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EDITORIAL.

Thoughts on Education.

MAN should be educated primarily as man. The mind deserves for its own sake the largest and richest development. The jewel is cut and set because its essential excellence and beauty deserve such treatment. The flower is planted and tended because its loveliness and aroma demand such culture. Just so the facets of the intellect should be shaped and polished and placed against an appropriate foil that they may catch and flash back the light of nature and life and appear to the best advantage. Just so the mind because of its intrinsic, divine nature should be allowed to unfold in all the fullness of its wondrous vitality and power.

A man may then be educated secondarily for professional life. The utilitarian aspects of culture should be invariably held subordinate. He should be trained first because he is the image of God, because he is the possessor of a marvelous faculty which in and of itself deserves an illimitable enlargement, because the unfolding and refinement of the intellectual side of his nature is absolutely necessary to the symmetry and perfection of his manhood. Then upon this academical and collegiate training may be based a post-graduate and university education, fitting him for one of the learned professions. One may earn his subsistence by sweat of brain and heart as well as by the sweat of brow. One's intellect and culture may legitimately be made tributary to the business of life. But he who is educated for business alone is not educated at all. The commercial features must be kept in the background. Every man born of woman is just as much entitled to be educated as he is to develop his body or form his character. Education purely as education is the inalienable birthright of every human being.

Again, education is purely a scientific process. The mind must be expanded and disciplined under and in harmony with the laws which Almighty God has impressed upon it. And yet just as education may go forward in connection with those gymnastic exercises which keep the body in first-class condition, so at the same time it may go forward in association with those institutions and influences which are calculated to evoke and perfect the religious life of the soul. But while education is one thing and religion quite another, still it is extremely important that during the educational era and process the mind should be reinforced and invigorated by the lofty and potent inspirations of revealed religion, while at the same time character emerges into its initial stages and begins its life-long career of growth.

That education is the best which,

while purely scientific, yet nevertheless takes place upon holy ground, under the light of the shekinah, in connection with the oracular responses of the Unim and Thummim and in an atmosphere of devotion. For religion not only redeems the soul, but unfetters and empowers the mind. The reason why certain obscure laymen have been noted for a wisdom and refinement beyond their sphere is because of their familiarity with the Bible. The reason why certain illiterate preachers have been distinguished for power and eloquence is because of habitual and vital communication with the deepest of all truth. The ark of the covenant abode with them and left its blessing. Their thoughts, like the fragment sandalwood, betrayed the forest from which they were hewed. They had tasted of "Siloa's brook which flowed fast by the oracle of God," and, tasting, had received a new-born intellectual life and power. The intellectual influence of the Bible is simply incommensurable. Well might one of our greatest men say: "What was the Reformation but the resurrection of the Bible? Cloistered in monastic seclusion, it lay for a thousand years hidden, degraded, silent! But lo, in the cycle of years a change! The genius of Luther appears to evoke the Bible from its retreat and bid the nations live. It came, and, breathing upon the valley of vision, its dishonored relics lived. It came and looked upon the sleeping sea and the ice-bound waters melted beneath its glance."

We pity those who take a purely secular or commercial view of education. They miss the vital point and handicap themselves in the race of life. We pity those too who, recognizing the scientific element in education, magnify that unduly and divorce the schooling of the mind from religion. The parents who deny their children an education are guilty of a well-nigh inexpiable offense. Those who choose a school with a distinctively secular atmosphere for their wards are equally responsible. In youth the die is cast and destiny determined. The peril of children and parents is equal.

Church and Coterie—Which?

Not long since we received three letters with the request that the paper be stopped. Knowing that a so-called holiness meeting was going on in the region round-a-bout we suspected that the conductor of the meeting had both publicly and privately exhorted the people to discontinue the Advocate. We wrote to the preacher in charge for information, and his letters confirmed our surmise. The conductor of the meeting said that "the thing should not come into his house." He insisted that the holiness people so-called were committing a sin to read such a journal, with more to the same effect.

And yet this man and these members solemnly vowed at one time

to support the institutions of the Church. The Advocate is such an institution, the official organ of five Annual Conferences. It is under their control and has been indorsed by them from year to year. But this man in contumacious defiance of all law, in reckless disregard of the sacredness of all vows, with malice aforethought, deliberately and systematically has sought to break down one of the most time-honored and useful institutions of the Church in Texas. And this is holiness, this is the higher life, this is the conduct of "a fire-baptized preacher," this is pentecostal perfection and zeal! It looks to us very much like another instance of Ananias and Sapphira. It is bad enough to be a raving fanatic without joining to the fanaticism the added guilt and the accumulated iniquity of a broken vow upon the conscience and the heart. Such holiness as this is a contemptible farce, and the time is coming when the blindest among us will see it.

Such is the pass to which we have come. We have a Church within a Church, with its own standard of doctrines and morals, with its own special property so deeded as to be beyond the control of regularly-constituted trustees, with its own papers and organs in direct antagonism to the legitimate Church journals, with its own ministers—some of them expelled and without license to preach and others illegal intruders into another's territory—with its shibboleth, words and signs—an independent movement whose ultimate success is equivalent to the breaking down of all authority and law.

We make no war upon the peculiar doctrine which they preach. We have never even referred slightly to it. We are perfectly willing that it should be preached within the bounds of moderation by all who conscientiously believe it. But the movement which revolves about it as a pivot is the purest anarchy, subversive of the best interests of the Church and will always find in us an uncompromising and unwearied opponent. This ecclesiastical freemasonry in the bosom of the Church needs an effectual quietus.

The time has come when the more conservative element identified with this movement should part company with it or bear the odium attaching to the connection. Unless they use their influence against the new iconoclasm they are responsible for the baleful consequences. The idea of men under authority and law claiming the right to undermine and destroy institutions which they may personally dislike!

In this article we have suppressed names, for we do not care to be personal. We have no fight against doctrines and men, but against tendencies which are mischievous and actions unmistakably disloyal. We shall take steps in the future to protect the Advocate, and those who assail it, whether in high places or low, will be forced to answer at a tribunal of competent jurisdiction.

KIPLING'S RECESSIONAL.

Rudyard Kipling furnished the following hymn for the Queen's diamond jubilee. It is the best short poem which has been published in newspapers for years. The tone of it, which is so distinctively religious, is refreshing. The thought and expression are very fine. We believe our readers will appreciate this opportunity for reading such a choice production:

"God of our fathers, known of old—
Lord of our far-flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!"

"The tumult and the shouting dies—
The captains and the kings depart—
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!"

"Far-called our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget—lest we forget!"

"If drunk with sight of power, we loose
Wild tongues that have not Thee in
awe—
Such boasting as the Gentiles use
Or lesser breeds without the law—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!"

"For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!
Amen!"

Not long since we saw an article with the title: "The Religion of Oliver Wendell Holmes." We have also seen a similar discussion of the religion of Ralph Waldo Emerson. These contributions developed the fact that beyond a mild humanitarianism these distinguished men of letters had no religion at all. They did not accept the Apostles' Creed. They did not breathe the spirit of the Sermon on the Mount. Unitarian in creed, humanitarian in code, they lived and died without Christ and the gospel.

The rush to the cities is to be deprecated. Rural life under favorable conditions is the ideal life. "Tis distance that lends enchantment to the view." If many could see city life as it is, they would never forsake their country homes. The monotony of the agricultural districts can be broken by the study of science and landscape beauty. Beautiful treasures lie all around, but the unobservant eye does not see them. Sitting under one's own vine and fig-tree was the scriptural symbol of contentment and peace. Back to nature is the cry.

Slowly, through all the universe, the temple of God is being built. When, in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being, and give yourself to God, and so give Him the chance to give Himself to you, your life, a living stone, is taken up and set into that growing wall.—Phillips Brooks.



"GO OR SEND."

Historical and Statistical.—No. 1.

Every wheel in Methodism is the outgrowth of necessity. The unseen bolt in the complicated machine is significant. In the mechanism of our great Church there is nothing insignificant. The immeasurable results of our missionary enterprise have overleaped the power to praise. No broader eulogy could be given, however, than the response of the old heathen convert to the question of the missionary: "Do you mind telling me which of all our methods you fear the most?" His answer was: "We do not greatly fear your preaching; we need not listen. We do not fear your books; we need not read them. We do not greatly fear your schools; we need not send to them. We dread your women, for they are winning our hearts and homes, and when hearts and homes are gone what is left to us?"

Missions might be studied under three heads: e. g., (a) Historical and Statistical. (b) Divine Purpose in Missions. (c) Genesis of Missionary Law, or Obligation. These three points of view must necessarily thread their way in the problem of the world's evangelization.

Bishop Haygood asserted that the "statistical craze" was on us. Perhaps so; and in some respects, it is well. Those we shall produce are to enforce the thought that our present status carries the conviction that we are ready to possess the world for which we have spent the 19th century preparing. Bishop Hendrix declared at San Antonio that the past century was one of preparation; the next, one of possession. Much of our time has been spent in the search and compilation of those "unanswerable figures." The attention of the reader is specially directed to the argument that shall follow, on the commercial value of missions. Let us now enter into a delightful historical and statistical survey of the movement.

No adequate view can now be taken of missions from a denominational standpoint. The problem, as it unfolds in a world-movement, must pass before us. The growth of our equipment the past one hundred years has been miraculous. In just three more years we will have spanned a century. It has truly been a period of preparation.

The year 1800 found in existence only fourteen societies. Their historical personnel appears in the following order:

1. The New England Company of 1649 is still at work among the Indians of Canada. This is the oldest missionary society in the world.
2. Christian Faith Society, 1696; still at work in the British West India Islands.
3. Society for Promoting Christian Knowledge, 1698.
4. Society for the Propagation of the Gospel in Foreign Parts, 1701.
5. Scottish Society, 1709, mainly to support David Brainerd in his Indian labors.
6. Danish Government Missions, 1721, operating throughout Greenland and South India.
7. Moravian Movement set on foot in 1732.

Now, these seven societies we have named, covering an organizing period of eighty years, form the background for that epoch known as the Modern Missionary Movement. They were the ordained wedge of light to cleave the darkness of the coming century.

None of these seven had the worldwide scope and purpose of modern organizations which originated with William Carey. He established in—

8. October, 1792, the Baptist Society for Propagating the Gospel among the Heathen. This was followed—
9. Three years after, 1795, by the London Missionary Society, a union affair composed of evangelical Christians connected with the Church of England, the Presbyterians, and the Congregationalists.
10. Edinburgh Society, 1796.
11. Glasgow Missionary Society, 1796.

12. Netherlands Society, instituted in 1797.

13. Religious Tract Society, 1799.

14. In 1799, arose the Church Missionary Society, one of the chief and most direct results of the great evangelical movement in the Church of England having its inception with the Wesleys and Whitefield.

Let us now move up the pace of a century and view its magnitude. The population of the globe is controlled by five nationalities. In 100 years, the seed of these fourteen societies existing in the dawn of the present century, have sprung to 267 great enterprises; 18,561 stations; 12,011 missionaries; 60,164 native laborers; 1,221,175 communicants; and an income of \$15,549,243. In 1896-97, there was an increase of 64,000 members, and the income augmented by \$1,100,000.

Of this magnificent exhibit our own Missionary Secretary, Dr. H. C. Morrison, says: "While in the United States there has been a falling off of \$70,000 it is significant and gratifying that, at a time of almost universal financial depression, the total contributions for foreign missions have reached the highest point in the history of the work. The collections in our own Church are in excess of last year by \$2,000. We believe the lowest point has been reached, and that we are on rising ground."

Contrary to any pessimistic tendency in the faith of the Church, the evangelization of the world is not a failure. Foreign missions in this century have drawn a multitude of at least 4,000,000 out of heathen superstition into that light and liberty of the Gospel. Of these 1,300,000 have confessed Christ, often at the cost of martyrdom. It is always at an inestimable price of courage and sacrifice. Every year at least 100,000 are brought into a knowledge of the truth. While we are discussing the failure of foreign missions, each day 274 heathen souls shake off the fetters of an idolatrous bondage.

The Bible now proclaims its glorious message in 320 different tongues; fully translated into 90 languages, partially into 230. Into mission schools and colleges, 700,000 pupils daily gather. Every land on earth has its missionary hospitals and medico-evangelists. Every philanthropic movement of civilized nations in the last fifty years to care for the starving in China, India, Africa and Armenia, derived its humane impulse through foreign missionaries. Men have lived to see the redemption of a whole race, like the Fijians. Mighty empires, like Japan, have been stricken through with shafts of redeeming light. Rear Admiral Geo. E. Belknap, U. S. Navy, says: "I assert it to be a fact that there is not a person, from Emperors down to the lowest coolies in China and Japan, Siam and Korea, who are not indebted every day of their lives to the work and achievements of the American missionaries." In the face of these truths, who will dare say that foreign missions have not succeeded?"

With these great facts on our conscience we can but know that the pivot of missionary success is at home and not abroad. The surety of an ultimate victory is locked up within the great heart of Zion. This we shall discover more fully under another head. Just here it is enough to know that the problem of missions is greatly simplified by the fact that two-thirds of the globe's population are under the sway of five rulers. The Emperor of China governs 400,000,000; Queen of England, 380,000,000; Czar of Russia, 115,000,000; President of France, 70,000,000; Emperor of Germany, 35,000,000; Sultan of Turkey, 40,000,000; Emperor of Japan, 40,000,000; and the King of Spain, 27,000,000. Still more largely is its complexity reduced by the fact that not a single one of these five scepters protests against the inception of Protestant religion. The day has come when Christ and his militant hosts have undisputed right-of-way as they rush the conquests of the cross.

The conditions have generated an increased law of duty to which the Church is not readily responding. There are more than 900,000,000 heathen still outside the light-circle of Christianity. A field ripe for the harvest, but practically no laborers to gather it. One century ago the gates were closed and guarded. China, Japan, Korea and Siam were shut within walls of native bigotry and hatred. India was barred by the opposition of the East India

Company. Africa was lost in the darkness of an unexplored wilderness. The walls are down, the way is clear, the gates are open.

A century of missionary effort has prepared the world to cast palm branches before the Son of God as he inaugurates the final triumphal march to the Jerusalem not made with hands, eternal and in the heavens. Would that our great Church could see that she faces a point of unparalleled opportunity, bursting upon us amidst the blaze of a new and pregnant century! None other is it than the one which turns the destiny of the foreign mission enterprise. The question, like a message from out the prophetic future, demands our attention. Will we capture the world for a Redeemer in this our moment of opportunity?

We are not utilizing our latent powers, yet

"The crisis (born of opportunity) presses on us;

Face to face with us it stands, With solemn lips of question,

Like the Sphinx in Egypt's sands! (Hear it! For by it) this day we fashion Destiny,

Our web of Fate we spin"

For each missionary in Africa 250,000 souls are dying; for each one in Siam, 300,000; for each one in China, 700,000. The only sense of failure is in that we have not risen to the level of our opportunity. The cause of missions has failed to keep pace with the growth of the Church in power and wealth. It has failed to make an impression on the world adequate to the grandeur of its cause.

The "Macedonian cry" is not an effete legend. It has always been a living issue on the roster of the centuries. It found its rise in the scheme of redemption; its conclusion is commensurate alone with the purposes of the Cross. The heart of the Church is fired as

"Each breeze that sweeps the ocean, Brings tidings from afar; Of nations in commotion, Prepared for Zion's war."

May God reveal to us the mighty reflex movement in our missionary preparation. The tide has turned, the world is ready. More than ever before, the whole enterprise swings on the old Macedonian call, "Come over and help us, or we die."

J. MARVIN NICHOLS.

HOW TO READ THE BIBLE.

After an experience of about sixty-seven years, I believe that I have learned how to read the Bible; and I opine that an account of my discouragements and final success may be of service to younger Christians; and therefore I feel it to be my duty respectfully to offer it to the readers of the Texas Christian Advocate.

On July 6, 1896, I became seventy-six years old; and, on October 3, 1896, I completed my third thorough reading of the Bible. Nevertheless, I have, at random, read every chapter therein—most of them twenty times, and some of them a hundred times. But I must state the facts as they occurred.

I have always been poor, worked hard for a living, and had but little time to read, snatching odd opportunities for the purpose, and, I regret to add, devoted an undue proportion of such opportunities to other reading.

At the age of nine years, just out of the spelling book, I commenced my first effort to read the Bible through. I persevered during several months, and read nearly through Genesis; but then sickness in my father's family compelled me to suspend my reading, and I abandoned it.

At the age of twelve years, I commenced a second effort, and persevered during two years, going through to the end of the First Book of Kings; but was again disturbed, and again suspended my task.

At the age of nineteen, after joining the Church, I commenced my third effort. This time, persevering for two years, I read through to the end of Revelation.

I now had a tolerably good idea of the connections of the various parts of the sacred volume; and, in consequence of my disadvantages, I did not again attempt the task of a thorough reading until about three years ago, though I did not neglect to read it much with prayerful attention.

But I never could fully understand all of the Bible. I could not understand the Prophecies at all, excepting the denunciations against the Jews for their sins. I read Hinton on the Prophecies, and Nelson on Infidelity, and these gave me some light. From them I learned to understand the figures of Daniel's visions, and the corroborating passages of the other prophecies; also, St. John's vision of the woman and the scarlet-colored breast (Revelation, 17). Then I understood the first chapter of Revelation explains that the seven golden candle-sticks which St. John saw in his prison vision are representative figures of the seven Churches of Asia, and the seven stars the angels, or pastors, of those Churches.

Yet the Prophecy of Ezekiel was a sealed book to me. My trouble arose from a misunderstanding of the first chapter. I thought that the whirlwind, the cloud, the fire, the brightness, the four living creatures, and the four wheels that he saw in his vision, each had some peculiar significance, as has the seven golden candle-sticks and seven stars that St. John saw; but what they signified I could not understand. This misunderstanding of the first chapter led me to regard the entire Prophecy of Ezekiel as a succession of mysteries which I could never understand, and, of course, I read the entire work to little or no profit.

About three years ago I purchased of Rev. J. L. Yates the American edition of the Oxford Sunday-school Teacher's Bible, to which are supplied numerous helps, embracing, so far as practicable, the times at which the several parts were written, the circumstances under which they were written, the occupations and habits of the writers, the significance of the figures, etc. With these helps I commenced my second thorough reading of the Bible, and understood it much better than ever before. I thus learned that Ezekiel's first vision, my misunderstanding of which had mystified his whole prophecy, was simply a demonstration of the presence of God's glory; to convince the prophet that what he was about to hear was no mistake, but a genuine revelation from Jehovah—of the same character with the manifestation to Moses in the burning bush (Exodus 2:2); with the pillars of fire and cloud which led the Israelites through the desert, and with the bright cloud which overshadowed our Savior on the mountain in presence of Peter, James and John: where-by they knew it was Jehovah that they heard, saying, "This is my beloved Son; hear him." (Luke 9:35.) Reading further I learned that the Lord reproduced the same vision to assure Ezekiel of the genuineness of subsequent messages. My mystification of the first chapter of Ezekiel being removed, I became able to understand most of his entire prophecy; and this, in turn, enabled me to better understand much of other parts of the Bible.

Having completed my second thorough reading of the Bible, I again read the New Testament, by its authors—that is, consecutively, the Gospels of Matthew and Mark, then Luke and the Acts; then John's Gospel, three Epistles and Revelation; then Paul's Epistles, and lastly the Epistles of James, Peter and Jude. Then I read it again, in the order of the supposed dates, as supplied in the helps.

