

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

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

TO PREACHERS, \$1.00.

VOL. XXXIX.

DALLAS, TEXAS, THURSDAY, JULY 27, 1893.

NO. 47.

THE GRAB HOOKS.

In Rome there are 30 Cardinals, 35 Bishops, 1369 priests, 2832 monks and 2215 nuns.

One thousand two hundred and forty-four Presbyterian pulpits are said to be empty.

It is said that the pressure of the ocean at the depth of 1000 fathoms upon an object immersed to that depth is 100 tons to the square inch.

The Lutheran is the fourth religious denomination in this country, having 1,235,000 communicants. Its total membership throughout the world is about 50,000,000.

The Nashville Advocate has an article clipped from the Christian Standard headed, "What Our Uncle Did." We did not read it, but we were under the impression that the Standard had two editors.

The denominations of this country amount to 143. Seventeen kinds of Methodists, twelve kinds of Presbyterians, twelve kinds of Lutherans, seven kinds of Catholics and thirteen kinds of Baptists.

Following are statistics of the present condition of the Salvation Army in the United States: Number of corps and posts, 543; officers wholly employed, 1426; slum posts, 7; food and shelter depots, 1; training garrisons, 14; States occupied, 35; attendance at meetings during one year, 29,000,000.

WOMAN'S rights and woman suffrage questions are being so thoroughly agitated now that even the lower animals have caught the contagion. Some time ago a lady in East Dallas set a little black Spanish hen on a baker's dozen of eggs, but what was her surprise a few days later to find the little champion of woman's rights strutting proudly about the yard while the lord of the flock, an ugly old rooster, was sitting up on the eggs. This state of affairs continued all through the incubating period, the rooster hatching out a full brood of chickens, which he has since cared for, while the hen struts gaily about, going on lecturing tours to neighboring hen-yards and doing everything possible to promulgate the principles of reform.—Dallas News.

HERE is the way the United States Government came to be called "Uncle Sam." "Soon after the declaration of war in 1812 between the United States and England, great quantities of provisions for the army were concentrated at Troy, N. Y., and a large force of workmen were employed in handling these goods, under the supervision of one of the inspectors, Mr. Samuel Wilson, whom everybody familiarly called "Uncle Sam." The tasks in which the provisions were packed were marked "E. A. - U. S.," the first two letters being the initials of the contractor who purchased them, Mr. Anderson, and the others the abbreviation of United States. We are all so familiar with now, but which was not so well known in those days. It was new to these workmen, and one of them whose business it was to put the mark on each sack, being questioned by some of his fellows as to its meaning, replied that he did not know unless it meant Elbert Anderson and Uncle Sam.

HOW TO BE A BORE.—The man with a grievance is not good company. Everybody wants to run around the corner or slip out the back door when he is seen coming. Who cares to listen a dozen times to the same old story of complaint? Sympathy gets exhausted after awhile, and annoyance becomes the predominant feeling. Besides, no man is a fair judge in his own case, and the sympathy of the listener goes out, perhaps, on reflection, quite as much in favor of the person so bitterly complaining every time you tell it; then be sure to give it an airing whenever you can find half a chance. Harp upon it industriously, and you will succeed before long in making your subject thoroughly miserable.—Zion's Herald.

LONG'S RAILWAY SAFETY CLOCK.—Peter Long of Greensburg, Pa., is the patentee of one of the most useful railway appliances of the age—a railway signal time clock which accurately indicates the time intervening between the passage of trains. It is mounted similarly to a danger signal, and the engineer can readily tell, by simply glancing at the dials, the length of time which has elapsed since the preceding train passed that point. The clock runs regularly and indicates the hours and minutes just as an ordinary timepiece does, but an ingenious device and the time marking apparatus throws the minute hand back to twelve at the time of the passing of each train. Then the hand moves forward in the regular way until the next train comes past, when it is again thrown back to 12. Should any one train not be followed by another for an hour or a longer period, then the minute hand will stop at 55 minutes and remain there until a passing train again throws it back to 12, where it will begin its 55 minute journey. The purpose of having the hand stop at 55 minutes is to show that at least that time has elapsed since a train has passed that way, which is amply sufficient to indicate "clear track."—St. Louis Republic.

THE LETTER R.—Northern papers never weary of making merry over the Southern style of sounding the letter r. All the same the Southern pronunciation is correct. The Yankee habit of walloping the letter around before turning it loose is just Yankee and nothing else. There is no reason why the letter r should be pronounced in capitals in the middle of a word nor for turning it over and over in the mouth, nor for delaying the conversion in order to elaborate the sound thereof. The Southerner sounds the letter r and then lets it go. He has no more use for it. He dismisses it promptly but politely the moment he has transacted the business that brought them together and then proceeds with his other engagements.

The Yankee lingers with it at the door, then follows it to the gate, shakes it by both hands, weeps on its neck, kisses it good-bye and watches it around the corner as though they two should never meet again. Every letter in the alphabet and every sound in the language must be kept waiting while the Yankee is slaving and licking his favorite letter as though he were a mother cow and the letter r his new born calf. The Southerner is accused of not sounding this letter simply because he doesn't flourish it like a whip lash. He is supposed to treat it with scorn because it doesn't put a frill on his shirt-tail. He is alleged to have a strange antipathy to it because he doesn't suck it like there was juice in it. The letter r is a useful and necessary letter, but it is only one-twenty-sixth part of the alphabet, and there is no justice in crowding the rest in order to give the letter r a chance to strut.—Memphis Commercial.

RAMBLER.

By permission of my District Conference and the liberality of a noble-hearted and much loved brother and friend, I am among the mountains of Colorado resting for a short while. For the second time in a ministry of eighteen years have I gone on such a mission. I trust I shall be able to return in a few weeks greatly benefited and ready to finish my work. The climate is delightful. The cool winds, high altitude and pure water, all conspire to invigorate the physical man while the lofty mountains and beautiful scenery delight the eye, and produce sensations of awe and reverence as we contemplate the finishing touches of the great Architect of nature about me. I will not attempt a description of the scenes beheld nor burden your readers with an outline of travel.

The weather is delightfully cool. Heavy clothing and several covers are necessary to one's comfort day and night. The rainfall is very light in this country, and all farmers and gardeners depend on irrigation for their products. The whole State of Colorado is a ferment of excitement over the silver question. Mines and smelters have closed down; banks have failed; hundreds of laborers are without employment, and a general feeling of distrust and gloom hang over all classes of people, and the end is not yet.

Our Church is making slow progress in these regions. After twenty years of organic existence in Colorado we have made but little progress, and our continuance here is a question of no little import, to your correspondent at least. In the future we may give our views more fully on this subject. Bro. Hay has been sick for ten or twelve days, and I have remained closely with him. His wife and little one are in Texas. This climate does not agree with her, and Bro. Hay is anxiously looking Texas-ward. He has done a good work in Trinidad. Has the confidence of all who know him here and is greatly loved by his own people. They hold him as a pulpit prodigy and he is praised by all. We attended a camp-meeting sixty miles away from this place among the mountains and in full view of the snow range. Nothing of note occurred to this writer while there except the falling of snow on the mountains fifteen miles away. This occurred July 9—a strange scene to a Southerner. The Denver Conference is to convene July 27th at Denver. We expect to be present at roll call, and see the gathering clans as they report the labors of another year. We shall stop at Pueblo and look in upon Bro. Neely, of Texas fame—a friend and brother of thirty-six years' standing—and Senabag, the husband of our Daisy Laue. Bro. Senabag has been here twelve years, and in my judgment he is entitled to a furlough. As already stated I am here to rest and regain my strength. I am improving already and hope to continue to grow stronger. I will return to Texas early in August if nothing prevents me. I may write again for your columns from Denver. I am the guest of Bro. Sam Brown and wife—staunch Methodists and earnest Christians. They are making my stay very pleasant indeed. Blessing upon them.

E. L. ARMSTRONG.

POINTS HERE AND THERE.

Thirty-six years ago we saw walking the streets of the village of Uvalde a large, bold, massive-built man whose reputation was that of a drinking, fighting, dangerous sinner. We were advised to keep out of his way. That year the Lord touched him, brought him to his senses and gave him a new heart. We were kept and shouted with that big fellow often since. A few days ago he knelt at our home altar and prayed with and for us, a gentle, soft, subdued prayer. The power of the Gospel made all the past come up. The big, burly lion has now been a lamb for thirty-seven years.

Only a few children joined the Church. And so it was in Corpus Christi in 1861. William Haden led the Sunday-school and this writer was the preacher. We had a revival; twenty-five children joined the Church. The big sinners and skeptics of the village laughed at the force it did look to them like the Lord was doing small things. Twenty years ago we were back there. The main pillars of the Church were those same children. Here the other day two of Jim Dorell's boys joined the Church. Who knows but they will be preachers in our conference? And the big sinners of our village laughed at our meeting because the children were affected and brought to Christ. When these big sinners are dead and gone to the devil, these same children will be reaping in the Lord's vineyard.

Some writer in Nashville Advocate is posing the matter of the collections being taken out of the hands of the preachers. That sounds well, but there isn't much in it. A great deal of the preacher's inspiration and access to the people is gone without the collections. Iftewards are perfectly indifferent as to their responsibility as the Fourth Quarterly Conference approaches, and the money out of sight, and are as jolly in face of a failure as in face of success, what will it be when these same stewards are at home smoking a cigar and reading the Galveston News at the moment the Bishop fetters the preacher to his feet and asks him about the collections? If all these collecting laymen could go up to conference and make their reports it might be different; but one year of this newly proposed experiment would show one-half the collections deficit.

NEW MEXICO CONFERENCE.

The New Mexico Annual Conference convened at Eddy, N. M., July 13, 1893, Bishop Joseph S. Key the chair. Present, clerical: W. D. Robinson, C. J. Oxley, J. M. Stevenson, H. M. Vinson, W. A. Govett, B. J. H. Thomas, J. A. Crutchfield, S. W. Thomas, W. T. Burke, W. D. Clayton, I. N. Crutchfield, B. B. Scoggins, O. H. Govett, Robert Hodgson, J. M. Crutchfield, J. E. Sawders. Lay: Robert Harrell, T. J. Patty, C. J. Gage and C. B. Smith.

C. J. Oxley was elected Secretary, with W. D. Clayton a-sistant, and C. B. Smith Statistical Secretary.

The usual committees were appointed, after which the Bishop took up the Disciplinary questions.

Under Question 1—Thomas Hodgson and Mark Hodgson were admitted on trial.

Ques. 2—Remaining on trial: W. A. Govett and B. B. Scoggins.

Ques. 4—Received into full connection: C. H. Govett and J. E. Sawders.

Ques. 7—Deacons of one year: J. M. Crutchfield.

Ques. 8—Elected to deacons' orders: C. H. Govett and J. E. Sawders.

Ques. 9—Deacons ordained: C. H. Govett and J. E. Sawders.

Under Ques. 20—The names of all the preachers were called and their characters passed.

The statistics arranged under the usual disciplinary questions are as follows:

Ques. 21—Local preachers, 6; members, 867.

Ques. 22—Infants baptized, 49.

Ques. 23—Adults baptized, 106.

Ques. 24, 25, 26—Number Sunday-schools, 29; teachers, 158; scholars, 1028.

Ques. 27 and 28—Amount necessary for superannuated preachers, their widows and orphans, \$120; collected \$59.50; appropriated to Sister Nancy A. Jackson.

Ques. 29—Contributed for missions: Foreign, \$261.05; domestic, \$93.10.

Ques. 30—Contributed for Church Extension, \$45.

Ques. 31—Number of Church edifices, 16; value, \$30,300.

Ques. 32—Number of parsonages, 9; value, \$5395.

Under Ques. 34—El Paso was selected as the place for holding the next session of the conference.

NOTES.

We rejoice in being able to report an increase of about 40 per cent in the membership of the conference during the year. Revivals in the several places bringing in some three hundred members to the Church.

Another cause for thankfulness is that though there has been and is a fearful financial pressure all over the West, yet our collections have held their own.

Bishop Key: Sermons and talks to the conference were deeply spiritual and helpful. Especially was this true of the sermon on the subject of discipline—referring to the idea aired in some of the Advocates that the man who administers discipline in our "high steeple" charges will have to itinerate at the close of the year—he said emphatically, "The Church must be kept pure, therefore the enforcement of discipline is increasing; but," he urged, "be careful that all that can be done is done to save these people first—exhaust every means and then if there is failure, cut them off."

The Bishop's talk also to the young men received into full connection was extremely timely and inspiring—one that will live long in the memories of those young men and all who heard it.

The writer was commissioned to visit the Northwest Mexico Conference when it convenes at El Paso, to advise with that body as to a joint memorial to the General Conference to unite the two conferences. A wise measure, many believe—saving time and money and enabling us to assume more respectable proportions.

I give a cutting from the report on "Books and Periodicals" which will no doubt give you satisfaction: "We rejoice to note that while a number of Christian Advocates are taken by the members of our Church in this conference, with several of the Rocky Mountain Methodist, the brethren have not failed to press the claims of the TEXAS CHRISTIAN ADVOCATE—our conference organ—and which is not a whit behind the best of the Advocate family."

Eddy, which is the center of a vast irrigation district is a town of some two or three thousand inhabitants. The people and our pastor, Rev. Robert Hodgson, entertained us most kindly.

Our new Church at Eddy reflects credit upon those who have promoted its building. It is indeed a handsome structure.

The time of the year at which the conference was held precluded the attendance of many of our brethren who like to have seen among them the editors of the TEXAS CHRISTIAN ADVOCATE.

The writer, who was transferred last fall to this place, rejoiced to be able to meet with the Rev. W. D. Robinson and the self-sacrificing and heroic little band of Methodist preachers, who are striving against fearful odds, to plant the Church of God in this far-off western land.

May God give us a year of phenomenal success is the prayer of your humble servant, C. J. OXLEY, Sec. of Conf.

THE NEW MEXICO CONFERENCE AS SEEN BY A LAYMAN.

This young conference, yet in its infancy, met at Eddy, New Mexico, and closed its session last Monday, the 17th instant. It was well attended and splendidly entertained. It was so inaccessible that we had no visitors from abroad.

