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Editorial.

"LET SALVATION ROLL ON."

There is evidently a revival going on in this State on prohibtion under the local option law. Our list of dry places is continually growing. Among them are some cities. This is well. Every inch wrested from the liquor traffic is that much gained for material prosperity, better health, good government and happy homes. The liquor traffic is an offense against public economy because it consumes without production. It is, therefore, a great destroyer of property—the product of labor. No army of idle gamblers, nor others without visible means of support condemned under our vagrant laws, constitutes such a monster consumer of the products of labor without return as the liquor traffic. Every man connected with the business, as well as those who drink the stuff, are guilty of vagrancy. All intoxicants are poisons and cannot be habitually used with impunity. Disease and ruin often not only result to the drinker, but is entailed upon his descendants. A law to prohibit the liquor traffic as an offense against public health, when the results are compared, is much more reasonable than many other health regulations on our statute books. A butcher selling tainted meat would not do so much harm as is done by a liquor saloon. As to good government, it goes without saying that there is no greater breeder of vice and crime in the land than the liquor traffic. As a corrupter of public morals the devil has no institution among men that equals it. Every grog shop estopped, therefore, means more wealth, better health, better public morals, or better government, and happier homes. There is no one thing the citizen can do with his ballot that will be more productive of good to the country than the prohibition of liquor-selling.

It gives us great joy, therefore, to see the revival going on. There is no doubt but that the defeat of the proposed constitutional amendment some years ago gave the cause a temporary backset. We think, however, as we predicted then, that the backset was only apparent. The wheat snowed under then disappeared for the time being only to come out later on with renewed vigor and strength. Let no one despair of State prohibition; it will come yet. Let every inch of territory that can be gained under the local option law be wrested from the destructive influence of king alcohol. This will be a means of education. Let the people learn from experience the benefits of prohibition. Of course the results will not be so good in a restricted district as they would be if the whole State were under prohibition, for the reason that whisky can be gotten from adjoining territory, but the results will be sufficiently beneficial, even in small territories, to teach the salutary effects of prohibition.

Let the revival go on with increasing momentum until the whole State is captured from the devil, is our prayer. And let all the people say, Amen!

A GREAT QUESTION.

It is estimated that about 400,000 men are connected with the railroad interests of this country, and that not more than 1000 of these are connected with any Protestant Church. This last estimate may not be entirely correct, but it accords with the observation of every one who has been called to consider it, that a very small proportion of railroad people even attend Church, much less belong to it. Another fact calculated to add seriousness to the facts above stated is that, so far as we know, no Church has any organized agency looking to the spiritual welfare of these thousands. It is true that here and there in some of our large cities there is a little out-of-the-way mission chapel located in or near the "railroad quarter," where some superannuated conductor or disabled engineer who happens to be religious is trying in a kind of slip-shod way to carry on a Sunday school, and where a preacher can be got to give a "gospel talk" now and then in the afternoon, but, so far as making this work among railroad people definite and specific, nothing, practically, has or is being done!

It does not meet the case to say that "there are plenty of churches in the city and that railroad people could attend them if they had a mind to." The fact remains that whether they have a mind to or not, they simply do not attend Church, and if they are to be reached by the gospel we must—the Church of God must—go out after them and, as it were, "compel them to come."

How to do this is the problem. These people are separated into a class, as a rule, and consider themselves and are considered by others as quite set off to themselves. This has produced a clannishness upon their part, and a leave-them-alone feeling upon the part of other people that tends more and more to differentiate them from the people among whom they live. Then their duties help to widen this breech. They deal with the worst side of human nature without coming in contact with the better elements, until they come to conclude that there is no side but the rough side of man, and look with distrust upon those who profess to be anything else. And thus many of them are inclined to believe from the first upon the principle that "we judge others by ourselves." Many men in the railroad service entered it as many soldiers enter the army—because of its exciting and adventurous life, and when they got in they found congenial company—men as wild and venturesome as themselves.

Of course this is not true in all cases. Indeed there are many exceptions. Hundreds of men have entered the railroad service at the solicitation of employers who saw in them such a character for sobriety and industry as marked them as useful and reliable servants; and as the years go by this class of men are coming more and more to the front in the railroad world, while the wild and woolly element is being sent to the rear or discarded altogether. But wild or tame, drunk or sober, these men are not being reached by the Church, and they must be, and their families, or the people of God will not be able to give a satisfactory reply when the Master asks concerning these lost sheep.

And they can be reached. As a rule, while they are suspicious and often quite shy of religious people, with the proper care and in the spirit of kindness—the spirit of the Christ—they can be made to stop and think, to turn and give their hearts to God. It was the pleasure of this writer when in the pastorate to do no small amount of evangelistic work in railroad circles; and he never found a more large-hearted, genial, clever class anywhere. Once let them feel that you seek them and not theirs; that you respect and love them, and that your work among them is not a condescension, but a pleasure and for the love of souls, and no field is fuller of hope and promise than the railroad world.

MONGREL METHODISTS.

A brother writes thus about his work:

I find it quite difficult to induce my people to take and read the literature of our Methodism. One of the most formidable barriers that confronts Methodism in these parts has been a positive lack of a distinct Methodist sentiment among those calling themselves Methodists. Another thing that has done much to retard the growth of Methodism here has been the want of denominational loyalty. Many passing for Methodists actually pay ministers of other denominations as much and in some instances more than they pay for all purposes in sustaining the institutions of Methodism.

Now let every pastor and Methodist reader of the ADVOCATE "read, mark, learn and inwardly digest" the three distinct statements in the foregoing and their relations to each other:

1. They do not read Methodist literature.

2. They have no distinct Methodist sentiment.

3. They are not loyal to Methodist institutions.

It will be observed that the second and third statements naturally and inevitably follow from the first. Given the condition in the first statement, and the others may safely be predicated upon it without further knowledge of the people.

People who ignore the Methodist sources of information will naturally be without Methodist sentiment. And in the absence of this there will naturally be a want of loyalty of course.

A religious community could hardly be in a more deplorable condition. A mongrel denominationalism is wanting in the religious backbone essential to a robust Christianity. Denominational loyalty is not sectarianism. It is not inconsistent with the best type of true religion. In fact those people who are so free from sectarianism that they have no denominational preferences generally are about as free from fidelity to Christ. The man who is not true to his own home will be found wanting in patriotism.

Let every man support his own Church. There are just as many reasons why this should be done as that there should be distinctive Churches, or that any one should belong to any Church at all.

Let the preachers see to it that their people read the Bible and the TEXAS CHRISTIAN ADVOCATE and this abominable mongrel sentiment, *alias* no sentiment, will disappear.

DOES AGE GO FOR NAUGHT?

In a recent number of the Texas Presbyterian Dr. Dabney furnishes the correspondence between himself and the Regents of the State University, who, he charges, ejected him from the Chair of Philosophy and Economic Science in that institution. One of the reasons for this action upon the part of the Regents was the alleged senility of the Doctor. To say that the old gentleman "roasts" those officials is to put the matter lightly. His blue stockings fairly smoke, and his language indicates an attitude of dudgeon unparalleled since the time when Mrs. Herrick warmed his jacket for reflecting upon her father, the late Dr. A. T. Bledsoe. The editor of the Presbyterian embraces the occasion of this controversy to deliver himself upon the unwise and unholy tendency in our times to shelve the old men and substitute them with young and inexperienced persons. The following excerpt from the editorial in question will suffice to indicate the drift of the argument:

The writer was once a student at Leipzig, where he attended the lectures of two old men. One of them was so old and decrepit that he was helped into his place; the other had a voice so weakened by age that he was heard with great difficulty. And yet the students crowded in to hear the lectures of these two old men, regarding their thoughts as the cream of a rich experience. One morning the students gathered as usual, when, after waiting some minutes, it was announced: "Bleek is dead." He died in the harness. Do the young men, the students of our university, rejoice in the fact that our university is filled with young professors who have not yet won their spurs?

Our main reason for noticing this controversy in the columns of the ADVOCATE is to emphasize our regret that the abuse mentioned above is so wide spread, especially in school and Church circles. It has come to pass in these last days that when a teacher or preacher, after a long and laborious preparation for effective work, becomes well qualified as leader and instructor of the people, young and old, there is a demand for his retirement! The amount of experience and observation he has had, the books he has read and the theories he has tested, and the practice he has found to succeed—all these things go for naught because, forsooth, he can no longer "ambol, smirk and simper" in the society of boys and girls! The idea is absurd. The demand is insane. It is more, it is wicked. What encouragement is given to careful study and faithful service if, when time and test have ripened knowledge, its possessor is to be cast aside for a novice whose only recommendation in most cases is that he "takes with the young people."

This is not the case in other departments—at least to any great extent. In law, medicine, and in many other callings and professions, the experienced mind is prized, and its hoarded accumulations are considered commensurate with their worth and importance. Why is it so in the schoolroom and in the Church? We do not undertake to fully answer this question, but we venture the remark that it is mainly due to that reversal of the Scriptural injunction: "Children, obey your parents." It is parents, obey your children in the premises under consideration.

Parents are often well satisfied so far as they are personally concerned, yea even delighted with the thorough work of trained and well disciplined minds, but they yield to the popular clamor for men who will "catch the young people" and whose brilliant oratory or sensational methods will attract and please the masses.

We have no patience with back numbers. We do not plead the cause of dotards. We would not burden the school or the Church with an ignoramus simply because he is old. An old fool is the more to be avoided, for if age brings nothing better than folly, it ought not to be considered in the count; but we do contend that the man who has used his time and talents well is better for having used them longer, and he ought to have that meed which is due to industry and the "wisdom of years."

THE SEAT OF THE NEXT GENERAL CONFERENCE.

The Richmond Christian Advocate thus early proposes the White Sulphur Springs, Va., as the place for the next General Conference. It would no doubt be a very pleasant place and entertainment would be excellent. But if the time has come for the discussion of that subject we put in our plea at once for Asheville, N. C. Asheville is a city of hotels, a most delightful summer and winter resort, surrounded by the most enchanting scenery, central enough and easily accessible. We are very serious in urging it upon the attention of the committee.—*North Carolina Advocate.*

What is the matter with Dallas, Texas? It is the largest city in the largest State in the Union, with good railroad facilities and hotel accommodations unsurpassed by any city South of Mason's and Dixon's line. Bro. B. M. Burgher, of this city, is a member of the General Conference Entertainment Committee. Will the brethren please attend when Bro. B. rises to speak his piece?

DR. EDWARDS RAVES.

Dr. Arthur Edwards, of the Northwestern Advocate, finds a juicy morsel in the recent lynching of six negroes over in Tennessee. The fact that all our Southern Methodist papers cry out with one voice against the outrage does not satisfy him. The fact that the Judge of the court took active steps to bring the guilty to justice does not deter him. The outrage occurred "at the South;" that is enough. It is a good text for another onslaught of abuse of Southern people indiscriminately. It is a pretext for a few wrings of the bloody shirt, and though that tattered old garment is nearly dry—it has been wrung and squeezed so often—the good Doctor gives it another twist.

Seriously, we are sorry for Dr. Edwards. He is a man of ability. He is a fine writer, and his paper is one of the most readable that comes to our table, and his wild, unreasonable ravings against the people of the South, and his silly sentimentalism about the poor, down-trodden negro is due, no doubt, to an early prejudice which he has not taken the pains to cure by investigating the facts in the light of reason and common sense. It is another voucher to the saying of Bishop Haygood that, "The reason why you can not reason prejudice out of a man is because it was not reasoned into him in the first place." Intelligence, we have long since learned, is no bar to either superstition or prejudice. Some of the wisest men have made fools of themselves right along here. Dr. Johnson and his Cock Lane Ghost, Mr. Dickens and his hatred of the Methodists, and numerous other examples might be adduced to show that most contemptible weaknesses are compatible with the greatest and grandest intellectual powers! If Dr. Edwards is neither a Johnson nor a Dickens, when it comes to prejudice he is a Samson with hair dragging the ground.

A DANGER SIGNAL.

The Bishop encouraged the young men on trial to take front seats during the sessions and interest themselves in its business. He also made some suggestions as to the Church prayer-meeting. The class-meeting was once the thermometer of the Church. But it is so no longer. The prayer-meeting has that function now. He would begin on time and make it a prayer service. It has been degraded by making it a speaking meeting, and the class-meeting has been degraded by the same practice. Read the Word; rarely hold it more than an hour; make the Lord's prayer the model; it goes beyond the family and the Church; it is a prayer for the coming of the kingdom. Have a missionary prayer-meeting once a month.

We have been impressed for a long time that in certain quarters this thing of testifying—considering the spirit and word in which much of it is done—was being run into the ground. Our Epworth League needs to hang out a red light just at this point; there is danger. Too much familiarity breeds contempt, even of things most sacred. The "Holy of Holies" was heavily curtained and placed in the inner temple. Vulgar eyes must not look upon it. To place it in the outer court would be only to make it common and unclean; and when people get up with dry eyes and with no sign of spirituality and rattle off in a perfunctory manner a lot of trite saying from week to week, they hurt rather than help the hearer.

THE WATCHTOWER.

The following, condensed from the New York Herald, will give the reader a glimpse of one of the few greatest men of the nation:

The war between Japan and China brings out once more, and most prominently, the figure of Li Hung Chang, the Viceroy of China, and the greatest statesman of Asia. Gen. Grant, after traveling around the world, said that he had met but four great statesmen—Bismark, in Germany; Gambetta, in France; King Leopold I, in Belgium, and Li Hung Chang, in China. The influence of this last in the political affairs of Asia has been immense during the last twenty years. In spite of what has been said and written against him, it can not be doubted that he is the most liberal and progressive man of China, the only one having friendly feelings toward foreigners, the only one really anxious to see civilization entering China, and to see his country follow the remainder of the world in the way of progress.

Without him the Chinese would not have one modern man-of-war or even a single gun. It was he who was commander-in-chief of the imperial forces during the great Taiping rebellion, which cost China 10,000,000 lives, and which resulted in the overthrow of the rebels. It was he who settled the difficulties with Russia in 1881, and it is he who is called in to advise the Emperor when any crisis takes place in the affairs of the Nation.