To my Oxford Bible is supplied a catechism, entitled "Four Thousand Questions and Answers to the Old and New Testaments." This begins with the second chapter of Genesis, and proceeds with the record of events, according to dates, through the Old Testament, always noting the moral and religious applications. After going through Genesis, it leaves the Pentateuch and goes through Job; because Job is believed to have been cotemporary with Isaac. It then returns to the Pentateuch, at the beginning of Exodus, and goes straight through. Till Solomon's reign, it follows the Pentateuch, Joshua, Judges, Ruth, and the Books of Samuel; but refers to the corroborative parts of First Chronicles. Then it jointly follows the Books of the Kings and Second Chronicles. Then it proceeds through Ezra, Nehemiah and Esther. It takes in each of the prophets, excepting Obadiah, at the proper date. Thus far, its course is regular. But it goes through all the Evangelists at once, with considerable confusion, often falling back by several chapters of all the four Gospels, without any apparent reason for doing so;

but this, so far as I have observed, is its only fault. Then it goes straight through the Acts, and there ends. It does not extend into the Epistles and Revelation, though it often refers to passages therein while treating other parts of the Bible. So far as it goes, it misses but few chapters.

In my third thorough reading of the Bible, I began with the first chapter of Genesis. Then I followed the above-described catechism through the Old Testament and the Evangelists, carefully reading up the missed chapters and parts of chapters, and taking in the Prophecy of Obadiah, at the proper place. I found the study tolerably easy, till I came to the prophecies; but they, added to the other contemporaneous parts, rendered it laborious, and the irregularity of the arrangement of the questions on the Evangelists taxed my patience. Then, weary of the questions, I skipped to Revelation, and read it. Then I went back to the questions, and followed them through the Acts. Here the work was easy. Then, much of the historical connection being confined mostly to the Jews, I clung to what specially relates to them till I could be free from them. I next read the Epistle of James; because it is addressed "to the twelve tribes which are scattered abroad." Then I read Paul's Epistles to the Hebrews, Romans and Galatians, in which he explains the Jewish rites, as pointing forward to the great atoning Sacrifice of the Son of God, by which all mankind might be saved from eternal death, through repentance of sin, coupled with faith; but which rites are now unnecessary, because the great Sacrifice to which they pointed has become a subject of history, and is easily understood. Then I read Paul's other Epistles, and those of Peter, John and Jude. The whole of these last are clearly applicable to us, the Gentile Christians, who now constitute the body of the Church. Thus I completed my third thorough reading of the Bible.

During the last two readings I read most of the chapters several times, that I might better understand them, my purpose being thereby, so far as I could, to become wiser and better. This is worth more than the labor of study.

Thus I have viewed the facts and doctrines of the Bible from various standpoints, and I believe that I thereby understand them better.

After all, I do not completely understand all that may now be learned from this best of all books. It is an inexhaustible mine of wisdom, and the human mind is too small to contain a tenth part of its treasures.

I have long ago concluded, and yet believe that under the Christian Dispensation the purpose of the prophecies, by their fulfillment, to convince us that the Bible is the true revelation of God's will to man; that they are not understood by us till after their fulfillment affords their only explanation. But the other Scriptures are sufficient to teach to us our duty.

It may seem strange that as old a Church member as I am has read the Bible thoroughly only three times; but, as I have explained, I have done nearly the best that I could. Had I, while young, been favored with my present helps and leisure, I think I should thereby have become useful to others. It may be that the good Lord, unknown to myself, has, in some way, made me useful; but, so far as I know, I have been of but little use to the Church or to the world. I think I have recently learned much of the right way to read and study the Book of Life, which the foregoing narrative explains, and it affords me much comfort, though I am too old to utilize my experience for the benefit of others, unless the present offering may thus be of some use.

The young people of the present time have far better helps than I had when young. Hoping that my experience may help such in their study of God's Great Message to Mankind, I respectfully offer it to them. My young friends, may the good Lord direct it for your good.

SEPTUAGENARIAN,

ANNEX ADDITION.

So many enquiries have been made about this work by our friends and readers of the Advocate, that I will try my hand at a description. Broadly, it is an addition being built on the northern part of the present Annex, 31x60

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feet, and three stories high. The material is our beautiful Georgetown stone. The inside partitions will all be plastered, and the rooms will be finished with hard oil, and each window furnished with blinds.

Now, more specifically: The first story will consist of thirteen music rooms, a room for visitors, (our prophet's chamber), and a bath room. The second story will be devoted to art principally, and the north half will be a beautiful art hall, 29x31 feet, while there will be four bath rooms, and another room for our musicians. The third floor will have seven rooms for dormitories, and two bath rooms.

Our addition, it will be seen, provides nicely for our music and art, and so leaves the rooms formerly occupied by these departments for dormitories. This gives us ten sleeping rooms, making seventeen in all provided by this improvement. By moving the society halls into the fourth story last year, and taking some trunk rooms, we secured four new, large rooms. The Annex had for regular dormitories when we arrived here eighteen rooms. So its capacity for receiving boarders has been more than doubled.

All this is done at a comparative small cost. The expensive space requiring work had been done in the original building. The cost of the present addition will be \$5400, and this will be provided by the earnings of the Annex itself, past and prospective.

I am sorry to say that the work will not be finished by September 8. It is to be completed by October 1. We will finish up six of the music rooms ready for our beginning, and will have to put up with pianos and practice in all sorts of places. Oh! well, there are always growing pains! and then there will be only three weeks of disturbance. Then Methodism will have here one of the most complete establishments for young ladies to be found between the Potomac and the Rio Grande.

JOHN R. ALLEN.

TEXAS COLLEGE.

No doubt the readers of the Advocate are aware of the struggle Texas Conferences of the C. M. E. Church in Texas are now undergoing to erect an institution of learning within the reach of our membership in Texas. Paine is too far away to do us any good. It will cost the girl or boy one year's schooling to get to the school. Thus the necessity of erecting a school at home (in Texas). The membership in Texas are paying into the treasuries of other denominations from \$5000 to \$40,000 annually. Some of our girls and boys, too, are in the Catholic school at Houston. We must educate them somewhere. We can not exist well without a school in Texas. We have moved in that direction; secured 101½ acres of land adjacent to the city of Tyler, Texas, valued at \$8000 or \$10,000, with few small buildings upon it. All the indebtedness, except \$1200 yet due, payable in from one to two years and due January, 1898, and May 15, 1899. We have just closed the third term, the best in the history of the school. We can not accommodate our membership with the room we have. We desire to erect a girls' dormitory, 96x36x28 feet, with chapel 36x50; dining-hall, 22x28; two recitation rooms, 14x18, upstairs for the girls' dormitory. We need financial aid and ripe experience; therefore, we have decided to have an advisory board of some of the

leading members of the M. E. Church, South, to assist us both in building and planning for the permanent organization or planting Texas College at Tyler, Texas. Several of the brethren have consented to act as above outlined. Several of the District Conferences have taken up the matter, discussed and resolved, or will memorialize the ensuing Annual Conferences upon this subject. We pray and trust God that the leaders in Texas Methodism of the M. E. Church will move in this direction. Brethren, we need your advice and financial aid. Who will take up the subject and help us carry it to victory's gate?

I am yours in the cause of Christ, the race and Texas College, C. M. E. Church in America.

C. F. MOORE,

Sec. Educational Board, Commissioner Texas College, Texas Conferences, C. M. E. Church in America.

REV. M. F. JAMISON RETURNS THANKS.

I regret to say that it is a fact that possibly thousands of the readers of the Advocate and members of the blessed M. E. Church, South, are not cognizant of the efforts being put forth by the ministers and members of the C. M. E. Church to establish the Texas College, a school at Tyler, Texas, wherein to train ministers and teachers; therefore, it seems proper that I, the President of the Board of Trustees, should state the case or lay it before the Southern Methodists of Texas; and in so doing, I feel that I am addressing some of the best blood of the State or of the South.

It was the fathers of your blessed Church who called together the few colored ministers and organized the colored Methodist Church and promised assistance. These colored ministers have shown themselves worthy of the honor and confidence of those who licensed them. We must have a school for training ministers and teachers if we are to continue our existence as a Church in Texas. If we succeed in this, we will abundantly prove the wisdom of your fathers in the organization of a separate Methodism. Our people, those of them who hold their relation and membership in the M. E. Church, North, oftentimes point with pride to their schools and educational facilities which have been provided for them by the said M. E. Church, North; and sometimes we have staggered under the effects of a comparison of the two people—those with us and those with the M. E. Church, North. But I rejoice to say that the ministers and members of the C. M. E. Church have determined to remove this reproach—no school in Texas. They raised over \$2000 last year. If I can only enlist the hearty co-operation of the ministers and members of the M. E. Church, South, in Texas, our success is assured.

But I want to return thanks to the presiding elders and preachers in charge and members of the Sherman and Bonham Districts for the liberal donation they gave me for Texas College. God bless them.

I never felt more at home and among friends than I felt when I went to Bells and Pecan Gap. Great is J. R. Wages, presiding elder Sherman District, and Presiding Elder Clark, of Bonham District. Bro. Wages and his people gave me \$30; Bro. Clark and his people \$27.15. God was among these people and it was good to be there.

Again thanking them and the Advocate, I am, yours in Jesus,

M. F. JAMISON.

Greenville, Texas.

THE DEBATE.

The debate between C. L. Ballard, of the Northwest Texas Conference, and Elder Crum, of Ennis, closed on the night of the 7th instant, having devoted eight hours to the first three propositions and six hours to the last. The propositions discussed were as follows:

1. "The Scriptures teach that immersion only is scriptural baptism." Crum affirming.
2. "The Scriptures teach that infants are proper subjects for water baptism." Ballard affirming.
3. "The Scriptures teach that baptism is to the alien penitent believer, for, or in order to the remission of past sins." Crum affirming.
4. "The Scriptures teach that in conversion the Holy Spirit sometimes ope-

rates and immediately in the sinner's heart." Ballard affirming.

It is believed by all that good was accomplished by the discussion.

The debaters maintained the very best spirit from start to finish, and there seemed to be a good spirit among all the people.

The parties confined themselves to the King James translation of the Scriptures. This was regretted by some, inasmuch as it cut them off from much that might have been said in the discussion, especially on the first two propositions.

The debate proved a great victory for the right. This must be true; for some of the most intelligent Baptists were forced to say that Ballard was too much for Crum in the discussion of the first two propositions, in which they were naturally in sympathy with Crum—so clear, so strong, were the arguments brought to bear upon these subjects by Ballard.

Of course Ballard more than sustained himself in the discussion of the two last propositions.

Some who had been baptized by immersion said they were wrong. Some in our Church who opposed infant baptism said they were convinced of its being scriptural.

Ballard is a successful debater—cool and fully self-possessed. Speaks with great force; does not rattle void of sense; but makes you see his thoughts clearly, and forces conviction, save where blindness is too intense.

If our Campbellite brethren had in this debate a representative man, it will be well for them to avoid a discussion of these subjects. I want to say to Texas Methodism that the truth, as she holds and understands it, is safe in the hands of C. L. Ballard, of Covington, Texas; and any brother who has need of some ecclesiastical ditching, some lake or pond that needs to be drained off, send for Ballard. He will make a success of it.

The ladies presented Bro. Ballard with a nice bouquet with much blue ribbon, and the scene closed with the belief that the truth as represented by us was promoted much.

R. A. ELLIS.

Boyce, Texas, July 10, 1897.

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NORTH TEXAS FEMALE COLLEGE

**MRS. LUCY KIDD KEY, President,
SHERMAN, : TEXAS**

On Train, August 13, 1897.

Dear Girls:—Mrs. Key has suggested that I should address you in her column in the Advocate, and the habit of obedience with me is so strong that I will proceed to give you a few dots concerning our trip to Colorado.

We are just returning, after having spent one month in the State of magnificent distances. We made the ascent of Pike's Peak, ate a snow-ball on the twenty-third day of July. We heard a lady, after having stood on the summit of the peak, say: "There is nothing to interest you there only rocks and sand;" but to me, as I stood on its silent, snow-crowned summit and beheld the white-crested Spanish peaks in the distance, the green valleys and Colorado Springs—the gem of the mountains—I experienced an elevation of sentiment and feeling entirely new to me. The peaks all around wrapt in silent grandeur, the peaceful valleys on which the cattle browsed, was a panorama of loveliness, and it would be presumption for the most gifted pen to describe it. I thought of Moses as he stood on Pisgah and looked over into the Promised Land. How his heart must have swelled with mingled joy and regret! Joy, that his people should go over and possess that country, and regret that he had ever been unfaithful to the Master who had guided the hosts of Israel through the perils of the wilderness.

It was very interesting to see how this wonderful scene impressed different people. The geologists and mineralogists gathered stones and inspected them with a curious interest, as if they thought they would reveal mysteries that science would love to explore; the teacher tried to explain the geographical location of the villages seen in the distance.

A young couple looked into each other's eyes and said: "I have never seen anything so beautiful." Whether it was in the beauty of each other or in the surrounding scenery, it would be difficult to tell.

We enjoyed our stay in Manitou, the Saratoga of the West, immensely. There the summer girl held carnival. In her furbelows, her laces and dresses of gossamer, she rivals the butterfly with its many colors. Mrs. Key says, however, the summer girl is not to be despised. Every one of them will enter some man's life there to remain. She also says the sage in his judicial robes, the philosopher in his austere manner—each and every one carries the image of some girl in his heart; but you know she is rather partial to girls, and perhaps she magnifies our importance.

I will only attempt to mention a few places of interest we visited. We stood between the Pillars of Hercules in Cheyenne Canyon—solid granite walls that rise almost perpendicular fifteen hundred feet; the Seven Falls, where the water descends from an elevation of two thousand feet, rushing, roaring, flashing in the sunlight—a miniature Niagara; Glen Erie, the home of General Palmer, where nature and art have combined to make an earthly paradise; the Cave of the Winds, that has derived its name from the subterranean currents of air; the Rainbow Falls, which always affect the prismatic colors when the sun is in its zenith; the Garden of the Gods, this peculiar formation of stones—all were of intense interest, but one of our most amusing experiences was our trip to William's Canyon, mounted on burros. We were members of a gay party of young people. If you ever visit Colorado I insist that you make the acquaintance of the patient, steadfast, untiring and almost immovable donkey. He is a necessity in those rugged and dangerous passes.

We spent one week delightfully at Green Mountain Falls. This place is well named, for the east, the north and the south are covered with a rich verdure, which is unusual in the Rockies. A more beautiful landscape can nowhere be found. The water descends from an elevation of two thousand feet with such velocity that it falls in a spray so sheer and white it is called the Bridal Veil.

Of course we visited Denver, the

beautiful city of the plains, with its broad and shaded streets. We spent several days at the Brown Palace, which is perfect in all its appointments.

We would have remained longer, but Mrs. Key is projecting so many improvements in the College this summer that she was impatient to return home. The laboratory is no longer an intangible dream, but a substantial reality.

The N. T. F. C., with her enlarged and proficient corps of teachers, her superb artists, at whose head is the grand and noble little woman, whose ideal shines through her life, and is simply the example of Him who wrought

"With human hands the creed or creeds,
In loveliness of perfect deeds"—

is the Mecca to which the hearts of the alumni will ever turn with pride and affectionate remembrance.

But our train is carrying us into a tropical temperature, making us keenly sensible that we are in Texas. Dear, blessed Texas, with your beautiful, broad plains, fertile fields, and Corsicana, the gem of your towns, with her flowing oil wells, is dearer to my heart than any spot on earth.

Hoping that we shall again meet at the N. T. F. C. next year, I am
Yours cordially,
LOUISE PACE.

Texas Conference.

BUFFALO AND OAKWOODS.

C. B. Garrett, Aug. 8: We closed an eight days' meeting at Cedar Spring Thursday night. One conversion and accession, with a united and strengthened Church. Bro. Cochran held the third conference and preached four times. Bro. Trotter (local) preached three sermons for us. The outlook for Cedar is bright, though they have been disorganized for several years. This completes the round of summer meetings, which have helped both people and pastor greatly. The financial report for support of ministry this quarter was splendid.

CENTREVILLE.

H. G. Williams: Our "Patrick Lake" camp-meeting began on July 8 and closed on the 18th. There were about fifty regular camps, all told. It was well attended. There were people from all over this county and from the following places in other counties: Madisonville, Midway, Bryan and Dew. George H. Phair, of Hearne, did the preaching, and Miss Annie Cook, of the same place, led the singing. Also others attended the meeting from Hearne, which we might have mentioned above. Bro. Phair did us some fine preaching, and it is bound yet to bear fruit. The immediate results were six added to the Church, some backsliders reclaimed, expenses of the preacher paid, and \$10 raised for conference claims.

MILLICAN CIRCUIT.

G. S. Sandel: We have held four protracted meetings on this work. At each of these we have had times of refreshing. At Wellborn we had four added to the Methodist Church and a number joined the Free Baptists. At Wesson we had sixteen accessions to our Church. Bro. Wootton, our presiding elder, rendered us efficient service at that place. We had a good meeting at Alexander. Here we had nine added to the Church. Bro. Gordon rendered us good service at this place in the pulpit. We closed our meeting last night (Aug. 8) at Millican. Had some reclamations here, and a number of the members quickened. Bro. Burrows preached one sermon and Bro. White, exhorter, did good service. I do not know the number of conversions at these meetings, probably forty. We are behind in our finances, but hope to come out all right on that line by the time of conference.

DAIRY.

A. R. Craven, Aug. 4: We commenced a meeting at Dairy on the fourth Sunday in July and continued nine days. Dairy is a new town on the San Antonio and Aransas Pass Railroad, fifteen miles west of Houston, and is about two years old. The meeting was the first protracted services ever held at that place, and was a grand success, and resulted in about twenty conversions and twenty accessions to the Methodist Episcopal Church, South, by ritual and by letter. There were six persons who professed

religion who have not joined our Church, some of whom will join the Baptists and others the Presbyterians. Bro. H. C. Trammell, of Angleton, preached three good sermons at the commencement of the meeting. After that Bro. Horn, of Washington Street Church, Houston, came and preached us two excellent, soul-stirring sermons. The people were delighted, and he gave the meeting a grand impetus for victory. Then came the beloved O. T. Hotchkiss, who preached us two sermons of great power and won all hearts by his sweet songs and Christ-like meekness and love. And last, but not least, came Ira Marvin Bryce, of Richmond, Texas, the logician and theologian, and captured everybody. He remained with us till the finish, preaching six sermons that would have done honor to his illustrious namesake. The hospitality of the Dairy people was everything that could be desired. The preachers and visitors were entertained in noble style. The good Lord will reward them.

East Texas Conference.

LINDALE.

G. W. Riley, Aug. 14: We have held three meetings in the last three weeks on this circuit. At Mt. Sylvan we had a great revival; twenty-five of thirty conversions, twenty accessions and the Church greatly blessed. Rev. S. N. Allen assisted me in the meeting. Harris Chapel and Sabine School-house have had fairly good meetings. Forty-six accessions to date since the 1st of June.

TROUPE AND OVERTON.

S. N. Allen, Aug. 13: We closed a good meeting at Bethel last night. Results: sixteen conversions and reclamations, with ten accessions to our Church and the Church greatly revived. Bro. J. M. McCarter, of South Tyler, and Bro. W. N. Brown did us some of their best work. Bro. Brown is a worthy local preacher of our work. God bless these good men. We have four other meetings to hold. Pray for us. We serve a good people.

DeKALB.

R. J. Smith, July 7: I have just closed a week's meeting at Austin Chapel. God gave us a glorious meeting. A success from the beginning. Fourteen conversions the last night. Results of the meeting: fifty-two conversions, thirty-four accessions and one infant baptized. Our membership here has increased this year from thirty-two to seventy-six. Realizing that we should "render honor to whom honor is due," let me say that much of the success of this meeting is the result of the efficient labor of our good Sunday-school superintendent, Bro. J. W. Scoggins. The good people presented me a nice purse. I suggested that it go as quarterage; but they said, "No, we will pay the assessment in full."

NACOGDOCHES.