Owing to the stringency in money matters the reports were not full, but they recorded deeds of valor that will live forever in the annals of eternity. The mining and cattle interests, the two great arms of financial power within the territory of this conference, are virtually destroyed, and the prospects from a worldly man's point of view are gloomy indeed. But these men of God are not going back to their fields of labor for what they can see, but with one hand pointing to the twentieth verse of the twenty eighth chapter of Matthew, with the other reaching pleadingly, entreatingly toward the wanderer from his Father's house, they go back to their work in great humility and earnestness of purpose, and with great faith. They are laying the foundation deep and broad, and the work they do will pierce the skies. It touched my heart when one brother whose work lies in the mountainous part of the district remarked to me, incidentally: "I thought it was pretty tough at first to have to do only one meal a day, but I got used to it."

The wisdom of Bishop Duncan's plan of forming the entire conference into one district is now plainly manifest. Bishop Key saw it so, and the district remains unchanged. The territory is so vast, being about 80,000 miles square, that it entails upon the Presiding Elder many hardships and privations. He must travel 16,000 miles to meet all his appointments during the year. The mountainous part of the district is so difficult of access, and during the winter months Arctic snows cover it from one to four feet deep, consequently the Presiding Elder can not meet all those appointments in the winter; but the brethren whose works lie there know the circumstances and gracefully yield to the heavy table, for, to say the least of it, it would be as tedious to put a man on another district just for the sake of those small charges. So some of the strongest men are sent there. They must be Bishop, Presiding Elder and preacher in charge, for "they are monarchs of all they survey." However, Bro. Robinson reached them all except in the coldest months.

I should like most to give you the personnel of this conference, but time and space forbid. It is composed mostly of young men, a few middle aged men, with only one whose head is gray with age. He is the Rev. J. M. Stevenson, of La Mesa. He is active and full of hope and courage. He reigns among his brethren as a venerated father, and enjoys their full and perfect confidence and affection. He has been long in the service and is now awaiting his reward, but takes regular work.

The Rev. W. D. Robinson was returned to the district as Presiding Elder, which rejoices the people of all the charges. He has the work well in hand, understands the conditions and necessities, and expects greater results this year than ever before, though the increase in membership for the past year was more than 40 per cent. He presides with ease and grace, and yet with authority. He preaches with the fluency and eloquence of a Bascom, and yet with the earnestness of a Finney.

The conference was much disappointed by the absence of the Rev. William Monk, who was thrown from his buggy and badly hurt some time since up among the mountains, which prevented his attendance.

And what shall I say of Bishop Key—that holy man of God? He exercised his episcopal authority with the majesty of the son of a King, but with such simplicity and humility as at once won the ardent admiration and love of every present. His address and advice to the young preachers was overwhelming in its tenderness and beauty. One young brother betrayed a little dereliction in some capacity, and the Bishop said: "My brother, I think you just need a little scolding right along there."

"All right," replied the young brother, as he stood meekly with bowed head expecting to receive the reprimand. "Well, then, just consider yourself scolded," said the Bishop, with such fatherly solicitude that that young man will go back to his work and be more careful in the future.

It was declared to be the most pleasant and profitable session this conference has ever held.

I sometimes think that if some of those who think they have to endure hardships farther east could only be present at one of these conferences and see these preachers with what they are enduring for Christ's sake, and see how happy and contented they are, it would give them fresh inspiration. These are a band of brave and fearless men. They go singing as they preach, and are doing a great work.

CHARLES B. SMITH.

PECOS CITY, TEXAS.

First Street, Austin.

Huber C. Willis, July 12: Gracious revival just closed last Wednesday night. Ten gave their names for membership. Several others converted. Many thanks for the help of Bro. J. B. Smith, Presiding Elder; J. W. Harmon and G. M. Robinson.

Zion.

Bro L. E. Ziebach reports a gracious revival at Zion's Church, Milan County, which seventy-five were converted, ten reclaimed and fifty-three joined the several Churches in the community. The meeting seems to have been conducted by the Presbyterians.

Oakwood.

A. J. Anderson, July 19: We closed our meeting at this point. Result: Nineteen received into the Church. Indeed it was a precious good time. Thanks to Bro. W. Wootton and J. W. McMahon for their efficient help. The Church is blessed to have such men.

West End, Galveston.

E. L. Shettles: Rev. Jo J. Jones preached for me eight days—beginning June 25. Eternity alone will reveal the result of the meeting. I received twelve names for membership, and up to date have taken into the Church six. My good brother, friend and spiritual father, Jo, is a hard "bitter" when sin is the thing to be struck. The excess is warm

weather and Bro. Jones having to go home on account of sickness in his family, caused us to close the meeting sooner than we had intended.

Scaly.

A. S. Blackwood: We have just closed a most interesting and profitable meeting at San Felipe. Many backsliders reclaimed; twelve conversions; nine accessions. Bro. E. D. Mouzon was with us and preached in "power and demonstration of the Spirit." Praise the Lord for his goodness.

Fairfield.

W. F. Brinson, July 17: We began a meeting here at Fairfield, July 1 and continued one week. The only help I had was Bro. Moore, local preacher, who did some good work. Good interest manifested; the best in several years at this place, so say some of the oldest resident members. Good many members revived, which we trust will be permanent. Two joined by profession. One baptized. Some fruits will be gathered by other Churches.

Anderson.

H. G. Williams, P. C.: We have just closed a meeting at Rocky Mound, one of the Churches on this charge. About ten conversions. Seven joined our Church. Three will go to the Baptists. I was assisted by Bro. R. M. Adams from Courtney and Bro. J. L. Yates from Zion. The Church was left in good condition. Some began praying in public for the first time. Several children have been baptized.

Pleasant Retreat.

B. G., July 17: Our meeting held by our pastor, Bro. H. T. Hart, closed last night at Pleasant Retreat with fifteen conversions and ten additions. The meeting continued ten days. God wonderfully blessed the Church. Some said there was more Holy Ghost religion visible than had been seen for a long time. The preaching, except three sermons, was done by Bro. V. L. Graves, a young man licensed by Bro. Bishop on the Georgetown District last year. Like Saul, God suddenly checked him in his wicked career and sent him forth to bear his name to lost souls. He is thoroughly consecrated to God and the ministry. Bro. Graves makes the most earnest and touching appeals to young men that I ever heard, and yet he denounces sin in the strongest terms possible.

Cameron Circuit.

E. M. Myers, July 17: Seventeen days and nights have been fighting the devil at Ad Hall; closed last night; had a grand victory; between twenty-five and thirty conversions; twenty-two accessions to the M. E. Church, South. This Church has paid and subscribed her part of the collections ordered by the conference, which is \$40. All of the above accessions are by ritual. Had Church conference yesterday eve and this scribe made a speech for the TEXAS ADVOCATE, which resulted in three new subscribers, and one for the Nashville. Y. ur humble servant was alone the first nine or ten days, as far as ministerial help was concerned; then came Rev. James Peeler, of Cameron, who preached six sermons for us; also Bro. Merritt, of Cameron, gave us two sermons. We are thankful to the above brethren for their assistance. We will open fire on Satan and sin at Corinth next Friday night. The Building Committee of the above place will sell the old Church next Wednesday morning to the highest bidder, and make ready for the new house.

EAST TEXAS CONFERENCE.

Grand Saline Circuit.

E. R. Large, July 17: Closed a good meeting last Wednesday night. Had five additions and baptized five children—all boys. Am now at Garden Valley. Large congregations yesterday and last night, but I have no help.

Elkhart.

C. B. Smith, July 20: Wonderful meeting at Shad's Chapel. The Church was almost spiritually dead to begin with. Results: New life in the Church, two or three conversions, ten or fifteen reclaimed and two additions on profession of faith.

Mincola Station.

Wm. Pope Pledger, July 17: We are doing well. Good congregations yesterday and five additions to the Church. Good Sunday school, good prayer-meeting and a good, live Epworth League. Methodism is growing; conference collections about all up. We have one of the best Presiding Elders in the State—T. P. Smith. We all love him very much.

Liberty Circuit.

J. J. Rape, July 19: Our Third Quarterly conference convened July 8 and 9 at Devets. Our beloved fatherly Bro. F. J. Browning was present and preached with power from on high four grand sermons. Collections tolerably good. The Church seems to be better spiritually than when we came to this charge. We have built a little parsonage at Liberty this year. It is nicely finished outside and two of the rooms on the inside. The good people of Liberty have furnished it neatly with necessary furniture, which is much appreciated by us; and the pious, we must not forget to report it, and as it still keeps coming you might call it a perpetual one. Really it has been very heavy and bountiful and we find words inadequate to express our gratitude. We have just returned from District Conference at Woodville, where we received a wonderful blessing under the preaching of Dr. Godey. His Bible readings were grand and edifying in the extreme. His every word is freighted with love and Holy Ghost religion. May God bless his efforts in making known the ways of salvation. Last, but not least, we wish to mention that we were pleasantly and kindly entertained at the home of Brother and Sister Minter, and may God bless them and theirs.

White House Circuit.

Jos. P. Daboe, July 8: Our Third Quarterly Conference for White House Circuit was held at Chandler, July 1 and 2. Our Presiding Elder, Bro. T. P. Smith, was on hand as usual, and preached with great power. Bro. Smith is a true man and defends the cause of Christ with much force and ability. Right T. Booth was on hand, too, and read a most encouraging report from all parts of our circuit. We are coming up pretty well with our finances this year. We are going to make a strong pull to provide a comfortable home or our preacher another year. Our parsonage committee has bought a beautiful

little cottage in the thriving little town of Bullard. Bullard is situated on the Gulf Short Line Railroad, and will be a pleasant as well as a convenient place for our preacher to live. In speaking of our quarterly meeting being held at Chandler, allow us room to say that never in life has it been our province to meet with a more kind and hospitable people. And let me say, too, that they have the best Church house on the White House Circuit, and in addition to that they have just expended \$75 to have it seated. Since Bro. Booth has been our preacher there have been three creditable Churches reared up on this circuit at a cost of about \$2500. At Noonday our Methodists have a splendid Church. With such a small membership we do know how they raised the money to build such a splendid house.

NORTHWEST TEXAS CONFERENCE.

Coryell Circuit.

R. S. Helzer, July 17: We had a fine meeting at Lane's Chapel; eighteen or twenty conversions. We are now at Osage. Prospects good.

Stretett.

A. T. Culbertson, July 17: We closed a good meeting yesterday at Chappell Hill; twenty-two professions, eighteen accessions—twelve by baptism. Our finances are good.

Liberty Hill.

C. G. Shutt, July 22: Camp-meeting on Gabriel Creek closed last night; good meeting; nine conversions. Building Committee at work and raising funds to build a Church at that point, and it will be built right soon.

Lampasas.

S. E. Burkhed, July 21: Moving on nicely. Congregations large and appreciative. Have secured a President for Centenary College—Prof H. A. Hayes. Bro Hayes comes to us with the highest endorsements. He is a brother of the Rev. Wm. Hayes, of Tyler, Texas. We hope good things for Centenary.

Alvord.

W. T. Ayers, July 19: Closed a fine meeting last night at Foster. Seventeen conversions or more; about fifteen accessions. Many family altars established. More people shouting at one time than I have heard for many years. Bless the Lord.

Covington.

J. H. Stewart, July 17: We are in the midst of a glorious meeting. Seventeen conversions, nineteen additions, Church much revived; meeting still in progress. Bro. J. Sam Barris gave us a valuable aid. God bless him and his precious wife.

South Oak Cliff Mission.

Jno. L. Sullivan, July 17: Third Quarterly Conference just over at Trinity. We continue with Bro. Davis, our Presiding Elder, Winburne, of Lancaster, and Walkup, of Ennis. Rev. Geo. Owens was with us yesterday. Baptized one babe. One conversion last night. Outlook good.

Be stot.

James D. Odum, July 18: Just closed a nine days' meeting at Carroll. About thirty conversions, twenty-nine accessions, baptized four children and twenty adults; took a collection of \$78 for missions, etc. This is more than double the amount assessed the Church. In debted to Bros. Walkup, Winburne, Van Zint, Tidale and Smith for help.

Alvado.

E. J. Maxwell, July 19: Have just closed my first revival meeting at Godfrey Chapel, which resulted in thirty-eight professions and twenty-three additions to the Church, and God wonderfully blessed the Church. At the close of the meeting a collection was taken to meet the collections ordered by the conference, which amounted to \$41.50. We baptized six children during the meeting.

Evant.

Geo. A. Nance, July 19: Meeting at Little Coughen closed with four conversions and six additions to the Church. One infant baptized, and five are to be baptized soon. Collections ordered by the conference secured in full by cash and subscriptions. At Evans one conversion and the Church revived. Twenty-six Church members on the last night of the meeting promised to lead better lives, and fifteen outsiders vowed to live for heaven.

Holland Mission.

C. D. West, July 22: Just closed a good meeting at Pecan Grove. About fifteen conversions. Seven accessions to our Church. The meeting was in a strong Camp Meeting spirit, with a good sprinkling of Baptists. The Baptist people worked well. The second week their preacher was there and had charge of the meeting, and there was not a jar to mar the harmony. Praise God for victory. I go to-day to Hackberry for a ten days' battle. Pray for us.

Mexia Circuit.

N. A. Keen: The camp-meeting at Cotton Gin lasted ten days. Thirty conversions; eight accessions; three to the C. P. Church. Dr. J. W. Lowrey did a fine preaching. Bro. Groves, of the C. P. Church, was with us through the meeting, doing faithful, efficient preaching. W. E. Weaver, local preacher, was abundant in labor. In many respects this meeting was a wonderful success. Bro. Keys said that "Free water, light and preaching constituted a two-bit camp-meeting and was no good."

Rice and Chaffield.

George S. Clark, July 22: This preacher is back from the World's Fair without seeing it, and there is, or was, a reason. Self and family got to Chicago on Friday, and on the next day, Saturday, Pilate decided against our Lord and his day, and we could not train with Pilate and his crowd. The workers of the White City were not worth as much to us as a good conscience. Thank God the gates are closed on the Sabbath now, and I and family helped to close them. On my return home I found a meeting in progress at Rice. Rev. J. W. Harbison, pastor of the Cumberland Presbyterian Church, had charge of it. The next day after my arrival he left me alone with the meeting, he having duties that called him away. Good seed had been sown; a good feeling prevailed; God came down in convicting and converting power, and about thirty were converted and reclaimed. Yesterday and last night nineteen joined our Church, nine the C. P. Church, and some will go to the Baptist Church. A great

(Continued on eighth page.)

