results: About forty conversions, twenty applicants for membership, twenty-two of whom have been received, nine infants baptized, the church greatly revived. For efficient services we are much indebted to Bros. James A. Graves, B. J. Guess, I. Z. T. Morris, O. T. Hotchkiss, H. M. Sears, M. S. Hotchkiss, F. L. Allen, T. S. Williford, — Williams and — Lummus.

Midlothian.

F. M. Winburne, Aug. 7: The Lord has graciously blessed us in early meeting. Our meeting at Oak Branch was a gracious success from first to last. We were blessed with the valuable labors of Bros. Thomasson Stephens, Hines, Walker and Cloudis. Judging from visible results and verbatim expressions, I reckon Bro. Thomasson was the man of the occasion. Instance, one blind man called him "that big preacher." Again, he preached one sermon on infant baptism, and I baptized as a result of this sermon twenty-four children. If it had been a good day for children, believe we could have done better. Leaving this meeting in charge of Bro. Hines and Cloudis we went to Mt. Peak. Here we had the assistance of Bros. Barker, Lowe, Hines, Steele, Morris and Cloudis. These brethren all rendered faithful, efficient service. Results, glorious meeting; but what about visible? Well, I will summarize: Up to date for this year we have received about seventy-five into our church; infants baptized, thirty-one. Three other meetings yet to hold. We begin at Sardis to-night.

Jacksonville.

J. C. Box, August 3: We have just closed our meeting at Providence and we are rejoicing over a glorious revival. A large number of backsliders were reclaimed; Christians generally were much built up and encouraged. Upward of twenty professed conversion; about fifteen were added to the church. All unite in saying that this was the most successful meeting held at Providence since it became a church. This is a great victory, but greater ones are ahead, if the church remains faithful.

Athens.

J. C. Calhoun, August 3: Results of the meeting at Bethel, an adjunct to this station, which closed last Sunday as follows: Seventeen conversions, eleven joined our church; the rest go to other churches. Bro. Little organized here last year with thirteen members. Now we have twenty-four, and a prospect of a building. Two days spent with Rev. J. W. Griffin, baptizing and receiving twenty-two members into church for him, gave me opportunity to see Lawndale mission on a boom.

Hallville.

W. P. Pledger, Aug. 8: Our meeting began at this place on Saturday, July 25, in connection with our third quarterly meeting, which was held by our presiding elder, T. P. Smith, who remained with us till Wednesday, doing us good preaching and faithful work. Bro. Ellis, of Carthage, also rendered us faithful service, being with us from Saturday till Tuesday. I continued the meeting till Tuesday night after first Sunday in August. There were about twenty-five conversions and nineteen additions to our church.

Mineola.

O. C. Fontaine, Aug. 4: I have just closed a ten days' meeting at Hawkins with glorious results. Fifteen or twenty conversions and reclamations; six accessions by ritual and one by letter; Sunday-school and prayer-meeting organized; raised for foreign missions in cash and subscription, $20.80 (this being more than the assessment for that place); family altars were erected and the church greatly revived. Bro. L. M. Fowler, of Longview, preached five excellent sermons for me, and the Lord owned and blessed his labors.

Glen Cove.

D. C. Stark, Aug. 6: We have just closed a meeting at Rough Creek, one of the appointments on the Glen Cove circuit. Had a good meeting. The church was built and strengthened and much good was done. Fifteen or sixteen conversions and eighteen additions to the church. We were assisted by Bro. M. B. Johnston, of Coleman station, who did good work preaching and otherwise; also Bros. F. M. Cary, local elder, and O. W. Holmes, exhorter of this circuit, rendered efficient help. The Lord blessed us and we had a good meeting, for which we thank God and take courage.

Whitt and Jacksboro.

S. J. Vaughan, August 1: Results of our revival at Whitt were a general improvement of the condition of the church and twenty additions. Rev. A. T. Culbertson, of Graham station, did us excellent service, and carried with him the highest esteem of our people. At Poolville we had ten accessions after a hard battle, but our congregations were too large for the large school building. The people came for five miles around. We think there is a good future for Methodism here. I think one result of our meeting here will be a good house of worship, greatly needed. I was assisted by our genial, broad-gauged, whole-souled local preacher, R. A. Shirley.

Eddy, New Mexico.

J. B. Cox, August 7: We have been forced to move slowly in our church affairs at Eddy for lack of money, as the Board of Church Extension has not as yet been able to send the amount it donated. We are sore in need of more money than we can possibly raise here now. One congregation in Texas sent the presiding elder $8.55, and that without being solicited. I wish a hundred more would do likewise, as we are in need of it. We will come up to conference with all our collections full, and a good list of subscribers to the TEXAS ADVOCATE, with the membership about double.

Carlton.

J. A. Sheats, Aug. 3: We are in the midst of a glorious revival. The fire caught at Fairview some three or four weeks ago and continues to burn. Our protracted meeting at Gilmore has just closed, and glad to say that that I have never before seen such a manifestation of God's power in the conviction and conversion of sinners. They came from far and near, old and young, and bowed down at the altar. Nor was their cries in vain, for there were converted about 100. And such a time of rejoicing I have never before seen. Our pastor, J. A. Gardner, did most of the preaching, and he gave no uncertain sound, but preached the Word with the power of the Holy Ghost sent down from heaven. He is one of those sons of thunder. The result of the meeting so far are as follows: Gilmore, conversions, 100; additions to the church, 40; children baptized, 10. Result of the work on the circuit: Conversions, 200; additions, 143; children baptized, 32. Conference collections all provided for.

Kemp.

Dudley T. Brown, Aug. 7: God is giving us victory. At Becker we have just closed the second best meeting I have seen in Texas in the country. I was assisted by Revs. W. J. Hart and G. R. McKinney, evangelist, of Venango, Pa. We had a mighty tornado of revival power. Christians of all denominations were greatly revived. Formalism, sectarianism, worldliness, prejudice and strife were burned up with holy fire. Judas Bad Habit, the secret sin family, Mr. and Mrs. Formality and Sham Dignity and his wife were shaken from their sandy foundation and declared before God and the whole congregation that they intend to live for God and the kingdom of glory above. Between forty and fifty persons made a profession of religion; eighteen joined the Methodist Church. There are others to join yet, I think. During the meeting I baptized fifteen children. I begin to-night at Tolosa. I go praying for victory, believing we'll have it.

Killeen.

Marion Mills, Aug. 7: Our camp-meeting at Pleasant Hill camp-ground closed on Thursday night, July 30; thirty-five conversions, twenty additions to our church; others will join, perhaps, in the near future. The meeting left a better impression on the community than any for several years. Prof. Marshal McElhany and Rev. H. M. Vinson, from Lampasas, were with us and did some excellent preaching. May God bless them in their labors; also Bros. Cox, of Border mission, and Killingsworth, from Bee House circuit, and W. L. Harris, local preacher, did good preaching and altar work. Killeen circuit is on up-grade.

Collinsville.

W. H. Brown, Aug. 1: Our camp-meeting closed yesterday at the 3 o'clock service with shouts of joy. We had a most glorious revival all through. There were between fifty and seventy-five conversions and reclamations. We tried to keep count of the conversions, but could not. Some of the brethren estimate the number at seventy-five and some at fifty. So I report as above. We received about twenty-five into the church during the meeting. Our church is on a higher plane of Christian life than ever before, so says some who have been here for years. Thanks to Bros. McDugal, Hughes, Chalk, Newman and Hays for their earnest effort in the meeting.

Whitney.

J. M. Bond, Aug. 3: Am in a strait betwixt two. Yes, two meetings going on at once, ten miles apart; one at Towash, where there have been fifty conversions in the last four days and twenty eight additions. Thirty-five conversions last night. We have been horned off at Towash for several years, but we are there to stay, with a new church house and a live membership. Most all of the members promised to take up family prayer. Assisted by Rev. R. A. Walker, of Joshua, a young preacher, but he is a whole team. We made up $20 to send him to Georgetown. My other meeting just commenced at Bethel. Fine prospects. Two conversions there last night and forty asking for prayers.

Fort Worth Circuit.

Eugene T. Bates, August 3: Our third quarterly meeting embraced the fourth Sabbath in July, and was held at Wheatland. W. L. Nelms, presiding elder, was on hand in time and did some excellent preaching, which we hope will result in great good. Bros. Dunn and Kizziah, of Granbury, were with us in the Spirit of the Master and did their work well. God bless these three brethren and give them souls as seals to their ministry and bread for their hire. The meeting lasted five days. There were two conversions and two accessions. Others felt that they ought to be religious, but would not move. The visible results were not as great as we desired to see, but we trust that much good was done.

Harwood.

W. O. Shugart, August 5: On Tuesday, July 19, we closed one of the best meetings ever held at Shiloh, an appointment in this charge. The brethren built a new church there last winter and have been active all the year in working for God. We began on Friday night before the second Sunday in July; ran over the third. Every service was good. While we did not have such a large number of conversions, the meeting reached and brought into the church some heads of families and young people, who I believe will make good and useful members of the church. We had eleven accessions. Bros. Farwell, Putnam and Oliver Franke, local brethren, did valuable service for the Lord. To God be all the praise.

Allen.

S. S. Cobb, August 3: We are having a good time on the Allen circuit. Have just closed two protracted meetings, one at Saxie and one at St. Paul, which resulted in seventy-four conversions and forty-three additions to our church. Have had ninety-two conversions and received 104 in the church up to date. Bros. Powers and Lattee, two local preachers, were with me and did most faithful and efficient work. Bro. Powers began the meeting at Saxie and conducted it several days before I reached him; in fact, he did the principal part of the work at that place. We are now engaged in a meeting at White's Grove, but the inclement weather has very much retarded its progress. Prospects are brightening, however, and I believe we will have a good meeting yet.

Waco.

M. E., August 3: Fifth Street M. E. Church has "crossed the Rubicon" and is fighting bravely for God and right. We are in the midst of a revival, not occasioned as usual by a series of sermons, but by the influence of our dear Bro. Bourland, who, through all of this heat, is patiently toiling to elevate the standard of Waco Methodism. The Epworth League, newly organized with Dr. M. L. Graves as president, will be a great benefit morally, educationally and socially to the young people. There should be one of these organizations in every church in Texas. Last night Dr. Bourland preached the first of a series of sermons on "Temperance." There was much interest among the large crowd that was out. Who knows but this is the beginning of a wonderful rally on the subject? So let it be.

Hearne and Wheelock.

C. M. Keith: Our third quarterly conference for this charge commenced at Wheelock on the 26th ult. Bro Allen, our beloved presiding elder, in order to have plenty of time with each charge the fourth round, was elsewhere, holding another quarterly conference, and was with us by proxy in the person of Bro. J. F. Follin, of Bryan station. With a feeling of shame I have to report no officials present except those belonging to Wheelock appointment. Collections for the support of the ministry not quite $100, and toward the amounts ordered by the annual conference about $60. Bro. Follin remained with us until Wednesday noon, and during his stay did strong and acceptable preaching. He sowed good seed. We continued the services until Friday night and closed out with the glorious results of nineteen accessions to the church and the church wonderfully built up. On the day that Bro. Follin made us his missionary talk we raised a little over $50 toward the collections. This is better than Wheelock ever did before, and we feel sure she will pay her part of the assessment for the entire circuit, and we are hopeful that all the other points will make a clean breast of their pro rata. We closed out our meeting at Wheelock with a crowded house and seekers at the altar for prayer. "Praise the Lord for his wonderful goodness to the children of men."

Red Oak Circuit.

B. A. Thomasson: We have had good meetings at Cedar Hill and Bell's Chapel. Cedar Hill meeting ran a full week, closing the second Sunday with eight accessions and twelve conversions. Bell's Chapel meeting continued five days; eight conversions, twelve accessions and four children baptized. Rev. A. Davis was with us five days at Cedar Hill and four days at Bell's. He is a tower of strength. Bro. Jolly also did good service at Cedar Hill, and Bro. Owen, tract agent, made a big track. Rev. Thos. Hines was at Bell's Saturday and Sunday with armor on.

Hamilton.

W. E. Caperton, July 6: Sunday night, the 2d instant, we closed a most interesting camp-meeting at Sardis, Hamilton circuit. The visible results were about twenty-five or thirty conversions and reclamations and ten additions to our church. The church was wonderfully revived. We feel greatly indebted to Revs. Toland, Barkley and Weaver, local brethren from the Jonesboro work, for valuable work. My own local preachers, Carr and Moore, did faithful service for the Master, both in counsel and in the pulpit. Our third quarterly conference was held on Saturday, the 1st instant. The finances for this quarter were exactly met, yet one appointment did not report—the stewards being kept away on account of the thresher in the neighborhood.

Courtney.

H. G. Williams: We have just closed a meeting at Linn Grove, which is said to be the best ever held at that place. The power of God was manifested in convicting and converting of sinners from the first to the last service. We closed with everything aglow with the love of God. The best wine was held back until the last, and many will have occasion to praise God for what they saw and felt at that parting hour. Three conversions at the last hour's service and seven accessions, making the total accessions to the Methodist Church twenty-six. One other will go to the Methodist Church at Navasota, and some (we do not know how many) will go to the Baptist Church. Some of the brethren came to our assistance at intervals, but none were able to stay with us through the meeting, yet they were of that class of men who were willing to fire before falling back; and, thank God, not one of them missed his mark. This is a broken down circuit, and from what I can learn has been for several years, but we hope to be able to bring it once more to the front. Will the brethren of the circuit pray for and work to this end?

Thornton.

G. J. Irvin, July 31: We have just closed our annual camp-meeting, held at Steele's Creek camp-ground. We had several efficient preachers with us, among them our former pastor, Rev. J. O. Jorden. Bro. M. S. Hotchkiss, of Hillsboro station, whom we had selected as our leader, was with us in much power, and gained, without exception, the heart of my people. He is one of the best generals I ever saw in a camp-meeting. The Lord was with us from the first in loving power. About seventy souls were saved, many reclaimed, old hatchets buried and a thorough revival experienced by nearly all the professing Christians. There were only thirty united to the church by ritual, but we are very sure others will join us as a fruit of the camp-meeting. Allow me to say that our converts were of the clearest type. They were not beside themselves, but shouted the victory gained. They are ready to lead public prayer or do anything for the church that is within the power of a converted soul. Family altars are established and re-established as a fruit. Attendance very large and behavior excellently good. We open to-morrow at another point thirteen miles west of Thornton.

Lawndale Mission.

J. W. Griffin, Aug. 7: We have held five protrated meetings this year. Have received seventy-nine members by ritual. While at Prairieville we were very severely pounded by that people. God bless them. We hope they will get religion—those who have it not. We closed the protracted meeting at Oakland last night. That church doubled its membership in one week. We are succeeding admirable with our collections. It was said that Bro. Fontaine took the best foreign mission collection that has ever been taken at Lawndale. Cotton crops are fine here, and everybody seems to be in good spirit. I have found only two families on my work who would not let me have prayer with their children. I am to begin a protracted meeting at Philip's Chapel to-morrow. There is only one local preacher on this mission, Bro. J. O. Allen. He has been able to assist me in only one protracted meeting. Ill-health is the cause. I am to hold seven protracted meetings this summer yet. I thank God for the privilege of working in the vineyard of the Lord.

Winchester.

J. W. Brazelton, Aug. 5: I have just closed a nine days' camp-meeting at old Grand camp-ground. There were eight or ten conversions and five applications for membership. There were several in attendance who attended the first camp-meeting on the same ground thirty-three years ago. The congregation Sunday was large, the arbor was full, and a good congregation on the outside. E. S. Smith, our presiding elder, was with us from Monday until Thursday. My uncle, R. O. Brazelton, local preacher, of Moody, Texas, was with us, but suffering with toothache, and left Thursday for home. The help we expected did not come, and as everybody was expecting a certain man and then for him to disappoint them, it has a tendency to unbalance everything. So it was with us at Grandy. Our meeting at Winchester was a time to be long remembered by all who attended, and especially the seventeen who found peace with God in Christ Jesus. Sunday, July 19, was the best day in the morning. We received ten into the church, and at night we took the sacrament of the Lord's Supper; forty came forward to the Lord's table, after which we gave the sinners one more opportunity to come to Jesus. Six came and three were converted and joined the church; twenty-six or twenty-seven conversions and twenty-five additions to the church.

Irene Charge.

N. A. Keen: Closed a good meeting at Post Oak—six conversions and six accessions.

Woodville.

J. M. Porter, Aug. 8: Last Tuesday I went out to the camp-ground, an evening appointment on my circuit which had almost gone down. Have a membership there of twelve and it much scattered. Everything in quite a dilapidated condition, so far as the church is concerned. Having missed three appointments in succession, the people thought I had dropped them, and so they were to some extent indifferent; but after five services I can make the following report: Entire membership that attended with several other Christians quickened into new life; five new family altars erected; about fifteen penitents at the altar seeking the Lord, one brightly converted and many vowed to lead a better life. The foundation I think is laid for a good meeting later on. They are a good people and shall not be neglected. My Woodville organist and her sister assisted much in the meeting.

Zion Circuit.

R. L. Brooks, July 27: Our third quarterly conference was held at Bedias. Our presiding elder, Bro. J. C. Mickle, was at his post in due time and looked closely after the interest of the church. Remained with us for several days and preached with the power of the Spirit, as he always does. God bless Bro. Mickle. A revival fire broke out that swept over the church. Old gray-headed men who had been out of the church for years and years came back and reconsecrated themselves to God, resuming their vows of the church. Thank God the old ship is moving once more at Bedias. God blessed one man so powerfully that he went out in town shouting and preaching as he went from place to place till he reached his home and companion. I pray that God may call that man to the ministry. Five joined the church and others will join other churches; a large number reclaimed. Rev. J. W. Kelley was with us and did good work. We thank the good sisters and brothers that labored so earnestly, and especially do I thank the young people for their good order and attention—the best order known at Bedias.

Liberty Hill.

R. H. Simpson, August 3: Our meeting at Leander closed last night with five penitents at the altar, thirteen conversions and eleven accessions to the church, and while we feel grateful to Almighty God for the good that was done, yet we are sad because we have not realized our expectation. We could not ask for better ministerial help than we had. Rev. Sam'l P. Wright, of Georgetown station, was with us from Tuesday till Sunday evening. This dear brother gave us as pure, simple, and as strong gospel sermons as we have ever listened to. It has done great good. Also Sam'l J. Rucker, local preacher and student at Southwestern University, rendered very efficient help, preaching several very sweet and helpful sermons, and in song and prayer did us much good. We secured the entire assessment against that appointment for missions in cash and good subscription. Also the preacher's salary is well up, and the presiding elder is paid at each quarterly meeting, and we will be ready for him when he comes again. During the year we have had between forty and fifty conversions, and received into the church fifty-seven members, and have dismissed twenty-one. The next church conference will perhaps relieve our roll of a few more names.

San Saba.

W. E. Rector, Aug. 3: I have held two meetings up to date. The first was at a little wayside appointment, held in copartnership with Bro. Vest, of the Protestant Methodist Church, and resulted in three conversions and one accession to our church. The other meeting was at Milburn, which we closed last Friday night, and which resulted in ten or twelve conversions and sixteen additions to the church; eight infants and four adults baptized and $41 raised on conference collections. I was ably assisted in this meeting by Rev. W. J. Sims, of Brady City, who did most of the preaching and who showed himself to be a workman approved of God, who needeth not to be ashamed, rightly dividing the word of truth. He was followed from Milburn by the sympathy and prayers of many hearts. Bro. L. D. Wright (local), of Trickham, also helped us much by his Scriptural prayers and exhortations. He prays the Scriptures, preaches the Scriptures and shouts the Scriptures, and moves all hearts. Bro. Mathis, of Gatesville, preached us two good sermons. I have two meetings yet to hold. Am hoping and praying for success.

Corn Hill.

W. W. Henderson: A glorious victory at Corn Hill; results eternity alone will reveal. Those visible and gratifying to us, rejoicing our hearts greatly in the Lord, were about sixty-six conversions and reclamations, with forty-three additions to our church, the membership greatly revived, prayer-meetings built up, family altars established and secret, devout prayers solemnly entered into. The children, with many of the young people and some of the old ones, were the great workers under God to this blessed end. Rev. J. W. Walkup preached us two good sermons. Rev. R. J. Tooley, of Georgetown, student of the Southwestern University, was with me and did faithful and acceptable work during the whole meeting. The good, liberal-hearted people of Corn Hill showed their appreciation of his earnest labors by presenting him a purse of $17 in cash and a fine hat. God bless them all. We had an eight days meeting here in Salado. The preaching was fine and very acceptable as well as edifying, as it was all done by those two noble-spirited and popular Christian men, Dr. Jas. A. Walkup, of Ennis, Texas, and Sam R. Hay, of Oak Cliff, Dallas county, Texas. Brethren, we don't know how to express our appreciation of your faithful labors. There were about fourteen professions and two additions to the church, but more will go in. The results were not what we desired or expected. We want to renew our efforts here, God permitting. Our new church house is now nicely seated; seats very comfortable; the work of the Ladies Aid Society. They are doing a grand work. Also, we have a nice, new bell in good order, put up by the building committee, Bros. Bailey, Cawthon and Porter. We ought to be thankful and encouraged.

Matagorda.

Harry May, Aug. 6: Matagorda charge has great reasons for praising God. The fire still burns. The beacon lights are seen flaming all over Matagorda county. Souls are all afire for Jesus. We have six weekly prayer-meetings on our charge, conducted by laymen, and our regular weekly prayer-meeting at Matagorda. Young and old, male and female, take part, and large congregations at the prayer-meetings. Last night (Wednesday) eight came forward for prayers. Our members are being "Bereans." They read their Bibles, pray, testify and work for Jesus. Matagorda charge is going to the front spiritually, and the preacher that comes next year will find a spiritual people. Hard circuit to travel; but when you reach some ranch or farm house the welcome that you receive makes up for the heat, long rides, northers, swollen rivers and creeks. We praise God for such warm-hearted people, converted and not converted. Our fourth quarterly meeting will be held at Matagorda, and, though finances are behind, on account of the scarcity of money, yet we hope to make a good report at conference in November.

Cottonwood.

W. A. Gilleland, Aug. 6: The third quarterly meeting for Cottonwood circuit was held at Cross Plains, including the fourth Sunday in July. Bro. J. P. Mussett, our presiding elder, was present in the spirit of Christ, looking after the various interests of the church. He preached us four sound, Scriptural sermons, and therefore sermons that did good. We continued the meeting until the evening of the first Sunday in August. A few were camped on the ground, and others came before the morning services and stayed until after the night services. Bro. W. L. Gattis, a local elder on this circuit, aided in this meeting the larger part of the time. Some of the members worked faithfully. The church was revived. Some began to talk in public and to pray in public who had not been in the habit of doing so before. There were fifteen accessions to the church; ten persons professed to be converted; some backsliders were reclaimed; five adults and two children were baptized. Some interest was aroused in regard to our literature. The same is true in regard to the meeting at Burnt Branch. At both of these meetings some books and pamphlets were sold. We are now holding a meeting at another place.

Deport.

T. J. Milam, July 17: Paris District Conference met at this place July 9. This good people entertained the conference in a royal manner and to the perfect satisfaction of those in attendance. This people considered it a privilege to have this body of Christian men among them, and we are delighted to say that they left a hallowed influence behind them. The impress of this conference will linger with this people for years to come. It has given Methodism a new impetus and new strength. Deport has made a lasting impression upon the agent of the North Texas Female College by contributing $200. We have secured during our stay $275, but $75 was contributed by members of the conference living in other parts. Deport is a beautiful little town, twenty miles northeast of Paris, in Lamar county, Texas, of only about 300 inhabitants; but it is in the midst of as rich black land as is found in Texas. They did not plead hard times when I asked for money, and not a man complained that I did ask. There are no saloons here, and people have money for the Lord. We expect to get several girls here. If any of your readers want to settle where morals are good and where surroundings are good and where you can make money, this is a good place.

Great Revival in Centenary.

J. W. Hill, Aug. 3: Two hundred and fifty persons, mostly young men and women, professed religion at the Centenary tabernacle in the good city of Paris, Texas. The meeting began June 15 and closed July 29, 1891. From 2500 to 4000 people attended every night. Such was the common estimate. The order was perfect throughout and the attention was never better. The doctrines of "repentance toward God and faith in the Lord Jesus Chrift," were preached with the "Holy Ghost sent down from heaven." The mourners' bench was used from first to last and no compromise was made in any way with anything for any cause. No clap-trap was used. No graveyard tales nor sensational anecdotes were resorted to. Sin, deep and damnable; salvation, full and complete; a topless heaven and a bottomless hell—these were the great facts presented and stressed, and God honored the work and set his seal to his truth. We got down on our knees and asked for the Holy Ghost. Our prayer was answered. Pentecost came. The people came "running together." Some said, "What meaneth this?" Others, "These people are fanatics." But we told them that nothing had happened except the "promise of the Father" had been fulfilled "which he spoke in times past unto the prophets." They were "cut to the heart." We preached Jesus and the resurrection. They believed and were saved. Rev. I. W. Clark, of Honey Grove, and Rev. W. F. Clark, of Blossom, assisted me for the first two or three weeks of the meeting. I. W. in the pulpit and W. F. and Bro. Lamb in the altar. After the Clarks left Bro. Lamb preached several times in the morning. I say he preached—I mean it; I have not heard better preaching anywhere. It was logical, scriptural and full of the Holy Ghost and of fire. W. F. Clark is well-known in the North Texas Conference as one of the best revivalists in Texas; but the other Clark has been in the school work nearly all his life, and while he is well-known as a most scholarly educator and as the principal of Honey Grove High school for years, his reputation as a preacher, and especially as a revival preacher, is local. I "rise to remark" right here, that, to my mind, we have no more effective man in the bounds of our conference, either traveling or local. He is a "master in Israel," and is a skillful workman in the temple of the Lord. Our singing was led by a Bro. Hemphill who,

Continued on eighth page.

Texas Christian Advocate.

CHRISTIAN EDUCATION.

The age is fruitful in resource and consecrated effort for the betterment of humanity. In every movement Christian education is a conspicuous and telling factor, and is dotting the earth with temples consecrated to "wisdom and knowledge."

Consecrated learning is the noblest gift of man; regenerated and sanctified humanity the finished work of God. Combined the world beholds the highest type of cultivated manhood. Christian education is the touchstone of civil and religious liberty—the panoply of true citizenship—and he that is thus equiped commands the infinite in resource—the omnipotent in power. The times imperiously demand education, not only science, philosophy, literature, but the ethics of civil and social life, and the higher ethics of a religion that creates a patriotic and consecrated citizenship. Citizenship in our fair land is the being, the emperor, the nobility in the masses. It is the divine right of democracy imposing responsibilities that can only be met by wisdom and knowledge, baptized at the altar of liberty.

Mere mental culture is not sufficient. The most brilliant genius, the most highly cultivated intellect may be a hideous, moral deformity, a peril and a menace to social and national life. The duties of sovereignty demand that every faculty of mind and soul be touched, instructed, developed, inspired by a patriotic and unselfish love. Christ is the great teacher, love is the highest motive to obedience, and the only power that can make practical the command, "be subject to the powers that be."

National life is imperiled if its citizenship is not based on a Christian patriotism—a love of obedience inspired by a divine command. Christianity is the heritage of the masses. The poor have the gospel preached unto them was the ensign of royalty in the days of Christ. The poor have education offered them is the badge of citizenship to-day. A Christian education that builds human character strong in purpose, courageous, consecrated, rich in faith and good works. A light that shineth in darkness, an auxiliary in uplifting society, a power to move the world toward the infinite, and establish the throne of the infinite Father in the hearts of the people.

This is what the world needs and must have if humanity attains its exalted destiny, and God is honored in creation and redemption.

Christianity and education are the omnipotent forces that build nations, refine society, ennoble manhood, destroy oppression, and enfranchise the soul from the bondage of sin and invest it with citizenship in heaven.

These are the forces that bear aloft the banner of liberty and progress. Mind and heart are the empires over which they rule, strengthen, purify and prepare for grand conquests on earth and heaven's highest honors. These are the uplifting forces of the multitude. The multitude without education is restless, fickle, impulsive, yielding readily to passion, rejecting reason, the arbiters of a power destructive to social order and Christian civilization. The multitude without religion is cruel, revengeful, immoral, tyrannical, revolutionary, ready to sacrifice national honor and security to private greed. Christian education is the soul of progress in every line that touches man in his present or future interest. It is the quickening life of thought, the mother of art, the inspiration of genius.

Christianity is God in harmony with nature, the creator and upholder of all things—the expounder of the mysterious problem of man, a sinner, degraded, lost—of man redeemed, saved, exalted, an heir of eternal life. These forces are divinely called and sent forth into the earth's great mission field. What a grand theater for the drama of man's mental and spiritual evangelization—for mind and heart work that shall lift earth's teeming millions into a higher plane of mental culture, and the soul into a diviner life—pure, spiritual and immortal. The church is the organized exponent of a Christian faith full of divine power—the almoner of an education, uplifting, responsive to the times, upholding social order, the stability of national life, in harmony with the prophetic enunciation, "Wisdom and knowledge shall be the stability of thy times and strength of salvation." The church and education are wedded in an alliance that gives faith to one and inspiration to the other, and to their united effort the speedy conquest of the world for Christ. Education by individuals, by the State, is well, but the church has a transcendent obligation—a duty more pressing, an interest more sacred, a work that builds for immortality, a boundless prerogative aligned in the development of a better, a loyal citizenship, a purified nationality that will live and flourish when the centuries grow old.

The church has accepted a responsibility unaided it may not meet, divinely aided it stands forth before the world as the living impersonation of a power that will never yield until the last throne of despotism is crushed and the last fortress of infidelity has capitulated.

The church has mind, cultivated mind, the inspiration of genius, the eloquence of intense love, the courage of faith, the confidence of truth, the conviction of right, energy, purity, zeal, all baptized by the Holy Spirit and consecrated to man's disenthrallment from sin and death.

The church must not loiter, dare not falter in this work. Tremendous issues are upon us, issues that have marched upon us from the past and reach far into the distant future. The resources of the age are immense, and confront the Christian citizen with responsibilities that must be met or the coming generation sink under burdens their fathers should have borne. Christian education—Sunday-school training—have developed possibilities in uplifting and holding to virtue and patriotism the masses that the largest faith has never before grasped.