John W. Goodwin, Aug. 11: We have just closed our fourth protracted meeting on Appleby Mission. We had a splendid meeting at each appointment. At Appleby we ran eleven days and closed with eight accessions and the Church in better condition than it has been for months. At Pine Flat the meeting ran seven days, resulting in nine accessions. We closed the sev-

enth day at Linn Flat, with five accessions. At Red Oak we had a hard fight, but got the victory in a glorious revival of religion and five accessions to the Church. Most of the preaching was done by the preacher in charge, but valuable service was rendered by Rev. Henry Windham, local preacher, and H. P. Lilley, both of Appleby. We have one meeting yet to hold, after we have rested a little, and we are expecting a victory there.

GARRISON.

J. W. Bridges, Aug. 11: We have held two meetings up to date—one at Mount Pleasant, embracing the second Sunday in July, lasting eight days. I was assisted by my local pracher, Bro. Thomson, who rendered excellent service. We had five conversions and ten accessions to the Church. The Church was greatly revived and several family altars erected. We closed with ten penitents at the altar. Our next meeting was held at this place, Garrison, embracing the fourth Sunday in July, and continuing over the first Sunday in this month. I was ably assisted here by my presiding elder, Bro. J. T. Smith, who did the most of the preaching. While the results were not as great as we wished, and were really expecting, yet we rejoiced that three persons professed regeneration and nine joined the Church. The Church members were very much revived, a number of backsliders were reclaimed and several new family altars were erected. So we praise God and take courage. We begin next at Reid's Mountain. Pray for us.

WHITE HOUSE NOTES.

F. A. Downs, Aug. 14: My first meeting began at White House July 10. I reached it from the District Conference July 12. We continued until Friday night. The Lord blessed us. That part of the Church which attended our meeting was revived and five were added to our flock. The community was put to thinking. We opened up at Flint the following Saturday night and ran on until Thursday night. Two professions, no accessions. The Church somewhat revived. The next week we were at Liberty Hill. A good work was done in the Church. Some old feuds were buried and good will and peace prevail. There were some accessions and professions, but I do not know the number. From there I hurried on to Walnut Grove, to my third Quarterly Conference. Attendance very good and session enjoyable. Times are hard and finances behind; but we trust "it is better further on." The meeting was protracted. Our presiding elder remained with us and preached five times. We had one conversion Monday evening. Tuesday evening, at the close of the service, one young man lingered in the altar, asking us to stay with him. We stayed. He was soon converted, and soon three others were earnestly seeking; but they didn't seek long. Jesus came in power and there was rejoicing in the little band that had remained to sing and pray. Surrounded by a few faithful ones, I baptized two and received four into the Church just twenty minutes before midnight. We were reminded of Paul and the jailer. As the meeting continued others were saved and the Church wonderfully revived. There were seventeen accessions in all. Closing there Friday night, I hurried across the country to Chandler, twenty miles

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away, to begin Saturday night. Here the fight was hard. Webbism, Campbellism, devilism and sensualism have so infested the place that our work was greatly hindered. There were no professions and the door of the Church was not opened. Our band at Chandler is small and beset with peculiar difficulties; yet a few are faithful, and the future is not without promise. I go to Ballard to-morrow, the next Sunday to Noonday, and then to Love's Chapel—three more weeks, and the campaign will be over. The Lord has blessed and preserved my strength, and I am happy in the work. The experience of a young pastor during his first revival season is varied. Joy is mingled with grief—now he is on mountains of ecstasy because his people are being blessed and their children saved; now he is in valleys of despondency because it appears that the devil is on the winning side. He remembers that the people once refused to hear even Christ himself, and he endeavors to get very close to his Savior's side, where he can weep with him over a ruined world. We can offer men salvation, but we cannot force them to accept it. To all my young brethren in Texas, especially those whom I know personally, I send fond greeting. Let us study to show ourselves approved, workmen that need not to be ashamed, enduring hardness as good soldiers. Methodism has a mission in our State. Let us carry her banners into the very heart of the struggle. I have had no regular help in my meetings. Several brethren have assisted me as they had opportunity. To all these I am profoundly grateful.

Wise Men Know

It is folly to build upon a poor foundation, either in architecture or in health. A foundation of sand is insecure, and to deaden symptoms by narcotics or nerve compounds is equally dangerous and deceptive. The true way to build up health is to make your blood pure, rich and nourishing by taking Hood's Sarsaparilla.

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West Texas Conference.

BEAR HOLLOW.

D. A. Gregg: Bear Hollow is a good, deep, sandy, hot, dry neighborhood—settled by the kindest, warmest-hearted, best people that Texas has. A few days ago, by the request of the pastor, Bro. B. H. Passmore, I went into that neighborhood to try to lead souls to Christ in what some of our older brethren would call a "rousement." I like such "rousements." Wish all Methodist Churches were spiritual enough to get up such "rousements." We stayed among these good people of Bear Hollow seven days and learned to love them like a brother. We saw thirty-eight precious souls saved and started on a different life. The old fathers with grey hairs in their heads, the middle-aged mothers, the young men and young ladies were brought to their knees in great bunches. The Lord was of a truth the chief person in each congregation. There were nine genuine conversions the first night. We parted happy and praying for each other. We are now at Lillie Grove.

North Texas Conference.

BEN FRANKLIN.

L. L. Naugle, Aug. 14: We have just closed our round of protracted meetings. Results about seventy-five conversions, sixty-two have been received by ritual and nineteen by certificate. There were twenty-nine adults and twenty-two children baptized.

ROXTON.

Geo. H. Adams, Aug. 14: The meeting lasted nine days and resulted in forty-two conversions and thirty-two accessions to our Church. Bros. Mountcastle and Black, of Paris, helped two or three days each. The Lord was with us from the beginning. On the first day of August I began a meeting at Elm Grove, which continued twelve days. Forty were converted and fifty-four joined the M. E. Church, South. We had no ministerial help.

WHITESBORO.

W. H. Brown, Aug. 10: We closed our arbor meeting near Sanburn's Switch last Sunday night. Visible results, twenty professions and a good revival in the Church. Rev. I. M. Woodward was with us and did most

of the preaching. Our next meeting begins on Saturday night before the fifth Sunday, between Southmayd and Kendall's Chapel. Bro. Woodward did some fine preaching, and my people were delighted with him. His sermon last Sunday to the women was a grand effort, and all seemed moved by it.

ROXTON.

George H. Adams, July 31: When the third Sunday arrived, rain kept us from beginning our meeting until 8 p. m. Then another rain Tuesday set us back again; but the meeting went on until the next Tuesday. Bro. Mountcastle was with us two days; also Bro. Black. Both did excellent preaching. The Lord was with us in great power. We had thirty-five conversions; thirty-one joined our Church. Several will join the Baptist Church. This town is in better condition, perhaps, than it ever was before. The Church is greatly revived. We are getting ready to build a church at Howland, six miles east of here.

TRENTON.

W. J. Bludworth, Aug. 9: Our third Quarterly Conference was held Saturday and Sunday. Bro. Clark, our presiding elder, was with us, and wide awake. His sermon on Sunday on the growth of a Christian was unanswerable and opportune; for these second work of grace people are all over this district, and very noisy, without any reason. The stewards of this work were all present but two, and their reports were sent in. Most all the other official members were present. Our finances were well up. Marvin has paid nearly all its assessments for the support of the ministry; besides that, it paid \$24.60 for foreign missions and subscribed \$26 more for same purpose. The work is in good condition, and could we get a rain I think all the claims would be paid in full.

KINGSTON.

S. W. Miller, Aug. 10: Our meeting at Bethel Grove closed on the night of the 2d, with most gracious results. Not many conversions, but the Church almost entirely in a good spiritual condition, all in sympathy with their pastor and the work of the Church. Not a jar in the Church, but peace and brotherly love existing throughout the Church. Results: three conversions, four accessions, four infants baptized and about ten more who are expecting to join at my next meeting by ritual and certificate. This is the third day of our meeting at Kingston. Bro. Lewis Barton is with me, doing some excellent preaching. Every service has been attended with power. I confidently look for a grand work at this time. Here is where sin, Satan and moral confusion have reigned; but, thank God, there is the noise of a great rain in the moral elements, and we are claiming God's help at this time. God can overrule the evil intention of men and devils and bring victory to his Church, if our faith fail not.

ANNONA.

J. L. Sullivan: We have held three of our five meetings. At Annona we continued ten days, with somewhat of a revival, but not a conversion—seemingly no one wanted to be. Bro. W. H. Wright, of White Rock Circuit, was with here about three days. Our presiding elder, W. D. Mountcastle, was with us; held our third Quarterly Conference and preached four very excellent sermons. At Shawnee Chapel we continued eight days, with about two conversions. Membership revived (those who attended). Most every family was more or less hindered by sickness. Our older members at Coleman Springs say that our camp-meeting there was the best ever had at that place. We were there from July 3d to August 10th. Bro. W. H. Wright also preached twice here and our local preacher, Rev. W. S. Lee, once. The membership for the most part was very deeply moved. Twenty-five converted and eighteen joined the M. E. Church, South, with more to follow. Several will join the Baptist Church. I held three services per day on an average. Our help did not come, but the Devil did, and I never knew his majesty to make a harder fight, but we resisted and he fled.

WHITE ROCK CAMP-MEETING.

W. F. Dunkle, Secretary: The annual camp-meeting at the old camp-grounds, embracing August 4 to 13, was well at-

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tended, as usual. The results were not what had been hoped for; about twenty professions of conversion, with twelve accessions. However, much good was done in the strong preaching of most of the brethren. Bro. J. A. Wyatt, Lewisville, conducted the meeting. The preaching was done by the following: J. H. McLean, D. D., C. B. Fladger, J. A. Wyatt, W. H. Stephenson, A. C. Gibson, C. M. Harless, R. W. Thompson, M. A. Smith, L. C. Ellis, E. R. Barcus, C. W. Dennis, W. F. Dunkle, W. F. Bryan, Wm. Lomas. In addition to these, the following brethren visited the meeting: S. Crutchfield, Wallace Crutchfield, Geo. S. Sexton, J. C. Moore, D. F. McCutcheon, and perhaps others. Bro. Thompson preached Sunday and took a collection for our Orphanage, amounting to \$65 cash, with considerable more in subscription. Also Mrs. Young, of the Rescue Home, was present and did some work. We regret there was no one present to represent the claims of Southwestern University. This scribe did what he could for it.

"Can honor take away the grief of a wound? No." —Henry IV., Act III, Scene 1.
But Pond's Extract can take away the pain.

Northwest Texas Conference.

SIMS AND GLENWOOD.

J. D. Odom, Aug. 13: Our Glenwood meeting closed Monday night. Results, twenty-five conversions and eighteen accessions. The Leaguers conducted the last two services with great success. Bro. T. S. Armstrong assisted me in this meeting. Bros. Bolton and Jno. R. Morris also preached one each. This was a great meeting.

HURST.

G. D. Wilson, Aug. 9: Our Deets meeting at Cranfill Gap closed last night. Results: fifty-one conversions, twenty additions to our Church and about as many will join the Baptists. I gladly commend Bro. R. J. Deets as a true gospel preacher and a successful soul winner. His methods are strictly Methodist and first-class.

HURST.

G. D. Wilson, Aug. 9: Our camp-meeting at Harmony Chapel resulted in about twenty-five reclamations and conversions. Bro. R. R. Raymond, in his inimitable way, did as fine practical preaching as I ever heard. It was the pure gospel, suited to every-day home life. His preaching will be a blessing in that community for years to come.

BRUCEVILLE.

Sam'l Morriss, Aug. 14: By invitation of the pastor of Bruceville charge Rev. J. H. Collard came out and commenced preaching here last Saturday night. The congregation has increased until everything is crowded. It is impossible to tell how many have been converted and reclaimed from sin. But no such meeting has ever been held at Bruceville, and still the good work goes on. I suppose the meeting will close about Monday night, the 16th.

INDIAN CREEK.

J. L. White, July 25: We have closed two meetings—one at Chapel Hill and the other at Indian Creek. Results: Chapel Hill, seventeen conversions and seven accessions, more to join yet; Indian Creek, twenty-six conversions,

ten accessions, more to follow. Bro. J. E. Steele assisted me in these meetings. He has done very fine work. Everybody loves him. He is truly a man of God. God honors his ministry with sound conversions.

WALNUT SPRINGS.

J. R. B. Hall, Aug. 10: We closed at Fairview Sunday night with fine results. This was the first meeting ever held at this place. Bros. Braswell and Randle did us some profitable work. This is a pleasant community. God gave us twenty-two conversions and reclamations. Baptized three children.

PEORIA.

C. S. Cameron, Aug. 12: Our meeting here (Peoria) commenced July 30 and closed August 8. The Lord was with us in great power. Great crowds thronged to witness this mighty work. It is said this community is stirred as never before. As to visible results, old difficulties were settled, the Churches drawn closer together, old Church debts settled, conference collections raised. We had fifty converts—converted at mourner's bench—and ten Church members converted, twenty-eight accessions and family altars raised. Rev. K. S. VanZandt, of Grandview, did the preaching and did it well. We have in this town five denominations; hence we did not string all the fish, but we feel a good work has been done.

DECKER CIRCUIT.

J. N. Broyles, Aug. 11: I have just closed my meeting at Elm Grove. Glory to God for victory. Seven conversions, four additions to our Church, six infants baptized, three penitents converted since the meeting closed, at a service we held by special request. Bro. W. H. Grooms did some very faithful work for me. We have had thirty conversions up to date. The revival fire is burning. We are praying for one hundred conversions.

BUFFALO.

J. L. White, Aug. 11: We closed our meeting at Buffalo last Sunday night with a shout and a reconciliation of enemies. Had twenty-one conversions and about thirty-five reclamations at this meeting. One of the best meetings ever held on Buffalo. Our dear Bro. Steele did some of his best preaching there. He spares not, but cuts sin in every form. If any of our brethren wish to use him after the second Sunday in September, write him at Indian Creek, Texas. Begin at Mc Anally next Friday night.

BANGS MISSION.

J. W. Coker: Our meeting begun at the above place Saturday before the fourth Sunday in July and ran until the first Sunday night in August. We had a grand victory, considering the disadvantages under which we labored. Had ten conversions and seven accessions. The influence of the meeting touched all classes and denominations, and was felt all around a radius of six or seven miles. There is more unity and brotherly love between all denominations at Bangs than ever before. The conversions were at the altar, in the straw. With the exception of four sermons—two by Bro. Bates, of Robert Lee Circuit, one by the presiding elder, and one by Bro. Fields, local elder of this mission—Bro. Moon, our beloved pastor, and the writer did all the preaching. Bro. Moon is much loved

(Continued on page sixteen.)

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OLD AND YOUNG

A Lost Leaf Found.

It was rumored that the writings of Papias had been found by the Egypt exploration corps. Had it been true the "find" would have had high value. It turns out only a single sheet has been recovered, even if that page is genuine. It is reported to have sayings of our Lord not in the New Testament. Many utterances of Jesus have not been recorded by the evangelists. John, or rather his editor or perhaps the Elders of Ephesus, who endorsed the MSS. of his gospel but us know that it would have required a bulky volume for reporting everything said by Jesus. Paul quotes a saying not in the notes of the Evangelists, namely: It is more blessed to give than to receive. There are other sentences claiming to be genuine utterances of Jesus—some doubtful—some true reports. Among the latter: "He who is near me is near the fire." Dean Plumptre holds that long saying about the millennium is genuine.

Papias wrote five books, small pamphlets, we would call them, with the "logia," the sayings of Jesus, not in the Gospels, but picked up from the "Elders" who had known the Apostles. He himself had never seen any of the Twelve. He was familiar with Polycarp who was a companion of John.

These booklets of Papias are known to have been in existence up to the Fifteenth century. It is very likely they would come to light. The estimate of Papias as a person of intellect is not high. He seems a pious, credulous, zealous, "Boswell," not able to sift his material, storing away chaff with the wheat. Eusebius says he had a "small mind," rather a gossip person yet not without interest. He was near to the apostolic age—talked with many who associated with them. He says his habit was to enquire "what were the declarations of the Apostles, what was said by Thomas, James, John, Matthew, Andrew, Peter or Philip or Ariston or the presbyter, John, disciples of the Lord."

From Papias we learn that Mark wrote under the direction of Peter, and that Matthew composed his notes in "Hebrew," meaning the common speech of the people.—Aramaic.

There were, at first, as Luke intimates, numberless fragmentary reports of the Lord's sayings and acts. These partial accounts fell out of use when the more complete memorabilia (Gospels), were published.

Papias, born during the life of a number of the Apostles, no doubt, caught up much of interest. He had the Gospels as we have them. He quoted from them, and also from letters of the Apostles.—Richmond Advocate.

Will-Power.

Tenacity, or singleness of purpose, is a necessary condition not only for learning, but for the attainment of any object in life. What a fine illustration of this characteristic do we find in the boy Garfield. He determined to leave no stone unturned in order to get an education. The singleheartedness which we find in all his struggles, the sacrifices he made to accomplish the cherished object of his life, made him the self-disciplined man he was. Master the situation; do not allow the circumstances to master you. "Where there's a will there's a way" is an old saying and a true one. Poverty is by no means an obstacle to progress. It is often the man, and a man is only a boy of larger growth. You will do well to remember the advice of Garfield: "Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed over board and compelled to sink or swim for himself. In all my acquaintance, I never knew a man to be drowned who was worth the saving."

Cultivate the art of "stick-to-it-iveness." Neither is it enough to cultivate to knock of holding on. Concentrate all the faculties of your will to a given task; do not release your mind from the duty of the hour till it is done. The genius of Napoleon, the

great captain, lay in this one power of concentration; it was a distinguishing trait of his while a boy at school; to it he owed no small measure of his success. Discovering the weak spot of his adversary, he massed the troops and hurled them against the enemy with the irresistible force of a cannonball. Veteran generals threw away their tactics; for twenty years the map of Europe was altered. The result was a Jena, a Marengo! It was the tenacity of his opponent, Wellington, that produced a Waterloo. As the Old Guard, invincible, triumphant in forty memorable campaigns, advanced to certain death with magnificent charge, with superb courage, with steady tramp, tramp, tramp—the English, awed, overcome by the wonderful power reflected in the bronzed faces, the many flashing eagles of the tall grenadiers, started back in confusion, terror, dismay; and Wellington was forced to exclaim, "Up guards, and at them!" The British bulldogs stood grimly at their post, and the sun of Austerlitz in red and sinister glow went down at Waterloo.

Do not try to go through the world by the awkward main force of undisciplined power. Man your guns. Make every blow tell. Have every arsenal of your mind in perfect order—ready for instant use, and success is yours. Be as good an anvil as you are a hammer. Unless you are such, you are not thoroughly fitted for your work. "What an indurate old anvil Martin Luther was!" Remember that "the boy is father to the man." Henry Clay, when asked the reason for his wonderful success as an orator, replied, "Thorough preparation, my boy." And General Garfield said: "The trained man will make his life tell. Without training, you are left on a sea of luck, where thousands go down, to one who meets with success."—J. W. Givan, in Journal and Messenger.

Cultivating a Husband.

"I wouldn't think of that side of him," said Grandmother Dorcas.

"What do you mean?" asked the granddaughter, wiping away the tears that were overflowing her sweet brown eyes.

"When I married grandfather," replied the fair-faced old lady, letting her knitting drop into her lap, "I fairly idolized him. I didn't dream there was any side to him but the loving, gentle, tender side that he showed when he was courting me. But I soon found out that a man isn't all 'sugar an' spice an' all that's nice,' as the nursery rhyme has it. Why, child, it isn't natural. Well, I had a few crying spells, and then I called up my common sense. I said to myself, 'If I want a good husband I must make the most of what is already good in him and change the rest if I can; if not, ignore it.' Why, my dear, you would think I had lost my wits if I stood over my damask roses quarreling with the thorns, instead of enjoying their prettiness and their sweetness, and being careful not to get pierced. There's

a rough side to most men, and there's no use crying over it. Now, my dear, just remember this rule and act upon it, and I'll guarantee you a happy married life. Never allow yourself to think over your husband's faults, not for one minute. When you think of him, look only at the kind, noble, tender side, that is to say, look at the character blossoms and not at the thorns. In this way, you will be of immense help in his development in all manly qualities; you will be to him sunshine, instead of fog and mist and rain."