Sherman, Texas,

DOUILLET AT ROCHESTER.

Mr. Douillet will remain as director of the Conservatory of the North Texas Female College.

PAUL AT EPHESUS.—Acts 19:1-12.

5. This is not rebaptism. "To be a Christian a man must be baptiz^d in the Christian faith; these persons hadⁿ not been baptized into that faith, and therefore were not Christians; they felt this and were immediately baptiz^d *into the name of the Lord Jesus* Let one instance be produced of a person being rebaptiz^d who had beⁿ fore been baptized in the name of the Holy Trinity, or even in the name of *Jesus alone*. It is an awful thing to *iterate baptism* when it had been beⁿ fore performed by sprinkling, washing or

AUSTIN, TEXAS.

I tell you what it is, Jess; there-
many a home in this town that the sir-
kus dident leave hardly any munny in
to buy breadstuf. Theres heaps ov
men who tuke their whole family to
the show, and lafed at everything the
clown sed as tho they had to, who are
now a lookin ez solum ez judgment in
meetin, and deklar that they cant
do a thing, jest now tords helpin to
keep the preacher out ov the poor

and hire, and Bruther Gimps had a

“change of life”; for women expecting to become mothers; for mothers who are nursing and exhausted; for every woman who is run-down, delicate, or overworked.

For all the disorders, diseases, and weaknesses of women, “Favorite Prescription” is the *only* remedy so unfailing that it can be *guaranteed*. If it doesn't benefit or cure, in every case, the money will be returned.

L. BLAYLOCK, Dallas, Texas.

© 2006 The Authors
Journal compilation © 2006 Blackwell Publishing Ltd

off in 10 Years.

Texas Christian Advocate, only

0. BOX, 2865. NEW YORK

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

SVILLER, K.V. Reference, this paper.

per year. To Preachers, \$1

Texas Christian Advocate.

L. BLAYLOCK, - - - Publisher
Office of Publication—Western Newspaper
Union Building, corner Ervay and
Jackson Streets.

Published Every Thursday at Dallas, Texas,
Entered at the Postoffice at Dallas, Texas, as
Second-Class Mail Matter.

JAS. CAMPBELL, - - - Editor
JAS. W. HILL, - - - Assistant Editor

SUBSCRIPTION—IN ADVANCE.
One Year.....\$2 00
Six Months.....1 00
Three Months.....50
By Preachers (half price).....1 00

All remittances should be made by draft,
postal money order, or express money order,
express or registered letters. Money forward-
ed in any other way is at the sender's risk.
Make all money orders, drafts, etc., payable to
L. BLAYLOCK, Dallas, Texas.

TEXAS ANNUAL CONFERENCES.

West Texas, Beville, Nov. 1—Bishop Wilson
German Mission, Grassyville, Nov. 9—
Bishop Wilson
Northwest Texas, Fort Worth, Nov. 15—
Bishop Wilson
North Texas, Wichita Falls, Nov. 22—
Bishop Wilson
Texas, Savasota, Nov. 30—Bishop Hendrix
East Texas, Orange, Dec. 7—Bishop Hendrix

Editorial.

A REVELATION OF POWER.

In the battles and struggles of Jesus of Nazareth with sin and temptation we are taught one grand lesson—the freedom and power of the human will to overcome all temptation. If we fail to learn from his life the full powers and possibilities of humanity we have studied the Gospels in vain.

Among the great battles by which he reveals to us his conquering power are the temptations in the wilderness and the agony in Gethsemane. In the first there was the face-to-face conflict with the devil. In that battle, humanity elevated in the character of the God, man overcame every temptation arising out of the relations of human life to this world. In the garden the fight was with the suffering of death with the sting of sin in it. In one trial the fight was with a personal and external enemy besieging the will through the ordinary channels of temptation. In the other the struggle was in his own soul.

The mystery of the agony in Gethsemane no man can fathom. What the Savior felt and suffered there we may not be able to measure, but we know there was a mighty battle with a great burden of sorrow upon his soul. There was a "cup" to be drunk by him from which he prayed three times to be delivered if possible, but adding each time his willingness to submit to the Father's will in preference to his own. The "cup" was evidently exceeding bitter. It was the death of the cross. While there was no guilt of personal sin upon his conscience, he felt to the quick the sins of the whole world, and for them he was to die. The hour had come. It was necessary for him to give his full and free consent to die that death. He came to his disciples from the third prayer with victory in his soul, and from that time on he was led without murmur as a lamb to the slaughter. Whatever resistance there was in his soul to the bitter draught he was to drink was conquered in his full and free consent to suffer the will of the Father.

The battle and victory was in the sphere of the human nature. It was the final triumph of our Lord's human power to overcome every temptation that would draw it from the prearranged plans of God. These trials and victories of the Master reveal to us the powers with which we are endowed. What the Master overcame in his humanity we can overcome by his grace. Whatever advantage he had in the sinlessness of his nature, he supplies to men in his own triumphant grace.

In this the secret of all great victories is also revealed. They come only to the man who fights in the will of God. The man who battles with the powers of darkness in the spirit and powers of the prayer, "nevertheless not my will but thine be done," can not fail in the end, but he whose will is not expressed in that prayer can not but fail.

A SMALL CUD.

The Master said: "Except ye be converted and become as a little child ye can not enter into the kingdom of God." According to this, the little child is the model subject of God's kingdom, and until an adult by repentance and conversion reaches the state and condition of childhood he is not a fit subject for the kingdom, and accordingly, is not a fit subject for baptism according to our anti-pedobaptist friends. But when he becomes as the child—like the model—then he may have baptism.

Now we submit that when the man becomes as the little child, the little child is as the man, according to the law that things equal to the same thing are equal to each other, and if one is entitled to baptism, so also is the other!

But some may say, "It is only the believer who may be baptized; the little child can not believe, therefore it can not be baptized." But listen! The same Book says: "He that believeth not shall be damned;" the little child can not believe; must it, therefore, be

damned? The conclusion is inevitable from Baptist premises; but according to the Word of God the child is already a subject of the kingdom and none can enter in until they thus become; and baptism is like the circumcision of Abraham—"a seal of the righteousness which he had being yet uncircumcised."

LISTEN!

"Seek ye first the kingdom of God and his righteousness and all these things (food, raiment, etc.) shall be added unto you." How added? By better preparing us to procure these necessities by removing the nerve-destraining worry about the morrow, but chiefly by making us content with those things we have. It is not what a man has, but what he is content with that soothes and satisfies, and the great poet of Ayr hit off the live truth when he penned the following lines:

"Unless contentment have its seat
And center in the breast,
We may be wise, or rich, or great,
But never can be blessed!"

The most restless, anxious, discontented people on earth to-day are to be found among those who never enter the battle for bread and who take no thought for these things, but who are striving day and night each feverish hour to "satisfy the cravings of an immortal appetite with the unsubstantial shades of time!" O if the restless millions would only hear and heed the words of Jesus: "Come unto me all ye that labor and are heavy laden, and I will give you rest!"

LET US GO TO WAR.

It has always been the policy of great Generals when their soldiers began to quarrel in camp to strike their tents and lead their men against the enemy. In the fierce conflict on the battlefield all the petty jealousies of camp-life were forgotten and selfishness was sunken in anxiety for the common weal.

May not the Christian soldier learn a lesson here? Do not the strife among ourselves proceed from idleness in the camp? Those daring sons of thunder at the fore have no time to quibble over spoils. Let weaklings wrangle for a lady's smile and "canter to the lascivious measures of a lute," but the sinewy warrior, clad in steel, pulls down his visor and presses home the lance. Conquest! It absorbs him. Victory! It is the elixir of his soul. And shall not we, who fight not for an earthly crown but battle for the conquest of a world for Christ, put on our armor and invite the strife that ends in victory for the right? Shall we be mindful of an earthly place who seek a place in heaven? And shall we sheathe our swords to quibble over what is won when there's so much unwon, and when our foes are marshaling for the onset? Nay. Let's to the war and never cease the strife until Apollyon's banner trails in the dust behind our Master's chariot!

WHIPPED INTO LINE.

Sunday opening did not pay and the Directors of the World's Fair have closed the gates for good. The subsidy of two and one-half millions of dollars had been voted them by Congress on condition that the Fair should be closed on Sunday. But those avaricious rascals, hoping to get more by Sunday gate fees than the help from Uncle Sam, went back upon their contract and threw the gates wide open.

The American people protested. They appealed, they petitioned. They said they were friends of the Exposition and wished it to succeed, but begged that Americans might be spared the shame of Sabbath desecration in the face of all the world. They then went further and warned the management not to goad them to the issue, assuring them that the riff-raff could not save the Fair from failure and that the better classes would stay away.

The Directors laughed at all these things. They were not afraid. The opposers, as the Associated Press dispatches had it, were only a handful of fanatics, and "did not amount to anything." The daily press, as a rule, mistaking noise for numbers and the blasphemous yell of foreign-born persons for the voice of the American people, joined in the hue and cry and favored Sunday opening.

Of course there must be a decent reason for this rash step. Naked avarice must not appear to be behind the flagrant violation of a contract and the ruthless outrage of the Christian sentiment. So after casting about for some excuse the Directors fell upon the slogan, "Interest of the masses." The working man must see the show, and Sunday was the only day when he could go. The laboring man, yes, that they thought a paying pass word which would put them through with all their real schemes disguised from public view. The gates were opened. The working man was invited to desecrate the Sabbath, pay his fee and walk right in. He did not walk—not many of him, at least. The second Sunday he was fewer still, and the third day following grew beautifully less.

The Directors were astonished. Could it be possible that there were

any God-honoring people among the masses? Chicago masses cared naught for Sunday. Chicago masses were composed largely of Europeans and a trashy brand at that, and was it true that Protestant and American Sabbath ideas did prevail? Could the Associated Press be mistaken when it set the Sabbath-loving people down as a few fanatics, not amounting to anything? It might be so. Still they would try another button. Some firemen had lost their lives in a recent conflagration, and the gate-keepers for July 16 should be given to their families. This scheme must work. The laboring man is kind and generous, and though his conscience may have held him back so far, his fellow man appeals to him. He will attend on this occasion!

Another time the gates fly open. The masses did not enter. The gate receipts were smaller than before! The jig was up. The American people had patiently waited until the issue came and then they acted. And then the Fair Directors and their henchmen saw the elephant. As seriously as possible, concealing their rage and shame, they got together and proclaimed what every one who was not blinded by prejudice or hoodwinked by avarice, knew before—that the people did not wish the Fair opened on Sunday. O wonderful discovery! O wise, prophetic readers of the human mind!

If those Directors and their sympathizers had been awake they would not have mistaken the yell of a lot of hoodlums for the voice of the American people. If they had read the Church papers they would have known that this country is not yet ruled and run by the scum of Europe and the pig-stickers of Chicago, and that though the quiet Sabbath-loving Protestant may be long in coming to the aid of virtue, when he does come, like the old colored woman with the huckleberry cord, "he comes sure enough!"

REVIVAL MEETING HINTS.

The revival season is now on, and the following hints may be useful to our people:

1. If the meeting is held in the open air let the covert from the sunbedense, and let the ground be well covered with good, clean straw or saw-dust. Do not make the seats too high, and in arranging them leave at least two aisles. Let the altar place be roomy and let it be surrounded by a railing or a six inch plank well supported. Do not build it too high. A bench or pew ought never to take the place of an altar rail. The place for seekers should be kept open all the time; the habit of vacating the front seats when mourners are called creates confusion. Let the platform be large enough to accommodate all the singers, and back of it let the arbor or tabernacle be planked up to serve as a sounding board and to break the wind. Let the pulpit face the north, as the wind, especially in Texas, is from the South in summer time. Do not build a "book-board;" it will be in the way. Let the preacher stand in full view of the people and keep his books upon a small table just behind him.

2. Few first-class preachers drink while they are preaching; but it is well enough to have a glass of water handy to use when the sermon is ended. Keep no bucket near the pulpit; it will attract a stream of ambitious brats whose noise and slopping around will disturb the preacher and attract the attention of the hearers—thus breaking the force of the Gospel message. Many a sermon has been robbed of half its power just in this way. Provide plenty of water at a convenient distance from the preaching place for everybody.

3. Leave all the dogs at home, and hitch the teams away off from the preaching place. The noise created by these beasts is very confusing; and in the case of dogs they seem to glory in being in the most conspicuous places. Anything that attracts the attention of the hearer defeats the end of all the means of grace.

4. Provide good lights. Poor lights make people drowsy. And then a preacher who is "up to snuff" and really wants to save the sinner, desires to look him in the eye and talk—not at him—right to him, face to face. A preacher who does not look at the people when he preaches never accomplishes much. The people get a notion that he is just trying to get the sermon off his own mind rather than laboring to get it on to the minds of others. Give him good lights.

5. Let all the people sing—"not one in ten only." So counseled Mr. Wesley, and every man who knows how to run successfully a revival meeting says, Amen! Some think it smart to sit silent like a dolt until they are coaxed and begged to sing. This course is disgusting, even wicked; for it is the duty of every one to contribute all within his power to help on to success, and nothing is more helpful in a meeting than good singing. Let the leader select songs that have a ringing chorus, and if the people do not know the stanzas they can and will soon join in the refrain. Do not sing too slow.

Put life and snap into the song. Keep time and sing together; make it hot!

6. Take a collection at every service, especially at the evening service. Expenses for lights, water, sexton hire, etc., must be paid, and everybody ought to help; give them a chance to do it. Have the collectors stationed at convenient places and avoid confusion while the offering is made. Let the collectors take their time, and as soon as they have all returned and the amount is turned over to the treasurer, let the preaching begin.

7. Forty minutes is the outside limit for a sermon in a protracted meeting. The man who preaches longer will weary his hearers and do no good. As a rule, all that is said after the first thirty or forty minutes neutralizes what was said before. It is a case of kicking over the milk-pail. Use a lively air when calling penitents, and do not extend the call too long. Make few propositions and avoid "goose-marching." Shaking hands is good in its place; but the Gospel is the power of God unto salvation. Stake all on that and pray for the Spirit's power, and God will own and bless the work. Do not argue with a penitent. Give him the warnings and promises of the Gospel and let him settle the matter with his God. Hoping about among seekers with an open Bible and having them to stop their prayers and read is humbug—it is disgusting. They can read at home; let them pray.