The nation builders are abroad; Christianity, education, the Bible, are the granite bowlders for the political temple of the nations. Homes are being constructed for the people; the great heart of the multitude is being touched; new life is thrilling the soul; mind is enlarged; thought is evolved; liberty is extending her domain; truth is destroying error; God is mobilizing the world for the final campaign of time, for the grand victory of truth and right. Thought on the human side is the master power of civilization. Education evolves thought; Christianity purifies it. To awaken thought in the mind of the savage, the ignorant, the slave to tyranny in church or State, to lust, passion or power, is to tear down the hostile, break off the shackles, release the imprisoned, lift into new life those who sit in darkness and the shadow of death. This is the initial work of civilization, supplement it with Christian education and the world will move forward a century in a day.

J. F. Riggs.

Marshall, Texas.

ADAM.

I have never been one of the many of Adam's sons who have cursed his memory on account of his fall and its effect upon his race, for I have had a very happy life, much happier, I have no doubt, than it would have been if Adam had never lived, for I have borne misfortune with patience and fortitude and enjoyed pleasure with meekness and gratitude, and have indulged in "sentiment" and "love" with moderation, and whatever my lot has been I have never complained of Adam on account of his fall nor charged my sins upon him, for I have taken the world as I found it,

> 'And the undiscovered future,
> Hope throws brilliant rainbows o'er'—

one end resting upon the earth, the other in heaven, and it has been the rule of my life that if I can make the world no better, it shall be none the worse for my residence in it.

Adam was favorably situated in some respects, but unfavorably in others—favorably in this that he had a good home, a good wife, abundant of fruit and vegetables for his subsistence, and, jointly with his wife, he was the sole owner and occupant of the new world in which he lived and in which he was assured by his Creator that evil should never come without their consent; moreover, his nearest neighbor was in the planet Venus, some 26,000,000 miles away without bridge, telegraph, or any other means of communication with that world or any other, for he was surrounded by vacant space 26,000,000 miles in extent, as impassable, by all physical means, as the "great gulf fixed" between heaven and hell. From these facts it occurs to me that Adam was well protected against evil influences coming from other worlds, if such a thing were possible.

But he was unfavorably situated in this: 1. That he stood at the head of his race, which made it possible for his ungrateful sons who had dissipated his patrimony, in disreputable living, to slander his character by attempting to cover their abominable crimes and infamous conduct from the contempt of the world, by claiming to have received the incentive thereto from him as an inheritance, of whom St. Augustine, if his own story of his life be true, was an illustrious example. 2. In this that he was "without sentiment and incapable of love." This piece of information I received from "Horace" in the Texas Christian Advocate of June 2, 1891, and of which fact I was ignorant until that date. This truth, if it be one, burst upon me like the sudden rising of a great sun, whose heat and brilliancy first dissolved and then dispelled the cloud of ignorance on this subject, which had encompassed me so thick that, proverbially speaking, you could cut it with a knife. My ignorance, however, was not wilful; and I plead this in extenuation of its density, for I had studied Adam's case in the light of the Bible, the only law book I have on that subject; my means being so limited that I have not supplied my library with the more recent "reports" of the Supreme Court, should there be any, upon the law of that case.

Although I have not complained of Adam on account of his fall, nor charged any of my sins upon him, yet I have never been satisfied with his conjugal relations until the date above given, because it was evident to my mind that he did not love his wife and that he did not care whether the devil had her or not; for he knew that evil could not come into his world without the consent of either himself or his wife, and yet he refused to defend her from evil when Satan made his assault upon her, which I attributed to pure meanness. A man may be a villain, yet if he loves his wife and is kind to her, I have some respect for him; but he may have the virtue of the angels, yet if he is unkind to his wife, I despise him: for that contemptible fraud on human nature, who has the moral depravity to abuse his wife, should be driven from human society, and be compelled to herd with the swine and forever prohibited from wearing the habiliments of man, for he is too contemptible for human society.

I felt that if I had been in Adam's place with my wife, as he was with his, I would have stood between her and the old serpent, and that I would have ordered him to take his 'grip' and leave my world, instanter, and if he had refused to obey my order on the moment, that I would have reduced him to such a condition that his relations would not have known him if they had met him on the way. But since I have been informed that Adam could not love his wife, my censure has turned into sympathy, and he stands about six feet higher in my estimation than he did before. Poor Adam, your lot has been a hard one!

I was taught that Adam's sin was a willful wrong sin, but it appears now to have been a willful right sin, for his Creator having "finished" him "without sentiment and incapable of love," and having "ended his work," Adam was left to his own resources, and as "God is love: and he that dwelleth in love, dwelleth in God and God in him," the happiness of Adam and of his race, became impossible in his "finished" condition, and sin became necessary to "sentiment and love," for he could neither dwell in God, nor God in him, because he could not dwell in love, and if sin could supply these essentials to his happiness, it must have been a right, or religious, sin, and in this view of the case I offer my profound gratitude to Adam for his sin in Eden, by which I am enabled to love both God and my wife.

C. L. Spencer.

MY EXPERIENCE WITH A MULE.

I am down on the mule race. You've often heard it said by persons that they have the world, the flesh and the devil to contend with. Of late I have had the world, the flesh, the devil, a horse and mule to contend with.

Early in the spring I was driving a horse which was hitched to a buggy, when all at once the hame-string broke, scaring the horse, causing him to run away with me. I was thrown out and the buggy ran over me. I came out minus a little hide. But last Wednesday morning I came very nearly being killed. I was trying to bridle a large, wild mule. I could not bridle him while in his stall, so I managed to tie one end of a large grass rope around his neck and took him out. I tried to get the bridle on him, but he was shy. At last I had succeeded in getting the bitts in his mouth and was in the act of slipping the bridle over his ears when he gave his head a sling, kicked at me and then started off at full speed. The bridle and rope got tangled around my feet and I followed the mule at full speed—on my back, though. He dragged me at least 150 yards over bushes, briers, weeds, and I don't know what else. I realized that I was in a critical condition. I tried for some time to unloose myself from the mule, but all in vain.

The mule was getting faster all the time. Although I weigh 180 pounds he took me like I were a feather. At times I would be on my face, then on my side, then on my back. At times I would be on the ground, then in the air. I saw that he was making for a gap in a fence, which was about forty yards distant, and I knew that it would be impossible for him to cross that gap without killing me. The large oak rails with their short ends were just ready to stick through me and kill me. The mule was getting faster every step. All hopes of getting loose from him had fled. What could I do? I saw death at that gap. I knew that I would surely die there, and I was nearing it every second. I thought of my blessed Savior who said: "If ye shall ask anything in my name I will do it" (John 14:14). I lifted my heart to God and asked him to deliver me from such a death. I had no more than closed my prayer before the mule stopped perfectly still, turned round and looked at me. But I was not free from the mule then. I quietly raised up, untied the rope and got up. I was within twenty feet of the fence. Oh! how happy I was. I know that God heard my prayer. All the world can not make me doubt it. This evening I am a living monument of God's mercy. I praise his holy name for his mercy. Surely God has spared my life for some good purpose. I am determined to do more for him in the future than I have in the past, because he delivered me from such a death.

I forgot to say that I came out not seriously injured, though I am bruised up considerably. I am terribly sore.

W. B. Walker.

Clarksville, Texas.

SEARCHING FOR TRUTH.

As I am growing so weak in body that I seriously doubt whether I shall ever meet the brethren in conference again, I may be allowed to exchange thoughts with them through the Advocate, and to speak of some things which may be of interest to some.

I have read with interest what has lately passed through our Advocate concerning the teaching of Matt 16:18 but have seen nothing exactly satisfactory on the subject. This text seems to be one of the "nuts" which Dr. Lafferty says commentators talk all around but never proceed to "crack."

In the Advocate of July 30, Bro. Smith gave an interpretation differing from the Roman Catholic; one in that he makes the Savior's statement, 'On this rock," etc., include all the apostles as well as Peter, and through them all the ministry. That certainly is better than giving all the honor to Peter, but it is not quite satisfactory In fact, it is impossible that frail humanity in any condition, even the best, should be the foundation on which the Church of Christ is built. The Scripture quoted by Bro. Smith (Eph. 2:19, 20), "And are built upon the foundation of the apostles and prophets," etc., simply assures the Ephesians (Gentiles) that their faith and church membership are not at discount, but rest upon the same basis or foundation that underlies that of apostles and prophets. It does not make either apostles or prophets the foundation, or any part of it. They, as all other Christians, are material entering into the superstructure; but what is the being of fact on which it is built? Perhaps this will always be an open question.

A brother recently suggested to me an idea on this subject, which I had hoped he would give us more fully through the Advocate. So his suggestion must have credit for what I shall attempt to give in explanation of this tough text. He suggested, and I have enlarged on it. The thought is this: That Christ said he would build his church, not on Peter, nor on the truth confessed by Peter, nor yet on himself as the Christ, but on the fact which he had just declared to Peter, that God communicates his highest truths by purely spiritual means. And this fact of direct communion between God and his children shall fortify forever the church, even against the "gates of hell" When Peter declared Jesus to be the Christ, he responded: 'Blessed art thou . . . flesh and blood hath not revealed it unto thee, but my Father which is in heaven." . . . "And upon this rock"—this indestructible source and channel of truth—"I will build my church." Or, as the original implies, "rebuild, enlarge, extend my church." Is not this significant, in view of the fact that the Jewish church, God's own church, was just then dealing with the question of the Messiahship of Jesus, and their decision of the matter would determine whether it should continue as a true, or become an apostate church? Many who witnessed the miracles of Jesus turned coldly away and attributed this power to "Beelzebub." They were as capable, intellectually, as the apostles to judge of the character of these miracles. But they were not concerned to seek after truth, but to reject what they did not want to believe; while to the apostles who were seeking and desirous to know the truth, God "revealed" the inmost truth, even Christ's Messiahship, and thus prevented universal apostasy in his church. And the same manner of dealing will secure to him perpetually a lively, believing people—a church.

It has fallen to my lot to exchange the ministry of the Word for the ministry of suffering. My soul longs to go out and tell the story of the cross, as in other days, but I can not. God is chastising and perfecting me in the school of affliction, and I am trying to be patient. Pray for me, dear brethren, that I may not by impatience mar the vessel God is shaping.

L. D. Shaw.

MATTHEW 16:18.

I have read the article of Rev. S. G. Shaw in your paper of July 2 on the above cited passage and the criticism thereon by Rev. H. B. Smith in the paper of July 30, and beg the privilege of submitting a few observations.

I regret to see Bro. Shaw treat the subject so lightly. He seems to consider it of not much note anyway. Will he pardon me if I essay to show its importance and the necessity of a clear understanding of it?

It is the only succinct passage in the New Testament that so clearly sets forth the fundamental principles of ecclesiastical science; secondly, instead of its being difficult to understand, looked at properly, nothing is more easily understood. The reason it is difficult of exegesis is that this peculiarity in it is not carefully noticed. Read from verse 14 to 18 inclusive and remember this is a very brief account of this colloquy which Matthew gives us, clearly substantial, but, of course, like many other historic passages, not given verbatim. Then notice that here are at least two different subjects, with little or no connection, thrown into very close juxtaposition, viz: what Christ said about the church and what he said about Peter. It is the former and not the latter that we are now investigating. So now let Peter, with any hard, stone like characteristics that might be attributed to him, stand aside for a moment until we inquire what the Savior said about the church. I say about the church, the church that is and there was and not about some other, mythical or new or future church, for surely there is, never was, nor would be, any other than the church then existing about which they all understood so well.

Now the way seems clear. What did he say he would do for, with or about the church—rather his church? He said he would build it. Anything else? Nothing else, except that he would do it well—make it impregnable.

What does building a church mean? That depends upon what you are talking about. If I were to say that the church at Dripping Springs, Texas, is too small for the congregation, and is getting old and I thought they could afford to build a better one, my meaning would be well understood. And if I should say I had understood that that church had been for years in a cold, backslidden condition, and the bishop sent Bro. Shaw there, believing that he would build it up considerably in a year, I would in like manner be well understood to mean that he would improve the spiritual condition of the church.

Now the Savior meant one of these two things. There was nothing else he could have meant. Now where is the difficulty in his meaning? Moreover, look in a dictionary and see what build means. It means to strengthen, establish, cement together, bless and improve.

What the Savior meant about Peter, symbolically or otherwise, might be doubtful, but what he said and meant about the church is not doubtful. And if you jumble these two things together you make the whole unintelligible.

All the trouble about this passage has grown out of the old notion of a new church, and then the language must be most savagely butchered to make it mean anything. Let Christ be understood to refer to his church that was and is, the case is plain and easy.

Did the Savior build a new church? Did he make it of brick or wood? And if, according to the Romish and high church notion, he intended to make another church, he would not have said "build," but create, institute, make or some such word. Build would be unintelligible. Churches—the edifice—are built of wood or brick. The church—the personnel—is built spiritually by the blessing of God and the pastoral labors of men. Now jumble these two things together and see what you will make of it?

Many passages of Scripture become obscure by failing to notice the peculiarities of idiom in the old oriental languages. Many times they cannot be made to submit to our modern idioms.

Again: whether the Savior said so or not, we know that from that day to this he has not only been constantly building the church, but building it "on"—that is, in pursuance of the great fundamental fact there announced by Peter: "Thou art the Christ." So what are we debating about?

R. Abbey.

Yazoo City, Miss.

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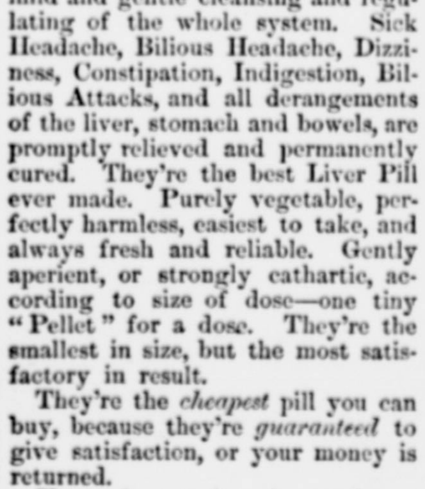

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THIRD QUARTER, LESSON VIII—AUGUST 23.

STUDIES IN THE GOSPEL OF JOHN.

CHRIST THE BREAD OF LIFE.—John 6:26–40.

GOLDEN TEXT: *Lord, evermore give us this bread.*—John 6:34.

TIME: A. D. 29.

PLACE: Capernaum.

OUTLINE.

I. Meat Which Perisheth.—Verses 26, 27.

II. Meat Which Endureth.—Verses 28-34.

III. Jesus the True Bread.—Verses 35–40.

INTRODUCTION.

After Christ had fed the multitude with the loaves and fishes, he sent the disciples away by boat, dismissed the people, and ascended a mountain to be alone. Evidently the multitude went away expecting to return on the morrow and try once more to make Jesus a king by force. During the time a great storm arose on the lake and Jesus walked on the water to the disciples who were rowing against a head-wind. They received him into their boat and soon reached the land. The next day the people that had been left, supposing that he had in some way crossed over, "took shipping, and came to Capernaum, seeking Jesus." When they found him, they said, "Rabbi, when camest thou hither?"

I. MEAT WHICH PERISHETH.—Verses 26, 27.

26. *Jesus answered them, Verily, verily*—the repetition emphasizes the solemn truths about to be spoken. *Ye seek me not because ye saw the miracles*—Rev. Ver., "signs;" they had had the clearest demonstration of his divine power, but they took a low, selfish view of it, desiring its exercise for bodily gratification. *Because ye did eat of the loaves and were filled*—literally, satisfied with food as animals with fodder. They sought Christ to get another meal or for other temporal profit.

27. *Labor not*, Rev. Ver., "work not for"—be not employed about temporal matters only. *The meat which perisheth*—things of time that concern the body (I Cor. 1:13). *The meat which endureth*—things of eternity, the interests of the soul. *Which the Son of Man*, his title as God incarnate, *shall give unto you*—Christ as the divine representative of humanity gives eternal life to all that believe. *Him hath God the Father sealed*, Rev. Ver., "him the Father, even God, hath sealed"—marked out of all men, authenticated as the Messiah, Jesus, who as the Son of man came to give life to the world. The Father sealed or pointed out the Son to the work of redemption: (1) By the word of Scripture; (2) the voice at his baptism; (3) his own works.

II. MEAT WHICH ENDURETH.—Verses 28-34.

28. *What shall we do*—the question of the multitude at Pentecost, of Saul, near Damascus, and of the Philippian jailor. This question is often the beginning of spiritual life. *That we might work the works of God*—works that God approves.

29. *This is the work of God*—they probably thought that Christ would lay down additional duties, or prescribe more prayers or larger gifts. *That ye believe on him whom he hath sent*—the sole condition is *faith;* it is the only prerequisite to perfect obedience, but it will prove itself by works (Gal. 5:6; Jas. 2:18).

30. *What sign showest thou*—Rev. Ver., "What then doest thou for a sign"—what folly to ask for a sign when, only the day before, they had shared in the miracle and by it were so convinced that he was the Messiah that they tried to make him a king by force. Now when he tells them that the work of God is for them to accept him as their Savior they begin to hold back, asking, "What dost thou work?"

31. *Our fathers did eat manna in the desert*—as if they had said, Moses fed us forty years, and you only one day, and yet Moses made no such great claim as you make; you are inferior to Moses.

32. *Moses gave you not;* Rev. Ver., "It was not Moses that gave you"—Jesus asserts (1) That not Moses, but God, gave the manna; and (2) That the manna was not the true bread, but only a type. *My Father giveth you the true bread from heaven.*

33. *The bread of God*—which he gives directly, not as he gave the manna through Moses. *Is he which cometh down*—continuously, not as the manna only for a time; *and giveth life unto the world*—not the body's, but the soul's nourishment; not for one tribe or nation, but for all men.

34. *Lord*—a title of reverence. *Evermore give us this bread*—they did not understand his meaning, but materialized, as the woman at the well, and said in substance as she did about the water, "Lord, feed us on the bread that we may never hunger again or have need to labor for our daily living."

III. JESUS THE TRUE BREAD.—Verses 35-40.

35. *I am the bread of life*—preserving the soul from death. *He that cometh to me*—accepts my doctrine and believes on me. *Never hunger..... never thirst*—shall have perfect satisfaction of soul, be supremely happy.

36. *But I said unto you*—this saying is not recorded (See verses 26–64), *That ye have seen me*—in the majesty and power of his works, yet they believed not.

37. *All that the Father giveth me*—that which is given by the Father is in the singular number and neuter gender, meaning everything; while those who come to him are in the singular number, masculine gender, meaning every one. As has been said, "The *whole mass*, so to speak, is gifted by the Father to the Son as a *unity*, which the Son evolves, one by one, in the execution of his trust" *Shall come to me*—shall yield to the influence of the Spirit—(Rom. 8:14) *I will in nowise cast out*—the figure of the prodigal coming to his father's house, or of a destitute traveler meeting with open doors and hospitality at the hands of a king.

38. *I came down from heaven*—as a Divine person (John 1:1). *Not to do mine own will*—not to act independently, but in co-operation with *the will of him that sent me.*

39. *This is the Father's will*—God's purpose in sending Christ. *All which he hath given me*—those that believe on him. *I should lose nothing*—all who continue faithful shall be saved. God wills that all shall be saved, but he forces none. *But should raise it up again at the last day*—referring both to the resurrection of the soul from sin, and of the body at the end of the world.

40. *This is the will of him that sent me*—in v. 39 the Father's will concerning Christ is given, in this verse his will concerning man. *Every one which seeth the Son*—with the eyes of the soul, looking on him preparatory to believing as those bitten by fiery serpents looked on the brazen serpent; *and believeth on him*—as long as he exercises living faith; *may have everlasting life*—the manna sustained the *body* only for a short time; the true Bread shall sustain the soul eternally, if it be fed upon by faith. *I will raise him up at the last day*—all will be raised, but the resurrection is the special privilege of believers.

Old and Young.

THE COMPASS.

A storm was on the deep, and fast
  Our gallant ship was driven;
Their foaming crests the billows reared,
And not one guiding star appeared
  Through all the vault of heaven.

Yet dauntless still the captain stood,
  And gazed without a sigh,
Where poised the needle, bright and slim;
There, lighted by a lantern dim,
  The compass met his eye.

Thus taught his darksome course to steer,
  He waited not for day;
But braved the whirlwind's headlong might,
Nor once throughout that fearful night
  To fear or doubt gave way.

Ah! what is oft the Christian's life,
  But storms as dark and drear?
Through which, without one joyous ray
Of worldly bliss to cheer the way,
  He must his vessel steer.

Yet let him ne'er to sorrow yield,
  For in the sacred page
A compass shines, divinely true;
And, self-illumined, greets his view
  Through all the tempest's rage.

Then firmly let him grasp the helm,
  Though loud the billows roar;
And soon his toil and troubles past,
His anchor he shall safely cast
  On Canaan's happy shore.

—*Henry Coyle, in The Churchman.*

THE STORY OF A BAD LITTLE DUCK.

Tommy had the toothache. To be sure it was all his own fault, but that didn't lessen the pain one bit. Mamma had expressly told him not to go out of doors without his rubbers, and Tommy had meant to obey, but seeing two of the boys coming down the street carrying a big kite between them, he had forgotten everything else and darted after them. He did not think of rubber shoes or mamma's warning till nearly night, when he felt a sharp twinge of pain and came home to toss and groan, as only a small boy with toothache can. Vainly did mamma apply hot flat-irons, hot flannel, laudanum, and every other remedy anybody ever thought of; the pain was obdurate; till mamma, wise woman that she was, resolved to try diversion. "Come here, Tommy, and I will tell you a story."

"Don't believe I can listen, it hurts so awful," sobbed Tommy. Nevertheless he came and climbed into her lap. Mamma began: "Once upon a time there was a little duck. He was a proud little duck, and a greedy little duck, but his master, a little boy, loved him very dearly and made him a nice house in the corner of the kitchen. The little boy called his duck Theophilus, and surely such a grand name was enough to make any duck feel proud and vain. Theophilus felt especially vain of himself when his master would make daisy chains for his neck and feed him on cake crumbs and stroke the soft down on his back.

"But by and by the little duck began to grow fat and saucy. He had a way of poking his flat yellow bill into everything. Cook declared that she had no peace in her life for that meddlesome duck, and she would drive him from the kitchen with much scolding and clatter. But no sooner would her back be turned than she would hear a gentle quack and there would be Theophilus with his bright bead-like eyes fixed on her and his bill in a pan of bread.

"Now such things grieved the little boy very much, and he reproved and cautioned his pet, but I am sorry to say that bad little duck did not mend his ways, but rather grew worse.

"The little boy had another pet besides Theophilus, and that was Bruno. Now Bruno was a very good dog in her way; but she was growing old and rheumatic; no wonder then that she regarded the young and mischievous duckling with disfavor.

"Often when Bruno was enjoying her afternoon nap Theophilus would scramble up on her back and quack in her very ear, thereby breaking in upon her sweetest slumber. One day as Bruno was dozing in the sun, dreaming of her youth and the fox hunts she used to enjoy so much, she felt a sudden peck on her eyelid and opening one eye she saw that impudent duckling standing in front of her and reaching for a fly which had settled just above her left eyebrow. Now this was more than flesh and blood could stand, and Bruno opened her great red mouth with its rows of white, shiny teeth, and snapped the little duck's head right off."

"Oh!" said Tommy, starting up and forgetting all about his misery in the interest of the story.

"And what did the little boy do, mamma?"

"Why the little boy cried and cried, and took the body of poor Theophilus and buried it under the lilac bush. Bruno seemed sorry too, for she slunk under the table and wouldn't come out again all day."

"But I don't feel so very sorry for the little duck, mamma, for he ought to have obeyed his little master; he was bad after all."

"I don't know about that," said mamma with a queer little smile. "You know he was only a duck and didn't know better; but when a boy who has sense and memory forgets and disobeys and gets the tooth-ache, why then—"

"Yes'm," said Tommy meekly, and he settled down closer into mamma's arms and lay quite still, thinking for a long time.—*L. J. Dennis, in Presbyterian.*

NOISY BOYS.

All boys are not noisy, and all noisy boys are not the best boys. The nursery tradition that boisterous and unmanageable boys make energetic and powerful men is only a tradition, and foolish one at that. There is no sense in the idea that boys are necessarily rough and rude, and that to curb them is to hurt them. No boy should be allowed unrestrained liberty, in giving vent to his exuberance. He may be very jolly without being very noisy, and very active without being a mischief-worker and a nuisance.

Much depends upon training. "As the twig is bent, the tree is inclined." A father once vowed to let his youngest son grow up without any paternal restraint whatever, just to see how bad a wretch he would make. The unfortunate boy became a nuisance at eight, a terror at twelve, and was lodged in State prison for life before reaching his majority. Our prisons and reformatories are full of just such uncurbed youths. The father who allows his boy to do as he pleases when he pleases to be bad, to be out late at night without knowing where he is, to plunge to his wit's end in mischief and vice without correction, is not only committing a crime against society, but bringing disgrace upon his own name and handing down to coming generations a bundle of depravity worse depraved.

Teach your boys to be gentle boys if you would have them grow up to be gentlemen. Many of the greatest men that ever lived have owed their distinction to the discipline and instruction they received in childhood. John and Charley Wesley both had energy enough in them to supply a half-dozen common men, but in their boyhood they were noted for quietness. Mrs. Wesley, their mother, was a remarkable woman, and resolute in her purpose to allow no noise in the family. She was often both nursery-maid and teacher, and though she had nineteen children, and they were educated at home, the mother so ruled as to keep them quiet and in order. They were not allowed to cry in infancy, nor to be noisy in later years. Her neighbors used to say, in wonder: "Nobody would know that there was a child in the house. How does she do it?" She did it by virtue of good common sense and the grace of God. Every mother may not be a Mrs. Wesley, but she can teach her boy to behave himself and act as a boy should.—*Michigan Advocate.*

WHAT A FREIGHT-MASTER DID.

An engine bumped against some empty cars in the early dawn of a winter morning. A boy who had been asleep in one of them was thrown, dazed and bewildered, against the door, which he had pulled to when he crawled into the car the night before.

Just then a brakeman thrust his head into the car and reached for his jacket, which he supposed was hanging where he had left it. He was somewhat surprised to find a boy on it, and took it from him without ceremony.

"Now, get out of here!" he said, thrusting the boy from the door. "If I catch you in one of these cars again, I'll give you to a policeman."

"What's he been up to, Bill?" said a man who was putting freight into the next car.

"Up to my coat," he said, giving it a vigorous shake as he walked off.

The boy looked dirty and dejected, as he limped along by the side of the track. The man who had spoken called after him:

"Hullo, there! Do you want a job?"

The boy turned back quickly.

"If you'll help me load them firkins, I'll pay you for it; but you'll have to work spry."

The prospect of a little money brightened the boy, and he set to work in earnest, though he was stiff and cramped and hungry.

"Do you live around here?" asked the man.

The boy shook his head.

"In case we should want to hire a boy about your size, can you give me any recommendations as to your character?"

The boy's face flushed, but he made no answer.

The man watched him narrowly, and when the car was loaded handed him 25 cents, saying: "We're short of hands in the freight-room. Do you think you would like the job?"

"Yes, I would like it."

The boy's face was almost painful in its eagerness as he followed the man into the freight-room.

"Now," said the freight-man, seating himself on a box, "we'll have a bit of talk before we get to business. I don't know anything about you, except that you're cold and hungry; you look that. But I think it is likely that you've got into some scrape, for if you hadn't you wouldn't be loafing about stations and sleeping in freight-cars. I'm not going to ask you if you have done anything wrong, but I am going to ask you if you've got a mother?"

"No; she's dead."

"Got any father or folks that belong to you?"

"I've an uncle and some cousins."

"Well, now, if you had a mother, I'd send you to her in no time, for there is nothing that a mother won't forgive; but uncles and cousins are different.

"If I recommend you at the office they'll take you; but mind, if I do it, I'm going to watch you as a cat does a mouse. You'll have to spend your evenings and Sundays with me.

"I went wrong myself when I was no older than you are," lowering his voice. "And if it hadn't been for my mother—well, that was a long time ago. You've got switched on the wrong track, I am very sure, and as you haven't any mother to help you get on the right one, God helping me, I'll do it, if you let me.

"Preaching isn't in my line, but there's just one thing you don't want to forget, and that is, the good Father is giving you a chance now to get back where you can do right and feel right. Are you going to take it?"

The boy answered faintly that he would try. He was taken into the freight yard, and was under his new friend's eye constantly, and it was not long before the man had so won his confidence that he told him his story.

There was trouble and dishonesty connected with it, but for two years the lad proved himself faithful and trustworthy in his new occupation. He was then advanced to a more responsible position, but there was something almost pathetic in his devotion to the man who had befriended him, and in his respect for the religion he professed.

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CHRIST THE SOWER.

If the ministry of Christ is anything it is a seed-sowing ministry. "A Sower went forth to sow" is the Master's descriptive word concerning it. Herein is the ministry of Christ differentiated from all others. Other men have exhausted themselves on the rules of cultivation. They have diligently farmed the soil to produce only rarer specimens of the native thorn. Old teachers give place to the new only to witness a reformation in the methods of culture and produce only another variety of the native weed. Having no power to create new seed the best the reformer can do is to select the best from native growths and apply better methods of cultivation. All reforms fail in the end to give a higher type of life. A new *genus* has never been evolved from an old variety. The soil of humanity, no matter how highly cultivated, can never bring forth a higher type of fruit than that which naturally evolves from the seed it contains. With its indigenous growths it can produce the fruit of this world only.

Humanity has always been conscious of a susceptibility to grow better fruit than that commonly born and has aspired to a better life, and in response to this conscious susceptibility and high aspiration, system after system of cultivation has given place to others, but all in vain. None but the great Teacher himself has ever had either the wisdom or power to stock the soil with a new seed; a seed containing the germ of a new life, which meets all the yearnings and aspirations of humanity for better things; a life which gathers up into itself all the unoccupied powers of the soul and transmutes them into the attributes of its own divinity. The only limit to its possession is the unsurrendered extent of the capacity of the soil. Anything less than a full surrender will thwart the fruition of the seed. Entire surrender means entire possession and vice versa.

This is a new creation. It is not a new moral law given to man, nor a new method of discipline to conform him to the old law, but a new life of which the moral law is the expression. The moral law is the natural law of its being. It does not control the new life as a force from without, but as a principle from within. All the principles of the moral law are but the attributes of the new life. This is where every other philosophy of life fails. Other systems lay down the law merely as a path in which to walk; Jesus Christ enthrones the law in the heart as the attributes of a new life. To keep the law is simply living, and ceasing to keep it is to cease to live. To the man who receives with all the heart the seed—the new life—the law ceases to be an abstract principle or an outward rule, and becomes a concrete power within him. Loving is living, and loving is fulfilling the law. Only the new creature in Christ Jesus does that. It is not a question of moral codes, but a question of making the moral law a concrete power in life. A new life whose attributes are the principles of the moral law must be sown and received into the heart, and take entire possession of the man, before the deepest yearnings and highest aspirations of humanity can ever be satisfied. To this end "a Sower went forth to sow."