"I know you are right," said the young wife, whose face had brightened to its usual pleasantness, "but I'm afraid that I shall often fail, no matter what good resolutions I make. If I could keep you with me always perhaps I could succeed."

"If any one lack wisdom, let him ask of God, who giveth liberally and upbraideth not," was the wise reply.—The Congregationalist.

All great victories are won first in the heart; when Jacob was altogether right with God, Esau became suddenly amiable and Caanan was an easy possession. It is always so. We can not impose our way on God; but we can live up with the divine order, and discover for ourselves the prayer that must prevail, overtaking in proper time and place every good thing. All things can be brought within the scope of prayer and be lined up with the promises.—N. P. Luccock, D.D., Pittsburg, Pa.

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..DEVOTIONAL...

The Duty of Rest.

"Oh, that I had wings like a dove, for then I would fly away, and be at rest."

I am sure we have all sometimes felt an experience which these words interpret. Our life activities have ebbed away; we are weary; the grasshopper has become a burden to us, although we are not old; things which would scarcely bring any serious concern to our minds now bring tears to our eyes; we wish we had wings, and could fly away and make our nest in the wilderness and be forever at rest. The experiences are themselves the communications of God that we need rest. He summons us to rest as truly as he summons us to activity. Rest is as sacred a duty as work. The Scripture bears its witness to this. In one clause of a sentence the Almighty says: "Six days shalt thou labor and do all thy work;" in the same sentence he says: "But on the seventh thou shalt do no work." The duty of doing no work is as sacred as the duty of working. He who awakens us in the morning full of fervid activity, eager for toil, lulls us to sleep at night, weary with our exertions and longing to stop. Every night he says: "Come to me and rest," and every recurring period of exhaustion repeats the invitation.

We know that vegetation needs rest. The winter is its sleeping-time; there could be no awakening buds in spring, no efflorescent beauty in summer, no ripened fruits in harvest, if there were no sleep in winter. The snow is God's coverlet which keeps nature warm. "He giveth his snow like wool." God tucks his little vegetable children in and gives them a resting-time, that they may be ready for life in the spring, which is the morrow.

We need these resting-times for our own best growth and activity—resting-times, not merely times of recreation, though we need those, too. Americans know how to do everything better than they know how to rest.

These rest hours God prescribes in his Word; he summons us to them by our own experiences; he requires us to take them by his providence; and we do not understand it. Every night he lays the obligation of rest on men; every seventh day he has put the obligation of resting in his word and written it in the very necessities of human nature; but, more than that, he often says to the busy man who has been so busy that he has had no time to think: "You must stop." Suddenly he takes away employment from him, compels him to spend a little while in idleness and the poor man does not understand that God is saying: "Stop and think." So he put his hand on Luther in the midst of battle, when it seemed that Europe could not do without him for a single day, and shut him up in the castle at Wartburg, saying to him: "Stop and think." So he put his hand on Moses in Egypt, took him away from the people he would have delivered, carried him off into the wilderness and compelled him to spend years there in quiet reflection.

The men who have wrought great results have generally had these resting periods either conferred upon them or imposed upon them. In England Dr. Fairbairn would not be the leader in theological thought that he is if for twelve years he had not worked in a little country parish, thinking much and producing relatively little. Morse elaborated and perfected his scheme of electric telegraphy on an ocean steamer—and that is the one place where you can not do anything unless you are a captain or a sailor.

The quiet times are the fruitful times; and we do not know it. Invalidism is often man's opportunity for rest." God takes this woman out of her household, or this man out of his business, and says: "Lie on that bed for two weeks, and rest." If he only knew what he was put there for, only would stop and rest for those two weeks, he would come back to his life reinvigorated and refreshed, but all the time he is resisting and struggling and worrying about the work he can not do. When these hours come, and the Father and Mother of us all takes us in his arms and says: "My child, rest a

little while," let us learn not to struggle against him, but to accept the gift, lay aside the work and relieve ourselves from the responsibility, take the quiet hour, rest and grow strong.

These rest periods—the night, the Sunday, the hour of invalidism, the vacation hours—these are the provided times when we are to gather life for future service; they are not wasted times, if we know how to use them. The mill-race running its busy course calls back to the mill-pond, and says: "Oh, you lazy pond, why are you idle? Go to work." But the pond replies: "If I did not lie here there would be no mill-race." The racing rain-drops call back to the cloud above: "You lazy cloud, lying there in the sky, why do you not come down and refresh the thirsty earth?" and the cloud replies: "If there were no cloud hanging in the heavens there would be no racing rain-drops." These hours of rest are the needed preparation, the accumulations of life, out of which grow its activities.

God help us to take rest from him as the gift of his love, and so to use the rest that it shall recuperate our life; and when, at last, the long, deep sleep shall fall upon us, the grave shall not be as a nest in the wilderness where we shall rest forever, but only as a bed on which we lie down for a little night, with the glad awaking in the morning and the restfulness of an eternal labor which is never toil.—Dr. Lyman Abbott, in the Outlook.

Beautiful as a Poem.

The following waif is floating about on the sea of newspaperdom without any indication of authorship:

"Is religion true? I don't know and don't care. But if it is a lie it is the most beautiful one ever told; one from which truth itself might learn. Could we exist as a nation without it? France tried it. Does it do any harm? No! Then why destroy it? Don't. It is as old as civilization. It was part of our fathers' lives. It was almost all of our mothers—all except the part we filled. We have been sung to sleep a thousand times by its hymns. We are better men and women now whenever we hear them sung. They are joined to tender emotion. It has made many a man happier and better, more honest, tender and forgiving. Many a tired man and woman have lain down within its shades peacefully to awake nobody knows where. Don't destroy it. Why, nine-tenths of the mothers in America believe in it.

"That's enough for it. It has been growing on our hearthstones for ages. Let it stay there. It can't hurt you. It is such a loving religion. What will you give in its stead if you take it away? Philosophy! What are you to do when you are tired and homesick? Love! Earthly loves are so selfish. It is such a beautiful delusion. Don't destroy it. Weave the silver threads that reach down from the Star of Bethlehem into the garden woad of sunlight. Train its clinging tendrils around the bare walls of our lives, and cover up the jagged corners and rough, unsightly places with this beautiful Myth of Calvary."

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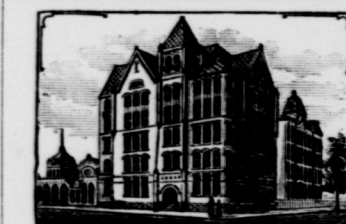
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Dec. 15.....East Texas.....Palestine

"PICAYUNISHNESS VS. ENTERPRISE."

The above is the caption of your leader in the issue of the 5th instant. All you say is true and well said; yet it occurs to me that few will read it that need to read it. The great bulk of our Church members are ignoring this solid, edifying information. The greatest blight on the Church to-day is willful and deliberate ignorance. "My people perish for lack of knowledge." And why? Because they are too negligent and stingy to buy it. We are urged to buy wisdom and sell it not. I have offered the Advocate to some of my members and told them I would wait till conference for the money; but even with this have failed. They have made excuses that I deem frivolous. As a rule, a member that does not take the Church paper is a poor member. This will hold true of at least 75 per cent. These same people will pay for the secular papers, and some will say for this reason they are not able to take their Church organ. This sort of people are nibblers at every ecclesiastical hook; claim great liberality in religious views and are practically ignorant of the doctrine and doings of the Church in which they hold membership. The privileges and advantages of this day and time cannot be ignored by any one that claims ordinary intelligence. Many too careless and too picayunish to buy and read the paper are very fastidious as to their pulpit pabulum. They clamor for the best talent at a minimum rate and prefer all of their intellectual and spiritual nourishment from the pulpit. The preacher is regarded as a hireling at so much a year to fire off pyrotechnics and hang out picture object lessons. Consecrated individual intelligence is the greatest need of the Church to-day. We want people who pray, think and read. They want such preachers and such preachers want such members. A rule that will work both ways. Methodism has stood for an emotional Church; yet its founder was a student, a thinker and a voluminous writer. Emotion that gushes from intelligent knowledge of God and of his Son, Jesus Christ, and flows by the power of the Holy Spirit, is the secret of the success of Methodism. We must hold this ground. We cannot do it unless our people read our papers and our books. I believe we need a strong man—an attractive man; a man imbued with the necessity of stimulating this important need in the minds of the people and secure subscriptions for our Church periodicals. To my mind, it is important home missionary ground.

GEO. E. CLOTHIER.

CONNECTIONAL NEWS.

The Commission on Federation met at the Publishing House in Nashville, Tenn., August 4, 1897, and continued in session all day. There were present Bishops John C. Granbery, R. K. Hargrove and W. W. Duncan; Drs. George G. N. MacDonell and E. E. Hoss, and Prof. R. W. Jones. Dr. Jno. H. Dye was delayed in reaching the city, but came in at a later hour. Col. Asa Holt and Judge Walter Clark were unavoidably detained at home. The commission was organized with Bishop Granbery as President and E. E. Hoss as Secretary. A very full and free conversation was had in regard to all the matters likely to come up for consideration before the Joint Commission, which body is invited to meet in Nashville during the month of January next.

The Baltimore Advocate furnishes the following account of a famous camp-meeting:

The camp-meeting at Wesley Grove is in progress. As usual, the meetings are delightful occasions of reunion for kindred spirits who, year after year, have been meeting and worshiping together on that hallowed ground. On the first Sunday of the camp-meeting we were favored with the presence of Dr. E. E. Hoss, editor of the Christian Advocate, who preached at 11 o'clock a sermon of great power. The vast audience listened with rapt attention to the glorious message of salvation delivered by this master of assemblies, and we trust that the fruit of this service will be seen in the lives of those who heard the Word presented so clearly and lovingly. Dr. J. H. Young followed in the afternoon with a strong sermon on the duty of witnessing for Christ, and the day was fittingly closed by an eminently appropriate discourse by Dr. H. M. Whaling. Altogether it was a high day for Wesley Grove. Dr. Hoss preached again on Monday morning, and all were filled with regret that he was compelled to leave, having been recalled to Nashville by Bishop Granbery to meet the Commission on Federation. Bishop Wilson was with us for several days, but was so much jaded by his heavy labors in Georgia that he declined all invitations to preach. His presence is a benediction, and his brethren, while always desirous to hear him, were glad to have him take the rest so much needed.

The preaching has all been of a high order. The social meetings have been deeply spiritual and the tide is rising and we hope that before the camp-meeting closes many will be born into the kingdom of God.

GENERAL CHURCH NEWS.

Exchange: The Church of the Strangers was founded by the late Dr. Charles F. Deems, and has a unique position in the religious life of New York. The old church is situated on Mercer Street below Eighth, and for some time has seemed to be strangely out of place, being hemmed in by business houses. The ground on which the church stands belongs to the Sailor's Snug Harbor estate, and the lease for it expires next May. The church was bought for Dr. Deems by his friend, Commodore Vanderbilt, and the first services were held in it in 1870. The old site is to be abandoned, because the owners of the land demand an increase in the rental that the trustees of the Church do not feel able to pay. But the Church is not to pass away. The trustees have begun to gather together a fund of one hundred thousand dollars, with which they propose to put up a new edifice to be known as the Deems Memorial Church of the Strangers, upon a location in the vicinity of the present edifice. The Church of the Strangers has five hundred members, is entirely out of debt, and raised ten thousand dollars last year for all purposes. During the two years of the pastorate of the Rev. D. Asa Blackburn, the present pastor, one hundred and seventy-five new members have been added, and this in a downtown district.

Christian Advocate: The Wesleyan Conference met in its one hundred and fifty-fourth annual session at Leeds, Yorkshire, on the 22d ult. It is estimated that 800 ministers were present—an unusually large number. There were four vacancies in the Legal Hundred, which were promptly filled. The chief interest of the first day centered in the choice of a President. It seems to have been a matter of doubt in the

minds of many whether Rev. Hugh Price Hughes or Dr. Wm. L. Watkinson would be the man. When the ballots were actually cast, however, it turned out that Dr. Watkinson had the enormous majority of nearly three to one, 427 to 160. Frederick W. Macdonald had twenty-eight ballots and Thomas Allen fifteen. Nobody else received more than five. It is likely, but not certain, that Mr. Hughes will go to the chair next year. Dr. Watkinson is tall, thin, stooped, as little like the typical Englishman as could be easily imagined. He had been in the ministry nearly forty years. His stay at college was limited to six weeks. But he has always been an omnivorous reader, and is said to have become the most accomplished man of letters in his conference. His social gifts are unrivaled. We had the great good fortune to meet him when he was in this country two years ago, and we shall never forget the brightness of his conversation and the charm of his manner.

TEXAS PERSONALS.

Rev. W. A. Edwards, of Fate, made the Advocate a pleasant call.

Rev. M. H. Neely, of the Denver Conference, will return to Texas and take work in the fall. His many friends will be glad to hear this.

Rev. L. P. Smith, of the South Dallas charge, who spent a month in Colorado, has returned. He and his estimable wife had a pleasant vacation and are much improved.

Rev. J. B. Culpepper has decided to locate in Fort Worth, Texas and to educate his children in the Polytechnic College. He will be glad to assist brethren who desire his service.

SOUTHERN METHODIST PERSONALS.

Bishop E. R. Hendrix spent last Sunday in Trinidad, Col.

Dr. J. J. Tigert attended the recent session of the Denver Conference at Walsenburg, Col.

Southern Advocate: Rev. B. D. Lucas, of our China Conference, has reached home safely. We trust he will soon be quite well again. To this end, let us make no call on him for any work until he is fully himself again. He must rest.... Dr. J. C. C. Newton, of Japan Conference, is at Nashville. He is quite feeble. May strength speedily return.

The Republic of recent date contained interviews from several St. Louis divines, relative to the mission work in the far northwest, and this is what Dr. S. H. Werlein said: "The Methodist Church is an enterprising, aggressive Church. When it sees an opportunity it takes advantage of it. Its circuit riders have been the vanguard of civilization in all the Southern and Western States of the Union. You may depend upon it, our Church will move on Alaska. We have a few missions there now, but the field is broadening so fast that new stations will soon have to be established."

GENERAL PERSONALS.

Michigan Advocate: Some things are untransferable. The retiring President of the Wesleyan conference hands over to his successor Wesley's Bible, the keys to a certain safe and the conference seal. Receiving these the inimitable Dr. W. L. Watkinson said to Dr. Randles as he passed them over: "But I do wish, sir, there were some other things you could give me at this moment. I wish you could pass over to me your superb temper, your absolute impartiality and fairness, your, I may say, infinite painstaking and persistence, your humor—(laughter)—that never leaves a sting, your wide and exact knowledge of affairs." The compliment was exquisitely choice and the impartation of the personal qualities impossible.

Northwestern Advocate: Rev. Dr. J. H. Barrows, President of the World's Parliament of Religions, during his recent visit to India was publicly questioned while in Madras by members of the Triplicane Hindu Club. In the

course of his remarks Dr. Barrows spoke of his distress in witnessing the debasing forms of idolatry prevalent in Benares and elsewhere. One young lawyer rose and quoted a recent apology for idolatry furnished in one of the addresses of Vivekananda. The idol was a symbol of God, and brought the divine nearer. "But," Dr. Barrows said, "you do not think it elevating for human beings to crawl through the filth of a temple and to kiss the tail of a cow, as I have seen them do?" The quick-witted lawyer was on his feet instantly, and said: "I think it is a great deal better to kiss the tail of a cow than to kill the cow and eat her!" There was a burst of laughter at this sally, in which Dr. Barrows joined. "I did not say in reply," writes Dr. Barrows, in the Outlook, "that the killing and eating of cows to give nourishment to the human body did not appear to me any worse than the Hindu's killing of goats before the black and hideous stone image of Kali; I simply replied: 'The eating of cow's flesh is not confined to Christians.' After the first session of the Parliament of Religions I went with Vivekananda to the restaurant in the basement of the art institute, and said to him: 'What shall I get you to eat?' His reply was: 'Give me beef!' This little story had the effect of a thunderbolt, and the consternation and silence were profound. My friends did not sail any further up that creek!"

THE PRESS.

SHAKESPEARE'S GENERATION.

Shakespeare, says Mr. Warner, was a child of that age, which was essentially a dramatic age, and had long been preparing for him. Its expression culminated in him; he used the accumulated materials for centuries; he called in the coinage of many generations, and he reissued it, purified and unalloyed, stamped in his own mint. As some acquaintance with the Bedouin desert-life of to-day illumines the book of Job; as modern research into Hellenic and Asiatic life gives new meanings to the Iliad and the Odyssey; as a knowledge of the factions which rent Florence in the times of the Guelfs and the Ghibellines is necessary to a fair comprehension of the Divina Commedia, so does Mr. Warner believe that we can best understand and appreciate, not only Shakespeare, but the people for whom Shakespeare wrote, by a study of the chronicles of that people, as set down by the worthies of the pen, who knew them and were themselves of them, or were much among them; William Harrison, Sir Richard Baker, Hentzner, Coryat, Andrew Boord, Philip Stubbes, and the rest.—Harper's Magazine.

SERMONS WITHOUT RELIGION.

Many sermons on public occasions in recent times have practically ignored the subject of religion. Some have not taken a text, and others, having taken it, have made no reference to it. Recently an address was delivered in Philadelphia by the rector of a Church to a number of college students, of which a hearer says that the preacher "is to be congratulated warmly upon the complete success with which, in his discourse, he avoided any reference to religion as a possible factor in the conduct of life. There was, as I recall it, one indirect and not uncomplimentary allusion to God; but this was incidental and quite indefinite, and might have been accepted in a merely figurative sense. It could not rightly have given offense to the most devout heathen in his audience." This was about the condition of things in the days of Blackstone, the jurist, who, early in the reign of George III, went from church to church and heard all clergymen of note in London. He declared that "he heard not a single discourse which had more Christianity in it than the writings of Cicero;" and that "it would be impossible for him to discover from what he heard whether the preacher was a follower of Confucius, of Mohammed, or of Christ."—N. Y. Christian Advocate.

THE CURE OF CARE.

The infinite Ruler of the universe, who is wise in counsel and wonderful in working; the God who guarded the infant Moses in his basket of rushes; who sent his messenger birds to Elijah by the brook Cherith; who quieted Daniel among the ravenous beasts and calmed Paul in the raging tempest—he

it is who says to us, "Roll your anxieties over on me, for I have you on my heart." Yet how many of us there are who hug our troubles and say to God, "No, we won't let anybody carry these troubles but ourselves." What fools we are! Just imagine a weary, foot-sore traveler tugging along with his pack in a hot July day. A wagon comes up, and the kind-hearted owner calls out, "Friend, you look tired. Toss that pack into my wagon." But the wayfarer, eying him suspiciously, mutters to himself, "Perhaps he wants to steal it," or else sullenly replies, "I am obliged to you, sir; but I can carry my own luggage." The folly of such conduct is equal to that of the man who should check his trunk through to Chicago and then run into the baggage-car every hour to see if his trunk is safe. We do not hesitate to trust our own valuable property to railway officials and expressmen, and laugh at the folly of those who refuse to do it; would it not be well, then, for us to "check through" all our dearest interests as well as our cares? When we reach the door of our Father's house we shall find that all our treasures worth keeping will be safe, and not one of them lost by the way.—Theodore L. Cuyler, D. D.

EPWORTH LEAGUE NOTICES.

Terrell District League Conference.