8. If the children cry take them out. Do not wait for them to hush; they will not do it; and every yell they fetch only increases the preacher's nervousness and the people's disgust. Overdressing frequently makes the little fellow scream. Reduce his clothes and give him air. In the meantime give the congregation a rest.

9. Do not eat too much, and get all the sleep you can. Big dinners are great enemies to meditation, to say nothing of devotion. There is a deep philosophy in the law on fasting. Pray much. Pray all the time; for in prayer at last lies all our power. The tabernacle, the seats, the lights, the singing, the preaching, the fasting—all these are but the means by which we hope to make men pray; and if the end is not reached the means are worse than nothing—they are a mockery.

MACROBIUS NOT DEAD.

The mean rage at admired brilliancy brings the dirty and diseased brute into notice and also into the range of the spinning foot of every passer-by. Macrobius is known only as the cur that bayed Cicero and was kicked back into his kennel by the indignant sandals and active scorn of twenty centuries.—*Richmond Christian Advocate.*

Any mutton-head can criticize; but a man must have some strength about him to attract much notice in this busy age. Little fellows who have no merit of their own find pleasure in pointing out the supposed defects of others. It is as if a post-horse should criticize the spots upon the sun.—*Exchange.*

SEND THEM TO AFRICA.

Another shocking and unspeakably horrible crime has been committed in an adjoining county in the outrage and murder of a respectable young woman by a black fiend. The very moment one sees the announcement of such a crime in the papers, he knows that the fiend is black. It is a race crime. There are some honest negroes in the country, but this crime sticks to the race nevertheless. White men do not commit it.

The frequency with which these cases are occurring is becoming intolerable. But what is to be done? Speedy punishment at the hands of an infuriated mob always awaits the criminal the very moment there is sufficient evidence to establish guilt. Every form of punishment has been inflicted by the mob—hanging, shooting, skinning, the stake, hot-iron torture—but all of no avail. The crime instead of being checked is becoming more frequent. It is not confined to any particular section of the country. In the South, in the East, in the North and in the West—wherever the negro is allowed to set his foot—society is repeatedly shocked by this horrible crime. New York, Ohio, Illinois and Kansas have been troubled with fewer cases than some of the Southern States because the negro population in those States is smaller. But in all alike the fiends have met with the same fate. Whether North or South, the universal punishment has been death in some cruel form at the hands of an enraged mob. And with it all, our wives and daughters are no more secure to-day from the murderous lust of these black brutes than if nothing had been done.

Is it not high time that some other remedy were applied? Why not give the law a chance? The result certainly can be no worse. Let the whole people speak a few times in their organized capacity of government. Let the criminal have a speedy trial and be hanged by the authority of a jury-verdict. Let it be published everywhere that the penalty of speedy and certain death awaits these criminals

at the hands of the law, and let the legal remedy be rigidly applied. We believe this would have much better effect in diminishing the frequency of the cases than the lawless methods now pursued. It is certainly the only remedy that a civilized people can legitimately apply or utter. And since the lynchers have utterly failed to suppress the crime, it does seem that they ought to consent to try the courts.

We know the argument so often used that the delays and uncertainty of the courts tend to encourage rather than to suppress crime has some force of truth in it; but give them a trial, and if they fail, then purge the courts by electing only good, honest and competent men to office.

If after all this is done there is no abatement of the heinous deed, let the whites rise up in the majesty of their power and send the whole race back to their native Africa, or confine them to some other territory set apart exclusively for them.

Since the above was written we clip the following from the Nashville Advocate:

More than this, the outraging of women must cease. The prevalence of this barbarism can not be denied by those who are familiar with the facts. Negro men are the chief offenders in the range of our personal knowledge the only offenders. They are not the old slaves who watched over their master's families with so tireless a fidelity in the dark days of 1861-65, but the representatives of a new generation, intoxicated by a liberty which they have not known how to use, indolent, sensual, devilish. Let their natural leaders, the Bishops, editors, teachers and preachers pause long enough in the work of denouncing the white people in the South to warn and exhort these African against the inevitable results of their conduct. The outraging of women must cease. That is the main issue, and takes precedence of every other.

ARE THESE THINGS SO?

An editorial in the Richmond Advocate of July 20 opens up a phase of the negro question that has not heretofore been very much discussed. Perhaps it has escaped the notice of most men, for the reason that it does not appear in every place where the race question is a live issue. The Richmond does not discuss it, but only calls attention to it. What is the question? It is the swiftness with which the Afro-American, in some places, is getting the upper-hand of the "poor whites," some of whom are children of the heroes and blue blooded gentry of the Old South.

A few reasons are given for this bottom rail getting on top so quickly after emancipation:

A great sum was sent South for the education of the negro. Its expenditure, in the main, helped the negro. It was wisely directed that these donations should have a practical turn. What was the outcome? We find in nearly every Southern State the negro boys of the brighter sort in training schools. A Mr. Slater gave a million for negro education. Not a dime of it goes to a school which has not a department for teaching the mechanical trades to the negro. This education in handicraft has been going on for a third of a century.

After mentioning how the South gave also of her public free school money to educate and lift up the non-tax-paying negro, the editorial continues: The negro had been accustomed to live in a hut and on "pease and milledin." The demand at the close of the war was for muscle. The negro laborer received as much money for his coarse work as the ex-soldier of Lee. The white man consumed more of his earnings in house rent, clothing and food; hence, he could not spare his son to the school. He needed the boy at the plow to aid in bringing up the family.

Speaking further of the inability of the poor white to send his boy to college, while the negro went on other people's money—Northern charity—and after calling attention to the rank and station won even by negro women in those high-grade schools, the writer mentions a few things he had seen:

We have seen as near as a few years ago, in the capital of Virginia, a negro consulted as to the statutes on public education, and, likely enough, his opinion had weight in preparing the order sent to the teachers in the State schools. We have seen a white coachman opening the carriage door for a negro and his handmaid, while the ex-slave gave orders to the cringing lackey. This groom stood with hat off till the last little negro was seated in the coach.

But there is no remedy suggested; and though the writer sighs as he views the present and shudders as he contemplates the future, he drops into philosophy and out of the subject as follows:

Social movements are not diverted or retarded by hysteric protest. They advance along the schedule of natural laws. The clumsy, untrained, unskilled go to the bottom in the contest for bread and the good things of life. The weak, in equipment for the work the world wishes done, are thrust against the wall. The laws of demand and supply are heedless and sure as the laws of gravity. If ever appeal deserved to have the lips of an angel, it is in this land, once of woe and war, the cry of the fatherless, sprung from the loins of heroes, for equal chance with the African in remunerative handicraft. When the son of a dead minister once honoring the city pulpit is found as a servant in the kitchen of a negro magnate, the shock and shame may arouse the conscience of the Church.

WHO IS RIGHT?

In the early days of Texas an Irishman got into a fight in which he had to contend with three. He came out rather worsted, but said: "I made a good fight for a new country, anyway." The Houston Post says: "Editor Bowers, of the Austin Iconoclast, is making a

brave fight against the saloon, whether he wins or not." It looks like the charge of the knight of the Daufus condescendence on the windmills.—*Dallas News.*

So it would seem, with such papers as the News always on the liquor side. Why is this, anyway? Is it wrong to fight against the open saloon, or is it right? If the latter, why do not the daily papers at least give countenance to those in the right, even if they have not the backbone to tackle the enemy themselves? There is no dodging the issue. The saloon is a good thing, or it is not. If it is not, it is vain for a man or a paper to pretend to champion the best interests of the people, and at the same time truckle to this evil.

BUTCHERING CHILDREN.

Mr. Anthony Comstock and those who have co-operated with him in the work of suppressing illicit printed matter, have done a remarkable task in the destruction of hundreds of infamous establishments devoted to the publication and sale of vile books. At one time it was thought that these outlaws had been driven out of employment, and that their business had been broken up. Later investigations showed, however, that these criminals had simply diverted their energies into a new line. Ceasing for a while to minister to the diseased imagination and the corrupted lives of adults, they have devoted themselves to the enterprise of alluring childhood and youth to read low, coarse and vicious stories, and now for years the stream of corruption which used to find its way here and there through the land by underground channels has been openly flooding the country in the pages of boys' and girls' weeklies, and the journals of free lovers and spiritualists.—*From a recent Address by Jesse Bowman Young.*

The injury which is wrought by pernicious and loathsome publications is incalculable, and it is impossible not to view with concern the pollution of the minds of the young by such insidious poison. Director Beiler is recently reported to have said that crime among the children of this city is on the increase. If that is true, his words are a serious indictment of the laws, and our legislators dare not overlook them. It is safe to say that fully nine-tenths of the crimes against morality with reports of which our newspapers teem daily, owe their origin indirectly from reading foul books and from the exposure of indecent pictures.—*Philadelphia Ledger.*

The circulation of immoral literature can not be condemned in terms too strong. The liquor traffic itself is not so pernicious. We were in a bookstore not long since when a lad not more than ten or twelve years of age came in and inquired for the life of Jesse James, and was glad to hear the book man, who was a Methodist preacher, by the way, say he did not handle such literature. It will not do to say that the people demand literature of questionable character, and the book men must supply the demand. Every man who deals in immoral traffic of any kind could render the same excuse. It is bad enough when literature of questionable character is circulated through book-stores, but when immoral and corrupting literature is circulated in a clandestine way among the young—thus seducing and corrupting their minds—we know of no words in the English language severe enough to denounce the fiends who engage in the traffic. We have been told that the butchers on the passenger trains are being used as a convenient agency through which this immoral dynamite is circulated. We heard a physician say once that there was not a more prolific source for propagating contagious diseases than the cushioned seats of our railway trains. He said that the companies ought to be compelled to disinfect the coaches at each end of the line before starting on another trip. But of how much greater importance is it to protect the traveling youth against the germs of immoral disease conveyed through these agencies. We suggest in addition to the doctor's wise advice, a law to disinfect the butcher department of the coaches by requiring that none be allowed to distribute literature in these public cars but persons of good moral character, and that a heavy fine be imposed on the companies whenever papers and books of an immoral nature are circulated on their trains.

ALARMING INCREASE OF SUITS FOR DIVORCE.

There is an alarming tendency toward free and easy divorce laws throughout the country. South Carolina is now the only State in the Union in which the dockets of the courts do not fairly teem with suits for the dissolution of the marital relation. South Carolina has no divorce law, but a strenuous effort was made by the last Legislature to enact one. In New York there is only a single ground upon which a divorce can be granted. In the other States the various grounds have become so latitudinarian under the liberal interpretations of the courts that they are practically without limit in many places. "Cruel treatment" covers any case of matrimonial infidelity and "incompatibility of temper" is an open highway to liberty and vice. The weaknesses of the statutes are added to greatly by the methods of practice in divorce proceedings. There is rarely a contest in such cases and the services of the attorney appointed by the court to represent the absent defendant are frequently perfunctory and decidedly friendly to the attorney on the other side. Such cases are heard at odd times and even the court is inclined to lend a friendly ear to the ex-parte proceeding upon the success of which the fee and support of an energetic young lawyer so often depend. It does not seem to occur to the friendly Judge and others that the unfortunate creature who has failed to respond is frequently too poor, too modest, too utterly heartbroken to do so. It does not seem to occur to him that the most worthy wives would rarely have the heart to contest divorce proceed-

Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL.
[All matter intended for this column should be addressed to Mrs. Florence E. Howell, 28 Maston street, Dallas, Texas.]

O still in accents sweet and strong
Sings forth the ancient word,
More ready for the harvest fields,
More laborers for the Lord.

We hear the call; in dreams no more,
In selfish ease we lie,
But girded for our Father's work,
Go forth beneath the sky.

Where prophets' words and martyrs' blood
And prayers, O faithful ones,
We, to their labors enter in,
Would reap where they have sown.

THE USEFUL WOMAN.

Woman's heart is supposed to be the very dwelling place of mercy, and a useless and selfish woman is a libel upon her sex. We call upon you to be our sisters of charity, to go forth on errands of mercy to the abodes of sickness and poverty without abating any pretensions to the character of wifehood and motherhood. Loathe that spurious sentimentality which weeps over the imaginary woes of a novel, but turns away with a callous heart from those real sufferings which abound on every hand. You do most for yourself when you do most for others. It is not enough that you pity the sorrows of the poor and the suffering; what your heart pities your hands must do; what you pray for you must strive to attain.

If you desire to live in the true sense of the word, you can least afford to be useless. It is lamentable to see how many women live only as a waste and weight on fast-flying time. O you poor souls living in uselessness, how can I make you see what you are losing! What can I say but—

Rise up, ye women that are at ease,
Tremble, ye careless daughters,
And repeat the old call, "Awake, ye that sleep, and arise from the dead, and Christ shall give you light."

In the woman form of merciful ministry humanity feels the touch of an angel from heaven. Say not the doors of useful service are closed against you when there are so many poor to help, so many sick longing for the sound of a woman's voice and the touch of a woman's hand. If you have an earnest purpose, it will not want for a sphere; it will make its own sphere. Would you realize the divinity of womanhood's ideals and be "as the angels," listen to the moans of suffering around you. Harken to the voice that whispers in your soul; begin with some plain, practical, petty duty immediately at hand, and in faithfulness to the lowly duty your life will gradually be brought under the power of a supreme purpose—

"And so make life, death and vast forever,
One grand sweet song."
—Selected.

THE PARSONAGE AND HOME MISSION SOCIETY.

