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EDITORIAL.

RELIGION—A PROGRESSIVE LIFE.

Personal Christianity is a progressive divine life in the soul. The spirit of man with its capacity for religion, thoroughly regenerated, growing in grace and knowledge and finally reaching a condition of ripe and mellow maturity, are all proved and illustrated in the following parable of Christ: "So is the kingdom of God, as if a man should cast seed into the ground;

And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

Our Lord Jesus Christ, the omniscient and infallible teacher of men, affirms in the most solemn manner conceivable that religion as a divine life in the soul is just exactly like this process of vegetable growth and fruitage. The germ, with wondrous possibilities of life locked up in its secret cells, represents the soul with its vast potentialities of spiritual being and activity. The springing of the seed from beneath the clod typifies the regeneration of the heart. The gradual growth of the plant through the divinely ordained cycle of its existence illustrates the slow but certain development of the vital energy within us, and the harvest full and rich is the beautiful symbolical representation of the perfected redemption of the soul.

In every seed there sleeps a wondrous power. Subtle energies are locked up in it. The possibility of an inconceivable development is wrapped within the insignificant shell. This is equally true of the soul. There are latent powers in it whose unfolding defies all calculation. Life, growth, saintliness, martyrdom, immeasurable love, hope and zeal all slumber in its invisible chambers. The acorn, containing potentially the oak with its massive trunk and green tossing pinnacles, is the emblem of the soul with its divine aspirations and destiny.

When the germ is placed in the soil it sprouts. A tiny green shoot peeps above the opening clods. A mighty and far-reaching process has begun. The mysterious thing we call life begins to pulse within the plant. It is the initial stage of the cycle of its history. It is a miracle of nature. Just so the capacious, divinely gifted spirit of man, when touched by the Holy Ghost, throbs with a new-born life and hope. Possibilities have become actual experiences. The chasm between death and life has been spanned. A work as mighty as that which first launched man upon life's endless flood has been wrought. The spirit is no longer dismantled and dead. It has been reconstructed and revitalized. The fountains within have been unsealed. Slumbering powers have been awakened and unloosed. The life of God has been superinduced upon and breathed into the once apostate heart.

Immediately after germination growth begins. The energy within the plant unfolds itself according to the laws of its being. It sucks up the salts and juices of the earth and drinks in the sunlight, the moisture and the air. If properly nourished and tended by being hoed and plowed, if the grass and weeds are kept down, it will expand in harmony with its pre-established destiny and mature into a perfect life. It is evident that time is an important element here. God could make a crop in a day. But he generally takes six months for cotton and corn and a century for the oak. Slow growth through a long interval of time is God's method in nature and in grace. The new-born soul begins right off a career of expansion. It moves on in steady approximation to a distant goal. The truth and the influence of the Spirit are its daily food. The means of grace, like agricultural tillage, are the instruments of its growth. Given appropriate food and exercise and the soul will expand infallibly and inevitably. Nor can we eliminate the time-element here. Doubtless God could shorten probation and mature the character in a very brief time, but he does not do it. He prefers and has established another plan. After years of toil and sacrifice Paul had not "attained" or "apprehended." When he wrote to the Philippians his eye was on the future and his soul in travail. It was not until Enoch had walked with God three hundred years that he was enabled to overleap the pinnacles of heaven and enter into rest.

But the growth of the plant culminates. It fulfills its destiny. It yields its fruitage. It becomes mature. The initial stage has passed into an intermediate process of development, and this has found its consummation in a ripe and mellow harvest. Nothing more remains, and the sickle is thrust in and the vintage gathered. Maturity of character is the goal of man in this life. It is reached after a process of expansion. It ripens and mellows for the garner of God. And this perfected life comes at last. When the influence of grace and the discipline of Providence have done their work, and when time has added its hallowing and enriching touch, the soul of man becomes "meet for the inheritance of the saints in light." Not by one bold and brilliant leap does the spirit of man overpass all the intermediate territory, but by a slow measuring off of every inch of the ground does it reach the end of its earthly destiny and the climax of its noblest hope. And when character has been ripened and mellowed by the methods of God, death is not far off. "But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

Connectional News.

Rev. W. W. Royal, in St. Louis Advocate: The season for protracted meetings is now on. Schoolfield has recently closed a great meeting at Bradford, on the Norfolk and Western Railroad. He says it is the most remarkable (except one) for the large number converted in one day; 100, I think, was the mark reached, exceeded by the meeting at Huntington, West Virginia, only. I have held two very successful meetings, with much display of the Holy Spirit's power and great blessing to the Church, besides many conversions.

Our literary institution did well last year. The officers are energetically working for an increase for 1897. Rev. E. H. Rowe, late of Macon, Ga., will reopen at Bowling Green, as I ventured to predict he would. The Randolph-Macon system makes a fine showing and a cash balance of $11,000 for the year.

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Dr. W. A. Candler, referring in the Wesleyan Avocate to his efforts to raise $25,000 for a library building for Emory College, says:

I have now about $10,000 in cash and good subscriptions payable this fall. I have good reason to believe that by September 1, the amount will reach $15,000.

Despite the hard times I find the people inclined to help. Men are willing to give to an enterprise which succeeds, and Emory College was never more successful. Its very success is its hindrance. This new building is needed because the college has prospered.

Reaching $15,000 by September 1, if the brethren mentioned will help me, I will secure the remainder of the $25,000 before Christmas. If they do not help me, I know not how I can secure it. I certainly can not visit 100 charges in that time. To visit the larger places for larger sums will take every Sunday I can be away from work at home from now until the conferences meet. I am speaking from five to ten times a week in vacation; but I can not do that much when the fall term opens, September 16. My family physician warns me against doing so now; but the case is urgent, and so many people are taking care of their money that those of us who have Church enterprises in hand can not afford to take care of a small matter of health and life. Our section is so far behind other sections of the United States in the matter of education, something must be done without delay, even if the doing of it kills a score or more of us. Better kill a thousand men than allow the whole South to suffer longer in educational destitution.

For my own part, live or die, I must press this interest at every point I can reach, and as long as I can stand and talk to the people who will hear me. Will my brethren help me at the points which I can not reach?

Help me honestly and earnestly for just two days; what you can do can be done in two days. See the most broad-minded men in your charge, and ask them for the gift of $25 or $50 each, payable as may be convenient to them the coming fall while the building is going up.

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Rev. J. C. C. Newton, in New Orleans Advocate: This school, the Kwansei Gakuin, planted in 1889 by Dr. Walter R. Lambuth, about two miles east of the city of Kobe, started with eighteen pupils. It has steadily but slowly increased in numbers till now, when the number of matriculates are about eighty. Consisting of two distinct departments from the beginning—a bibical and an academic—the success in each has been very gratifying. The course of study for the bibical students is as full as in Wesley Hall, Vanderbilt; and already several well-equipped men have graduated and joined the Conference, who are doing good work.

Last Monday, the twenty-ninth of June, the school closed its seventh year by the graduation of five young Japanese preachers. This is the lagest class the Bibical Department has ever had. These also will go in a few days to their assigned fields of labor, where they will work till October, when they will join our conference on trial. On the same day four young men were graduated from the Academic Department. One or two of these may hereafter enter the ministry.

There is to us a strong conviction that our Kwansei Gakuin is to be instrumental in doing a great work in Central Japan. Recent events here only make more evident the call of God to us to plant here around this beautiful Inland Sea a thoroughly evangelical form of Christianity.

General Church News.

Central Advocate: One hundred and thirty students are already accepted for admission to the fall term of the Chicago Training School for Missions. The prospects are that Harris Hall, the large new building of the school, will be filled to its utmost capacity. Ladies contemplating attendance, either for mission work or simple Bible study, should at once correspond with the Principal, Lucy Rider Meyer, 4949 Indiana Ave., Chicago, Ills., who writes:

"Something new in the line of mission studes will accompany the course of lectures given at the Epworth Term of the Chicago Training School by Dr. W. E. McLennan. The four lectures are entitled: 1. How Both Halves live in a Great City. 2. A City's Slums. 3. The Forces Making for Good. 4. The Forces Making for Evil. In connection with them two personally directed excursions are to be made in the city. Dr. McLennan and the students will not go slumming" in the way made odiously familiar, but will intelligently and sympathetically visit and study some of the physical environments that make for evil, together with some of the centers of remedy and help for depraved life in the city. Dr. McLennan's work will all come the last week of the term, August 3-7, and students can be received for that week only, by making immediate application. Pastors and ladies interested in mission work are earnestly asked to consider this course. Special Bible work will also be given during the week."

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Christian Advocate, New York: Mr. Hezekiah Butterworth, of "The Youth's Companion," visited South America a short time ago, and thus records in the "Womans' Missionary Friend" his impressions of the work of some of our Methodist schools and missions: "It has been my pleasure recently to visit the principal Methodist schools in a part of South America. They are life, inspiration; they are the future. I had just come from Switzerland, Children's Land and I was delighted to find in these mission fields of the Andes under the Southern Cross little kindergarten schools,' which in my view may be the seed of a great work for South America, and perhaps be the beginning of some such influence on the character of the people as may be seen in Switzerland and parts of Germany today. I saw nothing in these schools of the South that was not admirable, but it was the little kindergarten schools that won my heart, and which I would like especially to help by my pen. In Buenos Ayres I met Dr. Drees, the superintendent of the Methodist missions in South America, and was invited to make my home with him, and thus was brought to see the progress that the Methodist Mission is making in South America. I visited the Methodist normal schools at Buenos Ayres, Montevideo, and Rosario, the theological school at Mercedes, and the English school, which has become famous, at Santiago. The Methodist Mission in this country is an accomplished success, a seed-sowing of tremendous power. Its English and normal schools are among the best influences in the national life; its churches have consecration and spiritual force, and I have come to look upon Dr. Drees's work as among the most promising, successful, and important in the wide mission field. Mrs. Drees has a heart that is an inspiration, and its influence is as wide as it is ennobling. Her beautiful Christian hospitalities are in themselves a mission of lasting memory. The theological school that Mr. Nicholas Lowe has so liberally endowed occupies a conspicuous place in beautiful Mercedes. The students are resolute and consecrated young men. They feel their calling; the Andes beckon to them; the light of the future is in their faces. The heart of Dr. Drees and that of his friend, Nicholas Lowe, are in this school. No mind can measure the influence of the work that they are doing. In Montevideo I found in Miss Bowens' school for girls a little kindergarten, which I hoped might be the seed of a great work in this delightful city. Some fifteen of the young ladies in this normal school had recently united with the Church. 'I am perfectly happy in my work,' said Miss Bowen. As I looked upon her noble school, with its little flower of kndergarten, the growing and spiritual Church it was helping to build, and the city for whose spiritual welfare it is sustained, I could not wonder at her joy in her calling. At Rosario I visited the Methodist normal school, where also I found a kindergarten. The school is strong and promising, and I was carried back to the States when amid waving banners the pupils rose and repeated in Spanish our own school patriotic formula, written by James B. Upham, of Malden: 'I pledge allegiance to the flag of my country and to the republic for which it stands, one nation, indivisible, with liberty and justice for all.'"

THE PRESS.

Courage to Live.

A cheap sentimentality is apt to look upon him who, in full possession of his faculties, destroys courage. But he is not. He is a slave of cowardice. He seeks in death a way his own life as being a man of of escape from the duties and responsibilities of life. Was it an act of courage on the part of a man the other day to remove himself from the world while three small children were dependent upon him? By no means. It would have been courageous and praiseworthy in the deluded and disheartened man to have continued the struggle for the sake of those who were dependent upon him, but for him to desert them in their hour of sore need was cowardly. Courage is of various sorts, but the sort that endures hardship for the sake of others wins the applause of men and angels. The Sunday School Times said some time ago, "All men admire courage, but not all men know true courage when they see it. One temperament demands courage for the performance of an act which to another temperament calls for no display of this virtue. No two persons, indeed, can be exactly estimated from the same sort of action. Many a child displays indomitable courage in going down a dark hallway when that hallway is peopled with specters of the child's fancy. Many a person, on the other hand, commits suicide, not because of the courage in meeting death, but because of the want of courage in meeting life. As Carlyle says, 'The courage that dares only die is, on the whole, no sublime affair. * * * The courage we desire and prize is not the courage to die decently, but to live manfully.'"—Christian Advocate, New York.

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Europe and America.

And what is the attraction? A city is a city anywhere. London is no more attractive than New York, Berlin than Chicago. Paris is the finest city in the world, and it is something to see it—but it would very soon be equaled, and even exceeded, if art and architecture were encouraged in America and the means for promoting them were not wasted abroad.

As we said, Europe has nothing to compare with America in natural interest. In the matter of beauty alone the Yellowstone Park contains more of it, free to the view of any one who chooses to see, than the beauties of art in all Europe combined. Their marbles, however chiseled, are to the sculptures of nature there, as a milliner's lily is to one that is real.

The "Bridal Veil" falls in the Alps—why it is simply ridiculous to stand admiring that little squirt of spray, not half as good as an ordinary shower, and leave the emerald, jewel-spangled falls of the Yellowstone unseen, to say nothing of the vermillion-painted and castellated canyon into which it plunges. What American knows anything about the Canadian Rockies, the canyons of the Colorado, the Yellowstone, the Yosemite, the Muir Glacier, all easily accessible? Most of them have never seen Niagara Falls.

A "fad" is an unreasonable fashion. What is more unreasonable than for an American to be in ignorance of his own country, while he follows the mob to Europe? But if he is headed that way let him pay for it. Let him leave $100 as part of his expenses, to help support the government. There will be that much saved to America anyway.

We agree with our correspondent about going to a fashionable summer resort hotel. We would not go to one for a month, all expenses paid and wages beside. It is the dreariest kind of life. One can go where it will cost less and where there is something to see and to learn.

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes
By the deep sea, and music in its roar.

To go to Europe for a rest is an absurd proceeding. Rest in the rattle and bang and roar and rush of pavements and hoofs and teeming crowds! Rest in rushing hither and yon to see it all! Rest in the perpetual annoyance of petty and pleayune customs! Why it is the hardest and most exasperating work in the world. He must be a good natured man who will go to Europe and not be mad at the whole universe most of the time. The only reason why the American people do not want to go to war with Europe is because they do not know it.

Rest is quiet of brain and nerves. It comes in from the society of congenial friends, from the stimulating or soothing scenes of nature, from change from too familiar surroundings. If one go with a quiet purpose to have a good restful time, to take in the bounties of providence in sun, air, scenery—it will rejuvinate him or her, freshen all the faculties and give a tone to life—but nobody ever got a rest by galloping madly over to and through Europe.

Therefore would it not be an act of paternal benevolence to put a hundred dollar tax on the tourists?—The Interior.

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Men Wanted.

The great want of this age is men. Men who are not for sale. Men who are honest, sound from center to circumference, true to the heart's core. Men who will condemn wrong in friend or foe, in themselves as well as others. Men whose consciences are steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth and look the devil right in the eye. Men that neither brag nor run. Men that neither swagger nor flinch. Men who can have courage without whistling for it, and joy without shouting to bring it. Men in whom the current of everlasting life runs still, and deep, and strong. Men careful of God's honor and careless of men's applause. Men who know their duty and do it. Men who know their places and fill them. Men who will not lie. Men who are not too lazy to work and too proud to be poor. Men who are willing to eat what they have earned and wear what they have paid for. Men whose feet are on the everlasting rock. Men who are strong with divine strength, wise with the wisdom that cometh from above, and loving with the love of Christ. Men of God. Shadrach, Meshach, and Abednego answered and said to the king, O, Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O, king. But if not, be it known unto thee, O, king, that we will not serve thy gods nor worship the golden image which thou hast set up." (Dan. 3: 16-18.)—Michigan Advocate.

Texas Personals.

Rev. J. F. Pierce, of Denton, filled the pulpit of First Church morning and night last Sunday.

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We acknowledge pleasant calls from the following brethren during the week: Revs. T. J. Milam, F. M. Sherwood, S. W. Thomas and I. Z. T. Morris.

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Mrs. W. H. Purcell has been greatly afflicted quite recently in the death of a brother in Memphis, Tennessee. She was present at the burial in Paducah, Kentucky. The ADVOCATE tenders condolence.

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Sister Spragins, the widow of the lamented pastor of First Church, Rev. E. L. Spragins, has been elected one of the teachers of Oak Cliff College. The institution and the public are to be congratulated that the service of such an accomplished and efficient helper has been secured.

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Rev. E. R. Barcus, a highly honored and much loved superannuated member of the Northwest Texas Conference, is very sick at his home near Lorena, in McLennan County. He sends greetings to his brethren and asks an interest in their prayers. We trust that this truly good and noble man may be spared a long time yet to his devoted family and the Church. He lingers in perfect peace and hope.

Southern Methodist Personals.

Central Methodist: Thursday last, July 30, after increasing affliction for several months, Rev. W. T. Poynter, D.D., proprietor and principal of Science Hill School, Shelbyville, Kentucky, closed his early career, and went out into the eternal abiding place of God's people. While this intelligence is not unexpected, yet it will cause many a silent tear to flow down sympathetic cheeks.

Of fine physical form, commanding presence, easy address, with perfect self-possession, he always compelled attention, whether his hearers agreed with him or not.

At the head of Science Hill since 1881, preaching as occasion offered, he has done his best and most fruitful work, sending out women by the scores, polished after the similitude of a palace.

We have known him intimately, and admired him greatly for the nobility of his manhood, the independence of his thought, and the courage to speak what he believed, in the face of all opposition. No timeserver, carried about by the whims or caprices of others, but endowed with an independence as lofty, and a genius as high, as fell to the lot of but few men.

His thoughts were his own, and in your investigations you may have reached conclusions differing from his, but his honesty, integrity of purpose and love of the truth as he saw it, no one who knew him intimately ever called in question.

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Wesley's Advocate: Rev. A. J. Jarrell, of the North Georgia Conference and pastor of the Church in Cartersville, passed away to his home above last Saturday evening, August 1, about 9 o'clock. He had been in declining health during the months of June and July; but was not closely confined until about three weeks before the end. Symptoms of paralysis began to appear before that time and continued to manifest themselves more and more until the fatal termination. His end was in great peace, surrounded by the love ones at home and the devoted friends and brethren of his Church. All that human love and skill could supply was spent in battling against the last enemy, but the blessed Father gave the victory by calling him up higher.

Bro. Jarrell joined the Georgia Conference in 1861 and was a zealous, affectionate, faithful worker in the Master's cause to the end of his career. He was an eminently efficient and successful servant of the Lord, ranking with the best in the esteem and affections of the people. Most of his labors were in the North Georgia Conference. He spent a few years in South Georgia and St. Louis and then returned to North Georgia last November and took his place in the ranks of his old comrades. Many loving hearts extended to him a cordial welcome and felt real gratification at his return. His robust appearance at that time gave promise of long and profitable service in the Lord's army. But so it is that he is gone and many of us who are weaker in more ways than one are remaining. Perhaps it is that we may recover strength before we go hence." May that strength be ours.

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Arkansas Methodist: What sadness swept over the hearts of thousands when it was flashed over the wires that Sister Hunter, wife of Dr. Andrew Hunter, was dead, for she was a notable woman and elect lady of our Zion, of the class the Savior described when he said: "Ye are the light of the world, the salt of the earth." Sister Anna M. Hunter, was born in a Christian home in Eastern Pennsylvania. Was soundly converted in her thirteenth year, and joined the Methodist Church. Her religion was a divine principle, going down into the secret springs of thought and controlling the entire life. Her faith in Christ was robust and glowing. She had no doubt as to the eternal verities of God's Word. She consecrated her young life to her Lord and said with Isaiah, when his lips had been touched with a live coal from off the altar of sacrifices: "Here I am, Lord, send me."

In the fall of 1844 she was married to Dr. Andrew Hunter, who was then a member of the Arkansas Conference, and for fifty years did she labor with him as an itinerant preacher's wife. When she came to this State it was mostly wilderness; but few boats and no railroads. Yet she bravely met the inconveniences and dangers of horseback traveling and rode from the Missouri line on the north to the Louisiana line on the south, and from the Mississippi to the Texas line on the west, laboring on circuits and districts.

Dr. Hunter would preach and Sister Hunter would pray and exhort sinners to come to Christ, and wherever they went they left a trail of light behind them, and thousands who have crossed the flood, and many who linger on the shores of time, will rise up in the great day and call her blessed.

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Rev. J. A. Thompson, in Southern Advocate: The Rev. Geo. G. N. MacDonell, the highly efficient presiding elder of the Columbus District, delighted the conference with his presence and administrations. He has a fad for missions and is not ashamed of it. His district is generally the banner district and when a pastor he simply regards the assessment as a suggestion of the minimum and never fails to go twenty-five and fifty per centum beyond it. He is the President of the Conference Board and visited our district in the special interest of missions. His sermon on the subject was carefully prepared, and though a MS. was before him, delivered with a pronounced unction and power not always attained. I do not exaggerate when I say that it was the very best and most satisfactory discussion of the subject I have heard in many years. His allusion to his son whose dust reposes in a cemetery in Mexico and his youngest son now a member of the South Georgia Conference who had given himself to the Mexican work was touching in the extreme and brought tears to the eyes of men unaccustomed to weep.

General Personals.

Christian Advocate,: New York: Dr. Marshall Randles, Professor of Systematic Theology in the Methodist College at Didsbury, England, was elected President of the Wesleyan Conference at its opening session in Liverpool, July 21. The president is chosen by those ministers who have traveled ten years and upward. Only one ballot was taken, which resulted as follows: Marshall Randles, 337; H. P. Hughes, 123; W. L. Watkinson, 68; F. W. Macdonald, 44; Thomas Allen, 14; Marshall Hartley, 6; W. T. Davison, 2; John Bond, 3; W. H. Dallinger, 1; and John S. Banks, 1. Dr. Randles was born in Over-Darwen April 7, 1826. He was converted when twelve years old. In 1850, after having preached for some time, he entered Didsbury College as a student. Four years later he received his first conference appointment. For thirty-three years he devoted himself to circuit work, during which time "he acquired a knowledge of the rules and usages of Methodism which has not often been exceeded; he neglected no duty of a Methodist preacher, won and retained the respect of his colleagues, by his tact and judgment kept the peace without any sacrifice of principle, and became the general referee among those who knew him best in regard to the matters that perplexed them." He took his place in the Legal Hundred in 1882, and four years later succeeded Dr. W. B. Pope in the Chair of Systematic Theology at Didsbury, which institution he had entered thirty-six years before as a student. "The Methodist Recorder" speaks of him as follows: "For ten years he has thus been entrusted with one of the most responsible and honorable duties which the Methodist Church has at its disposal; and in that period more than a quarter of the students for its ministry have passed through his class room. His genuineness and thoroughness have commanded their esteem, and no one has been brought into contact with him without learning the possibilities of hard work. As a theologian Dr. Randles must be classed with the older orthodox school, and yet his theology is in no sense old. He is exceedingly well read in the works of the various English and American masters of his science, and a careful, if not friendly, observer of its most modern developments, whether legitimate or fanciful. His theology is consequently an attractive combination of the familiar and the fresh, and in regard to it he may be said to have discovered the secret of putting old wine into new skins without the ruin of either." Dr. Randles is the author of a pamphlet, his first publication, entitled "England's Bane and Antidote," but as a writer he is best known, not for his contribution to periodical literature, but for three or four theological works, in which the sobriety of style is more than compensated by the soundness of argument and skill of logical fence. "For Ever" has commanded a wide circulation, and is now in its third edition. "Substitution," "The First Principles of Faith," and the Fernley Lecture on "The Design and Use of Holy Scripture" complete the list.