The Epworth League Conference for the Terrell District meets at Rockwall at 11 a. m. Thursday, September 2, 1897, and will continue through Friday. The good people of Rockwall are making ample preparations to entertain all those attending the conference, and all the railroads will give reduced rates. WM. H. ALLEN, Chairman.

Corsicana District Leaguers, Attention.

The Corsicana Epworth League Conference will open at Hubbard City, Tuesday night, Sept. 14th, and be in session the following Wednesday and Thursday. Every League in the district will be entitled to at least three nor more than five delegates. Pastors are ex-officio members of the conference. Any Church that has no League but desires to organize one is invited to send representatives. An up-to-date programme will be forthcoming. A great time is expected. Get ready. JNO. R. NELSON, P. E.

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A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

Ferris Senior League.

With much pleasure I attempt to write a few words to the Advocate concerning our League. We have a very pleasant meeting every Sunday afternoon, by which, I think, all who attend are very much benefited. I have been a member of the Epworth League for quite a while, and I am glad to say it has done me more good than any religious society I ever worked in, and by the help of God I intend to do my best to make it the best League for its size in Texas.

(MISS) ADDRAN DUDLEY,
Secretary.

A few reasons why Cheatham's Tasteless Chill Tonic should be used. It is effective; it is harmless; it is pleasant to take; it is quick in its action; it is guaranteed to cure. Fifty cents.

Chappell Hill Female College.

Sickness and an abundance of work have delayed my report on Chappell Hill Female College. The work there is progressing excellently. During the year there has been quite a great deal of improvement to the property, which makes it both more convenient and more pleasant to the eye.

I was much pleased with the character of work done. There was nothing shoddy or ephemeral, but due importance is put on good, honest work, and all attempt at a vain show is discounted, and one knowing Bro. Smith would expect this. If he leans to either extreme, it is to the side of too much depreciation of his work. In all of the different branches set forth in his catalogue he hews to the line. In a word, his catalogue is not gotten out to make a display, but to tell in simple style what Chappell Hill Female College is doing.

The samples of work displayed during commencement were of high order. The essays of the graduating class would reflect credit on any graduating class in the State. I have never heard them excelled at any school.

The Texas Conference can well afford to continue to give hearty recognition and support to her school. It is increasing in attendance and is wielding an influence in places and homes where a missionary could not go.

The home influence of the girls in the boarding department is of the best order—elevating and refining. To sum it all up in a sentence, Chappell Hill Female College is devoted to all that goes toward making cultured, Christian, womanly women.

J. KILGORE,

Calvert, Texas. Visiting Com.

To the Preachers of the Beeville District:

Dear Brethren—I have been quite sick and am still very weak; but, by God's blessing, am slowly improving. By his blessing I hope to be with you in all the Quarterly Conferences of the fourth round. Do your best now for the collections. Let no member escape you. See all the friends and affectionately lay the case before them. The close times may furnish an excuse, but they furnish no real reason why the small amounts promised should not be paid. Remember that emergencies prove men. Your brother.

JOHN S. GILLET.

Beeville, Texas.

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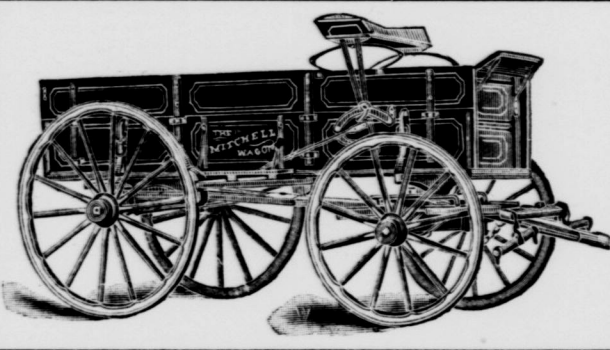
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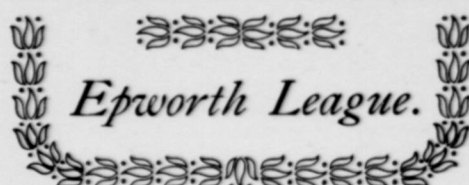
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Be patient under affliction. It is better to be a gentle saint, though persecuted and poor, than to live at ease with the graces of Christian character.

Let us take time to think of those for whom we should pray and of their needs, so our prayers for one another shall not be empty forms.

Paul's prayers and deeds went hand in hand. While he gathered money for the suffering Christians, he was praying for the strengthening of their faith and the increase of their love.

The real disciple of Christ has interest, not only in his own family and his own Church, but in all the family of God.

The best way to keep alive our interest in missions and missionaries is to offer prayer for them—regular, definite and earnest.

Let us not allow our afflictions to exclude our interest in the afflictions of others.

"Bear ye one another's burdens,
And your own will lighter grow."

TOPIC FOR AUGUST:

ST. PAUL AS A MAN OF PRAYER.

August 22: His Prayers for the Churches.—Rom. 1:9; 1 Thes. 3:10-13; Heb. 13:20, 21.

From these examples of the apostle's prayers for the Churches we may learn several things:

1. His estimate of the value of intercessory prayer.
2. How large a place the Churches had in his thought and affection.
3. What things he considered most desirable for Christians.

These all appear in the manner of his praying, the frequency of it and the things for which he prayed.

Prayer for the Church at Rome.

Paul had never been at Rome when this letter was written, and hence his knowledge of the excellencies and needs of the Church at Rome was gained from others. This Church was composed both of Jews and Gentiles, and the differences which arose between them occasioned the writing of this Epistle. Paul's interest was wider than his personal acquaintance. He rejoiced in every success of the gospel and was afflicted by every occasion of strife.

His prayer for these unseen saints was constant; not a temporary interest awakened by some account of them, but an abiding concern, inspiring a daily petition for them. Such prayer prevails with God. It presents its subject at a throne of grace with a persistency that cannot fail of success.

Such prayer is the sign of genuine interest and friendship. Not long since a saintly old man, sending a message to a friend whom he had not seen for several years, said, "Tell him I have not failed to pray for him at least once every day since I saw him." When the message was delivered, the eyes of the friend grew moist as he exclaimed, with pleased surprise: "The dear old man!"

The object of the prayer was that he might see them, for a most unselfish purpose; that he might impart to them some spiritual gift. Paul's prayers were as unselfish as his labors; they sought not ease nor safety nor friends for himself, but were directed in behalf of others, extending even to strangers.

Prayer for the Thessalonians.—1 Thes. 3: 10-13.

These people were Paul's personal friends and disciples. He, in company

with Silas, planted the gospel there; there he had suffered persecution, and been forced to flee. Hearing from Timotheus a good account of the steadfastness and faith of these Christians, he wrote this letter, which is mainly one of commendation and comfort. As in the former case, his prayers were constant and earnest, their object being that he might see them in order to further minister to the perfecting of their faith.

His Desire for Them.—Vs. 12-13.

Though they were in the midst of their enemies, he does not pray that they be saved from them. Though they suffered persecution, he does not pray that persecution may cease. His prayer is for blessings higher than these.

1st. That their love might increase. This divine attribute admits of cultivation; it becomes more and more unselfish and disinterested; under the guidance of the Holy Spirit, it abounds, not only "one toward another," but "toward all men."

2nd. That they might be established in holiness.

So would their religious lives become fixed and uniform, not fluctuating with their emotions, nor influenced by their outward condition. This is one of the most important considerations for young Christians; that they may be so fixed in the principles and practice of holiness, that their usefulness and peace shall not be affected by unfavorable surroundings.

His Prayer for Jewish Christians Heb 13: 20-21

This epistle was written to the believing Jews, and was intended to set forth Jesus as the true God. They were poor, afflicted and persecuted, and the strongest efforts were being made by other Jews to induce them to reject Christ and turn back to the rites of Mosaic ritualism.

They were Paul's countrymen, his "brethren according to the flesh." He had received and taken to them contributions for their relief, and now, from Rome, where he had long been in captivity, he sends this letter and offers this prayer for them. He prays for their perfection.

1. "A complete change in the whole soul, that God may be well pleased with whatsoever he sees in it."
2. "This inward purity is to produce an outward conformity to God's will."
3. "The perfection within and the perfection without were to be produced by the blood of the everlasting covenant."—Clarke.

Thus do we learn what Paul considered to be of most value to Christians: his prayers, prompted by love and directed by wisdom, were not for material good nor for exemption from suffering, nor for triumph over their enemies, but for that better thing, to which all these, with God's blessing may contribute, the perfection of Christian character.

Don't call you social gathering a "social." "Sociable" is the word.

The Leaguers should be getting through with the present course of reading and preparing for that for next year, which begins October 1st.

The State Secretary, Bro. Thomasson, has taken up his work with great energy and good judgment. He is especially seeking to bring about a more thorough organization, and improved system of records and an increase in the circulation of the Epworth Era and the Texas Christian Advocate. He should have the co-operation of all our members and especially of all Secretaries.

The Ten-cent Assessment.

It has been often said, but needs to be said again, that the ten-cent assessment has nothing to do with the publication of the Epworth Era. It is designed to pay the current expenses of the office of General Secretary, whose business it is, by visiting the Leagues, correspondence, and otherwise, to advance the cause of the Epworth League throughout the Church. It happens that the two offices, General Secretary and editor of the Epworth

Era are held by the same person, Dr. Steel, but the offices are entirely distinct. The benefit derived from the assessment is mainly connectional, a benefit to the Church as a whole, but the Leagues of Texas have enjoyed a considerable share of the work of the Secretary, and should promptly send these annual dues of ten cents per member, to J. N. Rust, Nashville, Tenn.

Greenville District League.

The Epworth League of Greenville District, met at McKinney, July 28 to 31. Nearly every charge in the District was represented, and nearly all who were on the programme were present. The Conference enjoyed also the presence of the State Secretary, Bro. Thomasson. The speeches and papers were all of excellent character, the preaching was spiritual, and in all respects the occasion was a great success.

The Secretary reports the number of members in the district at 1175. The following officers were elected for the ensuing year: President, S. L. Barnes, Lone Oak; 1st vice-president, A. E. Edwards, Greenville; 2nd vice-president, Miss Effie Hines, Farmersville; 3rd vice-president, Walter B. Wilson, McKinney; secretary-treasurer, J. P. Coppege, Lone Oak.

Reports of Junior Leagues were especially encouraging. The next meeting will be held at Farmersville.

The Senior Epworth League, connected with the Haskell Avenue Methodist Church, Dallas, one of the best, and most energetic Leagues in the Lone Star State, held a most successful and entertaining literary sociable at the residence of Bro. and Sister Thomas last Friday evening. The pastor, Rev. W. T. Harris, and Bro. Wm. Loomes, assisted the young Leaguers in making the programme especially enjoyable, after which refreshments were served. An attractive feature of the occasion was the presence of Bro. R. P. Neblett, President of the Union League, who ably instructed those present as to their duties as Epworth Leaguers, and the best manner of accomplishing the most good. Too much credit can not be given the committee who had this sociable in charge, and whose efforts resulted in such a pleasant and profitable evening for so many.

MRS. SUE R. NASH.

Beaumont District.

At Beaumont, Texas, with Miss Annie Sells in the chair, and Mr. W. H. Fowler, Secretary pro tem., the following officers for the Beaumont District League were elected: President, Miss Annie Sells, Orange; First Vice President, Dr. Houston, Beaumont; Second Vice President, Dr. Childers, Burkeville; Third Vice President, Miss Mattie Milam, Beaumont; Secretary and Treasurer, Mrs. J. L. Williams, Port Bolivar. An interesting programme was rendered.

MRS. J. L. WILLIAMS,
Secretary and Treasurer.

A Prosperous League.

Dear Leaguers:—I will write a letter for the Advocate so that you may know how our League is getting along.

I want to impress on all Leaguers that every member should be given something to do. I feel sure that our success as a League is due to our officers putting each member to work.

Every Leaguer should read the article in the Era of July 22 on the Devo-

tional Department, and profit thereby. We use the Era for our devotional services. We take the divisions given by Rev. C. O. Jones, in the Era, and give each member some division of same, the experienced member enlarges upon the subject and makes a good talk; the leader always has references ready for the young or diffident, and we find that all are improving. The strong help the weak. Devotional services are always opened by leader with prayer. We often have sentence prayer, thereby leading the young and inexperienced to pray in public.

We change leaders every week. Have programme ready by Wednesday preceding the Sunday it is to be used. We vary the programme as much as possible, always have good singing and spiritual prayers.

Do not attempt to hold your business and devotional services together, for business kills the devotional services. Let the President preside at business meetings and look out with a helping hand everywhere.

We are steadily growing. Our pastor is a great help to us and he feels like he can always depend on his League for any work.

Other departments are doing very well; but we excel in the Devotional.

Any League wishing assistance in any department can have same by writing to the Secretary and enclosing stamp for reply.

Yours in the work,
(MISS) ADDIE UHL,
Secretary Wheatland League.

League Organized.

We have just organized an Epworth League at Corinth, Santo Mission, Northwest Texas Conference, with seventeen members. The following are the officers elect: R. M. Ford, President; Vice Presidents—First, G. L. Selvidge; Second, Miss Ada Bond; Third, Miss Callie Carver; Secretary, Miss Georgia Thannisch; Treasurer, J. R. Black. W. E. CAPERTON, P. C. Palo Pinto, Texas, Aug. 7, 1897.

Terrell District League.

Please elect delegates and send names at once to me at Rockwall. Also, preachers and their wives who expect to attend, inform me at once. Plenty of homes; ample preparations to care for all entitled to entertainment. So, come along.

D. F. FULLER,
Rockwall, Texas.

Our League is now in a finer condition than it has ever known before. It has upwards of thirty members, and nearly all are good workers. Great interest is manifested in all meetings, whether business, devotional or literary. We are able to meet all our financial requirements and we expect great improvements in all our League work when hot weather is over.

CARL M. FROST, Secretary,
Ranger, Texas.

Broadway League.

Having promised to write to the Advocate with reference to our League, I will say that our League is growing rapidly. For quite a while we were feeling somewhat blue, our membership had been so decreased and all interest seemed dead. Sunday after Sunday a few faithful ones met and, being guided by that Unseen Hand, we succeeded in holding our services. Our prayers have not been in vain, for, though our League is not yet what

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it has been nor what we want it to be, our membership is now being increased, and at our devotional services we have a larger attendance than formerly. All seem growing in interest.

Our League prayer-meetings are certainly soul-stirring. If we ever feel that we are far from God, we should attend a prayer-meeting, and we will get nearer to Him and He dearer to us. How thankful we should be that we have a League. Since I have been an Epworth Leaguer I know I have had more true, heart-felt religion than ever before.

Our Junior League, though only recently organized, has a membership of twenty-five, and under the leadership of our beloved Bro. Bennett promises to become greater than the Senior League, if we do not move out more rapidly. God grant that we may become better, truer Leaguers and that we may in reality be all that is implied in our motto—"All for Christ."

FANNIE L. BURNS, Secretary.
Gainesville, Texas.

† Palestine District.

Representatives from the several Epworth Leagues of Palestine District met together in Jacksonville, Texas, on July 1, 1897, for the purpose of organizing a District Epworth League. The League was duly organized with the election of the following officers: Mr. E. T. Clark, of Lufkin, President; Miss Mary Barnes, of Trinity, First Vice President; Mr. T. H. Bonner, of Rusk, Second Vice President; Miss Nannie Whitney, of Jacksonville, Third Vice President; W. F. Woodard, Secretary; Mr. Marvin Ellis, of Crockett, Treasurer.

This League is known as the District Epworth League of Palestine District, East Texas Conference. Yours truly,

W. F. WOODARD, Secretary.

† To the Leaguers of North Texas.

Having been placed by you, at your Dallas Conference, in the responsible position of Third Vice President, I desire to hear how you are doing in the literary work.

There are one hundred and forty Leagues in our Conference. As I cannot see more than eight or ten of our Third Vice Presidents, I shall be compelled to request that the other one hundred and thirty write to me. Please do so, and answer the following questions: How many books in your League library? What per cent of your membership attend the Literary meetings? How many meetings does your Literary department hold in one month? What is the interest manifested in the League Course? What are you studying outside of the Course? What additional means have you of rendering your meetings interesting?

Oh, Leaguers, friends, let us lead the State in the Literary work. Let us make this much-abused department a brilliant success. We cannot lead in numbers; but if you will help me—as Leaguers can help—by your advice, your prayers, your interest, your will to work, we can lead in this. By myself I can do nothing; but with your aid, and with the aid of our great Teacher, we can do all things. Let us completely organize and equip ourselves for work.

Please do not just read this and say, "She is interested in the League;" but let this awaken an interest in you, and come up to the help of the Lord, to the help of the Lord against the mighty. So many of our Leaguers never see the Advocate, so please clip this urgent call out and have it read by some one with a strong voice at your next meeting. Wake up about this, and let's have it a success. We must organize. We must organize, or we must lose half our power by disunion. United we stand, divided we fall.

I wish to hear from those Leagues wherein the Literary Department is a success; so that my plans will improve; and from those wherein it is not a success, that I may pass on the good plans that come to me.

Now, please do not put off writing until every other letter you owe is written; but remember that this is the King's business; and the King's business requires haste.

I feel inclined to sign myself,

Lovingly,
(MISS) M. MOSS RICHARDSON.
Paris, Texas.

Sunday-School Dept.

Address all communications for the Sunday-School Department to Rev. F. B. Carroll, D. D., Greenville, Texas.

THIRD QUARTER—LESSON 9, AUGUST 29.

PAUL OPPOSED AT EPHESUS.

Act. 19:21-34.

Golden Text: Take heed and beware of covetousness.—Luke 12:15.

Time: The events of our present lesson belong in St. Paul's third missionary journey, A. D. 57.

Place: The City of Ephesus, the capital of the Roman province of Asia Minor.

Between the Lessons.

We resume here the thread of St. Paul's history, which we dropped, with lesson five, which gave an account of St. Paul's ministry at Corinth. Under Gallio, brother of Seneca, and proconsul of Achaia, a storm of persecution arose against St. Paul. This he withstood, and after many days he sailed for Syria, touching at Ephesus, where he reasoned in the Synagogue, and also left his fellow-workers, Aquila and Priscilla, who had come thus far with him from Corinth, promising to visit this city again. He then hastened on to Jerusalem by way of Caesarea, and then to Antioch. He began his third missionary journey by a journey through the country of Galatia and Phrygia, "in order confirming all the Churches." Meanwhile the learned and gifted Apollos had come to Ephesus, and was more perfectly instructed by Aquila and Priscilla in the way of God, and then he went on to Corinth. While Apollos was at Corinth, St. Paul came on to Ephesus, and baptized certain disciples there who had been baptized "unto John's baptism, telling them to believe on Jesus. St. Paul laid his hands upon them, and the Holy Ghost fell upon them and they spake with tongues and prophesied." Here Paul preached in the Synagogue, and daily in the School of Tyrannus, for the space of two years. So that the Good News was heard by all the inhabitants of Asia. He also wrought special miracles, healing the sick and casting out evil spirits, and witnessed the powerful rebuke of the vagabond Jewish exorcists, "who undertook to name the name of the Lord Jesus in their wicked work." The result was that many believed and openly declared their deeds. Many, also, of those who had practiced curious arts—arts of necromancy—brought their books and burned them before all men. They computed the value of the books and found it was fifty thousand pieces of silver—six thousand two hundred and fifty pounds, says Mr. Wesley. So powerfully did the word of God grow and prevail. It was a case of genuine repentance—utterly giving up their bad business and the means by which it had been carried on.

Light on the Lesson.