I have attended nine District Conferences this year. The first at Mount Pleasant, Sulphur Springs District; next Montague at Henrietta. We had a very interesting time in our Women's Parsonage and Home Mission meeting. I attended the convention of Christian Workers held in St. Louis in the interest of our work. Since my return from St. Louis I have attended seven District Conferences. The first I attended was held by Bishop Hargrove; the others by the Presiding Elders. I was heartily received and given a time to present my work. I am so glad to see our preachers are taking more interest in the work. More societies have been organized since conference than any previous time. I have organized fifteen: Wylie, 2—adult, 22 members, juvenile, 22; Broadway, Gainesville, 18; Palestine, Powderly Mission, 12; Centenary Church, Paris, 16; Bells, 2—adult, 19, juvenile, 36; St. Paul, on Wylie Charge, 19; Sunset, 19; Leonard, 8; Kemp, 22; Aubrey, 15; Whitesboro, 11; Annona, 27; Dodd, 20. Total number of members added, 285. Have received 198 subscribers for Miss Helm's paper, Our Homes. I have enjoyed attending the conferences so much. Everything was done by the preachers and people to make my stay among them pleasant as well as profitable. I want to thank all for their kindness to me. I feel very much encouraged. I think all that is needed is to bring this work before the good women of our Church—get them to understand it. I am glad so many of our preachers have organized on their work. We have quite a number of societies reported by pastors. I trust they will keep on in the good work. Let the women of their charge know by becoming members of the Woman's Parsonage and Home Mission Society they become connected and all the work they do can be reported. They can do all the local work they wish to do. At one place where I organized, one poor woman, who has her living to make and walk three miles to Church, joined the society. She wanted to know what she was to do; said she had never belonged to anything of the kind before, and said if we would tell her what to do, she would do the best she could. Think of that good woman walking three miles to attend a society, when we have so many that will not so much as become members, who would not have to walk a quarter of a mile and have plenty to give. Oh, if the women of our Church would only respond to a sense of their duty, get up and go to work—there is so much to do! We have in all about thirty societies organized since conference. Sister Powers has done good work in the Montague District. If some of the other districts do not hurry up the Montague District will be the banner district. I do not think we have a society in one or two of our districts, and I do not like to tell how little they are doing in this work. I have been invited to quite a number of places to organize, and I am ready and willing to go where we are needed. There are quite a number of societies which did not send reports of their last quarter. I trust there will be a report from each society by the 1st of September. Corresponding Secretaries will send reports to Mrs. L. P. Smith, Bellevue, Texas; Treasurers, to Mrs. S. C. Ridell, Jefferson, Texas. Please do not forget this. I trust our District Secretary,

will go to work and give us all the assistance they can from now till conference. Let this be the grandest year's work ever done in the North Texas Conference. Have you read Miss Helm's report? Our work is moving grandly on, yet there is so much more to do—so many homes needed for our preachers. Sisters, let us go to work and do all we can in this our home work—"homes for our preachers."

MRS. W. H. PURCELL,
General Organizer W. P. and H. M. S. N. T. C.

"Now the long and tedious duty
Stone by stone to carve and bring—
Afterwards the perfect beauty
Of the palace of the King."
"Now the training, strange and lowly,
Unexplained and tedious now—
Afterwards the service holy
And the Master's, 'Enter thou.'"

Don't ask him if it is. It will never be hot enough for the ice man in this world.

After Breakfast
To purify, vitalize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sarsaparilla. Continue the medicine after every meal for a month or two and you will feel "like a new man." The merit of Hood's Sarsaparilla is proven by its thousands of wonderful cures. Why don't you try it?

Hood's Pills cure constipation. They are the best after-dinner pill and family cathartic.

"Poor fellow! Did he lose his eyes in the war?" "Oh, no! He tried to pass a woman on the street when she had her umbrella up."

Ulcers, old Sores and Wounds, cured by **Pond's Extract**. Insist on having the standard, reliable article, **Pond's Extract**.

"He is certainly the most honest man in town." "Indeed?" "Yes, Got mad 'cause his wife wanted him to beat a carpet."

BROWN'S IRON BITTERS cures Dyspepsia, Indigestion & Debility.

Customer—Have you felt slippers? Clerk—Yes'm, but not for a long time now.

PASTOR'S BOOK.

I am highly pleased with the Pastor's Book. I have been buying Pastor's Records, not half so well bound nor half so convenient and full in arrangement, and paying from 65 cents to \$1 for them. Annie's Book is the best in the world. Don't see how it could be improved upon.

J. C. RHODES.

BAKADA, ARK.

Church Notices.

1893

Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29

Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30

May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30

July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Sept. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30

Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30

Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

1894

Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28

Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30

May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30

July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Sept. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30

Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30

Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

1895

Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28

Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30

May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30

July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Sept. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30

Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30

Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

1896

Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28

Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30

May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

MONTAGUE DISTRICT—THIRD ROUND.
Montague, 5th Sun in July
Henrietta, Thursday night before
Wichita Falls and Mission, 1st Sun in Aug
Rever, 2d Sun in Aug
Haver, 3d Sun in Aug
Holliday, 4th Sun in Aug
Holliday, 1st Sun in Sept
Chick, 2d Sun in Sept
Blue Grove, 3d Sun in Sept
Alvord, 4th Sun in Sept
Sunset, 1st Sun in Oct
Bellevue, 2d Sun in Oct
Beverly, 3d Sun in Oct
Beverly, 4th Sun in Oct
R. M. POWERS, P. E.

GREENVILLE DISTRICT—THIRD ROUND.
Allen, 5th Sun in July
Roberts, 1st Sun in Aug
Weston, 2d Sun in Aug
Greenville, 3d Sun in Aug
Kingston, at Harrell's Camp-ground, Wednesday, Aug 23
Anna, 4th Sun in Aug
Blue Ridge, 1st Sun in Sept
Riverside, 2d Sun in Sept
Lone Oak, 3d Sun in Sept
Leonard, 4th Sun in Sept
J. A. STAFFORD, P. E.

BONHAM DISTRICT—THIRD ROUND.
Bailey, 1st Sun in July
Wolfe City, 2d Sun in July
Dodd, 3d Sun in July
Ben Franklin, 4th Sun in July
Ladonia, 1st Sun in Aug
Lake Creek, 2d Sun in Aug
Fannin, 3d Sun in Aug
South Bham, 4th Sun in Aug
J. E. WAGES, P. E.

PARIS DISTRICT—THIRD ROUND.
Centenary, at Paris, 5th Sun in July
Lamar Avenue, at Paris, 1st Sun in Aug
Roxton, at Elm Grove, 2d Sun in Aug
Patterson, at Elm Grove, 3d Sun in Aug
Deport, at Maple Springs, 4th Sun in Aug
Russon, 1st Sun in Sept
Woodland and Detroit, at Franklin, 2d Sun in Sept
Clarksville, 3d Sun in Sept
Anson, at William's Chapel, 4th Sun in Sept
Emerson, at Forest Chapel, 1st Sun in Oct
Milton, 2d Sun in Oct
Douglas, 3d Sun in Oct
Dunlap, 4th Sun in Oct
Roosevelt, 1st Sun in Nov
McKenzie, 2d Sun in Nov
F. A. ROSS, P. E.

GAINESVILLE DISTRICT—THIRD ROUND.
Denton, 1st Sun in July
Denton, 2d Sun in July
Denton, 3d Sun in July
Denton, 4th Sun in July
Denton, 1st Sun in Aug
Denton, 2d Sun in Aug
Denton, 3d Sun in Aug
Denton, 4th Sun in Aug
Denton, 1st Sun in Sept
Denton, 2d Sun in Sept
Denton, 3d Sun in Sept
Denton, 4th Sun in Sept
Denton, 1st Sun in Oct
Denton, 2d Sun in Oct
Denton, 3d Sun in Oct
Denton, 4th Sun in Oct
Denton, 1st Sun in Nov
Denton, 2d Sun in Nov
Denton, 3d Sun in Nov
Denton, 4th Sun in Nov
Denton, 1st Sun in Dec
Denton, 2d Sun in Dec
Denton, 3d Sun in Dec
Denton, 4th Sun in Dec
Denton, 1st Sun in Jan
Denton, 2d Sun in Jan
Denton, 3d Sun in Jan
Denton, 4th Sun in Jan
Denton, 1st Sun in Feb
Denton, 2d Sun in Feb
Denton, 3d Sun in Feb
Denton, 4th Sun in Feb
Denton, 1st Sun in Mar
Denton, 2d Sun in Mar
Denton, 3d Sun in Mar
Denton, 4th Sun in Mar
Denton, 1st Sun in Apr
Denton, 2d Sun in Apr
Denton, 3d Sun in Apr
Denton, 4th Sun in Apr
Denton, 1st Sun in May
Denton, 2d Sun in May
Denton, 3d Sun in May
Denton, 4th Sun in May
Denton, 1st Sun in June
Denton, 2d Sun in June
Denton, 3d Sun in June
Denton, 4th Sun in June
Denton, 1st Sun in July
Denton, 2d Sun in July
Denton, 3d Sun in July
Denton, 4th Sun in July
Denton, 1st Sun in Aug
Denton, 2d Sun in Aug
Denton, 3d Sun in Aug
Denton, 4th Sun in Aug
Denton, 1st Sun in Sept
Denton, 2d Sun in Sept
Denton, 3d Sun in Sept
Denton, 4th Sun in Sept
Denton, 1st Sun in Oct
Denton, 2d Sun in Oct
Denton, 3d Sun in Oct
Denton, 4th Sun in Oct
Denton, 1st Sun in Nov
Denton, 2d Sun in Nov
Denton, 3d Sun in Nov
Denton, 4th Sun in Nov
Denton, 1st Sun in Dec
Denton, 2d Sun in Dec
Denton, 3d Sun in Dec
Denton, 4th Sun in Dec
Denton, 1st Sun in Jan
Denton, 2d Sun in Jan
Denton, 3d Sun in Jan
Denton, 4th Sun in Jan
Denton, 1st Sun in Feb
Denton, 2d Sun in Feb
Denton, 3d Sun in Feb
Denton, 4th Sun in Feb
Denton, 1st Sun in Mar
Denton, 2d Sun in Mar
Denton, 3d Sun in Mar
Denton, 4th Sun in Mar
Denton, 1st Sun in Apr
Denton, 2d Sun in Apr
Denton, 3d Sun in Apr
Denton, 4th Sun in Apr
Denton, 1st Sun in May
Denton, 2d Sun in May
Denton, 3d Sun in May
Denton, 4th Sun in May
Denton, 1st Sun in June
Denton, 2d Sun in June
Denton, 3d Sun in June
Denton, 4th Sun in June
Denton, 1st Sun in July
Denton, 2d Sun in July
Denton, 3d Sun in July
Denton, 4th Sun in July
Denton, 1st Sun in Aug
Denton, 2d Sun in Aug
Denton, 3d Sun in Aug
Denton, 4th Sun in Aug
Denton, 1st Sun in Sept
Denton, 2d Sun in Sept
Denton, 3d Sun in Sept
Denton, 4th Sun in Sept
Denton, 1st Sun in Oct
Denton, 2d Sun in Oct
Denton, 3d Sun in Oct
Denton, 4th Sun in Oct
Denton, 1st Sun in Nov
Denton, 2d Sun in Nov
Denton, 3d Sun in Nov
Denton, 4th Sun in Nov
Denton, 1st Sun in Dec
Denton, 2d Sun in Dec
Denton, 3d Sun in Dec
Denton, 4th Sun in Dec
Denton, 1st Sun in Jan
Denton, 2d Sun in Jan
Denton, 3d Sun in Jan
Denton, 4th Sun in Jan
Denton, 1st Sun in Feb
Denton, 2d Sun in Feb
Denton, 3d Sun in Feb
Denton, 4th Sun in Feb
Denton, 1st Sun in Mar
Denton, 2d Sun in Mar
Denton, 3d Sun in Mar
Denton, 4th Sun in Mar
Denton, 1st Sun in Apr
Denton, 2d Sun in Apr
Denton, 3d Sun in Apr
Denton, 4th Sun in Apr
Denton, 1st Sun in May
Denton, 2d Sun in May
Denton, 3d Sun in May
Denton, 4th Sun in May
Denton, 1st Sun in June
Denton, 2d Sun in June
Denton, 3d Sun in June
Denton, 4th Sun in June
Denton, 1st Sun in July
Denton, 2d Sun in July
Denton, 3d Sun in July
Denton, 4th Sun in July
Denton, 1st Sun in Aug
Denton, 2d Sun in Aug
Denton, 3d Sun in Aug
Denton, 4th Sun in Aug
Denton, 1st Sun in Sept
Denton, 2d Sun in Sept
Denton, 3d Sun in Sept
Denton, 4th Sun in Sept
Denton, 1st Sun in Oct
Denton, 2d Sun in Oct
Denton, 3d Sun in Oct
Denton, 4th Sun in Oct
Denton, 1st Sun in Nov
Denton, 2d Sun in Nov
Denton, 3d Sun in Nov
Denton, 4th Sun in Nov
Denton, 1st Sun in Dec
Denton, 2d Sun in Dec
Denton, 3d Sun in Dec
Denton, 4th Sun in Dec
Denton, 1st Sun in Jan
Denton, 2d Sun in Jan
Denton, 3d Sun in Jan
Denton, 4th Sun in Jan
Denton, 1st Sun in Feb
Denton, 2d Sun in Feb
Denton, 3d Sun in Feb
Denton, 4th Sun in Feb
Denton, 1st Sun in Mar
Denton, 2d Sun in Mar
Denton, 3d Sun in Mar
Denton, 4th Sun in Mar
Denton, 1st Sun in Apr
Denton, 2d Sun in Apr
Denton, 3d Sun in Apr
Denton, 4th Sun in Apr
Denton, 1st Sun in May
Denton, 2d Sun in May
Denton, 3d Sun in May
Denton,

Devotional.

"I WILL LIFT UP MINE EYES UNTO THE HILLS."

Firm and steadfast, strong and grand,
Beneath the soft blue skies they stand,
And still in all their strength they rise,
The storm and shadow sweep the skies.
The village nestling at their feet,
Spreads out its meadows fair and sweet,
And lives its peaceful life each day,
Beside above or blue or gray.

Lying beneath the trees to-day,
My thoughts soar out and far away,
Finding new blessings sweet and fair—
New inspirations everywhere.
"Unto the hills I lift mine eyes."
And following them I seek the skies
To which they point and seem to say,
"Christ is our strength by night and day."

I take the lesson to my heart,
Dear Lord, let me not grow apart
From that sweet faith which bids hope rise
And like those mountains seek the skies
Where thou dost dwell in all thy might
To guard the people day and night.

"Unto the hills," yes, unto Thee
Mine eyes shall turn most faithfully,
For hills shall one day crumble, Lord,
But they who rest upon thy word
Shall stand secure, and know the true,
Thou shalt be life to all who live.