It was he who introduced the telegraph into China about ten years ago, and it is he who is now doing all in his power to have China adopt railroads and develop its natural resources.

In China office comes, in the first place, from scholarship, and Li Hung Chang is one of the most noted scholars of China. He has passed three public examinations, which means having been three times one of 200 of the successful out of 15,000 competitors, and at the last one he received the highest degree. He is a fellow of the Hanlin College, the most learned body of China, and he is such an important man in the Chinese Government that when he wished to retire from office to mourn on account of the death of his mother, the Empress refused to give him more than 100 days for grief. She then recalled him to his post on the ground that he was a necessity to China.

He is over seventy years of age, and yet he is still, as years ago, the most prominent figure in China, the master of everything there, and much more an Emperor than the young man who lives in Peking and is called the Son of Heaven, but is nothing more than a mere figure. Li Hung Chang is not only the Viceroy, but also the President of the Grand Council of the Empire, the chief of the armies, and the Grand Admiral of the fleets, without mentioning his twenty other titles.

The Viceroy has kept souvenirs of his meetings with Gen. Grant, whom he considered one of the world's great men. He has in his parlor a magnificent painting of the General, and always speaks of him in terms of the greatest admiration. He does not live in Peking, but has his palace in Tien-tsin (ninety miles from the capital), where he is surrounded by his armies, and has his fleet near at hand.

A man can not possibly rise so high as has Li Hung Chang without making a great many enemies, especially when that man is the champion of progress in a country where the great majority of the people are altogether against modern civilization. All the Viceroys of the different Chinese provinces are jealous of his success and great reputation.

Texas All Right.

One day last week Gov. Hogg sent the following to the New York World:

Texas has no sympathy nor excuse for lynchers or murderers of any class and is fast suppressing them. Within the last eighteen months only one white man and two negroes have been mobbed. Eleven of these lynchers have been apprehended and indicted. Some of them are in jail and others have fled the country. Rewards by the State stand over the heads of all lynchers for their arrest and conviction. During the two years of 1892 and 1893 thirty-four murderers were convicted and sentenced to death and ninety-four were put in the penitentiary for life. These included many very old offenses. This year the work goes on with renewed vigor and good effect. Whites and blacks stand equal before the law and are given fair trials. Assassins, lynchers and rapists receive no sympathy from the better classes, and alike dread our courts. The negroes and whites are prospering under wholesome laws faithfully executed, without the prospect or fear of race war or the increase of lawlessness. Neither moral nor political sentiment nor law will prohibit Englishmen or other people from freely and fully inquiring into supposed race troubles or other questions in Texas.

Radicals on Top.

The British Trades Union Congress, which is composed of representatives from all labor unions in Great Britain, and whose annual meetings attract great attention, at its session last week took a step which practically makes it a socialistic organization. The delegates declared, by a vote of 315 to 61, that "it is essential to the maintenance of British industries to nationalize the land and the whole of the means of production, distribution, and exchange;" and instructed their parliamentary committee to promote and support legislation for these objects. The radical element was entirely in control.

Corrupt Police.

Three captains, four sergeants, two ward men and three patrolmen have thus far been convicted of corruption and dismissed from the New York police force. The District Attorney and President of the New York City Police Commissioners, the latter of whom is accused of complicity in the corruption, though Tammany Democrats, seem to be prosecuting the cases against the accused policemen with vigor. It is suspected, however, that their zeal is designed to benefit the Tammany society. The attitude of the leaders of this political machine is described in the words: "Steal what you like, but do not expect us to protect you if you are exposed." There is little doubt that high officials, as well as subordinates, are corrupt, and it is not improbable that the stiffening subordinates will turn and bring these corrupt leaders also to the bar of judgment.—*Northwestern Advocate.*

The Bear State Demurs.

The following open letter was given to the press on September 13:

EXECUTIVE OFFICE, LITTLE ROCK, Sept 13, 1894.—To the People of Bradford, England: I should be late to further notice either the resolutions of your city or your recent reply to my letter but for the fact that a committee, as I am informed through the public press, has been sent here by the English people to investigate and denounce American lynching. Of course, we are bound to credit your people with sincerity in sending this committee, even if we were compelled to do so at the expense of their common sense. They ought to know, however, that such officious intermeddling will hurt the cause they seek to assist. Such impertinence, coming from England, of all other countries, is especially offensive, precisely for the reason that England, of all other civilized countries, has the greatest amount of outrages upon life, liberty and the pursuit of happiness among her own domestic sins to correct, which should challenge all the energies and good services of her charitably disposed people.

Your greatest novelist, Mr. Charles Dickens, in the character of Mrs. Jellyby, whose charity was so much engaged for the poor heathen, thousands of miles away, that her own household was left to destitution and disease, has furnished the world with such fit illustration of the present efforts of the English people to extend their charity to the negroes of the United States that I feel constrained to do a little missionary work by suggesting the publication and general distribution among the charitable people of England of a history of Mrs. Jellyby and her inglorious and ineffectual benevolence.

The people of the United States deeply deplore the condition of the Irish tenants, outraged and oppressed, not by irresponsible ruffians and assassins, but by the English Government, supported by the English people.

Their hearts ache to see the people of Egypt held by the throat by the English Government, in hopeless slavery to the greed of English bondholders, who obtained their bonds through corrupt bargain with a penurious tyrant.

They contemplate with amazement, as well as with regret, an English statesman, and one most honored at home and abroad, boasting of how much England, as the greatest creditor Nation of the globe, is robbing her debtors by the demonetization of silver and giving this robbery as an excuse for refusing an international agreement for a bimetallic standard of money.

All the better feelings of their nature are shocked and outraged in the extreme at the published accounts of lecherous English nobility bartering in the virtue of innocent girlhood.

Surely here is a field for all the missionary work of all the benevolent people, not only of England, but of the world; yet, however intense their indignation at England's outrages, the American people have too much good sense to intermeddle with these matters, which they would like so much to see remedied; but they would respectfully suggest that it would be more in accordance with propriety, as well as with practical judgment, if your committee would transfer its field of operations from our domestic affairs to its own, which stand so sadly in need of attention. Very respectfully.

W. M. FISHBACK,
Governor of Arkansas.

ON JAPANESE SOIL.

Our good ship came to anchor in Yokohama Bay Sunday afternoon, at 5:30 o'clock, about a half mile from the wharf. It was a significant circumstance, as I afterward learned, she stopped at the very spot where Commodore Perry's flagship anchored in 1854; and the Union Church in this city is on the identical ground where he signed the treaty with Japan. Before we were well inside the Bay quarantine officers came aboard to see if the "Empress" had a clean bill of health. For twelve days we had known nothing of the great busy world outside the steel ribs of our stately ship. Eagerly, therefore, were they plied with request for news. We were told of the declaration of war between Japan and China, and of a first engagement in which the Mikado's forces won a signal victory. It was really amusing to see the elation of my young Japanese fellow-passenger. He displayed his national characteristics of sublime self assurance, which before had been rather modestly concealed.

I had read many descriptions of the scenes in Yokohama Bay, on the arrival of a foreign steamer, but they fell far short of the vivid and excited picture presented. The scores of little *sampans*, rowed by almost nude natives, as active as cats and strong as mules, chaffering and fighting for position nearest the ship, and then springing up the ladders like squirrels, must be seen to be appreciated. Many junks and other curious craft dotted the waters, while several war vessels and mighty merchantmen were lying at anchor and loading for the ports of the world. The stars and stripes floating over those Oriental waves were never so beautiful to my eye, much as I love the flag of my native land. Here, looking on that strange scene, was my first and never-to-be-forgotten realization that I was in another world—a world as different from my own as if it were a member of another solar system.

But from that reverie I had an agreeable awakening. A letter was handed me from Brother Anderson, in Soochow, China, extending a cordial welcome to the East, and sending good tidings from that field. These are sample sentences: "This has been the best year of the China Mission. After many years of sowing, the reaping time seems to be at hand." Glad news indeed. How it lifted the heart with hope as I stood looking upon that gloomy picture of ignorance, poverty and nakedness, the condition of a people who know not the God by whose commission we had come.

After dinner, Dr. Wainwright, Brother Wadsworth and myself hailed a *sampan* and went ashore to attend religious service. No sooner had we placed foot on solid ground than swarms of jinricksha men surrounded us, shouting, "Ikeksh! Ikeksh!" And there were the peculiar vehicles—a long row of them, enlarged baby carriages, with two wheels, shafts in front, and from each hung a Japanese lantern—certainly a very picturesque scene. A decidedly new sensation was experienced as I stepped in and a man trotted off with me at a lively rate. He has an easy, regular trot, and such remarkable endurance as to be able to keep that gait for several hours. But at first I could not throw off a sense of humiliation in thus treating a human being. Taxi, however, is his only business, to which he has been trained, and without which he could not secure a livelihood. They are the draught horses of commerce, the roadsters of the country and the street-cars of the city. We stopped first at the post and telegraph office, that I might cable home our safe arrival. War news, I fear, will so occupy the line as to delay its transmission. The cable is by way of London and New York.

We then rode on to the Methodist Episcopal Japanese Church, where we were *elaborately* received and highly honored. I have rarely enjoyed a service more, though not a word of sermon, song, or prayer could I understand. The old tunes were familiar, and I *did want* to join in the praise. A little Japanese woman played the organ, and all sang. The women had on neither hats nor bonnets, and sat apart from the men. At the close of the sermon I spoke a few words by request, an intelligent young Japanese teacher interpreting. That Church has about 150 members, and there is another in the city with 80. Along the crowded streets were thousands who never heard of our Savior, and this little company did look forlorn; but they have the Word of Life, which is mighty to the pulling down of strongholds. A smaller number sat in a certain "upper room" from which power descended, and the ages were made to rejoice. The same Spirit is here in Japan, and will roll away the stone from the sepulcher, and make a new nation stand on its feet. I am glad my first worship on heathen soil was with a native congregation.

After service, we rode through a number of narrow, winding streets, on our way back to the ship. The shops were ablaze with many-colored

lights, the keepers sitting flat on the floor, and the streets crowded with chattering people of every dress, and no dress, all seemingly as happy as children at play. Everything was so novel—the very novelty became a sort of intoxicated delight. Far into the night those Oriental visions kept sleep from the eyelids, and then peopled my dreams with hopes for the glad morning when Christ shall win the heart of this Island Empire.

Our ship was to sail for Kobe, where the conference is soon to meet, at 2 p. m. So we arose early and went ashore before breakfast to see as much as possible of Japan's greatest shipping port, though not her largest and most interesting city. There are two Yokohamas—one foreign and one native. And in appearance they are as distinct as the people who built them. The "concession" has substantial, tasteful modern houses, well-paved sidewalks, electric lights, etc. The city of the natives has narrow, crooked lanes for streets, with no sidewalks (the Japanese all walk in the middle of the street), and buildings and shops that look like children's play houses. But in the native quarter there are ludicrous evidences of attempts to imitate the foreigner and catch his trade. This was seen on the English signs over many places of business, illustrating what some one has called "English as she is Japped." Among others that attracted my eye was this over a barber shop:

SHAVINGS AND HAIR CUTTINGS.

Here is another:

WATERWORK, A SEWER CLEANER, ETC.

This is the Japanese abbreviation on the conspicuous sign of a manufacturer of gentlemen's shirts:

SHIRT TAILER.

Hundreds equally as amusing could be given. No doubt like funny mistakes are made by foreigners in their early use of Japanese. This was told me. The words in that language for *rat* and *fountain* are very much alike. So an accomplished missionary, in delivering an earnest discourse, made the very easy mistake of urging his congregation to "come and seek the Living Rat," instead of "come and seek the Living Fountain." Of another evangelist the story is told that he said with a loud voice: "If you don't repent you will go to the postoffice"—the words for postoffice and hell being very similar in sound. So the honors are even.

From the bluff we had an admirable view of the city—really a beautiful place of 170,000 or more inhabitants, with tiled-roof houses, and scarcely a spire. Buddhist temples are very few in Yokohama, and they are never adorned with domes, steeples, or towers. The shops are an exhaustless source of interest to a foreigner. The curious and ingenious articles made with the hand, or very crude machinery, bring out the real genius of the people. They furnish striking confirmation of an opinion I had recently read from one of the best authorities on things Japanese. He said: "The Japanese genius touches perfection in small things. No other nation ever understood half so well how to twist a spray of flowers into artistic line, how to transform a little knob of ivory into a microcosm of quaint humor, how to express a fugitive thought in half a dozen dashes of the pencil. The massive, the spacious, the grand is less congenial to their mental attitude." Hence they have never excelled in architecture, have never invented anything like a Corliss engine, and in painting there are no grand original conceptions, but most beautiful copies from nature and from other pencils.

We visited the American Consulate to arrange for passports. Foreigners cannot travel beyond treaty limits—thirty miles from each of the four treaty ports—without special permission from the Japanese Government. The Consul, a native of South Carolina, but since boyhood a resident of Iowa, was most courteous and accommodating. By the terms of the treaty, all American citizens charged with any offense in this country are tried by American law. But a foreigner's complaint against a native is tried in a Japanese court. This provision is very offensive to the people, and for years there has been more or less agitation in favor of treaty revision. The American Consul, under this provision, becomes a judicial officer—a United States Judge—and the Consulate a United States Judicial District. Appeals are taken from his decisions to the Supreme Court of the United States, as from any lower court at home. A case came up for trial while we were there. Two poor coolies, bruised and battered, were making complaint against some American for assault and battery. The Consul informed me that there were cases pending before him involving one and two hundred thousand dollars.