V. 21-24: Past victories and persecutions stir the mighty heart of St. Paul with increasing zeal and larger plans of operation. After the events just named were ended, he pressed on as if he had yet done nothing. He is already possessed of Ephesus and Asia. He now purposes for Macedonia and Achaia—these two names standing for all of Greece—and here he would confirm the Churches according to his custom; he has his eye also upon Jerusalem, hoping to bring the Church there into a better feeling toward the Gentile Churches, for the narrowness of old Jewish prejudices yet hampered the Church in the Sacred City; then he said: "I must see Rome, also." Thus mighty plans and purposes filled his mind. "No Caesar, no Alexander the Great, no other hero comes up to the magnanimity of this little Benjaminite. Faith and love to God and man had enlarged his heart even as the sand of the sea." Erastus, a friend and co-worker of St. Paul, and a steward or treasurer of the city of Corinth (Rom. 16:23, II Tim. 4:30), and Timothy, the apostle, went into Macedonia to stir up the Churches there on the matter of collections for the poor saints at Jerusalem (I Cor. 16:1, 2,) while he remained for a time in Asia, with headquarters at Ephesus.

Demetrius and His Tumult.

Vs. 23-28: Christianity is sometimes called a life, and sometimes the "Way." Above everything else a Christian

should be known as a Christian—a man of the Way—and this not by loud professions and sanctimonious looks, but by letting his light "so shine." These Christians at Ephesus were marked, peculiar men—men of the "Way"—a manner of life agreeing with their profession and their faith. And now a great tumult arose concerning the "Way." Demetrius, a silver-smith, and fellow-craftsmen, had a profitable trade at Ephesus, making and selling small images of the goddess of Diana and her great temple. St. Paul's preaching at Ephesus had overturned this foolish idolatry, and was turning the hearts of the people away from the idolatrous trade. Thus the very tap-root of their business was being cut. Demetrius called a meeting of his fellow workers and said: "Sirs, ye know that our maintenance arises from this occupation; but this Paul has turned aside much people, saying there be no gods made with hands. So that there is danger, not only to this our craft, but that also the temple of the great goddess Diana should be despised and her majesty destroyed." It was a direct and powerful appeal to self-interest and superstition, while at the same time it shows the thorough foundation work St. Paul was doing. The wealth and splendor and glory of their magnificent temple and far-famed goddess were going down before the name of the One Lord Jesus and His simple worship. "And in the next century Asia Minor is the stronghold of Christianity; the heathen temples were deserted, the animals of sacrifice remained" unsold, and it seemed that all the people were turned Christian. As the Gospel did then, so now it interferes with unholy gains. The modern saloon makes the same argument against temperance and prohibitory laws that Demetrius and his fellow artificers made against Paul and his preaching: it interferes with business and cuts off gain, and thus by its appeal to the cupidity and avarice of men it thrives and goes ahead in its work of debauchery and death. Demetrius did not miss his aim. When they heard these things—that Diana and her great temple were about to come into disrepute they were full of rage and cried out, saying, "Great is Diana of the Ephesians!" This was a form of prayer, or chorus, used at the festivals of Diana, and by the fury of their utterance and the tumultuous noise of their cry they would increase among the people a sense of the great injury done to their religion.

The Mob.

Vs. 29-34: And the whole city was thrown into confusion; Ephesus became at once a mighty surging mob; naturally, from the raging and the wrathful outcry which had been going on. And what a breathing, burning, surging, thoughtless mass a great mob is, the labor riots of our own modern cities sometimes show. Gaius and Aristarchus, fellow-travelers of St. Paul, were instantly seized upon, and with these they rushed into the theater, capable of seating fifty thousand people, "and said to be the largest building of the kind ever erected by the Greeks." It is characteristic of the mob to seize upon any person supposed to be in sympathy with the chief object of their fury. It was enough that Gaius and Aristarchus were friends and fellow-workers of the man Paul. "In the theater criminals were wont to be thrown to wild beasts;" and with this intent, they probably rushed into the theater with the two friends of the Apostle.

When Paul would have gone in to the people. Being above all fear, he was ready to plead the cause of his companions even in the face of this unreasoning mob. But the Ephesian disciples knew too well the temper of that tumultuous crowd to allow St. Paul to go in. They stood between him and death (Rom. xvi:4). And some of the principal officers of Asia, being his friends, sent to him and desired that he would not venture himself into the theater. These officers were Asian priests, who prepared for and presided over the public games, which they were then celebrating in honor of Diana. Friends of Paul—either con-

verts to the Christian faith or the wonderful courage and manly bearing of the persecuted missionary had won their admiration. That these men of wealth and honor, filling a place of such coveted distinction among the people, should at this critical juncture appear in the list of St. Paul's friends is a great tribute to the man and his cause. Whether Christians or not, they were unwilling that such a man as this Paul had proved himself to be, should be devoured by the blood-thirsty mob.

To this time of persecution and imminent danger St. Paul refers in his second letter to the Corinthians (II Cor. i:8-10). He tells them there that he was exceedingly oppressed, above his strength, so that he even despaired of his life. Yea, that he had the sentence of death in himself, that he might not trust in himself, but in God, who raiseth the dead, and who delivered him from so great a death, and doth deliver. Thus the mighty hand of God, through the timely interference of his friends, had interposed and saved him.

Utter confusion now prevailed throughout the great crowd in the theater; there was no unanimity; the more part not knowing why they had come together. Some, therefore, cried one thing and some another; confusion, characteristic of the mob. And they thrust forward Alexander—namely, the artificers and the workmen, the leaders of the mob from the beginning, thrust forward Alexander—probably the copper-smith, who, St. Paul says, did him much evil (II Tim. iv:14). The Jews pushing him on, in order to shield themselves against suspicion of any sympathy with the cause of St. Paul and his friends. Alexander waved his hand and beckoned them to silence, and would have made his defence; but when they knew that he was a Jew—his face showed his nationality—and the hatred and prejudice of the mob went beyond Paul and the Christians, so as to include all of his nation. And for the space of about two hours they cried out, "Great is Diana of the Ephesians!" This was quite enough to prevent the intended defence of Alexander. It emptied the crowd also of their enthusiasm, and the register, or town clerk, appeared upon the scene and pacified the people.

Ephesus and her great temple have passed away; but Paul's religion still lives and goes forward in the world. And against all mob violence, and all persecution, and all idolatry, and all avarice and unholy gain, it shall yet prevail in its conquest of this present evil world.

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Relation of the Epworth League of the M. E. Church, South, to the Temperance Movement.

An Address Delivered by

Rev. T. J. DUNCAN

Before the North and Northwest
Texas League Conferences, at
Dallas and Brownwood, Tex.

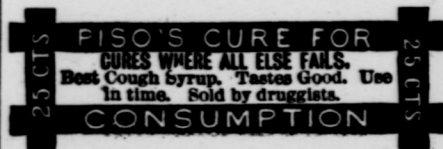
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WOMAN'S DEPT

An Open Letter to the Rescue Workers.

My Dear Sisters: A few weeks ago our noble band of Christian workers assembled at our new Rescue or Mission Home—to plan for its future interest—to animate each other to warmer zeal, purer love, more consecrated Christian effort, and to take a review of the progress of this Divinely-appointed work.

Our Church has made a wise provision for this unfortunate class, in the building of this comfortable Home. With God's blessings many of them will be gathered within its fold.

What a cause of thankfulness to our God, that an effectual door has been opened for the spread of the Gospel.

Let all the Church pray, that this may be the beginning of a glorious work of grace, among erring girls, and may our godly women become heralds of the cross in proclaiming to fallen humanity the glad news of salvation.

The example of Christ has made our duty plain. How tender and forgiving was His treatment toward them? Many of them are creatures of circumstances, acting in accordance with their dispositions, established by heredity and environment.

The moral and spiritual evils of their condition call for the profoundest sympathy of the human heart.

God has placed this work upon our hearts. Let us keep in mind that no institution can flourish unless there is active co-operation among those who are interested in its prosperity. Increasing success, therefore, means systematic, united efforts.

As sisters in the bond of unity—which is Christ—let us work together in that beautiful harmony and love, which is, and must be, the fundamental and controlling principle of all successful Christian work, realizing at all times that while it is a blessed thing "to feel another's woe," it is far more blessed to extend a helping hand, to assist them out of degradation and sin, by pointing them to our Savior, "who taketh away the sins of the world."

The admonition may be lost on some—but the Christian worker has delivered his own soul.

And shall we grow discouraged because all are not saved? Because some go back into a life of sin? "Have faith in God." Why, remember that one of the chosen twelve went astray right under the eye of the Master. Shall we allow a few discouraging circumstances to alter our abiding confidence in God?

Our work has proven the truthfulness of Christ's teachings. When He spoke to the woman of the "water springing up into everlasting life," a soul was quickened in which moral sense was dead. Ah! Jesus had compassion on the erring. He pleads for them even now. He presents our petitions, and we are told that "him the Father heareth always." Let us take courage. We have a friend at court. "He ever liveth to make intercession."

Since moving into the new Home our prospects for greater good and usefulness are continually increasing and broadening.

The girls—27 in number—are growing mentally, physically and spiritually. To note the wonderful change coming into their blighted lives cause our hearts to glow with holy zeal and enthusiasm, and this labor, for God and humanity, becomes a service of genuine joy.

One girl—an inmate of the Home for more than a year—was led to God through the influence of our Christian women. Her good behavior and Christian example have won for her a splendid character. She will soon leave for a two years' training in a splendid hospital of a large city. We shall miss her voice of prayer and praise at our weekly prayer-meetings, for she always seemed so eager to tell of God's goodness and His redeeming love. She has for so long been our trusted girl—promoted in the Home to second Matron. May God's protecting love continually abide with Mary. One useful life, such as hers, saved to the world is something of value that no man can measure.

Another converted trust-worthy girl, takes Mary's place, and thus from day to day this work goes on of build-

ing up human characters for the duties and responsibilities of life.

Our experience and observation in the work, the example of these regenerated girls, justify us in the hope we entertain of them growing into useful characters, and the lessons of industry and self-help being taught them, are far better than to make them the listless recipients of alms.

Our workers will see that in our July report of current expenses, we are short. I trust that the president of each auxiliary will see that the one dollar monthly be sent promptly. I urge this. We can't afford to become encumbered. "Speak unto the children of Israel that they go forward."

Your sister in Christ,

MRS. W. C. YOUNG.

Rescue Home.

Treasurer's report of money received for building fund:

Financial Agent.....	\$395 30
Denton Auxiliary.....	6 50
A mother in Israel.....	50
Mrs. Lizzie W. Still.....	1 00
Sherman District Conference...	19 25
Travis Street Aux., Sherman...	10 00
Mr. R. Mapstone, St. Joe, Mo...	5 00
J. H. Hayhurst, Howe.....	5 00
Mexia	8 75
Hadasah Chapter Order Eastern Star	5 00
Mrs. J. O. Wynn, Trinity Church, Dallas.....	5 00
Presbyterian Ladies' Missionary Society, Albany, Texas.....	11 00
Rusk, Texas.....	18 00

Total\$490 30

MRS. W. C. YOUNG.

Dallas, Texas.

Report of Treasurer East Texas Conference for quarter ending June 1, 1897: Amount remitted of connectional membership dues, \$43.74; life membership dues, \$1.65; remitted for general work other than dues (loan fund, special, etc.), \$19.90; remitted of special donations, \$53.95; purpose of special donations, Orphanage and Rescue work at Dallas; names of donors, Jasper, Jacksonville, Beaumont, Liberty, Mt. Pleasant and Crockett Auxiliaries; remitted from mite-boxes, collecting cards, etc., \$2.95; money expended for parsonage work by voucher, for station parsonage, \$178.90; for district parsonage, \$17.50; for circuit parsonage, \$8.95; expended in local Church work by voucher, \$103.60; value of supplies given locally by voucher, \$18.30; total, \$449.44.

I have not received reports from all the auxiliaries, but could not wait longer, as my report would thus have been late. I trust that my report will be full next quarter. Let all the Auxiliary Treasurers report promptly next quarter and greatly oblige

MRS. V. A. GODBEY,

Rusk, Texas.

Treasurer.

The district meeting of the Woman's Parsonage and Home Mission Society convened in the Wesley Church, Greenville, Texas, July 8, 1897, at 4 p. m.

Mrs. E. W. Harris, District Secretary, took the chair and conducted the devotional services.

Mrs. J. F. Alderson was elected Secretary.

The roll was called and the following delegates responded:

Kavanaugh Church, Greenville, Mrs. Roykin; Wesley Church, Greenville, Mrs. Harry Childress; Farmersville, Miss Mattie Carmack; Nevada, Mrs. Burrows; Lone Oak, Mrs. Stillwell; McKinney, Blue Ridge, Wylie and Quinlin failed to respond.

A card from Rev. I. S. Ashburn, presiding elder, was read by the Secretary. He regretted very much his inability to attend, as he was suffering with a sty on each eye.

The auxiliaries were called, and the delegates made their reports, which, owing to our inability to get correct reports, we give the following totals from those represented:

Remitted of connectional membership dues, \$33.75; contingent fund, \$11.10; remitted of special donations, Rescue Home, Dallas, \$119.70; money expended (by voucher) for district parsonage, \$347.03; money expended in local mission work (by voucher), \$24.55; money expended in local Church work (by voucher), \$234.00; value of barrels of supplies sent off (by voucher), \$49.67; value of supplies given locally (by voucher), \$36.05; miscellaneous items, \$11.60; total, \$917.45.

Connectional members in the soci-

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ety, 114; connectional members added during quarter, 52; meetings during quarter, 41; members present during quarter, 1265; subscribers to "Our Homes," 46; taking home mission reading course, 47; sick and strangers visited, 1669; papers and leaflets distributed, 730; garments distributed, 361; cottage prayer-meetings held, or Bible readings given, 45; visits to corrective or benevolent institutions, 15.

The first subject on the programme "Home Mission Work," by Mrs. Samuels, was read. Then followed a recitation by Miss Dora Coulter, of Greenville. Mrs. Ira O. Wyse then made a very instructive talk on the disposition made of the dues, etc.; Mrs. C. A. Lanford, on the method of conducting the weekly prayer-meetings; Mrs. J. F. Alderson, on the work at Farmersville done done by the society; Mrs. Simms, the work at Nevada; Mrs. Stillwell, the work at Lone Oak; Mrs. Boykin, the work at Kavanaugh; Wesley Church, Mrs. Harry Childress.

After which the meeting closed with prayer by Mrs. Duff.

Place of next meeting, McKinney.

MRS. J. F. ALDERSON,

Secretary pro tem.

The Woman's Foreign Missionary Society of this place is an old one, being the first organized west of the Mississippi River. Last year the Conference Society of the West Texas Conference met with us and was a means of grace and spiritual blessing to us. Our sainted Miss Holding was with us and left impressions on our hearts that can never be effaced. We have grown steadily since that time, numerically and spiritually, and our motto is still "Go Forward." New members are enrolled at every meeting and our women are prayerful and earnest. The President, Mrs. R. P. Bates, is the right woman in the right place and under her leadership we strive to do all we can for the spreading of the gospel. The meetings are very interesting and well attended. Interesting papers, letters and recitations are a part of each programme. We study each country occupied by our missionaries and learn all we can of its history, geography, population, etc., as well as what has been accomplished by our workers there. Our plan is to know each field and its workers as our next door neighbors; then we must feel more interest in them. The best of all is that our members are earnest, prayerful, consecrated Christians and love the work for the sake of our blessed Lord.

MRS. A. C. JOHNSON,
Recording Secretary.

The W. P. and H. M. Society of the Beaumont District met at Beaumont, July 1, 1897. Devotional services were conducted by Rev. I. T. Stafford, of Orange. Mrs. Watts then took the chair and appointed Miss Annie Sells Secretary.

The following delegates were enrolled: Beaumont Auxiliary, Mrs. Brown; Liberty Auxiliary, Mrs. O. A. Shook; Jasper Auxiliary, Mrs. Tex. White; Orange Auxiliary, Mrs. Kellogg; Livingston Auxiliary, no delegate; Orange Juvenile, Maggie Burton, Lena Stewart, Helen Ford, Sallie Windham; Beaumont Juvenile, Nellie Watts.

The address of welcome was delivered by Mrs. Stovall, of Beaumont, and the response by Miss Annie Sells, of Orange.

Report of Beaumont Auxiliary was called for and was read by Mrs. Brown. This report showed the forward move of the auxiliary under the leadership of its noble women. Every branch of the work receives their prayerful attention.

The report of the Orange Auxiliary was not given in full owing to a misun-

derstanding as to the time of meeting, but this auxiliary has made a good record and the work done shows the consecration of its members.

The report of the Liberty Auxiliary was read by Bro. Shook in the absence of Mrs. Shook.

The report of the Jasper Auxiliary was read by Mrs. White. These two reports are encouraging when the many disadvantages under which the auxiliaries labor are considered.

The report of the Orange Juvenile Society was given in a short talk by little Miss Maggie Burton.

The report of the Beaumont Juvenile Society was read by little Nellie Watts.

These sweet little children will never realize this side of eternity the great good they are doing in the cause of the Master. May they ever abide in His sweet love.

After the reports were read a most beautiful song was sung by Miss Mattie Milam.

Miss Lillie White then read an important paper on "The Responsibility of Auxiliary Officers."

Report of the District Secretary was read by Mrs. Kellogg, (the Secretary, Mrs. Stone, being absent.) This report was very encouraging. An instructive paper on "House to House Visitation" was read by Mrs. R. C. McFarlane. An excellent paper on "Rescue Work," written by Mrs. Hattie Stone, was then read by Mrs. T. P. White. The same subject was treated by Mrs. Kellogg. The grand old song, "Rescue the Perishing," was then sung by the congregation. A paper was then read by Mrs. T. J. Milam on "The Advantage of the Connectional Feature of Our Work Over the Pastor's Aid." After offering a short prayer, a song was sung and the benediction pronounced.

MISS ANNIE SELLS, Sec.

Treasurers of W. P. and H. M. Auxiliaries are requested to collect contingent fund and all back dues, and remit to Conference Treasurer, Mrs. Mary Collier, San Antonio, Texas, not later than September 10.

ALICE STARKEY, Conf. Sec.
Kerrville, Tex., Aug. 1, 1897.

Attention, Auxiliaries.

On September 15th the Annual Conference of the W. H. and H. M. Society of the North Texas Conference will convene at Sherman. Delegates from the Northwest and East Texas Conferences are invited to meet the Executive Board of the Mission Home and Training School on the most important business of this institution. We hope to make a fine report of our work at this meeting, not only that we are clear of debt, but with money in the treasury. To this end let us work with holy zeal. Let us report each one of our 200 auxiliaries as having paid the assessed \$10.00 for the building fund. And each one as having paid the \$1.00 monthly for current expenses for the past year at least. With such a report we will have a gracious session. Everybody will be happy. And God's blessing will rest upon us.

FINANCIAL AGENT.

CONVENTION W. P. & H. M. SOCIETY.

The fifth convention of the Woman's Parsonage and Home Mission Society, M. E. Church, South, will be held in Knoxville, Tenn., October 26th and continue through November 1st. MRS. R. L. BLEVINS.

"When the spring time comes, gentle Annie."
"And the chills and fevers bloom once more."
"You had better buy a bottle of Cheatham's Chill Tonic"
"From the man who runs the nearest drug store."

Vernon District—Fourth Round.

Throckmorton	Sept 4, 5
Haskell	Sept 7
Graham	Sept 10
Farmer	Sept 11, 12
Vernon	Sept 18, 19
Crowell	Sept 25, 26
Harrell	Oct 2, 3
Seymour	Oct 7
Benjamin	Oct 9, 10
Eldorado	Oct 16, 17
Altus	Oct 20
Mangum	Oct 23, 24
Quanah and Childress	Oct 30, 31
Chillicothe	Nov 6, 7
League Conference, at Throckmorton	Sept 3, 4, 5.
C. W. Daniel, P. E.	

Sherman District—Fourth Round.