"THE SEED IS THE WORD."

Words are seeds from which deeds, good and bad, are evolved. They generate thought, and thought produces action. They convey and suggest ideas, and these grow into deeds and influence character. In a specific deep and mysterious sense the gospel—the Word of God—is the seed, the instrument by which the new and divine life is conveyed into the soul. In some mysterious way the "word" conveys the springs of the new life into the believing heart, for "of his own will begat he us with the word of truth," who were "born (begotten, R. V.) again not of corruptible seed, but of incorruptible by the Word of God, which [word] liveth and abideth forever." The word which issues from God and enters by faith into the human heart springs the beginnings of a new life in man.

This word may be the written word, the preached word, or the silent and inward revelation of the Holy Ghost, but it is always the same word—the living and eternal truth which issues from God. Thus the Holy Ghost always uses the word in some form or other in converting a soul, and without the word no soul is ever converted (we speak not of infants and idiots as conversion can not be predicated of them in the same sense in which it is predicated of those who are capable of conscious thinking.) No man can be convicted, or repent, or believe, until the truth has been presented to his mind understandingly. We may not say the Holy Ghost is dependent absolutely upon the written or preached word, but in some way by direct revelation or otherwise he must make the truth the subject of human thought before there can be intelligent conversion. But on the other hand, the word is powerless to produce conversion without the agency of the Holy Ghost, for we were not begotten by the Word, but "of his own will begat he [the Father] us with the word of truth."

The Holy Ghost's preferred and common method of presenting the word is by the preaching of man to man. The Christ himself as a man delivering the eternal truths of the gospel in human speech is first of all the Preacher—the Seed-sower. To this same ministry of sowing the seed—preaching the word—men are called.

The success of the ministry has always depended upon sowing the seed—preaching the word. Has the pulpit waned in power? The word is the "power of God unto salvation to every one that believeth."

Some men now, as in the olden time, make the fatal mistake of supposing that they are called to rid the world of tares instead of sowing the good seed. Pulling up tares has never yet produced a single grain of wheat. This is the sowing time; the harvesting time will come by and by. Then the tares will be separated from the wheat. God has called men to the high ministry of his own Son to sow the good seed of the gospel—severing the tares from the wheat he has left to the angels. Let not those called to the high ministry of seed-sowing condescend to tare-pulling. The angels will attend to the tares at the proper time.

We have thought that some pulpits have been converted into mills to grind tare-seed—to refute all the falsehoods of the devil. Arguing with the devil is not preaching the gospel. If some men would spend half the time in preaching the word that they do in refuting the falsehoods of Ingersoll, *et al.*, they would be abundantly more successful in winning souls for Christ. We have heard and read sermons which reminded us more of lectures on botany than the delivery of the simple truths of the gospel. It may be interesting to hear such scientific treatises, but spiritual fields of golden grain is not the result. The plain, simple and earnest gospel sermon is the demand of the times. Let the seed-grinder and gospel botanist give place to the gospel seed-sower. Him who honors God by preaching his word, God will honor by sealing his ministry with the salvation of souls.

THE COLLECTION.

Any one knowing the whereabouts of Dr. Ditzler will please inform J. T. Browne, at Lockhart, Texas.

The only man—Jesus Christ—who understood the problem of evil never said anything about it.—*Bishop Haygood.*

Apropos to the discussion on Matt. 16:18, we give this week an extract from an article by the late Dr. A. T. Bledsoe, on "The Place of Peter in the Church." We would have been pleased to give the article entire, but space would not allow. Those who are interested in the discussion would do well to get the article, if possible, and read it entire. It was published in the April number of the "Southern Review" for 1876.

The committee on arrangements for the Ecumenical Conference to be held in Washington City, October next, assessed on the Southern Methodist Church the sum of $5000 to defray necessary expenses. We understand that this amount has been apportioned to the different conferences in our church and circulars sent out to the presiding elders accordingly. Some have supposed this amount to defray the expenses of delegates to the conference. This is not the case. Texas Methodism will be represented by five delegates—one from each conference—who will pay their own expenses, unless something special is done by the church in Texas. The $5000 is a debt of honor, and we should not fail to pay our part of it. The amount assessed on the Marshall district was collected at the session of the district conference. In reference to this matter the Nashville Advocate says:

> It is known to the most of our readers that the sum of $5000 has been assessed upon our church to aid in defraying the necessary expenses of the approaching Ecumenical Conference. This money will be put chiefly to the use of entertaining the 200 foreign delegates while in attendance upon the conference. As to the American delegates, they will either pay their own way, or else their friends will make special provision for them. The Americans were treated with the utmost cordialty at London in 1881, and they must now return the compliment in full measure. If we should fail to show due hospitality to our invited guests, it would be a permanent blot upon the reputation of our church. Owing to some misunderstandings which we do not now care to discuss, the collections up to date have been very small, and prompt action is necessary. The sum asked for is only a trifle. Without consulting Dr. Harrison, who has the matter in charge, and who is absent from the city, we take the liberty of urging all those who are interested in the matter, and especially those to whom circulars have been sent, to make at least a small remittance at once to Barbee & Smith, who are the treasurers of the fund. The required amount will, of course, be contributed. We do not allow ourselves for a moment to think of anything else. But it is better by far that it should be done at once. During the next few weeks let there be a steady flow of larger or smaller gifts. Nobody will be damaged, and the credit of our Methodism will be saved.

E. L. Spragin, Plano, Texas, writes: Your printer makes me say of Rev. D. J. Martin, "As an exhorter he is held in very high esteem by this people," etc. Please substitute for "exhorter," "ex-pastor," as written. Martin will be on me with both feet. Please make the correction.

With pleasure we make the correction, but we think the mistake rather flattering to Bro. Martin. Good exhorters are somewhat rare these days.

SOUTHERN METHODISM.

News, Views and Personals.

—C. M. Coppedge, Wynnewood, Aug. 3: We have just closed our third revival meeting. Results, 165 conversions and 120 additions to our church. Three more meetings to hold. We have a fine boy at the parsonage, three days old; all doing well.

—Nashville Advocate: "Dr. Hoss has been absent, paying the last sacred and tender rites to his mother, who died in Conway, Ark., the 25th ult." Whatever consolation or comfort there may be in our sympathy we freely bestow upon our bereaved brother.

—Nashville Banner: Rev. W. P. Harrison, D.D., is at Beaufort, North Carolina, from which place he will in a few days go to Saratoga, New York, to attend the meeting of the Committee on Arrangements and Program of the Ecumenical Conference, which meets in Washington in the fall. The committee has decided that the conference will be in session two weeks. The program, as has been decided upon, will embrace eighty-four essays and invited speeches. Of these forty-two will go to the Eastern or European division and forty-two for the Western or American division of the conference. Of the forty-two for the Western division nine positions have been assigned to members of the Methodist Episcopal Church, South. The names and subjects of these are given below: Dr. J. H. Carlisle, of Spartanburg, South Carolina, will deliver one of the three addresses of welcome to the European delegates. Rev. A. Coke Smith, D.D., of Vanderbilt University, will read an essay on "Christian Co-operation." Hon. W. B. Hill, of Macon, Georgia, will read a paper on "Legal Restraint of Vice." Dr. R. H. Mahon, of Memphis, will deliver an address on the legal prohibition of the whisky traffic. Rev. E. E. Hoss, D.D., will read an essay on the religious press and the religious uses of the secular press. Dr. J. D. Hammond, of Missouri, will deliver an address on intermediate education. Chancellor Edward Mayes, of the University of Mississippi, will lecture upon the Christian resources of the United States. Bishops Hendrix and Galloway will have places on the program, but their subjects have not been announced.

TEXAS PERSONALS.

—Rev. R. A. Jackson's address, formerly Equality, is now Fontana, Harrison county.

—Prof. S. E. Burkhead, in a private note to the editor, says: "Have been away from home nearly ever since commencement. Prospects for the school never better. I have received applications enough already to fill the hall."

—Alabama Advocate: Rev. Geo. F. Boyd, formerly of the North Alabama Conference, and now of Texas, is visiting friends in Birmingham. He made a short call at our office, but did not stay long enough for us to pick up any items from the Lone Star State.

—The Rev. E. L. Armstrong will pardon us for giving this much of a private letter: "My cough has improved very much and I am doing very well. The weather up to the 6th inst. was cool and bracing, but for two days past it is as hot as Texas. I will stay here until the 20th or 21st, I think. I trust to be able to finish up my work in good style. Love to the brethren."

—The Rev. C. L. Ballard, presiding elder of Gainesville district, writes August 4: "Our city pastors are now off on vacation. Dr. M. H. Neely is now in Colorado in search of health for his wife, who has been very low for some time. Bro. J. E. Vinson is out West with his invalid sister. Bro. W. F. Easterling is in South Carolina, enjoying the happiness of family reunion. Bro. Leatherwood has been out West recreating. May God bless these faithful men with their families in their much-needed rest.

WHAT THE TRIPOD IS SAYING.

Richmond Advocate: Into the midst of earthly kingdoms and power, Jesus' kingdom was to descend like "a stone cut out without hands," to grow and by its contact grind to powder all opposing powers and fill the whole earth. If ministers of the gospel will only preach, illustrate and apply the simple gospel as a remedy for sin and all its consequences, they will be engaged in a far better business than the presentation of moral reforms and the criticism of the politics and methods, platforms and schemes of "the potsherds of the earth." And their success will be agreeably surprising. They will pull down strongholds.

⁂

Pacific Methodist Advocate: A multitude of husbands and fathers, especially in the great commercial communities, make of their homes little more than a culinary convenience or a hostelry for their private use. The early hours of the morning find them on the way to the crowded centers of business, and a late hour, dim in the shadows of evening, find them returning, burdened with cares that should have remained behind, to their homes, seeking a fitful slumber that is to give way to a hurried return to the chase of phantom wealth on the morrow. This sin works evil multiplied.

⁂

Our Brother in Red: Why it is that the faith of some people is a kind of sickly sentimentalism? First, because of a want of proper intelligence in regard to spiritual things. Secondly, because of a want of thorough consecration—a determination to do the will of the Master in all things. Religion is no mere sentimentality, but a living principle.

⁂

Wesleyan Advocate: Too often, as a very respectable looking professor of religion dashes by in his phaeton, with his wife and daughters, dressed in the most costly garments, the remark is heard: "If I had what belongs to me he would not cut such a dash." The ugly opprobium belongs to all such, and to those who withhold that that belongs to another, when they are able to pay it, but do not. When a laborer has finished his work the amount promised him is no longer yours, but is rightfully his property. There are many society thieves of both sexes, who, to keep up appearances, purchase costly goods from confiding merchants, without any "probability of paying for them." This is a type of dishonesty that admits of no extenuation.

TRIBUTE OF RESPECT.

The Mulkey Memorial Church, in church conference assembled on Sunday July 26, 1891, unanimously passed the following tribute of respect:

With profound sorrow we learn that recent telegrams announce the sad news of the death of our beloved friend, Sister Bishop Key.

With the entire church, Mulkey Memorial respected, loved and honored this pure woman. Scarcely less enshrined in our hearts was our dear Bishop than was his lovely wife.

From the day our church was planted at this place, it was nurtured by Sister Key's prayers.

She was so pure, so gentle, so meek, so thoughtful and loving, that her very presence was a benediction.

Heaven is happier, richer, more attractive, this holy Sabbath day, than ever before, made so by the transplanting of this pure character into the kingdom of our God. The life of such a woman is a blessing to the world.

To her children, the Rev. Dr. H. W. Key and Mrs. C. W. Smith, we send Christian sympathy and greeting, and declare to them that though they have lost much by the absence of mother from the home of their childhood, yet her presence in this her last earthly home was a blessing to us.

And from this far Western city, we clasp hands with them in a pledge to meet them in the mansions prepared for us all.

To our dear Bishop, from whom we have been accustomed to receive, rather than give, sympathy and godly counsel, we can only pray and believe that the gospel which he has preached to us shall now be a solace and comfort to him.

J. W. Parsley,
Geo. H. Mulkey,
W. Erskine Williams,
Committee.
Jno. M. Barcus,
Pastor.

THE PLACE OF PETER IN THE CHURCH.

1. In the first place, let us consider the word *petros* as it appears in the light of the New Testament. There is something very peculiar and exceedingly striking in the New Testament use of this word, which we have never seen noticed by any of our learned commentators. In John 1:42, as every one knows, it is used in connection with the name of Simon: "And when Jesus beheld him, he said, Thou art Simon the son of Jonas: thou shalt be called Cephas, which is by interpretation, a stone" (Petros). Thus, when our Savior first laid eyes on Simon, he gave him the name of Cephas, which is the Hebrew for "Petros" in Greek, and for "a stone" in English. In Matt. 16:18, he is addressed by his Greek name, "Thou art Petros." Now, it is very remarkable, we think, that although *petros* is a common Greek word, it is never used in the New Testament, except as the name of Peter. This word seems to have been set aside from the first, and held sacred, as the name of Peter; else why is it never used for any other purpose? Stones are frequently spoken of in the New Testament, but never under the name of *petroi*. Now, why was this? Why was Simon, the son of Jonas, thus distinguished as "a stone," from all the other disciples? It was, we believe, because Christ had a special use for him, as "a stone" in the edifice of the church. But, while we thus far agree with the Romish view, we utterly deny that Christ called him "a stone," because he intended to make him the foundation of his church. In regard to the special use which Christ made of him, he is distinguished from all other apostles; so that what Christ said of Peter, in Matt. 16:18, is not properly applicable to them. This language is applied to all the apostles, we are aware, by many Protestant expositors; but, in our humble opinion, this should not be done. In so doing, it seems to us, they strain the words of Jesus, or add to their meaning by interpolations of their own. What they interpolate may be true; but it is not the truth of the passage. On the contrary, it is a truth which, being interpolated from other passages of Scripture, conceals the truth of the passage it is intended to elucidate. Let everything be kept in its own place, and in its due proportion. Above all, join not together those things which God had separated, nor separate those which he has joined. Hence, if he has not joined the other apostles together with Peter, in the use which he had for him in the organization of his church, let us be exceedingly careful how we do so by our interpretations. As Peter was set apart as "a stone," so let us keep him apart, until it can be shown, by clear warrant of Scripture, that Christ had no reason for such separation or distinction. Christ had, as we believe, and hope to show, a divine reason for setting apart Peter, as he did, from the beginning, under the character of "a stone."

2. The word *petra*. The two words *petros* and *petra* are very clearly distinguished in classical Greek. Thus, say Liddell and Scott, "Petros, *a piece of a rock, a stone*, and thus distinguished from *petra*." Again, they say, "Petra, *a rock*, generally, whether *peaked* or *ridged*. . . . There is no example in good authors of *petra* in the signification of *petros*." This has been doubted. But there can be no doubt, that such exceptions, if there be any, are very few; so that, as a general proposition, the assertion of Liddell and Scott is true. *Petros* and *petra* are different words in classical Greek; and, in the New Testament, this distinction is clear and broad and deep. The word *petra* is used sixteen times in the New Testament; and in every instance, without a single exception, it is very properly translated "a rock," never "a stone." Everything in the New Testament, which is said to have a foundation, is founded upon "petra, a rock," and, in no instance is anything said to be founded upon "petros, a stone;" that is, unless in Matt. 16:18, as Romanists pretend, the Church of Christ is declared to be built upon a stone, or "petros." But this interpretation, as we have already alleged, is false, because it obliterates the distinction between *petros* and *petra*, between the human stone and the divine rock.

3. The relation between the *petros* and the *petra* of our passage. This relation depends upon two words, the demonstrative "THIS," (taute), and the preposition "upon" (epi). Dr. Schaff, as we have seen, is here exceedingly peremptory. "The demonstrative *taute must* refer to Petros, which immediately precedes, for there is not the lest intimation that the Savior . . . pointing to himself, continued, and on THIS rock . . . I will build my Church." It is a very sad confession of weakness, it seems to us, on the part of some Protestant interpreters, that, in order to make good their doctrine, they must interpolate an imaginary gesture into the words of Scripture. If Christ made any such gesture as pointing to himself, in order to designate the rock on which he would build his church, it has not been printed. There is not the least intimation of it in the Scripture; and we have just as much right, it seems to us, to imagine unprinted words, as we have to imagine unseen gestures, in order to eke out the teachings of Christ. If this is all we can do, had we not better acknowledge our ignorance, and remain silent, especially where the Scriptures are silent? But the "*must*" of Dr. Schaff does not bind us; for, as we have already seen, "Thou art Petros, a piece of the Rock, or a partaker of the Rock, and upon this Rock I will build my church," emancipates "the demonstrative THIS" from his inexorable "must."

We see, if we are not mistaken, in the use of "the demonstrative *this*," in the utterance of Christ, a very deep and beautiful truth. He always identified himself with his disciples. "Inasmuch as ye did it unto one of the least of my disciples, ye did it unto Me." We are everywhere said to be one with Christ by faith in him; spiritually one, and yet personally distinct. Hence, the noble faith and confession of Peter, "Thou art the Christ, the Son of the living God," called forth the beautiful response, Thou art indeed Petros, one with the Rock, and upon this Rock I will build my church.

But how did he here affirm, that he would build his church upon "this Rock"—as upon a foundation? We have already answered this question in the negative; and it now only remains for us to give our reasons for this answer. In the first place, then, there is not one word about a foundation in the whole passage. This idea of a foundation is, in fact, supplied by the imagination of interpreters, and not by the words of Jesus. The preposition (epi) upon, is the only particle in the passage which affords the least intimation or hint of a foundation. Let us, then, examine this preposition in the light of Scripture.

Epi is used 882 times in the New Testament. In the great majority of instances it is not translated by "on" or "upon," but by various other prepositions—as "of," "with," "for," "against," "about," "in addition to," "at," "over," "in," "by," and so forth. There is no reason, then, why it should be translated by "upon," as it is in Matt. 16:18, unless we assume that Christ is speaking of the foundation of his church, which has never been shown to be the case. It is merely an imagination, which has been taken for granted as fact, and then the shadow has been made to look like a substance, by the turn, or translation, given to a very ambiguous preposition.

When *epi* is used with the dative, as it is in our text, it is frequently translated in the New Testament by "of," or "with." Let us try these. "Thou art Peter, a stone—a living piece of the living rock—and of this stone, or rock, I will build my church. This makes Peter merely one of the stones of the Church, and not its foundation. The same thing is true if we use the preposition "with." Thus, are we told what shall be, not the foundation of the church, but only the nature of the material "of" which, or "with" which, it shall be built.

The preposition *epi* is used two hundred and four times in the New Testament with the dative. In most of these instances, it is not rendered by "on" or "upon," as it is in Matt. 16:18; and in many it is translated by the two prepositions last above named *of* or *with*. Now if, in the case before us, we translate *epi*, as we well may do, by *of* or *with*, we just cut away the whole foundation of the Romish hierarchy, and the lofty pretension of the pope to universal empire is found to have no root, save in the corrupt passions, and the insane ambition, of a poor worm of the dust. We have said, that the claim of the Papacy to the sovereign dominion over all States and churches, over all peoples and kingdoms, whether civil or religious, rests on a single, isolated text of Scripture, like a stupendous pyramid standing on its apex with its broad base filling the heavens, and over-shadowing the earth. The case is worse than this; for, in fact, the apex of the Romish pyramid rests on a single ambiguous preposition! Translate that preposition a little differently, as we are perfectly authorized to do, and the whole mighty fabric of shadows, and delusions, and lies vanishes into thin air. Yea, into an airy nothing, without a local habitation, or name.

We do not insist, however, upon the translation of *epi* by "of" or "with;" for this translation does not give the exactly true, genuine, spiritual sense of the passage. It only enables us to get away from the gross, materialistic conception of *upon*, that is, from the idea of the *superposition* of one body upon another. This is the primary sense of *epi*, or *upon*; but so far from being the true sense, it is utterly false, whenever, as in the case under consideration, either of the prepositions is used in relation to spiritual things. In all such cases, the idea of *superposition* is wholly out of place, as we shall very soon see. But, in order to prepare the way for this, we must briefly consider two questions: First, why was Peter named "A stone?" and secondly, to what place did Christ assign this "stone" in the organization of his church? After these questions are answered we can see, in a perfectly clear light, the meaning of the Greek *epi*, and know exactly by what English preposition it should be translated.

1. Why was Peter named "A stone?" It was certainly not in view of his natural character; for, by nature, he was the most impulsive and changeable of all the apostles. But the name was prophetic. He who gave this name at first sight, saw from the beginning, that the impulsive, and changeable Simon, would become under the operations of divine grace as steady, decided, and firm as a rock. The process was slow, and, humanly speaking, for a long time doubtful; but the result justified the divinely imposed name. Simon, the son of Jonas, did indeed become a true stone, against which all the powers of darkness could not prevail. It was his faith in Jesus as "the Christ, the Son of the living God," the divine and eternal Petra, who is "the same yesterday, to-day, and forever," that thus transformed the variable Simon into the unchangeable Petros.

2. After the "stone" was thus prepared, to what place, or position, in the church, was it assigned by Christ? To the very first place, we answer, in the church, or spiritual temple, which was then going up as the temple at Jerusalem was tottering to its fall. The very first, we mean, in the order of time, and not the first in rank, dignity, authority, or office. This high honor was bestowed upon Peter by the divine Architect of the church.

Peter was the first disciple whom Jesus called (Andrew was with him, but his name is mentioned first: Matt. 16:18; Mark 1:16; Luke 6:14); he was the first to follow Jesus; he was the first to confess him as "the Christ, the Son of the living God" (Matt. 16:16); he was the first to enter into the sepulchre after Christ had risen from the dead (John 20:6); he was the first to see Christ after his resurrection (I Cor. 15:5); and, finally, he was the first to preach the gospel to the Gentiles (Acts 10:34-43). He was, moreover, by the power of the Holy Ghost, the first to open the church to all believers on the day of Pentecost.

There was, it seems to us, an admirable fitness, nay, a divine reason, for assigning to Peter the place of the first stone in the Christian church. His faults, if we judge from what is written, were greater and more numerous than those of all the other apostles together, except Judas Iscariot. But yet he was made the first stone in the Church of Christ. How precious the comfort, how sweet the consolation, in the contemplation of this fact, for believers in all ages! If any one is tempted to deny his Master in any way, or is overtaken in a fault, all he has to do is to imitate Peter; that is to say, to repent of his sin at once, and go right back to Jesus, knowing that he will receive him again, and bind him still closer to his bosom in the blessed arms of his everlasting love. We thank thee, O adorable Master! that thou didst make Peter the first and most conspicuous "stone" in thy church! With such an exhibition of thy triumphant grace, thine infinite compassion, tenderness, and mercy ever before our eyes, we shall never more despond, or doubt, but trust and believe in thee unto everlasting life.

But this is not the Romish view of Peter's place in the Church of Christ. On the contrary, by the magical use of the little word *epi* the Church of Rome transforms Peter into the foundation of the church itself; upon which, and upon its successors, the whole sublime superstructure rests for all ages and nations! Let us look, then, a little more closely into the mysteries of this little *epi*, and see how greatly it has been abused to the vile purposes of superstition, self-aggrandizement, cupidity and folly.

The primary sense of *epi* is the idea of *superposition*, which results, of course, from its original application to material objects. But when this word is applied to express the relation between spirits, or spiritual things, the idea of superposition becomes absurd; for we know nothing about the relation of spirits or spiritual things to space. To say that one mind, or spirit is built upon another, is stark nonsense, if the language be understood in the primary or literal sense of *upon*, as implying the idea of *superposition* in space.

What, then, in the light of Scripture, and the nature of things therein set forth, is the meaning of *epi* or *upon*, in Matt. 16:18? In the consideration of this question, we shall use, in the place of *epi* or *upon*, some one of its well-known significations, which are above mentioned, and which are so ably discussed in Harrison's work on the Greek prepositions. This will show, if we are not greatly mistaken, that in the words of our Lord addressed to Peter, in Matt. 16:18, there is not the least sign or shadow of an illusion to the foundation-stone of his church. "Thou are Peter and '*about*' this stone I will build my church." This leaves Peter intact as the first stone of the church, while it sets him forth as the stone around which it should be built up and established. Nor does it exclude Christ from his rightful place as "the chief corner-stone" (Ephes. 2 20), or as the "stone" which is "made the head of the corner" (I Peter 2:7). It merely sets forth Peter as the nucleus upon which, or around which, Christ would organize his church; which is "his body."

Now we ask, did Peter, as the foundation-stone, support the church, with its divine Head, or did the Head support Peter? The apostles are called the foundation-stone of the church; but did these stones support "the chief corner-stone," or "the head[stone] of the corner," or did this uphold and support the apostles themselves? If we would have anything like a true, or Scriptural view, of the spiritual organization of the church we must disabuse our minds of all such material images as a foundation upon which it is literally built, as a house is built upon a rock. The stones of the church, foundation-stones and all, are suspended from above, not sup-

ROYAL

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ROYAL
ABSOLUTELY PURE
ROYAL
BAKING POWDER

BAKING POWDER

Absolutely Pure.

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

ported from below. Informed by the Word, and quickened into "living stones" by the Spirit, they are "built up a *spiritual* house," and suspended from the Great White Throne of the Eternal. It is not a piece of mechanism; it is a new creation. When God created the world, and laid its foundations upon nothing, the morning-stars sang together, and all the sons of God shouted for joy. Why, then, should we go about here, like poor blind worms of the dust seeking the foundations of his New Creation (which is far more glorious than the first), in some poor blind atom like ourselves; just as if it could have any other foundation than his own eternal Word?

The stones which are said to have moved to the music of Orpheus, and arranged themselves by the harmonies of his lyre, gives a much better, though still an unspeakably inadequate, image of the organization of the church of the living God, than does all this materalistic talk about "human foundations" of the church. "For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11.)

When it is said, that Christ is the foundation-stone, or "the chief corner-stone," of his church, this is done in accommodation to the littleness of our minds. It is not literally true. Or, more properly speaking, it is merely an inkling of the truth, which "the letter" of no language under the sun can express. "Our Rock" is the central Life and Light of the universe, beneath whose shadow all worlds and all systems, more innumerable than the sands of the sea-shore, find rest and refuge. He "made all things;" he "upholds all things;" and "by him all things consist." Countless worlds and systems "lie in his bosom like children." The church is built, not *upon*, but "*in*," the "Rock of our salvation." All believers are one in him. They "are fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner-stone; *in whom* all the building fitly framed together, groweth into a holy temple in the Lord: *In whom* ye also are builded together for a habitation of God through the Spirit." (Ephes. 22:19-21.) Therefore it is that churches, no less than individual believers, offer up the petition—

> "Rock of Ages, cleft for me,
> Let me hide myself in thee."

"Our Rock" is, indeed, the foundation of the church; but it is in the same sense that it is the foundation of the world. This, as we all know, has no foundation in the literal or materialistic sense of the word. The round world itself, with all its continents and seas, with all its cities and plains, is suspended from the sun, which is but the outward expression or word of a divine idea. So, in like manner, is the church suspended from the Sun of Righteousness, its life, its light, its hope, and its joy. It was by his divine influence, indeed, that "apostles and prophets," and especially Peter, had to be formed and fashioned, before they were fit for their places as foundation-stones of the church; and after they were thus formed and fitted, the same influence was necessary to keep them from crumbling into dust and ashes. Other foundation can no man lay, nor even conceive, than Jesus Christ, the Rock, whose effulgence fills the universe, and whose word is the foundation of all things, as well as of the Church of the living God.

The church is sometimes said to be built *upon* this Rock, sometimes *in* this Rock, sometimes *about* this Rock, and sometimes *to* this Rock; in order that we may not be duped and deceived by a single metaphor, or figurative expression of an inadequate view of the truth. We cling to, and we use, all these figurative expressions, that we may see the all-glorious truth on more sides than one, or under more than one angle. The Romanists may, if they will, narrow down their minds to a single *phrase*, and insist, not only that the church is built *upon* the rock, but also that Peter is this rock. But "our Rock is not their rock." Their rock is a little preposition, with more than twenty significations; and one of these significations, or ideas, is the guiding-star of their system. "Our Rock" is the central sun of the universe.

If we only reject this one idea, or signification, of "epi," then we commit the unpardonable sin against Rome, the grand mistress of the universal world, and the harlot of the Book of Revelation. We may blot out all the other ideas—the whole constellation of them—and all is right; but if we fail to worship this one star—"*upon* Peter"—then the Romanish Church pours out all the vials of her wrath, in burning anathemas, on our devoted heads. But, for all that, we must be faithful to "the Rock of our salvation."

"We appeal from Philip drunk to Philip sober," from the so-called successors of St. Peter to St. Peter himself. He has told us, in language as beautiful and precise, as it is true, how the church is built, and upon whom it rests. Neither in his life, nor in his writings, did St. Peter ever permit, so far as is known to history, the least hint to escape him, that he considered himself, in any sense of the word, the foundation of the church. On the contrary, he sets forth Christ as "the living stone," to whom coming, "as living stones," believers "are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded." (I Peter 3:4, 5, 6.) Here, according to Peter himself, believers must *come* to Christ, "the living stone," and be "as living stones," builded "*to*" him "a spiritual house," and a holy temple to the Lord. It is precisely thus, that we understand the words addressed to Peter in Matt. 16:18 by our blessed Lord; and it is precisely thus, also, that Peter himself understood them. Who is right, St. Peter or his successor? the "living stone," whom Christ himself embraced as one with the living Petra, "*upon*" whom, or "to whom" or "about" whom, or "in" whom, he would build his church? the "living stone," we say, that, first of all, Christ laid as the nucleus of his church, or the rotten stones, who have first made, and then mounted, the mock chair of St. Peter, as lords, and rulers, and tyrants of this lower world? The reader can make his choice.—*Southern Review.*

THE DURANGO OUTRAGE.