I called at the Bible House to see Rev. Henry Loomis, Agent of the American Bible Society, to whom I had a very kind letter of introduction from Dr. Albert S. Hunt, of New York. He greeted the American strangers most cordially, and made us for a time almost forget that we were in a heathen land. As he was a fellow-passenger to Kobe in the "Empress," I had opportunity of learning much of missionary and Bible work in Japan. Having been twenty-two years in the country, his acquaintance with the whole field is accurate and ample. This statement will give an idea of the remarkable growth: When he arrived in Japan, in 1872 there were only about 12 native Protestant Christians—now there are 38 000 In January, 1893, there were 37 398. During the year previous 3636 converts and additions to the Churches were reported. Are not these figures inspiring? Have they not the thrill of power? And this has been wrought in the period of reaction and Buddhist aggressiveness which set in three or four years ago. But of these matters I will write later and more at length. Since writing the above, Mr. Loomis has just come in to tell me that the Bible House in Yokohama was burned last night, and that he will have to return by this evening's train. We hope to have him at our conference next week.

We visited a large "tea firing" establishment, where hundreds of operatives are employed—mostly women. There the tea is dried and prepared for the foreign market. There were long rows of large ovens, under each of which was a charcoal fire. A woman stood at each, and with her hand stirred the tea until sufficiently toasted. It is then boxed, and shipped to America. I am told that the tea sent abroad is not so pure as that used here. Some chemical is mixed during the drying, which gives the color so much desired by the average American. Those laborers, I understand, get from 8 to 10 *sen* (cents) a day, which, in their depreciated currency, is worth 4 or 5 cents in American money. Ten cents a day is considered very good wages. Financial *doctrinaires* will take notice that the currency of Japan is on a silver basis.

I noticed that many of the women in that tea house had black teeth. It is a Japanese custom, dating back 800 years or more, that married women must blacken the teeth with some kind of ink, and shave the eyebrows when they become mothers. The reason for the practice given is that wives thus become unattractive to other persons. If so, it is a success; for they are almost hideous. Maiden ladies, also, when the prospect of marriage seems hopeless, blacken their teeth, and die to the world. I am told the present Empress discards the custom, and that it is rapidly passing away. But I have already seen hundreds, if not thousands, thus hideously discolored.

Of many strange things seen in the streets and shops I can not now write in detail. Time would fail me to tell of the banks, and how they are conducted; of the restaurants, and how they are kept; of the Japanese houses, and how they are built and furnished; of the water carts drawn by men; of the bullocks and cows, with straw shoes, and a bridle in the nose, drawing peculiarly-shaped vehicles; of the little apologies for horses, found only in Yokohama and a few other places; and many, many other marvels to American eyes.

At 2 p. m. our good ship weighed anchor, and steamed down the Bay. I did hope that the afternoon would give the coveted opportunity, denied the day before, of seeing Fuji Yama, the snow crowned and sacred mountain of Japan, but we were again disappointed. I purpose going north at a later date, and hope to see that Japanese Mount Olympus, the image of Dai Butsu, the capital city of Tokio, "Nikko the Beautiful," and other points of interest and national importance.

On our way to Kobe I had a fine view of the channel of the Japanese Gulf stream—the Kuroshio or "Black Current." It is a mighty river in the sea, with as distinctly marked a channel as that cut by the Columbia and Fraser rivers through the mountains of Northwestern America. The gulf stream is a dark blue, almost black, color, contrasting strikingly with the lighter green waters of the ocean, has a temperature ten degrees warmer than sea just outside its channel, and a speed varying from three to seven miles an hour. Sweeping up from the Phillipine Islands, it warms the coast of Japan, then flows in a northwesterly course, and washes the shores of British America and the States of Washington and Oregon. It accounts for the soft, pleasant climate of that section.

On our ship was the wife and family of the Chinese Minister to Japan, and other prominent Celestials, hurrying home because of the threatened war. At Kobe 175 others went aboard, homeward bound. The Consul at Yokohama has asked the American representative to protect his consulate and the resident Chinese in the city. Excitement runs high, and everybody is talking about the war. Bishop Ninde, who is in Japan, and will probably be in this part of the Empire in a few days, will hardly be able to visit the Corean Mission.

After a night in Kobe, I came up to Arima, in the mountains, where about 200 missionaries have gathered to spend a few weeks during the hot summer. Bros. Bonnell and Burke and their families, from China, are here, and nearly all our brethren of the Japan Mission. Our conference meets at Kobe on Thursday next.—*Bishop Chas. B. Galloway, D. D., in Nashville Advocate.*

ARIMA, JAPAN, August 2, 1894.

P. S.—A letter just received from Dr. Young J. Allen, at Shanghai, reports him as convalescing from a long attack of typhoid fever, his first serious illness in thirty years. Letters have also come from Bros. Parker, Reid and Loehr, speaking hopefully of our cause in China. The brethren here are well and happy in their work.

THE WACO CAMP-MEETING—TENNESSEE METHODIST ARTICLE AND DR. McLEAN'S REPLY.

Touching the article above alluded to and Dr. McLean's reply, I wish to say that, as far as one may judge his own motives, the article was written for the glory of God and the good of the Church. A lower motive would have constrained to silence. No reason is seen to repent the writing since it has furnished our Regent the occasion for a full and (to *me*) very satisfactory explanation of reports that were capable of doing damage to the pride of Texas Methodism—the Southwestern University. Do I not deserve his thanks rather than his censure for furnishing this opportunity? It is only a difference of opinion as to whether the way of the "charity that thinketh no evil" was pursued in giving public notification of current reports touching an institution of common interest to Methodists. In my judgment the good of the institution and of the Church demanded public explanation of said reports. So the indefinite allusion, quoted by the Doctor, was made in Tennessee Methodist, believing that if there was anything in it due attention would be given thereto by the proper authority.

As to holiness associations, there is not a word either for or against them in the article under consideration. Am free to say that, in my judgment, they have been a great blessing to the Church. At one time I was President of one; but when our conference (the Texas) followed the Bishops' address of 1890 with resolutions against such associations, the brethren were promptly called together, and, by mutual consent, we disbanded. Whether we were loyal to God or not, we were certainly loyal to the Church. Have never since been a member of a holiness association. Am conscientiously trying to be loyal to God and to the Church. Sincerely do I hope and pray that the Church may never be so exacting as to demand disloyalty to God in order to obey her mandates. Holiness associations, etc , are simply methods of the "holiness movement" for accomplishing its aims. I did say in said article: 'Surely, God is in this movement.' The spirit and import of the article was intended to be a plea for tolerance and charity toward these brethren, among whom the writer does not feel worthy to be numbered. They are doing their best to be loyal to the Church and to God. They do not claim infallibility; nor does the Methodist Church. They have made mistakes; so has she. So have we all, and are likely to do so again. God is our judge and knows our hearts. We shall see and know more perfectly by and by.

The statements touching Tennessee Methodist were made not with reference to any side issue, but taking into consideration the leading questions of the day, such as capital and labor, Romanism, prohibition, etc., etc. My appreciation of our own TEXAS ADVOCATE is proven by the effort put forth in its circulation.

The same reason for deep interest in the college work at Georgetown extends to the pastorate, and this must be pleaded in extenuation of what otherwise would seem an impertinence on my part. The pastor there is, in an important sense, the pastor of Texas Methodism, and every loyal Methodist feels a peculiar interest in him and his work. Our children are committed to his spiritual oversight. It would be a sorry parent that did not feel the deepest solicitude as to the spiritual adviser to whom he was about to commit his child. The same is true with reference to a pastor and the children of his people. I esteem Bro. Nelson highly and am so glad to know that he does not sneer at and otherwise discourage those who are seeking or who think they have found the blessing of perfect love; but that he rather encourages them. Evidently he is the right man in the right place.

The last address of the Bishops says: "Let the doctrine still be proclaimed, and the experience still be testified." For this injunction we most sincerely contend. When it is universally observed amongst us, there will be no further need of special meetings to promote the doctrine. They all will be on this line. May the Lord hasten the day.

J. M. ARMSTRONG.

ENNIS, TEXAS.

METHODIST REVIEW OF MISSIONS.

Among the numerous periodicals pushed out by the Southern Methodist press, the Methodist Review of Missions stands in the front rank in importance, ability and sphere of usefulness. If the Church of Jesus Christ is here for anything, it is evangelization. If the Methodist Church has a mission, its scope is world-wide. If a member of the Church ought to be informed on any current topic, it is the enterprises of his own denomination. If a member of the M. E. Church, South, wants to know what his own Church is doing for missions, and why, there is one—and only one—periodical that will keep him posted—that is the Methodist Review of Missions.

For one dollar a year anybody can get this information, dished up monthly in charming style. Lying before me is the September number. It is loaded from Genesis to Revelations.

By Genesis I mean the beginning. An article on "West China as a Mission Field," by Dr. John F. Goucher, of Baltimore. It is a clear, concise, convincing statement of the purposes, plans and prospects of the work in China and showing how it is the strategic field for the overthrow of Islamism and the evangelization of the Greek Church. Anybody will have more sense after reading Dr. Goucher's paper than he had before—that is, if he reads honestly, carefully, prayerfully.

By Revelations I mean the Treasurer's statement at the close.

Between these two papers are many others of equal importance. The account of Mrs. Chika Sakurai, the noble, consecrated, Christian Japanese woman, by Rev. Tokichi Masao, is enough to warm the heart of any body towards the Japanese missions. Then comes Dr. J. M. Wright (Sam P.'s big brother), who writes of Africa. The Doctor is never dull. Here he is the opposite. Although the paper is a review of a large work—that of Mrs. H. Grattan Guinness—yet he has so thoroughly caught the spirit of the book that it reads like the Doctor was telling of the doings of the Tennessee Conference. Time and space fail me to tell of the pointed plea of W. H. Howland for home missions; the miscellaneous department, giving glimpses of the glory of the Lord as revealed in Japan and Corea; a bird's-eye view of Siberia and its needs; the story of Sheek-b, the chief of the Kitsatta tribe of Indians in one of the North Pacific Islands, who was converted after six long years of patient faith, prayer, suffering and labor on the part of Bishop Ridley; the editorial department; the Sunday-school and Epworth League departments.

There is not a dry page in the book, and if you will read the book of Revelations at the close, in the light of the Acts and Epistles recorded between the pages, you will cry and promise the Lord to be better and do better. If there is one person or place mentioned above that you have never heard of, my brother, you are behind the procession a great deal more than a dollar's worth. Send your name and dollar to Dr. J. W. Lambuth, Nashville, Tenn., and catch up, beloved, catch up.

HORACE BISHOP.

AN IMPORTANT MATTER.

To the Methodists of Dallas District:

The time has come for wiping out the debt against our District Parsonage.

The case stands thus: A choice corner lot, fronting 75 feet on Cedar Springs Road, in the city of Dallas, was donated to the District as a site for a parsonage. The District Conference, held at Trinity Church, in 1889, ordered the building of a home for our presiding elder at a cost of $1500, and assessed that amount upon the respective charges. The house, a good one, was built and paid for, although a considerable portion of said $1500 remains to this day uncollected The debt represented by this deficiency has been carried by a few men for years. Notice has been given the presiding elder that a lien will be placed on all this property and that it will be sold as provided by the law of our Church, unless this debt (represented by a note now due) be paid within a year after date of notice. The year has just expired, and a short delay is indulged in the hope that the debt will soon be paid; and our District Conference at its recent session at Bethel, by a unanimous vote, and after mature deliberation, assessed to the various charges the amounts named below, for the purpose of paying off said original building debt of $207, besides accrued interest, and some smaller amounts for improvements and furnishings.

The conclusion couched in my preface seems to me to be irresistible; surely no argument or exhortation is needed.

I submit this statement of facts, confidently believing that so soon as our people, especially our liberal and progressive laymen, understand the true status of affairs all this debt will be cancelled. Here is the assessment:

First Church	$ 52 50
Floyd Street	40 00
South Dallas	20 00
Trinity	20 00
Lewisville	20 00
Oak Lawn	10 00
Cochran and Caruth	15 00
McKinney	25 00
Plano	25 00
Grapevine	15 00
Smithfield	10 00
Argyle	5 00
Renner	15 00
East Dallas	5 00
North Fort Worth	5 00
Bethel	25 00
Total	$307 50

It should be remembered that many of the charges which the conference assessed comparatively low have paid two or three former assessments in full, while some others have not done so.