DEVOTIONAL.

The Rightfulness of Knowledge

There are limits to the right of seeking knowledge. What is strictly a man's own business, without any bearing upon any larger interest, he has the right to keep to himself. The four walls of his house and the four of his own chamber constitute a boundary to our knowing, which only he has the right to remove. And in proportion to the fineness of his nature will be his reluctance to break down these barriers, and to ask the world to share in the knowledge of his private life.

So of the still more private and intimate region of the human spirit. There is none whose facts are so fascinating to thoughtful people. There are few books so attractive as those which exhibit these facts so as to make them intelligible, whether they be records of actual experience like Augustine's "Confessions" and John Bunyon's "Grace Abounding," or works of constructive and sympathetic imagination, like Shakespeare's Hamlet. But here too there are sacred personal rights of reserve, and also duties of silence. There are books which stand out as instances of indecent abandonment of this reserve. And there are people who "carry their hearts on their sleeve" to an extent which makes acquaintance with them painful to all right-minded persons.

Apart from this personal restriction, is there a limit to the acquisition of knowledge, beyond which it is sinful to go? The modern world is disposed to think there is no limit. Since the time of the Revival of Letters it has been possessed by an infinite curiosity, such as was hardly known at all in antiquity, and is still unknown in the East. The letter of a Turkish cadi to a friend of Sir Henry Layard, who had made inquiries about the city ruled by the cadi, is a good illustration of the Eastern temper: "My Illustrious Friend, and joy of my Liver: The thing you ask of me is both difficult and useless. Although I have passed all my days in this place, I have neither counted the houses nor inquired into the number of the inhabitants; and as to what one person loads on his mules, or another stows away in the bottom of his ship, that is no business of mine. But above all, as to the previous history of the city, God only knows the amount of dirt and confusion that the infidels may have eaten before the coming of the sword of Islam. It were unprofitable for us to inquire into it. . . .

"But thou wilt say, Stand aside, O man! for I am more learned than thou art, and have seen more things. If thou thinkest thou art, in this respect, better than I am, thou art welcome. I praise God that I seek not that which I require not. . . . Will much knowledge create thee a double belly, or wilt thou seek Paradise with thine eyes?"

Nor are Moslems alone in this feeling. The early Christian fathers and the medieval doctors both describe curiosity, or the desire to know for the sake of knowing, and apart from any immediate and laudable use we have for the knowledge, as a sin. And there are those who still have an instinctive sympathy with this position, although they hardly could put the belief into words.

There is no doubt that the craving for knowledge may be a moral harm, when knowing is not kept in proper relations with other faculties of our complex nature. We see this illustrated in people whose faculties of cognition have outgrown those of volition—who know vastly more than they ever act upon. This indeed is a common fault in our modern Christianity, this wide gap between knowing and doing. Our Lord warns us against it in the parable of the treasure hid in the field, and that of the pearl of great worth. He there describes the spirit of the citizen of his kingdom as the same as that of the man of business, in that he acts promptly and unreservedly upon the ascertained values of things. The Christian is one who not only knows great things to be great, and small to be small, but acts on that knowledge. "If you know these things, happy are ye—if ye do them."

Again, the seeking of knowledge without reference to use, is a temper out of harmony with God and his Son. The kingdom is a kingdom of uses. All gains, whether of material possessions, or social influence, or mental acquisition, are justifiable only with reference to use. Not that we need to be able to see a use for anything, before it is right for us to know it. This narrowly utilitarian standard, while it makes a great show of wisdom, especially in treating of education, is really a folly. The best and most useful studies are often those which bear the least directly upon life. And the mind which is well stored with truths, principles and facts, will find use for them all at some time, if the spirit of use, the desire of service, go with the process of accumulation. It is, indeed, a question of the spirit, and therefore subject to no mere rule. But if that spirit be wanting, and if knowledge be gathered into the shut fist of gain rather than the open hand of help, then the intellectual miser, with his heaps of acquisition, is no better than the other curmudgeon with his heap of gold. And as people manage to play the miser on small accumulations of money, so it is not any great learning or science that is needed to make an intellectual miser. In both cases it is the question of what spirit animates the man.

Knowledge also may be harmful, and its acquisition a sin, when the motive is egotistic. To know merely in order to shine at the expense of others or to their astonishment, is worse morally than is ignorance. This lower egotism, which mounts the pedestal, and says, "Pray, good people, observe how much I am elevated above you," may make the pedestal out of any kind of material. Wealth, power, religion, even, as well as intellect, may be the substance of it. But always the man is the worse for mounting it, and grows the worse every hour he stays on it. Not that a man of large knowledge and wide experience of life will not be aware of the difference between himself and others. But his should be the higher egotism of a Paul or a Luther, which cries, "Come up, my brethren, and share these with me, that we may enjoy them together." Such a man is governed by the charity which builds up, while knowledge divorced from this charity can only puff up.

Again, the quest of knowledge becomes harmful when not pursued with due regard to the relative value of its several kinds. The human mind has been made for great uses, and we have no right to spend its strength on small things. They may have their place, but it should be a place of subordination as regards both the time we give them and the energy we devote to them. Above all, the great central truth of God and his disclosures of himself to mankind should have the foremost place in our search for knowledge. From that all other truths derive their interest and their worth for a well-regulated mind. In the light of that the whole body of human knowledge should be studied and estimated. What God is in history, in nature, in conscience, in the grand process of his revelation of himself, in the record of this given us in the Bible—these make up a body of truths related to all others as the sun is to all the other lights of the outward day. The man who seeks to attain a real human culture while ignoring this light must fail, because he deals only with facts and truths of the circumference, and ignores those of the Center. His culture will lack unity, power, capacity for growth, until he has got it into vital relations with "the Intelligence at the heart of things," from which proceeds the fructifying influences that keep the world of mind growthful and elevated.

If we start from God in our knowledge, we may go forward confidently as to both the direction and the extent of our movement. The vision of his greatness will teach us the humility of wise knowing, and keep us from the vanity of conceit in our attainments. The contact with the divine charity will train us to use knowledge in the spirit of use and service. And the light of the Central Intelligence will give us the clew to the order, worth, and use of knowledge, so that we shall know great things as great, and small as small.—Sunday School Times.

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Breadth of Life.

One of the prime characteristics of the man of culture is freedom from provincialism; complete deliverance from rigidity of temper, narrowness of interest, uncertainty of taste, and general unripeness. The villager, or pagan in the old sense, is always a provincial, his horizon is narrow, his outlook upon the world restricted, his knowledge of life limited. He may know a few things thoroughly; he cannot know them in true relation to each other or to the larger order of which they are a part. He may know a few persons intimately; he cannot know the representative persons of his time or of his race. The essence of provincialism is the substitution of a part for the whole; the acceptance of the local experience, knowledge, and standards as possessing the authority of the universal experience, knowledge, and standards. The local experience is entirely true in its own sphere; it becomes misleading when it is accepted as the experience of all time and all men. It is this mistake which breeds that narrowness and uncertainty of taste and opinion from which culture furnishes the only escape. A small community, isolated from other communities by the accidents of position, often comes to believe that its way of doing things is the way of the world; a small body of religious people, devoutly attentive to their own observances, often reach the conclusion that these observances are the practice of that catholic Church which includes the pious-minded of all creeds and rituals; a group of radical reformers, by passionate advocacy of a single reform, come to believe that there have been no reformers before them, and that none will be needed after them; a band of fresh and audacious young practitioners of any of the arts, by dint of insistence upon a certain manner, rapidly generate the conviction that art has no other manner.

Society is full of provincialism in art, politics, religion and economics; and the essence of this provincialism is always the same—the substitution of a part for the whole. Larger knowledge of the world and of history would make it perfectly clear that there has always been, not only a wide latitude, but great variation, in ritual and worship; that the political story of all the progressive nations has been one long agitation for reforms, and that no reform can ever be final; that reform must succeed reform until the end of time, reforms being in their nature neither more nor less than those readjustments to new conditions which are involved in all social development. A wider survey of experience would make it clear that art has many manners, and that no manner is supreme and none final.

A long experience gives a man poise, balance, and steadiness; he has seen many things come and go, and he is neither paralyzed by depression when society goes wrong, nor irrationally elated when it goes right. He is perfectly aware that his party is only a means to an end, and not a piece of indestructible and infallible machinery; that the creed he accepts has passed through many changes of interpretation, and will pass through more; that the social order for which he contends, if secured, will be only another stage in the unbroken development of the organized life of men in the world. And culture is, at bottom, only an enlarged and clarified experience; an experience so comprehensive that it puts its possessor in touch with all times and men and gives him the opportunity of comparing his own knowledge of things, his faith and his practice, with the knowledge, faith, and practice of all the generations. This opportunity brings, to one who knows how to use it, deliverance from the ignorance or half-knowledge of provincialism, from the crudity of its half-trained tastes, and from the blind passion of its rash and groundless faith in its own infallibility.

Provincialism is the soil in which Philistinism grows most rapidly and widely. For as the essence of Provincialism is the substitution of a part for the whole, so the essence of Philistinism is the conviction that what one possesses is the best of its kind, that the kind is the highest, and that one has all he needs of it. A true Philistine is not only convinced that he holds the only true and consistent position, but he is also entirely satisfied with himself. He is infallible and he is sufficient unto himself. In politics he is a blind partisan, in theology an arrogant dogmatist, in art an ignorant propagandist. What he accepts, believes, or has is not only the best of its kind, but nothing better can ever supersede it.

To this spirit the spirit of culture is antipodal; between the two there is inextinguishable antagonism. They can never compromise or agree upon a truce, any more than day and night can consent to dwell together. To destroy Philistinism root and branch, to eradicate the ignorance which makes it possible for a man to believe that he possesses all things in their final forms, to empty a man of the stupidity and vulgarity of self-satisfaction, and to invigorate the immortal dissatisfaction of the soul with its present attainments, are the ends which culture is always seeking to accomplish. The keen lance of Matthew Arnold, flashing now in one part of the field and now in another, pierced many of the fallacies of Provincialism and Philistinism, and mortally wounded more than one Goliath of ignorance and conceit; but the work must be done anew in every generation and in every individual. All men are conceived in the sin of ignorance and born in the iniquity of half-knowledge; and every man needs to be saved by wider knowledge and clearer vision. It is a matter of comparative indifference where one is born; it is a matter of supreme importance how one educates one's self. There is as genuine a Provincialism in Paris as in the remotest frontier town; it is better dressed and better mannered, but it is not less narrow and vulgar. There is as much vulgarity in the arrogance of a czar as in that of an African chief; as much absurdity in the self-satisfaction of the man who believes that the habit and speech of the boulevard are the ultimate habit and speech of the race, as in that of the man who accepts the finalities of human intercourse. Culture is not an accident of birth, although surroundings retard or advance it; it is always a matter of individual education.

This education finds no richer material than that which is contained in literature; for the characteristic of literature, as of all the arts, is its universality of interest, its elevation of taste, its disclosure of ideas, its constant appeal to the highest in the reader by its revelation of the highest in the writer. Many of the noblest works of literature are intensely local in color, atmosphere, material, and allusion; but in every case, that which is of universal interest is touched, evoked and expressed. The artist makes the figure he paints stand out with the greatest distinctness by the accuracy of the details introduced and by the skill with which they are handled; but the very definiteness of the figure gives force and clearness to the revelation of the universal trait or characteristic which is made through it. Pere Goriot has the ineffaceable stamp of Paris upon him, but he is for that very reason the more completely disclosed as a typical individuality. Literature abounds in illustrations of this true and artistic adjustment of the local to the universal, this disclosure of the common humanity in which all men share through the highly elaborated individuality; and this characteristic indicates one of the deepest sources of its educational power. So searching is this power that it is safe to say that no one can know thoroughly the great books of the world and remain a Provincial or a Philistine; the very air of these works is fatal to narrow views, to low standards, and to self-satisfaction.—The Outlook.

OLD AND YOUNG

The Young Man's Life Work.

What He Does Not Do Heartily He Never Quite Does.

"Any man is unfortunate who devotes himself to an occupation that is vetoed by his own tastes and preferences," writes the Rev. Charles H. Parkhurst, D. D., discussing "Selecting a Career," in a paper addressed to young men in August Ladies' Home Journal. "The Scriptural injunction, 'Whatsoever ye do do it heartily,' is one to be respected quite independently of the moral consideration that was weighed by Saint Paul when he wrote it. What a man does not do heartily he never quite does, which is to say, what a man does not do with his heart he never quite does. There are touches of excellence to which an effort does not attain except as it is the outcome of a certain amount of enthusiasm. Work is doing a thing because we have to. Play is doing a thing because we like to; and there is a great deal more of one's true self in what he does because he likes to. Only a part, and that the dryest part, of any workman is enlisted till his endeavors emanate from a spot deeper down than the level at which he keeps his intelligence and his skill, and begin to flow out from the fresher and juicier regions of the heart. So that in settling this question of a vocation it is a matter of prime importance for a young man to decide what that particular business or profession is into which he can go without a remainder, into which he can throw himself in unreserved investment."

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Ned's Temptation.

And What Came of Resisting It.

If any of you have ever experienced what may be termed a sudden giving out of energy, you can understand how Ned felt as he stood beside the remains of that wood-pile on the beautiful Saturday morning of which I write. He couldn't have explained it himself, but he felt that to touch a single stick of that wood was the one thing in the wide world that he could not possibly bring himself to do. Ned's father had met with some very serious losses that spring, and Ned was so anxious to help him bear the burden, that of his own accord he had offered, as soon as school closed, to do all the work about the place for which they had been accustomed to hire a man. His father was very much pleased; more—though perhaps Ned could not have understood that—at his having made the offer than for the saving of money that the offer meant, though that was most welcome. And so each morning he got up early, and, before he was called to breakfast, had fed the horses and cow, done the milking, and even accomplished a little weeding. When the wood arrived he attacked that, doing a little on each day till on Friday night he had been able to answer in the affirmative his father's question as to whether the wood would be all stored in the shed so that the yard could be neatly cleared up for Sunday.

On Saturday morning early his father and mother had gone from home to visit a relative several miles away and would not return till Monday.

"You'll be sure and have the yard cleared up this morning, won't you, Ned?" his father asked as they sat at breakfast.

"Yes, sir," replied Ned promptly.

"And if you want to have Charlie here to spend the nights with you, you can do so," his mother said, smiling across the table at him. "Nora will get anything that you ask her to for your meals, and I am sure that you will enjoy yourself very much."

But when they had driven away, and Ned, after watching them out of sight, had gone over to the remains of the wood-pile—why, then that sudden loathing came over him, and he stood there with the axe in his hand regarding the innocent sticks with an expression of simple disgust upon his face.

It was such a beautiful morning! The sky was full of soft white clouds which kept casting the most lovely shadows upon the sides of the mountains; the river down at the foot of the hills looked like a blue ribbon as it wound away through the meadows and under the bridges; and as for the birds—well, as Ned himself expressed it as he stood listening to them, "They were just shouting for joy at being alive and not having any wood to chop!"

He looked down at the wood and then off at the glittering, shining river. If he only had money to hire a boat (to own a boat was the dream of Ned's life) and go floating off down the swiftly-flowing stream, rowing when he felt so inclined, or lying back watching the clouds or the pretty banks as they passed them by! He would stop for Charlie, whose home was on the river a mile below, and they would have their lunch on a certain little island. But no; before they went there they would try some fishing, for, though the day was rather bright, there was a spot where the trees met in an arch overhead, casting deep, still shadows on the water, where they were almost certain to get enough to make a very pleasant addition to their noonday meal. What a delightful picture for a warm summer morning! Ned had seated himself upon the chopping log as he let his fancy wander through these pleasant paths, and by the time that the fishing grounds had been reached, as he imagined himself and Charlie seated beneath the trees upon the island, the fish broiling in the coals before them (he could almost smell the delicious odor), Ned had nearly persuaded himself that he must make it all real. The more he thought about it the more impossible his task appeared—as was quite natural.

And then, having played so long with his temptation, another natural thing happended. The Enemy, who is always lingering around on the watch for just such opportunities, whispered something softly in his ear. Ned looked at the axe which he had been holding in his hand, and from that to the wood. Then he glanced toward the house. But no, Nora would not know the difference, she had not heard what his father said to him, and so it would be quite, quite easy to tell her he was going up the river with Charlie (to be sure they would have to walk, for the boat was out of the question to boys without the necessary fifty cents), and might not be back until after dinner. He could get up early on Monday morning and finish the wood and clear the yard so that it would be all right when his father returned; and he would never think of asking him if he had kept his promise and gotten all in order for Sunday. "He always trusts you, you know."

Ah! the Enemy had gone too far this time! At the thought of how his father did trust him, a sudden little color glowed in Ned's brown cheeks. In a flash he was on his feet, bringing the axe down upon the stick which he had tossed across the log, with blows calculated to divide one twice the size; and if you had been very close you might have heard the word, "Sneak!" come from between his tightly-closed lips. He was thoroughly ashamed of himself, and disgusted and humiliated, for he had always prided himself upon being what he termed "above board." But he hadn't yielded, and that was one small comfort! He worked with such a will that he more than made up the time which he had lost, and presently the last stick was finished and in the shed. Then he brushed that free of chips and bits of bark and made a little heap of such for "quick kindlings." After that he returned to where the pile had been and began the same process there. But at almost the first chip he picked up he paused. There seemed to be something very peculiar about it, for Ned held it in his hands and gazed at it as though it had been a ghost. And it was not much to be wondered at, either; at least it has not been my experience to find fresh crisp dollar bills and notes pined to chips beneath wood-piles. For that is what Ned's chip had pinned to it. After he had finally convinced himself of that fact, he slowly opened and read the note. It said:

Dear Ned: I can almost guess the time that you will find this and the enclosure. You will have finished cutting and putting away the wood, and then you will gather up the chips in clearing up the yard, for I know that not one will be left to disfigure the place on Sunday. This will be about half-past ten—am I right?—and that will leave plenty of time for you to finish up nicely before dinner. After that I want you to take this money, get Charlie, and go off for a pleasure trip this afternoon. You can go for a ride on the train, or get a boat and spend it on the river. You have well earned the treat by your faithfulness, and have not only saved me a great deal of money, but have taught me that I can depend upon you. Have a good time. Ever your loving FATHER.

Of course you can guess what Ned's first thought was! Yes, you are right; it was gratitude that he had not forfeited his father's good opinion. He felt as though he could never have looked him in the face again had he yielded to the impulse to deceive him. And then—suppose that he had not found that note till Monday morning!

Such a good time as those boys had! Perhaps the afternoon was even pleasanter than the morning would have been; at any rate it seemed so to Ned, as he lay in the bottom of the boat gazing up into the green network above him when Charlie took his turn at the oars. Then that supper on the island, with the fish broiling on the wood coals, just as Ned had pictured them! He thought that he had never tasted such delicious fish, never felt such delightful air, never seen skies or fields or river so beautiful before, and wondered that Charlie did not seem to see and feel things as he saw and felt them, never guessing that it was the consciousness of temptation resisted which made the world so fair.—Annie L. Hannah, in Zion's Herald.

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Dear Prof. Williams:

I read your communication to the Advocate (Texas) with very great pleasure. It shows that your services at the Southwestern have been creditable to yourself and greatly beneficial to the interests of the Southwestern University. As a friend of the school I thank you for your statement in the Advocate. Yours truly,

ASA HOLT.

Abilene, Texas, July 4, 1894.

I give Prof. Williams my unqualified indorsement. I. ALEXANDER.

Mr. Phillips is a good man and has my unqualified indorsement.

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Third Quarter—Lesson 8, Aug. 23.

ABSALOM'S REBELLION.
II Sam. 15:1-12.

Golden Text: Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20: 12.

We have here the rebellion of Absalom, one of the most unnatural pictures in the history of the world.

He is described as exceedingly handsome and prepossessing in his appearance. He was a sharp politician, and artful in all he did. He was the son of David by Maacah, the daughter of Talmai, king of Geshur. Absalom being the son of a heathen woman, was taught many things not in harmony with the faith of the Israelites, and many heathen customs were, doubtless, engrafted on his nature. He grew up under the influences of polygamy, for his father had many wives, and each a separate dwelling where the children of these wives were brought up. David's affections and attention being divided between so many families, his own influence as a father was measurably lost on his children; the associations were impure and sensual, and the intercourse between these different families was anything else than elevating or refining. David was taxed with the affairs of government, and could give little, or none, of his time to the training of his children, while his conduct at the particular time when this young man was at the age when character was being formed and molded for life, was such as would lead astray the young, and scar the heart and blight all hopes of future success. His father, the king of the nation, had proved faithless, and added to the sin of polygamy the greater sin of adultery.

This is the dark side of this picture and the only apology for Absalom's conduct; but while David was guilty of sin, he proved himself a hero in morals with as signal success as he did on the battlefield; his repentance claiming the attention and receiving the mercy of an angry God, and while his armies drove before them the boasting Philistines, his repentance and faith in God turned the powers of darkness and rescued his soul from the jaws of hell. Absalom saw and knew this, and, while his father's former sins were before him, his repentance and reformation were paramount.

David's eldest son had committed a great crime towards Tamar, Absalom's sister and Amnon's half sister.

Absalom slew this Amnon, his half brother, to avenge the disgrace of his sister, and then fled to the court of his grandfather, Talmai, king of Geshur, and remained in exile for three years.

Absalom was brought to Jerusalem, but for two years was not permitted to see his father, nor to appear in court.

When Absalom was finally restored to the favor of his father, he ungratefully began to plan a rebellion against his father.

There were many things that prompted this young man to do wrong. His exile and association with the heathen court begat in his heart an antagonism to his father's religion. He had imbibed the heathen faith, and his father's piety had no influence in checking him in his mischievous plans.

The eldest son, Amnon, being dead, Absalom claimed to be the legitimate heir to the throne. He saw that Bathsheba, the mother of Solomon, had a wonderful influence over David, and Nathan had delivered his prophecy concerning the reign of Solomon and had declared that he should build the temple; and nothing was now left for Absalom but to get a footing by open rebellion and disruption.