—M. D. Brink, in Churchman.

UNFINISHED PICTURES.

It has been a rule with great painters never to exhibit unfinished pictures. Children are curious to know what is going on. They all wish to know the why and the wherefore as they go on. But this is impossible. They can not understand the processes, they can not force the results, and so they misunderstand and find fault and criticize, and thus expose their own ignorance and foolishness.

The Lord deals with us as with children. He has his ways, methods and plans, which often seem to us to be delayed until we grow weary and impatient, and fret and find fault with the providence of God. We say to him: "Let him make speed and hasten his work, that we may see it." We are exceedingly anxious to understand every secret, solve every mystery, and explain every difficulty. The Lord is pleased to employ other methods and to unfold his purposes gradually, to teach us patience through tribulation, that we at last may come to understand his doings and comprehend his purposes, and to know that he is wise above our wisdom, and is carrying out his plans to the glory of his own name.

The Lord will not be hurried. He will not spoil his work for the sake of exhibiting it to us. He will take his own time, and if we in our foolishness refuse to wait his will, we shall have only ourselves to blame if we live a life of weariness and disappointment, when we might rest in the Lord and wait patiently for him.—*The Christian.*

OUR HEAVENLY FATHER'S SCHOOL.

What important lessons are being taught us as Christian pupils from day to day during this probationary period! How serious are the questions for us to consider! Are we faithfully and patiently learning these lessons? Are we daily becoming wiser, better and stronger because of the experiences of life? Are we more and more submissive to the will of our Divine Instructor in his methods of instructing? Are we truly ripening for a higher state of being than the present life, where all scholarship will be fruitless in the presence of his glory?

It is true of us all that our wishes are often denied, our plans thwarted, our choices crossed in God's great school of life. And yet we must believe his way in all things is far better than our own. If there have been providential dealings with us still unexplained, we are bound to believe, on the authority of his own word, that we would have accepted joyfully his perfect will if we had seen the end from the beginning and known all things as he has known them. Imperfect, indeed, would be our wisdom if there were no supreme directing power exerted daily in our behalf.

Aside from the moral discipline which he has established in our interest, think of the physical blessings bestowed by his own hand. At the dawn of each day we have needed light to shine upon us. God has set the sun in the heavens, and bade him go forth on his beneficent errand in our behalf. The sun, the moon, the stars, whose constituent parts are adjusted to our physical uses, is his own gracious gift to each one of us.—*Christian Advocate.*

A WHOLE FAMILY IN HEAVEN.

A whole family in heaven! Who can picture or describe the everlasting joy? No one absent. Nor father, nor mother, nor son, nor daughter away. In the world they were united in faith, and love, and peace, and joy. In the morning of the resurrection they ascend together. Before the throne they bow together in united adoration. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory which shall be everlasting. There hereafter is to be no separation in that family. No one is to lie down on a bed of pain; no one to sink into the arms of death. Never, in heaven, is that family to move along in the slow procession clad in the habiliments of woe, to consign one of its members to the tomb. God grant in his infinite mercy—that every family may thus be united.—*Albert Barnes.*

Marriages.

RAY—DEHANEY.—In the town of Plano, Texas, July 12, 1893, by Rev. O. S. Thomas, Mr. T. O. Ray and Mrs. Linda Dehaney.

FULLWOOD—LORIS.—At the residence of the bride's father, July 5, 1893, Mr. W. R. Fullwood and Miss F. E. Loris, of Llamas County; Rev. J. A. Bittick officiating.

MATTHEWS—MARSHALL.—At the residence of the bride's brother, near Lebanon, Collin County, Texas, June 21, 1893, Mr. W. B. Matthews and Miss Lillie Marshall, Rev. D. J. Martin officiating.

WARE—CUNNINGHAM.—At the home of the officiating minister, in Fort Worth, Texas, July 16, 1893, Mr. J. C. Ware and Miss C. M. Cunningham, Rev. W. L. Nelms officiating.

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.

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

POETRY CAN IN NO CASE BE INSERTED.

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

VAUGHAN.—Mrs. Laura Eugenie Vaughan (nee Reed), wife of Rev. Sam C. Vaughan, was born July 9, 1867, in Leon County, Texas. She joined the Church in 1880 at the age of thirteen, but not being satisfied with her experience she sought and found the Lord precious to her soul under the ministry of Bro. Vaughan, September, 1886, while he was preaching from the text, "How shall we escape if we neglect so great salvation?" February 24, 1887, she gave herself in marriage to Rev. S. C. Vaughan, then of the Texas, but now of the North-west Texas Conference. Of this union three children have been born, one of whom had preceded the mother to the better land. Sister Vaughan was a pure, consecrated Christian woman, training both by precept and example her children for God. In the absence of her husband she kept the fire on the family altar burning. She read the Scriptures to and prayed most earnestly with her children, so that the two oldest, children by Bro. Vaughan's first wife, are deeply impressed by her godly and faithful life, and their young hearts have turned in loving obedience to the blessed Lord. Thank God for such mothers. She was all that could be demanded of the wife of an itinerant preacher. Her husband told me that for three long weeks she nursed and cared for a sick child, urging him to go with his message of love and mercy to dying men and women, absolutely refusing to hear any plea of his to remain at home to assist her. "You go," said she, "and I'll stay to watch and administer." She was careful that her words and acts should ever be such as to become the life of a Christian. Her husband's salary being small, she was economical and not, like many wives of preachers, demanding more than the income would allow and thus embarrassing with debt the usefulness of their husbands. In a word, she was a faithful mother, a faithful wife, a faithful child of God. When she was first told of her dangerous condition and asked about her spiritual condition, she said all was not as bright as she desired. But as the end drew near the light came. Joy filled her heart and praise her mouth. A few hours before she died she sang, "I am going home to die no more," and shouted the praise of God. Then as if under the influence of a mighty inspiration she composed and sang a hymn in which she named every one that had kindly attended her in her sickness, committing to her husband and father the care of her children, and in the last verse commending all to the mercy and grace of God. Hers was a glorious death. She had lived well and died triumphantly. The writer sat by her bedside in the last hours and he never saw an infant go to sleep more peacefully in the arms of its mother than dear Sister Vaughan fell to sleep in the arms of Jesus. "She is not dead but sleeping." Her spirit went to God about 4 o'clock Friday morning, July 11. She leaves to follow on four children, one a babe of three weeks, and a loving husband. The Christ whom Bro. Vaughan has so faithfully preached to others comforts his own heart, and the Father will provide some way for the care of the children. May the Holy Spirit guide and direct the lives of all till after awhile father and children may meet in heaven the precious mother and wife who has gone on, and may his grace be sufficient to cheer and comfort the aged father and all the bereaved relatives. She was laid to rest in the beautiful cemetery in Corsicana, on a block of land purchased by the Methodist Church for burying deceased Methodist preachers or any member of their family. The only one buried here before her was "Gennie," the little daughter of our late deceased beloved brother, Rev. Jas. Mackey. Together let their bodies rest till the resurrection day. G. S. WYATT.

WHITEHEAD.—Bertha J. T. Whitehead was born in Calhoun County, August 6, 1847, and moved to Arkansas in 1870, and to Texas in 1880. He married Miss N. A. Caffy January 15, 1867, and died June 22, 1893. Bro. Whitehead was converted during the last of the war. He joined the M. E. Church, South. He had received license to exhort. He was a consistent Christian. I visited him during his sickness. He bore it with much patience. He said he was happy and waiting. He did not think he would get well the first time I talked with him, but he had no fears. He was a true man to all of his vows—to his Church and to his pastor. But God called and he obeyed; he was ready to go. He left a kind wife and four dear children, who so greatly miss him, but what is their loss is his gain. So, dear Martha and children, he can not come to you, but you can go to him. We commend the bereft to the God of all mercy and grace. A. M. EURANK, P. C.

CROW.—Mrs. Sarah B. Crow, wife of J. H. Crow, was born in Macon County, Ala., May 7, 1840; joined the M. E. Church in 1856, and died in Macon County, Texas, June 19, 1893. She leaves a heart-broken husband, several children and many friends to mourn their loss. Sister Crow was one of the most devoted members of our Church in Fair; a sincere Christian, a devoted wife, a kind mother. The Church and the home miss her, but we have every reason for believing that her spirit has returned unto the God who gave it. May God bless the husband and children. A large concourse of people followed the remains to its interment, where, after a funeral service conducted by the writer, she was laid away in the Fair Cemetery. J. H. MORRIS.

McMICHAEL.—Panopied in the full armor of a soldier of Christ, with his face to the foe, Bro. J. T. McMichael, after a lingering sickness of more than two years, which was borne with Christian fortitude, conquered the last enemy, received his promised reward on July 6, 1893. Bro. McMichael was born in Talbot County, Ga., in 1844, and came to Cass County, Texas, in 1877. He was converted in young manhood and gave himself to the Master to be used for his glory. As a layman, steward or Sunday-school superintendent his life was marked by his unswerving loyalty to his Church and his devotion to the cause of Christ. Of course he died well. For more than a week he rejoiced that he was about to depart and be with Christ; with his last breath giving testimony for Christ. He leaves a wife and five children, but they sorrow not as those who have no hope. In humble submission they pass under the rod. May God comfort the bereaved. J. B. TURKENTINE, P. C.

BARRETT.—John P. Barrett was buried at Hubbard City, July 5, 1893. He was born in Georgia, April 5, 1830, and on February 10, 1859, he married Miss Missouri P. Wood. In 1871 he removed his family to Texas. Nine children were given him and four preceded him to the grave. In 1877, under the ministry of Samuel Morse, he was soundly converted and added to the Church, bringing all his children and dedicating them to the Lord in baptism. He lived thenceforward a devout and very useful Christian life—faithful in detail at home, on the streets, in the Church. He impressed himself upon his family—they all were with him in the Church. A faithful and efficient steward; irreproachable, guileless, and walked before God and the people as a strong and yet soft light, illustrating the good Samaritan constantly and fully. God will abide with the dear ones at home. JEROME HARALSON.

GRAHAM.—Old Mother Graham, or better known as "Aunt Mary," after a painful illness of fourteen days, died at the home of her son-in-law, Daniel Gardner, in Coryell County, Texas, May 19, 1893, in her seventy-ninth year. She was a good and loving mother and loved by all who knew her. She was not a member of any Church at her death, but formerly a member of the Methodist Church, but she left all evidence that she was ready to go, saying: "I am not afraid to die." She leaves two children and a host of friends behind. May God save every one connected with this good family. We commend the bereft to the God of all mercy and love. J. W. FORT.

HURST, TEXAS.—RHODES.—Maggie Rhodes, daughter of Martha A. Rhodes, died March 14, 1893, aged twelve years and four months. She talked of angels around her bed, and when the writer talked with her of dying she seemed perfectly resigned. In prayer she was able, and would frequently in experience meetings testify to the love of God. To the bereaved family we point them to Jesus, who hath said, "Suffer the little children to come unto me, and forbid them not." For such is the kingdom of heaven." ROBT. H. KIMBALL.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

MAYES.—Mrs. Nancy Mayes (nee Barber) was born in Taylor County, Ky., December 19, 1811; was married to Dr. R. B. Mayes December 18, 1825; moved to Collin County, Texas, in 1852; was the mother of eight children, four of whom, with their father, preceded her to the better world; was born into the kingdom of Christ at home in 1867, and joined the Cumberland Presbyterian Church at Walnut Grove. The last six years of her life she lived with her son-in-law, Rev. Wm. Allen, of Rock Hill. During this time she was almost a constant sufferer, yet she was cheerful, happy to God, "walking with him in white" to the end. Often in her room at home she shouted aloud the praises of God. She was very much devoted to her children and grandchildren, with whom she kept up an extensive correspondence; and when told she could not live she expressed a desire to see them before her departure. By and by they came, and on the afternoon of June 29, 1893, the bridegroom came and found her ready and waiting. The silver cord was loosed, the golden bowl was broken, and the unaged spirit was charioted over the everlasting hills. Grandma Mayes, as she was familiarly called, was a liberal contributor to the Methodist Church as well as to the Church of her choice, having been for several years a member of our Woman's Missionary Society. Young ministers struggling for an education found in her a helping hand. Her money as well as her heart was consecrated to the service of her Master. Through her long life her influence was wholesome and abiding; the good she has done will be known only in that day when the earth and sea shall give up their dead and all the ransomed host shall meet on Mount Zion. May her mantle of fidelity fall on her children and grandchildren, and may they, like her, walk the path of duty that, with her, they may walk the streets of gold. J. W. BLACKBURN.

ROCK HILL, TEXAS.

SOLSBERY.—Sister Solsbery, wife of Albert Solsbery, was born October 11, 1848, and died July 1, 1893. She was married to Albert Solsbery in early life. She professed religion and joined the Methodist Church in 1884. Sister Solsbery suffered a great deal during her last illness, which lasted about three months. She received all the attention that intimate friends and relatives could give. She leaves a husband and a large family of children to mourn their loss. May God's richest blessings rest and abide with them, and may they each one determine to meet the wife and mother in heaven. She was a devoted wife and a lovable Christian mother. There is no doubt in the minds of those who knew her best that she is now basking in the love of God in the clime of everlasting bliss. May we all so live as to meet in the haven of rest at God's right hand. W. D. WHEELER.

MURPHY.—Alvah Watson Murphy was born January 28, 1833; died June 15, 1893. He had just commenced in school life, and unfortunately had his leg broken above the knee, from which he was confined to his bed twenty-eight days, when congestion set in and in two days it did its fatal work. Alvah was raised in a pious home and was dedicated to God in baptism in infancy. He loved God and delighted in going to Church. Often in his afflictions would ask his parents to read the Bible and pray for him. He was sweet in disposition and very kind to his two little brothers. His parents were devotedly fond of his society. But ah, he has gone! How glad we are that Christ said, suffer the children to come unto me. Dear parents, fidelity on your part to God will guarantee to you a glorious reunion with Alvah on the sunlit hills of glory, where sad parting will come no more. J. W. GRIFFIN.