The conference directed that collections should be made and returned by October 1, but I have so far received only the following:

North Fort Worth	$ 5 00
Renner	15 00

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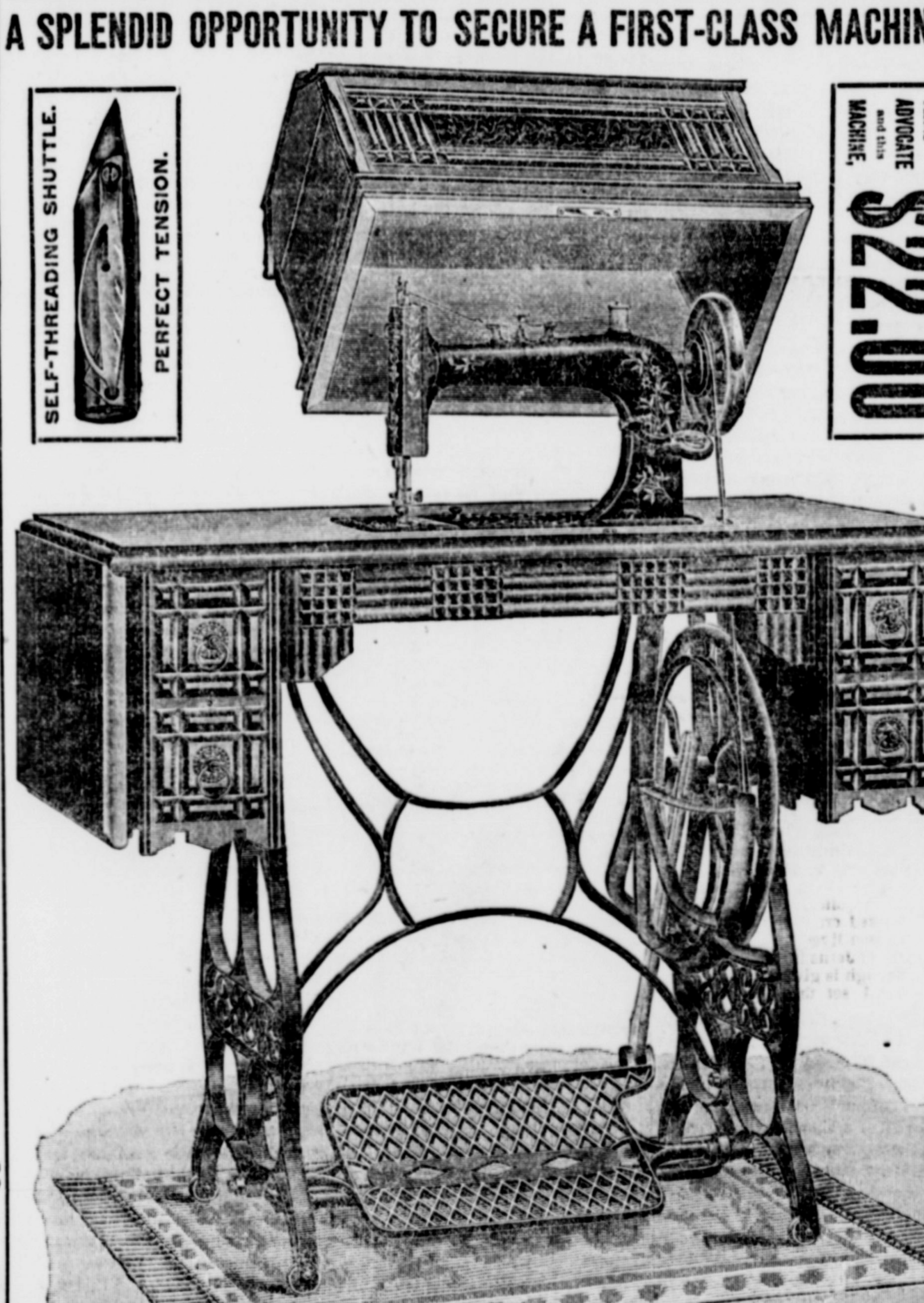
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TO OUR READERS.

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SUNDAY SCHOOL.

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

THIRD QUARTER, LESSON 14.—SEPT. 30.

REVIEW.

GOLDEN TEXT: *The kingdom of God is at hand; repent ye, and believe the gospel*—Mark 1:15.

This quarter has been a very interesting and instructive series.

Beginning with the birth of Jesus we have kept steadily on in the life of our blessed Lord. We have seen him presented in the temple and heard Anna and Simeon give expression to their pious thoughts at seeing the Light of the world. We have the visit of the wise men to Jerusalem, startling Herod and his court, and putting them to searching for the time of the prophesied appearance of Jesus Christ; the recognition of Jesus by the angels to the shepherds of Judea, and the warning voice of God sending Joseph with his sacred charge into Egypt; the miraculous protection of Jesus from violence, while an indiscriminate massacre of children disgraces the age and stains with innocent blood the already guilty and diabolical soul of one of the most wicked, cruel and cowardly Kings who ever lived.

The youth of Jesus is manager in details, but enough is given to insure a pure life and set the standard for early piety.

The baptism of Jesus marks the blending of all authorities for his claims to divinity. John has localized the lines of prophecy. Miracles fall from his fingers and lips, while the open heaven proclaim in human speech and the Holy Ghost descends as witness of his son ship.

The temptations of Jesus attest his superior claims, even conquering the hosts of darkness in forty days of mortal combat, closing the scene in uncontested possession of the whole field in the midst of ministering angels. Here we see the second Adam closing the breech made by the first Adam and presenting unto the Father the Divine law made honorable in the sight of all men.

We see Jesus choosing his disciples from among the poor and ignorant that the excellency of the power may be of God and not of men. Where one is converted he calls another, illustrating the truth of Scripture, "Let him that heareth say come."

Jesus begins his miracles in Cana of Galilee, and shows to the world by a series of miracles that he is under the authority and is exercising the power of God.

His character grows more attractive as we understand it.

Every act throws light on his beautiful life until we stand and gaze on the manly form of Jesus as the embodiment of every virtue and the source of all goodness.

We see the depravity and sordidness of human nature depicted in the transformation of the temple service into an avenue for gain, the human heart being so lost to the things of this world that the holy temple and its sacred service are prostituted to means of unholy gain; but, quick as light, the pure heart of Jesus revolts at the sight, and his royal personage overawes the money-changers, confusing and confounding their counsel, and driving them from the temple. In this we see a fine illustration of the power of Christ to drive sin from the soul.

Nicodemus sees the miracles of Jesus and his heart is touched, but he is slow to see that outward formality can not satisfy the claims of the Divine law.

The new birth is a wonder to him, as it is to all men; but while it is as far beyond the mental grasp as any secret force in nature, and while the blooming of the mind is observed only by the hearing, yet, thank God, the experience of grace solves all doubts and puts our feet on solid rock.

All other creeds depend on human credulity, and appeal to the superstitious element in humanity.

They are clothed with vague and majestic forms, the teaching is fleeked with the awful, while the threatenings of the Irreproachable preclude the liberty of investigation.

The religion of Jesus carries with it the solution of every question, an obedient faith satisfying every heart and embracing every utterance of Christ. It harmonizes every grace, and exalts the justice of God as an honored attribute of a loving Father.

Obedient faith is living faith, and obedience is but the expression of the life of that faith which we experience. Obedient, or living faith, is the kingdom of God, for his scepter is the scepter of righteousness.

He speaks with authority, not because of brute force, but because his kingdom of obedient faith is a kingdom of righteousness; the soul delights in right doing, and inherent in the *right loving* soul is the scepter of Divine authority.

The kingdom of God is within you, and it is also around you, in the Church of God, and we behold its fruits of righteousness in word and act.

The woman at Jacob's well thought the kingdom was in "these mountains," and the Jews held that the kingdom was in the temple at Jerusalem, nor could she understand the teaching of Christ. "God is a Spirit and seeketh such to worship him as worship him in spirit and in truth." The heart must receive the evidence. As the electrolyte decomposes at the touch of the electrode, so the heart of this woman felt the magic touch of Christ's miracles, discerning her secret thoughts, while the Holy Spirit melted her doubting heart into a covenant of love.

He that believeth is already saved, for faith is the conducting wire that brings us into communication with that life which is in Christ.

This woman ran with joy to tell the news, not that she had met and talked with a man, but she had seen a man who had revealed all she ever knew. How this expresses the experience of an awakened sinner! She now believed, not because the Savior had reasoned with her and had convinced her by argument, but he revealed in her soul the thoughts of her mind as open to his eye. His tongue repeated one sin, and his spirit dropped the plummet of conviction to the bottom of her soul.

The quarter closes with the "Abstinence of Daniel," in which we get some fine instruction about right living and the noble character of the man who must shape and mold public sentiment.

Moral courage is a legitimate and necessary fruit of living, saving faith, and he who swerves from convictions of right, from any cause, is unworthy of Christ. He who stands by his convictions under all the circumstances of life is sure to have his footprints in solid rock. Men who live after him will know his convictions by the effects upon those who remain. No man need ask what Wesley believed, for his name and faith have covered the earth.

The blood of the martyrs but proves the text, "The kingdom of God is within you."

EPWORTH LEAGUE.

PREPARED BY DR. S. D. THRALKILL.

TOPIC FOR SEPTEMBER 23, 1894.

Fruit Bearing — Matt. 7 15 20; Mark 11:13; Luke 13 6-9; John 10.4-8, 16

During the ministry of Christ, no injunction was more forcibly laid down than fruit-bearing. In all of his instructions, both to his disciples and the multitudes, he impressed upon them the necessity of cultivating the Christian character that fruit might not only put forth, but grow to full maturity. The fig tree, most profitable in growth and fruitage, was always selected as the model for Christian development and Christian character in this line. These lessons have been preserved in his own inimitable language for our guidance, and are as peremptory to-day as when uttered. No more certainly was the condemnation pronounced upon the fig tree, when found by the Master full of leaves and no fruit, than will the fiat go forth to the barren Christian when the ledger, kept by the Recording Angel, shall be opened: "Cut it down, why cumbereth the ground?"

The fruit of the Spirit is love. A heart full of the Holy Spirit is full of love, and love worketh for the object of its adoration, and brings forth most gracious fruit. To insure fruitfulness requires cultivation in the most zealous and careful manner; so with fruit for Christ. The Word of God must be planted in good soil, carefully prepared; the weeds of selfishness and distrust and discontent must be hourly, daily and persistently uprooted and destroyed; the tender shoots of Christian piety—little acts of charity, small services, feebly rendered, it may be—must be watered by showers of God's grace, and wa chfully cultivated until a strong tree is seen; then will the leaves appear to be followed by the full, ripe fruit. "I am the vine; ye are the branches." Christ honors his followers, by asserting his connection—close and intimate—with them, as in the parable of the vine and branches.

What a consolation, what an honor to be engrafted spiritually into the body of Christ, to be a branch upon which the peaceful fruit of righteousness may grow. To win this glory, this consolation, it is necessary to watch patiently and cultivate faithfully lest the branch wither and die and bearing no fruit for the harvest be fit only for the flames. "Every tree is known by its fruit." The habit of going to Church, it may be, on all occasions when its doors are open, of reading the prayers, of singing the songs of Zion and observing all the outward symbols and creeds of Christianity, is not fruit for the Master, but suggestions of the evil one. This kind of ceremonial is deceptive and the branch is dead, for even the publicans do this much. The simple observance of the law is barren of fruit; for example, the young man, exemplary in all respects and recounting the virtues of his life, by telling the Savior how faithfully he had kept the commandments from his youth, yet was told by Christ he lacked one thing to make him a fruitful branch. Too often the same cause that rendered the young man barren operates to foster weeds and thorns in the Christian's soul, and chokes out the fruit of charity and brotherly love. Self denial, obedience and charity are natural fruits of the true Christian, and in them the lives of God's children may abound if the opportunities given by the Father are cultivated to the love and fear of God.

To the Epworth League the subject of fruit bearing is of special importance; to none is Christianity so peculiarly adapted as the young. There is a serious defect in the religious training of the youth, and nothing is so conducive to good fruit as early instruction in the doctrines of Christianity. Religion, if taught at all, is rather taught incidentally as a thing of subordinate value, than as the leading principle of human actions, the great animating spring of human conduct. If the great sanctions of religion are not deeply engraved on the heart, where can be found any other adequate curb to the fiery spirit of youths? If love, peace, joy, long-suffering, gentleness, patience, goodness and meekness are instruments to produce sweetness of manners, are not these expressly the "fruits of the spirit?" It is the beauty of religion that it is not held exclusively to a few select spirits; that it is not an object of speculation or an exercise of ingenuity, but a rule of life suited to every condition, capacity and temper. That which constitutes its characteristic value is its suitableness to the genius, condition and necessities of mankind. Then let the young Leaguers be vigilant, and act with an eye to the approbation of the God of all, rather than that of mankind; to a future account rather than to present glory, and they will find it a pleasant duty to cultivate the "unwonded gardens" of their own hearts, and the abundant fruit thereby brought forth a source of continued joy, peace and happiness in this world and a crown of life hereafter.

THE NEW MEXICO CONFERENCE.

I notice in the last number of the ADVOCATE it says: "The conference will soon be here—very soon." Beloved, one of the supporting conferences of the TEXAS ADVOCATE, albeit a small one—very small—has already been held. Not even getting a passing notice from our chosen conference organ, we conclude that the mountainous character of the Texas Conferences completely hid from view our little, but, we trust, not altogether insignificant conference. Notwithstanding, however, your delinquency, we love you still.

The fifth session of the above conference met in Trinity Church, El Paso, Texas, Thursday morning, September 6, 1894, Bishop Joseph S. Key in the chair. After singing hymn No. 219, "Let Zion's Watchmen All Awake," the Bishop gave us a most soul-stirring exposition of the first thirteen verses of the fifth chapter of Matthew.

After the calling of the roll, the former Secretary, C. J. Oxley, was elected again, with Robt. Hodgson and W. D Clayton as assistants.

The brethren were all present, with the exception of C. H. Govett, who, we are sorry to say, was detained at home by sickness. The lay brethren present were Judge Joseph Soon, Dr. A. E Brown and S. W. Moore.

Though we had none of the connectional officers with us, we had quite a number of visitors, among them being Bros. Corbin, Kilgore and Mercado, of the Northwest Mexico Conference.

The disciplinary questions brought out the following: Membership, 956—a gain during the year of 161; infants baptized, 40; adults, 67; 15 churches, value, $25 750; 11 parsonages, value, $6380; money expended on churches and parsonages, $1806 20; paid on salaries of presiding elder and preachers, $1600—about the same as last year—this, despite the fearful financial pressure in the West; for Bishops, $25; for conference claimants, $89 75; for missions, $366—a little increase on last year; for Church extension, $56 85—an increase of $11; for education, $7—this without assessment; for other objects, $1130.

The Bishop complimented us upon our financial showing, which, counting everything, is nearly $10 per capita. We have 17 Sunday-schools, with 140 officers and teachers and 983 scholars, and $1008 collected in them during the year.

Remaining on trial—Thomas Hodgson and Mark Hodgson.

Deacons ordained—Thomas Hodgson and W. A. Govett.

Elders ordained—B. B. Scoggins and J. M. Crutchfield.

In answer to the 20th question, all the preachers were found blameless in their life and official administration.

W. A. Govett and B. B. Scoggins, after listening to the inspiring words of the Bishop and answering affirmatively the disciplinary questions, were admitted into full connection.

C. C. Eldington and T. L. Lallance were received by transfer.

The various boards and committees reported, but having nothing before them from the Publishing House and Parent Boards, with the exception of communications from Mrs. Nathan Scarritt, of the Woman's Parsonage and Home Mission Society, and Dr. Smith, of the Educational Board, the reports were necessarily incomplete and short.

The conference having sufficiently developed, Bishop Key thought it wise to divide the one district into two, so now we have an El Paso District and an Albuquerque District.