War had ceased and this was a time of peace with the nation; the people were dissatisfied with the judicial affairs, for the increase of business in the civil courts had made it impossible for one man to hear and try the causes that came before the king at the city gate every morning, and Absalom taking advantage of this disaffection toward David, placed himself where he could speak with every man who turned from the king dissatisfied with his judgment, and aggravated the matter by proposing to be judge and deal justice to the oppressed people. The weaknesses of David were magnified, and all appearances of oppression were carefully given out to the unthinking masses.

Absalom knowing the influence that princely pomp had over the common people, prepared a carriage, and fifty men to run before him to attract the attention of the people.

He attracted attention and gained confidence by every artifice, even resorting to flattery to win the hearts of the simple minded people. "And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him."

"In unjust ways he obtained what belonged to his father, and what he should have sacredly labored to have David retain. His youth and beauty made him look every inch a king. His courtesy that could smile, and smile and be a villain' while he wet his cheeks with artificial tears,' touched the feelings of the people."—Pel Notes.

He had sent out men through the nation to bribe the influential by promises of office or honors. He had so planned that the rebellion burst out at the blast of the trumpet, and his journey to Hebron was a signal to take arms against the king.

He invited two hundred men from Jerusalem to go with him to Hebron. These were men of influence, and they knew nothing of the intended rebellion, but Absalom believed that some of them would join him, and then these men going up with him would influence those who were of the rebellion to work more ardently.

Absalom sent for Ahithophel, David's counsellor, hoping to gain him, for he was the grandfather of Bathsheba, whom David had wronged.

This plot was wisely made; for David knew not who were his friends and feared even those who had been his faithful advisors.

This unnatural betrayal of father by the son is the worst of sins, and against it are the promises of the Bible. Children can not afford to ignore parental authority, or to disregard the love and sympathy of their natural parents.

"Sorrow tracketh wrong,
As echo follows song,
On! on! on! on!"

Waco District Sunday-school and League Conference.

The Waco District Sunday-school and League Conference will convene at Morrow Street Church, Waco, September 1-3. The Sunday-school Conference will be September 1-2, the League Conference the last day. Delegates to each are expected to be in attendance upon both. Each Sunday-school will be entitled to two delegates, besides the superintendents and pastors. Each League is entitled to three delegates. Let these delegates be elected at once. Send names to Rev. Jerome Duncan, Waco. The programme will be published next week.

I. CAMPBELL,
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District League Conference.

To the Pastors and Leaguers of the Waxahachie District:

Please, without delay, send names of delegates to the district League Conference to R. L. Brewer, Itasca, Texas. You will greatly oblige by responding at once, saving us, and possibly yourselves, some embarrassment.

R. A. ELLIS, Pastor.

✠

NOTICE.

The District League Conference for the Vernon District will meet at Vernon, Sept. 10th, at 8 p. m. Each pastoral charge will be allowed ten delegates. A splendid programme has been prepared by the committee. Bros. Nelms, of Waco, and Bradfield, of Weatherford, will be with us.

C. W. DANIEL.

Great sales prove the great merit of Hood's Sarsaparilla, and great merit enables it to accomplish wonderful cures.

EPWORTH LEAGUE DEPARTMENT.

Address all communications for League Department to Rev. Sterling Fisher, Kyle, Texas.

BRING the young converts into the League and give them something to do.

✠

DON'T wait for the new members to get used to their surroundings before putting them to work. Call on them to pray and read and speak. Nothing is more important than a good start.

✠

WHEN you have received testimony to establish the truth accept it and act upon it. Doubt and hesitation then are cowardly.

✠

WHOEVER believes without seeing shall receive proof of the truth. "Whosoever will do his will shall know of the doctrine."

✠

KEEP your League in harmony with the pastor. Listen to no fault-finding, and join in no complaint which may diminish his influence for good.

✠

NOTHING will so debase the mind and destroy spiritual life as covetousness. Beware of it. Give the best of your life and possessions to the Lord.

✠

NEITHER riches nor poverty determine happiness or unhappiness. They are happy who are trying the best they can to do the will of God.

✠

AS CONFERENCE approaches help the pastor with the collections. Let it be a matter of conscience that all are paid in full.

✠

TOPIC FOR AUGUST:

"THE REPROOFS OF CHRIST."

August 23: To Thomas, the Doubter.—John 20:24-29.

This reproof was administered to a tried and true disciple, one who, on another occasion, when Jesus seemed to be going into danger, had proposed to the other disciples that they go and die with him, so great was his love for the Lord. (John 11:16). We may be sure that his doubt was not caused by unfaithfulness, nor by want of confidence in the Savior. It would seem, rather, that Thomas was of a gloomy disposition; he anticipated trouble; he looked on the dark side, and though he was no coward and did not shrink from the danger he foresaw, he freely predicted disaster. He did not easily recover from the gloom and despair into which he, with the other disciples, was plunged by the death of their Lord and Master. The news of the resurrection seemed too good to be true. With the awful horror of the crucifixion still burning in his memory, he could not believe upon the testimony of others that so soon their sorrow was to be turned to joy. Jesus had appeared to the other ten disciples, Thomas alone being absent (vs. 19). When Thomas came they told him of the appearance of the Lord, but he demanded the testimony of his own senses before he would believe.

The Appearance and Reproof.—Vs. 26.

Eight days after his first appearance Christ appeared the second time under like circumstances, Thomas being present. His greeting was the same as before, "Peace be unto you." He then addressed himself to Thomas, and to the surprise and dismay of that disciple showed that he knew of his declarations of doubt.

The reproof was gentle and kind, for the Savior appreciated the worth of Thomas and knew that he was faithful and true. He invited him to receive the proof that he had required by thrusting his hand into his side and putting his fingers into the prints of the nails, and exhorted him to believe. The doubt of Thomas fled away at sight of his Lord, and the tender reproof reached his heart. He needed no further evidence than to see the familiar features and hear the loved voice, and cried out in joyful confession, "My Lord and my God."

The Blessedness of Faith.—Vs. 29.

Faith which results from sight is commendable. Thomas had not demanded more than the other disciples had received, and their glad recognition of the Lord when he appeared to them deserved commendation. Faith unsupported by such evidence the Savior declares to be greater and more blessed. Those who give their faith and allegiance to the risen Lord without such testimony surpass the faith of Thomas and the rest of the disciples.

"It is a higher attainment to be able to believe without seeing than to believe because we have seen, and if it cost an effort the trial of faith but enhances its value. We must remember further that we never reach the full blessedness of faith till what we believe shines in the light of its own self-evidence."

✠

WE give the Leaguers this week two communications of special value. One is from Bro. Reid, of Leonard, giving account of the result of the efforts of the League to prevent gambling at the annual picnic at that place. Such efforts are deserving of all praise. Leaguers are citizens and are the sworn enemies of all such demoralizing, damning practices as are mentioned in Bro. Reid's letter. In reference to such things we commend to the Christian young people the charge of Paul to Timothy: "Be instant in season, out of season: reprove, rebuke, exhort, with all long suffering.

The other article is from Bro. Nichols, and treats of the Charity and Help Department. A careful reading will stimulate the Leaguers to greater activity in this very important department. Kindness in supplying physical need opens the door of the soul, and prepares the way for spiritual aid. This work is an arm of power. Help and then save.

✠

Gambling and Sabbath Desecration.

Our Epworth League recently passed resolutions denouncing the gambling features of the annual picnic held here and requesting the managers to prohibit such low, degrading, demoralizing amusements which have hitherto been practiced and allowed on the grounds and a trap to catch our young men and boys. (Mr. Editor, we want to thank you for mentioning this in your columns and taking such a bold stand with us on this evil sport). Not only the League denounced it, but the different pastors of the town, and so the management were duly warned. We think our resolutions did some good, as we learn, and it is the general opinion that the gambling was not near so prominent as heretofore. Still the gambling went on to some extent, as it always does on such occasions, but they are going to hear from us again and again until this business is abandoned. Our young men did and will patronize this game whenever an opportunity presents itself, but in this enlightened age we want to remove all like evils from the reach of our young people.

Our League has also passed strong resolutions condemning the confectioneries and cold drink stands in our town which do business on the Sabbath, to use our influence against such and request them to cease their business, especially during the hours of religious worship. These places are furnishing a resort for a large number of our young men, and instead of attending the League meetings and other services Sunday they congregate about these cold drink stands and engage in unholy conversation. Leaguers, don't hesitate to speak out against such evils. It does no harm, and will in all probability do some good and show to the world where we stand on such grave questions.

The Charity and Help Department of our League is doing a very active work, I think. This committee since receiving the plans of Mrs. Carroll, Conference Vice-President, have organized more thoroughly, and now have a systematic plan of work. The report of this department for June showed 74 visits made to the sick—a considerable improvement and a good showing for our League. I want to urge the Leagues to a more systematic organization of their work. Try Mrs. Carroll's plans of organization in the Charity and Help Department if you want to be more successful.

WHITLEY REED.

Leonard, Texas.

✠

NORTHWEST TEXAS LEAGUE CONFERENCE.

The third session of the Northwest Texas League Conference was held at Weatherford, Texas, June 23, 1896. The opening sermon was preached by Bro. J. R. Nelson, of Georgetown.

There were in attendance representatives from about seventy-five leagues.

The preachers of the conference made themselves conspicuous by their absence.

About twenty-five of them were on hand, seeming to enjoy the occasion very much. The programme as previously announced was carried out with some few substitutes. The conference was made to feel welcome by the addresses of W. R. Baker and Miss Jennie Robinson, representing the Churches, and by O. A. Barry, representing the citizens of Weatherford. J. H. Wiseman represented the conference in reply to these addresses.

The conference did not attract the attention of the people of Weatherford as it ought to have done or would have done under other circumstances. The Masons were parading up and down the streets with banners and brass bands. The bicycle races and grand picnics were other attractions. Of course these things do not affect the "faithful few," but to many they are away ahead of a League Conference.

At the first prayer service, led by Bro. W. E. Hawkins, an effort was made to impress upon the Leaguers the importance of maintaining a devotional spirit throughout the occasion, Nor was it a fruitless effort. At every service was manifested a spirit of reverence and devotion which we would like to see in all our League meetings. It was suggested that for one day, at every service, each Leaguer bow at his seat when entering the church and offer a prayer for God's blessing upon himself and the congregation. The effect was noticeable, and we would hail with joy the day when seriousness and reverence would take the place of the levity and irreverence seen before the opening services in most of our congregations. A resolution passed the conference pledging our Leaguers to work to this end.

A firm stand was taken against all forms of evil doing, especially against Sabbath desecration.

The following resolution is of such importance that we insert it here in

Whereas, In accordance with man's nature God has commanded to keep holy the first day of the week; and,

Whereas, This Christian Sabbath is one of the mighty conservative forces of our high Christian civilization; and

Whereas, This holy day is being constantly desecrated in our cities and towns by the Sunday baseball, games played for money, aided and abetted by railroad excursions, and also in many other ways, destroying the morals of the young; therefore, be it

Resolved by the Northwest Texas League Conference, representing ten thousand young men and women of our great State, That we deplore and heartily condemn all such violations of our holy Sabbath, and promise to use our influence for the suppression of these crying evils.

2. That we invite the co-operation of the N. P. S. C. E., B. Y. P. U., and all good people of our State in circulating a mammoth petition to be drawn up by the State Presidents of said organizations and presented to the next State Legislature by said Presidents or other agent, praying for the enactment of such laws as will effectually stop the Sunday base ball game and correct the evils growing out of this and kindred violations of our Sunday laws

3. That we ask our honorable State President to take the initiative step in preparing and bringing before the public such a petition, and that we pledge him and other leaders our hearty support in the enactment and enforcement of such wholesome laws.

H. A. BOAZ,
W. E. HAWKINS,
C. C. CODY.

Another resolution, condemning the buying of milk and ice, and bicycle riding on Sunday, was passed and, strange to say, strongly opposed by some of the preachers. If all our Leaguers would only live like our representatives in conference resolve, we would not be long in working a revolution in the land.

One or two changes were made in our Constitution—one looking to the election of a superintendent of junior work; another to provide for a closer correlation of our District Leagues with our Conference League.

Among the visitors who added to the success of the meeting were Misses Annie J. Scott and E. E. Holding, of Missouri, and Rev. E. P. Newsom, of Brenham.

The officers for the next year are: F. P. Works, Hillsboro, President; Prof. E. P. Williams, Fort Worth, Secretary; Miss Mattie Nutt, Granbury, First Vice-President; Miss Stella Gibson, Waxahachie, Second Vice-President; Mrs. N. G. Rollins, Abilene, Third Vice-President; T. F. Temple, Weatherford, Treasurer; Miss Nannie Dixon, Hillsboro, Superintendent of Junior Work.

The next session of the conference will be held at Brownwood.

W. J. BARCUS.

✠

Charity and Help.

The Epworth League, in all its several departments, is the genuine child of necessity. The intense rapidity with which it has grown, the tremendous influence exerted by it over the oncoming generations, the enthusiastic reception with which it has met throughout the Protestant world—all are the indices that the Epworth League was born to meet a crisis. Thus coming and thus received it has made the closing days of the Nineteenth Century epochal in the religious history of the world.

One of the most important departments, to my mind, is that of Charity and Help. It is the only one which makes us assume all those loving characteristics and sympathetic qualities in the Son of God. The nearest approach to Christ-likeness is love, since "God is love." The profoundest expression of love is sympathy, or help, since Christ "wept with those who weep." Its great importance grows out of the fact that just now it meets a crying need. Much of the world's love nowadays has but little potency. The human race is dying for the want of kindness. The desire to help is an outgrowth of charity. The visit of charity's angel, accompanied by timely assistance, often alleviates pain, brings sunlight to the felon's cell, and makes the pauper's home prove to be a palace. Yes! of course, our world needs the department of Charity and Help. Love for our neighbor, enshrined in purest sympathy, is a now almost "forgotten art." This feature in the League was born to revive the slumbering conscience to the fact that our race is intertwined and interdependent.

There are two ideas to be possessed by us if we work successfully in the department of Charity and Help. One is, that a Leaguer must become so filled with all the fullness of God's love as to be a clear reflector of the Christ. The other is, that the opportunity is with all, in the gift of a peculiar influence, to exemplify that love by helping those who are really in need.

About all the virtues of our blessed religion can be reflected in many, many ways, but when it comes to duplicating the love of God, so pure and changeless, it can only find demonstration in an act of charity. There is no other reflector of God's love save charity. God loved mankind, but he had to help them out of sin before they would recognize his love. These two features are inseparably connected. Help is most certainly the direct result of undiluted, unselfish charity. That which we love, we save.

The intensity of this charity is invariably measured by the largeness of Help. The nearer a Leaguer approaches a likeness to Christ, the greater will become his field of help. "Greater love hath no man than this, that a man lay down his life for his friends." A League that will express its hold on God by deeds of loving kindness will be the savor of life unto life where the cold and lifeless Church will be unfruitful. General Newton worked for years and years on the rocks of Hell Gate Channel, East River. At last he had the cavern made and stored with explosives from which the magic line ran to the banks of the river. Then, sitting upon the banks, he called his little daughter, Mary, a child of two years, and taking her upon his lap, told her to press the magic button. The little child put forth her hand and instantly there was a mighty upheaval of rock and water. Hell Gate Channel was clear. O, Leaguer! if we would but hide ourselves in a Father's love, while amidst the poor and lowly, his power would flow through our weakness, rending the Gibraltar of pride and passion, this department needs to possess and reflect that glorious principle as sung by Elizabeth Codner:

"Love of God so pure and changeless;
Blood of Christ, so rich and free;
Grace of God, so strong and boundless;
Magnify them all in me."

The second idea is, that a Leaguer must recognize he too can do something for some one. In other words, we must not forget Jesus said: "No man liveth unto himself, none of us dieth unto himself." One wrote,

"We live in deeds, not years;
In thoughts, not breath."

Another, "Those who most live, think most, feel the noblest, act the best," for, as some one truly said, "We count time by heart-throbs, not by figures on the dial." To sum it up: He who loves Christ most helps fellow beings, since Jesus declared, "Inasmuch as ye did it unto one of the least of these, my brethren, ye have done it unto me." Several peculiar traits must control the method of expression—the way we help one another.

Above all, we must be wholly unconscious of self in the matter. Neither conditions, environments, nor friendship are brought to bear upon the subjects of charity and help. It is said that Micael Angelo was in the habit of working with a candle fastened to his pasteboard cap, so that his shadow would not fall upon the picture he was painting. Thus should we hold Love, Christ, the Light, before us in every act of charity.

Again, we must love the object of our pity for Jesus' sake. Ruskin says that no great painting can be produced unless the artist loves his subject. Leaguers! we need that Divine, heart-expanding love that will include the enemy as it does the friend.

Again, we must not expect to make an epoch, nor go down in history as heroic every time we do an act of charity. The philosopher says, that while inconceivable it is yet true, every time you drop an atom you move a world. Whittier, the Quaker poet, was right when he said:

"Like warp and woof all destinies
Are woven fast,
Linked in sympathy like the keys
Of an organ vast.
Pluck one thread, and the web ye mar;
Break but one
Of a thousand keys, and the paining jar
Through all will run."

And so it is:

"Back to thyself is measured well
All thou hast given;
Thy neighbor's wrong is thy present hell,
His bliss thy heaven."

Every Leaguer ought to be a dynamo of wondrous heart-power. No distinction in race or circumstance, but to all alike must be demonstrated the magic force of love. The League was intended to lift the fallen and cheer the faint. Let us all arouse to the opportunities now at our door by which we can demonstrate the love of God, since

"The crisis presses on us, face to face
With us it stands,
With solemn lips of question, like the Sphinx in Egypt's sands!
This day we fashion Destiny, our web of Fate we spin;
This day for all hereafter choose we holiness or sin;
Even now from starry Gerezim, or Ebal's cloudy crown,
We call on hearts the dews of blessing, or bolts of thunder down."

J. MARVIN NICHOLS,

Rockwall, Texas.

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1

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Texas Christian Advocate

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Unanswered Letters.

AUG. 6—R C Hicks, sub. C S McCarver, sub and change. I Alexander, ok.

AUG. 7—J C Russell, change made. M H Hotchkiss, ok. A E Carraway, sub. J T Bloodworth, sub. A C Benson, ok. T B Norwood, sub.

AUG. 8—W A Stephens, subs have attention. O P Kiker, sub. J C Calhoun, change made. G J Irvin, sub and change; 2 cards. L H McGee, sub. M A Turner, sub.

AUG. 10—E H Casey, ok. M S Hotchkiss, change made. Jno R Steele, sub.

AUG. 11—J P Musset, subs. Geo H Phair, sub. W H Terry, sub.

AUG. 12—J A Burks, has attention. W A Stephens, subs. J W Dickinson, subs; one at half price.

LITERARY NOTES.

We have received from Dodd, Mead & Co. a capital work with the title, "Essays on Nature and Culture," by Hamilton W. Mabie. This is one of the few books which a man will read at a sitting. It is a work brimming with instruction and entertainment. It abounds with fine remarks concerning nature and with thoughtful suggestions concerning education and culture. It is an up-to-date book, pregnant with wise advice and helpful hints to the student. Its modern flavor and exquisite adaptation to the needs of the Nineteenth Century render it an invaluable treatise. It is both a guide and an inspiration to study. It is worthy of a place in every library in the land.

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We have received from Charles Scribner's Sons "The History of Christian Doctrine," by George Park Fisher, D. D., LL.D. We read this book with great pleasure and profit. Just as an ordinary ecclesiastical history describes the movements and achievements of the Church, so this fine volume traces the course and the modifications of theological thought. The truth is, ecclesiastical history in its external features can not be fully understood without the service of such a supplemental work detailing the march and changes of the doctrinal standards of the Church. The author treats his theme under three grand divisions: Ancient, Mediæval and Modern Theology. He points out what was orthodoxy and what was heresy during different periods. He gives us a graphic picture of the giant minds of the Church grappling with the stupendous problems which interest mankind so deeply. His account of the scholastic philosophy was particularly entertaining to us. He has vindicated the school-men from the unjust aspersions cast upon them by superficial critics and has proved that they went as far and as deep into theology as the limitations of their age would permit. The chapters devoted to a discussion of "Theology as Affected by Modern Philosophy and Scientific Researches" are superb. It is a great book—richly worth reading. It will prove a mine of intellectual and spiritual wealth to the preachers. It is a desideratum, a notably fine piece of work, and we most cordially recommend it to all who are interested in the march of mind and the history of doctrinal truth.

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We have received from the American Book Company the following valuable works: "White's School Algebra," "Quackenbos' Practical Rhetoric."

From John D. Wattles & Co.: "In Tribulation; or, The Blessing of Trials," and "Teachers' Meetings—Their Necessity and Methods," both by H. Clay Trumbull.

From the Lutheran Publication Society: "Gerhard's Sacred Meditations" and "Baptism and Feet-Washing."

From D. Appleton & Co.: "The Monetary and Banking Problem," by Logan G. McPherson, and "Yekl: A Tale of the New York Ghetto," by A. Cahan.

From Thomas Whittaker: "The Great Meaning of Metanoia," by Treadwell Walden; "A Year's Sermons," by Rev. S. D. McConnell; "Christ and Modern Unbelief," by R. H. McKim, D. D., and "The 'I Wills' of the Psalms," by Rev. P. B. Power.

From Barbee & Smith: "A Young People's History of the Chinese," by Rev. W. G. E. Cunnyngham.

From Houghton, Mifflin & Co.: "Visions and Service," by Bishop William Lawrence.

From Scott, Foresman & Co.: "Readings from the Bible, Selected for Schools."

From G. P. Putnam's Sons: "Questions of the Day."

From Charles H. Kerr & Co.: "A History of the American Tariff."

From the Star Publishing Co.: "Camp-Fire Stories," by Col. Edward Anderson.

From the Bible Institute Colportage Association: "Good News," by Robert Boyd; "Probable Sons," "Sowing and Reaping," by D. L. Moody, and "The Resurrection."

From R. H. Woodward Co.: "School History of the United States," by J. W. M. Jones, D. D.

REV. S. B. ELLIS.

The following note from Bro. Hotchkiss explains itself. We regret to be forced to chronicle such a sad event. The ADVOCATE tenders condolence to the bereaved:

Rev. S. B. Ellis, pastor of Armour Circuit, Northwest Texas Conference, died at the parsonage in Armour this morning, August 10, and will be buried to-morrow, 11th inst., at Ennis, Texas.

M. S. HOTCHKISS.

A GREAT MEETING FOR DALLAS.

The Methodist preachers of Dallas and Oak Cliff held a called meeting of the Methodist Pastors' Association yesterday at White Rock Camp-ground, and planned for a great union-meeting of all the Methodist Churches in the city of Dallas and Oak Cliff, to begin on the fifth Sunday in August. A great tent, with seating capacity of eight or ten thousand will be secured; and it will be spread somewhere near the business portion of the city. The presiding elder will have the meeting in charge. No evangelist will be called in, but pastors in regular work will do the preaching. Committees are being raised to perfect the plans and everything will be ready by the fifth Sunday.