Whitewright sta.	Sept 11, 12
Van Aistyne sta.	Sept 12, 13
South Travis sta.	Sept 18, 19
Whitesboro sta.	Sept 19, 20
Bells cir.	Sept 25, 26
Denison sta.	Sept 26, 27
Whitesboro cir.	Oct 2, 3
Collinsville cir.	Oct 3, 4
Denison and Preston Mis.	Oct 9, 10
Pilot Grove cir.	Oct 16, 17
Howe cir.	Oct 23, 24
Willow St.	Oct 24, 25
Sherman sta.	Oct 30, 31
Pottsboro cir.	Tues, Nov 2
Gordonville	Nov 6, 7
J. R. Wages, P. E.	

Greenville District—Fourth Round.

Wesley	1st Sun in Sept
Kavanaugh	2d Sun in Sept
Quinnlan	3d Sun in Sept
Lone Oak	4th Sun in Sept
Allen	1st Sun in Oct
Merit	2d Sun in Oct
Kingston	2d Sun in Oct
Anna	Oct 16
McKinney	3d Sun in Oct
Weston	4th Sun in Oct
Bethel	5th Sun in Oct
Nevada	1st Sun in Nov
Blue Ridge	Nov 12
Farmersville	2d Sun in Nov
Neola	Nov 17
Floyd	3d Sun in Nov
I. S. Ashburn, P. E.	

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Director School of Oratory, Northwestern University.

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Instructor in English, School of Oratory, Northwestern University.

This certifies that Miss Mary M. Mason has given instructions in elocution and physical culture at this institution to the profit and satisfaction of her pupils. Her public recitals have won for her a good name in this city. Her work is intelligent, careful and painstaking.

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President Des Moines College. (Affiliated with the University of Chicago.)

Miss Mason, who recited at the parlor concert at the Tilden home Thursday evening, is winning new laurels wherever she goes. She is a splendid impersonator and her class work at Des Moines College is of the best. Her auditors of Thursday declare her a new star.—From "Saturday Review," Des Moines, Iowa.

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MURPHY.—Mrs. Minnie G. Murphy was born in Kaufman, Texas, February 18, 1866. She was the daughter of Rev. Thomas B. and Mrs. Mattie L. Groves. On June 22, 1887, in Giddings, Texas, she was happily married to Dr. W. N. Murphy, who, with one little daughter, survives her. In the early spring she removed to Austin with her husband, hoping that the change might benefit her declining health; but, notwithstanding all that skill and affection could and did do, her health continued to decline until June 17, in the afternoon, God released her spirit and she entered into rest. She was converted and joined the Church when but a child. Her character developing in the atmosphere of a Christian home, unfolded towards God as naturally as a flower unfolds to the sun. She was always a consistent and zealous member of the Church, proud of the Church's history, jealous for its purity, anxious in all things to see it conform to the ideal given by our Lord, and repeated in the expositions of his Apostles. She was active in all Church work, ready to make any sacrifice to promote its interests and widen and intensify its influence for good. She endeavored faithfully to discharge every duty of her vocation and sphere. Such influence as God had given her she used for the promotion of all good and the defeat of all evil. She responded promptly to all the obligations arising out of her relation to the world, the Church and to God; and, by the words to which she gave utterance, and the example to which she gave vitality, proved the reality of her faith in God, and of her inheritance of the Divine nature. Her religion was the one sustaining, satisfying reality of her soul. The convictions of her intellect, the witness of her conscience, the constraining love of her whole nature went with it, and were thrown into it. A year or more before her death she was led to seek, and by the grace of God found, the blessing of entire sanctification. From that time on she dwelt in the secret place of the Most High, and abode under the shadow of the Almighty. Covered by His feathers, she knew sin could not hurt her, death could not harm her. Patient because God was good; confident because God was strong; unmoved because God was the same yesterday, to-day and forever; confident of God, peaceful, and hearty in her faith and devotion, when the tide of life was low as when she rode on the crest of the highest billow. She had the prerogative gift of Christ inwrought and abiding in her soul. Peace—flowing as a river, widening, deepening river, sparkling brightly as the beams from the Sun of Righteousness fell, without cloud or shadow, upon it. It was my privilege to visit her frequently during the last weeks of her illness. I found that her quietude of mind and serenity of heart never even fluctuated. However pinched and wan her face from the fell grip of disease, it always wore the happy smile that spoke of peace and rest within. I never saw a more manifest, sublimer triumph of Christ's indwelling peace over the pains and woes of dissolving nature. He said, "Peace I leave with you." Yes, blessed be His name, he has left it with us, and it remains, amid all the chances and changes of this mortal lot! The last time I saw Mrs. Murphy in life, in praying by her bedside I prayed that she might be resigned to the will of God, and be at rest under the blessed promise that all things work together for good to them that love God. At the close of the prayer she took my hand, as I said "Good-bye," and said: "I am perfectly resigned to the will of the Lord. I can thank Him for all my illness and suffering. So resigned am I to His will that I would not change my condition if I could." Mr. Wesley said, "Our people die well." Yes, they

do so to-day. Her life was hid with Christ in God. She had found One who was more precious to her than life. One who had won her heart, captivated her affections, entranced her whole nature and awakened within her a depth of devotion which found His service the sweetest exercise of life. To such an one death could have no terrors. 'Tis sin that makes death so formidable. Even his sable robes could not hide from her the wings of the Angel. He came as a messenger to lead her to the gates of unimaginable glory. Within those gates she lives to-day, consciously redeemed from the weakness and sorrow of this life; consciously happy in the midst of those who have washed their robes and made them white in the blood of the Lamb. May the memory of her life be a constant inspiration to all her loved ones, that they may walk with Christ as she did, and at last find their way, as she has, to the open vision of His face in heaven.

HER PASTOR.

ALEXANDER.—Mrs. Mary Anna Alexander, nee Kenter, was born at Cat Springs, Austin county, Tex., April 12, 1857; was converted and joined the German Methodist Church, South, at Bellville, at the age of 18. Was married Feb. 3, 1885, to T. J. Alexander. Died June 21, after two days' illness, leaving a husband and four little children to mourn their loss. She lived an exemplary life—a model girl, a noble woman, an affectionate wife, and a devoted mother, sympathetic and kind to all, never too busy nor too tired to look after and care for the sick, and to live the life of faith in Jesus Christ. May God bless the husband and dear little children, and may they meet wife and mother where parting will be no more.

J. T. SKINNER.

Bellville, Texas.

JAMISON.—William Ernest Jamison, a Christian, noble man, a servant of the Church, a first-class citizen, a living man a long time; steadily devout and instant in every good work and word; a friend of the needy, and a modern Gaius, if St. John had to name him, was he. Seventy years marked his course and the mellow and flowing rays of his setting cast their attesting sanction to the morning hours when he gave his heart and life to God with a purpose—an unbroken day. What more could one who knew him long say? His was a hesitating courage, even discounting himself. His last months were spent in deep sorrow but the nearer to his Lord; was often seen in secret prayer. His day ended in great peace. He was born in York District, South Carolina, December the 26th, 1826, and died at his home at Dye, Texas, on the 25th day of July, 1897.

JEROME HARALSON.

LOWE.—Bro. D. D. Lowe was born in Knox County, Tennessee, on March 27, 1820, and died in San Saba, Texas, July 22, 1897. He was married to Miss Nancy J. Dawson, September 11, 1850. Six children mourn for his absence, three having "gone on before." A member for many years of the Methodist Church. He has lived in San Saba County about 45 years, being one of its oldest inhabitants. Since I have known him he has not been able to attend Church, but was always respectful to his pastor and consistent in his life. In March, 1897, he was paralyzed in one side of the body that left him almost helpless, and when the trouble extended to the other part of his body death was almost immediate. Advanced and feeble with age, almost speechless from his malady, doubtless death was a relief. May heaven tenderly care for his wife, left on this side awhile before joining him. May blessings choice be showered on his grief-stricken children.

M. S. GARDNER.

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SIMS.—Little Minnie Sims, aged eighteen months, daughter of J. R. and A. C. Sims, died August 7, 1897. Little Minnie has suffered a great deal in her short life, and while we know she is now free from suffering, yet it is hard to give her up, for her very suffering endeared her to us. But we know that God has only called her to himself and our hearts bow to his wisdom and pray for his consoling presence. Soon we shall see her again in God's bright home.

PASTOR.

BUTLER.—At the home of her son, I. K. Butler, in Seguin, Texas, July 23, 1897, after a lingering illness, mostly from old age, Mrs. Mary Ann Butler, relict of Rev. Frederick Butler, so well known to our people. She was born in Allegheny county, Va., April 22, 1810; married to Mr. Butler, Aug. 16, 1832; converted and joined the Methodist Episcopal Church in August, 1845, and she and her husband came to Texas in 1855; were long residents four miles east of Seguin, with Church relations at Mill Creek, and were a power for religious good in their community. Mrs. Butler was the mother of twelve children, eight of whom are now dead, and four sons living. Her life was full of gentle deeds and Christian virtues. Her piety was deep, and faith in the saving power of Christ, strong. She died as she had lived, in the full triumphs of the Gospel. A large number of grandchildren held her in deep reverence, nearly all of whom are in the Church. Her body was laid to rest beside that of her husband in San Geronimo Cemetery. Dr. Morris Evans and H. G. Horton conducted the funeral service.

H. G. H.

LEACH.—On the 13th day of July, 1897, Oscar N. Leach exchanged the terrestrial for the celestial. He was born in Parker County, this State, March 3, 1880. His parents dedicated him to God by baptism in infancy. He was favored with a Christian home and such environments as brought him into the kingdom of grace at the age of eight years, at which time he joined the Methodist Episcopal Church, South. Oscar was a true Christian, ever at the post of duty. He was a member of the Sunday-school and the League. He would lead in prayer when called upon, and meet any other duty enjoined upon him. We rarely meet with one of his age who so fully exemplifies the virtues of a holy life as he did. He possessed all those traits of character which go to make up true manhood. He was truly a promising youth. But in the bloom of youth he was cut down by the scythe of death. He came down to the cold river supported by that unwavering faith in God which enabled him to say, "I am submissive." Looking into the future he saw the horizon was clear—the tokens of "peace, perfect peace." Then gazing back upon a sin-cursed earth and the surging billows of death submerging lost souls, he sang as his farewell song, "Throw out the life-line," and then his wearied feet went to rest. So another promising boy has left his bereaved parents, brothers and sisters behind to join the ransomed host on the shores of a blissful immortality.

R. C. ARMSTRONG.

Weatherford, Texas, Aug. 2, 1897.

BROWN.—The subject of this sketch, Mrs. Glendora S. Brown, nee Collins, was born in Gonzales, Tex., Jan. 1, 1856. In the early part of the year 1877 she professed faith in Christ, in the town of her birth, under the ministry of Rev. Mr. Williams of the Presbyterian Church. In the summer of the year of her spiritual birth she united with the Methodist Episcopal Church, South, at Lockhart, Texas, Rev. Jno. S. Gillett being the pastor. She was happily married to her now bereaved husband at Gonzales, Texas, August 22, 1877, Rev. Wm. Hall, of the Presbyterian Church officiating.

On the 17th of July, 1897, at the home of her father, W. V. Collins, in Gonzales, Texas, and in the house where she was born, her redeemed spirit fled away to the mansion of which our glorified Savior, said, "I go to prepare a place for you." On Sunday, July 18, 1897, her body was by loving friends laid tenderly away to await the trump of God, summoning the quick and the dead to appear before Him. Rev. Dudley performed the last sad rite, and her body rests in peace in the Masonic Cemetery, at the town of her birth and death. How appropriate that the body of one so devoted to the service of God and His Church should be laid to rest on the day that saw the Son of God arise. She had been in delicate health for several years, yet until a short time before her death she was always in her place in the house of worship. Her delicate health developed into consumption, which was the immediate cause of her death. The pastors of Lockhart charges for many years will remember her as the faithful organist, always in her place and ready to sing or talk for God. For twenty years she trod the path of life beside her now grief stricken husband as his stay and comforter, but He who doeth all things well saw fit to call her up on high. It is well, dear Bro. Browne, and she waits for you "just over there." It was with her, as it always is with those who faithfully follow the Master, and are conscious in the hour of dissolution, confiding in God, and sending messages of love to those loved ones not present. To her pastor, this message: "Give Bro. Adair my love and say to him, I did enjoy his visits and prayers at my bedside so much; tell him to be faithful till death." She said of Lyman Rogan, her nephew: "I do love him; tell him I say be faithful to the last." To other friends in Lockhart, the message was, "Meet me in heaven." Consciousness was hers to the last moment, and as she was going she said, "I see such a bright light ahead." Surely this was the light of the Comforter—the Holy Ghost. A moment more, and to her husband she said, "Hold my hand tight; I am going now," then a gasp or two and all is over. To her husband and aged father and mother my heart goes out in deepest sympathy, but thanks be unto God, it is well with the loved wife and dutiful daughter, and she waits your coming on the other shore. Farewell, dear Sister Browne, for a time—how long we cannot tell—but we will see you again, yea on the happy golden shore.

J. T. GILLETT.

Lockhart, Tex., Aug. 4, 1897.

East Texas Conference.**Tyler District—Third Round.**

Tyler, at Pleasant Retreat.....Aug 21, 22
Troupe and Overton.....Aug 23, 29
Walton and Cottonwood.....Sept 4, 5
Grand Saline, at Oakland.....Sept 11, 12
Canton cir.....Tuesday, Sept 14
Lindale cir.....Saturday, Sept 18
Tyler, Marvin.....Sept 19, 20
Tyler City mis.....Tuesday night, Sept 21
John Adams, P. E.

Marshall District—Third Round.

Beckville, at Beckville.....Tues after 2d Sab Aug
Arleston, at Bethel.....Tues after 3d Sab Aug
Harrison cir, at Crossroads.....5th Sab in Aug
Henderson cir, at Union Chapel
Wed after 5th Sab Aug
Marshall sta.....1st Sab Sept
Churchhill, at Pleasant Hill.....2d Sab Sept
Jefferson sta.....3d Sab Sept
Coffeeville, at Asbury.....4th Sab Sept
Kilgore, at Hickory Grove.....Wed, 29th Sept
O. P. Thomas, P. E.

Beaumont District—Third Round.

Moscow, third Sunday in August and Saturday before.
Pinkney mission, at Mt. Hope, fourth Sunday in August and Saturday before.
Beaumont and Sabine, at Sabine, fifth Sunday in August and Saturday before.
Jasper mission, Magnolia Springs, first Sunday in Sept. and Saturday before.
Livingston, at Livingston, second Sunday in Sept. and Saturday before.
Burkeville, at Pharr's Chapel, third Sunday in Sept. and Saturday before.
Jasper and Kirbyville, at Call, fourth Sunday in Sept. and Saturday before.
Newton circuit, at Adams' Tram, fourth Sunday night in Sept. and Monday.
China, at Sahara, first Sunday in October and Saturday before.
Port Boliver, at Paton, second Sunday in October and Saturday before.
T. J. Milam, P. E.

Palestine District—Third Round.

Jacksonville cir.....Aug 21, 22
Alto cir.....Aug 23, 29
Rusk sta.....Aug 30
Jacksonville sta.....Sept 4, 5
Elkhart cir.....Sept 9
Trinity, L. & G.....Sept 11, 12
Saron mis.....Sept 18, 19
L. M. Fowler, P. E.

San Augustine District—Third Round.

Melrose cir, at Melrose.....Aug 21, 22
Douglass mis, at Pine Grove.....Aug 21, 22
Nacogdoches sta.....Aug 23, 29
Sexton cir, at Patroon.....Sept 4, 5
Hemphill.....Sept 11, 12
Sharpesville.....Sept 18, 19
San Augustine and Chreno.....Sept 22, 23
Appleby, at Red Oak.....Sept 25, 26
J. T. Smith, P. E.

Pittsburg District—Third Round.

Park Mis., at Red Springs.....Aug 21, 22
Quitman Cir., at Quitman.....Wed., Aug 25
Musgrove Cir., at Marvin's C.....Aug 28, 29
New Boston, at New Boston.....Sept 4, 5
Naples Cir., at Hamell's Chap. Wed., Sept 8
Fairview and Rose Hill, at F.....Sept 11, 12
Texarkana, State Line, at S L Sept 12, 13
T. P. Smith, P. E.

Northwest Texas Conference.**Waco District, Fourth Round.**

East Waco.....Sept 12
Morrow Street.....Sept 19
Fifth Street.....Sept 26
Bruceville, at Eddy.....Oct 2, 3
Troy, at Oenaville.....Oct 9, 10
Morgan, at Morgan.....Oct 15
Whitney, at Whitney.....Oct 16, 17
Aquila, at Aquila.....Oct 18
West, at West.....Oct 23, 24
Mart.....Oct 30, 31
Lorena, at Stanford's Chapel.....Nov 2
Moody.....Nov 3
Peoria.....Nov 6, 7
Mt. Calm.....Nov 9
Bosqueville.....Nov 11
Abbott.....Nov 13, 14
Jas. Campbell, P. E.

Weatherford District—Fourth Round

First Church, Weatherford.....1st Sun in Sept
Couts' Memorial, Weatherford.....2d Sun in Sept
Millsap cir, at Holder's Chapel.....3d Sun in Sept
Aledo cir, at Anna.....4th Sun in Sept
Springtown, at Springtown.....Sept 30
Whitt, at Bethesda.....Oct 6
Weatherford Mis., at Bethel.....2d Sun in Oct
Santo Mis., at Corinth.....2d Sun in Oct
Mineral Wells sta.....Oct 12
Peaster cir, at Pooleville.....3d Sun in Oct
Lipan cir, at Brazos.....Oct 21
Ranger Mis., at Ranger.....4th Sun in Oct
Huckabay Mis.....Oct 26
Gordon and Strawn, at Strawn.....Oct 28
Ellasville cir.....5th Sun in Oct
Breckenridge.....1st Sun in Nov
Thurber.....Nov 9
E. A. Bailey, P. E.

Clarendon District—Fourth Round

Clarendon sta.....Sept 4, 5
Clarendon cir, at Webster's Chapel.....Sept 11, 12
Claude and Goodnight at Claude.....Sept 18, 19
Silverton & Tulla at Fairview.....Sept 25, 26
Plainview, at Plainview.....Sept 28, 30 p.m.
Floyd, at Emma.....Oct 2, 3
Wellington, at Wellington.....Oct 9, 10
Memphis, at Esteline.....Oct 16, 17
Kirklind, at Gypsum.....Oct 23, 24
Amarillo sta.....Fri., Oct 29
Channing.....Oct 30, 31
Higgins.....Nov 6, 7
Canadian and Mobetle.....Tues, Nov 9
District League and Sunday-School Conference will be held at Clarendon Sept. 21, 22. Each Local preacher will please have a written report at his Quarterly Conference.
R. A. Hall, P. E.

Abilene District—Fourth Round.

Merkel cir.....Aug 21, 22
Baird and Putnam.....Aug 28, 29
Albany cir.....Sept 4, 5
Abilene sta.....Sept 11, 12
Cotton Wood cir.....Sept 18, 19
Eastland cir.....Sept 21
Cisco sta.....Sept 25, 26
Anson cir.....Oct 1
Truby Mis.....Oct 2, 3
Colorado Mis.....Oct 9, 10
Colorado sta.....Oct 10, 11

Roby Mis.....Oct 16, 17
Sweetwater.....Oct 18
Snyder cir.....Oct 23, 24
Moran Mis.....Oct 30, 31
Big Springs sta.....Nov 5
Midland sta.....Nov 6, 7
Buffalo Gap cir.....Nov 10
Jas. S. Chapman, P. E.

Fort Worth District—Fourth Round.