STATIONS OF PREACHERS FOR '94-5

El Paso District.

C. C. EDDINGTON, P. E.

El Paso—C. J. Oxley
Alpine—J. M. Crutchfield.
Pecos City—J. E. Saunders.
Eddy—W. A. Govett.
Hope—To be supplied by J. C. Gaze.
Roswell—C. H. Govett.
Benito—B. B. Scoggins.
White Oaks—Thos. Hodgson.

Albuquerque District.

W. D. CLAYTON, P. E.

Albuquerque—R. Hodgson.
Certinos—To be supplied.
Gallup—To be supplied.
Socorro and Magdalena—M. Hodgson.
San Marcial—To be supplied; J. D. Bush, supernumerary.
Deming—T. L. Lallance.
Las Cruces—To be supplied.

Transferred—J. M. Stevenson and H. M. Vinson to West Texas Conference; J. A. Crutchfield to Columbia Conference, and W. D. Robinson to Northwest Texas Conference.

C. J. OXLEY, Secretary

EL PASO, TEXAS.

NOTES.

You will see by the above that our late presiding elder, Bro. Robinson, has gone back to his old conference. He is a good man and carries with him the love and best wishes of all the brethren of the New Mexico Conference.

Bishop Key presided in a manner that brought him, if possible, nearer our hearts than ever. This is the third time he has presided over this conference, hence he has become peculiarly familiar with the work. He preached for us three times during the conference, the interest increasing each time, and culminating Sunday night, when, preaching from the text, "What shall I do with Jesus that is called the Christ?" penitents came forward, and we had a regular altar service. Praise the Lord for such sermons and such influences.

El Paso entertained the conference splendidly and preachers and laymen felt that they had been right royally treated.

El Paso has lately put down gambling and we are hopeful that in the near future we will make such moral and spiritual advance that our reproach may be taken away, and we may be known as a people of solid worth and piety.

The conference sessions and the preaching services were attended by crowds, hence we were not made to feel so perceptibly the smallness of our numbers.

Deming, N. M., was chosen for the next session of the Annual Conference.

WESLEYAN DOCTRINE OF ENTIRE SANCTIFICATION AT SOUTHWESTERN UNIVERSITY.

Noticing Dr. McLean's article in the last ADVOCATE, and being vitally interested in whatever concerns our University, I gave it a very careful reading. I have been a student at Southwestern from my earliest boyhood, and have closely observed the workings of the "holiness meetings" there for the past four or five years, and I am free to say that had Bro. Armstrong known the real facts in the case, he surely would not have written his statements from "current report."

Southwestern University has ever had for its aim the development of the highest type of Christian men and women. From its very inception its chief aim and the highest ideal of those who have spent their money, life, tears and prayers in its behalf, has been to develop and give to our Church and State noble, Christian men and women who would adorn society and magnify the religion of our Lord and Savior Jesus Christ.

This being true, how could Bro. A. suppose that the faculty would raise any opposition to holiness of life and character?

Now we have some "holiness meetings" in our section of the country also. You never hear one word uttered against the Old Wesleyan doctrine of entire sanctification." We all believe in it most heartily. But you do hear some objections to some of the fanatical actions of some of those who, as they say, are "wholly sanctified" and as "good as Christ himself." For instance, we do object to the conduct of that man who rose up in the middle of the night and at the "bidding of the Lord" beat his little daughter unmercifully. We do object to a "holiness man" attending our protracted meetings where we are trying to bring men to Christ, and sitting tolt upright during every prayer. This occurred last week at one of my meetings.

You say these are exceptions. Perhaps so, but these exceptions occur too frequently in this neighborhood to suit us. Another would rather "see a saloon going up at Ethel instead of our new church."

But to return to Georgetown, for there's where the trouble is. I challenge Bro. Armstrong to go anywhere and find better types of high Christian life than many of those connected with Southwestern University. I have personally heard several members of the faculty advocate the doctrine of sanctification. However, I have at the same time heard them raise their voice in opposition to disloyalty to the pastor and to the Church. I have heard them raise their voice in opposition to that fanaticism that prays for the "Lord to kill Dr. McLean or convert him," that brings to members of the Methodist Church a revelation "from the Lord," that they should say and do various eccentric and sensational things that make our holy religion a farce and a laughing stock.

Sanctification is taught and believed in at Southwestern University. I shall never cease to thank God that I was brought in touch with and had my life largely moulded by those pious, consecrated men of God who are there, and that to-day the influence of their Godly life and example hovers around me like sweet incense prompting me to a higher and holier life.

Among the students I had several friends who made a profession of what is known as the "second blessing theory of sanctification." Their profession I respected, and from their experience I derived much benefit. They adorned their profession, and we were profited by it because they gave the Church the benefit of their lives and experience, not deeming it necessary to withdraw from the regular exercises of the house of God and hold isolated, exclusive meetings. As I understand it, neither Christ nor Wesley ever taught that any of us should say, "I alone am holy and thou art not." There are some, however, who are disposed to disparage all Christian experience which does not reach up to their ideal. This is not the spirit of Christ.

Again, if these have attained such a wonderful blessing, why should they withdraw themselves apart from the great body of believers? If they are the leaven, why should they not remain in the great congregation and "leaven the whole lump?" Why the necessity of acting out of harmony with the Church and with the pastor?

Besides the "current report" that the faculty and pastor have "positively forbidden the students holding holiness prayer-meetings," is surely unwarranted. They have never forbidden, but have strenuously advised those participating to cease working on these independent lines, and to work in harmony with the pastor and the deliverances of our Bishops.

R. GIBBS MOOD.

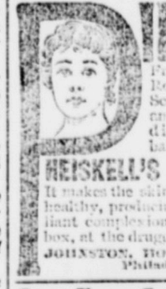
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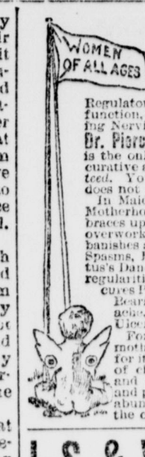
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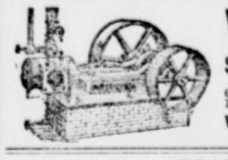
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The Joint Board of Publication of the TEXAS CHRISTIAN ADVOCATE will meet in regular annual session on Wednesday, 10 a. m., October 24, 1894, at the office of the TEXAS CHRISTIAN ADVOCATE, Dallas, Texas. A full attendance is desired.

JNO. H. McLEAN, President.

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READ our prohibition column. It is growing. Week by week liquor gets a black eye in some part of our State. The saloon must go.

THE Review of the M. E. Church, South, is on our table. It is changed from a quarterly to a bi-monthly. Dr. Tigert, the editor, makes a good beginning. Among other interesting papers is one by Bishop Hendrix and one by the editor. We hope for the Review the very greatest success.

WE often hear of tremors of heavenly recognition. Would it not be well to put in a few licks for a slight acquaintance in this world? That there are members of the same Church for years together who have never "met" is a reproach to the Christian religion.

WE congratulate the good women and men of the Ashland District, Ky., upon their success in saving that State from the shame of having W. C. P. Breckinridge to represent her in Congress. It is to be hoped that gentleman will never have the audacity to flaunt his shameful immorality in the face of the public again. Let him do penance by retiring to the shades of solitude where may he make peace with God by true repentance and faith in Christ the Savior.

DON'T fail to read Bishop Key's notice printed in another column in this week's issue of the ADVOCATE. Our mission work among the Germans in Texas is one of the most important items of Church work our Methodism has to consider. Let every mission board in the State be represented at the meeting in Corsicana.

CHRIST'S plan of holding a successful revival was for the disciples to "tarry at Jerusalem" until they had received power to become witnesses; but the modern idea is to get the crowd, inaugurate a series of claptrap methods and beat the sheep and break bark over the pastor's head.

Better "continue instant in prayer" until the Spirit comes, and then the crowd will gather and be "cut to the heart." Then there will be no need of proofs and apologetics. All Peter or any other disciple will have to do will be to explain the phenomenon on the ground of God's promise and its fulfillment and the work is done. Then people will "be added to the Lord, such as shall be saved."

MR. EDITOR: I write to call attention of the brethren to an error they are making with regard to the time of holding our Annual Conference, which convenes at Bonham November 8, 1894. Now, if you will examine the calendar you will find that November comes in on Thursday, and so the 8th is Thursday also; and so Bro. Wyatt is in error when he requests the North Texas Brotherhood to meet Tuesday night, the 7th, for Tuesday is not the 7th, but the 6th. If I am wrong, I wish to be put right, for I am going by the announcements in all of our Advocates, and I suppose they got their information from the Bishops.

Does the North Texas Conference meet on Thursday?

BEN H. BOUNDS.

CHICO, TEXAS.

Bro. Bounds is eminently correct. The North Texas Conference meets on Thursday, and not on Wednesday as aforetimes.

"UNCLE DICK" AND MARS

We take pleasure in announcing the name of the Rev. R. W. Thompson, of the East Texas Conference, better known as "Uncle Dick," as a candidate for the editorship of the TEXAS CHRISTIAN ADVOCATE. Uncle "Dick" is now on the superannuated list of his conference, but the long, faithful and very efficient service he has rendered the Church in the pastorate is a recommendation for him. He is by no means a dead man. He does not feel quite able to do the arduous work, physical, of the pastorate, but thinks he is equal to any emergency in the mental line, which no doubt he is. He has a message, and has long sought to deliver it to the whole world, but has not been quite equal to the task on account of a certain weakness of voice. Under the most favorable circumstances, when under a camp-meeting arbor on an eminent position, he has not been able to make himself heard distinctly more than five miles! With such limitations of course he has not been able to give his gospel as wide a reach as desired, so he thinks now that with the large circulation of the ADVOCATE he will be able to speak to thousands instead of hundreds. "Uncle Dick's" chirography might be considered an objection, but our printers think that after two years' experience with the janior's fine italic hand they are prepared for anything on that line.

Again, the long standing of "Uncle Dick's" candidacy might be regarded objectionable, but he thinks that, in this respect, he is only in keeping with the times. He thinks he can call to mind many candidates both in Church and State whose hopes, like his own, have grown gray in active waiting, and, may be, like his, continue to spring eternal in the breast.

Our readers must not take this as a recommendation upon our part. We propose to let the board exercise their free and untrammelled choice so far as we are concerned. We simply make the announcement for "Uncle Dick," and would do as much for any brother desiring it. So far, we have heard of only about ten or twelve names for the place, but we are not authorized to announce for any but "Uncle Dick."

Besides these there is another strange co incidence which seems to indicate that not only home but foreign elements are being disturbed. Since the editor announced his desire to return to the pastorate, it has been learned that the planet Mars has been rapidly approaching the earth. Strange lights and other phenomena have been observed, which some astronomers, notably Flamarion, of France, do say are the efforts of the inhabitants of that planet to signal the earth. These astronomers have not been able to account for the sudden desire of the Martians to communicate with this world, but, no doubt, as soon as they learn of the vacancy on the tripod in these parts they will understand that some members of the board, or others, have been monkeying with that planet, in response to which that planet is reaching this way for a "plum" as rapidly as possible.

Now, while we do not think foreign talent is in the least superior to home talent, while we do not think our readers would appreciate the immigration idea, we must be allowed to say that if we must have a foreigner, we know of no place better to select from than this same planet Mars. An editor from that country would at least have the recommendation of being red-headed. We want a progessive man, and redheadedness is what the majority of people take for progressiveness. In other words, the popular idea of progress seems to be dogmatism in opinion and radicalism in expression, no matter how ancient the old clothes may be.

But be it understood once for all, we favor neither the race of Mars nor of any other comet.

THE CHURCH PRESS.

The Central Methodist makes us scratch our head and look out at the window with this paragraph:

"How is it," said a gentleman to us the other day, "that Rev. H. C. Morrison, our Missionary Secretary, has so much time to run around as an evangelist?" We answer him, as we now answer all others, that there are two H. C. Morrisons. The one, Rev. H. C. Morrison, D. D., Nashville, Tenn., is Missionary Secretary, and attends strictly to his duties; the other, Rev. H. C. Morrison, Louisville, Ky., is one of the editors of the Kentucky Methodist, and an evangelist. Can you remember the distinction?

The same paper hits the desk with a heavy fist as it thus explains:

Let it be distinctly understood, by whomsoever it may concern, that the editor of this paper is a firm believer in, and earnest advocate of, the Bible doctrine of sanctification, or perfect love, begun in regeneration and completed in a full and perfect submission to God's Word and will, hence he repudiates, as un-Biblical, the theory that sanctification is a second work of grace different in kind from regeneration. Can the Kentucky Methodist understand this?

The Central Christian Advocate has this news item under the head of "Temperance:"

"Stormy" Jordon, the notorious proprietor of the "Road to Hell" saloon, at Ottumwa, Iowa, who was quite wealthy, but who spent all his wealth fighting Iowa prohibition law, is unable to pay his license, and his resort has been closed.

This accords with our observation. It is only a matter of time when those who spread snares for others get caught in the meshes of their own net. The same paper publishes the following Texas item:

A saloon keeper who was converted in a revival meeting at Merkel, Texas, took his entire stock of liquors out into the public square, poured the liquors out and set fire to the boxes and barrels. He also consigned all his licenses to the flames. A crowd of 500 witnessed the performance, which was conducted with impressive religious exercises and singing. The stock was valued at $1600.

We know nothing of Dr. Lafferty's college record, nor indeed whether he ever made one, but the following from the Old Richmond is suggestive:

It is hard to buy a good razor. In the store you try one after another, clipping a hair. It will turn out that the blade that cuts neatly a hair will give one good shave, and then you can never get a fine edge on it again. The boys at college who are cleverest somehow get dull when in life's duties. The distinguished graduate is the extinguished *alumnus* for the balance of his days.

The same paper gives us a new one on "pigology" out West:

Out in the West they tie a gaunt pig near the trough of the prize hog they are fattening for the Fair. The sight of the pig so near the food scares the big porker to cram itself and crowd on more lard.