This evening the TEXAS CHRISTIAN ADVOCATE of July 23 came to hand. In it I find a dispatch which I think was originally sent to the Protestant American of July 15. It is there dated from San Antonio, Texas, and the letter is from beginning to end a most ingenious invention of untruths. Evidently it was fabricated upon a few facts which appeared in the San Antonio Express of July 12. The writer states that several Catholic priests were among the spectators. No Catholic priest was present on the occasion of the laying of the corner-stone. Again: "Suddenly while a hymn was in progress some dusky fanatic threw a stone." Correct. "It seemed to set the Catholic peasantry crazy, and in a moment the air was full of missiles." A lively stretch of the imagination, as not more than half a dozen were thrown altogether. "Mr. Viggers, an American, was hit and spun half round." Mr. Viggers is an Englishman. He was hit, but his hat saved him and he is none the worse. In the name of her Britannic majesty he demanded justice and received next day a very polite letter from the mayor, informing him that every effort would be made to find the perpetrator of the outrage to justice. I know also that this was done, but the man could not be found. The little speech put into Bro. Kilgore's mouth was never delivered, nor did any "pebble graze his cheek." "A stone weighing a pound" did strike him on the ankles, but not "on the head." He was all right in a day or two. This stone I sent for the mayor to see next morning. Bro. Kilgore is very tall, but it would have been beyond even his capacity to have "stood and faced the crowd" and addressed them through a wall two feet thick and nine feet high. The "detachment of police" consisted of one constable. The Americans have made no call upon their government for protection and none is necessary. We worshiped in the new house adjoining the church building on the following Sabbath, Bro. Kilgore and the writer preaching in English in the afternoon, and Bro. A. de Leon in Spanish at night. At the close we administered the Lord's supper to a goodly number. Without any request being made, the chief of police sent three officers to protect us, but their services were not required. We have held several services since in the chapel without any interruption whatever. The dispatch in question is a pure invention and is calculated to make Catholics out of Protestants rather than Protestants out of Catholics. Rome has much to answer for in Durango, and we will charge her with what she is guilty of and nothing more. Let us have truth and nothing but the truth.

R. C. ELLIOTT.

DURANGO, MEXICO.

MY TRIP TO DURANGO, MEXICO.

June 2 I left Chihuahua for Durango, reaching my destination June 4 in the evening. The object of my visit was to finish the mission-house and lay the foundation of "McDonell Memorial Church." After a month of hard work the house was finished and the foundation of the church ready for laying the corner-stone. July 5, 10 a. m., was the time set for the ceremony, being an hour at which we could secure the presence of the greatest number of the American colony and the Mexican members and friends. According to previous announcement the services began at 10 a. m. with a hymn in Spanish, prayer, another hymn. Bros. DeLeon, Elliott and myself then proceeded with the ceremony (quite a crowd of spectators being attracted by the singing were looking over at a low place in the west wall). Having finished depositing the usual articles in the stone, we were in the act of placing our hands on the corner-stone to pronounce the concluding words of the ritual when a stone, weighing about three-quarters of a pound, was thrown with force over the north wall, hitting a Mr. Viggers' stove-pipe hat, which he was holding to one side of his head, and hitting me (with force enough to make me know something was up) on the large leaders just above the heels. The devil striking at my heels. As I faced about I saw three more large stones come over the wall. No one else was hurt. A lady said a stone fell near her baby's head. Four Americans immediately jumped upon the wall, but could see no one running, and the people in the street were all innocent. There was no yelling nor more than four or five stones thrown. After a pause of about five mintues I called the people to order and we proceeded and concluded without any further disturbance except the voices of blundering police. We took a collection, resulting in $134, toward the building fund.

The result of my wound was that I felt a little feverish the rest of the day, and my leaders felt as though they had been stretched a little too much. The next day I went about my work, as usual, directing the work on church and cleaning up about the house. Mr. Viggers' hat saved his head from a hard lick and did me a personal favor. He being a subject of Queen Victoria, in a polite note requested the mayor of the city, in Her Majesty's name, to inquire into the scandal and have the offending parties punished. The mayor replied in a polite note and sent police up to the scene of battle to investigate and make arrests. After two days' search they reported that no one could be found. They may have made a faithful search, but I doubt it. I think they went about it like the Mexican say the lazy man goes about hunting work: "Hunting work, but praying the Lord that he may not find." There were many people in the street and two stores open on the corners in the immediate neighborhood from whence the stones came. No one saw or knew anything. The American consul was present at the corner-stone laying and witnessed the stone throwing. We spoke to him about having the matter investigated, but he thought Mr. Viggers' letters would lead the authorities to do all that was necessary in the case.

The following Sunday we held our services in the large hall in the new parsonage for the first time. Three police were present and we had no disturbance. An hour after service a large rock was thrown against the front door.

Before leaving Durango Bro. Elliott had collected $224 toward the much-needed funds for finishing our Durango church. In the great fanatical and aristocratical city of Durango we are much in need of the large and neat church now begun. Our success among the middle and higher classes depends to a large extent upon a neat and commodious church building. The church will be built. The Lord's people have the money and will give all that is necessary when their attention is properly brought to the matter. We are beginning to get a good hold in Durango. The Woman's Board has bought a large property with a good and commodious house for the McDonell Memorial School. Miss McFarren has held the fort and managed the school in a very satisfactory manner. I believe in her because she is untiring in her efforts in the school and manifests a living interest in our church.

On my way home, the stage reached the first station at 5 p. m., while resting on an adobe bench outside of the house, I observed a crowd some distance from the ranch coming out of the mesquite bushes, following something, I could not tell what. The stage-driver told me that it was some woman who had taken a virgin out for a walk to see if it would not rain. I remarked it would be best to direct their petitions to God. Just about dark a priest came in from a neighboring ranch. My room being next to a large hole, I was kept awake by the women and priest talking and laughing about the confessional. The priest was telling them what his fellow-priests had confessed to him, and such giggling and laughing. Then the corks from beer bottles began to pop and the priest's urgent request to drink. This meeting was kept up to a late hour.

It did not rain that night. I do not think that any one blames the virgin, or the Lord for not sending the desired rain.

S. G. KILGORE.

SAN PABLO, MEXICO.

A SPECIAL REQUEST.

In the wise provision of our bishops, for a "week of prayer," August 9-16, in the interests of the home and foreign work of the church, a special day, Thursday the 13th instant, is set apart for prayer in behalf of the "youth of the church in our Sunday-schools, Epworth Leagues and institutions of learning, and those who ought to be and are not."

My sincere desire is that special prayer be made for the Southwestern Univerity. First, that it fulfill the mission of its organization in imparting a thorough scientific and literary instruction under the most favorable religious auspices. Second, that God be praised for the prosperity given, and that we be more abundantly blessed in the salvation of our pupils. Third, that God shall put it in the hearts of our people to provide liberally for the wants of this growing institution, in additional buildings and endowment, that thereby "those" may be in school "who ought to be, but are not."

JNO. H. MCLEAN.

CAMP-MEETINGS.

Village Mills camp-meeting will begin on the 26th of August and continue ten or twelve days. We will have strong ministerial help from distant States, together with efficient Texas ministers. Let every one who comes be sure to come prepared to take care of himself, for we are not prepared to take care of any one. There will be an eating house together with necessary refreshments for the accommodation of those who can not well bring with them such necessaries. Let us all come together and have a glorious time.

WM. H. DEAN, P. C.

There will be a camp-meeting in the town of Plainview, Hale county, Texas, to commence on Friday before the first Sunday in September. The people who anticipate a prospective tour to this country the last of August or the first of September are specially invited to make their arrangements to be at the meeting. The people all over the Plains country are invited and expected to be in attendance. All necessary arrangements will be made for the comfort of those coming from a distance.

R. M. MORRIS, P. C.

BISHOPS' FUND—NORTH TEXAS CONFERENCE.

Previously reported	$75 55
April 15—S C. Riddle	9
April 15—C. J. Fowler	4 50
April 27—S. W. Jones	5
April 29—H. O. Moore	9 50
April 30—A. J. L. McFarland	9
May 15—W. A. Stuckey	5
May 15—R. M. Chenault	5
May 18—W. A. Edwards	7
May 18—L. S. Ashburn	7
May 18—R. E. Smith	7
May 18—J. H. White	7
May 18—S. S. Cobb	7
May 18—B. H. Bounds	7
May 18—J. M. Peterson	6
May 18—Jos. Jamison	4
May 18—J. M. Holt	3
June 18—J. E. Vinson	4
June 26—L. H. McGee	6
June 26—J. C. Carr	4
Total	$177 55

W. M. SHELTON.

GREENVILLE, TEXAS.

BOOKS AND PERIODICALS.

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

Catalogue of Millersburg Female College, Millersburg, Ky.

"Cheerful Songs," by Wm. J. Kirkpatrick, Jno. R. Sweeney and L. L. Pickett; 347 songs with music; in boards. Price 50 cents. L. L. Pickett, Columbia, S. C.

"The Gospel of Spiritual Insight," being studies in the gospel of St. John, by Charles F. Deems, D. D., LL.D. This book is a companion volume to "The Gospel of Common Sense," which was issued some time ago. 12mo., cloth., 377 pp. Price $1.50, postpaid. Wilbur B. Ketcham, publisher, 2 Cooper Union, New York.

"The Young Astronomer, or Helps to a Knowledge of the leading Constellations," by Jas. H. Carlisle, President Wofford College, S. C. Cloth, pp. 144. Price 60 cents. Barbee & Smith, Nashville, Tenn.

"Out From Under Cæsar's Crown, or the Belle of the Dismal," by Rev. J. W. Daniel, A. M., with an introduction by J. Coke Smith, D. D. Cloth, pp. 284. Price $1. Barbee & Smith.

"A Living Sacrifice Holy Acceptable Unto God, Anna Clara Chrisman," by her sister, Agnes G. Chrisman. Cloth, pp. 88. Price $1. Barbee & Smith, Nashville, Tenn.

HOMES FOR PEOPLE DESIRING TO EDUCATE THEIR CHILDREN

At the Polytechnic College of the M. E. Church, South.

Many persons who have children to educate prefer to move to a good school rather than to send away from home to college. No better opportunities could be offered such persons than those offered by the Polytechnic College just without the city of Fort Worth. Homes may be obtained on these heights at low rates and on easy terms. Paying investments can be made by purchasers, aside from the convenience of a first-rate school. This property will increase in value rapidly from year to year. When patrons of the college have educated their children and desire to return to their old homes, or elsewhere, they will find their investment has grown in value probably beyond expectation. The Polytechnic heights will be settled by the best class of citizens; generally those who seek the refinements of educational and Christian influences. The fact that these lots are just outside the city makes them all the more desirable and cheaper. For particulars address

W. P. WILSON, Agent,
Fort Worth, Texas.

MILLERSBURG FEMALE COLLEGE.

This famous school in the heart of the blue grass region of Central Kentucky will begin its fall term September 2 prox., with enlarged facilities in every department, and each department under a specialist of high order.

The music, art and business departments, as well as the literary and scientific, are up to the highest standard, while the discipline and boarding departments are just such as parents would choose who want the best advantages for their daughters. Terms reasonable. Pupils from Texas will leave for the school on Thursday, August 27, over the T. and P., and Iron Mountain, and Louisville and Nashville railroads. Address

REV. C. POPE, Pres't,
Millersburg, Ky.

OUR readers have undoubtedly noticed N. K. Fairbank & Co.'s advertisements of "Cottolene" now appearing in our columns. It may seem strange to call the appearance of a new line of advertising an important historical event. But that is the exact truth in this instance. This new product called "Cottolene," now brought forward so prominently by extensive advertising, marks another era in the history of cottonseed.

A few years ago cottonseed was classed as so much refuse or debris, to be thrown away and cast out as useless, or at best to be used merely as a fertilizer. The seed constituted no part of the marketable value of the cotton crop. In recent years a change has been going on. As most of our readers probably understand, the seed is now no inconsiderable part of the profit of cotton raising. The seed derives its chief value from the use of the oil as a food product. This use has been growing, but cottonseed oil has usually entered into consumption under an assumed name and as a so-called adulterant. It has been sold for instance under the guise of olive oil, or in the form of lard.

It was an important event in the history of cottonseed when the oil was first discovered to be in every way fit and wholesome for human food. It is again an important event when after years of concealment under other names, cotton oil throws off the mask and boldly steps forward as a competitor for public favor under its own honest and proper appellation, as is the case in this advertising of "Cottolene."

The manufacturers, Messrs. N. K. Fairbank & Co., are evidently confident of the merits of their new product, and confident that it is destined to supersede hog lard for food purposes. We imagine that everybody who sees the advertisements will give "Cottolene" a good trial out of mere curiosity, if for no other reason.

Robt. Eckles was dangerously and two other men slightly wounded by George Warpool at Fort Worth, Aug. 6. Warpool was trying to kill Eckles.

Economy: "100 Doses One Dollar."
Merit: "Peculiar to Itself."
Purity: Hood's Sarsaparilla.

Texas Casualties.

Henry Hill shot and mortally wounded Wilson Turner at Austin, Aug. 6.

Jacob Weidemeyer was run over by a flat car at San Antonio, Aug. 4, and killed.

A gravel ledge at Waco caved in on R. H. Thornton, August 7, killing him.

Near Carrollton, Aug. 4, a man had his arm badly crushed while feeding a thresher.

An aged and helpless lady was murdered by some unknown party at Victoria, August 5.

Near Spofford, Aug. 4, a passenger jumped from a moving train and was seriously hurt.

A Mrs. Creet was thrown from a wagon by a severe jolt and her neck broken, near Bartlett, Aug. 4.

At Quanah, Aug. 6, a section-hand named Charles Hungington was killed by a freight train.

At Trenton, August 9, Ike Berry, aged eighteen, was probably fatally stabbed in a difficulty with Will Blackwell.

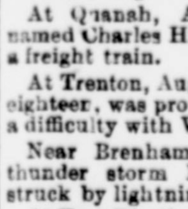
Near Brenham, August 6, during a thunder storm Miss Annie Robe was struck by lightning and instantly killed.

At Fort Worth, August 8, in a difficulty between John Frazier and John Donivan, the latter was probably fatally stabbed.

W. B. Benton, who lived about seven miles west of Belton, committed suicide by cutting his throat with a butcher knife, August 6.

While trying to board a moving train, Wid Stribling was run over and killed by the cars, at Clay Station, Washington county.

August 7, L. L. Shield, ex-representative to the State legislature from Coleman county, shot and killed Steve Porter, a stockman, at Trickham.



HUMORS of the BLOOD & SKIN Cured by Cuticura

HUMORS OF THE BLOOD, SKIN AND SCALP, whether itching, burning, bleeding, scaly, crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. CUTICURA REMEDIES are the only infallible blood and skin purifiers, and daily effect more great cures of blood and skin diseases than all other remedies combined.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Blood and Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Backache, kidney pains, weakness, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

Miscellaneous.

The People's Party in Ohio nominated a full State ticket at Columbus, August 6.

In a railroad collision at Champlain, N. Y., August 5, two persons were killed and many injured.

A jealous husband murdered his wife and two-year old son, then killed himself, at Severance, Kan., August 5.

A telegram from Rochester, N. Y., August 5, says leading manufacturers of agricultural implements have boycotted the county and State fairs and agricultural exhibitions because the money spent thus, while helping to support the fairs, brings no returns.

The steamer Alameda, which arrived at San Francisco from Australia, August 6, brings particulars of the overflow of its banks by the River Yarra at Melbourne. Over 1000 families were rendered homeless and there is much sickness and fever among them. The damage caused by the flood amounts to over $2 000,000.

The usefulness of certain papers prepared by William Saunders, Superintendent of Gardens and Grounds of the United States Department of Agriculture, and published in various annual reports of the department, has made it desirable to bring these papers together in the form of a bulletin. This is entitled, "Papers on Horticultural and Kindred Subjects," and may be obtained upon application to the Secretary of Agriculture.

In consequence of the withdrawal of Prof. W. O. Atwater, Mr. A. W. Harris, formerly assistant director, has been appointed Director of the Office of Experiment Stations of the United States Department of Agriculture, and Mr. A. C. True, the first assistant editor, has been appointed assistant director. Prof. Atwater retains a connection with the office as a special agent in relation to European investigations in agriculture and as a scientific adviser. The office has recently issued the second part of the Digest of Annual Reports of the Experiment Stations for 1888, and will soon have ready for distribution No. 12 of Vol. 2 of the Experiment Station Record. This number will contain an unusually full index which, aside from its use as a means of reference to the volume, will have special value as a key to the various lines of investigation pursued by the experiment station.

Obituary—Texas.

James Stephenson, Abilene; Mrs. Mary M. Hatcher, Albany; Mrs. M. J. Reynolds, Alvord; Mrs. E. W. Stokes, Ballinger; Mrs. Emma J. Farnsworth, Beaumont; John P. Hall, Belton; James Monks, Bonham; Mrs. F. F. Sprieu, Brenham; Mrs. E. Villoreal, Bryan; Mrs. W. Shipp, Burnet; M. M. Burk, Canton; Mrs. Anna Garrison, Mrs. W. O. Brown, Cleburne; Matthew Latty, Colorado; Mrs. S. C. Hoskins, Corpus Christi; Hon. James D. Terry, Cuero; Mrs. Kate Tobler, El Paso; James E. Cox, Floresville; Mrs. William Lawrence Stroud, Galveston; John Meador, Goldthwaite; Mrs. Ella J. Lindley, Miss Mary Hudspeth, Greenville; Mrs. Mary Woods Shilling, Hubbard City; W. H. Culver, Iowa Park; Mrs. Spalding, Kimball; G. W. Jones, Llano; Charles Jones, Marshall; Mrs. Albina E. Fisher, Millican; Mrs. W. B. Nails, Montague; Mrs. C. T. Shilling, Mount Calm; J. L. Hodge, Moody; L. J. South, Pilot Point; Mrs. James Williams, Plainview; J. Dishman, Roby; John J. Dunnington, Rockdale; Mrs. Ida Pyle, Runge; Matthew Latty, Seven Wells; Mrs. M. J. Scott, Sherman; Mrs. J. T. Wood, Sonora; Foster Ferguson, Thornton; Mrs. M. A. Tommie, Vernon; Miss Clotilde Lee, Waco; Miss B. Lula White, Waxahachie; Mrs. Parmelia Avis, Winnsboro; Mrs. W. B. Faison, E. M. Myrick, Wolfe City.

I like my wife to use Pozzoni's Complexion Powder because it improves her looks and is as fragrant as violets.

UNANSWERED LETTERS.

Aug. 4—W D White, subs. S C Riddle, sub. H M Haynie, sub. J T Kirkpatrick, sub. E T Brasher, sub. J O Jorden, sub. W H Crawford, sub. C S McCarver, subs. J R Barden, has attention.

Aug. 5—C Williamson, sub. Albert Little, sub. B T Hays, subs. E C DeJernett, sub. I S Ashburn, sub.

Aug. 6—John A Gardner, sub. E D L Tims, subs. W S P McCullough, sub. O C Fontaine, sub. Jno W Stovall, sub. J W Cullen, o k.

Aug. 7—R A Hall, sub. B A Snoddy, sub. C G Shutt, sub. B Harris, sub.

Aug. 8—W S P McCullough, has attention. C C Armstrong, subs. R V Galloway, subs; change made and paper stopped. H G Williams, sub. Jas A Korr, sub. J W R Bachman, sub. J N Gibson, changes made. J E Walker, change made. S W Miller, paper stopped. Jas Hammond, subs. J M Mills, sub.

Aug. 10—C H Smith, subs. J D Crockett, subs. J T Bloodworth, sub. E T Bates, sub. J H Chambliss, sub. W H Killough, sub. Jas M Adams, sub. L A Burk, sub. J D Scott, sub. S N Allen, sub. W J Sims, sub. J T Bludworth, sub.

Hood's Sarsaparilla

Is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines.

Hood's Sarsaparilla

Is the best blood purifier. It cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver complaints, overcomes that tired feeling, creates an appetite, strengthens the nerves.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar

Normandie Plushes

For HAT and DRESS TRIMMINGS.

SPECIAL MERIT for Painting, Embroidery, and all kinds of Fancy Work. Send 10c. for 30 good sized samples (no two colors same shade) and price list of remnant packages. Price of samples deducted from first order amounting to $1.00. *Agents Wanted,* Pleasant and profitable work.

CONTREXEVILLE MFG. CO 306 Grant Ave. Manville, R.I.

"THE NEW METHOD"

for good health cures all chronic diseases. Rev. A. Albro, D.D., Utica, N. Y., writes: "One of the greatest boons to mankind in modern days." Infinitely better than the Hall System. Half the price. Send for testimonials.

HEALTH SUPPLIES CO., 710 BROADWAY, N. Y.

Silver-Plated Ware

We send our New Priced Illustrated Catalogue of best quality silver-plated ware to any address. It shows a variety of new styles of cups, casters, butter dishes, syrup stands, pickle stands, ice-water pitchers, goblets and waiters, tea sets, coffee urns, communion services, knives, forks, spoons, etc. C. P. Barnes & Bro., Jewelers, 640 Main St., Louisville, Ky.

This firm is reliable.—Publishers Texas Advocate.

SYRUP of FIGS

ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, head aches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and $1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

CALIFORNIA FIG SYRUP CO.
SAN FRANCISCO, CAL.
LOUISVILLE, KY. NEW YORK, N.Y.

$1.50 RAZOR

On receipt of one dollar and fifty cents we will send one of our celebrated Hollow Ground Razors by mail, postage paid, to any address, [illegible] $1.50. These Razors are of the best quality, and hold a keen cutting edge. Illustrated Priced Catalogue of Carvers free to any address. C. P. Barnes & Bro., Jewelers, 640 Main St., Louisville, Ky.

This firm is reliable.—Publishers Texas Advocate.

CARTER'S LITTLE LIVER PILLS.

CURE

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet CARTER'S LITTLE LIVER PILLS are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

CARTER'S LITTLE LIVER PILLS are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for $1. Sold everywhere, or sent by mail.

CARTER MEDICINE CO., New York.

Small Pill. Small Dose. Small Price.

BENBROOK SCHOOL FURNISHING CO.

172 & 174 Commerce St.,
(Opposite Windsor Hotel,)
DALLAS, TEX.,
Manufacturers and Dealers in
Church & School Furniture
School Supplies and Apparatus.
"RAPID TYPE-WRITERS."
Send for Catalogue.

For Sale in Georgetown, Texas,

A DELIGHTFUL COTTAGE RESIDENCE,

with all the appurtenances of a pleasant home. Convenient to the University, schools and Churches. Terms very easy. Address

LOCK BOX 16,
Georgetown, Texas.

CASH PAID

[illegible]

This firm is reliable—Publishers Texas Advocate.

C. P. Barnes & Bro.,
640 MAIN STREET,
Louisville, Ky.

EDUCATIONAL.

Ft. Worth and Dallas

BUSINESS COLLEGES.

Undeniably the largest in Texas—furnished in solid walnut and antique oak—have taken 42 first premiums and 2 gold medals at Missouri and Kansas State Fairs this year. Illustrated catalogue and specimens of penmanship free. Write to

F. P. PREUITT, Pres., Ft. Worth or Dallas.

PILOT POINT SEMINARY,

Established 1872. Chartered 1884.

PILOT POINT, TEXAS.

Next session of ten months begins SEPT. 1, 1891. A pleasant and healthfully located school for boys and girls. For good discipline, systematic management, thorough educational and moral training, the Seminary has no superior. Extensive course in Ancient and Modern Languages, Mathematics, Sciences, and Literature. Art and Music Departments unsurpassed. Send for Catalogue. Address Miss M. M. O'Neall, Prin.; Miss E. C. Walker, Sec.

POLYTECHNIC INSTITUTE Coeducational. Literary and Scientific Courses. Music, Art, Elocution, etc. Thorough and Complete Faculty. For Catalogue, address W. W. Works, Principal, Midlothian, Tex.

THE CANTON ROSE DISK HARROW

LIGHTEST DRAFT.
LARGE WEIGHT BOXES.
EASIEST RUNNING.

For the past seven years this Machine has been thoroughly tested and its work is pronounced superior to that of any other make. The long Journal bearings, peculiar alone to the CANTON Harrow, is a very desirable feature, and we guarantee, if kept properly oiled it will outlast three of any other make. Each section is divided into two parts, thus making the machine composed of four sections instead of two, thereby insuring its light draft and perfect ease in turning corners. No machine ever made is so valuable to the farmer as a good Disk Harrow, enabling him to thoroughly pulverize the soil before planting or cultivation, that does more good than any other. Examine the Canton Disk Harrow before buying, and if not sold by your dealer, write us direct for special prices.

PARLIN & ORENDORFF CO.,
Manufacturers, DALLAS, TEXAS.

Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

[All matter intended for this column should be addressed to Mrs. Florence Howell, 28 Masten street, Dallas.]

"FREELY YE HAVE RECEIVED, FREELY GIVE."

How vast and free the gifts divine
  That ever fill our hands!
Unmeasured as the ocean's waves,
  Unnumbered as the sands!

Our God, who knows our every want,
  Our every want supplies;
He gives the vital air we breathe,
  The light that meets our eyes.

He gives, with ever open hand,
  The harvests of our fields,
The luscious fruits of trees and vines,
  The stores the ocean yields.

He gives his word, the light divine
  That turns our night to day;
He gives his Son—"O priceless gift!"
  The wond'ring angels say.

He gives us all; and, best of all,
  He gives us power to give,
And bids us freely send abroad
  The bounties we receive.

O wondrous grace! O crowning grace!
  Which makes it joy to live,
Since we may share God's work, and know
  How blessed it is to give.

—*Mrs. V. G. Ramsey, in Missionary Helper.*

THE DEATH OF MRS. KEY.

The announcement of the death of Mrs. Key, wife of Bishop Key, which appeared in the ADVOCATE last week, as having occurred at Eureka Springs, Ark., on July 25, was read with a deep pang of regret and sorrow. Mrs. Key had made many friends in Texas, for she had the happy faculty of winning the friendship of those with whom she came in contact, and in her, the preacher's wife especially, found a warm friend and sympathizer. She felt a special interest in the women of the church, and any work projected by them had her hearty support and good will, yet she was naturally timid and shrank from anything which would give her prominence; her physical weakness (heart disease) also prevented her from taking any active part in such work. It was the privilege of the editor of the Woman's Department to be in company with Miss Bennett, of the training school, the guest of Mrs. Key, at the annual meeting of the Woman's Board of Missions, at Fort Worth, in June, and we can testify to the deep and abiding interest displayed by her in all the transactions of the annual meeting. She attended the meeting during the first two days, although then quite feeble; but, at length, reluctantly yielded to the advice of her husband and friends not to make the exertion to go to the church. From that time she remained mostly in her room, until the latter part of the week, when the bishop, by the advice of the physician, went with her to Sunset, there to test the virtues of the mineral waters. After a short time they went from that place to Eureka Springs, where the sad sequel, her death, followed. In the association with Mrs. Key, day after day, during that week, a lasting impression was made upon us of her deep spirituality, and in conversations with her, from time to time, we caught glimpses, as it were, of the sweet and gentle spirit which illumined her frail body. In these conversations we learned something of her earlier experience as the wife of an itinerant preacher in Georgia, then of the later changes which came, bringing them to Texas at duty's call; how she left her home and life-long friends to cast her lot among strangers, all with cheerfulness, so that the work committed to her husband's hands by the church might not be hindered by any word or act of hers. The women of our church in Texas, who have known Mrs. Key personally, have heard of her death with a sense of personal loss to them. They feel, too, that her death is a loss to the whole church, and especially to Methodism in Texas. With one heart and voice they extend to her husband, the Bishop, their sisterly sympathy and condolence in the loss of his dear wife, with whom he had walked hand in hand along life's journey for so many years, and in their prayers they invoke the comforting influence of the Holy Spirit to bring balm and healing to his wounded and bereaved heart. May he find a sure refuge and sweet consolation in the promises of the great heavenly Father, the God in whom they have trusted for so long, is our earnest prayer.

THE JUVENILE PAPER.

The Woman's Board of Missions, realizing for some time the necessity existing for a child's paper, at its late annual meeting in Fort Worth adopted as its organ The Little Worker, published heretofore in Georgia under the editorship of Miss Annie Maria Barnes. We earnestly recommend this paper for the children. They will enjoy it as exclusively their own.

I hope that all of our societies will take an interest in its circulation. Send subscriptions as follows: "Agent Little Worker, care of Publishing House, Nashville, Tenn." Price, 25 cents per year. MISS S. S. MUNGER,
President N. W. T. Conference Society.

GIVING LIKE A LITTLE CHILD.

Not long since a poor widow came into my study. She is over sixty years of age. Her home is one little room about ten by twelve, and she supports herself by her needle, which, in these days of sewing machines, means the most miserable support.

Imagine my surprise when she put three dollars into my hand, and said: "There is my contribution to the Church fund."

"But are you able to give so much?"

"O yes!" she replied; "I have learned how to give now."

"How is that?" I asked.

"Do you remember," she answered, "that sermon of three months since, when you told us that you did not believe one of your people was so poor that if he loved Christ he could not find some way of showing that love by his gifts?"

"I do."

"Well, I went home and cried all night over that sermon. I said to myself: 'My minister doesn't know how poor I am, or he never would have said that.' But from crying I at last got to praying, and when I told Jesus all about it I seemed to get an answer in my heart that dried up all tears."

"What was the answer?" I asked, deeply moved by her recital.

"Only this: 'If you can not give as other people do, give as a little child.' And I have been doing it ever since. When I have a penny over from my sugar or loaf of bread I lay it aside for Jesus, and so I have gathered the money all in pennies."

"But has it not embarrassed you to lay aside so much?"

"O no!" she responded eagerly, with beaming face. "Since I began to give to the Lord I have always had money in the house for myself, and it is wonderful how the work comes pouring in. So many are coming to see me that I never knew before."

"But didn't you always have money in the house?" I asked.

"O no!" Often, when my rent came due, I had to go and borrow it, not knowing how I should ever find means of paying it again. But I do not have to do so any more; the dear Lord is so kind."

Of course I could not refuse such money.

Three months later she came with $3.85 saved in the same way. Then came the effort of our church in connection with the memorial fund, and in some five months she brought $15, all saved in a nice little box I had given her. This makes $21.85 from one poor widow in a single twelve-month. I need hardly add that she apparently grew more in Christian character in that one year than in all the previous years of her connection with the church.

Who can doubt that if in giving, as well as in other graces, we could all become as little children, there would result such an increase in our gifts that there would not be room enough to contain them?—*Selected.*

The Lord knew what was best for man's peace of mind when he failed to put eyes in the back of his head.

The Purest and Best

Articles known to medical science are used in preparing Hood's Sarsaparilla. Every ingredient is carefully selected, personally examined, and only the best retained. The medicine is prepared under the supervision of thoroughly competent pharmacists, and every step in the process of manufacture is carefully watched with a view to securing in Hood's Sarsaparilla the best possible result.

It must puzzle the angels to understand what some men mean by their talk in prayer meeting when they see how little cash they take to church with them on Sunday.

Influenza and Pneumonia.

T. F. Barnhart, M. D., of Claiborne Parish, La., writes: "Permit me to say to the public that I have tried Wonderful Eight in my practice and find it to be a good medicine in influenza and pneumonia. Nothing to equal to relieve pain.