First Church.....Sept 4, 5
Missouri Ave.....Sept 5, 6
Mulkey Memorial.....Sept 11, 12
Peach Street.....Sept 12, 13
Riverside and Fossil.....Sept 18, 19
Polytechnic sta.....Sept 19, 20
Azle, at Azle.....Sept 25, 26
Glenwood.....Sept 26, 27
Arlington cir, at Handley.....Oct 2, 3
Arlington sta.....Oct 3, 4
Marystown, at Marystown.....Oct 9, 10
Mansfield and Gardner, at Mansfield.....Oct 10, 11
Covington, at Center Point.....Oct 16, 17
Cleburne cir, at Bono.....Oct 23, 24
George's Creek, at George's Creek.....Oct 24, 25
Cresson, at Cresson.....Oct 30, 31
Blum, at Lone Willow.....Nov 6, 7
Cleburne sta.....Nov 7, 8
Grapevine, at Grapevine.....Nov 13, 14
Smithfield, at Smithfield.....Nov 14, 15

Let every steward from now on see that no opportunity is lost to raise the assessment due his pastor. Let every pastor push the collections till the last cent is raised. If I can be of any service to any pastor or Board of Stewards in the intervals of Quarterly Meetings, command me.
G. S. Wyatt, P. E.

Dublin District—Third Round.

Hico, at Lanham.....Aug 21, 22
Gorman, at Oakland.....Aug 23, 29
Sipe Springs cir, at Macedonia.....Sept 4, 5
Iredell and Walnut, at W. S.....Sept 11, 12
DeLeon.....Sept 18, 19
E. A. Smith, P. E.

Corsicana District—Third Round.

Dawson cir, at Jones' Chapel.....Aug 21, 22
Blooming Grove cir, at Mt. Zion.....Aug 23, 29
Cotton Gin cir, at Campbell's B'h.....Sept 4, 5
Powell mis.....Sept 11, 12
Jno. R. Nelson, P. E.

Brownwood District—Third Round.

Blanket cir, at Zephyr.....Aug 21, 22
Goldthwaite and Mullin.....Aug 23, 29
Coleman sta.....Sept 4, 5
Decker cir.....Sept 7, 8
Robert Lee.....Sept 11, 12
Comanche sta.....Sept 18, 19
Comanche cir.....Sept 22, 23
Fleming cir.....Sept 25, 26
O. F. Sensabaugh, P. E.

Georgetown District—Third Round.

Salado, Prairie Dell.....Aug 25
Bartlett, Bartlett.....Aug 29, 30
Belton.....Sept 4, 5
South Temple.....Sept 5, 6
Temple.....Sept 11, 12
Taylor.....Sept 18, 19
Rogers.....Sept 25, 26
Burnet.....Sept 29
Sam'l P. Wright, P. E.

Gatesville District—Third Round.

Valley Mills, at Harris Chapel.....Aug 21, 22
Crawford and McGregor, at C.....Aug 23, 29
Harmony.....Sept 4, 5
Hamilton.....Sept 11, 12
G. S. Hardy, P. E.

Vernon District—Third Round.

Altus, at Martha.....Aug 21, 22
District Conference at Vernon, July 1st, at 8:30 a. m.
C. W. Daniel, P. E.

Waxahachie District—Third Round.

Itasca sta.....Aug 21, 22
Osceola cir, at Lovelace.....Aug 24, 25
Midlothian sta.....Aug 28, 29
District Sunday-school Conference at Italy, June 24.
District Conference, at Italy.....June 25-27
B. R. Bolton, P. E.

Texas Conference.**Huntsville District—Third Round.**

Willis sta.....Aug 21, 22
Conroe and Montgomery.....Aug 24, 25
Cold Springs cir.....Aug 28, 29
Dodge cir.....Sept 1, 2
Huntsville sta.....Sept 4, 5
Bryan sta.....Sept 8, 9
W. Wootton, P. E.

Brenham District—Third Round.

Bellville cir, at Cochran.....Aug 21, 22
Pleasant Hill cir.....Aug 28, 29
Brenham sta.....Sept 5, 6
Chappell Hill sta.....Sept 9
Milano cir.....Sept 11, 12
Maysfield cir.....Sept 15
J. C. McKie, P. E.

Houston District—Third Round.

Dickinson, at Webster.....Aug 21, 22
Shearn.....Aug 28, 29
City mis (Houston).....Aug 28, 29
O. T. Hotchkiss, P. E.

Austin District—Third Round.

Bastrop sta.....Aug 21, 22
Cedar Creek cir, at Upton.....Aug 28, 29
LaGrange sta.....Sept 4, 5
Eagle Lake and Rock Island.....Sept 11, 12
Columbus sta.....Sept 18, 19
Flatonla sta.....Sept 25, 26
H. M. Sears, P. E.

Calvert District—Third Round.

Rogers Prairie, at Macy.....Aug 21, 22
Franklin.....Aug 23, 29
Mt. Vernon, at Beck Prairie.....Aug 28, 29
Pettaway, at Willow.....Sept 4, 5
J. B. Cochran, P. E.

North Texas Conference**Terrell District—Third Round.**

Kaufman sta.....4th Sun Aug
Pleasant Mound, at P. M.....5th Sun Aug
Wylie.....1st Sun Sept
Crandall.....2d Sun Sept
O. B. Fladger, P. E.

Bonham District—Third Round.

Fannin.....Aug 21, 22
Isaac W. Clark, P. E.

Dallas District—Third Round.

Lewisville.....4th Sun Aug
Denton.....5th Sun Aug
John H. McLean, P. E.

Sherman District—Third Round.

Pilot Grove.....Aug 14, 15
Gordonville.....Aug 21, 22
J. R. Wages, P. E.

Gainesville District—Third Round.

Marysville cir, at Sivel's Bend.....Aug 21, 22
J. M. Binkley, P. E.

Paris District—Third Round.

Maxey mis, at Round P. Chap.....Aug 21, 22
Lake Creek cir.....Aug 28, 29
Powderly mis.....Sept 4, 5
W. D. Mountcastle, P. E.

Bowie District—Third Round.

Postonk cir.....Aug 21, 22
Bellevue cir.....Aug 22, 23
Archer City.....Aug 28, 29
F. O. Miller, P. E.

Greenville District—Third Round.

Neola.....4th Sun in Aug
Blue Ridge.....5th Sun in Aug
I. S. Ashburn, P. E.

West Texas Conference.**Cuero District—Third Round.**

Nursery cir.....Aug 28
Hallettsville.....Sept 4
Sweet Home.....Sept 11
Rancho.....Sept 18
Leesville.....Sept 25
Waelder.....Oct 2
Yoakum sta.....Oct 9
Clear Creek cir.....Oct 16
Cuero sta.....Oct 23
Morales cir.....Oct 30
Edna sta.....Nov 6
Port Lavaca cir.....Nov 13
Victoria sta.....Nov 20
A. C. Biggs, P. E.

Beeville District—Fourth Round.

Goliad, at Goliad.....Tues, Aug 21
Rockport, at Aransas Pass.....5th Sab in Aug
Corpus Christi.....1st Sab in Sept
Laredo.....2d Sab in Sept
Alice, at Alice.....Tues, Sept 14
Wade City, at Mathis.....3d Sab in Sept
Beeville.....Thurs, Sept 23
Oakville, at Mineral.....4th Sab in Sept
Floresville, at Floresville.....Wed, Sept 29
Lavernia.....1st Sab in Oct
Stockdale, at Stockdale.....2d Sab in Oct
Skidmore.....3d Sab in Oct
Karnes City.....Wed Oct 20
Helena.....4th Sab in Oct
Runge.....5th Sab in Oct
John S. Gillett, P. E.

San Marcos District—Fourth Round.

Lockhart sta.....Aug 28, 29
Seguin sta.....Sept 4, 5
Kyle cir.....Sept 11, 12
San Marcos sta.....Sept 18, 19
Belmont cir.....Sept 25, 26
Gonzales sta.....Sept 28, 29
Luling cir.....Oct 2, 3
San Marcos cir.....Oct 9, 10
Buda cir.....Oct 16, 17
Dripping Springs cir.....Oct 23, 24
Lockhart cir.....Oct 30, 31
Harwood cir.....Oct 31, Nov 1
I. T. Morris, P. E.

San Angelo District—Fourth Round.

San Angelo.....Aug 22
Sterling City.....Aug 28, 29
Sherwood.....Sept 11, 12
Ozona.....Sept 18, 19
Paint Rock.....Sept 25, 26
Brady.....Oct 2, 3
Milburn.....Oct 9, 10
Pontotoc.....Oct 16, 17
Mason.....Oct 23, 24
J. A. Baker, P. E.

San Antonio District—Third Round.

Carrizo Springs.....4th Sun Aug
Brackettville.....5th Sun Aug
Uvalde.....1st Sun Sept
J. D. Scott, P. E.

New Mexico Conference.**El Paso District—Fourth Round.**

White Oakes, at Bonito.....Aug 29
Roswell.....Sep 5
Eddy.....Sep 12
Pecos.....Sep 15
Alpine.....Sep 19
El Paso.....Sep 26
C. C. Edington, P. E.

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As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publisher of the Texas Christian Advocate.

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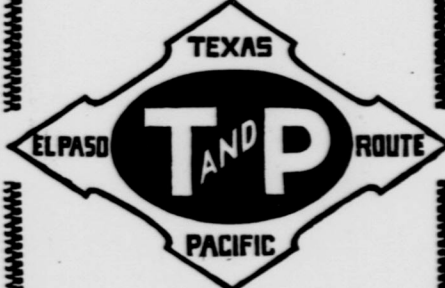
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DALLAS, TEX.

Northwest Texas Conference.

(Continued from fifth page.)

by his people, and a strong preacher. He has added a good cistern and garden to our parsonage property this year. We begin at Trickham next Saturday.

RICE.

B. A. Snoddy, Aug. 12: Our protracted meeting at Chatfield closed last Tuesday night. Results: eleven conversions, sixteen additions and Church greatly revived. A few days since a message came over the 'phone to us to come and help in a meeting at Woodland, eight miles east of Wortham. We went down and conducted the meeting. Results: twenty conversions and twelve additions to the Methodist Church, which was greatly revived. I returned to Rice in time to take part in the meeting conducted by Bro. Hines, an evangelist of the Cumberland Presbyterian Church. Between thirty and forty conversions, as results.

TABERNACLE MEETING AT MID-LOTHIAN.

Thomas G. Whitten: Our tabernacle meeting goes on. It is growing in interest and power at each service. Twenty-three professions of faith and fourteen accessions to the Church yesterday (Sunday), fourteen professions previous to Sunday. No pastor ever went into a meeting with a better corps of local preachers than the pastor at Midlothian. They preach, pay, work in the altar with perfect unanimity. They are of the old type. The Church, for the main part, is equally faithful. True, it is, and always will be, that some take no interest. Immense crowds attend. Our good brother, G. S. Wyatt, with two of his "boys," Bros. Miller and Cain, dropped in on us two afternoons—as they were holding a meeting but six miles away—and the "beloved" gave us one most excellent sermon, much to the pleasure and profit of all. We are looking for and expecting a great ingathering ere these services close.

EULESS.

W. N. Curry: After nearly a week's rest from our meeting at Grapevine, we planted our batteries against sin and the devil at Euless, and for ten days the Lord gave us great victory, resulting in a great forward movement of the Churches, seventy-five conversions and reclamations and forty-two accessions to our Church, and the organization of a League of sixty members. In some respects, this was the best meeting I ever witnessed. The Church was greatly in earnest from the beginning to the end. Usually this earnestness is manifested by a few, but in this case it swept through the whole Church. We were ably assisted by Bros. J. W. Lowery, of Hester, who did most of the preaching, and A. P. Lowery, of Corsicana, layman, who ably helped us in grove meetings, exhortations and altar work, and last, but not least, Bro. Porter, a young man just licensed to preach, and recommended by our District Conference for admission on trial, who rendered us very efficient service. In after years you will hear from this young man. Any brother desiring help can not find better than Bro. J. W. Lowery. I have tried him in two meetings. Truly this is a servant of God. We plant our batteries at Minter's to-night, with H. A. Boaz as our help.

BORDER CHAPEL.

J. N. S., Aug. 5: The third Quarterly Conference for Merkel Circuit was held at Border Chapel, July 24, Bro. Chapman in the chair, inquiring diligently into all business pertaining to a third Quarterly Conference. Bro. Chapman is so kind, yet firm. The Lord's Supper was administered to a large number of communicants on Sunday, the 25th. Meeting continued from Quarterly Conference. Bro. Chapman preached four splendid sermons; then Bro. Irvin, our pastor, took full charge, and did all the preaching, day and night, for a week, except one sermon by Rev. Hixon and one by Rev. Finley, local preachers, and one other service. Bro. Irvin preaches with power from on high—preaches Holy Ghost religion; says he has no patience with hold-up-your-finger religion; but likes mourners' bench kind; thinks old-time religion good enough to go to heaven with, to which we say amen. There were twenty-three professions and twenty-six accessions to the Methodist

Church, South—a few of them by letter. The members were wonderfully warmed up, which was badly needed. Some ten or twelve young men gave their hand for prayer the last night of the meeting, August 1. Several family altars erected, as fruit among the old members of the Church. If the meeting could have been continued a few days longer a great deal more good might have been done; but as it was we thank God with all our heart. Bro. Irvin is in favor with the people. May the Lord be with him in other parts of the circuit.

COMANCHE CIRCUIT.

D. A. McGuire, Aug. 10: The annual camp-meeting at Indian Creek has just closed after ten days' continuance. Our pastor, Rev. G. F. Fair, and local brethren did the preaching the first three days, after which Rev. C. E. Stattham, of Santa Anna Circuit, did most of the preaching. His sermons were strong, scriptural and convincing. Impressions made were deep, spiritual and permanent. The work wrought in the hearts and homes of this people by this meeting will abide for years to come. There were thirty conversions and reclamations and ten additions to the Church. The sacrament of the Lord's Supper was administered last Sunday at 3:30 o'clock by Rev. J. S. Tunnell, of Mineral Wells, to a large number of communicants. We are hopeful. The tide is rising and we are expecting victory in the name of our King.

GYPSUM.

Mrs. A. J. Woodson, Aug. 9: Yesterday was the close of one of the best meetings ever held at the Elba campground. There were nine or ten conversions and several reclamations. Five were received into our Church, and more to follow. Truly the Lord was with us and gave us many blessings in the salvation of precious souls and reviving the Church. Bros. R. A. Hall and J. S. Barcus did most of the preaching the first six days, and, oh,

such sweet gospel truths as we did hear! Bro. Hall is our beloved presiding elder, and his coming among us is always looked forward to as a time of great renewal of faith; for he is truly the educator of his people. Bro. Barcus was a stranger to most of us when he came; but by his preaching the blessed Word of the "Christ who died that we might live," left many close and lasting ties of friendship and brotherly love. We do praise the Lord for such meetings. Pray for us, that this may be only a beginning in our work for Christ.

Indian Mission Conference.

TERRAL, I. T.

W. J. Sims: It is now ten months since we reached this, our new field of labor. We have had some cloud and trial, such as affliction in our family. The change from the West Texas Conference to this country is too great to make at the time of year in which we made it, especially for one who has been in the coast country for any length of time. My wife was sick for two months soon after our arrival here. Then more or less sickness all the year. But in it all we have had much to brighten and gladden our hearts. We have some most excellent people, who have shown us every kindness. The Lord has been with us, and we have not been discouraged. I closed a meeting one week ago, which resulted in forty-five conversions and thirty-two accessions, making sixty accessions for us up to date. We have every reason to believe the number will reach one hundred by conference. This is indeed a mission field, and I doubt if any missionary in any of our foreign fields has a harder or more difficult work than many of the pastors of this conference, especially the presiding elder of this district, Rev. A. N. Averyt, who for four years has borne the burden and heat of the day in this the western part of the conference. The District Conference met the fifth Sun-

day in May, at the thriving town of Chickasha. All the pastors except one were present, with a good representation of lay delegates. Bro. Averyt was at perfect ease in the chair, and dispatched the business of the conference in an intelligent and religious way. The spirit of missions, which is the spirit of Christ, is upon the hearts and minds of most of these preachers. They preached and prayed and sung, and rejoiced together as only Methodist people can. Four young men were recommended to the Annual Conference for admission on trial. A committee on district parsonage was appointed, which recommended the building of a house at once, and the building will be ready for the next conference year. In all we are hopeful.

There's no question about it. Hood's Sarsaparilla is the best blood purifier. This is proven by its wonderful cures of blood diseases.

NOTICE.

To the Preachers of the Northwest Texas Conference and Other Conferences:

Rev. George R. Stuart, of Cleveland, Tenn., will preach at Belton, Texas, for fifteen days, commencing September 5, 1897. We will entertain all who may attend, and as most of the pastors are now through with their meetings, a little respite from care and a chance to hear this great preacher will do you good. We welcome you, my brethren, and will make it pleasant for you.

M. K. LITTLE.

If the Baby is Cutting Teeth.

Be sure and use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhea. Twenty-five cents a bottle.

Those Cubans have a revolting appearance, said a Spanish lady visiting Cuba.

Send for a sample copy of the Temperance Banner, a six-column, eight-page weekly. The official organ of the anti-saloon forces in Texas. Farmersville, Texas.

THE ONLY CURE FOR CATARRH.

It has been found by experience and scientific observation that the only way to reach and cure catarrh satisfactorily is by inhaling the proper remedy in the form of smoke. Dr. Blosser, who is the discoverer of this mode of treatment is meeting with wonderful success.

He offers to send any sufferer a three days' treatment free by mail. Address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

MARRIAGE NOTICES.

Ray—Wofford.—At the Methodist parsonage in Oglesby, Texas, July 25, 1897, Mr. Bill Ray and Miss Bettie Wofford, Rev. T. B. Hilburn officiating.

Arrowood—Blunt.—Near Oglesby, Texas, August 12, 1897, Mr. M. C. Arrowood and Mrs. Bettie Blunt, Rev. T. B. Hilburn officiating.

Gill—Hall.—At the residence of the bride's father, T. G. Hall, Pirtle, Texas, by Rev. J. B. Hall, on August 10, 1897, at 8:30 a. m., Mr. W. B. Gill, of Enloe, Texas, and Miss Annie Lee Hall, of Pirtle, Texas.

Puckett—Nash.—At the home of the bride's parents, near Kirk, Texas, at 8:30 p. m., July 8, 1897, Mr. S. W. Puckett and Miss Alice Nash, Rev. J. A. Ruffner officiating.

Burchfield—Cherry.—At 5 p. m., July 18, 1897, at the home of the bride's mother, near Kirk, Texas, Mr. A. L. Burchfield and Miss Lydda Cherry, Rev. J. A. Ruffner officiating.

Tipps—Bowen.—At the home of the bride's parents, near Mart, Texas, at 6 p. m., July 28, 1897, Mr. J. R. Tipps and Miss Mary Bowen, Rev. J. A. Ruffner officiating.

Mauldin—Stockton.—At the residence of the bride's brother, Mr. D. Stockton, August 13, 1897, by Rev. Daniel Morgan, Mr. T. Mauldin and Miss Myrtle Stockton; all near Lometa, Texas.

A 50 cent Iron Tonic. Pure Soluble Iron concentrated and pure Amorphous Quinine is contained in Cheatham's Tasteless Chill Tonic, making it the most desirable Iron Tonic on the market. It is a true tonic, strengthener, appetizer, toner up of the system, and blood purifier. Only 50 cents.

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This should settle the question of the World's Fair award to Dr. Price's Cream Baking Powder. It is a shallow subterfuge of a would-be competitor of this company to continue advertising as it has been doing, that "No baking powder received an award over it at the World's Fair," when as a matter of fact, it was not even an exhibitor—as the following statement from the chief of awards proves.

J. S. Browning, chief of awards, makes the following declaration: "Neither the records of this department nor the official catalogue show that the Royal Baking Powder was an exhibitor, consequently it could not receive an award." Such duplicity amounts to nothing more or less than deliberate fraud.

With all their claims no medal is shown.

Price Baking Powder Co.