The Epworth Herald finds the milk in the cocoanut:

Some people poke fun at speakers who use numerous illustrations. But we notice it is usually done by some dry stick who couldn't tell a story effectively to save his head.

We had often noticed it, but it was left for the New York Observer in quoting Rochefoucauld to give us the reason for it:

The reason why few persons are agreeable in conversation is because each thinks more of what he intends to say than of what others are saying, and seldom listens but when he desires to speak.

Northwestern Advocate says:

Dr. Steel, acting for the Epworth League of the M. E. Church, South, has selected Chattanooga as the city in which to hold the next International League Convention in June, 1895. The representatives of the League of the M. E. Church and of the Canadian Leagues will coincide in this choice.

Concerning which the Epworth Herald explains:

Our last International League Convention decided that the next gathering should be held at Nashville, Tenn., or at some point within the territory where the Methodist Episcopal Church is strong. The preferences of our friends yonder have been naturally and properly deferred to, and they choose Chattanooga. The choice seems to be a good one. Geographically that city is all right. Its railroad facilities are first class. It is one of the most progressive of the Southern cities and has an excellent class of citizens. Methodism is strong there. Both Churches have large and prosperous organizations. Methodist fraternity has been steadily growing for several years, and our pastors and people are upon terms of delightful fellowship. Besides all this, it is an Epworth League city. The chapters in our own Churches are well organized, active and influential. Those in the Methodist Episcopal Church, South, were among the earliest that were organized and have been successful from the start.

The Northwestern says:

The living Church refers to a clergyman of the Church of England who applied for admission to the Wesleyan Conference at its recent session at Birmingham, England, as "a renegade."

The Nashville Advocate says:

Our best respects to the TEXAS CHRISTIAN ADVOCATE, whose editors are Christian gentlemen, even if they do fail to see things in our light. They differ from us, and we get even by differing with them.

As we have said before, Dr. Hoss is nothing if not courteous.

The Holston Methodist jolts some people we have known with this paragraph:

Don't cultivate two sets of manners, one for the home folks and another for the public. Save your sweetest smiles for the home circle. Some husbands and wives lavish their sweetness on outsiders, and save their frowns and scowls, their fault-finding and complaining for the dear ones at home.

One who signs himself "Light Seeker," writing in the Holston, says:

In response to two earnest talks by Bro. Sudzuki, a converted Japanese, $175 was raised, amid shouts, for the Japan mission. Do the pastors begin early, and keep these objects intelligently before the minds of the people? The people are not stingy; they only need light.

This accords with the theory we have held for many years. All our people need is to know the facts. These can be had in the great calcium illuminator—the TEXAS CHRISTIAN ADVOCATE.

The North Carolina Advocate preacheth as follows:

He who indulges malice toward a fellow man is the greatest loser. The object of his malice may not even know of these bitter thoughts, but the whole life of him who indulges them is made bitter and dark. "Lay aside malice" for your own sake.

"Uncle" George Gatewood, once a member of the North Texas Conference, now gone to his reward, used to say that "when the Lord gets up a thing the devil can't successfully oppose, that old adversary bitches himself up to it and runs off with it." This was brought to our mind when we read the following paragraph from the North Carolina Advocate:

Holiness is clearly taught in the Word of God as the privilege of all believers, and it should be earnestly sought and realized by all. A dogmatic analysis and undue stress on certain phases have distorted this grace in the eyes of many. The Bible is our guide on this subject. Let all pursue it.

The Michigan Advocate, reporting the Detroit Conference, has this to say of some remarks of Bishop Walden:

The Bishop warned the young men against falling into debt; that a man who can not live on his income has not the necessary skill to be a Methodist preacher. A probationer who does not keep his accounts up should be dropped instanter. He also mildly reproved the preachers for leaning upon the uncertain crutch of an evangelist. If you have not the power, come to the pentecostal service at 4.30 with the rest of us.

To which we call out in good old English fashion, Hear! Hear!

Another sensible remark:

A man may make an interesting address in twenty five minutes, but no man can preach a gospel sermon in that time.

Which causes us to quote the late Bishop Kavanaugh: "A sermon is never too long if it is thick enough."

The Memphis Advocate does not believe that a "man had as well pray for potatoes as to pray for faith!"

Faith is our own responsible act, but still in a very eminent sense it is the gift of God. We rely too much, I dare say, upon our own effort at believing. We should often pray as did our disciples, "Lord, increase our faith."

The same paper reports an intelligent Baptist minister as saying to the editor:

You Methodists have a great advantage in your presiding eldership. It is a wise economy to have a man of experience and ability visit each pastoral charge once a quarter to supervise the interests of the Church.

PERSONALS.

TEXAS.

—A Palestine paper announces that Rev. H. G. Scudday is going into the evangelistic work.

—Rev. R. R. Raymond, of Kerens, called on us one day last week. He reports some fine meetings.

—Rev. W. M. P. Rippey, of Denison, flashed the light of his hand-some face upon the inmates of this office one day last week.

—We omitted to mention the visit of Rev. J. A. Wyatt, of Van Alstyne, last week, but he was here as large as life and in the best of spirits.

—Rev. N. B. Read, pastor of our Church at Oak Cliff, is doing some fine preaching for Rev. W. F. Clark at Floyd Street Church in this city.

—Rev. J. A. Stafford, of the Greenville District, has appointed Rev. Dan W. Grounds to the Blue Ridge Circuit, vice Rev. J. H. Hunter, whose health forces him to rest awhile.

GENERAL.

—Mrs. Harriet Beecher Stowe is still allowed a bonus from the sale of "Uncle Tom's Cabin," the copyright of which expired quite a while ago.

—"Pansy's" husband is a Presbyterian minister.

—Mrs. Henry Ward Beecher is unalterably opposed to woman's suffrage."

—Geo. E. Dougherty, editor of the Kansas Christian Advocate, lays down the editorial quill.

—Rev. Dr. S. A. Steel, Epworth Secretary of the Church, South, has joined the Chautauqua class of 1898.

—John Walsford, prominent in Methodism in Australasia, was a missionary in cannibal Fiji, and has seen those islands won to Christianity.

—Judge Worthington, one of the members of the Commission appointed by President Cleveland to investigate the recent strike, is the son of a Methodist preacher.

—Ingersoll made an address recently, advocating the right and privilege of suicides. Copies of it have been found in the pockets of six or seven persons who had killed themselves.

—Miss K. McCutcheon, who obtained first place in all Ireland at the recent Royal University examinations with a first-class exhibition, taking first, second and third place, is daughter of Rev. O. McCutcheon, D. D., President of the Methodist College in Belfast.

—The widow of Bishop Jesse T. Peck celebrated the eighty-seventh anniversary of her birth September 2. She has not been out of doors for three years, and is confined to her room, except as she is occasionally drawn in her chair into the room adjoining. Her mental faculties, her eyesight, and her hearing are unimpaired. She reads five Methodist Advocates regularly.

—Episcopal Methodist: Rev. Dr. J. C. C. Newton, of our Japan mission, was in Baltimore a few days ago and called to see us. He is in fine health. He has found the mission work to be very profitable to himself, and, of course, not without fruit among the natives. He will remain in this country, residing probably in Nashville, until the health of Mrs. Newton shall have been reestablished. They will then return to Japan, leaving their daughter and only child at the Nashville Female College.

—W. C. Owens, the man who defeated W. C. P. Breckinridge in the Ashland District, in Kentucky, the other day, is a native of Scott County, Ky., one of the wealthiest in the Bluegrass section, and has lived there all his life. He is forty-four years old and unmarried. He is a graduate of the Columbia Law School of the class of 1872. Two years later he began his political career in a successful race for County Attorney of Scott County. He resigned this office and was sent to the Legislature for five consecutive terms. He was one of the most influential members of the House, and was Speaker at the session of 1881-82. He was a Democratic Elector for his district in 1880, and a delegate from the State at large to the National Democratic Convention in Chicago in 1892, being chosen temporary chairman of that body. He first ran for Congress against Joseph C. S. Blackburn in 1882, and has for some years been looked upon as the next in line whenever Breckinridge should retire or be retired.

SOUTHERN METHODISM.

—Statistics show that, in the Virginia Conference, one of the best in Southern Methodism, there are only two Churches that pay as much as $3000; three others as much as $2500; nine others as much as $2000; fifteen others as much as $1500; sixteen others as much as $1000; ninety-seven others as much as $500; and sixty-two others less than $500; and it descends as low as $75, with small missionary appropriations.—*Rev. J. P. Garland, in Lynchburg (Va.) News.*

—It is clear that this Church year will be marked in our conference with exceptional ingatherings. The protracted services have been fruitful. In the Charlottesville District the converts will approach 1000. They foot up 800 in eight charges. In the Lynchburg District there have been successful revivals. Wright, on the East Shore, reports victorious campaigns. So on other districts. Brethren, let the Church have the good news. And this is old time Methodism. Preaching the seasoned tenets of our faith with the Holy Ghost from heaven, pressing for prompt action, perfect penitence and the witness of the Spirit—these are mighty now as ever to overturning of the strongholds of Satan. Methodism is a revival.—*Richmond Advocate.*

GENERAL CHURCH NEWS.

The Des Moines Conference (M. E. Church) at its last session reported benevolences as follows: Missions, $29 018; Church Extension, $3,067; Sunday-school Union, $255; Tract, $339; Freedmen's Aid Society, $3,395; Education, $2,034; Bible Society, $152; Woman's Foreign Missionary Society, $5 65; Woman's Home Missionary Society, $538; Conference Claimants, $4,181; other collections, $6,802 making a total of $55,489 * * * In 1893 there were 405 churches, valued at $1,055 075; 169 parsonages, valued at $177,705. The average receipt on salary was $847.

MISSIONARY INTELLIGENCE.

THE EASTERN SITUATION. Hostilities have been declared between China and Japan, plunging both nations into what may prove a long and ferocious struggle. War is terrible at any time. In a hand-to-hand conflict, however, between two Asiatic powers, we fear the thin lacquer of Western civilization will soon rub off, and all the hideous features of barbaric warfare stand out grim visaged.

An insurrection in Southern Korea led the king to appeal to the Chinese Commissioner, Mr. Yuan, for assistance. He claims to have apprised the Japanese Minister, Mr. Otori, of the application and his determination to call in a few hundred Chinese troops. The Japanese claim that China violated her compact with Japan in reassuming suzerainty over Korea and interfering with her autonomy. China defends her position as being in accord with previous agreement, and necessitated by conditions in Korea.

Japan then sends troops, ostensibly to protect her subjects in Seoul and at the three treaty ports, but in such numbers and with such equipment that it is evident preparation had been made for an extensive campaign. These were closely followed by detachments of Chinese by sea and land; naval engagements and battles on the west coast have ensued, until now the war is on.

The whole East is in a state of fermentation. The area of disturbance is so extended that it is difficult to locate and define the forces which have caused the present upheaval. Korea is but the exciting cause. The fact that the rebellion in the hermit kingdom has been lost sight of during the past few days, in the greater interest centered in a conflict between China and Japan, demonstrates the existence of larger questions at issue.

China and Japan should be the best of friends. Politically and commercially there are cogent reasons for a close alliance between these Asiatic neighbors and for mutual forbearance in regard to Korean affairs. The treaty of Tientsin was an acknowledgment of the wisdom of such a policy. By its terms the attitude of both nations was to be one of non intervention.

For years, however, there have been portentous signs of a growing storm. Some of these have been international and beyond the limits of either country. The lateral or rather circumferential pressure upon China's borders during the past decade, of Russia upon the north and west, England upon the southwest, France in Tong King upon the south, and the combined world upon her coast, has oppressed her breathing. She is restless and uneasy, and occupies an expectant, suspicious attitude. Japan has been equally harassed by the extra-territoriality question and the refusal of foreign powers to revise their treaties. It may be true that she is not ready for the abolishment of the extra-territoriality clause, but she is greatly handicapped by treaty regulations which date back to the days of Commodore Perry and which keep her in swaddling bands.

Other international causes of disturbance lie between China and Japan alone, such as mutual claim for sixteen centuries of suzerainty over Korea; the Loo Choo Island affair, in which Gen. Grant attempted arbitration; the political disturbance in Seoul, the capital of Korea, in 1884, and the recent assassination of Kim-ok-Kiun in Shanghai—a political refugee from Korea, who found shelter in Japan, was decoyed to Shanghai, and was there murdered by a Korean, who has since been glorified as a hero. In addition to these are the growing political and commercial aspirations of both nations, which have led to large standing armies, powerful navies, and the establishment of huge arsenals working night and day.

A statement of the causation of these troubles would be incomplete without mention of such international symptoms of a diseased body politic as the fomentation of disturbances in China by the Triad, White Lily, and other secret societies bent on overthrowing the dynasty, and the anti-foreign feeling, which gathers strength under the Geary law.

In Japan the national spirit or Yamato da Mashi has grown intense, almost fierce. The cry is: "Japan for the Japanese." The opposition party in the Imperial Diet has been almost a menace to the government. The last Diet had to be prorogued by the Emperor. The cabinet of really very able men find that cohesiveness can be secured more swiftly by foreign aggression—hence the war dogs are unleased.

The meanwhile all Europeans in China and Japan must quietly remain neutrals. Commerce will be seriously crippled, and missionary operations surrounded by difficulties. No personal violence to missionaries need be feared in Japan, as the central government is rigid in its protective regulations, and as the Japanese easily distinguish between a Chinaman and a European.

In China the case is different. Already smarting under the Geary law and classing all nationalities as foreigners, serious outbreaks may arise. This would the more certainly follow a Japanese invasion. The outlook is not reassuring, as both contestants will fight to a finish, but the ultimate outcome will be a readjustment of the Eastern question eminently favorable to the spread of the kingdom of Him who "shall have dominion from sea to sea and from the river to the end of the earth."

EDUCATIONAL NOTES.

The Little Rock University opens October 1.

The Church of England is to have a college at Jerusalem.