SECRETARY.

IN THE SIERRA MADRE MOUNTAINS.

(NUMBER THREE.)

A kind Providence has bestowed upon this section of Mexico many excellent gifts. Situated nearly two thousand feet above the sea, Monterey enjoys a perfect climate, equally relieved of all excesses of heat and cold. In this balmy, pure air pulmonary troubles are almost unknown, and it bids defiance to yellow fever, summer fevers and all kindred epidemics.

The mountains are stored with silver; the valleys, rich and productive, yield a bountiful return to the hand of the husbandman. The blending of the old and the new attracts the attention in the Mexico of to-day. The old Spanish Mooresque civilization of the by-gone years stands in striking contrast with the energy and progress of the present. Cathedrals hoary with age, the narrow streets, the thick-walled houses, built like fortresses, the closely barred windows, the ox-carts of the antediluvian age, the droves of donkeys, carrying cartloads on their backs; the medley of strange tongues, the curious costume and sandaled feet, remind us that here the past and the present meet and the ends of the earth are brought together.

POLITENESS.

Courtesy is enjoined in the Holy Scriptures and is indeed one of the Christian graces. Politeness has been defined as "religion in trifles." My American friend, Mr. C., engaged in a thrifty newspaper and publishing business, possesses a full share of this grace. He has been in Mexico several years, understands the language well, and not only showed a willingness to tell me everything he knew, but also to accompany me anywhere I desired to go. From the street arab to persons of highest rank there is an innate gentleness and courtesy of manner, coupled with an affable and obliging disposition, that is a marked peculiarity of the people.

In one of the narrow streets a peon had stopped his cart so as to blockade the way. Another drove up and desired to pass. He stopped and waited a moment to see if the driver of the cart would notice him and allow him room. As he was not noticed he very quietly asked the man if he would be so kind as to move his cart so that he might pass. "Yes, senior, I will be glad to do so. Excuse me," said the driver who had unconsciously obstructed the passage. An American drayman would probably have yelled, "How much of this street do you own?" Guests at the hotels say good-night upon parting and inquire after each other's health upon meeting in the morning.

THE PLAZAS.

There are several of them in this city. Their beauty and necessity impressed me. Of course, we have in all our larger cities parks and gardens, but every town should have one or more open plazas—not for cotton wagons, nor trade, but for adornment, recreation and comfort.

When the labor of the day is over it looks to a visitor like the whole city turns out into the open air and throng these plazas, and from seven until eleven there is an immense evening picnic.

Hildalgo Plaza is named for the Mexican patriot who suffered death in the cause of independence July 27, 1811. Here we find a beautiful bronze statue of "the father of his country" on a pedestal of black marble. Hildalgo is the Washington of Mexico. Fountains are flowing, cooling the air and irrigating the beds of flowers and shrubs with which the ground is covered. Smooth walks intersect here and there, and cool retreats under arches of vines or roses tempt the loiterer.

The Zaragoza Plaza is just one block distant; shaded by trees of dense foliage and adorned with flowers of every hue. In the center of this plaza and embowered with trees is the band-stand, and evening by evening the Mexican State Band discourses sweet music to the delight of the public.

The electric lights sparkle like gems through the trees and throw over the vast multitude a beautiful and weird light. Here, by hundreds the people meet evening by evening, enjoy the open air, talk of the day's doings and seem to revel in a great free open-air social. There is no hurry or flurry, but every age and condition are represented and all seem to mingle in happiest association.

COURTING UNDER DISADVANTAGES.

I noticed that no young men accompanied the young ladies. To the contrary, in the great promenade around the plaza they even walk in opposite directions; so they must content themselves with a smile or bow in passing. It is not the custom for young people to go out together unattended. If a young man is very intimate with a family, he may presume to ask a young lady and her mother to allow him to accompany them to the opera or some place of amusement, but he always makes up his mind to buy three tickets before sending a note. One thing is sure—if the mother does not go the girl does not!

The large windows open on the street and are all closely barred with large iron bars.

If a young man gets acquainted with a young lady he can hang on the bars and talk to her until the wee small hours of the morning, but he never comes inside the door until invited in by the parents; and then he must talk in the presence of father or mother.

Young man, how would you like to talk to your best girl fenced off by iron bars, or else have to talk ever conscious of the presence of the mother peering critically at you through her glasses?

THE BISHOP'S PALACE.

This historic old building was erected by Bishop Verger in 1785. It is situated on Chepe Vera Hill on the west and overlooks the city. It was the scene of a memorable conflict on September 21, 1846, between General Taylor, who led the Americans, and General Ampudia, in charge of the Mexicans. The Mexicans had been retreating, but took a firm position on this mountain, which is a fine natural fortification; they threw up breastworks and considered their fortress impregnable. The capture of the Bishops' Palace was by the valor of the Texas Rangers, under Colonel Jack Haley. Colonel Haley came up while General Taylor was besieging and told him that if he would support him he could take his 1200 Rangers and carry the place by assault. To this time General Taylor had no hope of taking the Palace, except at the end of a long siege. Colonel Haley stealthily climbed up to a point near the top of the mountain, under cover of night, and just as day was breaking he charged and bayonetted the gunners at their guns, and with a wild Texas yell swept down like an avalanche upon the unsuspecting Mexicans, who were not dreaming of an attack at that hour; and in thirty minutes after the first gun was fired the American flag was proudly floating from the dome of the Bishops' Palace. No report of this was ever made to the War Department by General Taylor, and so it has not passed into history; but the daring charge of the Texans remains the same. There are a dozen old Mexican cannons now lying around on the heights, many of them spiked.

The head of the statue of St. Peter over the main entrance was taken off by a cannon ball, and the old building still bears marks of the memorable struggle.

The Palace is 111 years old, and, while crumbling, still shows the outline of its massive and beautiful architecture.

THE FIRE COMPANY.

The prisoners in the City Jail compose the Fire Brigade. There are barrels of water tied by strong cords to poles some twelve feet long. These are kept in rows in the outer courts of the jail, and the barrels are always kept filled and ready, with buckets attached. At a signal of fire the doors are opened and the prisoners rush out, and two men sieze a pole, put the ends on their shoulder and go flying down the street to the fire. They get there promptly and as a rule quickly extinguish the flames. It is a unique Fire Brigade.

"OJO DE AGUA."

A great river bursts out of the ground in the center of the city, making an immense natural reservoir about two hundred feet in diameter, and flows off through an acqueduct built of stone, which is over four feet deep and twenty feet wide. The main spring, or reservoir, is a public bathing place, and men and boys by the hundreds are daily seen plunging and diving in the crystal water. The canal, flowing off from the head, is filled with people bathing. It is a fine thing for the poor, being a free natatorium, with water of nice, even temperature throughout the year. This spring suddenly burst forth in the year 1790. About this time there was a succession of floods in the Santa Catarina River; when the floods had subsided a strange discovery was made. At a point about one-half a league above the city the river had formed an underground course, and the same distance below the city it again came to the surface. It is probable that the "Ojo De Agua," or "Old Spring," came from this underground river.

THE VIRGIN MARY.

There is a stone bridge spanning the "Ojo De Agua," and in 1846 a terrible battle was fought upon it between the Americans and Mexicans. The Mexicans succeeded in holding the bridge against the American forces. A large image of the Virgin occupies a conspicuous place in the solid masonry of the old bridge, and to this the Mexicans attributed their success on that particular occasion. Why all the images and pictures in the Bishops' Palace were unavailing in securing that almost impregnable fort, I suppose they have not taken time to inquire. Over a saloon I notice this sign: "Barra de Jesus and Maria"—"The saloon of Jesus and Mary!"

THE TOPO CHICO SPRINGS.

Are situated four miles from the city. These hot springs rise from the base of a mountain of marble. There is a beautiful new hotel and bath houses all built of marble. The hotel is owned and is in charge of Sister Glass—a sister of Rev. H. M. Glass, formerly a member of the Northwest Texas Conference.

It is said that in the old days Montezuma was afflicted with a disease which baffled the skill of physicians. He heard through the native Indians of the wonderful hot springs, many moons' journey to the northeast, and that these springs had wonderful curative powers. With a retinue of attendants on horse back he set out on the journey and found the springs. After some weeks' stay he was much improved and finally recovered. He called the Marble Mountain into existence as a protection from the hostile Indians. He made the "La Salle" to commemorate his long ride on the Mexican saddle. (This mountain is almost a fac simile of a Mexican saddle.) Then he made the "Mitre" on the west and the Sierra Madre on the south, which formed the Monterey valley—a level stretch—which he carpeted with flowers and called a silvery river to sparkle and wind through it.

Upon reaching the City of Mexico he was met by a crowd of beautiful girls, who threw bouquets and garlands over him and before him, thus making a pathway of roses over which he entered his Capital; and in commemoration of this kindly reception he inaugurated "Flower Day" and the Annual Battle of Flowers, which still exists in Mexico and has been copied by some of our Southern cities.

A CORONATION.

Reared in full view of the "Peaks of Otter," the Alleghaney and Blue Ridge Mountain scenery has a peculiar charm for me. Mountains are the great watch-towers of earth, and constantly speak of the majesty of Jehovah, who piled them up by the word of His power; the place where heaven and earth come nearest together, and the clouds keep company with the conics and the clods. Climbing about half way the Marble Mountain one evening and facing the city, a scene of transcendent beauty greeted our eyes. The sun was sinking, and like a friend, who, loth to depart, gives his sunniest smile and most charming word at the last, so he wrapped those grand mountains in voluminous folds of glorious apparel, burnished the dome of the old Bishops' Palace and tinted every pinnacle and spire with a glowing farewell ere he should hide his face for another night! The sky, erstwhile sombre, grew crimson in the west. Two radiant clouds came down, hovered a moment over the twin peaks of the La Salle, and then settled upon and circled each peak like diadems upon royal brows. A king and queen consort, seated upon a great granite throne, reigning over the beauties of earth, were crowned by hands of unseen angels!

At another moment a rider, in dark apparel, with helmet and armor of gold, took his seat in the saddle. Over and beyond the city the long range of the Sierra Madre stretched as far as the eye could reach and seemed to lose themselves by mingling with the heavens on the distant horizon. White, fleecy clouds enveloped the numerous peaks, like flocks of sheep grazing high up in air, and here and there seemed to come down and nestle in the caverns and deep gorges of the range, as if some shepherd with crook and dog had folded them for the night. The fading light built airy temples on the crest of the foot-hills, the stars timidly peeped out, the lights in the city began to dance and sparkle like fire flies on the wing. As day deepens into twilight the chime of the bells, falling on the soft air, sound like heavenly music. The moon comes forth and hangs her silver lamp over the city; she sends her beams in search of the deepest recesses and darkest gorges and glimmers on the face of the waters. Over the mountains she weaves a veil of mystic beauty, while the valley below, teeming with a plenteous harvest, is flooded with a halo of supernal light. If beings from another world may be attracted by the beauties of earth they came down on that quiet hour to gaze upon a scene of such entrancing loveliness.

No wonder God came to a mountain to reveal himself to Moses in a flame of fire and afterward came to another to manifest his glory and proclaim his law. To the seeing eye and believing heart he still comes on the fiery wheels of the sunset or riding on the purple clouds of summer twilight.

Returning to the city we said good-night to Wright, of Mexia, and his excellent wife, whose souls had dilated with ecstacy, and we sought our hotels, feeling the full force of the poet's words:

"The works of God are fair for naught,
Unless our eyes in seeing
See hidden in the thing the thought
That animates its being."

Of the quaint old Spanish city of Saltillo and its environs, visited later, the growing length of this article will not admit of my speaking just now.

CHAS. S. FIELD.

Gatesville, Texas.

INTERESTING LETTER
From Mrs. Magnolia Arnold Hearn.

[A former pupil and teacher in the North Texas Female College.]

My Dear Mrs. Key: Having heard nothing from you since arriving in China, I have concluded that none of my communications have reached you. Through the papers and letters from quite a number of our former pupils I have kept in touch with the college; but I have so longed for something from your own self.

The spring particularly, which is always beautiful in China, carries me back to the dear college home with its delightful surroundings and precious associations—the dearest spot in America.

Though having a strong sense of being a foreigner (the first words to become intelligible to me on the streets were, "yang quatsi,"—foreign devil), I do not feel half so far away as I thought I should. In these progressive times the world is very much smaller than it used to be. I think we who are here have learned to say with time-honored Lancaster, "All places that the eye of heaven visits are ports and happy havens."

It goes out to the world that the great Li Hung Chang is the special protector of foreigners and missionary enterprises. This impression is disseminated through ignorance of the real character of a Chinese official; whose public palaver, especially to those in authority, is a part of his weighty responsibilities. I could show you on record in the leading Shanghai paper of last August the account of an interview between Li Hung Chang and Dr. Hart of the Canadian Mission, in which the former, since he was interviewed by so insignificant a person as a missionary, showed himself as hostile as he dared toward both missions and foreigners. I know Dr. Hart well. He is an excellent old gentleman, who has spent the greater part of his life in various provinces of China and knows Chinese character as well, perhaps better, than any other missionary in this part of the Orient.

Rev. Gilbert Reid, of Pekin, finds his work among the official class extremely difficult, as shown in his communication in yesterday's paper.

Religion must have its beginning now as in the days of Christ with those of "low estate," and it is making its way slowly but surely into the hearts of these vile people. We have just had here in Suchow a remarkable demonstration of God's power. Both native and foreign Christians say they have never before seen in China such manifestations of the Holy Spirit. The Suchow District Conference met here, and Mr. Hearn, who, you know, is pastor of this Church, protracted the meeting. Quite a number have been converted and the whole Church wonderfully revived. The most pathetic and also the most encouraging feature in the new convert is the earnestness of his appeal to the Christians for prayer in behalf of his heathen kindred. For a Chinaman to become a Christian means to confront a host of difficulties if his family oppose. We have a number here in Suchow who has been beaten by his mother and the magistrate and otherwise cruelly treated, but he remains steadfast. He is a man of family, but parental authority loses sway only by death here.

The workers, Mr. and Mrs. Godard and Mr. Pilley, sent out by the Epworth League last fall were joyfully received. I was especially delighted since it was the Texas League that did it, and our own college organization had part in it. If results are stimulating, our dear girls of the College League would be untiring in their zeal if they could see what a blessing Mr. Pilley is to our friend, Mr. Lucas—a lovely, consecrated young man laboring all alone in an interior Chinese city—the only foreigner there until Mr. Pilley came. We earnestly hope more men will come soon.

There is such a pitiful little handful of laborers in proportion to the great need of these millions of degraded people. Every missionary here is overworked. Mr. Hearn and I never have an evening together. He hasn't time during the day for an hour's outing, though it is absolutely necessary for one's health here. I am hoping much for him during the summer vacation.

Shanghai or Japan is the inevitable resort for missionaries during the heated season. It would be almost suicidal to remain in the interior breathing the foul air of a filthy city. At present we are at a loss to know what to do for the summer. We can't go to Japan and there is no available house in Shanghai. Boarding is more expensive than missionaries with families can afford. No doubt, however, the Lord will provide. We, with Mr. Anderson's family, had the Bonnell house, delightfully comfortable, last summer. I have been thinking since the League is becoming so interested in mission work, it might be appealed to to build a house or a small row of terraces for the use of interior missionaries. There is scarcely a month during the year but that one or more of them has to spend some time in Shanghai on account of illness. There have been some sad lessons in our mission illustrating the sore need of proper houses at such time. Mrs. Anderson, a dear, good Virginia woman, fourteen years in China, whose troubles appeal to me in an especial way, for she has been as a mother to me here, lost a lovely little girl on account of having no place to which they could take the little sufferer except apartments on the third floor of a second class hotel, with nothing but a tiled roof between them and the scorching Chinese sun. Another missionary lost his wife because, in order to be in Shanghai at all, he was forced to occupy a little Chinese house in which there had been small-pox—unknown to him of course. The wife died of the loathsome disease, leaving a little babe. So wouldn't it be wiser to make provision for preserving the life and strength and usefulness of those already here than to neglect this and continue to send others to fail—perhaps to die?

If our college League would take the initiative step and correspond with other Leagues in regard to the matter I verily believe the Texas League alone would give us the building within a year. We have the land already if the board would allow it to be used in that way. During June, July and August the heat is intense here. Men—foreigners—wear pith hats, white linen clothes and carry large white covered umbrellas, and even then are in danger of sunstroke. Last summer we had to take off all our baby's clothes and hang wet bath towels near him that he might sleep. I have seen candles so affected by heat of the day as to droop over double in the holder.

My first year's experience with Chinese malaria I hope will not be repeated. Our appointment was Changshuh, the furthest interior station in our mission. A foreign woman had never before lived there. I couldn't go on the street on account of the curious people who thronged about me obstructing the way. There was no yard connected with our house, so I was completely deprived of outdoor exercise. The result was almost fatal. We came to Suchow in April, intending to stay two days. The day after found me with a fever and we stayed two months instead. For three days the doctor thought I could not live. No ice can be obtained at Suchow, and when ordered from Shanghai may or may not reach here. Mr. Hearn spent thirty dollers trying to get it and succeeded three times. Sometimes only the box and the sawdust arrived. It was during this trying period that Mr. and Mrs. Anderson became so endeared to us. We were at their home and her whole time and strength were devoted to me. Mr. Anderson is presiding elder of this district, and they are generous-hearted like yourself. Dr. Walter, a young lady of Jackson, Miss., was my faithful physician. We combined the names of these three friends and call our boy Walter Anderson. He is such a treasure! Many say he is the most beautiful child they have ever seen. He has magnificent big, sparkling, brown eyes, and his dear little face is always radiant with smiles. Mine has proven the happiest of marriages. We always picture you as a sort of mother divinity that "shaped our ends." Mr. Hearn says often he must find time to tell Bishop what a happy knot he tied.

Are you well and happy as ever in school work? Are the girls loyal and ambitious as they used to be?

I see from the Advocate that the brick dining hall is a reality.

Mrs. Gaither, a dear, saintly woman and a friend of Bishop Key, asks to be remembered to you both whenever I write. Her work is in Suchow now. She is a blessing wherever she goes.

I mustn't neglect to tell Bishop of his namesake. I had charge of the English department of Buffington College till China New Year. Among my pupils was a very bright young man who asked me to give him a foreign name. I mentioned the names of several deceased celebrities, but he refused to bear the name of a dead man, saying that he wanted that of a great living man whom I knew. I mentioned Bishop, whose photograph, with yours, hangs in our sitting room. He took it at once and now every English exercise is signed "Bishop Key" in a bold, beautiful hand. He is the son of an ex-mandarin.

I have not seen your old pupil, Miss McLellan (Mrs. Wilson) yet. She is in Japan. She has two children and is caring for another whose mother died last year.

I shall hope for a letter from you soon. Mr. Hearn joins me in love to you both. My God bless you in an especial way. Affectionately yours,

MAGNOLIA A. HEARN.

P. S.—We are very happy to have the new missionary, Mr. Nanu, as a coworker. He and Mr. Hearn were at Vanderbilt together and are quite congenial. We find him an able, consecrated young man. He is studying Chinese with zest and can already pronounce the benediction in that tongue.

M. H.

Suchow, China, May 20.

NORTH TEXAS CONFERENCE.

DENTON.

T. B. Norwood, Aug. 1: I have held two protracted meetings—at Rogers' Chapel and at Lynchburg. Had fine results. Nine conversions and reclamations at one and seventeen at the other. God was with us in power. Dr. Moore, of Alabama, did some efficient preaching.

PILOT GROVE.

W. H. Brown, Aug. 10: Bro. Gober spent last week in with us at Graybill. He did some of his best preaching. Had twelve conversions and several accessions. Bro. Gober captivated my people. I never heard more earnest preaching. My people are greatly built up. I never saw any people who seemed to be more religious. Crops are short, but we will do our best to round up for conference.

ARGYLE.

C. M. Shuffler, Aug. 7: For the last three weeks we have been in the heat of our campaign against sin. It seems that the preachers are afraid of this circuit. At Oak Grove we had no help at all. At Chinn's Chapel we had one sermon besides what we tried to preach ourself. Many hindering causes have had to be removed, but God has been "a very present help in time of trouble." Visible results so far have been thirty-eight conversions, many reclamations, twenty additions, and six children baptized. Our camp-meeting at Prairie Mound will begin on Friday night before the fourth Sunday in August. We are praying for and expecting a good time.

COOPER CIRCUIT.

Jno. E. Roach: Our meeting at Low Taw assumed immense proportions before we closed. Bro. J. G. Adams, of Brownwood, came to Cooper and did some very deep and abiding work along the line of temperance. He did some good preaching during the meeting. We went to County Line. Bro. G. A. Marvin was with me. We had a good time. Eleven accessions to the Church. Everything in better shape. Bro. Marvin did some very fine preaching and the most faithful work I have ever seen done. Our next place is Fosters Chapel on the third Sunday in August.

SHOOK'S CHAPEL.

S. M. Ownby: We left the District Conference, July 11, and came to Shook's Chapel; began our meeting Saturday night, which was of ten days duration. Results good, the Church wonderfully revived, many backsliders reclaimed, with some conversions—in fact, the Lord did wonderful things for us. We then crossed over to Newhope, where the Lord was with us from the very beginning. A gracious revival was the result. I was assisted by Dr. Bradford, who did some fine preaching. I can take the Doctor and some of my

faithful members and the Lord and rout the devil from any community. We are at home now, expecting to begin here to-morrow night. We are well pleased with the results of our meeting so far. The light shines bright behind and just around us, but there are some dark clouds just before us; but, thanks be to the Lord, he removes them one by one. We are determined to do our best in all things and leave the results with the Lord.

BENVANUE.

W. B. Walker, Aug. 7: My third Quarterly Conference was held last Saturday and Sunday. Bro. Mountcastle was on hand all O. K. and "presided with his usual dignity." Finances very far behind because of this awful drouth. Dry! dry!! Dry!!!. Have held four meetings but did not have a "general landslide into the kingdom," though several professed faith in Christ and a few have joined our Church and some have joined the Baptist. Two more meetings yet to hold.

ROSALIE.

W. W. Graham, Aug. 4: We have just closed a nine days' meeting at McKenzie Chapel, with very satisfactory results. All the members who attended the meeting had a very happy time, which is very desirable, for a live Church is a great deal better than a dead one. Also the hardest sinners in the community were impressed with the great power of God and the efficacy of our holy Christianity. Two infants and eleven adults were baptized and twenty-three names added to the Church roll. The number of conversions and reclamations was fully equal to the additions to the Church membership.

LANCASTER.

S. Crutchfield, Aug. 11: We have had a great meeting at Lancaster. Our presiding elder, Bro. Miller, did us much valuable service. Miller is the right man in the right place. T. H. Morris, of Floyd Street, did us some splendid work. The whole country was stirred; 75 conversions, 11 reclaimed, 43 joined our Church, 7 infants were baptized during the meeting. While our presiding elder was here the brethren agreed with him to make Lancaster a full station next year. Methodism is looking up in this end of the conference.