PARKER.—Little Oda, daughter of Alonzo and Mollie Parker, was born in Palo Alto County, Texas, January 17, 1891; died in Montague County, June 29, 1893. All that a kind physician, loving hearts and willing hands could do to keep her was done, but God in his wisdom and goodness saw that it was best to take her from us. Our little darling is gone and we are sad. She was very delicate, and would often say, "Mamma, I am so tired." Bless God, she is resting now in the arms of our loving Savior who has said: "Suffer the little children to come unto me, and forbid them not." Dear parents, it is hard for you to give up your precious little Oda, but look to Jesus for grace to sustain you in this your greatest trial. May God help us all to live right and finally get home to heaven where we will be reunited with all our loved ones, is the earnest prayer of little Oda's GRANDMA.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

HALEY.—Sister L. M. Haley, daughter of Ephraim and Rebecca Skinner, was born July 9, 1834, in Muscogee County, Ga., and fell asleep in Jesus June 9, 1893, at her home near Chapel Hill, Washington County, Texas. In the year 1848 she joined the M. E. Church, South, and lived a faithful and consistent member of the same to the end. She was married to Wm. Haley in 1852, and to them were born eight children—four sons and four daughters. All, save one son, survive her. Sister Haley was a devoted wife, a patient and affectionate mother, a kind neighbor and a humble Christian. She loved her Church, and her house was the preacher's home. She will be greatly missed by all who knew her. We would extend our deep and sincere sympathy to Bro. Haley, the dear old husband left desolate, bereft of his darling companion who for so many years gladdened his home and cheered his life with her wisely devotion. Her pastor, GEO. C. STOVALL.

BURFORD.—The many friends of Little Dora Burford have read with profound sorrow the story of her tragical death. Scarce thirteen years of age, she was as beautiful and as pure as the lilies she went out to gather on that fatal day. So young, yet so womanly. The life of every social gathering and a favorite among her young companions, yet it was in the home that the many lovely traits of her character, so unusually developed, shone brightest. Gentle, unselfish and thoughtful; her chief delight was found in little attentions and ministrations to those she loved. Happy was her brief life on earth; painless her death. Much as we sympathize with those so sadly bereft we would not have her back, only to drink, sooner or later, of the cup of sorrow and disappointments common to mortals; to suffer again the thing we call death. MARY L. SLOSS.

SOLSBERY.—Sister Solsbery, wife of Albert Solsbery, was born October 11, 1848, and died July 1, 1893. She was married to Albert Solsbery in early life. She professed religion and joined the Methodist Church in 1884. Sister Solsbery suffered a great deal during her last illness, which lasted about three months. She received all the attention that intimate friends and relatives could give. She leaves a husband and a large family of children to mourn their loss. May God's richest blessings rest and abide with them, and may they each one determine to meet the wife and mother in heaven. She was a devoted wife and a lovable Christian mother. There is no doubt in the minds of those who knew her best that she is now basking in the love of God in the clime of everlasting bliss. May we all so live as to meet in the haven of rest at God's right hand. W. D. WHEELER.

MURPHY.—Alvah Watson Murphy was born January 28, 1833; died June 15, 1893. He had just commenced in school life, and unfortunately had his leg broken above the knee, from which he was confined to his bed twenty-eight days, when congestion set in and in two days it did its fatal work. Alvah was raised in a pious home and was dedicated to God in baptism in infancy. He loved God and delighted in going to Church. Often in his afflictions would ask his parents to read the Bible and pray for him. He was sweet in disposition and very kind to his two little brothers. His parents were devotedly fond of his society. But ah, he has gone! How glad we are that Christ said, suffer the children to come unto me. Dear parents, fidelity on your part to God will guarantee to you a glorious reunion with Alvah on the sunlit hills of glory, where sad parting will come no more. J. W. GRIFFIN.

PARKER.—Little Oda, daughter of Alonzo and Mollie Parker, was born in Palo Alto County, Texas, January 17, 1891; died in Montague County, June 29, 1893. All that a kind physician, loving hearts and willing hands could do to keep her was done, but God in his wisdom and goodness saw that it was best to take her from us. Our little darling is gone and we are sad. She was very delicate, and would often say, "Mamma, I am so tired." Bless God, she is resting now in the arms of our loving Savior who has said: "Suffer the little children to come unto me, and forbid them not." Dear parents, it is hard for you to give up your precious little Oda, but look to Jesus for grace to sustain you in this your greatest trial. May God help us all to live right and finally get home to heaven where we will be reunited with all our loved ones, is the earnest prayer of little Oda's GRANDMA.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weatherford, Texas, July 5, 1893, aged twenty months. These Christian parents find consolation in knowing that their sweet-spirited baby boy has been taken from a world of sin, sorrow and disappointment to a world of bliss before a stain had been made upon his pure soul. Another—and this the fourth child—tie binds them to their heavenly home. In the great reunion may there not fall a member of this family. GEO. W. BRUCE, P. C.

ARMISTEAD.—James Walter, the infant son of Bro. William J. and Sister Emily Armistead, was born in Alabama, died in North Weather

NORTHWEST TEXAS CONFERENCE.

(Continued from first page.)

work was done in the Church. All hearts were filled with the sweetness of redeeming love. Rice has never been so stirred for God as now. God bless the ADVOCATE. Our list will grow now.

Mullin.

T. J. Lasseter, July 19: I have just closed a very successful revival at Step's Creek on the Zephyr Circuit. The Church was powerfully revived, and there was a deep feeling throughout that community. About fifteen conversions and recommitments. Six joined our Church. The Lord has done great things for us, whereof we are glad. At the Third Quarterly Conference for the Mullin Circuit Bro. Muesett, our Presiding Elder, was on hand. He did some good preaching for us. We had a very pleasant time. We are in the midst of our revivals.

Mineral Wells.

J. J. Davis, July 17: We closed an eight days' meeting at the Sturdivan neighborhood last night, which was much enjoyed by the people generally and the Methodist people especially. The visible results as best we could gather them, were: forty professions, thirty-nine accessions to the M. E. Church, South. Collections ordered by the Annual Conference all up in cash and good subscriptions, and the Christians of the community all revived. I was assisted by Bros. Ervin, Howard and Johnson. This people have kept up weekly prayer-meeting all the year. They nearly all read and appreciate the ADVOCATE. My health is improving slowly.

Cibola.

J. S. Chapman, July 10: Have just closed a gracious revival of religion. Thirty-two joined our Church; others professed conversion who may join us or other denominations. Rev. I. S. Ashburn, of Sherman, Texas, was with me the Sunday before I opened the meeting; preached at 11 a. m. and lectured to my Epworth League at 8:30 p. m. The sermon was full of thought and force. The lecture was the best I have ever heard—clear, logical, soul-stirring. We listened with pleasure. Our meeting was conducted by Rev. J. R. Raymond, of Kereas Circuit, Northwest Texas Conference. Our meeting lasted two weeks. Bro. Raymond held every service.

Motley.

Robt. C. Armstrong: We are in the midst of a gracious revival. The Spirit of the Lord is on the people. For several days the work has been progressing and the interest increasing. Our pastor, Bro. J. W. Lively, is holding up the standard of Christian holiness, never using profanity. It is just what we are needing. Our old people and our young people are seeking a clean heart. Our pastor, Bro. Lively, is baptized with the Spirit. The work is spreading among the people. As the revival proceeds we see that many people in the Church have never been converted. Eternity only will reveal the results of this work. Praise the Lord for the Gospel that saves from sin and purifies the soul! God bless the ADVOCATE.

The Great Revival in Temple.

On June 16 Bro. Terry, of Southside Methodist Church, came over and we united all our forces in a tabernacle meeting. Rev. John P. Lowry, a local preacher of First Church, Little Rock, conducted the services. The work was all along the old line; deep repentance, real humiliation (in the straw), and a clear witness of regeneration was insisted upon from start to finish. In some respects this was the greatest work of grace I have yet known. By count some 340 souls professed faith in Christ. I hear daily of others. God only knows how many have been saved, but we know of that number. For twenty-three days and nights the good work went on. Such singing I never expect to hear surpassed until I hear the harps in the city of God. As to attendance, the tabernacle was full, the lot full, the sidewalk and street full, and one night a string of fellows who were determined to see and hear preached upon the preacher's barn. The very best order prevailed.

Carlton.

R. A. Smith, July 21: Our protracted meeting closed Monday night, 17th inst., having continued ten days. Results as follows: Nineteen accessions to the Church, nineteen children and eleven adults baptized, thirty-one conversions, fifteen or twenty penitents at the altar when the meeting closed and the Church wonderfully revived. This was the grandest revival we have ever had the pleasure of attending. Our pastor, Bro. J. B. Elder, is a splendid revivalist. The following local preachers rendered excellent assistance during the meeting: J. S. Moore, H. J. McQuay and W. M. Taylor. These men are working in harmony with their pastor, and they are doing much toward advancing the cause of their Master. Several family altars have been erected in our midst since the meeting began. On Wednesday night after the meeting closed a Young Men's Christian Association was organized with a membership of twenty-six. Several of the young converts joined the association, and we believe much good will be accomplished in and through this organization. Bro. Elder will commence his meeting at Oak Grove to night.

NORTH TEXAS CONFERENCE.

Fairlie.

J. W. Murphy, July 17: We closed a very successful meeting at Olive Branch last night. Thirty-seven conversions, about twenty accessions, and others that will join the Church in the near future. Bro. G. A. Marvin, of Boyce, was with us and did very efficient work. We began at Fairlie Friday night.

Weston.

P. A. Edwards, July 19: Am just from Whitewright helping Bro. F. E. Butler in a meeting. It is still going

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, or complicated, heretofore, heretofore, heretofore, no agency in the world is so speedy, economical, and reliable as this.

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humors remedies. In a word, they are the greatest skin cures, blood purifiers, and humors remedies of modern times, and may be used in the treatment of every humor and disease. From eczema to scrofula, with the most gratifying and unflinching success. See testimonials.

PORTER DRUG AND CHEMICAL CO., Boston.

"How to Cure Blood Humors," mailed free.

PIMPLES, blackheads, red, rough hands and falling hair cured by CUTICURA SOAP.

RHEUMATIC PAINS

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weakness. Price, 25c.

on. Prospects fine. Seven penitents and one profession when I left. Bro. Butler is a worker, and deservedly popular. Church reviving. Our camp-meeting for Western Circuit will be held on Honey Creek, near Weston, commencing August 18. May God be with us in power.

Gainesville.

S. W. Miller, July 17: I have just closed a meeting at Woodbine, with a most gracious work in the Church. Six conversions and six accessions to the Church, three babies baptized and the sinners generally awakened, many of whom we hope to see converted at our camp-meeting to commence at Spring Grove Friday. Our Quarterly Conference was a delightful one. Finances looking up. Prospects good on the circuit generally.

Mountain Springs Circuit.

A. R. Sellers, July 17: Closed a ten days' protracted meeting at Zion Church last night. Visible results are: six conversions, nine accessions to the Church and four children baptized. Sinners were awakened, backsliders reclaimed and the whole community brought closer together in Christian fellowship. Bro. J. L. Moore, of the East Circuit, was with me the greater part of the time. He completely captured the hearts of my people—both saint and sinner. Our local preachers rendered efficient aid. We closed with penitents at the altar. Am to begin a protracted meeting at Bethel the 22d.

Dexter Circuit.

J. B. Nutter, July 20: Our Third Quarterly Conference met at River-side, July 9, and continued over two Sundays. Bro. Ballard measured up to the standard, both in chair and pulpit. Bro. J. M. Cooper assisted me during the meeting. The finances were well up for the third quarter. Had a good meeting; nine conversions and five accessions to the Church, with more to follow. On Sunday, 16th, I took a subscription for mission and conference collections; got subscribed about \$5 more than I asked for, and the subscription is so good that I would not discount it 10 per cent for cash.

Dallas Preachers' Meeting.

P. L. Smith, Secretary pro tem. The meeting was called to order by President W. F. Clark. P. L. Smith offered prayer.

Sprague, First Church—Good congregation at 11 a. m.; three members received by certificate. League services well attended. Cottage prayer-meeting during the week. Good congregation at night.

Clark, Floyd Street—Fine day yesterday. Good Sunday-school and League services. Good class meeting at 4 p. m. Bro. Hill preached at night. Good sermon.

Smith, Trinity—Good congregation morning and night. Good League meeting. Good cottage prayer-meeting. Sunday-school not as large as usual. Have been absent two weeks. Last Sunday Bro. Campbell filled pulpit at 11 a. m.; Bro. Bradford at night.

Hanson, East Dallas—Large crowd Wednesday night; one conversion. Colporter, from Mexico, and Bro. Blaher talked in morning and at night. Very good congregation; two penitents. Sunday-school not as large as usual.

Mesquite.

D. T. Brown, July 17: Our Third Quarterly Conference embraced the second Saturday and Sunday in this month at Farmer School house. The meeting was a splendid success. Bro. Nichols, our Presiding Elder, never did better preaching in his life. Seventy-one dollars and thirty cents were reported by the stewards for the support of the ministry for the last quarter. For repairing our Church in Mesquite: building a 25-foot tower, painting, lighting and forty new chairs, \$109 in cash and \$47.50 in good subscription were reported. At Ryle we have had a good revival. I do not know the number of conversions; we had twenty accessions. At Mesquite we have just closed a gracious revival. Rev. J. C. Weaver assisted me there a week. Had about thirty conversions and twenty-three accessions. I am now at Farmer School-house. Prospects are very fine for a good revival. We expect to build a Church here by the grace of God this summer. I do not forget to press the claims of our great TEXAS CHRISTIAN ADVOCATE. Many of my people take it; they are my best and most useful members.

Quitman.

W. T. Morris, July 18: At our Second Quarterly Conference our beloved Presiding Elder, W. L. Clifton, was on hand, and presided with his usual dignity, and preached as three most excellent sermons, which were attended with the power of the Holy Ghost. Finances were tolerably well up. I have just closed a very successful revival at Querty, which began with Quarterly Conference. The results are: sixty conversions and recommitments, with eleven accessions to the Methodist Church, with more to follow. Bro. Clifton preached us three sermons, which did much good in opening up the siege. Bro. Moxley and Sonendrick did effective service during the meeting. Sunday afternoon we organized an Epworth League with thirty-six members, which promises to be a success. Bro. J. N. Hunter, of Wimsboro Circuit, came down Sunday night that we closed and received our candidates for Church membership into the Church, and preached an excellent sermon on the subject of baptism. We took up a collection for our conference claims Sunday at 11 a. m. and received \$51.10 in cash and subscription, and had the payment of the same on us for the missionary debt. "Praise God from whom all blessings flow."