Prof. B. F. Nihart has been elected Dean of Kansas Wesleyan University at Salina.

Rev. L. A. Martin, of Vincennes, Ind., is the new President of Baker University.

Miss Irwin, the newly appointed Dean of Radcliffe College, is a great-granddaughter of Benjamin Franklin.

Mrs. George Wilcox, of Brooklyn, has given $25 000 for the erection of a memorial chapel in connection with Mr. Moody's school at Mount Hermon.

Dr. Charles E. Slocum, of Defiance, O., has given $50,000 to Ohio Wesleyan University for a new fireproof library building, to be located on the college campus.

Sixty-five ladies have filed applications and been accepted as students for the coming year in the Chicago training school for city, home and foreign missions. The new building, in contemplation for this school, with room for 200, will come none too soon.

The United States, Denmark, Switzerland, and Holland spend most on public education per child, ranking in the order given. Austria, Italy and Saxony spend the least. France spends the most on military per inhabitant, and Switzerland and the United States the least.

Three Presidents of the United States, Jefferson, Monroe, and Tyler, attended William and Mary's College; three attended Harvard College, the two Adamses and Hayes; one each attended Princeton, Dickinson, Bowdoin, Williams, and Union. It will surprise many to know that no President ever attended Yale College.

APPEAL FOR WACO FEMALE COLLEGE.

DEAR BRETHREN AND SISTERS OF TEXAS METHODISM: You have all heard of the imperiled condition of our college. You can hardly realize our condition. We have the largest, most complete and beautiful college building west of the Mississippi River. The possibilities of this great institution can hardly be imagined, certainly not stated in sober language. But we are in debt and in great and immediate peril. We must raise $30,000 at an early day to remove this danger. We are told that the Roman Catholics are ready to buy it at once. Can we afford this? No! a thousand times, no! The constraining love of Jesus Christ in us, and our loyal allegiance to the Church we love, and our hope for the generations to come, all emphasize our solemn resolution to save this magnificent property and established college. The Board of Trustees have elected me their Agent. Bishop Hargrove has ratified their action. For two weeks I have been at work in Waco. I think we can raise $20,000 in this city. This will be a noble gift. Now we appeal to you to hear and help at once. Organize committees in all your Churches and communities. Press the claims. Urge the necessities of the college. Send us the largest collections you possibly can. Brethren of the ministry, write to the Agent. Invite him earnestly, lovingly, to come to your charges and occupy your pulpits. Let all who know of young ladies who ought to be in college write to Dr. Bourland, giving their names and postoffices, or, which is better, urge them to come to us at once. I believe that special blessings from heaven will be on every one who springs to our help. The college is dear to our Divine Lord. Hear and help!

W. M. HAYES.

NORTH TEXAS CONFERENCE.

Blue Ridge.

J. H. Hunter, Sept. 15: Have had prohibition for six years consecutively. Three meetings held; 60 conversions and 45 accessions; health bad; Rev. D. W. Grounds supplying my place till conference.

Carrollton Circuit.

W. T. Morrow, Sept. 17: Our protracted meetings are over. Results, between 80 and 85 conversions and reclamations, 23 additions to the Church, Church greatly revived and one League organized. Carroll Prairie and Picton Precinct went dry by 35 majority on the 13th inst.

Black Jack Grove.

J. W. Beckham, Sept. 15: We are in the midst of a glorious revival at this place; 24 conversions to date and the people say there was never such a meeting in the town. I have been ably assisted by Rev. J. M. Sweeton, of Campbell. We voted on local option here on the 13th, and it carried by 188 majority.

Crandall Circuit.

I. J. Coppedge, Sept. 14: We are through with our protracted meetings for this year. There have been about 130 conversions, besides many have been reclaimed that had backslidden. We have received about 100 into the Church. We have had some help from local brethren and much help from the good Lord, to whose name be glory forever and ever. Amen.

Ben Franklin.

J. M. McKee, Sept. 8: I closed my fourth and last meeting at Harrill's Chapel on the fourth Sunday in August. The membership was wonderfully stirred, with 7 conversions and 7 additions to our Church. The result of the four meetings, 104 conversions, 101 additions to our Church, with others to follow, and the membership greatly strengthened and more hopeful than ever before. I hope to make a good showing at conference.

Wills Point.

Wm. A. Edwards, Sept. 17: The pros contested the election at Canton and gained the election. So Canton is dry, and every town in Van Zandt County is dry. It was said prohibition would kill Wills Point, but it has not been so prosperous for the past three years as it is now, and its outlook was never before so good. I emphasize the assertion that good men can find better homes for the money here than in any part of Texas I know, and bad men stand but little show.

Pilot Grove.

W. H. Brown, Sept. 11: Our third Quarterly Conference was held by our presiding elder, Bro. Binkley, last Saturday. The spiritual condition of the Church was good. We have received more than 150 members during the year, and have had over 200 conversions. We now have two new churches started to build, and about $1200 subscribed for another, but we

want $2000 for it. We are making an effort also to finish paying for our parsonage, and believe by conference it will be free from debt. We are raising the conference collections and believe we will be up, but the preacher's salary is more than half behind yet, though we are hopeful to be able to pay our debts. The Lord is very good to us.

Ingersoll.

B. T. Hayes, Sept. 12: I closed my fifth protracted meeting Tuesday night, after running eight days. Results: 8 joined our Church, 8 conversions and the Christians greatly revived. The Baptists are greatly in the majority there. Most of them joined in the meeting. Results of summer campaign: 110 members, 66 adults and 21 infants baptized, and the Christians greatly revived all over the mission. The outlook for Methodism is better than it ever was in this country.

Nevada.

C. I. McWhirter, Sept. 15: Our protracted meetings are over. There were about 120 sermons preached. Ninety of this number fell to my lot. There have been 114 accessions and about the same number of conversions; 35 adults and 8 children have been baptized. All our meetings were productive of good, but the last, at Little Creek, was of great power and extensive results. The third Quarterly Conference showed that 38 per cent of the assessment for the support of the ministry had been paid. The final result, on a financial line, we can not foretell. We hope for the best.

Ervay Street, Dallas.

C. B. Carter, Sept. 17: Since my last report from this point we have become adjusted to our new quarters. Our congregations are improving; our prayer-meetings are among the best for spiritual worship; our Sunday-school is the best, is well officered; our teachers, on the whole, are very regular, and, as a consequence, our children are interested and attentive. Sunday night, September 16, was given to a children's service, under the control of Sister Rose. The house was crowded by one of the most appreciative of audiences. The program consisted of songs, recitations and speeches of a character consistent with the nature of the service, and eminently appropriate. Everybody was delighted, and Sister Rose was complimented on all hands for her skill and energy in behalf of the children.

Powderly.

D. W. Gardner, Sept. 11: We are through with our protracted meetings and give the results as best we can. Conversions 50; 60 or 70 reclamations and 44 have joined the M. E. Church, South, with more to follow. Have baptized 8 infants. The 18th and 19th of last month was my Quarterly Conference. Bro. Rosser was on hand and preached at 11 a. m. Saturday and 8:30 p. m. He surely swept things as he went. So Sunday morning he gave us another one of his fine sermons, after which the sacrament was administered. We continued the meeting for several days with good results. Thanks to the following brethren for help in my meetings: Bros. Rainey, Keith and Guthrie. They are true soldiers. Thanks to the Forest Chapel people for nice presents.

Decatur Circuit.

J. D. Whitehead, Sept. 14: We closed our summer campaign of protracted meeting last Sunday at Oliver Creek. Upon the whole, we feel that we have done well, under the direction of our Heavenly Father. We now press our conference collections and fill our regular appointments and present the claims of the TEXAS ADVOCATE. All who have subscribed to these claims will please to be ready, for I am coming. We have six appointments on this work and know how to appreciate the labors of faithful local preachers who help the pastor in supplying the people with the Word. Bro. J. M. Strickland, a local deacon of Decatur Station, has been a faithful yoke-fellow on this line during my two years' pastorate on this work. We have many good and true people here whom I have learned to love and appreciate.

Weston.

S. W. Miller, Sept. 14: There has been about $10 worth of improvement on the parsonage, and a nice organ put in the church at Weston. At Cottage Hill the church has been repaired and put in fine condition. At Liberty we have built one of the nicest and most comfortable country churches in the county. The spiritual work of the year has resulted in about 60 conversions and 55 accessions to the Church, and the general tone of the work better than usual. Our camp-meeting was quite a success for the short time we were able to run it. There were between sixty and seventy tents on the ground, and over 600 people in regular attendance, besides comers and goers. Something near 2000 on Sunday. Last, and not least, we took a vote on prohibition in the Weston precinct last Wednesday, which resulted in a vote of 410 for prohibition to 106 against, making a net majority of 304.

Denton.

C. M. Shuffler, Sept. 15: Our last meeting was held at Roger's Chapel. Results: A glorious revival in the Church, 16 conversions, and 7 additions to our Church. This closes our campaign for the season. Visible results on the circuit this year: 71 conversions and 55 additions. Our charge is in as good condition spiritually as any we have ever seen. Nearly all of our people have labored faithfully with us this year in our meetings. Harmony and good feelings prevail everywhere. We have started a subscription list for the purpose of building a church at Krum. We expect to have the building in process of construction by conference. We are grateful to the following brethren for assistance: Bro. R. P. McElwreath, of Audubon, Wise County, who preached for us a week at Krum; Bro. Smith, of Denton, and Bro. Liles, of Sanger, who did valiant service with us at Cedar Grove until victory perched on our banners. Bro. White, local deacon, was with us also part of the time, and Bro. Liles came back and assisted us in our last, at Roger's Chapel, preaching with the power of the Holy Spirit sent down from God.

Bellevue.

L. P. Smith, Sept. 14: Last Sunday we worshiped in our new church at Vashti. Our church there, known as Wesley Chapel, was blown down by storm July 16. Besides the crops of that community, and several miles north and south of there, were badly damaged, and many cotton crops entirely destroyed by hail. Several other houses were blown down, and other property considerably damaged. No lives were lost. It was only a few days after the storm, however, until our people came together and said, "We must rebuild." Soon after we had a protracted meeting at that place, and by the help of Rev. H. E. Smith, who is full of hope and good cheer, we sprung our people to say, "We will build a larger and better church than we had before." We solicited and received some help from abroad, and our people went to work under the directions of one or two hired carpenters, and in less than eight weeks from the time of the storm we worshiped in a new house, ten feet longer, with walls two feet higher, much stronger and better built, and in a more beautiful location than the other. We are in debt some, and the inside of the house is not finished. But we thank God and take courage. Sunday morning the Sunday-school marched from the arbor to the church and after an essay, some songs and recitations, and talks by the school, the pastor made some remarks and asked if any of the scholars wanted to be saved? Four stood up, and after prayers one of the number said God had blessed her. At 11 o'clock service four joined the Church. Most of our conference collections have been paid and secured by subscription. We have received into the Church up to date, this year, only 33 members.

EAST TEXAS CONFERENCE.

Edom Circuit.

S. N. Allen, Sept. 10: Our meetings are over. The Lord came down and blessed Edom Circuit. Had 176 conversions and reclamations and 58 accessions. This is our last year on Edom Circuit. No man ever served a better people than the Edom Circuit people are.

Lindale.

W. L. Pate, Sept. 18: My round of protracted meetings is completed. Have had about 50 conversions and 35 accessions. I am under obligations to Rev. L. A. Burk for efficient help at Harris Chapel. During my recent illness Rev. J. C. Carr, of Gilmer, preached ten days here at Lindale. The people were much pleased with his preaching. R. S. Finley, D. D., filled my appointments at Lindale the first Sunday in September. He preached two able sermons. His visit to the parsonage, and his fervent prayer at my bedside was certainly a benediction to our hearts. May God bless him forever. I am regaining my strength slowly. I will soon be able to resume my work.

Lawndale.

A. A. Kidd, Sept. 13: We have just finished our series of protracted meetings. We have held four meetings since we wrote last. We have held meetings at Oakland, Meredith Camp-ground, Odom and Mallard Prairie. We report up to date a grand total of 118 conversions, 95 accession to the Church—51 by certificate, 44 by ritual—9 infants and children and 17 adults baptized. We have a net gain in membership of 85. Our work is growing in various ways. We are building a nice, large church building at Mallard Prairie. We need courence very much on this work. We believe our finances will come up all right. God bless the ADVOCATE and its many readers.

Trinity.

V. A. Godbey, Sept. 12: I began a meeting here on the fourth Sunday in August, and closed out on the second in September with 6 accessions on profession of faith and 1 by letter as the result of the meeting. The effectual work of the meeting was largely done by Rev. J. W. Johnson, of Rusk, whose services we were so fortunate as to secure. His preaching was practical and resulted in much good. My third Quarterly Conference was held during the revival, and we had the pleasure of one sermon from the presiding elder, Rev. L. M. Fowler. He preached and ran that the Scripture might be fulfilled, "And He shall deliver thee from the snare of the Fowler." The meeting did much good here and the Church is in much better shape for work. All the institutions of the Church are in fair condition.

Canton.

D. W. Towns, Sept. 15: I have held five meetings up to date. The membership has been greatly revived, a great many reclamations, 62 conversions and 43 additions. Bro. Smith, our elder, was with me in one meeting. Bro. Audey, of New York Circuit, preached twice for me. Bros. Campbell and Birdwell, local, did faithful work. Bro. Birdwell is a very promising young man. He will knock at the conference door this fall. Bro. Guinn, of Royse, was with me at Morris Chapel meeting. A prohibition election at Canton drives whisky out. Prohibition got 8 majority.

D. W. Towns, Sept. 15: We are moving along very nicely at Canton. The parsonage has undergone a considerable change—a new room, hall, two galleries and pantry added, newly papered and painted inside and out; a good garden, lot, buggy-house, crib and stables. The Ladies' Parsonage and Aid Society of Canton deserves great credit for their energy in these improvements. No better parsonage in Tyler District than ours. We serve a good people and they are looking after our comfort and support.