WESTON.

C. M. Keith, Aug. 10: We have just held a fine camp-meeting at Liberty, on this charge. We began on the evening of July 31, and closed on the night of August 7. It was a new enterprise and hastily gotten up, but it was an eminent success, and steps were taken to make it a permanent camp-ground, and a camp-meeting was announced for next year, to begin on Friday evening before the first Sunday in August. Our zealous and much-loved presiding elder, Rev. W. M. P. Rippey, and his son Lee, and Bro. Geo. F. Boyd, of Nocona and Belcher Charge, were our chief ministerial help. We enjoyed one sermon each from Bros. D. J. Martin, of McKinney Station and J. W. Horn, of Washington Street Church, Houston. Bro. J. B. Powers was with us parts of two days and a night in the interest of the ADVOCATE, and succeeded in extending its circulation considerably among our members. We cordially invited him back to work the field more generally and more thoroughly, and we shall confidently expect him to come. Some of the visible results of the camp-meeting are as follows: 55 to 60 conversions and reclamations, nearly all of whom were bright, intelligent young people, and about all of whom went at once to work in the meeting—singing, praying, talking, and so adding much to the success of the meeting. We had 50 accessions to the Church—mostly on profession of faith; 2 infants baptized. An Epworth League of 50 members organized. The erection of thirty or more family altars pledged. Good work.

WHITESBORO CIRCUIT.

W. A. Walker, R. S. August 10: By resquest of my pastor, Rev. Jno. B. Adair, I note the results of two meetings held in this charge: At Stanfield Chapel we ran ten days; had twelve or fifteen conversions, with several additions to the Church. At this place we have an Epworth League, the only one on the work. Though small in number, a more consecrated little band of Christians would be hard to find anywhere. Our Sunday-school here numbers, on roll, eighty or more and we run through hot and cold weather just the same. We also hold our regular class-meetings once a month, which is a great feast to many of our hearts. Following this meeting, we began at West View. Ran twelve days here; had sixteen or eighteen conversions, with ten or twelve valuable additions to our Church, and the membership at each of the above places was wonderfully awakened and built up in the faith of our blessed Lord. Bro. Adair has proven himself to be one of God's consecrated, noble servants, and while the finances (we are sorry to say) are considerably behind, and the future looking very gloomy, yet he does not seem to lag in his efforts to preach the gospel in its purity, and to show sinners the way of everlasting life. Bro. Dunn, of Woodbine Circuit, assisted him some at West View; also Bros. Hayes and Burkheart, local preachers, were with him and did fine work.

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

Royal Baking Powder

ABSOLUTELY PURE

TEXAS CONFERENCE.

MAYSFIELD.

J. L. Russell, Aug. 10: After our meeting for Fort Sullivan and Branchville, with all its blessing and contributions had closed, we had hardly gotten settled down at home ere the people of the two communities mentioned came with a small-sized storm. Ever since Monday after the meeting closed clouds had been gathering, and by Thursday an abundance of many things were brought to the parsonage. It began on that day by a wagon load and is still coming. These people have brought us under many obligations to them. By the grace of God we will give them our best service in his name.

WELLBORN.

G. S. Sandel, Aug. 4: We closed a very successful meeting at Wellborn on the first of August. We had sixteen added to the Methodist Church and about the same number joined the Baptists. The members of the Church were very much revived. We had the ministerial aid of Bro. W. T. McDonald, of Anderson Circuit, and Bro. Stewart, of the Free-will Baptist Church.

DODGE.

E. M. Myers, Aug. 10: Last night closed another grand meeting in Dodge. I had the able help of Rev. T. B. Graves, of Galveston, whom the good Lord used in the salvation of many souls. Results as follows: Many of the Church wonderfully revived; do not know how many conversions; had twelve accessions to Church; five sanctifications, and many more hungering for clean hearts. Several new family altars erected.

BELLVILLE.

John P. Bell, Aug. 4: A campmeeting was begun at the Bellville and Chapell Hill camp-ground, seven miles north of this place, on July 16, and closed on the night of the 27th. It was a grand meeting in all respects. The preaching was under the direction of Rev. J. P. Skinner, of Bellville, who deserves great credit, for the success of the meeting was largely due to him. Those who did the preaching were: Bros. LeClere, of Cameron, Newsom, of Brenham, Green, of LaGrange, and Hooper, of Houston—and better preaching was never listened to by any people. There were some twenty-eight conversions and eighteen accessions to the Methodist Church.

FISKVILLE CAMP-MEETING.

E. W. Solomon: This camp-meeting was closed Monday, July 27. Bro. Allen, the pastor of the Merrilltown Circuit, Texas Conference, conceived the idea of getting the Hotchkiss brothers, O. T., M. S. and DeWitt H., who were all converted there, to come and do the preaching, and made all his arangements accordingly. They came and preached and sang in power and demonstration of the Spirit, and forty-three, of whom we know, were converted, seventeen joined the Church and several children were baptized. Many lukewarm Christians were stirred deeply and roused to greater consecration. Great good was accomplished and many were made to rejoice on account of the outpouring of the Spirit of the Lord upon the people. The preaching was principally done by Bros. O. T. and M. S. Hotchkiss, Bro. DeWitt leading in the singing. The attendance was large and the order excellent. Bro. Allen and his helpers showed themselves excellent managers of a camp-meeting. This scribe greatly enjoyed the preaching of the brethren and the meeting generally.

MAYFIELD.

J. L. Russell, Aug. 3: Last Sunday night we closed our meeting at the Branchville and Fort Sullivan camp-ground. We had a gracious revival. Rev. R. T. Woolsey, pastor of our Church at Alvin, did the preaching. He is indeed a man of God. His fervent spirit won souls to Christ from the beginning. He held up Christ; all around were drawn to Christ. His Bible reading on "Faith," "Love," "The Blood," and many other subjects, were great blessings to my Church. The people rejoiced and sinners were converted at the noon services through the week. Every member of my Church and many of other Churches who attended these services were quickened; thirty-two sinners were converted; twenty or thirty back-sliders reclaimed, and many strong men were seen weeping on account of conscious guilt; several mourners left in the altar when we closed. Bro. Woolsey is intensely religious, a good Bible reader and a strong preacher. He, under God, has been a great blesing to us. I am sure his work will abide. My people at this place gave Bro. Woolsey something over $60, as in some sense an expression of their love and appreciation of his work. God bless Bro. Woolsey. My only local preacher, Bro. Willard Lomis, did good, faithful work.

WEST TEXAS CONFERENCE.

WAELDER CIRCUIT.

James C. Wilson, Aug. 6: The great Lord honored our labors at Denton Creek, and thirty-three joined our Church; six gave names for Baptist Church. Our membership there just doubled. Rev. A. T. Osbron, of Flatonia Station, was with us eight days, preaching most effectively. Rev. I. T. Morris, of Gonzales, preached twice. We will try to conserve the interest by organizing the young people into a League.

CUERO.

W. Love Vaughan, Aug. 4: We closed last night a fine meeting at the Sulphur Springs Camp-grounds, eleven miles from this place, Bro. Hiram Graham's work, and he is correspondingly happy. The first eight days we had a very hard pull, and it seemed the adversary would be the victor, but the Lord's people laid hold upon the horns of the altar, "weeping between the porch and the altar," when victory flashed all along the lines of Zion's hosts. The last four days we began to reap the harvest. I think I never saw such display of God's power as on last Sunday, next to the last day of the meeting. The three services—morning and night and children's and young people's service at 4 p. m., were thronged with crowds from Cuero and adjacent country, which seemingly would check the great ebullition of feeling, but like a mighty tidal wave it overrided everthing, sweeping about thirty out into the ocean of God's love on that day. The very shekinah of heaven seemed to rest upon all like a halo of glory. The results of the meeting are between fifty and sixty professions, with about thirty additions to our Church, and more to follow, and a very large number of reclamations. It is conceded to be the best meeting ever held upon these grounds. Bro. Graham was untiring in his efforts to make the meeting a success, winning the plaudits of all. We were ably assisted by Bros. W. W. Pinson, L. C. Matthis, of Cuero, and J. A. Phillips, of Thomaston. Bro. Glass, local preacher, did yeoman service. Too much credit can not be given Misses Belle Wallace, of Cuero, and Addie Brown, of Nursery, who rendered invaluable service in praying, singing and talking to mourners, and bringing in the lost. It is yet to be revealed what God can do with a fully consecrated man or woman, as evidenced by these devoted young ladies.

NORTHWEST TEXAS CONFERENCE

WORTHAM.

B. A. Snoddy, Aug. 11: Our meeting at Rabbit Hill closed August 9, with the following results: A number of conversions; Church greatly revived, and 5 additions to the Church. Many thanks to the Rev. H. B. Laney, local deacon, for one good sermon.

KILLEEN.

A. P. Smith, Aug. 10: I have just closed a meeting near Nolanville with some twenty odd conversions and twelve accessions. Rev. A. L. Moore and H. B. Henry rendered valuable help, besides we had three sermons from Rev. Butterfield, of Indian Mission, and two sermons from Rev. Summers, of Coperas Cove.

CORSICANA.

F. M. Winburn, Aug. 11: I am in a good meeting at Pleasant Grove, near the city, aided by Rev. A. L. Prewett, Jr., of Nashville, Tenn., and of our Church. Any brother wishing help for "city full or desert waste" will do well to call him soon from here. He is a deeply pious young man, and in his meetings "gets there."

MINERAL WELLS MISSION.

J. A. Burks, Aug. 11: Our meeting at Willow Pond closed last Sunday, at 11 o'clock, with the following results: 23 conversions and reclamations, 15 additions to our Church, 13 infants baptized, and the Church greatly revived; such as has never been before. The young men and boys took an active part in the meeting. We were assisted by the following brethren: J. S. Tunnell, of Mineral Wells Station; J. Debusk, a faithful local preacher on the work. Bros. Davis and Howard rendered us valuable service during the meeting. The meeting was one of great power from first to last; the power rested upon the people and souls were saved at nearly every service. We feel that the meeting has been a great up-lift to the Church at that place. We were weak, but now we have been greatly strengthened by the meeting. May God's richest grace rest upon the good people at that place. We go from here to the brick-yard, where we will begin a meeting which will last over to the fourth Sunday in August, and close out with the fourth Quarterly Conference.

RICE AND CHATFIELD.

J. P. Mussett, Aug. 11: The Lord has done great things for us, whereof we are glad. Our protracted meeting at Rice lasted two weeks and resulted in eleven conversions and four backsliders saved and the Church greatly blessed. Bros. Walter McCants and B. A. Sands assisted me. We then conducted a meeting at a school-house on the line between this and the Kerens Circuit, where we had five conversions. This is a new place. We have just closed our meeting in Chatfield, which lasted over two Sundays. Eighteen conversions and a great spiritual baptism on the Church. Rev. Charles Young, pastor in charge of the Bristol Circuit, was with me from Tuesday until Saturday. God wonderfully blessed him in preaching. He is a good revivalist. Our local preachers were at their post. This quarter we have received twenty-two on profession of faith and four by certificate. To God be all the praise. When I came to this charge we had no Epworth League. Now we have two Epworth Leagues. These are chartered and are doing good work. There is also a Juvenile Missionary Society in Rice, which is training the children not only to give money to the cause of missions, but to be Christian workers. We have peace within our borders.

SIMS AND GLENWOOD.

J. D. Odom, Aug. 10: Our Glenwood meeting closed last night. Twenty-five or thirty conversions; received twenty-five into the Church; baptized seven infants; brought the collection out. This was a great meeting.

SALT CREEK.

G. E. Sandel, Aug. 8: Our meeting closed Monday night at Salt Creek. We had about fifteen conversions and twelve accessions to the Church. Bro. Carter, of May Circuit, and I were together. Bro. Gardner, of the West Texas Conference, rendered valuable aid in the preaching. Prof. Wilcox conducted the singing. He is good at it. We are now at Blanket.

JEWELL.

W. V. Jones, Aug. 3: The meeting at Romney closed the fourth Sunday night in last month. We had something over twenty conversions and twenty-seven joined the Church. We are in fourth day of the meeting at this place. The prospects for a good revival are very encouraging. Three conversions up to date and the Church much revived. Besides the local brethren, we are assisted by Rev. J. H. Morris, of Lanham.

JONESBORO.

G. D. Wilson: Our Collard meeting at Jonesboro was a great success. Visible results, forty conversions, twenty-two additions to our Church, about fifteen to the Cumberland Presbyterian and several to the Baptist Churches. Bro. J. H. Collard is a safe and powerful preacher. As an evangelist he is an eminent success. I commend him to all. Our camp-meeting at Sardis was blessed with about twenty or twenty-five conversions, twenty-two additions to our Church and a great revival among our Church members.

POOLVILLE.

J. M. Baker, Aug. 3: Our meeting at Poolville closed Sunday at 11 a. m., with forty conversions and twenty-three accessions to our Church, with more to follow. Six or eight heads of families converted. We baptized six babies, and from the babe to the gray-headed man. The oldest citizens say they have never had such a meeting before. Bro. Longino preached several very able sermons. Bro. Bullington, Cumberland Presbyterian preacher, who lives there, did the same, rendering very efficient aid. Bro. Kuykendall, Baptist, preached once.

SILVERTON.

L. W. Dennis, Aug. 8: Closed a successful meeting at Wright last night. Six conversions, six accessions and the Church revived. The Lord was with us from the first. Our meeting at Lockney was a good meeting; had four conversions and three accessions. Bro. Hall was with us two days and gave us some good gospel. Then Bentley came—well, Bentley is a team. He hit Campbellism some hard blows. The Campbellites opposed with great force, but we got the victory.

ELIASVILLE.

J. D. Hendrickson, Aug. 7: We closed a meeting at Goose Neck Bend Tuesday night. Our presiding elder, Bro. E. A. Bailey, was with us the last four days of the meeting, holding our third Quarterly Conference and preaching with wonderful power and effect. Bro. M. L. Moody, preacher in charge of Graham Station, was with us several days. He is, according to our judgment, one of the best. We had thirty conversions and twenty-one accessions. The Church is greatly revived.

ARLINGTON CIRCUIT.

L. W. Cain: Good revival in the Church. Eighteen professions, several reclamations and twenty-three accessions to our Church were the visible results of our ten days meeting at Forest Hill, which closed Tuesday night, August 4. Rev. E. V. Cox, of Polytechnic College Station, was with us and did most of the preaching, with great acceptability and profit; also am indebted to Revs. O. F. Sensabaugh and R. B. Bonner, of Fort Worth, for one sermon each, and Rev. W. F. Lloyd, President of Polytechnic College, for two sermons. We organized an Epworth League with twenty-six members. The Church is in first-class condition and the spiritual tide runs high.

IRENE CIRCUIT.

N. A. Keen, Aug. 3: The good work goes on. I closed a meeting yesterday at Rienzi, after one week's hard work, with the assistance of my local preachers, which resulted in about twenty-eight conversions, and the most of them joined our Church. The Lord was with us from the first service to the last, in convicting and converting power, and in strengthening believers and building up his kingdom. At the last service there were many strong men and women at the altar for prayer. One father, about sixty years old, came up, and four grown children followed him to the altar for prayer. We hated to close there, but our time belongs to others. We leave our prayers with them and go to another part of the work.

MORAN.

T. M. Collie, Aug. 8: My meeting at Moran closed Wednesday night, having continued eleven days. There had not been any revival at this place for two years, and it was said to be a tough place. Swearing and dancing were common pastimes, and at the first of the year seven members were excluded for these sinful practices. Bro. J. C. Moore, of Carbon, was with me, and did most of the preaching, and he did it well. He preaches the truth with great power, and the Lord abundantly blessed his labors. Sixty persons were converted, nearly all adults, and several getting old and gray. Forty-three additions to our Church, and some to the other Churches. We have the foundation of a new church laid, lumber bought, and hope to have it dedicated before the Annual Conference. We now have about ninety members, and Methodism is firmly planted in Moran.

GLOVER'S SCHOOL-HOUSE.

A. P. DeWitt, Aug. 4: Our protracted meeting at Glover's School-house, conducted by our pastor, C. B. Smith, closed last Thursday night. We had a good meeting. The number of conversions was not large, but the membership greatly strengthened. It was a time of great refreshing from the presence of the Lord, and many are determined to live purer lives than before. Will be several accessions soon. The gospel was delivered in a plain, simple way, with great earnestness. A large arbor was filled to overflowing with anxious ones to wait on the Word of life. Better still, the Church membership is on much higher ground. A people perhaps never had stronger, deeper conviction of God, truth and right living. Members who had been at outs were reconciled. We are very much encouraged and propose now to not only do something for ourselves, but to help the Church with her many cares and burdens. We thank the members of Liberty Hill Church for their faithful and helpful work and earnest prayers. May they take courage and press on. We all love our preacher. He is a faithful worker for the Master.

BANGS.

C. S. Cameron, Aug. 7: Our meeting at Fairview is over. It was a success; a deep spiritual work done in the Church. We had some eight conversions and reclamations. The Church is on a higher ground spiritually. It was my third Quarterly Conference occasion. Bro. Shelton was on hand looking after the spiritual and temporal interests of the Church. His preaching was good. Bro. J. W. Hall assisted us some. We are now in the midst of a gracious revival at Bangs. We have had fourteen conversions and twelve accessions, and the end is not yet. The good work continues; many are seeking the Lord. Rev. A. E. Carraway is with us, doing most efficient work for our Father. He is a successful preacher and a good revivalist. This is the battle field of Calvinism and Methodism. The fight is hard, but we shall get the victory.

OAKVILLE AND WADE CITY.

M. T. Allen, A. B. Bynum, Aug. 5: We have lately held three great camp-meetings on the Oakville and Wade City Circuits. The last one closed on the 2d instant at La Fruita. All of these meetings were conduced by Rev. J. P. Childers, and his son, T. V. Childers, and God has proven these to be men of spiritual power; for never in the history of this country has there been such a spiritual awakening. The visible and present results were 195 conversions and reclamations. These men employed the old-time methods of revival work and came to us without any money consideration, though we collected as a free-will offering for them the amount of $254, and they collected in subscription on collections ordered by the Annual Conference about $150. This county is ablaze with glory. Hundreds are on shouting ground. We have organized five prayer-meetings as a result of these meetings. Sister T. V. Childers rendered efficient help as organist. The Advocate is in favor with my people and we are doing all we can to extend its circulation.

RISING STAR.

H. E. Anderson, Aug. 4: Our meeting at this place, of fifteen days, closed last Sunday night. Our pastor, J. B. Elder, did faithful work and was assisted by Bros Green and Hines, of the Cumberland Presbyterian Church. There was certainly a united effort on the part of all the Christian workers in prayer, song and exhortation, and truly "Heaven came down our souls to greet, and glory crowned the mercy seat." The result was: About forty gave their hearts to God, and the Churches wonderfully revived. No wonder the Lord blessed us, inasmuch as we made preparations for the meeting by building a nice frame shed 56x66 feet and lighted it well with bright, gasoline lights; prepared a large altar and the mourners' bench of the old style. The shed cost $150, and the lights, etc., $15, all of which was paid in cash and subscriptions. At the first service our pastor took his conference collection, amounting to about $80, and at the last service a collection for Bro. Hines, amounting to $40. The greatest wonder to us all was how our pastor could hold up and do the work he did and wait on a sick wife; but he never failed, and his wife improved all the time, for which we all praise God. The three months' sickness of Sister Elder has greatly hindered them in their work, but the Church has held them up and we can truly say we are moving forward.

BLANKET CIRCUIT.

J. W. Bowden: I came to this place (Chappell Hill) July 22, to assist Bro. G. E. Sandel in a protracted meeting, which had been in progress about one week, with a growing interest. Bro. C. E. Brown, of Brownwood Station, had preached two sermons and Bro. Hendrick, Cumberland Presbyterian, one, which assisted Bro. Sandel in laying the foundation for a gracious revival of religion. The interest grew better at every coming together. I soon realized that I was laboring with an earnest, faithful man of God; but it was my privilege to labor with him only a few days, as he had to leave for another meeting. I continued the

(Continued seventh page.)

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★ WOMAN'S DEPARTMENT ★

All matter intended for the Woman's Department should be addressed to Mrs. Florence B. Howell, 28 Masten Street, Dallas, Texas.

RESCUE THE PERISHING.

Since the W. P. and H. M. Society of East Texas Conference has been solicited to join other conferences in building a "Rescue Home" in Dallas for fallen women, I have heard many opinions pro and con. Strange to say, there is hesitation on the part of some, but stranger still that others offer open opposition to this most noble work. Some say fallen women are so hard to reach, they have become so hardened, so steeped in in sin, it is next to impossible to reclaim them. Grant this to be true. Do we go in our own strength? Are we not doing this work in the name of Christ? If so, we need have no fears; we may be sure of victory. All things are possible with God, and if we will let him work in and through us, much more will be done than we even dare to ask.

Others say, you may touch one in a hundred, then what is the use to expend so much on so few. Ah! if we knew the value of a human soul, would we be guilty of asking such questions. Suppose we make a personal application here, and decide whether or not we are living by the "Golden Rule" in regard to our fallen sisters. Should your child, your sister, or some other relative, be led astray, would you think it too great expense to spend a considerable amount to bring her back to decency, virtue, purity and God? Methinks I hear a strong no—spend everything that my child, my sister be saved. Then remember it is somebody's child, somebody's sister that we wish to rescue. When the evil one suggests such excuses as the above, let us prayerfully study the following verses from James: "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

One of our Savior's last commands was: "Go ye into all the world and preach the gospel to every creature." That means go to the erring ones at our door as well as to those in distant lands. You say they may have the gospel if they will only receive it. Alas! Will society allow them to enter our fashionable Churches? Would you not draw your skirts aside for fear of contamination? Ah, here is the trouble. When once fallen they feel that all is lost, that they can never enter decent society again, so they usually prefer to remain where they are. Who is to blame for this? Who is hardest on these degraded creatures? Is it not her own sex? Is not this the reason we can't reach them? Do we show a Christ-like spirit here? Do we say "Neither do I condemn thee; go and sin no more." If we will only show them that we are really interested in their temporal and spiritual welfare, I think we can turn many to right living. Sinners are more ready to turn than we are disposed to think. We must "be instant in season and out of season." However degraded, however steeped in sin these poor creatures may be, there is something divine about them. God made them and Christ shed his precious blood to save them; and the grace of God can change their stony hearts so that they can exclaim "Jesus loves even me."

Down in the human heart,
  Crushed by the tempter,
Feelings lie buried that grace can
  restore:
  Touched by a loving heart,
Wakened by kindness,
  Chords that were broken will vibrate
  once more.

Rescue the perishing,
  Duty demands it;
Strength for thy labor the Lord will
  provide,
  Back to the narrow way
Patiently win them,
  Tell the poor wanderer a Savior has
  died.