Adam and Eve had the earth at one time. Their experience should be a warning to those people who want it to-day.

☞ There are many chill tonics offered the public whose efficiency depend altogether on such powerful and injurious drugs as quinine, arsenic, strychnine, etc. You can not afford to take such stuff. Take the great vegetable remedy. Cheatham's Tasteless Chill Tonic. It will cure you rapidly, thoroughly and permanently. Pleasant to take. Guaranteed to cure. 75c.

"Waiter, take this soup back to the kitchen." "Might I ask why?" "Of course. While you recommended it warmly you have served it cold."

Old Alabama.

W. C. Lourd, Leesburg, Ala., writes: "My little babe, ten months old, was almost dying from teething; gave it Dr. Biggers' Huckleberry Cordial. The happiest result followed. Every home should have it.

The petrified body of a man was found in a well in Iowa the other day. He might be called a well preserved man, anyhow.

Neuralgia.

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

One reason why some people have such poor servants, is because they never praise those who are faithful.

An Old and Well-tried Remedy.

MRS. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while teething. It softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa.

"Tell you how you could sell more strawberries." "How?" "Turn the boxes over and fill the other end."

Pond's Extract has won a great reputation for forty years, curing cases of acute pain. *Spurious imitations are dear at any price.*

"Most of the literature published for boys these days is unhealthy." "I know it, but unhealthy as it is there is no killing it."

From General Albert Sidney Johnson, the Great Confederate General.

I have used the bottles of Maguire's Benne Plant, handed me by Assistant Surgeon Dr. Kirtly Ryland, and found it a most efficacious remedy for complaints of the bowels—Diarrhœa, Dysentery, Flux, etc.

"It is fate," said the young officer, as he saw the footprints in the sand. "Thrue, but ungrammatical," said Major O'Down. "Ye should have said, 'They are fate.'"

Money the Year Round.

Miss Smith says: "Can I make $25 per week in the plating business?" Yes. I make $4 to $8 per day plating tableware and jewelry and selling platers. H. C. Delno & Co., Columbus, O., will give you full information. A plater costs $5. Business is light and honorable and makes money the year round. A READER.

"Our birth is but a sleep and a forgetting," says Woodsworth. This, however, does not always apply to the upper berth in a sleeping car.

Lock-Jaw.

CHINA SPRINGS, TEXAS, Aug 17, 1886.

One large dose of Wonderful Eight cured my mare of lock-jaw. It is truly a wonderful cure and the best seller of any preparation in the market. No one can afford to be without it. ED. H. HARDIN. For sale by all dealers.

Waiter, at the club—There's a lady outside who says that her husband promised to be home early to-night. All, rising—Excuse me a moment.

UNNATURAL OBSTRUCTIONS.—Certain fundamental laws of nature are demanded by the human organism. As life requires constant and regular action, there is necessarily a continual wearing out of material and a corresponding accumulation of effete matter, which must be thrown off through the different channels of the system. This is absolutely necessary to a healthful action of the human machine; but should the channels of egress become obstructed, or blocked up, disease and suffering would be the legitimate result. Nearly all females, married or single, at stated times suffer from these obstructions, leading to headache, leuchorrhœa, loss of appetite, hysteria, prolapsus, loss of color, prostration, emaciation, etc. There is one remedy which will cure this condition of female life, known as ENGLISH FEMALE BITTERS, the grand triumph as a female regulator.

"You mustn't associate with chickens," said Mother Duck to her ducklings. "Why not, mamma?" "Because they are not in the swim."

Two Papers a Week for a Dollar a Year.

The "twice-a-week" edition of the ST. LOUIS REPUBLIC has proved a phenomenal success, and will permanently take the place of the WEEKLY REPUBLIC. It is a semi-weekly of at least six pages, mailed on Tuesdays and Fridays. It gives the news fully half a week ahead of any weekly paper, and, at the same time, retains all the literary, agricultural and other features which have made the WEEKLY REPUBLIC so popular. Yet the price is ONLY ONE DOLLAR A YEAR. Special Missouri, Illinois, Arkansas, Texas and Kansas editions are printed. The general edition, for other States, contains in its news columns only important events of interest everywhere. For sample copies or premium catalogue, address THE REPUBLIC, St. Louis, Mo.

Millie—I don't mind marrying you, Clarence, but I hate the idea of giving up my $15 a week job at the store. Clarence—Then don't give it up, dearest; I'll give up mine. I'm getting only $10.

At a fashionable gathering a gentleman made several attempts to start the conversation, but owing to the stupidity of those present he failed completely. After a painful pause he finally remarked: "Now let us be silent on some other subject."

Children Enjoy

The pleasant flavor, gentle action and soothing effects of Syrup of Figs, when in need of a laxative, and if the father or mother be costive or bilious the most gratifying results follow its use, so that it is the best family remedy known and every family should have a bottle.

Why may carpenters reasonably believe there is no such thing as stone? Because they never saw it.

Black-Leg.

This is to certify that I have used WONDERFUL EIGHT and found it to be an immediate relief for Black-Leg in cattle, by giving them from 15 to 20 drops internally and applying once or twice externally to parts affected. A. J. McCLURE,
Buttercup, Williamson Co. Texas.

The only time the average woman never talks back is when she accepts your seat in a street car.

☞ The warfare of summer has opened and a gurgling sound can be heard o'er the land. The contesting factions are chills, cold chills and Cheatham's Tasteless Chill Tonic. The gurgling sound referred to is made by victims of the former swallowing the latter. The war will soon be over; chills will disappear, everybody will be happy. Only 75c. per bottle.

"The world can't come to an end." Why not? "It's a globe, and consequently there's no end to it."

Ask Your Friends

Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. One has been cured of indigestion and dyspepsia, another finds it indispensable for sick headache, others report remarkable cures of scrofula, salt rheum and other blood diseases, still others will tell you that it overcomes "that tired feeling," and so on. Truly, the best advertising which Hood's Sarsaparilla receives is the hearty endorsement of the army of friends it has won by its positive medicinal merit.

Why is a man called honorable who is upstairs beating his wife? He is above doing a mean act.

A Happy Postmaster.

This is to certify that I tried one bottle of Wonderful Eight for a severe attack of Inflammatory Rheumatism to which I was subject and it is the first thing I ever found that would have any effect. It cured me in less than forty-eight hours. WM. T. MADDRY,
Postmaster Malvern, Ark.

"It's a beastly bore having these ocean steamers start after 6 p. m.," said Howell Gibbon. "Such a nuisance of having to start for Europe in a dress suit!"

It requires a clever man ordinarily to tell the true from the false. Lapidarians say that only the most skilled experts can tell a really fine diamond from one that may be "doctored."

The efficacy and value of medicines, the truth or falsity of their curative properties can only be found by experience and trial. All doctors admit this axiom.

The universally acknowledged merit of Mansfield's Magic Arnica Liniment has tempted others to put forth various preparations having arnica as their basis, but it need barely be said that they have little value as compared with this standard and long used specific against every form of pain. Its value, especially in the treatment of horses and other animals, has been attested in almost every state in the Union. The cost is trifling—fifty cents—and there is probably not another preparation known that is so valuable to have around, or so likely to prove useful in cases of emergency.

There is not a known pain, from the most ordinary cut or bruise to rheumatism or neuralgia, that Mansfield's Magic Arnica Liniment will not cure. Be sure that the name is all right. In case your druggist should not have it, send to the Mansfield Drug Company, Memphis, Tenn.

"Is young Mr. Gotham familiar with Browning in any degree?" "Familiar!" replied the Boston maid; "he's positively flippant."

Thousands of people are rejoicing over the fact that they have been cured of that loathsome disease, Catarrh in the Head, Nose and Throat.

It is strange to say that the only remedy that has been found to make a speedy and permanent cure of Catarrh, Colds in the Head and Catarrhal Consumption, is Dr. Thurmond's Lone Star Catarrh Cure. This remedy is the most simple and effectual and will cure more promptly and lastingly than any remedy ever placed before the people. This remedy is guaranteed to give perfect satisfaction, and a mere trial of one bottle is sufficient to convince the most skeptical.

While Lone Star Blood Syrup stands in the front rank of all blood medicine and will cure the most hopeless case of Rheumatism, Indigestion, Constipation and all forms of *Blood Poison*, and as a female remedy it is guaranteed to give perfect satisfaction in every case. Dear ladies, don't allow yourselves to suffer untold agonies and eke out a miserable existence, but take Lone Star Blood Syrup; it will make you strong, steady your nerves, give you a good appetite, make home bright, happy, and your life will no longer be a burden.

Sold by all druggists.

Pessimism is the philosophy with which we regard our neighbors, and optimism that with which we regard ourselves.

Summer Days—Where Shall We Spend Them?

The Cotton Belt Route will place on sale June 1st excursion tickets at greatly reduced rates to all prominent summer resorts.

Write to any agent of the company for a copy of "Summer Days" and for any information desired in regard to a summer trip. W. H. WINFIELD,
General Passenger Agent.

Low Excursion Rates

To St. Louis, Cincinnati, Louisville, Chicago and all prominent summer resorts via the Cotton Belt Route. For further information, address any agent of the company.

TO SUBSCRIBERS.

The date opposite the name on address-label shows the subscriber when the subscription expires. As the months of January, July and June are often confused, we give below a full explanation of the abbreviations used in mail-list:

Jan — January	July — July
Feb — February	Aug — August
Mar — March	Sep — September
Apr — April	Oct — October
May — May	Nov — November
Jne — June	Dec — December

If the label on your paper shows—

12 Jan 91

it indicates that your subscription expired January 12, 1891.

Church Notices.

1891	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.	1891	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.
Jan.	...	...	...	...	1	2	3	July	...	...	...	1	2	3	4
	4	5	6	7	8	9	10		5	6	7	8	9	10	11
	11	12	13	14	15	16	17		12	13	14	15	16	17	18
	18	19	20	21	22	23	24		19	20	21	22	23	24	25
	25	26	27	28	29	30	31		26	27	28	29	30	31	...
	...	...	...	...	...	...	...	Aug.	...	...	...	...	...	...	1
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	8	9	10	11	12	13	14		9	10	11	12	13	14	15
	15	16	17	18	19	20	21		16	17	18	19	20	21	22
	22	23	24	25	26	27	28		23	24	25	26	27	28	29
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Mar.	1	2	3	4	5	6	7	Sept.	...	...	1	2	3	4	5
	8	9	10	11	12	13	14		6	7	8	9	10	11	12
	15	16	17	18	19	20	21		13	14	15	16	17	18	19
	22	23	24	25	26	27	28		20	21	22	23	24	25	26
	29	30	31	...	...	...	...		27	28	29	30	...	...	...
Apr.	...	...	...	1	2	3	4	Oct.	...	...	...	...	1	2	3
	5	6	7	8	9	10	11		4	5	6	7	8	9	10
	12	13	14	15	16	17	18		11	12	13	14	15	16	17
	19	20	21	22	23	24	25		18	19	20	21	22	23	24
	26	27	28	29	30	...	...		25	26	27	28	29	30	31
May	...	...	...	...	...	1	2		...	...	...	...	...	...	...
	3	4	5	6	7	8	9	Nov.	1	2	3	4	5	6	7
	10	11	12	13	14	15	16		8	9	10	11	12	13	14
	17	18	19	20	21	22	23		15	16	17	18	19	20	21
	24	25	26	27	28	29	30		22	23	24	25	26	27	28
	31	...	...	...	...	...	...		29	30	...	...	...	...	...
June	...	1	2	3	4	5	6	Dec.	...	...	1	2	3	4	5
	7	8	9	10	11	12	13		6	7	8	9	10	11	12
	14	15	16	17	18	19	20		13	14	15	16	17	18	19
	21	22	23	24	25	26	27		20	21	22	23	24	25	26
	28	29	30	...	...	...	...		27	28	29	30	31	...	...

TEXAS ANNUAL CONFERENCES.

New Mexico Conference—El Paso, Texas	Aug 26
West Texas Conference—San Marcos	Oct 28
German Mission Confer'ce—New Fountain	Nov 5
North Texas Conference—Terrell, Texas	Nov 11
Texas Conference—Austin	Nov 18
Northwest Texas Conference—Corsicana	Nov 25
East Texas Conference—Henderson	Dec 9

WEST TEXAS.

CUERO DISTRICT—FOURTH ROUND.

Victoria sta, at Victoria	3d Sun in Aug
Edna cir, at Edna	4th Sun in Aug
Hallettsville cir, at Andrews' Chapel	5th Sun in Aug
Waelder and Moulton, at Moulton Institute	1st Sun in Sept
Williamsburg cir, at Mossy Grove	2d Sun in Sept
Leesville cir, at Liberty	3d Sun in Sept
Weesatche cir, at Perdido	4th Sun in Sept
Clear Creek cir, at Forest Home	1st Sun in Oct
DeWitt cir, at Hope	2d Sun in Oct
Yoakum cir, at ——	3d Sun in Oct

The fourth quarterly conference is the time for reports. They will be called for and expected. Let no man fail. We must give account to God.
JOHN S. GILLETT, P. E.

CORPUS CHRISTI DISTRICT—FOURTH ROUND.

Beeville sta	Aug 15, 16
San Diego mis	Aug 22, 23
Laredo sta	Aug 29, 30
Floresville sta	Sept 5, 6
Goliad sta	Sept 12, 13
Rockport cir	Sept 19, 20
Corpus Christi sta	Sept 26, 27
Lagarto cir	Oct 3, 4
Kenedy cir	Oct 3, 4
Wesley cir	Oct 10, 11
Lavernia cir	Oct 17, 18
Helena cir	Oct 24, 25

I. T. MORRIS, P. E.

SAN SABA DISTRICT—THIRD ROUND.

Cherokee cir, at ——	Aug 15, 16

R. J. DEETS, P. E.

SAN SABA DISTRICT—FOURTH ROUND.

Llano sta	at night, Aug 20
San Saba sta	Aug 29, 30
Richland Springs mis, at Bowser	Sept 5, 6
Brady sta	Sept 12, 13
Fredonia and Camp San Saba cir, at Bethel	at night, Sept 14
Pontotoc cir, at Pontotoc	at night, Sept 15
Llano cir, at Lone Grove	Sept 19, 20
Oxford cir, at Sandy Mountain	Sept 26, 27
Willow City cir, at ——	Oct 3, 4
Cherokee cir, at ——	Oct 10, 11
Round Mountain and Rockvale	Oct 17, 18
Blanco cir, at ——	Oct 24, 25

The local preachers will be expected to have their reports ready and be present for the examination of character and renewal of license, etc.

Trustees will be expected to have their reports ready as per Discipline, page 118

In answer to question 24 let the preachers in charge have full reports up to date.
ROBT. J. DEETS, P. E.

SAN ANGELO DISTRICT—FOURTH ROUND.

San Angelo sta	4th Sun in Aug
Paint Rock mis, at Paint Rock	5th Sun in Aug
Junction City cir, at Sonora	3rd Sun in Sept
Knoxville cir, at Sonora	3rd Sun in Sept
London mis, at London	4th Sun in Sept
Mason mis, at Mason	1st Sun in Oct
Ingram mis, at Ingram	2d Sun in Oct
Bandera and Medina City, at Medina City	3rd Sun in Oct
Pipe creek cir, at Medina City	3rd Sun in Oct
Kerrville and Center Point, at Kerrville	4th Sun in Oct

M. A. BLACK, P. E.

SAN MARCOS DISTRICT—FOURTH ROUND.

San Marcos sta, at San Marcos	3d Sun in Aug
San Marcos cir, at Pleasant Ridge	4th Sun in Aug
Lockhart cir, at Lockhart	5th Sun in Aug
Kyle cir, at Buda	1st Sun in Sept
Harwood cir, at Rock Waterhole	2d Sun in Sept
Belmont cir, at Belmont	3d Sun in Sept
Gonzales sta, at Gonzales	4th Sun in Sept
Seguin mis, at Nockenut Chapel	1st Sun in Oct
Seguin sta, at Seguin	2d Sun in Oct
Dripping springs mis, at Liberty Hill	3d Sun in Oct
Elm Grove mis, at Clark's Chapel	4th Sun in Oct

W. H. H. BIGGS, P. E.

SAN ANTONIO DISTRICT—FOURTH ROUND.

Devine, at Salem	Aug 16
Sabinal, at Utopia	Aug 23
Uvalde sta	Aug 24
Eagle Pass and Brackett, at Eagle Pass	Aug 30
Del Rio sta	Sept 1
Montell, at Montell	Sept 6
Cotulla and Pearsall, at Pearsall	Sept 13
Benton, at Benton	Sept 20
Carrizo Springs, at Carrizo Springs	Sept 27
Amphion, at Amphion	Oct 4
Pleasanton, at Pleasanton	Oct 11
Travis Park sta	Oct 18
Tenth Street and East End, at Tenth Street	Oct 19
West End, at West End	Oct 20
Boerne, at ——	Oct 25

ALANSON BROWN, P. E.

TEXAS.

CHAPPELL HILL DISTRICT—THIRD ROUND.

Pleasant Hill cir, at Liberty	Aug 16
Lexington cir, at Purser's Chapel	Aug 23
Independence cir, at Tunis	Aug 30
Caldwell sta	Aug 31
Milano cir, at Prairie Point	Sept 6
Rockdale sta	Sept 11
Davilla cir, at Lebanon	Sept 13
Cameron cir, at ——	Sept 20
Cameron sta	Sept 22
Maysfield cirs at ——	Sept 27

C. H. BROOKS, P. E.

AUSTIN DISTRICT—THIRD ROUND.

Weimar cir, at ——	Aug 15, 16
Columbus sta	Aug 22, 23
LaGrange sta	Aug 29, 30

E. S. SMITH, P. E.

AUSTIN DISTRICT—FOURTH ROUND.

McDade cir, at Morgan Chapel	Sept 5, 6
Elgin and Manor, at Manor	Sept 12, 13
Webberville cir, at Webberville	Sept 15
Manchaca cir, at Manchaca	Sept 19, 20
Merrilltown cir, at Merrilltown	Sept 26, 27
Cedar Creek cir, at Cedar Creek	Oct 3, 4
Bastrop sta	Oct 6
Smithville cir, at West Point	Oct 8
Winchester cir, at Winchester	Oct 10, 11
Flatonia sta	Oct 17, 18
Weimar cir, at Weimar	Oct 20
Flatonia cir, at Ridge Church	Oct 24, 25
Columbus sta	Oct 31, Nov 1
LaGrange sta	Nov 7, 8
Austin, Twenty-fourth Street	Nov 12
Austin, Tenth Street	Nov 13
Austin, First Street	Nov 14

Local preachers will be expected to present written reports of their labors according to Discipline. Written reports from trustees of church property will be called for. Let preachers, stewards and the laity all strive that the bright prospects in sight at our late district conference and since, shall not be disappointed. The time is short. E. S. SMITH, P. E.

CALVERT DISTRICT—THIRD ROUND.

Centreville cir, at Leona	Aug 15, 16
Marquez mis, at Rogers Prairie	Aug 22, 23
Fairfield cir, at Sunshine	Aug 29, 30

FRED L. ALLEN, P. E.

GALVESTON DISTRICT—FOURTH ROUND.

Bolivar	Aug 22, 23
West End	Aug 25, 26
Shearn Church	Aug 29, 30
City mis	Aug 30, 31
Washibnton Street	Sept 5, 6
KcKee Street	Sept 12, 13
Alvin Street	Sept 19, 20
Richmond and Wharton	Sept 26, 27
Eagle Lake	Oct 3, 4
Patterson	Oct 10, 11
Cedar Bayou	Oct 17, 18
Columbia	Oct 24, 25
Matagorda	Oct 31, Nov 1
Velasco	Nov 7, 8

The pastors of the several charges of the Galveston district will please endeavor to observe the week of prayer as per program. Hoping and expecting the blessing of God upon them and their charges. H. V. PHILPOTT, P. E.

HUNTSVILLE DISTRICT—THIRD ROUND.

Cold Springs cir, at Big Creek	Aug 13
Montgomery cir, at Conroe	Aug 15, 16
Prairie Plains cir, at Farris' Chapel	Aug 22, 23

J. C. MICKLE, P. E.

NORTHWEST TEXAS.

GATESVILLE DISTRICT—THIRD ROUND.

Brookhaven mis, at ——	Aug 14

E. A. BAILEY, P. E.

CORSICANA DISTRICT—THIRD ROUND.

Irene cir, at Salem	Aug 15, 16
Drane mis, at Rush Creek	Aug 22, 23
Kerens cir, at Long Prairie	Aug 29, 30
Wortham cir, at ——	Sept 5, 6
Thornton cir, at Steele's Creek	Sept 12, 13

G. S. WYATT, P. E.

FORT WORTH DISTRICT—THIRD ROUND.

Mansfield cir, at Kennydale	Aug 15, 16
Bluff Dale cir, at Marvin Chapel	Aug 22, 23
Glen Rose mis, at Oak Grove	Aug 29, 30
Acton cir, at Bruce	Sept 5, 6

W. L. NELMS, P. E.

CISCO DISTRICT—THIRD ROUND.

Breckenridge cir, at Squires' Chapel	Aug 15, 16
Gordon and Strawn, at Sharp's Valley	Aug 22, 23
Crystal Falls cir, at Irvin's Chapel	Aug 30, 31
Comanche and DeLeon, at Comanche	Sept 5, 6
Lipan cir, at ——	Sept 12, 13
Carlton cir, at ——	Sept 19, 20

JOHN S. DAVIS, P. E.

BROWNWOOD DISTRICT—FOURTH ROUND.

Glen Cove cir, at Glen Cove	Aug 15, 16
Sipe Springs mis, at Macedonia	Aug 22, 23
Round Mountain cir, at Big Valley	Aug 29, 30
Goldthwaite cir, at Center City	Sept 5, 6
Comanche cir, at Fleming	Sept 12, 13
Mullin cir, at Pompey Creek	Sept 19, 20
Zephyr cir, at Zephyr	Sept 26, 27
May cir, at Mount Zion	Oct 3, 4
Indian Creek cir, at ——	Oct 10, 11
Cottonwood cir, at ——	Oct 17, 18
Fort Chadbourne mis, at ——	Oct 21
Ballinger cir, at Ballinger	Oct 24, 25
Camp Colorado mis, at ——	Oct 31, Nov 1
Santa Anna cir, at ——	Nov 7, 8
Coleman City sta, at Coleman City	Nov 14, 15
Brownwood sta, at Brownwood	Nov 21, 22

Now, brethren, let each charge see that the pastor's salary is paid in full. This is your test. These brethren need their money to meet personal obligations. You cannot afford not to pay them. Your honor as a church is at stake. The trustees must have a written report at the fourth quarterly conference. See Discipline, page 65, question 23. J. P. MUSSETT, P. E.

GEORGETOWN DISTRICT—THIRD ROUND.

South Belton cir, at Wilson's Chapel	Aug 16, 17
Bartlett cir, at Granger	Aug 23, 24
Corn Hill and Salado cir, at Owens' Chapel	Aug 30, 31

HORACE BISHOP, P. E.

WAXAHACHIE DISTRICT—THIRD ROUND.

Italy cir	Aug 15, 16
Wesley and Rush cir	Aug 22, 23
Oak Cliff sta	Aug 23, 24

E. L. ARMSTRONG, P. E.

ABILENE DISTRICT—THIRD ROUND.

Colorado mis, at Willow	Aug 15, 16
Abilene sta	Aug 20

JNO. A. WALLACE, P. E.

VERNON DISTRICT—FOURTH ROUND.

Margaret mis, at Crowell	Aug 15, 16
Chillicothe cir, and Chillicothe	Aug 22, 23
Quanah and Childress, at Quanah	Aug 29, 30
Vernon mis, at Harrold	Sept 2
Vernon sta	Sept 5, 6
Benjamin mis, at Benjamin	Sept 12, 13
Seymour sta	Sept 19, 20
Duke mis, at Aaron	Sept 25
Frazer mis, at Union	Sept 26, 27
Mangum mis, at Mangum	Oct 3, 4
Kirkland mis, at Gypsum	Oct 15
Clarendon mis, at Oak's Creek	Oct 17, 18
Wellington mis, at Mobeetie	Oct 24, 25
Amarillo mis, at Washburn	Oct 31, Nov 1
Delia Plain mis, at Lockney	Nov 5
Plainview mis, at Plainview	Nov 7, 8

District conference will convene at Quanah, August 27, at 9 a. m. M. K. LITTLE, P. E.

WACO DISTRICT—THIRD ROUND.

Mart mis, at Battle Creek	Aug 15, 16
West cir, at Geneva	Aug 22, 23
McGregor cir, at Stockton	Aug 29, 30

R. C. ARMSTRONG, P. E.

WEATHERFORD DISTRICT—THIRD ROUND.

Finis cir, at Salem	Aug 15, 16
Graham sta	Aug 22, 23
Farmer cir, at Donald's	Aug 29, 30

J. T. L. ANNIS, P. E.

WEATHERFORD DISTRICT—FOURTH ROUND.

Whitt and Jacksboro, at Bethesda	Sept 19, 20
Bryson mis	Sept 26, 27
Mineral Wells and Palo Pinto	Oct 10, 11
Garvin cir, at Walnut	Oct 17, 18
Springtown and Goshen, at Springtown	Monday, Oct 19
Boonsville, at Boonsville	Oct 24, 25
Barton's Creek	Oct 31, Nov 1
Caddo mis	Tuesday, Nov 3
Finis cir	Nov 7, 8
Farmer cir	Wednesday, Nov 11
Graham sta	Nov 14, 15
Weatherford sta	Nov 21, 22

Preachers in charge will please be ready to answer questions promptly, especially question No. 24. Local preachers, please remember that at this conference your reports are to be made and characters passed.

Boards of trustees will be expected to make their reports; and the brethren in charge of works will please assist, if necessary, their boards of trustees and see that reports are on hand. J. T. L. ANNIS, P. E.

If it was not for the fear of public opinion most men would go to the devil in the day time

NORTH TEXAS.

PARIS DISTRICT—THIRD ROUND.

Maxey mis, at Cochran's	Aug 15, 16
Woodland cir	Aug 28
DeKalb mis	Aug 22, 23
Detroit cir	Aug 29, 30
Annona cir	Sept 5, 6
Three Springs mis	Sept 12, 13
New Boston cir	Sept 13, 14
Dalby Springs cir	Sept 19, 20

J. R. WAGES, P. E.

SHERMAN DISTRICT—THIRD ROUND.

Pilot Point sta	Aug 15, 16
Pottsboro and Preston, at Preston	Aug 22, 23
Sherman cir	Aug 26
Howe cir	Aug 28
Anna mis	Aug 29, 30
Pilot Grove circuit	Sept 5, 6
East Sherman mis	Sept 12, 13

W. D. MOUNTCASTLE, P. E.

TERRELL DISTRICT—THIRD ROUND.

Garland sta	Aug 15, 16
Allen cir, at Pleasant Valley	Aug 22, 23
Kemp cir, at ——	Aug 29, 30
Kaufman sta	Sept 4
Forney cir, at Lone Star	Sept 5, 6
Mesquite cir, at ——	Sept 12, 13
Roberts mis, at ——	Sept 16

W. L. CLIFTON, P. E.

DALLAS DISTRICT—THIRD ROUND.

Bethel cir	3d Sun in Aug
Lewisville cir	Thursday, Aug 20
Grape Vine cir	4th Sun in Aug
Weston cir	5th Sun in Aug
Plano	1st Sun in Sept
McKinney	2d Sun in Sept
Smithfield cir	3d Sunday in Sept
North Fort Worth mis	4th Sun in Sept

T. R. PIERCE, P. E.

SULPHUR SPRINGS DISTRICT—THIRD ROUND.

Quitman cir	3d Sun in Aug
Winnsboro cir	4th Sun in Aug
Sulphur Bluff cir	5th Sun in Aug
Farlie cir	1st Sun in Sept
Sulphur Springs mis	9 a m, Sept 10
Commerce cir	2d Sun in Sept
Sulphur Springs sta	8 p m, Sept 15
Emory mis	Sept 18
Lone Oak cir	3d Sun in Sept

GEO. T. NICHOLS, P. E.

JEFFERSON DISTRICT—THIRD ROUND.

Linden cir	3d Sun in Aug
Texarkana sta	8 p m, Aug 21
Eylau mis	11 a m, Aug 22
Texarkana mis	8 p m, Aug 22
Barrett cir	5th Sun in Aug
Mt. Pleasant	11 a m, Aug 31
Daingerfield cir	3 p m, Sept 4
Cusseta	1st Sun in Sept

C. B. FLADGER, P. E.

BONHAM DISTRICT—THIRD ROUND.

Gobert cir, at New Hope	Aug 15, 16
Brookston cir, at Pleasant Hill	Aug 22, 23
Petty and White Rock, at White Rock	Aug 28, 29
Ben Franklin cir, at ——	Sept 5, 6
Stephenville cir at ——	Sept 12, 13

J. M. BINKLEY, P. E.

MONTAGUE DISTRICT—THIRD ROUND.

Benvanue mis, at Wichita camp-ground	Aug 15, 16
Chico cir, at ——	Aug 22, 23
Crafton cir, at ——	Aug 29, 30

W. S. MAY, P. E.

GAINESVILLE DISTRICT—THIRD ROUND.

Rosston cir	Aug 13
Decatur cir	Aug 14
Aurora mis	Aug 15, 16
Greenwood mis	Aug 18
Denton mis	Aug 22, 23

C. L. BALLARD, P. E.

EAST TEXAS.

BEAUMONT DISTRICT—THIRD ROUND.

Orange sta	Aug 22, 23
Sabine Pass	Aug 26
Beaumont sta	Aug 29, 30
Liberty cir, at Smith's Chapel	Sept 5, 6
Livingston cir, at ——	Sept 12, 13
Moscow cir, at ——	Sept 19, 20

F. J. BROWNING, P. E.

PALESTINE DISTRICT—THIRD ROUND.

Kickapoo cir, at the Camp-ground	Aug 15, 16
Homer cir, at Wallace Chapel	Aug 22, 23
Jacksonville mis, at the Camp-ground	Aug 29, 30
Palestine mis, at Union	Sept 5, 6
Rush sta, at Lowe's Chapel	Sept 12, 13
Grapeland cir	Sept 19, 20
Trinity cir	Sept 26, 27
Palestine sta	Oct 3, 4

J. T. SMITH, P. E.

MARSHALL DISTRICT—THIRD ROUND.

DeBerry cir, at Bethel	Aug 15, 16
Henderson cir, at Stovall's Chapel	Aug 22, 23
Marshall mis, at Union Chapel	Aug 29, 30
Henderson sta, at Henderson	Sept 5, 6

T. P. SMITH, P. E.

SAN AUGUSTINE DISTRICT—THIRD ROUND.