THE GERMAN DISCIPLINE.

The new German Discipline, which was authorized to be published by the General Conference of 1890, has finally been finished this year, 1893. Its size is the same as the English edition. It is neat and substantially bound. We hailed its appearance with joy, because the last edition of 1882 was faulty and exhausted.

But to our consternation we found the same old faults in the new edition, which led us to compare it closer, and we found not less than sixty-seven serious mistakes and omissions. We are at a loss what to do. Perhaps the Book Agents are not so much at fault; but it seems reasonable to expect that if a book is to be published for a conference that it should be consulted about the translation, for members of the conference would have sufficient interest in the work to make the translation correct. As it is, the Discipline is not reliable, and, therefore, can not be used. As a sample I will mention a few of the prominent errors that we found:

In paragraph 83 there is omitted: "All votes to recommend preachers for admission on trial, or re-admission into the traveling connection, or for

deacons' or elders' orders, shall be taken by ballot."

Paragraph 88: The English Discipline requires the Secretary to enter in chronological order the full names, etc. The German version has it: alphabetical order.

Paragraph 89: The English Discipline says: "And the conference may strike off the names of any who, on account of removal or other cause, have been lost sight of for twelve months," etc.

The German says: "The conference may by resolution order to strike off the names of any who have removed, for twelve months have been lost sight of, or also for other causes," etc.

Paragraph 172, English: "Without the reimposition of hands, on the condition that they take upon them our ordination vows."

German: "With out the reimposition of hands and the taking upon them our ordination vows."

Paragraph 196, English: "Trustees of district property may be appointed by the District Conference of the district wherein such property is located. The Presiding Elder shall have the power of nominating said trustees, subject to the confirmation or rejection of the District Conference."

German: "Trustees of District property may be elected by a quarterly conference in whose bounds the property may be situated. In a city where there are no appointments than one the Presiding Elder shall designate the Quarterly Conference that shall act in the matter. The Presiding Elder shall have the power of nominating said trustees, subject to the confirmation or rejection of the Quarterly Conference."

Paragraphs 287 and 314 can not be found in the new German Discipline. In paragraphs 346, 356 and 394 the last clauses are entirely missing.

Paragraph 395, after the eleventh line, the German Discipline reads: "Should this division not be satisfactory, then each of the two Quarterly Conferences may appoint an arbitrator, and those arbitrators an umpire, the decision of these three is binding in every case."

Paragraph 396: There is omitted "or should be removed to another place."

Paragraph 413, page 291, second line from below it reads in our new German Discipline: "At whose second coming in glorious majesty to judge the world, to bring again the earth and the sea," etc. This was also in the old Discipline. Now these mistakes enumerated are enough to show what the new German Discipline is. There is no excuse for such errors whatever, for any translator knows better than that. If our English Discipline had such errors, what would be done with it? Can the Publishing House expect us to accept the German Discipline as it is? I for my part can not offer one for sale, for I would consider it an imposition.

P. H. HENSCH.

Strong nerves, sweet sleep, good appetite, healthy digestion, and best of all, PURE BLOOD are given by Hood's Sarsaparilla.

Obituaries—Texas.

H. McDaniel, at Dallas.

John F. Ennet, at Sherman.

Prof. C. B. Johnson, at Corsicana.

Mrs. S. W. Molloy, at Gainesville.

Green B. Barron, at Axtell, McLennan County.

Frank Blackman, at Ennis, Ellis County.

John Roth, at Yorktown, DeWitt County.

Mrs. R. J. W. Cole, at Howe, Grayson County.

Mrs. Zaida Rogers, at Greenville, Hunt County.

Joel W. Phillips, at Garrison, Nacogdoches County.

Sampson Lay, an old resident at Jefferson, Marion County.

Mrs. Sarah A. Hutchings, aged seventy-four years, at Galveston.

Miscellaneous.

Fires: fires are doing great damage in New Hampshire.

In a riot between Huns and Poles, at Priesdorf, Prussia, thirty rioters were injured—three of them fatally.

Miners at Weir City, Kansas, are out on a strike. Some trouble has occurred and it is feared more will follow.

It is reported from Chicago, Ill., that the Pennsylvania Railroad will substitute the telephone instead of the telegraph in the operation of its trains.

France has demanded that Siam cede to the former about 95,000 miles square of the latter's territory. Some trouble has occurred, and it may lead to a war involving all Europe.

Col. J. F. Hughes, of the Kansas National Guard, is to be court-martialed for not ejecting the Republican members of the Kansas Legislature as ordered by Gov. Lewelling during the recent legislative troubles.

The Directors of the Nicaragua Canal Company have decided to secure agencies in about seventy of the largest cities of the country to dispose of the canal securities direct to the people, and thereby raise money to complete the canal.

The amended German Army bill, passed by a majority of sixteen, proposes an immediate addition of 30,000 men to the army, with a gradual increase during the next three years to 70,000; the sixty batteries of field artillery to have four instead of six guns each. There is great rejoicing over the Government victory.

It has been discovered that a rich company of Chinamen and ex-officials of the U. S. Custom Service are importing from twenty to thirty Chinamen nightly from Juarez, Mexico. The Chinamen pass through El Paso, in bond for Cuba. From Cuba they are transported to Vera Cruz, thence to the Rio Grande. The company charges \$15 per head and expenses, for getting them into the United States.

READS LIKE A ROMANCE.

The Biography of a Life of Sickness and Complete Restoration.

Mrs. M. J. Gales, of Vernon, Texas, has a history in which every wife and mother in the land will be interested. She is the mother of several children. After the birth of the youngest she was an invalid from that condition so common to mothers called female complaint. Doctors were employed, but could not cure her. They called her case incurable ulceration of the womb. She had no appetite, indigestion, severe headache, coated tongue, palpitation of the heart, constant bearing-down pains, cold hands and feet, and urinary trouble. After the doctors gave her up to die she tried patent medicines, but they did her no good. She finally wrote to Dr. Hartman, explaining her case, and he prescribed Peruna. The Peruna began at once to relieve her; and, after taking several bottles of it, she was entirely cured. Peruna never fails to be a great blessing to women suffering in this way, and even in cases that are absolutely incurable it will do more than all other treatment combined. Every woman ought to have a copy of the "Ills of Life." Sent free to any address by the Peruna Drug Manufacturing Company of Columbus, Ohio.

Texas Incidents.

Cattle are suffering for water and grass in Southwestern Texas.

The State Military Encampment boomed at Austin this week.

The Henrietta and Cisco banks which failed recently will soon resume business.

The Tyler Horticultural Fair awarded a large list of premiums. The Fair was a success.

Grasshoppers are doing great damage to crops in the vicinity of McGregor, McLennan County.

Notwithstanding the reduction in rates to the World's Fair, travel has not increased to any appreciable extent.

Last week, at Lampasas, 50,000 pounds of wool was sold at 10¢/lb. Buyers offered 14¢ and 15¢ for the same wool a month ago.

McLennan County Confederates will have reunion at McGregor, August 1 to 5. Hamilton County reunion will be at Hico, August 10 and 11, and the Red River County reunion at Clarksville, August 1 and 2.

The Missouri, Kansas and Texas Railroad will soon be running trains into Galveston, using the Galveston, Houston and Henderson track from Houston. It is rumored that the M. K. and T. also contemplates a line of steamers as an outlet from Galveston.

Texas Casualties.

Mrs. Kate Kelley fell and broke her arm at Jefferson.

Mrs. Joseph Barsello committed suicide at Fort Worth by taking poison.

Milton Edwards, a negro boy, was drowned while bathing near Jefferson.

The body of O. Epps was found horribly mangled on the Santa Fe track at Fort Worth.

Ben Wood, a ranch hand, was killed by his horse falling on him, near Toyah, Reeves County.

George D. Killbreew committed suicide at Crockett, Houston County, by taking morphine.

A man named Brookshire was killed by lightning ten miles north of Overton, Rusk County.

Franceska Cervinka, a Bohemian girl, was brutally murdered by a negro, near Ennis, Ellis County.

D. F. Nunnery, of Blossom, Lamar County, was killed by lightning near Lorens, McLennan County.

While resisting arrest, Charley Small was shot and killed by State Rangers at Langtry, Val Verde County.

Mrs. Henry A. Watts was slightly, and Miss Maggie Dixon seriously, injured in a runaway at Palestine.

While resisting arrest Harrison Davis, a negro, was shot and killed by Constable Bryant near Roxton, Lamar County.

In a quarrel between Alva Jolly and Selby Joy, fourteen miles north of Kerrville, Kerr County, Jolly cut Joy fatally.

Ernest Sandman had his leg broken by being caught between some loose trucks on a railroad track at Fort Worth.

Tom Rowe, a negro, hit Jeff Thornton, white, on the head with a stone. Thornton then shot and killed Rowe, near Austin.

Walter Belden, a negro was shot and killed at Kyle, Hays County. Frank and Zack Wall, white, were arrested for the crime.

Z. J. Jenks, a brakeman, was killed by the breaking of a pump pole while switching cars at Shiner, Lavaca County.

R. F. Rountree, a prominent stockman of Llano County, was shot and killed by unknown parties, sixteen miles south of Llano.

A negro, Tom Phegley, tried to shoot Kenry Hodges, white, at Tunis, Burleson County, but Hodges was too quick for him and Phegley is a corpse.

Lillie, the eight-year old daughter of Joe Janney, was burned to death by the ignition of coal oil with which she was trying to start a fire, at Tioga, Grayson County.

Near Victoria, Victoria County, a wagon driven by an old man named Fisher was struck by a train. Fisher was mortally wounded and the team killed.

T. A. Watts and John Harrison, conducting on the Southern Pacific Railroad, were killed by a wild engine running into the caboose of a freight train near Houston.

Five prisoners in the Midland County Jail, at Midland, tried to overpower Deputy Sheriff Allison and escape. He shot and dangerously wounded one, and the other were recaptured.

The boiler at the Waco electric light plant blew up, wrecking the machinery of the plant, and throwing down the adjacent wall of the Street Car Company's

power house. Second Engineer D. F. Ford and Fireman Mingo Rankin were caught by the falling wall. The former was dangerously and the latter fatally hurt.

A German tailor named Henrich Dowe, who lives in the poor quarter of Mannheim, Baden, has invented by accident a bullet-proof cloth. He is thirty-four years old, a widower with two children, very poor and has but little education. His discovery has already made him famous, and will no doubt make him rich also.

Those people who borrow the trouble that is supposed to wait upon the time when the world will be over-populated may stave off their blue anticipations by considering the fact that the entire population of the globe, fourteen hundred million souls, divided into families of five each, could be located in Texas, each family with a house on a half-acre lot, and there would still remain 47 million vacant lots. Great is Texas.

The requirements of official etiquette are well understood by the gentlemen who have had charge of the work of entertaining the Infanta during her sojourn in New York. At one of the dinners given in honor of the distinguished guest a gentleman who noted for his sportive humor stood at the threshold of the banquet room, and as the Princess approached he bowed profoundly, and with a fine Delsartean wave of his hand toward the royal table, said: "After Uu, lallie." The Princess made a note of the merry jest for her book on America.—N. Y. Herald.

Cashier Dowling, of the United States mint at New Orleans, has been arrested on account of a supposed attempt to burn the mint.

FOR ALL PAIN

Rheumatism

Feminine

Complaints

Lameness

Soreness

Wounds

Bruises

Catarrh

Burns

Piles

USE

POND'S

EXTRACT

It will Cure.

DEMAND POND'S EXTRACT. AVOID ALL IMITATIONS.

FACT-SIMILE OF BOTTLE WITH BUFF WRAPPER.

W. S. SWYMER.

DEAR SIR:—It gives me pleasure to testify to the virtues of the Electro-pose. I bought one February, 1893, and used it according to directions. I had rheumatism with stiffness of the joints, derangement of the liver, partial paralysis of the arm, pains numerous and severe. They are all gone. The Electro-pose has cured them. I had three great ugly tumors on my breast, discharging pus, supposed to be caused by a broken bone, but evidently of a scrofulous nature. The Electro-pose has so nearly cured them that it gives me no trouble now, and I have not the least doubt of its making a complete cure of them. I wish there was an Electro-pose in every family. Yours for the Pains.

Rev. H. T. HILL.

It needs but a trial to convince the most skeptical that the Electro-pose is the best thing in the world for the treatment of disease.

Instruments rented to responsible persons. For a full descriptive circular of the great curative agent address

W. S. SWYMER, Agent for Texas, New Mexico and Arizona. Successor to Williams & Swymer, Southwest corner 22d and Strand, Galveston, Texas.

Reliable agents wanted

EDUCATIONAL

SELECT SCHOOL

For Boys.

Limited number admitted. Thorough preparation for any university. A few boarders taken in the Principal's family. A family school with all the advantages of a society of Churches, lectures, etc., of the city without the disadvantages. Send for catalogue. Fifth session opens Monday, September 4. Address J. R. COLE, 38 Ross Avenue, Dallas, Texas.

WACO FEMALE COLLEGE.

THIRTY-SEVENTH SESSION OPENS WEDNESDAY, SEPTEMBER 6, 1893.

Full Faculty of Experienced Instructors. The means of a Liberal Education in Literature, Classics, Sciences, MUSIC, ART, ELECTRICITY, PHYSICAL CULTURE. New Plan and all appliances of a first-class College. Location and Buildings unequalled in Texas. Buildings lighted by Electricity and supplied with Artesian Water. Boarding rooms elegantly furnished and carpeted with Brussels.

A SCHOOL THAT IS BOTH A COLLEGE AND A HOME.

I do not know a better school.—BISHOP JOSEPH S. KEY, D. D.

For catalogue address

R. O. ROUNSAVALL, Pres., Waco, Texas.

No. 119 Rubber Reverse Pocket Holder, 50 cents each.

We send either of these Gold Pens or Holders, or a Gold Pen and Holder to fit, by mail, at our risk, on receipt of price.

Gold Pens repaired for 60 cents each.

No. 7, Gold Pen, \$1.25 each.

No. 8, Gold Pen, \$1.25 each.

No. 9, Gold Pen, \$1.25 each.

No. 10, Gold Pen, \$1.25 each.