I feel there is not a more important work; not a more urgent call, than that of woman working for woman. If these neglected creatures are ever reclaimed, it must be done through the instrumentality of Christian women. We have delayed too long. My dear sisters of the East Texas Conference, shall we fail to lend a hand in this great enterprise? I say no, a thousand times, no! but let us up to work, and make for our fallen sisters a beautiful, refreshing, soul-inspiring oasis in the great Sahara of their lives. Make for them a home where they will have something for which to live. And may our Savior say of you in the final reckoning, "Well done, good and faithful servant," "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

Would that all our ministers and Christian workers had the spirit of our dear, sainted Bishop Haygood, in that they would talk for us, write for us, pray for us, fight for us. If that were the case we might now write victory for the enterprise.

MRS. W. A. SAMPEY.

Visiting Report.

With grip in hand, and armed with a package of The King's Messengers, we left Dallas on the 26th of June, as the legal representative of the Woman's Parsonage and Home Mission Society of the M. E. Church, South, a veritable "Church drummer." We visited Fort Worth, Terrell, Mineola, Marshall, Jefferson, Texarkana, Paris, Honey-grove, Bonham, Collinsville, Pilot Point, thence back to Sherman without once leaving the Texas and Pacific Railroad, which whirled us along with "cannon-ball rapidity, reminding us of the forty miles in forty-five minutes from Washington to Baltimore.

At each of these cities (except Texarkana) we were royally entertained by our good sisters, each striving to prosper the work and make the hardships of a dry, hot, summer's campaign as pleasant as possible. In many cases we were self-invited guests, but we couldn't help ourself, and hoped they would bear their part as cheerfully as we would ours. As our brother, Rev. J. M. Binkley, graciously said (we were his guest), "that was the thing to do, to go to the best-known Methodist in each city, and get their assistance, aid and influence, otherwise half of each day would be consumed in giving pedigree, etc."

We hope each of our good sisters felt, as Sam Choi, our Chinese delegate, did when we took him to a Sunday-school convention. To the collection he gave $5, for which the delegates, seeing a heathen contribute so liberally, loudly cheered. He immediately took up the refrain, saying, "Lots of fun!" If our Church ladies can't see lots of fun in entertaining an unexpected Church worker, won't they make a sacrifice for the good of the cause? The CHRISTIAN ADVOCATE could not contain all the nice things we wish to say about the good people of all Churches who gave us aid and cheer. We would like to put each name in the Messenger that all Christian people might honor them, but space forbids.

The following is the amount from each city: Cash—Jefferson, $27; Paris, $12; Honey Grove, $19; Bonham, $92.20; Collinsville, $4.70; Pilot Point, $11; Sherman, $29.70; Greenwood, $5.61. Total, $201.21. Subscriptions — Jefferson, $75; Paris, $15.75; Honey Grove, $24; Bonham, $—; Collinsville, $210; Pilot Point, $14; Sherman, $42.75; Greenwood, $19; Garland District Conference, $334.96; Plano, $100; Dallas, $200. Total, $1035.46. This does not include the contributions reported by our Treasurer, Mrs. W. C. Young, in the ADVOCATE. Besides this we have many promises.

We hope, with God's blessing, soon to report work begun on the home.

Respectfully submitted,

MRS. W. H. JOHNSON,

Dallas, Texas.

Annual Meeting W. M. F. S., East Texas Conference.

The W. F. M. Society of the East Texas Conference met in its fourteenth annual session at Henderson, June 30 to July 3, 1896. In spite of previous urgent request from the President and Corresponding Secretary for a good attendance the representation was small. This fact was disappointing throughout the meeting, for it was regretted that any worker should fail to share the good things enjoyed by those present. Especially were we sorry that any should miss the inspiration for more consecrated service which resulted from this gathering. From the first invocation the devotional spirit prevailed, and each session added strength, till our souls were filled with missionary zeal, and we felt others may do as they will, but we will never desert this holy cause. In reviewing the work of the past year it was painfully realized that we could not congratulate ourselves on any progress made. Individuals, members and auxiliaries had maintained the record of the previous year as to general interest and contributions, but as a whole we have retrograded. Will not each one who becomes acquainted with this statement redouble her efforts to upbild our foreign missionary work? We beg this especially of those who are doing nothing: but even among the most faithful is there not room for enlarged prayers, faith, work and gifts? Memorial services were held and appropriate resolutions passed on the noble life and example of our departed ones—Mrs. Hayes, President of the W. F. M. Society; Mrs. McGavock, Foreign Secretary, and Mrs. Tysinger (nee Miss Fannie Harrison), a faithful worker of our Conference Society. Among the testimonials given in regard to the character of the one last mentioned, Miss Holding acknowledged the receipt of $25 from the mother of Mrs. Tysinger, given in memory of her daughter's love for the missionary cause. For a number of years this mother and daughter clothed a Mexican girl in Laredo Seminary. Two days were spent on the business of the society. On the afternoon of the third day social entertainment was enjoyed at the home of Mrs. Cushman.

The several committees made the following reports:

EXTENSION OF WORK.

We, as a body of Christian workers, realize the necessity of devising ways and means whereby the kingdom of our blessed Lord be advanced and extended throughout our conference bounds; therefore we recommend:

1. That each District Secretary earnestly request the pastors to cooperate with them in organizing a missionary society in every charge.

2. That were no society is organized the missionary literature be sent to the pastor with a request for its distribution among the women of his congregation.

3. That we appeal to our next Annual Conference for aid and support in this effort. Further, we deplore the loss of those auxiliaries which have developed into other organizations, and can not but ask is any higher work to be found than that projected by the W. F. M. Society? Is any commission more sacred than that found in our Lord's parting words? As we think not we earnestly implore our auxiliaries to cleave unto the work they have in hand with the determination to make it succeed.

MRS. B. V. SLATER,
Chairman.

PUBLICATIONS.

In order to do efficient work in the W. F. M. Society it is necessary that the members be informed regarding the various interests of the society; therefore be it

Resolved, 1. That the Woman's Missionary Advocate, being handsomely gotten up in a style calculated to inspire interest in foreign missions and to arouse enthusiasm in methods of work at home, we insist on its being taken by every family connected with the society; and that an agent be appointed in every anxiliary to secure subscriptions to this admirable periodical.

2. That we regard our Juvenile paper, The Little Worker, as the most important factor at command in the training of the children of the Church in missionary work, and we most urgently recommend that every lady manager see that her society be thoroughly canvassed and an enlarged subscription be made in our Conference Society.

3. That having observed the marked advantages of a circulating library of missionary information we advise every auxiliary, as far as possible, to possess itself of some of the excellent books on missions, almost any of which may be purchased at our Publishing House at Nashville.

4. That we heartily thank the editor of the TEXAS CHRISTIAN ADVOCATE for allowing space in that valuable paper for the Woman's Department, and that we, as members of the various auxiliaries, contribute more frequently to its columns.

5. We recommend that the Recording Secretary write an account of this annual meeting for the Woman's Department of the TEXAS CHRISTIAN ADVOCATE, and the Corresponding Secretary send notes to the Woman's Missionary Advocate with requests for publication.

MRS. JOSIE TAYLOR,
Chairman.

JUVENILE WORK.

We believe that the success of a Juvenile Society depends mainly upon the character of the Lady Manager; therefore we advise that care be exercised in the selection of this officer. Some of the requisites as to personality are: Tact in adapting herself to children, a heart warmed by the love of Jesus, and an ardent interest in the missionary cause.

2. The many suggestions contained in the Little Worker for conducting juvenile meetings can be used to great advantage.

3. Mite boxes and birth-day gifts are a stimulating means of raising special juvenile contributions.

MISS M. J. YATES,
Chairman.

FINANCE.

Resolved 1. That the conference Corresponding Secretary assess each district for conference expenses, and that District Secretaries apportion the assessment according to strength.

2. That each Auxiliary Treasurer shall send in her remittance to Conference Treasurer not later than the 10th of September, December, March and June.

3. That each District Secretary take a public collection at the district meeting, the balance to be credited to the district and used for conference expenses.

MRS. R. T. DOROUGH,
Chairman.

RESOLUTIONS.

Resolved 1. That we, the members of the East Texas Conference Society, tender our heartfelt thanks to the Fannie Heartsill Juvenile Society for the kind welcome and pleasant entertainment accorded us during this fourteenth annual session.

2. That we have sincere appreciation of the many courtesies of the pastor, Bro. A. J. Frick, and assure him of feelings of encouragement through the interest he has manifested in our work. May God's blessing rest upon his labors, and may the missionary cause prosper in all the charges he may serve during the coming years of his ministry.

3. That our hearts have been cheered and our faith strengthened by the expressions of Christian sympathy and good will from the following Church organizations of Henderson: the W. P. and H. M. Society of the Methodist, and the Aid and Missionary Societies of the Baptist, Presbyterian and Cumberland Churches.

4. That it afforded us pleasure to meet Mrs. Lee, of Manfield, La., and accept her words of greeting, and in turn beg her to bear our love and best wishes to our sisters of the Louisiana Conference, W. F. M. Society when they meet in annual session.

5. That Henderson will always occupy a warm place in our affections on account of the delightful impression made upon us by the kind hospitality of her people. May prosperity be hers in this life, and may her citizens find peace in that which is to come.

6. That having watched the success which has crowned the labors of Miss Minnie Bomar, the East Texas Conference Society feels itself honored in being represented in China by so faithful a missionary, and will ever remember her by prayer and loving sympathy.

7. And above all, that we thank Miss Nannie E. Holding and Miss Eleanor Mellen, of Laredo Seminary, for lending their presence to our meeting. By their addresses our sympathies were deepened in behalf of the needy women and children of our sister Republic; our interests enlarged in all missionary enterprise, and our determination increased to do all we can to send the light of the gospel to those who sit in heathen darkness.

MISS L. P. LANE,
Chairman.

A happy result of the meeting was gained in the reorganization of an adult society at Henderson. Miss Holding occupied the chair while a noble band of officers were elected.

Acceptance of an invitation for the next annual meeting was deferred until we hear from points more centrally located.

The same officers were re-elected: President—Mrs. F. A. Heartsill; Vice-President—Mrs. J. S. Mathis; Treasurer—Mrs. R. T. Dorough; Corresponding Secretary—Miss L. P. Lane; Recording Secretary—Miss M. J. Yates.

District Secretaries: Marshall District—Mrs. B. V. Slater; Palestine District—Mrs. C. C. Stoddard; Tyler District—Mrs. B. W. Rowland; Beaumont District—Miss Ida Hill; San Augustine District—Mrs. W. C. Huntington.

MISS M. J. YATES,
Recording Secretary.

Henderson, Texas.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

The days are never too long for the man who puts heart in his work.

Feed the Nerves

Upon pure, rich blood and you need not fear nervous prostration. Nerves are weak when they are improperly and insufficiently nourished. Pure blood is their proper food, and pure blood comes by taking Hood's Sarsaparilla, which is thus the greatest and best nerve tonic. It also builds up the whole system.

Hood's Pills are the favorite family cathartic, easy to take, easy to operate.

Instead of finding fault with the desert, look to the God who can make it blossom as the rose.

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 diarrhœa. Twenty-five cents a bottle.

Money cannot build a monument big enough to keep an unworthy man from being forgotten.

FITS.—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No fits after the first day's use. Marvelous cures. Treatise and $2 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa.

There is now and then a Church member who is afraid the devil is being slandered.

Dr. Simmons' Sarsaparilla restores and invigorate the whole system, renovates and enriches the blood, gives appetite and tone to the stomach. Only 50 cents for 50 doses.

To want to be good, is a sure prophecy that we may be.

WRITING INK.
Make—It—Yourself.

Send 10 cents in money or postage stamps to C. P. BARNES & BRO., Louisville, K., and get a package of Ink Powders, either Black, Blue, Green, Violet or Scarlet. It will make a half pint of as good ink as you ever used.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all Kidney and Bladder Troubles, removes Gravel, cures Diabetes, Seminal Emissions, Weak and lame backs, and all irregularities of the Kidneys and Bladder, in both men and women. Regulates Bladder Troubles in Children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months' treatment and will cure any case above mentioned. E. W. HALL, Sole Manufacturer, P. O. Box 218, Waco, Texas.

Send for testimonials and mention the Texas Christian Advocate.

A Throughbred Clyde Stallion,

4 years old. For sale at a bargain. Address HORSEMAN, Box 701, Dallas, Texas.

"Time and tide wait for no man." An occasional dose of Cheatham's Chill Tonic often saves you from a long spell of sickness. "No cure no pay." Put up in both tasteless and bitter styles. Tasteless in 50 cents size.

Notice.

Write "Farmer Shaw," Dallas, for a list of bargains in Jersey cattle, Berkshire hogs and Clyde horses.

He shook and he shook, till his shaking was chronic;
He then bought a bottle of Cheatham's Chill Tonic.
He said to his friends, though a shaker of yore,
Thanks to the Cheatham's, I am a shaker no more.

FOR ONLY $15.

The Texas and Pacific Railway Company will this year sell to regularly ordained Clergymen, duly credited Missionaries, or others solely engaged in ministerial duties, One Thousand-Mile Tickets, good on all portions of that system. Application for these Mileage Tickets should be made to the nearest Ticket Agent of the Texas and Pacific Railway, or address GASTON MESLIER, Gen. Pass. and Ticket Agt., Dallas, Texas.

SUMMER EXCURSIONS.

On and after June 1st excursions tickets to Summer Resorts in the North and East will be on sale from all stations on the Texas and Pacific Railway, limited for return to Oct. 31st. GASTON MESLIER, General Passenger and Ticket Agent.

Weak, pale and sickly women and children made healthy and rosy cheeked by using Dr. Simmons' Sarsaparilla. 50 cents and 50 doses.

Notice.

Write "Farmer Shaw," Dallas, for a list of bargains in Jersey cattle, Berkshire hogs and Clyde horses.

1896	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.	1896	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.
Jan.	...	...	...	1	2	3	4	July	...	...	...	1	2	3	4
	5	6	7	8	9	10	11		5	6	7	8	9	10	11
	12	13	14	15	16	17	18		12	13	14	15	16	17	18
	19	20	21	22	23	24	25		19	20	21	22	23	24	25
	26	27	28	29	30	31	...		26	27	28	29	30	31	...
Feb.	...	...	...	...	...	...	1	Aug.	...	...	...	...	...	...	1
	2	3	4	5	6	7	8		2	3	4	5	6	7	8
	9	10	11	12	13	14	15		9	10	11	12	13	14	15
	16	17	18	19	20	21	22		16	17	18	19	20	21	22
	23	24	25	26	27	28	29		23	24	25	26	27	28	29
	...	...	...	...	...	...	...		30	31	...	...	...	...	...
Mar.	1	2	3	4	5	6	7	Sept.	...	...	1	2	3	4	5
	8	9	10	11	12	13	14		6	7	8	9	10	11	12
	15	16	17	18	19	20	21		13	14	15	16	17	18	19
	22	23	24	25	26	27	28		20	21	22	23	24	25	26
	29	30	31	...	...	...	...		27	28	29	30	...	...	...
Apr.	...	...	...	1	2	3	4	Oct.	...	...	...	...	1	2	3
	5	6	7	8	9	10	11		4	5	6	7	8	9	10
	12	13	14	15	16	17	18		11	12	13	14	15	16	17
	19	20	21	22	23	24	25		18	19	20	21	22	23	24
	26	27	28	29	30	...	...		25	26	27	28	29	30	31
May	...	...	...	...	...	1	2		...	...	...	...	...	...	...
	3	4	5	6	7	8	9	Nov.	1	2	3	4	5	6	7
	10	11	12	13	14	15	16		8	9	10	11	12	13	14
	17	18	19	20	21	22	23		15	16	17	18	19	20	21
	24	25	26	27	28	29	30		22	23	24	25	26	27	28
	31	...	...	...	...	...	...		29	30	...	...	...	...	...
June	...	1	2	3	4	5	6	Dec.	...	...	1	2	3	4	5
	7	8	9	10	11	12	13		6	7	8	9	10	11	12
	14	15	16	17	18	19	20		13	14	15	16	17	18	19
	21	22	23	24	25	26	27		20	21	22	23	24	25	26
	28	29	30	...	...	...	...		27	28	29	30	31	...	...

DISTRICT CONFERENCES.

Corsicana ... Groesbeck ... Aug 26

Quarterly Conferences

NORTHWEST TEXAS CONFERENCE.

Abilene District—Fourth Round.

Abilene sta ... Aug 29, 30
Baird sta ... Sept 5, 6
Albany sta ... Sept 9
Cisco sta ... Sept 10
Eastland cir, at Eastland ... Sept 12, 13
Anson cir, at Spring Creek ... Sept 18
Truby cir, at Anderson's Chapel ... Sept 19, 20
Big Springs sta ... Sept 26, 27
Merkel cir, at Merkel ... Oct 3, 4
Sweetwater cir, at Sweetwater ... Oct 9
Roby cir, at Roby ... Oct 10, 11
Snyder cir, at Browning ... Oct 17, 18
Colorado sta ... Oct 22
Colorado cir, at Rogers ... Oct 23
Midland sta ... Oct 24, 25
Cottonwood cir, at Cottonwood ... Oct 29
Moran cir, at Moran ... Oct 31, Nov 1
South Cisco ... Nov 2
Buffalo Gap, at Buffalo Gap ... Nov 7, 8
M. K. Little, P. E.

Vernon District—Fourth Round.

Benjamin, at Mesquite ... Sept 19 20
Haskell, at Haskell ... Sept 2[illegible]
Throckmorton, at Throckmorton ... Sept 23
Graham mis, at Graham ... Sept 25
Graham sta, at Graham ... Sept 25
Farmer, at Hawkins Chapel ... Sept 26, 27
Vernon, at Vernon ... Oct 3, 4
Harrold, at Harrold ... Oct 7
Chillicothe, at Wheatland ... Oct 10 11
Seymour mis, at Seymour ... Oct 17
Seymour sta, at Seymour ... Oct 17, 18
Altus, at Altus ... Oct 22
Mangum, at Bear Creek ... Oct 24, 25
Eldorado, at Willow Vale ... Oct 27
Quanah, at Childress ... Oct 31, Nov 1
Crowell, at Crowell ... Nov 7, 8
C. W. Daniel, P. E.

Weatherford District—Fourth Round.

Mineral Wells mis, at Brickyard ... 4th Sun in Aug
Couts Memorial, at Couts M ... 5th Sun in Aug
Weatherford cir, at Millsap ... 1st Sun in Sept
Weatherford, First Church ... 2d Sun in Sept
Aleco cir ... 3d Sun in Sept
Peaster cir, at Peaster ... 4th Sun in Sept
Whitt cir, at Bethesda ... 1st Sun in Oct
Lipan cir, at Lipan ... 2d Sun in Oct
Huckabay, at Fitzgerald ... 3d Sun in Oct
Gordon and Thurber, at Gordon ... 20th day in Oct
Strawn and Ranger, at Strawn ... 22d day in Oct
Eliasville cir ... 4th Sun in Oct
Breckenridge cir ... 28th day in Oct
Santo mis, at Palo Pinto ... 1st Sun in Nov
Mineral Wells sta, at M. W ... 4th day in Nov
Springtown cir ... 2d Sun in Nov
E. A. Bailey, P. E.

Clarendon District—Fourth Round.

Mobeetie, at Miamia ... Aug 22, 23
Canadian, at Canadian ... Aug 29, 30
Clarendon sta ... Sept 5, 6
Memphis, at Memphis ... Sept 12, 13
Kirkland, at Prairie Hill ... Sept 19, 20
Amarillo sta ... Sept 26 27
Wellington, at Campbell's S. H ... Oct 3, 4
Plainview, at Plainview ... Oct 10 11
Floyd, at Emma ... Oct 17, 18
Silverton, at Silverton ... 3 p m, Oct 20
Claude ... Oct 24, 25
Channing, at Channing ... Oct 31 Nov 1
Canyon, at Canyon City ... Nov 7, 8

Will the stewards please make every effort possible to bring up full reports? The condition of your pastors and the interests of the Church demand it. Local preachers will please report in writing. R. A. Hall, P. E.

Waco District—Fourth Round.

Morrow Street ... Aug 30, 31
East Waco ... Aug 31, Sept 4
Fifth Street ... Sept 6, 7
Tenth Street ... Sept 6, 8
Mt. Calm, at Mt. Calm ... Sept 12, 13
Bosqueville, at Bosqueville ... Sept 19, 20
Moody and Eddy, at Eddy ... Sept 26, 27
Bruceville and Mooreville, at B ... Oct 3, 4
Lorena ... Oct 10, 11
Morgan, at Fowler ... Oct 16
Whitney, at Whitney ... Oct 17, 18
Peoria ... Oct 24, 25
Aquilla, at Yates ... Oct 25, 26
Troy, at Pendletonville ... Oct 31, Nov 1
Mart ... Nov 7, 8
West, at West ... Nov 13
Abbott ... Nov 14, 15
Jas. Campbell, P. E.

Corsicana District—Third Round.

Armour cir, at Forest Glade ... Aug 15, 16
Horn Hill mis, at Ben Hur ... Aug 22, 23
District Conference, at Groesbeck ... Aug 28-31
Wortham cir ... Sept 5, 6
John S. Davis, P. E.

Georgetown District—Third Round.

Bertram, at Hopewell ... Aug 15, 16
Georgetown ... Aug 16, 17
Belton ... Aug 22, 23
Temple, First Church ... Aug 29, 30
Temple, Southside ... Sept 5, 6
Salado, at Prairie Dell ... Sept 12, 13
Round Rock ... Sept 19, 20
Bartlett ... Sept 26, 27
Taylor ... Oct 3, 4
Florence, at Pleasant Grove ... Oct 10, 11
Sam'l P. Wright, P. E.

Fort Worth District—Third Round.

Smithfield, at Oak Grove ... Aug 15, 16
Blum ... Aug 19
George's Creek ... Aug 20
G. S. Wyatt, P. E.

Waxahachie District—Third Round.

Reagor cir, at Chappell Hill ... Aug 15, 16
Bristol cir, at Hines Chapel ... Aug 22, 23
Itasca, at Union Valley ... Aug 29, 30
Dist. Epworth League Conf., at Itasca. Aug 27, 28
B. R. Bolton, P. E.

Brownwood District—Third Round.

Brownwood sta ... Aug 23, 24
Ballinger mis ... Aug 26
Robert Lee cir, at Sanco ... Aug 29
Decker mis ... Aug 30, 31
May cir, at Mt. Zion ... Sept 4
W. M. Shelton, P. E.

Dublin District—Third Round.

Carbon, at Jewel ... Aug 8, 9
Hico, at Lanham ... Aug 12
Stephenville mis, at Box Chapel ... Aug 15, 16
Desdimonia ... Aug 22, 23
Sipe Springs, at Sand Hill ... Aug 29, 30
Rising Star and Pisgah, at R. S ... Sept 5, 6
DeLeon ... Sept 12, 13
E. A. Smith, P. E.