Shelbyville cir	Aug 15, 16
Melrose cir, at Simpson Camp-ground	Aug 22, 23
San Augustine and Sexton, at Sexton	Aug 29, 30
Hemphill mis, at Hemphill	Sept 1
Geneva cir	Sept 5, 6
Martinsville mis, at Snow Hill	Sept 12, 13

A. J. FRICK, P. E.

TYLER DISTRICT—THIRD ROUND.

New York, at Red Hill Camp-ground	Aug 15, 16
Lawndale mis	Aug 22, 23
Lindale circuit, at Red Spring	Aug 29, 30
Tyler sta	Sept 6, 7

JOHN ADAMS, P. E.

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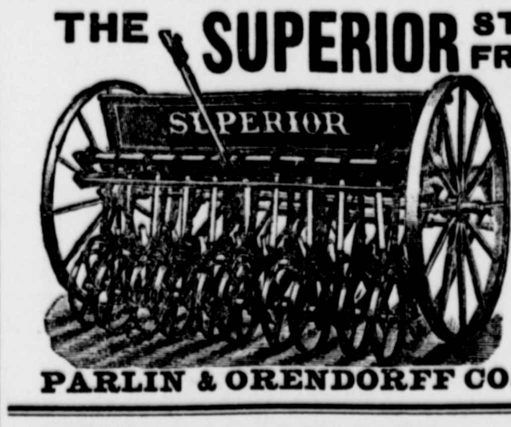

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	Daily South.			Daily North.			
	4:20 a m	4:40 p m	Lv.....Mineola.....Ar	0:20 a m	10:20 p m		
	5:25 a m	5:45 p m	Lv.....Tyler.....Ar	9:15 a m	9:18 p m		
	6:00 a m	5:30 p m	Lv.....Longview.....Ar	10:00 a m	9:50 p m		
	7:20 a m	8:04 p m	Lv.....Jacksonville.....Ar	7:20 a m	7:83 p m		
	8:30 a m	9:06 p m	Ar.....Palestine.....Lv	6:15 a m	6:20 p m		
9:00 a m	5:55 p m	8:45 p m	Lv.....Houston.....Ar	9:25 p m	10:40 a m	5:25 a m	4:20 p m
10:50 a m	7:25 p m	8:35 p m	Lv.....Galveston.....Ar	7:45 p m	9:00 a m	3:45 a m	2:40 p m
	1:35 p m	1:00 a m	Ar.....Hearne.....Lv	3:08 a m	1:16 p m		
	2:32 p m	2:08 a m	Lv.....Milano.....Ar	11:10 p m	12:26 p m		
	3:30 p m	4:10 a m	Ar.....Taylor.....Lv	9:50 p m	10:45 a m		
	6:10 p m	5:50 a m	Ar.....Austin.....Lv	6:00 p m	9:10 a m		
	10:00 p m	9:35 a m	Ar.....San Antonio.....Lv	6:00 p m	5:45 a m		
		4:15 p m	Ar.....Laredo.....Lv	11:05 a m			
		3:06 p m	Ar.....Monterey.....Lv	11:20 a m			
		7:00 p m	Ar.....Saltillo.....Lv	7:35 p m			
		5:10 p m	Ar.....San Luis Potosi.....Lv	2:40 a m			
		12:15 p m	Ar.....City of Mexico.....Lv	2:30 p m			

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DALLAS, TEXAS.

Devotional.

TO MRS. MOLLIE VANNOY COX.

"IN MEMORIAM."

Dear friend, let me stand quite near you,
And talk for awhile of the one
Who seems to have left you so lone
That nothing of earth can cheer you.

The leaving is only in seeming,
For Fred is not far away:
Out of sight for but a brief day,
Then 'twill be as if you'd been dreaming.

I know that he still is living,
Though the body is in the dank tomb;
And dark is the veil of its gloom;
Yet I know a grave that is life-giving.

That grave is in the midst of a garden.
Women came with spices one morn
To embalm a body at dawn,
And were told by an angel warden,

"Seek not among the dead for the living,"
The first fruits of them that slept,
Who at his friend's grave once wept,
Is risen—all life retrieving.

Our Fred's life was hidden in Jesus;
We know how Fred walked with Him,
We know how Fred talked with Him;
The Unseen One who always sees us.

We remember Fred's zeal for duty,
His loyalty to the truth,
From his very earliest youth—
Soul gems of rarest beauty.

With jewel most bright and gracious
His very soul was inlaid,
Jewels such as the angel said
Shine in heaven like stones most precious.

Sister Mollie, we have a rich treasure
In every word that he said;
In all that he left unsaid,
In voice, in tone and in measure.

Memory holds with the clutch of a miser
Every look, tone, gesture or word;
Every thing that we ever heard
From Fred, our best friend and adviser.

When we saw that his soul was going,
How we clung to his spirit then;
How we strove to hold amain,
And to check death's tide from inflowing.

When "time's scaffold" around him was falling
With the hideous din of death,
There was no confusion of faith,
There was nothing to him appalling.

Hark! He says: "The angels are waiting;
They have come to carry me home;
No longer a pilgrim I roam."
Surely, it was a wondrous meeting.

No doubt but that one was his mother;
No doubt his father was there,
And the angel babe, so fair,
And loved ones, many another.

We waited a little longer,
"The preachers' and Mollie's prayer,"
He says, "still kept him there."
But his soul grew stronger and stronger.

Wife and children and brother,
And sister and friends on this side
Were holding back from death's tide—
Christ and loved ones drew him to the other.

At last, like an infant sleeping
On his mother's bosom, he rests;
Then he wakens among the blest,
While his friends 'round his body are weeping.

Now, if he could speak, like that maiden,
That stood by the emptied tomb,
Where Jesus had banished death's gloom,
Transforming the grave to a garden,

He would say, "Seek not for the spirit
In that fragile body of clay,
Which I wore for just a brief day,
But, come, see the life I inherit."

"I rise to the heights of glory,
And yet I remain with you,
With the saints and angels too,
And the Savior—oh, wonderful story!"

"Time and space are a vain illusion,
Belonging to earthly life,
With its din and tumult and strife—
But free souls have no such confusion."

I believe in the saints' communion;
I believe in forgiveness of sin,
And the cleansing blood within;
I believe in a glorious reunion.

I believe in the recognition
Of all, in that better land,
Who have walked below hand in hand
In the faith of that wondrous fruition.

I shall see and know my mother
And father and sister, so good;
I shall see my friend who stood
So near to my heart, my brother.

Sister Mollie, there's no more sorrow.
"Neither shall there be death nor pain"
In that home where we'll meet him again.
Death's here now; life immortal to-morrow.

HORACE BISHOP.

GEORGETOWN, TEXAS.

PEACE.

Peace in the soul is not the result of inactivity or freedom from earthly care, but of the right adjustment of all our powers in God's service. There would be uninterrupted peace everywhere after the pattern of Jesus himself were it not for sin—that sad disturbing element in our universe. When he said, "Peace I leave with you, my peace I give unto you," he spoke of that sacred quiet which he had enjoyed throughout his tempestuous career, a peace which, in our human measure, can be received only by those who live in his fellowship. Christ is the source of soul tranquillity, and his spotless humanity gave on earth the only effulgent expression of perfect rest. This was purchased for us; and it was so purchased by him that he might be an example, in this respect, for our imitation.

Let us particularly remember that it was only because he was without sin that there could be exhibited in his life an experience of absolutely uninterrupted repose. The study of his life affords us no more important lesson than this, namely, that the degree in which the soul experiences his saving power is the exact measure of his peace enjoyed. Multitudes live in partial disquiet all their days because they are unwilling to pay the price of rest; that is, are unwilling to submit to the great Physician to be perfectly healed by him. Many persons having experienced his healing touch have gone back into sin and unrest. In other words, they have chosen to dissolve harmonious relations with Christ, and so to accept the sad disturbances of a sinful condition.

Peace! What is its blessed meaning? It is that full, conscious surrender of the soul unto God; it implies sincere, unquestioning acceptance of his will in all things, not in word only, but in the deepest recesses of the sanctified affections, that inward assent of the heart in life's allotments, whether of patient waiting or of eager activities. One has most truthfully said:

"Rest is not quitting this busy career;
Rest is the fitting of the soul to its sphere."

Such rest comes only to those who live by faith in the way of obedience. "Thou wilt keep Him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Our path may be full of thorns; it may lead into thickest darkness, where suffering is our lot; where innumerable duties of an uncongenial kind are to be performed; or it may be such a path as Abraham was called to take, going forth not knowing whither. Be it so. As it was with the patriarch, every step of our way may prove a sweet rest to our souls.

This is the rest of faith. When we go forth thus from day to day, the sun shall no more go down. With unfaltering steps mounting the steeps of life toward the final goal, we shall at last enter that perfect rest which "remaineth to the people of God." But even in heaven there shall not be inactivity or selfish enjoyment, nor completed revelations. It shall be Onward! Upward! in the songs of those who "rest not day nor night," in the ceaseless disclosures of infinite love, in the ever increasing glory of the "beatific vision."

A well-spent Sabbath favors just such an experience. Work in the Sunday-school, the church, and the community may claim the hours of the sacred day; or home may have its urgent demands—works of necessity—that may seem foreign to the religious purposes of the Sabbath; but if the heart be right toward God in all things, the promise will certainly be verified: "I will give you rest."—*N. Y. Advocate.*

Marriages.

BAKER—RICHARDSON.—At the residence of the bridegroom's father, near Decatur, Texas, July 26, 1891, at 6 p. m., Mr. Lee Baker and Miss Dollie W. Richardson, Rev. John W. Murphy officiating.

SIMMONS—WALLER.—At the residence of Mr. T. M. Howard in San Antonio, July 27, 1891, by the Rev. I. R. Waller, Mr. T. J. Simmons and Miss Claude Eva Waller, all of San Antonio.

EVANS—HAMMOND.—At the residence of the bride's parents in Colorado City, August 4, 1891, by the Rev. B. R. Bolton, Mr. Chas. I. Evans, Jr., of Dallas, and Miss Clara B. Hammond, of Colorado.

Obituaries.

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

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.

MORRIS—Ella Virginia Morris, daughter of Rev. I. Z. T. Morris and wife, was born at Chappell Hill, Texas, January 27, 1885; was baptized by Rev. S. N. Barker, March, 1886, and died in Fort Worth, June 9, 1891. Though young, she was old enough to love God, and her little heart was happy in doing his will. She was a great sufferer during her sickness, but bore it with remarkable patience.

W. L. LLOYD.

HARRIS—S. L. Harris was born February 25, 1851, and died July 21, 1891. He professed religion and joined the Methodist Church in September, 1875, and afterward, until death, was a happy and useful Christian. Bro. Harris was a kind and faithful husband, a loving father, and a neighbor appreciated by all who knew him. He leaves behind a wife and a number of precious children, who weep, but not as those who have no hope. Bereft ones weep not, for the departed is at rest. May God help you so to live as to meet him in glory, where sad partings come no more, and be an unbroken family in heaven, is the prayer of your pastor,

T. S. BALLARD.

DRIPPING SPRINGS, TEXAS.

KOKE.—Mrs Mary Koke was born in Lexington county, South Carolina, 1807, and in 1817 she was converted and joined the Methodist Church. In 1831 she was united in marriage to William Koke. In 1849 they moved to Texas, where she united with the M. E Church, South, in Walker county, where she has lived a consistent member until she died, April 23 1891, at her home at Prairie Plains. She was a member of the church for seventy-four years. Her house was the preachers' home; she was always ready to do anything that would promote God's cause and build up the cause of Christ. Her husband, Grandpa Koke, as he is commonly known, still survives. They had six children. She leaves behind her faithful husband who stood by her side for sixty years, now in his eighty-third year, who will join her in that land where parting is not known; also her children who are following their mother's God. May God bless them.

L. P. DAVIS.

FIELD.—Jessie Field, little daughter of W. C. and Mary R. Field, was born January 4, 1887, and was called home October 25, 1890, in Shelby county, Texas. Jessie was a sweet and interesting little girl nearly four years old. We all miss her; but little Jessie is gone home to Jesus, and there around the throne of God she is making the sweetest music. Yes, she is there waiting and watching for mother and father. We all know that she is greatly missed by her parents, for they can no longer hear her little tongue lisp forth little words nor hear her busy little feet running over the floor. Weep not, my dear children, for your darling Jessie is not dead, but sweetly sleeping in Jesus' arms. We know that our loss is her eternal gain, but we all hope and trust to meet sweet little Jessie where parting is no more. Oh, what a glorious meeting that will be when father and mother shall meet their sweet little babe to part no more!

JOSIAH McKEE.

REYNOLDS.—Martha Josephine Reynolds (nee Teague) was born March 11, 1845, and died July 26, 1891; professed religion and joined the Missionary Baptist Church in Winn parish, La., in 1863; was married to R. H. Reynolds, January 17, 1869, and joined the M. E. Church, South, with her husband in 1871. Eight children were born unto them, all of whom, except little Robert Wesley who died at the age of eleven months, are left behind to mourn the loss of a mother. Sister Reynolds was not only a loving wife and mother, but a true, warm-hearted, devoted Christian. She showed her loyalty to the cause of Christ by having all her children baptized in infancy. Her sweet spirit, ennobled by suffering, pure and chastened, is now with God who gave it. God bless the sorrowing family and help them to so live that they may all meet again on the banks of the "crystal stream."

T. J. MINNIS, P. C.

RILEY.—Sister Samantha Riley, wife of Bro. T. O. Riley, died at her home near Oxford, on the 11 inst., of congestion, aged thirty-four years. Sister Riley came to us from the Baptist Church about five years ago; has been a consistent member. She leaves a sorrowing husband and seven children and a stricken church to mourn her untimely death. Sister Riley was both a wife and a mother, and Christian in the true sense of the word. Therefore, thank God and mourn not as those who have no hope.

B. H. McLENDON, P. C.

MOSS.—Little Mary Ann Moss, only daughter of C. T. and Sister Sallie Moss, was born May 15, 1883, and died April 24, 1891, aged seven years eleven months and nine days. Little Mary had been almost a lifetime invalid; but, thank God, she is done with suffering and has gone up to enjoy the rich boon of eternal health in the presence of him who said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." God grant that father and mother and pastor and little Mary may have a happy reunion in heaven.

B. H. McLENDON.

LOWE.—Wm. M. Lowe was born August 17, 1842; converted and joined the M. E. Church, South, in about his sixteenth year; married to Miss Jane Waggoner in his twenty-fourth year, and died June 17, 1891. Bro. Lowe was a native of Tennessee; but for more than thirty years had been a resident of Cherokee county, Texas, where he was loved and honored as a most worthy Christian gentleman and one of her best citizens. As a Christian, it is said by those who knew him, that from the day of his conversion he was very faithful to the cause of our Lord, always ready to contribute of his time, his means and his influence to build up and sustain the same in its pure and sacred work in both church and state. In the late war Bro. Lowe was a member of Company B, twenty-eighth regiment in Walker's Division, Trans-Mississippi department, Confederate army. It is said by his brother soldiers that after many hard-fought battles he came out with honors as a soldier true and faithful to the Southern cause. As a father, he was sweet-spirited, loving, patient and gentle. He not only labored hard to give to his wife and children that material support and maintenance that would make them pleasant and comfortable in body, but his great, noble heart was burdened for their spiritual welfare as well. He was just such a husband and father as the religion of Jesus Christ can make, and is designed to make of men. He was constantly a praying man. About nine weeks before his death, his wife, a faithful Christian mother, preceded him to heaven. Bro. Lowe's death was caused by injuries received while jumping from a passenger train at Millsap, Parker county, near where he had been living since last November. In jumping from the train his right leg was broken in and just above the ankle joint. He was a constant sufferer for about five weeks before he died. On Monday before he died, on Wednesday, he called his motherless children around his bed side, and after requesting them to help him sing, he then commenced and sung with his children that old-time song, "Religion Makes Me Happy." Then out of his fatherly heart, he bestowed a parting blessing upon each, and earnestly exhorted them to meet him in heaven. In about thirty minutes from this time he became unconscious and remained so to the last. He bore all of his suffering without a murmur or complaint at any one. He received all of his lot, as the providence of a loving, heavenly Father which was working out for him an "eternal weight of glory." Every one who formed his acquaintance here in his new home, learned to unreservedly love him. Surely this man's life here "was hid with Christ in God," and is now enjoying the "inheritance undefiled and that fadeth not away."

CHAS. IRVIN.

SPAHN.—Mrs. Henrietta Matilde Spahn, daughter of F. J. and M. Christine Maedgen, was born September 2, 1837, in Hildesheim, Germany. Started in her parents' family for the Republic of Texas in 1844, and landed from the bark Neptune at Galveston in February, 1845. Her parents settled on the San Gabriel river, in Milam county, some two miles above what was then known as the Post Oak Grove, between Brushy and San Gabriel rivers, at a stockade built by Jesse Mercer, and where his brother Peter, together with another white man and a negro boy, were murdered by the Indians about ten months before. She passed her early life amid the scenes of nature's beauties, not developed, but uncontaminated withal by the hand of civilization, sharing all the inconveniences, privations and dangers; blessed with the absence of such fascinating allurements of modern social life as prove too often the cliff upon which the worth in character is found wrecked and all hope for bliss in heaven lost. On January 11, 1857, she was married to J. H. Spahn, who survives her, Rev. Josiah Sneed, of the M. E. Church, South, performing the ceremony. Ten children blessed their union, four of whom passed over the river before her, while two sons and four daughters survive to join their aged father in mourning their loss. Her husband then settled at Sterling, in Robertson county, where they lived until January, 1870. In 1860 or '61 she joined the Presbyterian Church at Sterling. In 1870 she removed with husband and family to the home they have occupied. In September, 1889, having been deprived of active membership for nearly twenty years, she and her oldest daughter, Anna, joined the Methodist Church, and with nine other sisters and one brother in Christ, organized a society near her home, under the ministration of Bro. Marion Mills, preacher in charge of Oenaville circuit. At a camp meeting held near her home in July, 1890, her husband and four more of her children were, by her example, brought into the folds of the Methodist Church. About the middle of November last she was prostrated upon a sick bed where, for seven months, she has suffered the most excruciating pains with a fortitude and resignation which are the crowning glory of Christian life and the most indubitable proof of the truth of the promises of God through faith in Jesus Christ. She departed this life peacefully and without pain or suffering, which subsided about two weeks before, on June 16, 1891, mourned by her family and a host of friends. May her virtues and her Christian faith, fortitude and resignation to the will of the Almighty God, be as a light set upon the candlestick to all her grieving family and light them in that path which alone leads to that blissful shore where pain and sorrow are unknown and parting is no more.

M. MAEDGEN.

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Woman's Department.

Conducted by Mrs. Florence E. Howell.

[All matter intended for this column should be addressed to Mrs. Florence Howell, 28 Masten street, Dallas.]

"FREELY YE HAVE RECEIVED, FREELY GIVE."

How vast and free the gifts divine
That ever fill our hands!
Unmeasured as the ocean's waves,
Unnumbered as the sands!

Our God, who knows our every want,
Our every want supplies;
He gives the vital air we breathe,
The light that meets our eyes.

He gives, with ever open hand,
The harvests of our fields,
The luscious fruits of trees and vines,
The stores the ocean yields.

He gives his word, the light divine
That turns our night to day;
He gives his Son—"O priceless gift!"
The wond'ring angels say.

He gives us all; and, best of all,
He gives us power to give,
And bids us freely send abroad
The bounties we receive.

O wondrous grace! O crowning grace!
Which makes it joy to live,
Since we may share God's work, and know
How blessed it is to give.

—*Mrs. V. G. Ramsey, in Missionary Helper.*

THE DEATH OF MRS. KEY.

The announcement of the death of Mrs. Key, wife of Bishop Key, which appeared in the ADVOCATE last week, as having occurred at Eureka Springs, Ark., on July 25, was read with a deep pang of regret and sorrow. Mrs. Key had made many friends in Texas, for she had the happy faculty of winning the friendship of those with whom she came in contact, and in her, the preacher's wife especially, found a warm friend and sympathizer. She felt a special interest in the women of the church, and any work projected by them had her hearty support and good will, yet she was naturally timid and shrank from anything which would give her prominence; her physical weakness (heart disease) also prevented her from taking any active part in such work. It was the privilege of the editor of the Woman's Department to be in company with Miss Bennett, of the training school, the guest of Mrs. Key, at the annual meeting of the Woman's Board of Missions, at Fort Worth, in June, and we can testify to the deep and abiding interest displayed by her in all the transactions of the annual meeting. She attended the meeting during the first two days, although then quite feeble; but, at length, reluctantly yielded to the advice of her husband and friends not to make the exertion to go to the church. From that time she remained mostly in her room, until the latter part of the week, when the bishop, by the advice of the physician, went with her to Sunset, there to test the virtues of the mineral waters. After a short time they went from that place to Eureka Springs, where the sad sequel, her death, followed. In the association with Mrs. Key, day after day, during that week, a lasting impression was made upon us of her deep spirituality, and in conversations with her, from time to time, we caught glimpses, as it were, of the sweet and gentle spirit which illumined her frail body. In these conversations we learned something of her earlier experience as the wife of an itinerant preacher in Georgia, then of the later changes which came, bringing them to Texas at duty's call; how she left her home and life-long friends to cast her lot among strangers, all with cheerfulness, so that the work committed to her husband's hands by the church might not be hindered by any word or act of hers. The women of our church in Texas, who have known Mrs. Key personally, have heard of her death with a sense of personal loss to them. They feel, too, that her death is a loss to the whole church, and especially to Methodism in Texas. With one heart and voice they extend to her husband, the Bishop, their sisterly sympathy and condolence in the loss of his dear wife, with whom he had walked hand in hand along life's journey for so many years, and in their prayers they invoke the comforting influence of the Holy Spirit to bring balm and healing to his wounded and bereaved heart. May he find a sure refuge and sweet consolation in the promises of the great heavenly Father, the God in whom they have trusted for so long, is our earnest prayer.

THE JUVENILE PAPER.

The Woman's Board of Missions, realizing for some time the necessity existing for a child's paper, at its late annual meeting in Fort Worth adopted as its organ The Little Worker, published heretofore in Georgia under the editorship of Miss Annie Maria Barnes. We earnestly recommend this paper for the children. They will enjoy it as exclusively their own.

I hope that all of our societies will take an interest in its circulation. Send subscriptions as follows: "Agent Little Worker, care of Publishing House, Nashville, Tenn." Price, 25 cents per year.

MISS S. S. MUNGER,
President N. W. T. Conference Society.

GIVING LIKE A LITTLE CHILD.

Not long since a poor widow came into my study. She is over sixty years of age. Her home is one little room about ten by twelve, and she supports herself by her needle, which, in these days of sewing machines, means the most miserable support.

Imagine my surprise when she put three dollars into my hand, and said: "There is my contribution to the Church fund."

"But are you able to give so much?"

"O yes!" she replied; "I have learned how to give now."

"How is that?" I asked.

"Do you remember," she answered, "that sermon of three months since, when you told us that you did not believe one of your people was so poor that if he loved Christ he could not find some way of showing that love by his gifts?"

"I do."

"Well, I went home and cried all night over that sermon. I said to myself: 'My minister doesn't know how poor I am, or he never would have said that.' But from crying I at last got to praying, and when I told Jesus all about it I seemed to get an answer in my heart that dried up all tears."

"What was the answer?" I asked, deeply moved by her recital.

"Only this: 'If you can not give as other people do, give as a little child.' And I have been doing it ever since. When I have a penny over from my sugar or loaf of bread I lay it aside for Jesus, and so I have gathered the money all in pennies."

"But has it not embarrassed you to lay aside so much?"

"O no!" she responded eagerly, with beaming face. "Since I began to give to the Lord I have always had money in the house for myself, and it is wonderful how the work comes pouring in. So many are coming to see me that I never knew before."

"But didn't you always have money in the house?" I asked.

"O no!" Often, when my rent came due, I had to go and borrow it, not knowing how I should ever find means of paying it again. But I do not have to do so any more; the dear Lord is so kind."

Of course I could not refuse such money.

Three months later she came with $3.85 saved in the same way. Then came the effort of our church in connection with the memorial fund, and in some five months she brought $15, all saved in a nice little box I had given her. This makes $21.85 from one poor widow in a single twelve-month. I need hardly add that she apparently grew more in Christian character in that one year than in all the previous years of her connection with the church.

Who can doubt that if in giving, as well as in other graces, we could all become as little children, there would result such an increase in our gifts that there would not be room enough to contain them?—*Selected.*

The Lord knew what was best for man's peace of mind when he failed to put eyes in the back of his head.

The Purest and Best

Articles known to medical science are used in preparing Hood's Sarsaparilla. Every ingredient is carefully selected, personally examined, and only the best retained. The medicine is prepared under the supervision of thoroughly competent pharmacists, and every step in the process of manufacture is carefully watched with a view to securing in Hood's Sarsaparilla the best possible result.

It must puzzle the angels to understand what some men mean by their talk in prayer meeting when they see how little cash they take to church with them on Sunday.

Influenza and Pneumonia.

T. F. Barnhart, M. D., of Claiborne Parish, La., writes: "Permit me to say to the public that I have tried Wonderful Eight in my practice and find it to be a good medicine in influenza and pneumonia. Nothing to equal it to relieve pain.

Adam and Eve had the earth at one time. Their experience should be a warning to those people who want it to-day.

☞ There are many chill tonics offered the public whose efficiency depend altogether on such powerful and injurious drugs as quinine, arsenic, strychnine, etc. You can not afford to take such stuff. Take the great vegetable remedy, Cheatham's Tasteless Chill Tonic. It will cure you rapidly, thoroughly and permanently. Pleasant to take. Guaranteed to cure. 75c.

"Walter, take this soup back to the kitchen." "Might I ask why?" "Of course. While you recommended it warmly you have served it cold."

Old Alabama.

W. C. Lourd, Leesburg, Ala., writes: "My little babe, ten months old, was almost dying from teething; gave it Dr. Biggers' Huckleberry Cordial. The happiest result followed. Every home should have it.

The petrified body of a man was found in a well in Iowa the other day. He might be called a well preserved man, anyhow.

Neuralgia.

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

One reason why some people have such poor servants, is because they never praise those who are faithful.

An Old and Well-tried Remedy.

MRS. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while teething. It softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa.

"Tell you how you could sell more strawberries." "How?" "Turn the boxes over and fill the other end."

Pond's Extract has won a great reputation for forty years, curing cases of acute pain. *Spurious imitations are dear at any price.*

"Most of the literature published for boys these days is unhealthy." "I know it, but unhealthy as it is there is no killing it."

From General Albert Sidney Johnson, the Great Confederate General.

I have used the bottles of Maguire's Benne Plant, handed me by Assistant Surgeon Dr. Kirtly Ryland, and found it a most efficacious remedy for complaints of the bowels—Diarrhœa, Dysentery, Flux, etc.

"It is fate," said the young officer, as he saw the footprints in the sand. "Thrue, but ungrammatical," said Major O'Down. "Ye should have said, 'They are fate.'"

Money the Year Round.

Miss Smith says: "Can I make $25 per week in the plating business?" Yes. I make $4 to $8 per day plating tableware and jewelry and selling platers. H. C. Delno & Co., Columbus, O., will give you full information. A plater costs $5. Business is light and honorable and makes money the year round. A READER.

"Our birth is but a sleep and a forgetting," says Woodsworth. This, however, does not always apply to the upper berth in a sleeping car.

Lock-Jaw.

CHINA SPRINGS, TEXAS, Aug 17, 1886.

One large dose of Wonderful Eight cured my mare of lock-jaw. It is truly a wonderful cure and the best seller of any preparation in the market. No one can afford to be without it. ED. H. HARDIN. For sale by all dealers.

Waiter, at the club—There's a lady outside who says that her husband promised to be home early to-night. All, rising—Excuse me a moment.

UNNATURAL OBSTRUCTIONS.—Certain fundamental laws of nature are demanded by the human organism. As life requires constant and regular action, there is necessarily a continual wearing out of material and a corresponding accumulation of effete matter, which must be thrown off through the different channels of the system. This is absolutely necessary to a healthful action of the human machine; but should the channels of egress become obstructed, or blocked up, disease and suffering would be the legitimate result. Nearly all females, married or single, at stated times suffer from these obstructions, leading to headache, leuchorrhœa, loss of appetite, hysteria, prolapsus, loss of color, prostration, emaciation, etc. There is one remedy which will cure this condition of female life, known as ENGLISH FEMALE BITTERS, the grand triumph as a female regulator.

"You mustn't associate with chickens," said Mother Duck to her ducklings. "Why not, mamma?" "Because they are not in the swim."

Two Papers a Week for a Dollar a Year.

The "twice-a-week" edition of the ST. LOUIS REPUBLIC has proved a phenomenal success, and will permanently take the place of the WEEKLY REPUBLIC. It is a semi-weekly of at least six pages, mailed on Tuesdays and Fridays. It gives the news fully half a week ahead of any weekly paper, and, at the same time, retains all the literary, agricultural and other features which have made the WEEKLY REPUBLIC so popular. Yet the price is ONLY ONE DOLLAR A YEAR. Special Missouri, Illinois, Arkansas, Texas and Kansas editions are printed. The general edition, for other States, contains in its news columns only important events of interest everywhere. For sample copies or premium catalogue, address THE REPUBLIC, St. Louis, Mo.

Millie—I don't mind marrying you, Clarence, but I hate the idea of giving up my $15 a week job at the store. Clarence—Then don't give it up, dearest; I'll give up mine. I'm getting only $10.

At a fashionable gathering a gentleman made several attempts to start the conversation, but owing to the stupidity of those present he failed completely. After a painful pause he finally remarked: "Now let us be silent on some other subject."

Children Enjoy

The pleasant flavor, gentle action and soothing effects of Syrup of Figs, when in need of a laxative, and if the father or mother be costive or bilious the most gratifying results follow its use, so that it is the best family remedy known and every family should have a bottle.

Why may carpenters reasonably believe there is no such thing as stone? Because they never saw it.

Black-Leg.

This is to certify that I have used WONDERFUL EIGHT and found it to be an immediate relief for Black-Leg in cattle, by giving them from 15 to 20 drops internally and applying once or twice externally to parts affected. A. J. McCLURE, Buttercup, Williamson Co. Texas.

The only time the average woman never talks back is when she accepts your seat in a street car.

☞ The warfare of summer has opened and a gurgling sound can be heard o'er the land. The contesting factions are chills, cold chills and Cheatham's Tasteless Chill Tonic. The gurgling sound referred to is made by victims of the former swallowing the latter. The war will soon be over; chills will disappear, everybody will be happy. Only 75c. per bottle.