Gatesville District—Third Round.

Crawford and McGregor, at Crawford ... Aug 14
Meridian ... Aug 15, 16
Harmony, at Mt. Zion ... Aug 22, 23
Jonesboro, at Plum Creek ... Aug 29, 30
Hamilton, at Hamilton ... Sept 5, 6
E. F. Boone, P. E.

EAST TEXAS CONFERENCE.

Pittsburg District—Third Round.

Park mis, at Red Springs ... Aug 15, 16
Naples cir, at Hamell's Chapel ... Thur, Aug 20
Texarkana, State Line, at State L ... Aug 23, 24
Linden cir, at Union Chapel ... Aug 29, 30
Quitman cir, at Hainesville ... Sept 5, 6
Leesburg cir, at New Friendship ... Sept 12, 13
Winfield cir, at Concord ... Sept 19, 20
Musgrove cir, at Bettie ... Sept 26, 27
T. P. Smith, P. E.

Marshall District—Third Round.

Ariston ... 3d Sab in Aug
Henderson cir ... Fri before 4th Sab in Aug
Henderson sta ... 4th Sab in Aug
Kilgore ... 5th Sab in Aug
Kelleyville, at Trinity ... 3d Sab in Sept
Coffeeville cir, at Hariton ... Tues, Sept 22
O. P. Thomas, P. E.

Palestine District—Third Round.

Holcomb cir, at Center Hill ... Aug 18
Brushy Creek, at Brushy ... Aug 15, 16
Grapeland cir, at New Prospect ... Aug 22, 23
Elkhart cir ... Aug 26
Jacksonville cir, at Larissa ... Aug 29, 30
Rusk sta ... Sept 4
Alto cir, at Atoi ... Sept 5, 6
Wells mis ... Sept 10
Jacksonville sta ... Sept 12, 13
County Line, at Beck ... Sept 19, 20
Trinity and Groveton ... Sept 26, 27
Saron mis ... Sept 29, 30
L. M. Fowler, P. E.

San Augustine District—Third Round.

Center cir, at Newbern ... Aug 15, 16
Shelbyville ... Wed, Aug 19
Center sta, at Camp-ground ... Thur, Aug 20
Tenaha, at Wade's Chapel ... Aug 22, 23
Minden, at Pine Hill ... Thur, Aug 27
Carthage, at Clayton ... Aug 29, 30
Nacogdoches cir, at Shady Grove ... Sept 5, 6
Nacogdoches sta ... Sept 12, 13
Linn Flat, at Red Oak ... Wed, Sept 16
C. F. Smith, P. E.

Beaumont District—Third Round.

Livingston, at Providence ... Aug 15, 16
Liberty, at Smith Chapel ... Aug 22, 23
Beaumont and Sab'e Pass, at Winnie ... Aug 29, 30
Beaumont sta ... Sept 5, 6
Newton, at Salem ... Sept 12, 13
Burkeville, at Mill Creek ... Sept 19, 20
Jasper cir, at Byerly Camp-ground ... Sept 26, 27
Jasper sta ... Oct 3, 4
Wm. A. Sampey, P. E.

Tyler District—Third Round.

Athens sta ... Friday night, Aug 14
New York, at Red Hill Camp-gro'd ... Aug 15, 16
Wills Point sta ... Aug 23, 24
Walton, at Meredith Camp-ground ... Aug 29, 30
Malakoff station ... Sept 5, 6
Lindale cir ... Wed, Sept 9
Emory, at Emory ... Sept 12, 13
Whitehouse, at Bullard ... Wed, Sept 16
Grand Saline cir ... Sept 19, 20
Troupe and Overton, at Omen ... Wed, Sept 23
Tyler, at Marvin ... Sept 26, 27
Tyler City mis ... At will
John Adams, P. E.

NORTH TEXAS CONFERENCE.

Dallas District—Fourth Round.

Oak Lawn ... Aug 22, 23
Floyd Street ... Aug 23, 24
Ervay Street ... Aug 29, 30
Haskell Avenue ... Aug 30, 31
Oak Cliff ... Sept 5, 6
Trinity ... Sept 6, 7
First Church ... Sept 12, 13
Lewisville ... Sept 19, 20
Plano ... Sept 26, 2
Lancaster ... Oct 3, 4
Aubrey ... Oct 10, 11
Pilot Point ... Oct 11, 12
Renner ... Oct 17, 18
Hutchins ... Oct 24, 25
Grand Prairie ... Oct 31, Nov 1
F. O. Miller, P. E.

Terrell District—Fourth Round.

Garland sta ... 3 p m, Sept 11
Cochran and Caruth, at Caruth ... 2 Sun in Sep
Rockwall, at Rockwall ... 3 p m, Sept 18
Fate, at Fate ... 3d Sun in Sep
Forney, at Forney ... 4th Sun in Sep
Terrell cir, at Morrows ... 11 a m, Oct 2
Kemp, at Kemp ... 1st Sun in Oct
Chisholm, at Chisholm ... 2d Sun in Oct
Allen cir ... 3d Sun in Oct
Pleasant Mound ... 11 a m, Oct 23
Mesquite ... 4th Sun in Oct
Kaufman sta ... 8 p m, Oct 30
Crandall ... 1st Sun in Nov
Terrell sta ... 2d Sun in Nov
C. B. Fladger, P. E.

Gainesville District—Third Round.

Denton Street ... Thur 8:30 p m before 2d Sun in Aug
Marysville, at Riverside ... 3d Sun in Aug
Broadway ... Fri 8:30 p m before 3d Sun in Aug
Rosston cir, at Montague Springs ... 4th Sun in Aug
Argyle cir, at Prairie Mound ... 5th Sun in Aug
Rhome, at Walnut ... 1st Sun in Sept
Denton cir, at Rodgers' Chapel ... 2d Sun in Sept
Woodbine cir, at Spring Grove ... 3d Sun in Sept
Sanger cir ... 4th Sun in Sept
Mountain Springs, at Pleasant Mound ... Thur before 2d Sun in Aug
Denton sta ... Thurs 8:30 p m Sept 3
Decatur sta ... Fri 8:30 p m before 4th Sun in Aug
R. M. Powers, P. E.

Sulphur Springs District—Third Round.

Mt. Vernon mis, at Hopewell ... Aug 15, 16
Bailey, at Crandall Chapel ... Aug 22, 23
Cooper, at Foster's Chapel ... Aug 29, 30
Reilly Springs, at Arbela ... Sept 5, 6
Isaac W. Clark, P. E.

Greenville District—Third Round.

Bethel, at Camp-ground ... Aug 15, 16
W. M. P. Rippey, P. E.

Sherman District—Third Round.

Sherman cir, at Cedar ... Aug 15, 16
Pilot Grove cir, at New Prospect ... Aug 22, 23
Howe cir ... Aug 29, 30
J. M. Binkley, P. E.

Bowie District—Third Round.

Jacksboro and Gibtown ... Aug 15, 16
Salt Hill cir ... Aug 19
Chico cir ... Aug 22, 23
Crafton cir ... Aug 29, 30
Post Oak cir ... Sept 5, 6
M. D. Mountcastle, P. E.

Paris District—Third Round.

Emberson cir, at Forest Chapel ... Aug 15, 16
Lake Creek cir ... Aug 22, 23
Maxey mis ... Aug 29, 30
Powderly mis ... Sept 5
F. A. Rosser, P. E.

Bonham District—Third Round.

Honey Grove ... Aug 15, 16
Trenton ... Aug 22, 23
Bonham sta ... Aug 29, 30
South Bonham ... Aug 30, 31
J. R. Wages, P. E.

TEXAS CONFERENCE.

Huntsville District—Fourth Round.

Anderson cir, at Anderson ... Sept 5, 6
Stoneham and Plant., at Kirby's ... Sept 12, 13
Millican cir, at Welborn ... Sept 16, 17
Bryan sta ... Sept 19, 20
Hockley cir, at Hockley ... Sept 23, 24
Hempstead and Courtney, at C ... Sept 26, 27
Navasota sta ... Sept 29
Zion cir, at Zion ... Sept 30, Oct 1
Madisonville, at Madisonville ... Oct 3, 4
Prairie Plains cir ... Oct 17, 18
Conroe and Montgomery ... Oct 22, 23
Westfield mis ... Oct 24, 25
Cold Springs cir ... Oct 28, 29
Willis sta ... Nov 1, 2
Dodge mis ... Nov 7, 8
Huntsville sta ... Nov 14, 15

September 6-13 will be "Self-Denial Week," the fund to be appropriated to missions. I trust the pastors will hold meetings during "Self-Denial Week" wherever practicable and secure a contribution from every member of the Church. W. Wootton, P. E.

Houston District—Third Round.

Velasco ... Aug 15, 16
Houston City mis ... Aug 20
Columbia and Brazoria ... Aug 22, 23
Angleton ... Aug 29, 30
Matagorda ... Aug 29, 30
Wharton ... Sept 5, 6
Patterson ... Sept 12, 13
Dickinson ... Sept 19, 20
Shearn ... Sept 26, 27
Tabernacle ... Sept 27, 28
Seth Ward, P. E.

Brenham District—Third Round.

Davilla ... Aug 15, 16
Milano cir ... Aug 19
Giddings cir, at Ledbetter ... Aug 22, 23
Pleasant Hill cir ... Aug 29, 30
Deanville cir ... Sept 5, 6
Maysfield cir, at Branchville ... Sept 12, 13
J. C. Mickle, P. E.

Huntsville District—Third Round.

Conroe and Montgomery, at Harmony. Aug 15, 16
Cold Springs cir, at Cold Springs ... Aug 22, 23
Dodge cir, at Dodge ... Aug 29, 30
Huntsville sta ... Sept 1
W. Wootton, P. E.

Calvert District—Third Round.

Centerville, at Pleasant Ridge ... Aug 13, 14
Rogers Prairie, at Union ... Aug 15, 16
Mt Vernon, at Beck Prairie ... Aug 22, 23
Franklin ... Aug 23, 24
Wheelock, at Hickory Grove ... Aug 29, 30
Calvert ... Sept 3
Hearne ... Sept 5, 6
Fairfield, at Mt Zion ... Sept 12, 13
Personville, at Jordon Chapel ... Sept 13, 14
J. B. Cochran, P. E.

PILES ITCHING PILES SWAYNE'S OINTMENT
ABSOLUTELY CURES.
SYMPTOMS—Moisture; intense itching and stinging; most at night; worse by scratching. If allowed to continue tumors form and protrude, which often bleed and ulcerate, becoming very sore. SWAYNE'S OINTMENT stops the itching and bleeding, heals ulceration, and in most cases removes the tumors. Sold by druggists or by mail for 50 cts. Prepared by Dr. Swayne & Son, Philadelphia.
As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publisher of the Texas Christian Advocate.

Austin District—Third Round.

McDade cir, at Centre Point ... Aug 15, 16
Winchester cir, at Ford's Prairie ... Aug 22, 23
Cedar Creek cir, at Upton ... Aug 29, 30
Elgin sta ... Sept 5, 6
Bastrop sta ... Sept 12, 13
Smithville sta ... Sept 19, 20
LaGrange sta ... Sept 26, 27
Columbus sta ... Oct 3, 4
Eagle Lake cir ... Oct 10, 11
Weimar and Osage ... Oct 17, 18
Flatonia sta ... Oct 24, 24
Jos. B. Sears, P. E.

WEST TEXAS CONFERENCE.

San Marcos District—Fourth Round.

Seguin ... 4th Sun in Aug
Lockhart ... 5th Sun in Aug
Luling ... 1st Sun in Sept
Kyle ... Tues, Sept 8
San Marcos ... Wed, Sept 9
Gonzales ... 2d Sun in Sept
Lockhart cir ... 3d Sun in Sept
San Marcos cir ... 4th Sun in Sept
Harwood cir ... 1st Sun in Oct
Belmont cir ... 2d Sun in Oct
Dripping Springs ... 3d Sun in Oct
Buda cir ... 4th Sun in Oct
B. Harris, P. E.

Cuero District—Fourth Round.

Waelder cir ... Aug 15
Yoakum sta ... Aug 22
Nursery cir ... Aug 29
Hallettsville cir ... Sept 4
Sweet Home cir ... Sept 5
Cuero sta ... Sept 9
Leesville cir ... Sept 12
Rancho cir ... Sept 19
Victoria sta ... Sept 26
Morales cir ... Oct 2
Edna sta ... Oct 3
Weesatche cir ... Oct 10
Clear Creek ... Oct 17
A. C. Biggs, P. E.

San Antonio District—Third Round.

Oak Island ... 3d Sun in Aug
Leakey ... 4th Sun in Aug
Rock Springs ... 5th Sun in Aug
Tilden ... 1st Sun in Sept
J. D. Scott, P. E.

Beeville District—Third Round.

Lavernia cir, at Sandy Elm ... 3d Sun in Aug
Floresville ... 4th Sun in Aug
Karnes City cir ... 5th Sun in Aug
Runge ... 1st Sun in Sept
Skidmore ... 2d Sun in Sept
John S. Gillett, P. E.

Llano District—Third Round.

Cherokee ... 3d Sun in Aug
Llano sta ... 4th Sun in Aug
M. A. Black, P. E.

NEW MEXICO CONFERENCE.

El Paso District—Fourth Round.

Penasco, at Hope ... Aug 16
Roswell ... Aug 23
Eddy ... Aug 30
Pecos ... Sept 6
El Paso ... Sept 13
Alpine ... Sept 20

Let trustees and local preachers submit written reports. C. C. Edington, P. E.

R RADWAY'S R READY R RELIEF

PAIN CURED IN AN INSTANT.

CURES THE WORST PAINS in from one to twenty minutes. Not one hour after reading this advertisement need anyone SUFFER WITH

ACHES AND PAINS.

For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

A CURE FOR ALL

Summer Complaints

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency, and all internal pains.

Malaria in its Various Forms Cured and Prevented.

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NORTHWEST TEXAS CONFERENCE

(Continued from fifth page.)

meeting one week. Visible results up to the time Bro. Sandel left me: Six or seven conversions and seven accessions to the Church. Final visible results: Thirty-three conversions and twenty-nine accessions—only two by letter, twenty-seven by ritual, four infants baptized, and the Church most wonderfully revived. I had no ministerial help after Bro. Sandel left me, except Bro. C. E. Brown, who gave us two more of his soul-stirring sermons, and Bro. Cross, local preacher, was with me the last day of meeting. He preached one edifying sermon and assisted me in the administration of the sacrament. The people love their newly-appointed pastor. The victory is a grand one. Bro. James Johnson, exhorter of this place, rendered very valuable service.

COMANCHE CIRCUIT.

George F. Fair, Aug. 3: We have held three meetings, one at each of the following places: Salem, Mesquite and Sidney. Was assisted by the following local preachers: J. W. Bowden, W. W. Gressett, D. A. McGuire, H. R. Denny, N. L. Clark and Jolly Duprey. Results: The Church members revived and seeking higher attainments in Christian living, backsliders reclaimed, forty-three professed conversion and twenty united with the Church. We thank God and go forward, expecting still greater displays of the Divine power. The seeming disparaging number who have joined the Church is accounted for on the fact that some of the converts were visitors in this county and wished to return home before joining the Church, and some were children of parents who belong to other Churches, and they generally join the Church of their fathers and mothers. Dr. Burkhead, of Comanche Station, helped me in two of my meetings. He is a good revivalist and did good work. My local preahers are faithful men and in harmony with their pastor. We are now engaged in a camp-meeting at Indian Creek Church. Prospects encouraging. Bro. Ben R. Wagner, of Graham Mission, is assisting us.

MIDLOTHIAN.

B. M. Stephens, Aug. 7: We commenced a meeting at Nations the second Sunday in July and held one week; had five conversions. The third third Sunday we commenced at Mountain Peak, which was the time of our third Quarterly Conference. Bro. Bolton, the presiding elder, was there and Dr. J. W. Lowery, who is a true evangelist. Bro. Bolton remained till Wednesday, and did some of his best preaching—yes, it was good. Bro. Lowery preached at night till Bro. Bolton left; then he preached day and night, and the Lord was with him in great power. He is a Holy Ghost preacher. He will do anywhere; you can rak him on any part of the ground. We had in this meeting fifty-five conversions and a goodly number joined the Church. From Mountain Peak we went to Oak Branch, where we held our camp-meeting, and wonderful manifestations of the Holy Ghost came upon the people, and here we had 101 conversions. It was a wonderful victory. Bro. Ellis, from Itasca, did some fine preaching at the meeting. Our local preachers did fine work in the meeting—Bros. Trice, Morris, Ingram, Hallmarks, Thos. Haynes and Barker. These local brethren all took fire and set fire to others. Sixty or seventy joined our Church at this meeting and others will. We have two other protracted meetings to hold, and we are hoping for like results to folow. We thank God and take courage.

EAST TEXAS CONFERENCE.

HALE CENTER.

J. T. Bloodworth, Aug. 1: We are in the midst of a gracious meeting at this place. Rev. William Allen of North Texas, is with us, doing good work; also dear Sister Abbie Allen, whom Texas Methodists know. Bro. Hall, presiding elder, has been with us in great power. Bro. Hall is a good man all around. Bro. and Sister Allen are perfectly charmed with these beautiful plains.

GILMER.

C. A. Tower, Aug. 10: We have just closed our second meeting. We were assisted three days in our meeting at Hopewell by our beloved, Rev. T. P. Smith. We had the best meeting I ever saw; had a number of conversions and reclamations and twenty-two accessions. At Mt. Gilead our only assistance was the local brethren; had a fine meeting; sixteen accessions; baptized seventeen adults and nine children in these meetings. We praise God for the triumphs of the gospel. The Holy Spirit honors it. Sinners are convicted and mourners converted after the old style, and much people are added to the Lord. The victory is ours through Christ.

NURSERY CIRCUIT.

J. A. Phillips, Aug. 5: A glorious revival at Concrete, lasting from July 10 to 26. Thirty-six accessions—mostly by ritual—perhaps more conversions. Our membership at the first of the meeting was twenty-four, so we made a gain of 150 per cent.; raised a good subscription on the conference assessments; also raised nearly enough money to finish the church building, which will require say $150; organized an Epworth League with twenty-one members; revived the prayer-meeting; some fifteen or twenty families agreed to erect family altars. Bro. L. C. Matthews very ably assisted us part of the time. Bro. Len Brown and his sister, Miss Addie, assisted very much in the singing and altar work.

APPLEBY.

J. M. Martin, Aug. 8: We began a protracted meeting at this place on the 25th of July, and continued till the night of Aug. 2. This place has been known for some time as a stronghold for the Missionary Baptist and the Christians (Campbellites). We have treated them with brotherly kindness ever since we came to this (Nacogdoches) circuit. This has caused them to some extent to attend our Church better. We had a large attendance during the revival meeting. I have been informed that we had the best order, best attended, and, withal, the most interesting meeting ever held here. Five united with our Church. I think a much better feeling prevails among the different Churches than ever before. Bro. T. J. Milam, of Timpson Station, preached five good sermons, for which I am thankful. Bro. T. H. Windham, local preacher of this charge, preached three interesting sermons. The balance of the preaching was done by this scribe. I thank God and take courage.

MARSHALL.

W. W. McAnally, Aug. 6: We closed a very interesting meeting last Sunday night at Union Chapel which had been running nine days. It was a good meeting. Several were converted, some back-sliders reclaimed, the Church generally revived, and four were received into the Church. We have an Epworth League and Sunday-school at this place. We are moving along smoothly at North Side. We have some good, loyal members who love the Church and appreciate all the good they can find in their preacher. I believe they can beat any people I ever saw guessing at when rations are running low at the parsonage, for they never let them run entirely out. From time to time they have been coming in from the time of our landing here until the present. There is one thing they cannot do with the preacher by sending him to Northside—they can't starve him out if he will behave himself at all. I must state that Rev. J. T. Smith assisted me at Union Chapel and did good work.

KELLYVILLE CIRCUIT.

Gus Garrison: I have been serving a splendid people this year. None better anywhere. Kindness after kindness of the most substantial kind has been extended to me and mine. I have had but to intimate that I wanted anything and it was already being performed. The preacher who would not be pleased with Kellyville Circuit would deserve to be sent down on the Beaumont District. I have six appointments—three in little railroad villages and three in the country. I held my first protracted meeting at Shiloh, in Cass County, beginning the second Sunday in July; held ten days; had a splendid revival: Church greatly revived; much good done; fourteen conversions and reclamations and ten accessions. One young lady living three miles from the church professed religion at home while sick during the meeting. She joined the Church and was received at home. Dr. G. V. Ridley, of Jefferson Station, helped me three days, doing a great deal of good. He is a first-class preacher—none better. Bro. J. W. Bewley, of Lodi, local deacon, was with me all the time and was invaluable at all times. On the third Sunday in July my meeting at Mims' Chapel began. Bro. T. J. Rogers, local deacon, ran it three days for me, while I was finishing at Shiloh, and stayed with me to the end, dividing time with me. Tom Rogers preaches like fighting cats. He is a blacksmith by trade, and he preaches like he hammers iron, and, oh! he makes the sparks fly. Mims' Chapel was the little end of Kellyville Circuit, but it's not now. The greatest revival in the Church I ever knew—a complete change of lines. Conversions and reclamations about twenty; thirteen accessions, with several more to join. Much, and I trust permanent, good has been accomplished. I am in the midst of a protracted meeting at Kellyville. Can not tell the result yet. The Kellyville peopie are among the very best people I ever had the pleasure to meet. They are kindness, courtesy and hospitality personified, but the Church is in a very low spiritual state. I am praying and believing that we will have a good meeting, and already some good results have been obtained. My next meeting will be at Avinger the fourth Sunday in this month.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.
FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
{SEAL} A. W. GLEASON,
Notary Public.
Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.
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Hall's Family Pills are the best.

MARRIAGE NOTICES.

Wallace—Facy.—On August 5, 1896, in the M. E. Church, South, Pleasant Grove, Texas, Mr. W. P. Wallace, of Corsicana, and Mrs. Lucy Facy, of Pleasant Grove; Rev. F. M. Winburne officiating.

Riley—Powell.—At the church, in Jolly, Clay County, Texas, July 26, 1896, at 9 p. m., Mr. T. J. Riley, of Wichita Falls, and Miss Cora E. Powell, of Jolly, daughter of Rev. W. D. Powell, local preacher of the same place; W. B. Walker officiating.

Jones—Bell.—At the residence of the writer, on July 12, at 8 o'clock p. m. Cond Jones and Miss Annie Bell, all of Wood County; G. M. Fletcher, officiating.

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Use Horsford's Acid Phosphate.
Dr. T. P. WYNN, Tarboro, N. C., says: "No other preparation compares with it in ordinary cases of nervous dyspepsia."

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The space allowed obituaries is twenty to twenty-five lines, or about 150 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: at the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, 5 cents per copy.

PETER.—Bula, infant daughter of T. A. and L. V. Peter, was born in Sanger, Texas, June 30, 1895, and died June 27, 1896. She was suddenly taken ill and lived but a few hours afterwards, when God relieved her from her intense sufferings. While Bula's life was short in this world, it was full of love and sunshine; the joy of her parents. Though papa's and mamma's fondest hopes are broken, their brightest anticipations and desires for her future are ended, having aching hearts for their absent child, the attractions for heaven are enhanced; and now she is standing at the throne of God with beckoning hands for papa and mamma to come on. May God's loving spirit console father and mother in their afflictions and ever lead them in the way their daughter has gone is the prayer of ther pastor.

W. T. HARRIS.

Sanger, Texas.

STEPHENS.—Lanora Stephens (nee Hendricks) was born November 27, 1873; died at her home, Azle, Texas, April 5, 1896; was happily married to Bro. W. A. Stephens, August 31, 1890. She was a member of the M. E. Church, having joined when quite young, and lived a consistent member until her death. She suffered greatly for several weeks with consumption, but never murmured nor complained, and as afflictions increased her faith shone brighter. When she was nearing the end of her earthly pilgrimage she called her husband to her and told him all was well with her. All that loving hearts could devise and tender hands perform was done, but God saw best to take her. May the all-sustaining grace of God comfort her husband she has left behind. Though he will never hear her voice nor enjoy her presence again in this world let him so live to meet her in heaven. Her sister.

ALICE STEPHENS.

Ladonia, Texas.

BROWN.—Miss Katherine Wingfield Brown was born November 2, 1872, and died at the home of her father, Mr. Frank Brown, of Austin, Texas, July 14, 1896. Miss Kate joined Tenth Street M. E. Church, South, in childhood, and in 1890, with a view to helping to built up a new and struggling Church, she transferred her membership to Twenty-fourth Street Church, of which she was a member when she died. Miss Kate was a true Christian woman, and, though so young, she had so impressed herself upon this city that when told she was dead one of the pastors of the city said: "She will be missed as much as any member of the Church in Austin." She was ready to every good word and work, and the same unselfishness which showed itself in making her forego the advantages of a university education and many of the preferments of social life for a sick mother marked all of her short but beautiful life. She will be missed is every department of Church work. Prominently identified with His work in this world, she laid down her beautiful life to be identified with the Master in the joys of a better and a happier one.

E. W. SOLOMON.

Austin, Texas.

ROBINSON.—The subject of this sketch (G. A. Robinson) was born in Bowling Green, Ohio, February 6, 1825; was married to Miss Susan Gullett, October 26, 1857, in Dearborn County, Indiana. The writer was only acquainted with Bro. Robinson for about one month. My first appointment at Stoney, Denton County, Bro. Robinson, being a member of that class, met me cheerfully and talked freely in regard to his spiritual condition. He appointed a day for an old-fashioned class-meeting, but was not permitted to attend. Before my next round, on the 24th day of December, 1896, God said to this good man, "Come up higher." Bro. Robinson was a kind father, a loving husband and a pillar in the Church at Stoney. We miss him in the Church and in the family circle. But we bow our heads to Him who doeth all things well, and feel that our loss is his gain. May we live after his example and meet Father Robinson in the sweet by and by.

J. W. TINCHER, P. C.

REESE.—Little Albert H. Reese was born in Jasper County, Texas, May 20, 1885, and died August 1, 1896. He was a sweet-spirited, sunny-natured boy, endowed with great intellect for a child of his age. It was his highest ambition to reverence his parents; and on this account he had a tender spot in the affections of his papa and mamma. This scribe preached the funeral of the deceased in Beaumont Cemetery, August 2. Weep not, papa and mamma, as those who have no hope, but strive to enter into the gates of the city, where your son has fallen heir to a beautiful home where sickness is not known, and where God hath wiped away all tears and the angel choir is heard to strike the harps of gold.

J. M. BREWER, P. C.

WILSON.—Mrs. M. J. Wilson, wife of Rev. W. A. Wilson, was born in Alabama November 26, 1842, and died at her home near Blossom, Lamar County, Texas, August 3, 1896. She was converted and joined the M. E. Church, South, in girlhood and lived a consistent Christian life to the day of her death. Her husband is a local preacher in our Church, a good and useful man, who, together with seven children, is in great sorrow. Being unconscious for several hours before she died, Sister Wilson left no testimony behind, save a life of stainless integrity and good works, which speaks louder than words. As her pastor I found her always true and at duty's post. I was holding a protracted meeting when she was taken sick, and she attended as long as she could, saying she was so anxious to be in one more good revival meeting. She has obtained what she longed for, in all its fulness, but how different from the way she expected. Her work was done and she knew it not. She rejoices now in a revival that will never close. May God bless the bereaved family. "A woman that feareth the Lord, she shall be praised." R. C. HICKS, Pastor.

Blossom, Texas, Aug. 4, 1896.

MATTISON.—Sister M. D. Mattison died May 1, 1896, being fifty-three years old. She was the mother of eleven children six of them had passed to the glory land. She leaves a husband and five children to mourn their loss. She was converted when very young, lived a consistent Christian until death. She was true to God and the Church. Notwithstanding she was greatly afflicted for some time before her death, yet her chair was seldom vacant at Church. In all her afflictions she was patient and cheerful. She was very much loved by all who knew her, as was manifested at her burial. She died without a cloud—as she said to her husband before her death: "I shall not be with you long. My race is nearly run. I am ready to go." Her way was clear. Just before she died she told her husband of a vision she had of heaven and of the many beautiful things she saw there. The last few months of her life were of great suffering, but her faith in God and the patience she had learned through suffering gave her the mastery over the flesh.

S. M. OWENBY, P. C.

DAVIS.—Jimmie Sneed, son of Sydney and Mamie Davis and grandson of Rev. Jno. S. Davis, presiding elder of the Corsicana District, Northwest Texas Conference, was born in Ellis County, Texas, November 4, 1888, and peacefully passed from this life to a home in heaven at Buckhorn, I. T., Wednesday, August 5, 1896, at 7:30 a. m.; aged seven years, nine months and one day. Little Jimmie was dedicated to the Lord in infancy by baptism by Bro. E. L. Armstrong, presiding elder of Waxahachie District, Northwest Texas Conference. His parents moved to Stonewall County, Texas, in 1889 and lived there until 1895, when they moved to Buckhorn, I. T., where little Jimmie died. He was a very loving and obedient son and brother; always wanting to please his papa and mamma, and to take good care of his little brother and two little sisters. He was very kind to his playmates when going to school, and he always tried to do what he was asked to do by his teacher, which was the writer, who always tried to instruct him spiritually as well as mentally; and I am largely paid for what pains and trouble I took in him by the evidence he left of his home in heaven on the night before he died. Jimmie was sick from blood poison about eleven days, and I never saw anyone suffer more than he did; yet he never murmured through it all. For three days before his death he nearly lost his sight, hearing and speech; his throat getting so he could barely swallow a few drops of liquid at a time, but the night before he died, just after death struck him, his pains seemed to cease for a short time, when he stretched his little arms towards heaven and looked up with his little eyes, though he could not speak, he seemed to say, "yonder is where I am going." Little Jimmie would often speak of loving Jesus. He always wanted to go to Church and Sunday-school, and would help sing. While home is lonely by little Jimmie having been taken, yet heaven is made dearer. His father,

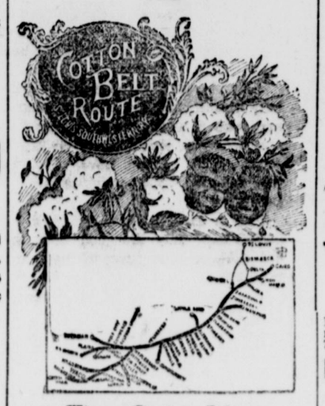
SYDNEY DAVIS.

Buckhorn, I. T., Aug. 5, 1896.

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Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.
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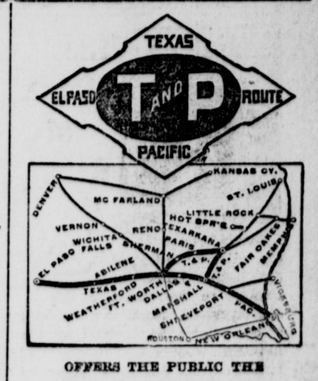
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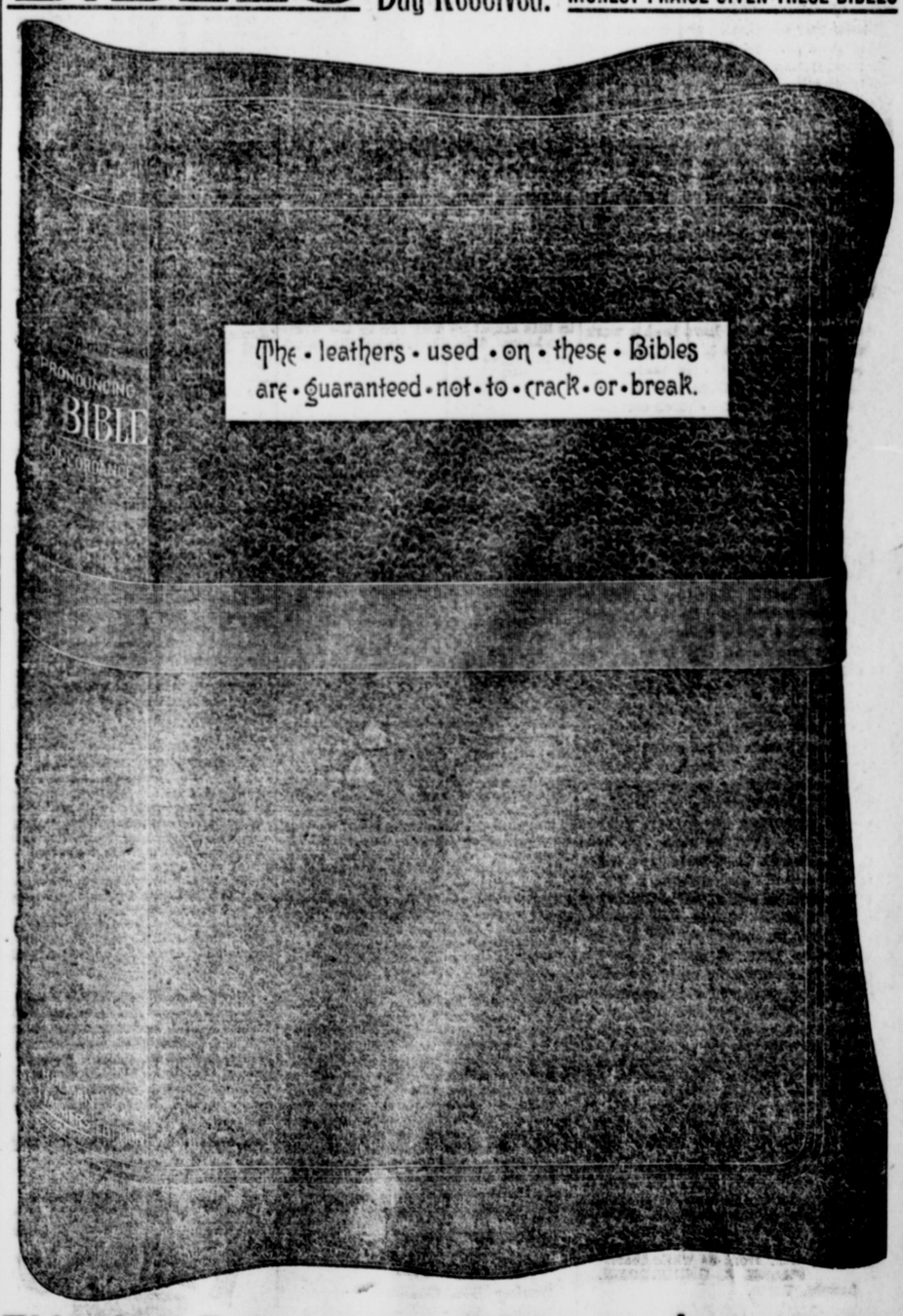
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The Bane of Beauty.

Beauty's bane is the fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet unrifled by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use

Ayer's Hair Vigor.

NOTES FROM THE BORDER.

The weather has been extremely warm down this way. It is not unusual for the thermometer to stand at 110. We have stayed by the place, however, and God has helped us to preach the gospel. We have had no special protracted revival services, yet the Lord has been with us. Occasionally there is one who turns his back on the world and comes into the Church. The line is squarely and plainly drawn here. We hope to have protracted services in September. We are looking for a great victory, too.

One of the greatest difficulties here on this border-land is to get the people to attend Church. There is attractive music upon the plazas and so many other attractions that people do not attend divine worship as they should. The most discouraging feature of our American Church is that very few of the members attend services. Of course, the pastor is trying to do his duty and expects to "keep shootin' in thar 'til sumpin comes out."

The finest rain that has fallen here for ten years came down last month.

These old cactus hills now have on a coat of beautiful green, and are really beautiful. Think of children ten years old who had never seen a "root-soaker and trash-mover!" Praise the Lord for rain!

The Laredo Seminary has been undergoing a thorough cleaning and repair, preparatory to the opening of school on August 24. No one can conceive of the amount of work and money necessary to keep this great institution in operation. Ten buildings are thoroughly overhauled and cleaned every summer. Miss Holding tells me that she has already refused many admittance because of a lack of money and room. There is enough in this one city to tax the strength of almost the entire force of the Woman's Board. Oh, when will our people learn the importance of missionary work!

Bro. J. W. Grimes, pastor of the Mexican Church, is busy. His preaching place does not accommodate the crowds who throng to hear the word of life. This man of God has almost worked himself sick.

He is now making his plans to build a church. He must have it—his work demands it. Laredo is destined to become a Methodist center among the Mexicans. Bro. Grimes hardly hopes to be able to finish the church complete now, but will prepare it for use and finish it as they are able. Could not some of those who may chance to read these lines send Bro. Grimes a few dollars? How it would cheer and bless him as well as help him in the work.

I am happy to be able to write that Dr. J. H. Tucker, one of our superannuated preachers, is somewhat improved in health. He never expects to get perfectly well until he is translated to that place where there is no more sickness nor death. He is as a ripe sheaf waiting to be garnered. His faith and trust in God is beautiful. We would have suffered during our two years here without him. God bless these old heroes who have stood the storm and strife of departed years and have made possible the places which we younger ones occupy. Brethren, do we not sometimes forget these things?

Politics is at blood-heat. To hear the people talk the Government might afford to send down and get a few of our wisest to settle this question of gold and silver. Which ever way the tide goes, we expect to live and die with very little of either. We are earnestly coveting the best gifts which can not be purchased with corruptible things, such as silver and gold.

This is also a great bicycle town. There are probably 250 or more wheels here. Every Protestant minister in the city uses a bicycle. We have to war against the Sabbath desecration in bicycle riding. Women cyclists are many, but they all wear dresses yet. Amen. Let the women stick to their own costumes.

This preacher and family will leave (D. V.) for Saltillo, Mex., this week to spend a month in the cool, invigorating atmosphere of the grand old Sierras. We will do considerable preaching in Saltillo, and probably Monterey also. You may hear from us while there.

FRANK S. ONDERDONK.

Laredo, 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.

Notice.

Write "Farmer Shaw," Dallas, for a list of bargains in Jersey cattle, Berkshire hogs and Clyde horses.

A SERIES OF REVIVALS.

We are in the midst of a campaign of revival meetings.

Our District Conference was a time of spiritual enjoyment, although we had not the number of conversions we anticipated, yet the good results are still visible.

Near Cuero we enjoyed a gracious revival, a genuine old-fashioned seeking and finding on the sinners' side and plentiful forgiveness on God's side. Five accessions and about eleven penitents at the altar. That meeting was continued after I left for other battle grounds.

Near Hondo City, on the New Fountain Circuit, we had a camp-meeting, and such a concourse of people never met before in that vicinity on any occasion. We should have prolonged that meeting, but circumstances did not permit.

Two or three other meetings are yet before me. May the good Lord speed the work of conversion of the German population.

The brethren are at their posts of duty and working faithfully.

The increase of members is larger than last year. Financially, we shall have good reports.

I would hereby cordially invite some of our American brethren and co-laborers to visit our Llano camp-meeting. Come and give us some encouragement by your presence. We will accommodate you to the best of our ability and give you opportunity to preach all the "German" in your possession.

J. KERN.

Ladies know the value of Pond's Extract, and appreciate its true merit. Avoid crude imitations.

WALL AND MOONEY SCHOOL.

The Wall and Mooney School has rapidly taken its place as one of the foremost training schools in the South. It has finished a decade in its present location, and in this time has accomplished a work most creditable to its principals and gratifying to all of its friends. The town where it is situated is a very suitable location for such a school, and the whole community is loyal to this enterprise, which is one of the chief factors in its prosperity. Franklin is neither too large nor too small for a school, and being only twenty miles distant from Nashville the stimulating influence of the city, with its large number of educational institutions, is felt in the smaller community. The school building is of brick, large enough for all purposes, well built and neatly finished. Within the past year quite a sum of money has been expended on improvements, and especially in adding and equipping a gymnasium. The ground on which the school building stands is historic, being part of the field of the battle of Franklin. When the school house was built there stood in the inclosure Carter's gin, the hottest part of this bloody field.

But the success of a school depends not so much on its building as on its builders—that is, on the men who are at its head, who do or control the instruction, who shape the policy and fix the tone of the school life—and in this respect the Wall and Mooney School is peculiarly fortunate. Messrs. S. V. Wall and W. D. Mooney are both gentlemen of a high type, cultured and scholarly, refined and sympathetic, studious in their own habits and inspiring in their contact with pupils. No parent need fear to trust his son into such hands. It is the candid opinion of the writer that boys are as safe in this school as they are in the average home. The discipline of the school is firm, yet kind; the policy seems to be to allow a young man all the liberty that is consistent with his own best interests. Athletics are encouraged within reasonable limits and are well guarded. More than one observer has been impressed with the fact that the system of discipline in the Wall and Mooney School tends to make manly boys.

Of the intellectual training there given only words of praise can be spoken. Some years ago Vanderbilt University decided that it was unnecessary to further examine boys coming from this school and therefore gave the principals the right to enter their pupils into the freshman class of the university on certificate. It is with great satisfaction the present writer states that he can not recall a single instance of the unwise exercise of this privilege or where one of the Wall and Mooney boys has entered the university without a sufficient degree of preparation. The class-room work is inspected every year by professors from the university, and thus the closest possible connection and sympathy are maintained. No results are sought after or professed in this school except such as are legitimate and honest. This idea is emphasized in the last catalogue of the school in the following statement: "If you wish your boy to skim the surface of a great many subjects, placidly unconscious of the depths below, send him to one of the 'easy method' institutions that are so numerous. But if you want him taught thoroughly; if you want to impress him with how little he knows instead of fostering his self-conceit and ignorance; if you really want him to do clean, honest work and be a clean, honest boy, then we want your boy."

The policy of Vanderbilt University is to strengthen and build up good training schools all through her patronizing territory. The interests of such schools are identical with the interests of the university. It is with great satisfaction that we have marked the growth of these schools at a number of points in Tennessee and some few points outside of the State, and for them all the university wishes that remarkable prosperity and success that has attended the Wall and Mooney School. J. H. KIRKLAND.

Vanderbilt University.

A NOTE.

During Bro. Crockett's very interesting protracted meeting at Price Chapel, Bro. William Price was present and preached a number of sermons to the delight and edification of his numerous friends in this community. About twenty years ago the prominent members of the Church at this place built a suitable house for the worship of God, and in honor of their devoted pastor, Rev. William Price, called it, "Price Chapel." Here our sainted fathers and mothers met from year to year to render thanksgiving and praise to the God of all their mercies. Almost all of these loved ones have passed into their eternal rest and reward in their Father's house of many mansions. The old church had become somewhat dilapidated, but recently the children of these pious parents, not unmindful of the trust committed to them, have built a new and larger church. Bro. Price received from their hands, and dedicated to the service of the God he so faithfully serves, the second house, built on the same ground, honored with his name. Wherever this noble servant of God is known, he is honored and loved by all. He is now on the roll of honor in the Northwest Texas Conference; a man of God, full of faith and good works. God bless Bro. Price and lend him to us many more years.

NANNIE FREEMAN WARREN.

PROGRAMME FOR WEEK OF SELF-DENIAL

For the Huntsville District, Texas Conference, September 6-13.

Sunday, Sept. 6—Missionary sermon, "The Coming of the Kingdom."

Monday, Sept. 7—"The Missionary Outlook of the World."

Tuesday, Sept. 8—"The Reflex Influence of Foreign Missionary Effort on the Church at Home."

Wednesday, Sept. 9—"What Home Missions Have Done for Our Own Land."

Thursday, Sept. 10—Woman's Place and Work in the Missionary Cause."

Friday, Sept. 11—"Mission Fields of M. E. Church, South."

Saturday, Sept. 12—"Some Missionary Heroes and Heroines."

Sunday, Sept. 13—Missionary mass-meeting, or a sermon.

N. B.—The above is merely suggestive, and pastors can make such changes as the exigencies of the case may require. It is hoped that some of the presiding elders will follow Bro. Wootton's example. JOS. B. SEARS,

Conference Mis. Sec.

A Pound of Facts

is worth ocean's of theories. Mere infants are successfully raised on the Gail Borden Eagle Brand Condensed Milk than upon any other food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

The man who thinks he has no faults to speak of, would change his mind if he could hear his neighbors discussing him.

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There is a flaw in the religion that never praises the Lord except when it feels like it.

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Tuition for ten months, in advance	$37 50

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T. H. BRIDGES, President,
Campbell, Texas.

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Gov. Renfrow of Oklahoma.

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We presented in our advertising columns of August 6th a full statement of the advantages offered by the great endowed College for Women at Lynchburg, Va. If any of our readers contemplate sending their daughters to Virginia for higher education they should at least examine carefully the merits of the Randolph-Macon Woman's College. A postal addressed to President Wm. W. Smith, A. M., LL. D., Lynchburg, Va., will bring a handsome illustrated catalogue of 100 pages.

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REV. W. F. LLOYD,
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OXFORD, GA., 40 miles east of Atlanta; location proverbially healthy; *no saloons.* Fifty-ninth session opens Sept. 16, 1896. Endowment recently increased $100,000 and equipment greatly improved. Total expense within $200. For full information address W. A. Candler, D. D., Prest., Oxford, Ga.

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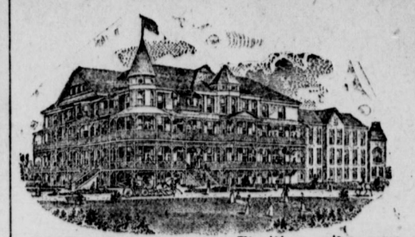
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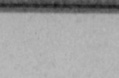
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