"The world can't come to an end." Why not? "It's a globe, and consequently there's no end to it."

Ask Your Friends

Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. One has been cured of indigestion and dyspepsia, another finds it indispensable for sick headache, others report remarkable cures of scrofula, salt rheum and other blood diseases, still others will tell you that it overcomes "that tired feeling," and so on. Truly, the best advertising which Hood's Sarsaparilla receives is the hearty endorsement of the army of friends it has won by its positive medicinal merit.

Why is a man called honorable who is upstairs beating his wife? He is above doing a mean act.

A Happy Postmaster.

This is to certify that I tried one bottle of Wonderful Eight for a severe attack of Inflammatory Rheumatism to which I was subject and it is the first thing I ever found that would have any effect. It cured me in less than forty-eight hours. WM. T. MADDRY, Postmaster Malvern, Ark.

"It's a beastly bore having these ocean steamers start after 6 p. m.," said Howell Gibbon. "Such a nuisance of having to start for Europe in a dress suit!"

It requires a clever man ordinarily to tell the true from the false. Lapidarians say that only the most skilled experts can tell a really fine diamond from one that may be "doctored."

The efficacy and value of medicines, the truth or falsity of their curative properties can only be found by experience and trial. All doctors admit this axiom.

The universally acknowledged merit of Mansfield's Magic Arnica Liniment has tempted others to put forth various preparations having arnica as their basis, but it need barely be said that they have little value as compared with this standard and long used specific against every form of pain. Its value, especially in the treatment of horses and other animals, has been attested in almost every state in the Union. The cost is trifling—fifty cents—and there is probably not another preparation known that is so valuable to have around, or so likely to prove useful in cases of emergency.

There is not a known pain, from the most ordinary cut or bruise to rheumatism or neuralgia, that Mansfield's Magic Arnica Liniment will not cure. Be sure that the name is all right. In case your druggist should not have it, send to the Mansfield Drug Company, Memphis, Tenn.

"Is young Mr. Gotham familiar with Browning in any degree?" "Familiar!" replied the Boston maid; "he's positively flippant."

Thousands of people are rejoicing over the fact that they have been cured of that loathsome disease, Catarrh in the Head, Nose and Throat.

It is strange to say that the only remedy that has been found to make a speedy and permanent cure of Catarrh, Colds in the Head and Catarrhal Consumption, is Dr. Thurmond's Lone Star Catarrh Cure. This remedy is the most simple and effectual and will cure more promptly and lastingly than any remedy ever placed before the people. This remedy is guaranteed to give perfect satisfaction, and a mere trial of one bottle is sufficient to convince the most skeptical.

While Lone Star Blood Syrup stands in the front rank of all blood medicine and will cure the most hopeless case of Rheumatism, Indigestion, Constipation and all forms of *Blood Poison*, and as a female remedy it is guaranteed to give perfect satisfaction in every case. Dear ladies, don't allow yourselves to suffer untold agonies and eke out a miserable existence, but take Lone Star Blood Syrup; it will make you strong, steady your nerves, give you a good appetite, make home bright, happy, and your life will no longer be a burden.

Sold by all druggists.

Pessimism is the philosophy with which we regard our neighbors, and optimism that with which we regard ourselves.

Summer Days—Where Shall We Spend Them?

The Cotton Belt Route will place on sale June 1st excursion tickets at greatly reduced rates to all prominent summer resorts.

Write to any agent of the company for a copy of "Summer Days" and for any information desired in regard to a summer trip.

W. H. WINFIELD,
General Passenger Agent.

Low Excursion Rates

To St. Louis, Cincinnati, Louisville, Chicago and all prominent summer resorts via the Cotton Belt Route. For further information, address any agent of the company.

TO SUBSCRIBERS.

The date opposite the name on address-label shows the subscriber when the subscription expires. As the months of January, July and June are often confused, we give below a full explanation of the abbreviations used in mail-list:

Jan — January
Feb — February
Mar — March
Apr — April
May — May
Jne — June
July — July
Aug — August
Sep — September
Oct — October
Nov — November
Dec — December

If the label on your paper shows—

12 Jan 91

it indicates that your subscription expired January 12, 1891.

Church Notices.

1891	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.	1891	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.
Jan.	...	...	...	...	1	2	3	July	...	...	...	1	2	3	4
	4	5	6	7	8	9	10		5	6	7	8	9	10	11
	11	12	13	14	15	16	17		12	13	14	15	16	17	18
	18	19	20	21	22	23	24		19	20	21	22	23	24	25
	25	26	27	28	29	30	31		26	27	28	29	30	31	...
	...	...	...	...	...	...	...	Aug.	...	...	...	...	...	...	1
Feb.	1	2	3	4	5	6	7		2	3	4	5	6	7	8
	8	9	10	11	12	13	14		9	10	11	12	13	14	15
	15	16	17	18	19	20	21		16	17	18	19	20	21	22
	22	23	24	25	26	27	28		23	24	25	26	27	28	29
	...	...	...	...	...	...	...		30	31	...	...	...	...	...
Mar.	1	2	3	4	5	6	7	Sept.	...	...	1	2	3	4	5
	8	9	10	11	12	13	14		6	7	8	9	10	11	12
	15	16	17	18	19	20	21		13	14	15	16	17	18	19
	22	23	24	25	26	27	28		20	21	22	23	24	25	26
	29	30	31	...	...	...	...		27	28	29	30	...	...	...
Apr.	...	...	...	1	2	3	4	Oct.	...	...	...	...	1	2	3
	5	6	7	8	9	10	11		4	5	6	7	8	9	10
	12	13	14	15	16	17	18		11	12	13	14	15	16	17
	19	20	21	22	23	24	25		18	19	20	21	22	23	24
	26	27	28	29	30	...	...		25	26	27	28	29	30	31
May	...	...	...	...	...	1	2		...	...	...	...	...	...	...
	3	4	5	6	7	8	9	Nov.	1	2	3	4	5	6	7
	10	11	12	13	14	15	16		8	9	10	11	12	13	14
	17	18	19	20	21	22	23		15	16	17	18	19	20	21
	24	25	26	27	28	29	30		22	23	24	25	26	27	28
	31	...	...	...	...	...	...		29	30	...	...	...	...	...
June	...	1	2	3	4	5	6	Dec.	...	...	1	2	3	4	5
	7	8	9	10	11	12	13		6	7	8	9	10	11	12
	14	15	16	17	18	19	20		13	14	15	16	17	18	19
	21	22	23	24	25	26	27		20	21	22	23	24	25	26
	28	29	30	...	...	...	...		27	28	29	30	31	...	...

TEXAS ANNUAL CONFERENCES.

New Mexico Conference—El Paso, Texas	Aug 26
West Texas Conference—San Marcos	Oct 28
German Mission Confer'ce—New Fountain	Nov 5
North Texas Conference—Terrell, Texas	Nov 11
Texas Conference—Austin	Nov 18
Northwest Texas Conference—Corsicana	Nov 25
East Texas Conference—Henderson	Dec 9

WEST TEXAS.

CUERO DISTRICT—FOURTH ROUND.

Victoria sta, at Victoria	3d Sun in Aug
Edna cir, at Edna	4th Sun in Aug
Hallettsville cir, at Andrews' Chapel	5th Sun in Aug
Waelder and Moulton, at Moulton Institute	1st Sun in Sept
Williamsburg cir, at Mossy Grove	2d Sun in Sept
Leesville cir, at Liberty	3d Sun in Sept
Weesatche cir, at Perdido	4th Sun in Sept
Clear Creek cir, at Forest Home	1st Sun in Oct
DeWitt cir, at Hope	2d Sun in Oct
Yoakum cir, at ——	3d Sun in Oct

The fourth quarterly conference is the time for reports. They will be called for and expected. Let no man fail. We must give account to God.

JOHN S. GILLETT, P. E.

CORPUS CHRISTI DISTRICT—FOURTH ROUND.

Beeville sta	Aug 15, 16
San Diego mis	Aug 22, 23
Laredo sta	Aug 29, 30
Floresville sta	Sept 5, 6
Goliad sta	Sept 12, 13
Rockport cir	Sept 19, 20
Corpus Christi sta	Sept 26, 27
Lagarto cir	Oct 3, 4
Kenedy cir	Oct 3, 4
Wesley cir	Oct 10, 11
Lavernia cir	Oct 17, 18
Helena cir	Oct 24, 25

I. T. MORRIS, P. E.

SAN SABA DISTRICT—THIRD ROUND.

Cherokee cir, at ——	Aug 15, 16

R. J. DERTS, P. E.

SAN SABA DISTRICT—FOURTH ROUND.

Llano sta	at night, Aug 20
San Saba sta	Aug 29, 30
Richland Springs mis, at Bowser	Sept 5, 6
Brady sta	Sept 12, 13
Fredonia and Camp San Saba cir, at Bethel	at night, Sept 14
Pontotoc cir, at Pontotoc	at night, Sept 15
Llano cir, at Lone Grove	Sept 19, 20
Oxford cir, at Sandy Mountain	Sept 26, 27
Willow City cir, at ——	Oct 3, 4
Cherokee cir, at ——	Oct 10, 11
Round Mountain and Rockvale	Oct 17, 18
Blanco cir, at ——	Oct 24, 25

The local preachers will be expected to have their reports ready and be present for the examination of character and renewal of license, etc.

Trustees will be expected to have their reports ready as per Discipline, page 118.

In answer to question 24 let the preachers in charge have full reports up to date.

ROBT. J. DERTS, P. E.

SAN ANGELO DISTRICT—FOURTH ROUND.

San Angelo sta	4th Sun in Aug
Paint Rock mis, at Paint Rock	5th Sun in Aug
Junction City cir, at Sonora	3rd Sun in Sept
Knoxville cir, at Sonora	3rd Sun in Sept
London mis, at London	4th Sun in Sept
Mason mis, at Mason	1st Sun in Oct
Ingram mis, at Ingram	2d Sun in Oct
Bandera and Medina City, at Medina City	3rd Sun in Oct
Pipe creek cir, at Medina City	3rd Sun in Oct
Kerrville and Center Point, at Kerrville	4th Sun in Oct

M. A. BLACK, P. E.

SAN MARCOS DISTRICT—FOURTH ROUND.

San Marcos sta, at San Marcos	3d Sun in Aug
San Marcos cir, at Pleasant Ridge	4th Sun in Aug
Lockhart cir, at Lockhart	5th Sun in Aug
Kyle cir, at Buda	1st Sun in Sept
Harwood cir, at Rock Waterhole	2d Sun in Sept
Belmont cir, at Belmont	3d Sun in Sept
Gonzales sta, at Gonzales	4th Sun in Sept
Seguin mis, at Nockenut Chapel	1st Sun in Oct
Seguin sta, at Seguin	2d Sun in Oct
Dripping springs mis, at Liberty Hill	3d Sun in Oct
Elm Grove mis, at Clark's Chapel	4th Sun in Oct

W. H. H. BIGGS, P. E.

SAN ANTONIO DISTRICT—FOURTH ROUND.

Devine, at Salem	Aug 16
Sabinal, at Utopia	Aug 23
Uvalde sta	Aug 24
Eagle Pass and Brackett, at Eagle Pass	Aug 30
Del Rio sta	Sept 1
Montell, at Montell	Sept 6
Cotulla and Pearsall, at Pearsall	Sept 13
Benton, at Benton	Sept 20
Carrizo Springs, at Carrizo Springs	Sept 27
Amphion, at Amphion	Oct 4
Pleasanton, at Pleasanton	Oct 11
Travis Park sta	Oct 18
Tenth Street and East End, at Tenth Street	Oct 19
West End, at West End	Oct 20
Boerne, at ——	Oct 25

ALANSON BROWN, P. E.

TEXAS.

CHAPPELL HILL DISTRICT—THIRD ROUND.

Pleasant Hill cir, at Liberty	Aug 16
Lexington cir, at Purser's Chapel	Aug 23
Independence cir, at Tunis	Aug 30
Caldwell sta	Aug 31
Milano cir, at Prairie Point	Sept 6
Rockdale sta	Sept 11
Davilla cir, at Lebanon	Sept 13
Cameron cir, at ——	Sept 20
Cameron sta	Sept 22
Maysfield cirs at ——	Sept 27

C. H. BROOKS, P. E.

AUSTIN DISTRICT—THIRD ROUND.

Weimar cir, at ——	Aug 15, 16
Columbus sta	Aug 22, 23
LaGrange sta	Aug 29, 30

E. S. SMITH, P. E.

AUSTIN DISTRICT—FOURTH ROUND.

McDade cir, at Morgan Chapel	Sept 5, 6
Elgin and Manor, at Manor	Sept 12, 13
Webberville cir, at Webberville	Sept 15
Manchaca cir, at Manchaca	Sept 19, 20
Merrilltown cir, at Merrilltown	Sept 26, 27
Cedar Creek cir, at Cedar Creek	Oct 3, 4
Bastrop sta	Oct 6
Smithville cir, at West Point	Oct 8
Winchester cir, at Winchester	Oct 10, 11
Flatonia sta	Oct 17, 18
Weimar cir, at Weimar	Oct 20
Flatonia cir, at Ridge Church	Oct 24, 25
Columbus sta	Oct 31, Nov 1
LaGrange sta	Nov 7, 8
Austin, Twenty-fourth Street	Nov 12
Austin, Tenth Street	Nov 13
Austin, First Street	Nov 14

Local preachers will be expected to present written reports of their labors according to Discipline. Written reports from trustees of church property will be called for. Let preachers, stewards and the laity all strive that the bright prospects in sight at our late district conference and since, shall not be disappointed. The time is short.

E. S. SMITH, P. E.

CALVERT DISTRICT—THIRD ROUND.

Centreville cir, at Leona	Aug 15, 16
Marquez mis, at Rogers Prairie	Aug 22, 23
Fairfield cir, at Sunshine	Aug 29, 30

FRED L. ALLEN, P. E.

GALVESTON DISTRICT—FOURTH ROUND.

Bolivar	Aug 22, 23
West End	Aug 25, 26
Shearn Church	Aug 29, 30
City mis	Aug 30, 31
Washibnton Street	Sept 5, 6
KcKee Street	Sept 12, 13
Alvin Street	Sept 19, 20
Richmond and Wharton	Sept 26, 27
Eagle Lake	Oct 3, 4
Patterson	Oct 10, 11
Cedar Bayou	Oct 17, 18
Columbia	Oct 24, 25
Matagorda	Oct 31, Nov 1
Velasco	Nov 7, 8

The pastors of the several charges of the Galveston district will please endeavor to observe the week of prayer as per program. Hoping and expecting the blessing of God upon them and their charges.

H. V. PHILPOTT, P. E.

HUNTSVILLE DISTRICT—THIRD ROUND.

Cold Springs cir, at Big Creek	Aug 13
Montgomery cir, at Conroe	Aug 15, 16
Prairie Plains cir, at Farris' Chapel	Aug 22, 23

J. C. MICKLE, P. E.

NORTHWEST TEXAS.

GATESVILLE DISTRICT—THIRD ROUND.

Brookhaven mis, at ——	Aug 14

E. A. BAILEY, P. E.

CORSICANA DISTRICT—THIRD ROUND.

Irene cir, at Salem	Aug 15, 16
Drane mis, at Rush Creek	Aug 22, 23
Kerens cir, at Long Prairie	Aug 29, 30
Wortham cir, at ——	Sept 5, 6
Thornton cir, at Steele's Creek	Sept 12, 13

G. S. WYATT, P. E.

FORT WORTH DISTRICT—THIRD ROUND.

Mansfield cir, at Kennydale	Aug 15, 16
Bluff Dale cir, at Marvin Chapel	Aug 22, 23
Glen Rose mis, at Oak Grove	Aug 29, 30
Acton cir, at Bruce	Sept 5, 6

W. L. NELMS, P. E.

CISCO DISTRICT—THIRD ROUND.

Breckenridge cir, at Squires' Chapel	Aug 15, 16
Gordon and Strawn, at Sharp's Valley	Aug 22, 23
Crystal Falls cir, at Irvin's Chapel	Aug 30, 31
Comanche and DeLeon, at Comanche	Sept 5, 6
Lipan cir, at ——	Sept 12, 13
Carlton cir, at ——	Sept 19, 20

JOHN S. DAVIS, P. E.

BROWNWOOD DISTRICT—FOURTH ROUND.

Glen Cove cir, at Glen Cove	Aug 15, 16
Sipe Springs mis, at Macedonia	Aug 22, 23
Round Mountain cir, at Big Valley	Aug 29, 30
Goldthwaite cir, at Center City	Sept 5, 6
Comanche cir, at Fleming	Sept 12, 13
Mullin cir, at Pompey Creek	Sept 19, 20
Zephyr cir, at Zephyr	Sept 26, 27
May cir, at Mount Zion	Oct 3, 4
Indian Creek cir, at ——	Oct 10, 11
Cottonwood cir, at ——	Oct 17, 18
Fort Chadbourne mis, at ——	Oct 21
Ballinger cir, at Ballinger	Oct 24, 25
Camp Colorado mis, at ——	Oct 31, Nov 1
Santa Anna cir, at ——	Nov 7, 8
Coleman City sta, at Coleman City	Nov 14, 15
Brownwood sta, at Brownwood	Nov 21, 22

Now, brethren, let each charge see that the pastor's salary is paid in full. This is your test. These brethren need their money to meet personal obligations. You cannot afford not to pay them. Your honor as a church is at stake. The trustees must have a written report at the fourth quarterly conference. See Discipline, page 65, question 23.

J. P. MUSSETT, P. E.

GEORGETOWN DISTRICT—THIRD ROUND.

South Belton cir, at Wilson's Chapel	Aug 16, 17
Bartlett cir, at Granger	Aug 23, 24
Corn Hill and Salado cir, at Owens' Chapel	Aug 30, 31

HORACE BISHOP, P. E.

WAXAHACHIE DISTRICT—THIRD ROUND.

Italy cir	Aug 15, 16
Wesley and Rush cir	Aug 22, 23
Oak Cliff sta	Aug 23, 24

E. L. ARMSTRONG, P. E.

ABILENE DISTRICT—THIRD ROUND.

Colorado mis, at Willow	Aug 15, 16
Abilene sta	Aug 20

JNO. A. WALLACE, P. E.

VERNON DISTRICT—FOURTH ROUND.

Margaret mis, at Crowell	Aug 15, 16
Chillicothe cir, and Chillicothe	Aug 22, 23
Quanah and Childress, at Quanah	Aug 29, 30
Vernon mis, at Harrold	Sept 2
Vernon sta	Sept 5, 6
Benjamin mis, at Benjamin	Sept 12, 13
Seymour sta	Sept 19, 20
Duke mis, at Aaron	Sept 25
Frazer mis, at Union	Sept 26, 27
Mangum mis, at Mangum	Oct 3, 4
Kirkland mis, at Gypsum	Oct 15
Clarendon mis, at Oak's Creek	Oct 17, 18
Wellington mis, at Mobeetie	Oct 24, 25
Amarillo mis, at Washburn	Oct 31, Nov 1
Della Plain mis, at Lockney	Nov 5
Plainview mis, at Plainview	Nov 7, 8

District conference will convene at Quanah, August 27, at 9 a. m.

M. K. LITTLE, P. E.

WACO DISTRICT—THIRD ROUND.

Mart mis, at Battle Creek	Aug 15, 16
West cir, at Geneva	Aug 22, 23
McGregor cir, at Stockton	Aug 29, 30

R. C. ARMSTRONG, P. E.

WEATHERFORD DISTRICT—THIRD ROUND.

Finis cir, at Salem	Aug 15, 16
Graham sta	Aug 22, 23
Farmer cir, at Donald's	Aug 29, 30

J. T. L. ANNIS, P. E.

WEATHERFORD DISTRICT—FOURTH ROUND.

Whitt and Jacksboro, at Bethesda	Sept 19, 20
Bryson mis	Sept 26, 27
Mineral Wells and Palo Pinto	Oct 10, 11
Garvin cir, at Walnut	Oct 17, 18
Springtown and Goshen, at Springtown	Monday, Oct 19
Boonsville, at Boonsville	Oct 24, 25
Barton's Creek	Oct 31, Nov 1
Caddo mis	Tuesday, Nov 3
Finis cir	Nov 7, 8
Farmer cir	Wednesday, Nov 11
Graham sta	Nov 14, 15
Weatherford sta	Nov 21, 22

Preachers in charge will please be ready to answer questions promptly, especially question No. 24. Local preachers, please remember that at this conference your reports are to be made and characters passed.

Boards of trustees will be expected to make their reports; and the brethren in charge of works will please assist, if necessary, their boards of trustees and see that reports are on hand.

J. T. L. ANNIS, P. E.

If it was not for the fear of public opinion most men would go to the devil in the day time

NORTH TEXAS.

PARIS DISTRICT—THIRD ROUND.

Maxey mis, at Cochran's	Aug 15, 16
Woodland cir	Aug 28
DeKalb mis	Aug 22, 23
Detroit cir	Aug 29, 30
Annona cir	Sept 5, 6
Three Springs mis	Sept 12, 13
New Boston cir	Sept 13, 14
Dalby Springs cir	Sept 19, 20

J. R. WAGES, P. E.

SHERMAN DISTRICT—THIRD ROUND.

Pilot Point sta	Aug 15, 16
Pottsboro and Preston, at Preston	Aug 22, 23
Sherman cir	Aug 26
Howe cir	Aug 28
Anna mis	Aug 29, 30
Pilot Grove circuit	Sept 5, 6
East Sherman mis	Sept 12, 13

W. D. MOUNTCASTLE, P. E.

TERRELL DISTRICT—THIRD ROUND.

Garland sta	Aug 15, 16
Allen cir, at Pleasant Valley	Aug 22, 23
Kemp cir, at ——	Aug 29, 30
Kaufman sta	Sept 4
Forney cir, at Lone Star	Sept 5, 6
Mesquite cir, at ——	Sept 12, 13
Roberts mis, at ——	Sept 16

W. L. CLIFTON, P. E.

DALLAS DISTRICT—THIRD ROUND.

Bethel cir	3d Sun in Aug
Lewisville cir	Thursday, Aug 20
Grape Vine cir	4th Sun in Aug
Weston cir	5th Sun in Aug
Plano	1st Sun in Sept
McKinney	2d Sun in Sept
Smithfield cir	3d Sunday in Sept
North Fort Worth mis	4th Sun in Sept

T. R. PIERCE, P. E.

SULPHUR SPRINGS DISTRICT—THIRD ROUND.

Quitman cir	3d Sun in Aug
Winnsboro cir	4th Sun in Aug
Sulphur Bluff cir	5th Sun in Aug
Farlie cir	1st Sun in Sept
Sulphur Springs mis	9 a m, Sept 10
Commerce cir	2d Sun in Sept
Sulphur Springs sta	8 p m, Sept 15
Emory mis	Sept 18
Lone Oak cir	3d Sun in Sept

GEO. T. NICHOLS, P. E.

JEFFERSON DISTRICT—THIRD ROUND.

Linden cir	3d Sun in Aug
Texarkana sta	8 p m, Aug 21
Eylau mis	11 a m, Aug 22
Texarkana mis	8 p m, Aug 22
Barrett cir	5th Sun in Aug
Mt. Pleasant	11 a m, Aug 31
Daingerfield cir	3 p m, Sept 4
Cusseta	1st Sun in Sept

C. B. FLADGER, P. E.

BONHAM DISTRICT—THIRD ROUND.

Gobert cir, at New Hope	Aug 15, 16
Brookston cir, at Pleasant Hill	Aug 22, 23
Petty and White Rock, at White Rock	Aug 28, 29
Ben Franklin cir, at ——	Sept 5, 6
Stephenville cir at ——	Sept 12, 13

J. M. BINKLEY, P. E.

MONTAGUE DISTRICT—THIRD ROUND.

Benvanue mis, at Wichita camp-ground	Aug 15, 16
Chico cir, at ——	Aug 22, 23
Crafton cir, at ——	Aug 29, 30

W. S. MAY, P. E.

GAINESVILLE DISTRICT—THIRD ROUND.

Rosston cir	Aug 13
Decatur cir	Aug 14
Aurora mis	Aug 15, 16
Greenwood mis	Aug 18
Denton mis	Aug 22, 23

C. L. BALLARD, P. E.

EAST TEXAS.

BEAUMONT DISTRICT—THIRD ROUND.

Orange sta	Aug 22, 23
Sabine Pass	Aug 26
Beaumont sta	Aug 29, 30
Liberty cir, at Smith's Chapel	Sept 5, 6
Livingston cir, at ——	Sept 12, 13
Moscow cir, at ——	Sept 19, 20

F. J. BROWNING, P. E.

PALESTINE DISTRICT—THIRD ROUND.

Kickapoo cir, at the Camp-ground	Aug 15, 16
Homer cir, at Wallace Chapel	Aug 22, 23
Jacksonville mis, at the Camp-ground	Aug 29, 30
Palestine mis, at Union	Sept 5, 6
Rush sta, at Lowe's Chapel	Sept 12, 13
Grapeland cir	Sept 19, 20
Trinity cir	Sept 26, 27
Palestine sta	Oct 3, 4

J. T. SMITH, P. E.

MARSHALL DISTRICT—THIRD ROUND.

DeBerry cir, at Bethel	Aug 15, 16
Henderson cir, at Stovall's Chapel	Aug 22, 23
Marshall mis, at Union Chapel	Aug 29, 30
Henderson sta, at Henderson	Sept 5, 6

T. P. SMITH, P. E.

SAN AUGUSTINE DISTRICT—THIRD ROUND.

Shelbyville cir	Aug 15, 16
Melrose cir, at Simpson Camp-ground	Aug 22, 23
San Augustine and Sexton, at Sexton	Aug 29, 30
Hemphill mis, at Hemphill	Sept 1
Geneva cir	Sept 5, 6
Martinsville mis, at Snow Hill	Sept 12, 13

A. J. FRICK, P. E.

TYLER DISTRICT—THIRD ROUND.

New York, at Red Hill Camp-ground	Aug 15, 16
Lawndale mis	Aug 22, 23
Lindale circuit, at Red Spring	Aug 29, 30
Tyler sta	Sept 6, 7

JOHN ADAMS, P. E.

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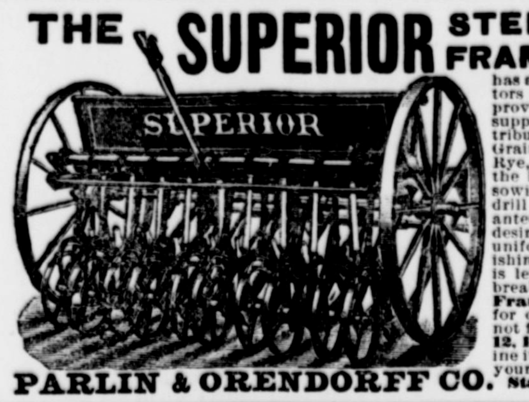

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Via San Antonio and Laredo, Texas.

SCHEDULE IN EFFECT MAY 10, 1891.

Daily South.				Daily North.			
1:20 a m	4:40 p m		Lv. Mineola Ar	0:20 a m	10:20 p m		
3:25 a m	5:45 p m		Lv. Tyler Ar	9:15 a m	9:18 p m		
5:00 a m	6:50 p m		Lv. Longview Ar	9:00 a m	9:50 p m		
7:20 a m	8:04 p m		Lv. Jacksonville Lv	7:20 a m	[illegible]		
8:40 a m	9:00 p m		Lv. Palestine Lv	6:15 a m	6:20 p m		
5:53 p m	[illegible]	9:00 a m	Ar. Houston Lv	[illegible]	[illegible]	5:25 a m	4:20 p m
7:00 p m	[illegible]	10:30 a m	Ar. Galveston Lv	[illegible]	[illegible]	3:15 a m	2:40 p m
[illegible]	1:00 a m		Ar. Hearne Ar	[illegible]	[illegible]		
1:35 p m	2:01 a m		Ar. Milano Ar	[illegible]	[illegible]		
2:32 p m	[illegible]		Ar. Taylor Ar	11:10 p m	[illegible]		
4:10 p m	5:50 a m		Ar. Austin Lv	[illegible]	10:45 a m		
6:10 p m	9:35 a m		Ar. San Antonio Lv	9:00 p m	9:10 a m		
10:00 p m	4:15 p m		Ar. Laredo Lv	6:00 p m	5:43 a m		
	8:06 p m		Ar. Monterey Lv	11:05 a m			
	7:00 a m		Ar. Saltillo Lv	[illegible]			
	8:10 p m		Ar. San Luis Potosi Lv	7:35 p m			
	12:15 p m		Ar. City of Mexico Lv	2:30 p m			

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DALLAS, TEXAS.

Devotional.

TO MRS. MOLLIE VANNOY COX.

"IN MEMORIAM."

Dear friend, let me stand quite near you,
And talk for awhile of the one
Who seems to have left you so lone
That nothing of earth can cheer you.

The leaving is only in seeming,
For Fred is not far away:
Out of sight for but a brief day,
Then 'twill be as if you'd been dreaming.

I know that he still is living,
Though the body is in the dank tomb;
And dark is the veil of its gloom;
Yet I know a grave that is life-giving.

That grave is in the midst of a garden.
Women came with spices one morn
To embalm a body at dawn,
And were told by an angel warden,

"Seek not among the dead for the living,"
The first fruits of them that slept,
Who at his friend's grave once wept,
Is risen—all life retrieving.

Our Fred's life was hidden in Jesus;
We know how Fred walked with Him,
We know how Fred talked with Him;
The Unseen One who always sees us.

We remember Fred's zeal for duty,
His loyalty to the truth,
From his very earliest youth—
Soul gems of rarest beauty.

With jewel most bright and gracious
His very soul was inlaid,
Jewels such as the angel said
Shine in heaven like stones most precious.

Sister Mollie, we have a rich treasure
In every word that he said;
In all that he left unsaid,
In voice, in tone and in measure.

Memory holds with the clutch of a miser
Every look, tone, gesture or word;
Every thing that we ever heard
From Fred, our best friend and adviser.

When we saw that his soul was going,
How we clung to his spirit then;
How we strove to hold amain,
And to check death's tide from inflowing.

When "time's scaffold" around him was falling
With the hideous din of death,
There was no confusion of faith,
There was nothing to him appalling.

Hark! He says: "The angels are waiting;
They have come to carry me home;
No longer a pilgrim I roam."
Surely, it was a wondrous meeting.

No doubt but that one was his mother;
No doubt his father was there,
And the angel babe, so fair,
And loved ones, many another.

We waited a little longer,
"The preachers' and Mollie's prayer,"
He says, "still kept him there."
But his soul grew stronger and stronger.

Wife and children and brother,
And sister and friends on this side
Were holding back from death's tide—
Christ and loved ones drew him to the other.

At last, like an infant sleeping
On his mother's bosom, he rests;
Then he wakens among the blest,
While his friends 'round his body are weeping.

Now, if he could speak, like that maiden,
That stood by the emptied tomb,
Where Jesus had banished death's gloom,
Transforming the grave to a garden,

He would say, "Seek not for the spirit
In that fragile body of clay,
Which I wore for just a brief day,
But, come, see the life I inherit.

"I rise to the heights of glory,
And yet I remain with you,
With the saints and angels too,
And the Savior—oh, wonderful story!"

"Time and space are a vain illusion,
Belonging to earthly life,
With its din and tumult and strife—
But free souls have no such confusion."

I believe in the saints' communion;
I believe in forgiveness of sin,
And the cleansing blood within;
I believe in a glorious reunion.

I believe in the recognition
Of all in that better land,
Who have walked below hand in hand
In the faith of that wondrous fruition.

I shall see and know my mother
And father and sister, so good;
I shall see my friend who stood
So near to my heart, my brother.

Sister Mollie, there's no more sorrow.
"Neither shall there be death nor pain"
In that home where we'll meet him again.
Death's here now; life immortal to-morrow.

HORACE BISHOP.

GEORGETOWN, TEXAS.

PEACE.

Peace in the soul is not the result of inactivity or freedom from earthly care, but of the right adjustment of all our powers in God's service. There would be uninterrupted peace everywhere after the pattern of Jesus himself were it not for sin—that sad disturbing element in our universe. When he said, "Peace I leave with you, my peace I give unto you," he spoke of that sacred quiet which he had enjoyed throughout his tempestuous career, a peace which, in our human measure, can be received only by those who live in his fellowship. Christ is the source of soul tranquillity, and his spotless humanity gave on earth the only effulgent expression of perfect rest. This was purchased for us; and it was so purchased by him that he might be an example, in this respect, for our imitation.

Let us particularly remember that it was only because he was without sin that there could be exhibited in his life an experience of absolutely uninterrupted repose. The study of his life affords us no more important lesson than this, namely, that the degree in which the soul experiences his saving power is the exact measure of his peace enjoyed. Multitudes live in partial disquiet all their days because they are unwilling to pay the price of rest; that is, are unwilling to submit to the great Physician to be perfectly healed by him. Many persons having experienced his healing touch have gone back into sin and unrest. In other words, they have chosen to dissolve harmonious relations with Christ, and so to accept the sad disturbances of a sinful condition.

Peace! What is its blessed meaning? It is that full, conscious surrender of the soul unto God; it implies sincere, unquestioning acceptance of his will in all things, not in word only, but in the deepest recesses of the sanctified affections, that inward assent of the heart in life's allotments, whether of patient waiting or of eager activities. One has most truthfully said:

> "Rest is not quitting this busy career;
> Rest is the fitting of the soul to its sphere."

Such rest comes only to those who live by faith in the way of obedience. "Thou wilt keep Him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Our path may be full of thorns; it may lead into thickest darkness, where suffering is our lot; where innumerable duties of an uncongenial kind are to be performed; or it may be such a path as Abraham was called to take, going forth not knowing whither. Be it so. As it was with the patriarch, every step of our way may prove a sweet rest to our souls.

This is the rest of faith. When we go forth thus from day to day, the sun shall no more go down. With unfaltering steps mounting the steeps of life toward the final goal, we shall at last enter that perfect rest which "remaineth to the people of God." But even in heaven there shall not be inactivity or selfish enjoyment, nor completed revelations. It shall be Onward! Upward! in the songs of those who "rest not day nor night," in the ceaseless disclosures of infinite love, in the ever increasing glory of the "beatific vision."

A well-spent Sabbath favors just such an experience. Work in the Sunday-school, the church, and the community may claim the hours of the sacred day; or home may have its urgent demands—works of necessity—that may seem foreign to the religious purposes of the Sabbath; but if the heart be right toward God in all things, the promise will certainly be verified: "I will give you rest."—*N. Y. Advocate.*

Marriages.

BAKER—RICHARDSON.—At the residence of the bridegroom's father, near Decatur, Texas, July 26, 1891, at 6 p. m., Mr. Lee Baker and Miss Dollie W. Richardson, Rev. John W. Murphy officiating.

SIMMONS—WALLER.—At the residence of Mr. T. M. Howard in San Antonio, July 27, 1891, by the Rev. I. R. Waller, Mr. T. J. Simmons and Miss Claude Eva Waller, all of San Antonio.

EVANS—HAMMOND.—At the residence of the bride's parents in Colorado City, August 4, 1891, by the Rev. B. R. Bolton, Mr. Chas. I. Evans, Jr., of Dallas, and Miss Clara B. Hammond, of Colorado.

Obituaries.

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

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.

MORRIS.—Ella Virginia Morris, daughter of Rev. I. Z. T. Morris and wife, was born at Chappell Hill, Texas, January 27, 1885; was baptized by Rev. S. N. Barker, March, 1886, and died in Fort Worth, June 9, 1891. Though young, she was old enough to love God, and her little heart was happy in doing his will. She was a great sufferer during her sickness, but bore it with remarkable patience.

W. L. LLOYD.

HARRIS.—S. L. Harris was born February 25, 1851, and died July 21, 1891. He professed religion and joined the Methodist Church in September, 1875, and afterward, until death, was a happy and useful Christian. Bro. Harris was a kind and faithful husband, a loving father, and a neighbor appreciated by all who knew him. He leaves behind a wife and a number of precious children, who weep, but not as those who have no hope. Bereft ones weep not, for the departed is at rest. May God help you so to live as to meet him in glory, where sad partings come no more, and be an unbroken family in heaven, is the prayer of your pastor,

T. S. BALLARD.

DRIPPING SPRINGS, TEXAS.

KOKE.—Mrs Mary Koke was born in Lexington county, South Carolina, 1807, and in 1817 she was converted and joined the Methodist Church. In 1831 she was united in marriage to William Koke. In 1849 they moved to Texas, where she united with the M. E. Church, South, in Waller county, where she has lived a consistent member until she died, April 23 1891, at her home at Prairie Plains. She was a member of the church for seventy-four years. Her house was the preachers' home; she was always ready to do anything that would promote God's cause and build up the cause of Christ. Her husband, Grandpa Koke, as he is commonly known, still survives. They had six children. She leaves behind her faithful husband who stood by her side for sixty years, now in his eighty-third year, who will join her in that land where parting is not known; also her children who are following their mother's God. May God bless them.

L. P. DAVIS.

FIELD.—Jessie Field, little daughter of W. C. and Mary R. Field, was born January 4, 1887, and was called home October 25, 1890, in Shelby county, Texas. Jessie was a sweet and interesting little girl nearly four years old. We all miss her; but little Jessie is gone home to Jesus, and there around the throne of God she is making the sweetest music. Yes, she is there waiting and watching for mother and father. We all know that she is greatly missed by her parents, for they can no longer hear her little tongue lisp forth little words nor hear her busy little feet running over the floor. Weep not, my dear children, for your darling Jessie is not dead, but sweetly sleeping in Jesus' arms. We know that our loss is her eternal gain, but we all hope and trust to meet sweet little Jessie where parting is no more. Oh, what a glorious meeting that will be when father and mother shall meet their sweet little babe to part no more!

JOSIAH McKEE.

REYNOLDS.—Martha Josephine Reynolds (nee Teague) was born March 11, 1845, and died July 26, 1891; professed religion and joined the Missionary Baptist Church in Winn parish, La., in 1863; was married to R. H. Reynolds, January 17, 1869, and joined the M. E. Church, South, with her husband in 1871. Eight children were born unto them, all of whom, except little Robert Wesley who died at the age of eleven months, are left behind to mourn the loss of a mother. Sister Reynolds was not only a loving wife and mother, but a true, warm-hearted, devoted Christian. She showed her loyalty to the cause of Christ by having all her children baptized in infancy. Her sweet spirit, ennobled by suffering, pure and chastened, is now with God who gave it. God bless the sorrowing family and help them to so live that they may all meet again on the banks of the "crystal stream."

T. J. MINNIS, P. C.

RILEY.—Sister Samantha Riley, wife of Bro. T. O. Riley, died at her home near Oxford, on the 11 inst., of congestion, aged thirty-four years. Sister Riley came to us from the Baptist Church about five years ago; has been a consistent member. She leaves a sorrowing husband and seven children and a stricken church to mourn her untimely death. Sister Riley was both a wife and a mother, and Christian in the true sense of the word. Therefore, thank God and mourn not as those who have no hope.

B. H. McLENDON, P. C.

MOSS.—Little Mary Ann Moss, only daughter of C. T. and Sister Sallie Moss, was born May 15, 1883, and died April 24, 1891, aged seven years eleven months and nine days. Little Mary had been almost a lifetime invalid; but, thank God, she is done with suffering and has gone up to enjoy the rich boon of eternal health in the presence of him who said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." God grant that father and mother and pastor and little Mary may have a happy reunion in heaven.

B. H. McLENDON.

LOWE.—Wm. M. Lowe was born August 17, 1842, converted and joined the M. E. Church, South, in about his sixteenth year; married to Miss Jane Waggoner in his twenty-fourth year, and died June 17, 1891. Bro. Lowe was a native of Tennessee; but for more than thirty years had been a resident of Cherokee county, Texas, where he was loved and honored as a most worthy Christian gentleman and one of her best citizens. As a Christian, it is said by those who knew him, that from the day of his conversion he was very faithful to the cause of our Lord, always ready to contribute of his time, his means and his influence to build up and sustain the same in its pure and sacred work in both church and state. In the late war Bro. Lowe was a member of Company B, twenty-eighth regiment in Walker's Division, Trans-Mississippi department, Confederate army. It is said by his brother soldiers that after many hard-fought battles he came out with honors as a soldier true and faithful to the Southern cause. As a father, he was sweet-spirited, loving, patient and gentle. He not only labored hard to give to his wife and children that material support and maintenance that would make them pleasant and comfortable in body, but his great, noble heart was burdened for their spiritual welfare as well. He was just such a husband and father as the religion of Jesus Christ can make, and is designed to make of men. He was constantly a praying man. About nine weeks before his death, his wife, a faithful Christian mother, preceded him to heaven. Bro. Lowe's death was caused by injuries received while jumping from a passenger train at Millsap, Parker county, near where he had been living since last November. In jumping from the train his right leg was broken in and just above the ankle joint. He was a constant sufferer for about five weeks before he died. On Monday before he died, on Wednesday, he called his motherless children around his bed side, and after requesting them to help him sing, he then commenced and sung with his children that old-time song, "Religion Makes Me Happy." Then out of his fatherly heart, he bestowed a parting blessing upon each, and earnestly exhorted them to meet him in heaven. In about thirty minutes from this time he became unconscious and remained so to the last. He bore all of his suffering without a murmur or complaint at any one. He received all of his lot, as the providence of a loving, heavenly Father which was working out for him an "eternal weight of glory." Every one who formed his acquaintance here in his new home, learned to unreservedly love him. Surely this man's life here "was hid with Christ in God," and is now enjoying the "inheritance undefiled and that fadeth not away."

CHAS. IRVIN.

SPAHN.—Mrs. Henrietta Matilde Spahn, daughter of F. J. and M. Christine Maedgen, was born September 2, 1837, in Hildesheim, Germany. Started in her parents' family for the Republic of Texas in 1844, and landed from the bark Neptune at Galveston in February, 1845. Her parents settled on the San Gabriel river, in Milam county, some two miles above what was then known as the Post Oak Grove, between Brushy and San Gabriel rivers, at a stockade built by Jesse Mercer, and where his brother Peter, together with another white man and a negro boy, were murdered by the Indians about ten months before. She passed her early life amid the scenes of nature's beauties, not developed, but uncontaminated withal by the hand of civilization, sharing all the inconveniences, privations and dangers; blessed with the absence of such fascinating allurements of modern social life as prove too often the cliff upon which the worth in character is found wrecked and all hope for bliss in heaven lost. On January 11, 1857, she was married to J. H. Spahn, who survives her, Rev. Josiah Sneed, of the M. E. Church, South, performing the ceremony. Ten children blessed their union, four of whom passed over the river before her, while two sons and four daughters survive to join their aged father in mourning their loss. Her husband then settled at Sterling, in Robertson county, where they lived until January, 1870. In 1860 or '61 she joined the Presbyterian Church at Sterling. In 1870 she removed with husband and family to the home they have occupied. In September, 1889, having been deprived of active membership for nearly twenty years, she and her oldest daughter, Anna, joined the Methodist Church, and with nine other sisters and one brother in Christ, organized a society near her home, under the ministration of Bro. Marion Mills, preacher in charge of Osnaville circuit. At a camp meeting held near her home in July, 1890, her husband and four more of her children were, by her example, brought into the folds of the Methodist Church. About the middle of November last she was prostrated upon a sick bed where, for seven months, she has suffered the most excruciating pains with a fortitude and resignation which are the crowning glory of Christian life and the most indubitable proof of the truth of the promises of God through faith in Jesus Christ. She departed this life peacefully and without pain or suffering, which subsided about two weeks before, on June 16, 1891, mourned by her family and a host of friends. May her virtues and her Christian faith, fortitude and resignation to the will of the Almighty God, be as a light set upon the candlestick to all her grieving family and light them in that path which alone leads to that blissful shore where pain and sorrow are unknown and parting is no more.

M. MAEDGEN.

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HOME CONFERENCES.

(Continued from first page.)

since last winter, has lived in my house as my pupil. He is looking to the ministry. He is twenty-one years old and has a voice unfellowed in all this country. I found him by accident; took him home with me; kept him and taught him free of charge, hoping that the Lord would open a door unto him. He has been leading my choir all this year and accompanying me in my pastoral visiting. At the close of my late meeting I raised $200 with which to send him to the Southwestern University. I believe the Lord is in it all, and if the young man holds out and makes a successful preacher I will know He is.

Pleasanton Circuit.

J. L. Kennedy, August 5: God has done great things for us. We began a camp-meeting at Fairview July 3. God was with us from the beginning. Many Christians shouted the praises of God, backsliders were reclaimed, eight conversions and nine accessions (one by letter), four infants baptized. Our second camp-meeting began July 24, at Gallinas. Bro. C. A. Evans, of the Texas Conference, preached the opening sermon. Bro. Alanson Brown, presiding elder, came Saturday morning; held our third quarterly conference; preached three Holy Ghost sermons which gave life and vigor to the occasion. Our quarterly conference was pleasant and profitable. Finances well up this quarter; paid presiding elder, $25 45; paid preacher in charge, $101.90; collected on missions this quarter, $47.75; for the poor, $21. Bro. Brown left us Sunday evening on account of other business that was urging him. Bro. Evans left us early Tuesday morning, after having preached us several excellent sermons. We hated very much to give him up, but duty called him. We continued the meeting until Sunday night, August 2, without any ministerial help except two sermons Bro. Wardsworth dropped in and gave us, which were helpful and appreciated. God manifested himself to us in great power. The church has been graciously revived, lukewarm Christians were filled with the fullness of God, old gray-haired sinners were awakened and soundly converted to God, eighteen conversions, seventeen accessions, four infants baptized, several family altars erected. We give God the praise. We are erecting a new church at Fairview; will finish it in about four weeks; will cost about $1000 when completed.

South Oak Cliff.

H. C. Parrott, July 28: I transferred last fall to the Indian Mission Conference and was assigned to the West Guthrie charge. Guthrie is a marvelous young city of 8000 people; only two years old last April. It is the capital of Oklahoma Territory and favorably situated in that fair land. A beautiful little river flows through the city and empties its placid waters into the Cimarron river, just two miles north. The main trunk line of the great Santa Fe system which connects the gulf with the Northern lakes passes through the city. This Oklahoma country, taken altogether, is a desirable land and bids fair to become a garden spot in this western world. Owing to sickness in my family and consequent financial embarrassment I have been unable to move my family into that promising field where I would like to go and labor and where the laborers are few and the harvest is so great. I have had to spend part of my time with my family in Dallas, and while here recently I held a protracted meeting in South Oak Cliff, which resulted in a thorough revival and the establishing of another Southern Methodist Church in Oak Cliff. This new church has thirty-five members and they are now running two live prayer-meetings, in which the young converts take an active part, and there is also a good Sunday-school, which is doing a good work. Our preachers are preaching there every Sunday. Bro. Hay, pastor of our church in Oak Cliff, encouraged this good work and would gladly have been with us in the meeting, but his feeble condition prevented him. However, Bro. Brooks, who serves St. Mark's during Bro. Hay's absence, was in the meeting part of the time, preaching three or four sermons with telling effect. Bros. McKnight and Bruner, local brethren, were with us also, rendering good service; but, best of all, the Lord was with us in great power, convicting and converting sinners, reclaiming the backsliden and making glad the hearts of many. This church will have pastoral care and be provided with a regular pastor when our annual conference meets this fall.

Alvord.

T. J. Minnis, July 23: I have just closed a protracted service at Sunset. While the church was revived and brought out on a higher plane of spiritual usefulness, yet the results were not up to our desires. A peculiar set of circumstances, under Satanic influence, operated against the meeting. Our church at Sunset had been paralyzed by a sickly sentimental spirit of denominational unionism. The Presbyterian, Baptist, and all other denominations that desired to do so worshiped in our house. The baleful influence of such unionism was apparent in the lifelessness of all the Christian people, while wickedness and infidelity were taking the town. Our people determined to change that condition of affairs, and commenced purging out the old leaven by changing a union Sunday-school to a Methodist school, and notifying the other denominations that in the future the Methodists would have a need for their church every Sunday. I believe that each denomination will hereafter be in a better condition to attack sin in Sunset; and will not trammel the other's influences. We now have a good Methodist Sunday-school in operation, officered by Methodists, using Methodist literature and moving out on Methodist lines. Owing to these radical changes a great deal of opposition faced us in our meeting. Many who claimed to be Christians, and who had used our church for a number of years, took the streets in opposition to the meeting. Our Presbyterian brethren were not of this class. While our membership is small, we have some true, spiritual, warm-hearted, loyal Methodists, who will stand true to the cause of Christ, despite the opposition of the devil and his emissaries. J. W. Adkisson, president of Polytechnic College, was with us a few days last week, and preached several fine sermons for our people. Also, our presiding elder, W. S. May, was with us a short time. He is growing upon our people, and under his beneficent influence the whole district is improving. If he is given another year on this district, he will leave Methodism intrenched impregnably at every point, and will have the work under as complete discipline as any district in the connection. Our people love and venerate him.

Big Springs.

Fannie L. Armstrong, July 25: I was in Big Springs about two weeks. The weather was very warm, but I canvassed for my book with some success. I attended prayer-meeting, class-meeting, Sunday-school, Methodist and Baptist meetings, on Sundays, also organized quite an enthusiastic Loyal Temperance Legion among the children. Big Springs is a railroad town, and some say a very wicked place. Prof. Cummings, Assistant State Geologist, lectured at the court-house during my stay. He says artesian water can not be found near the town. Mr. Everett is the water carrier. He lives a mile from town and carries it in long tanks, I believe he calls them. All day long he is hauling, and the people buy it. The water is good at his house. In town they wrap wet cloths around the jars, jugs, etc. Windmills are to be seen at many houses in the country. Ice comes from Colorado; no factory at Big Springs. The air is very pure and pleasant. Health is in every breeze. Rev. N. B. Read is the pastor of the M. E. Church, South, and is a brave, fearless preacher. He is much beloved by the people and is doing a good work. All denominations speak well of him. His kindness to me will long be remembered. Bro. Smith, an old man with tottering limbs, snowy beard and powerful faith, said at the district conference: "When we old folks pass away we will leave the church in good hands." I believe we will, though I do mourn over the young people of the day. A man came through the country not long since offering to show the people where to dig for wells, and guaranteed good water at every place he designated or forfeit several thousands of dollars. Before I left there was quite a stir. A man was down from the North trying to buy land with water power sufficient to establish woollen mills for cleaning, combing and preparing wool for the factories. The company want room for homes for 150 workmen and their families. I think it was a settled thing when I left there and they were going to begin work immediately. The West is settling up rapidly, and at no far distant day these small towns will grow into populous cities. A citizen of Big Springs is up with the times, or is he ahead or behind the excitement? He is seeking for perpetual motion. Perhaps he will find instead the philosopher's stone.

Galveston District Conference.

D. H. Hotchkiss, Secretary: The twenty-fourth session of the Galveston District Conference convened in Washington Street Church, Houston, July 15, 1891, with the presiding elder, Dr. H. V. Philpott, in the chair. All of the pastors were present excepting four. Of these absentees two were engaged in a camp-meeting and one was sick. The lay representation was small. The business of the conference was transacted in three days, final adjournment being last Friday, 17th inst. Committees on the spiritual state of the churches in the district, missions, Sunday-school interests and quarterly conference records were appointed; and these, after careful investigations, brought in encouraging reports.

The spiritual state of the church was reported, "for the most part, very fine—far better than it has been for years." Gracious meetings have been held in a number of charges, resulting in quickening of life in the churches, old animosities buried, backsliders reclaimed, and hundreds of souls happily converted. Outside of the four charges from which no statistical reports were had, there had been, up to date of conference, 416 accessions to the church.

Interest in Sunday-school work was shown to be growing, evidenced by increase in number of schools and pupils. Our schools are generally and abundantly supplied with our-own Methodist literature.

The field for missionary operations in this district is steadily widening. There are now several openings where missions ought to be established, and in other places urgent requests are made for workers. The brethren are supplying these places as best they can, but the time and services of regular pastors ought to be given the people asking. The committee recommended the establishment of two new missions, and the continuance of the Galveston and Houston missions.

During the conference devotional and preaching services were held daily. The matter of locating and building a district personage was discussed, and the presiding elder was authorized to appoint at his pleasure a committee, of which he should be ex-officio chairman, whose business it should be to decide upon location and adopt ways and means to build at once.

Lay delegates elected to annual conference are Jacob Chase, H. T. Compton, W. D. Hoskins and J. H. Shapard.

Alvin was selected as the place for holding the next session.

Bro. I Z. T. Morris, our live colporteur, was with us two days. The conference passed resolutions commending him and his work to our people, and promising our patronage.

A vote was passed thanking Bro. Cochran and his people for their hospitality in entertaining the conference.

The delay in writing up the report has been occasioned by my absence from the city.

Junction City.

J. W. Sims, Aug. 6: We are in the midst of a growing revival. Eight conversions and all joined our church. The altar was full of seekers last night. I have never heard such powerful preaching. The church is shouting.

Matagorda.

Harry May, July 30: "The Lord God omnipotent reigneth." On July 15 we commenced a camp-meeting on Paton Creek. At the first we had all of the preaching to do. Then Rev. J. P. Childers, of Richmond, with his son, Thacker, and Miss Mattie Whitten, of Austin, came to our assistance. They did grand work in their respective spheres, and God owned them. There were twenty-seven tents erected, besides covered wagons. It was a grand spiritual feast. Seeker after seeker, in "the "good old way," would bow at the altar, get reclaimed or converted, and immediately go to work for the salvation of others. The majority of them would pray when called upon, and all would testify and work. From twenty-five to thirty family altars erected. Young men and women volunteered to hold family altars when father was absent. Whole families were converted. Why, Bro. Campbell, your heart would have leaped for joy at the sight. Restitution, old feuds, etc., were made the topic with many, and God and his ærial hosts no doubt shouted for joy at the sight. Between fifty and seventy-five reclamations and conversions. Thirty-five connected themselves with our church, with more to follow. Some joined or will join the Baptists, Presbyterians and Episcopalians. Why some from a Baptist and Episcopalian Church received such wonderful blessings that they worked with the ardor of old-time Methodists. We think that Chappell Hill will get four girls and Georgetown one young man from the effects of our camp-meetings. We also think that God will call two young men to the ministry. May God bless them. Old Matagorda Church has had a general spiritual shaking. We have now organized seven prayer-meetings that meet weekly. God gets all of the glory for the work that has been done. Bro. Childers was blessedly anointed for the work, and every sermon was owned by the Savior, and seekers would come at every service. His straight, plain, forcible preaching will be remembered for years to come. Bro. Thacker Childers with his singing, and Miss Mattie Whitten at the organ, assisted materially in bringing souls to Christ. Their private talks to seekers and others were the means of bringing many to Christ. Bros. Frauze and Sojourner, two of my stewards, were the "wheel horses" in the gitting up of the camp-meeting. They assisted materially in the success of the camp-meeting. Bro. John Matthews and others came forward grandly to the help of God. Last, but not least, the old veteran, Rev. L. W. Arnold, over fifty years in the service, a local elder, did grand work for Jesus. He preached two sermons and worked manfully at the altar. Though weak physically, strong spiritually. May he live many years. Now, Bro. Campbell, we are in the new parsonage; we have a "prophet's room;" so come down; bring Bro. Shaw; eat red fish, oysters, (good) bathe in the Gulf of Mexico, sail on the Bay of Matagorda, and increase spiritually and physically. The parsonage fronts the bay, and a good sea breeze constantly. Twelve children baptized during the meeting. As for this preacher and his wife, our souls are filled and God is wonderfully blessing us.

West Georgetown.

E. Barnes, August 3: We have just closed a protracted meeting of ten days' duration at Wesley Chapel. Visible results, twenty conversions, ten accessions, a good interest manifested from the commencement. Some of the members have been willing to pray in public and all professing Christians are moving and reaching out for a higher standard of religion. May the Holy Spirit enable us to get and maintain more zeal for the Master's work during the coming year. Bro. Sherman conducted the meeting with the assistance of Prof. Burkhead. At the close and the night before the meeting closed, was one of religious zeal and fervor; it was good to be there; professors rejoiced exceedingly, and sinners sought and some found that "religion that can give sweetest pleasures while we live." Prof. Burkhead announced that he would talk to the children Sunday evening, and so he did in a most excellent and instructive manner, but some of us old children with gray hair seem to think he paid us more attention and exhorted us more than he did the little ones; at all events he made some feel they were not such good, big children as they ought to be, and resolved to try to do better in the future. We had quite a big swarm of B's at this meeting: Bros. Bishop, Burkhead, Ball and Barnes, and they all worked well, except the last, and he was not a drone, I don't think. The third quarterly conference has just been held at Gum Springs (where a protracted meeting is now being held). Six hundred and fifty dollars has been subscribed and permission granted to build a church at that point. This church was only organized last year with some twenty-five members. The pastor's report on the state of the church showed some accessions and a moving upward, with one more camp-meeting to hold. All assessments subscribed except support of preacher; of that about two-thirds has been paid. Steps have been taken and efforts are being made to build at least three other churches in the Georgetown district, so that we begin to think Methodists are at last realizing the desirability and necessity of having churches for the worship of God. May a little leaven leaven the whole district, is my prayer.

Quitman Circuit.

J. J. Moxley, Aug. 4: Our pastor, Bro. L. H. McGee, began his protracted meetings at Vernon. He was assisted some by the weak efforts of the writer. We began there Saturday night before the second Sunday in July. There was but one member who would pray in public when the meeting began; only three or four that would accede to a single proposition of the preacher. We began our social meetings Sunday morning at 10 o'clock, but few would respond. Some who were personated told others if we did not quit calling on them in person the meeting would be a failure. But we kept right on in the name of the Lord, and before the middle of the week there was hardly any that would refuse to do anything they were called upon to do. The church astonishingly revived; the Lord's servants wonderfully strengthened; a number of acquaintances and strong friends made; one conversion. We think there would have been more, but Thursday there came a mighty rain, some showers afterward; were detrimental to the meeting. We closed out Sunday with a happy hand-shaking. Some testified they were on a higher plane than ever before. Our second meeting began at Shady Grove Saturday night before the fourth Sunday in July. The Lord was with us in great power from the first. There was much interest manifested. At both our 10 o'clock and 11 o'clock services Sunday the Lord met with his people, and we had a gracious time. The church was in better condition for work than we expected it would be. We had three services a day—at 10:30, at sundown grove meeting, preaching at night. Penitents would kneel with us in the grove meeting; they would kneel at the altar; Christians would kneel with them in tears and sympathy and words of instruction. Many of the brothers and sisters went out in the congregation and took their friends by the hand and led them to the altar. One brother started two or three unconverted fathers to the altar, and they were all converted. Most of the conversions were bright. Conversions nearly every service. The Shady Grove meeting was like old time meetings when I was a little boy—old time praying, old time shouting, old time singing, and old time converting. Oh, I want to tell you about Bro. Barber, a member of the Baptist Church, who lives near by Shady Grove. He fell in with us. He is not a licensed preacher, but if you [illegible] in the Master's cause you would think he is a preacher. He is a noble, good man—a man of God. Sometimes men and women would shout aloud while he was praying. Some would get so humble they would lie prostrate in the altar. Some were converted at their homes after services at night. Some of the old people say this was the greatest meeting that has ever been at Shady Grove in twenty years. There were twenty-eight conversions, fourteen added to the Methodist Church. Only seven of the twenty-eight conversions joined us. The most of them will join the Baptist Church. May joy, peace, happiness and faithfulness go with them, is our prayer. Bro. Ledbetter came Sunday, baptized and preached for us. The meeting closed Sunday night.

Stonewall Mission.

J. A. Leeman, Aug. 2: We have just passed through a gracious revival of religion. Rev. T. E. Eason, our new preacher who was sent to this work to fill the unexpired term of Bro. M. R. T. Davis, is the right man in the right place. He began a protracted meeting here on Saturday night before the third Sunday in July, which resulted in several conversions and six accessions to the church. Bro. Eason is a power in the church. He is a man of rare attainments and preaches with power and demonstration. Being filled with the Holy Ghost his words fall like the gentle dew from heaven, enlivening the hearts of the Christians and penetrating the very souls of the wayward sinners. The church has been greatly revived, and sinners both old and young came to the altar for prayer. In the main, great good has been accomplished by the meeting, and the results that follow will be felt and realized by this people as long as time lasts. In token of the high esteem and appreciation of the work done here by Bro. Eason, the ladies of this place made up and presented to him $22.50 with which to buy a new suit of clothes; also presented Sister Eason with a nice dress. Bro. Eason fills the bill for Stonewall mission exactly. On Wednesday, July 29, Rev. J. A. Wallace held the third quarterly conference at this place. Bro. Wallace dispatched business in his usual dignified manner to the satisfaction of all present. The meeting was both pleasant and profitable. At night Bro. Wallace preached a sermon on the "origin, doctrines and developments of the M. E. Church," which was sound, consistent and interesting.

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