NORTHWEST TEXAS CONFERENCE.

Baird.

W. L. Harris, Sept. 17: Baird meeting just closed; 23 converted, 18 sanctified, 20 accessions, making 63 converts and 38 sanctified wholly this year.

Silverton.

Ed. R. Wallace, Sept. 14: Our meeting at Lone Star closed Wednesday night; 6 conversions, 3 accessions. We were hindered by rain and cold, but a good meeting.

Lorena.

J. H. Whiseman, Sept. 17: Our Lorena meeting was cut in two by three days' rain. There were about 10 professions and the Church was revived. Bro. Matthews, of Barnett, did the preaching, and it was well done. We had four accessions.

Brady.

J. S. Cash, Sept. 11: We have just closed a revival at this place. Bro. J. H. Collard was with us eight days, preaching with power and conviction. Twenty-four persons have joined the various Churches, 18 of whom will unite with us. The final results can only be estimated in eternity.

Jonesboro.

J. M. Bond, Sept. 12: Our meeting at Cox School-house closed Sunday. We organized a society of 28 members; 17 conversions. This is 196 additions to the Church this year and 260 conversions, with two more meetings to hold yet. Our collections will all be paid. Cotton is one-third crop; corn one-half; oats good.

Carbon.

J. J. Canafax, Sept. 14: Our meeting at Jewell closed night before last. We note visible results as follows: 20 conversions, including several heads of families, 14 accessions and a number of family altars established; missionary and conference collection, $40 50. There are many true and faithful workers of both sexes at this point. Thanks to the brethren who helped us.

Grand Saline.

E. R. Large, Sept. 12: I have held seven meetings. My last was at Village Creek, where God met with us in power; there were 25 conversions. Our meeting at Pleasant Grove did not pan out much. Circumstances were not favorable to the meeting. So far we have had 6 good revivals and 65 conversions and 77 additions to the Church. We think there will be an improvement in the finances over last year. We have some sickness in these parts now; some deaths. Some of them ready and some not. I have baptized 16 children.

Eldorado.

J. N. Broyles, Sept. 10: I am in a meeting at this place, assisted by Rev. L. Shortwood, local deacon; 15 conversions; 10 in the altar; others inquiring the way of life. I never saw such a baptism of the Holy Ghost before. Methodists, Baptists and Campbellites have come to the altar and have been converted, and the good work goes on. I don't know how long we will continue. Praise the Lord for 70 conversions and 115 added to the Church this year and 33 baptized.

Arlington.

J. David Crockett, Sept. 17: Our summer's meetings are over on the Arlington circuit. We have had 136 conversions and 156 accessions, and some have given their names that have not yet been received. We have preached on the design and mode of water baptism at all our meetings, consequently we do not have to immerse any one, and have not for eight years. We have received 17 from the Baptist Church, four of whom got dissatisfied with immersion for baptism and were baptized with the Bible mode—pouring. All of these joined us of their own choice, being convinced that our doctrine is right.

Comanche.

D. C. Stark, Sept. 13: This preacher and family are snowed under. The people of Indian Creek, one of the appointments of Comanche Circuit, came last evening and gave us one of the severest poundings that a preacher and his family ever received. About dark they began to gather from every quarter—in wagons, in hacks and buggies and on foot. They brought groceries and dry goods and articles too numerous too mention. After spending some time in social conversation, we had a season of prayer together, and the people left as suddenly as they came, leaving us with our hearts full of gratitude to God and the people who remembered us so kindly. May heaven's richest blessings attend them.

Barry Circuit.

G. S. Wyatt: The fourth Quarterly Conference for Barry Circuit was held at Barry September 14. The active, wide awake pastor, Rev. C. W. Young, has done a marvelous work on this circuit. He has built a nice personage and is now erecting a beautiful church house in the King Willow community, besides making many other improvements in a material way. The financial report was tolerably fair, and the stewards present are determined to pay the salary in full. They should do it, for no preacher ever deserved to be paid more than Young (or, as the Campbellites call him in some places, "Old Young.") The preacher will bring up all of the assessments and more. I can't help but say, God bless the local preachers on this circuit! They are as true to the interests of Methodism as fidelity itself. They preach, exhort, pray and pay. This circuit is driving to the front. It has grace, grit and greenbacks—the three necessities in G sharp.

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

Royal Baking Powder

ABSOLUTELY PURE

Robert Lee.

Geo. F. Fair, Sept. 11: Our meeting at Bronte resulted in 24 professions, 4 reclamations and 22 accessions in six days; 18 others declared their intention to join other Churches. Our third Quarterly Conference embraced the second Sunday of September. Our "beloved" W. M. Shelton, with Bro. Raby, local elder of Ballinger Mission, was on hand in due time. Bro. Shelton is an earnest and efficient presiding elder and a No. 1 preacher, plain and practicable. He endeared himself to my people both in the conference and the pulpit. Bro. Shelton preached three sermons and Bro. Raby two, all of which will long be remembered by us and result in much good. Our meeting is a camp-meeting and will continue till next Sunday. The Church is revived and sinners seeking salvation.

Bethel Mission.

G. S. Wyatt: The third Quarterly Conference for Bethel Mission was held at Central Institute September 5. There were four officials present, full of joy and gladness over the prosperity in religious things that God had graciously given them. Bro. Bonner started on this mission with about twenty-three members. He has now about 130. The financial report was not very encouraging, but the stewards think the assessments will be paid with all ease. Bonner is wide awake and full of good works. This mission, with a little strengthening, will become a circuit in another year. There is no calculating what a live, active, Methodist preacher, who gives himself entirely to the work, can accomplish in one year.

Groesbeck Circuit.

G. S. Wyatt: The third Quarterly Conference for Groesbeck Circuit was held at Horn Hill September 6. There were six officials present, full of faith and the Holy Ghost. Victory, with her gleaming eye and glowing face, could be seen everywhere. The Lord had led his army on the circuit to the conquest of 225 souls. Bro. Wallace is just going around shouting and praising God. The Leagues are strengthened and at work. The Juvenile Missionary Society is doing well. Prosperity is everywhere. The report of the stewards showed activity and life, and the Groesbeck Circuit may be set down as coming out with clear decks on all lines. Bro. Wallace is a worker. He sticks to the bush. He does the work assigned him. He rarely, if ever, leaves his work, unless appointed by his presiding elder to assist another pastor.

Hubbard.

G. S. Wyatt: The last Quarterly Conference for Hubbard Circuit for this year was held at Hubbard September 17. Every appointment was represented and the financial report was splendid. The outlook for every cent of the pastor's salary being paid is flattering. Bro. Hall has had a fine year, and the work has prospered greatly. Hall will leave his successor one of the most comfortable and convenient parsonages in the district. There are five rooms, good galleries and a well of never-failing water right at the kitchen door. Hubbard is one of the best towns between Corsicana and Waco. There are four nice church houses in the town, but none of them excel much, if any, the Methodist. The Campbellite Church perhaps cost a little more. Our membership at Hubbard is not very large, but they are as plucky as the 300 Spartans. The last one of them, I believe, would die in the interest of our beloved Church. The pastor will bring up in full all the assessments. He has done well on all lines.

Mt. Calm.

G. S. Wyatt: Hurrah for Mt. Calm! The fourth Quarterly Conference just over; held at Mt. Calm September 15. C. V. Oswalt, the pastor, has had a remarkable year; something over 200 conversions, and will leave his successor a most elegant parsonage. Mt. Calm society wants to put on station airs, either by having all of the preacher's time or at least three Sundays and retain one other appointment, agreeing to raise her support of the ministry from $375 to $600. The Quarterly Conference was well attended, and the report of the stewards was excellent. The pastor's salary will be paid, and the preacher in charge will have all, if not more, than his assessments. Oswalt has stuck to his bush and done well. There are four exhorters on this charge who have put themselves out this year under the direction of the pastor and have helped him to set the work on fire. It is still blazing.

Hillsboro.

M. S. Hotchkiss, Sept. 17: We closed a very successful tent-meeting last Tuesday night. Services had been in progress for twenty-five days. For the first two weeks I was in charge, ably assisted by Rev. I. W. Clark, of Paris, Texas, and Dr. H. W. King, of Hot Springs, Ark. Many of my brethren of the Northwest Texas Conference came to my assistance. Bros. R. B. Bonner and J. W. Sansom did me excellent service. To all of these brethren I am under lasting obligation. The last week of the meeting was conducted by the C. P. Church, lead by Dr. Weaver, of Atlanta, Texas. The meeting was very successful through all its progress. There were about 80 or 90 conversions, and the different Churches will receive about 100 members. We have received 79 to date; four or five of whom are yet to receive the vows of the Church. This gives us a total increase for this conference year of 179, with others to follow. This promises to be the greatest year of my ministry in point of increase. The entertainment of the Northwest Texas Conference, November 22, is becoming the all-absorbing topic, and the people do nothing by halves. We are making a herculean effort to discharge all indebtedness on our church that we may report a clean sheet at conference.

Blooming Grove Circuit.

G. S. Wyatt: The fourth Quarterly Conference for the Blooming Grove Circuit was held at Blooming Grove September 12. Rev. S. C. Vaughan had just completed a most beautiful church at a cost of about $1600. It is finished on the inside most tastefully, and is decidedly the best church-house in the town. The windows are of beautiful cathedral glass. The Methodists of Blooming Grove have done themselves great honor in building this church. The Quarterly Conference was very well attended by the officials, and while the financial report was short, the stewards are hopeful that the decks will be cleared. It would be inexplainable for Blooming Grove Circuit to fall behind, as there have been 218 conversions on the circuit and about 180 additions. I am sure the Church will not have to explain, for she will pay up. The preacher in charge will bring up all assessments.

Itasca Circuit.

G. S. Wyatt: The fourth Quarterly Conference for Itasca Circuit, held at Union Valley September 8, was a pleasant affair. The congregations were not very large at any of the services, but the services were all spiritual and good to the use of edifying. Bro. Major has had a most prosperous year on all lines. The church-house at Itasca has been improved till it is a thing of beauty. They should build at Union Valley, and I think will before long. There have been about 265 conversions at the two appointments, and 132 additions. The financial report was not what it should be, but the stewards say the decks will be cleared, and the pastor says all the assessments entrusted to him will be in full. Itasca is one of the best circuits in the Corsicana District, and Itasca town is one of the most thrifty and enterprising in the State. They have a cotton seed oil mill, artesian water, and a pretty fair system of waterworks, together with one of the best public school buildings in the State, besides a fine building in which is a fine private school of high grade. The Methodists are largely in the ascendency on this circuit, and by the grace of God we will hold the ground. Bro. Major has had a fine year.

Osceola Circuit.

R. A. Walker, Sept. 10: I returned home this morning from my last protracted meeting. The Lord has been with us this year. At Berrie's Chapel the meeting resulted in 31 conversions and 23 accessions. At Badgett Chapel the Lord met with us; 26 were converted and 19 additions. Our third Quarterly Conference was held at Woodbury. Our beloved could not be with us on account of his sick boy. We had 3 conversions and 6 additions. My Rockwall meeting was held at the same time. It was started by one of my local men, Bros. Majors, of Itasca, and Reese, of Corsicana, reached him on Sunday night and led it to victory; 90 converts and reclamations. Bro. Majors organized for me a Church of 54 members, with others to follow. God bless him. He took hold just as if it were his own and carried her through. We closed out last night at Salem. The Lord kept the best wine until the last. This was one of the most powerful meetings I ever witnessed. No one present could doubt the working of the Holy Ghost. Bro. Thos. Reese also assisted us here. He reached us on Thursday before the meeting closed on Sunday. He is the grandest success in a revival I ever saw. Results of the meeting 29 converts and reclamations, 22 accessions and 2 infants baptized. Bro. W. D. Johnson, one of my local men, after a long spell of slow fever, rendered me valuable service in the last three meetings. He is a young man of fine preaching qualities and in full sympathy with the itinerant work, and will knock perhaps at the door of the conference this fall for admittance. Have had on the entire work 263 conversions and reclamations, 165 accessions to the Church and 5 infants baptized. Have organized 2 Epworth Leagues; one at Salem and the other at Osceola. They are doing very well. Have now three young men's prayer-meetings besides the other prayer-meeting. The latter part of this year has been the grandest time of my life. Collections are all promised.

TEXAS CONFERENCE.

Anderson.

H. G. Williams: By some means the report of my meeting at this place, also at Roan's Prairie, was lost, hence did not come out. We held a three weeks' meeting at Anderson in April. Rev. R. W. Adams came first to my assistance, then Rev. W. Wootton, presiding elder, and last Rev. J. B. Cochran, and Rev. C. M. Keith ran out and preached us two good sermons. The preaching was all good; 6 joined the Church. Then I held twelve days' meeting in July at Roan's Prairie. Rev. H. C. Willis preached a week with good effect. Then came our "beloved" Rev. W. Wootton and preached four of the most searching sermons I ever heard; 12 joined the Church.

I closed a very interesting meeting the 9th instant at Sulphur Branch. It lasted seven days. Results, 11 were added to the Church, 5 adults baptized and most all the male members put to work praying and talking in public. There was no Church or preaching here until last March; but we have now a Church there of 19 members.

WEST TEXAS CONFERENCE.

Mason.

G. W. Todd: Protracted meeting in progress here under a large tent. Mason has nine churches and twelve Christian organizations, and yet Mason is called a hard place.

Rancho.

J. T. Graham, Sept. 10: After two months' straightforward work on this charge, I am to-day resting at home. Revival meetings have been held at Holstein Pool, Seals Chapel, Bandie, Rancho, Sandies Chapel and Bear Hollow. Forty-eight accessions to the Church, 19 adults and 22 infants baptized are among the known results. Many thanks to the brethren who so efficiently helped in the work.

PLEASE TAKE NOTICE.

The Conference Boards of Missions of the five English-speaking conferences in Texas, together with that of the German Mission, have been called to meet in Corsicana on Wednesday, 26th instant, at 9 o'clock a. m.

This is an important meeting. A matter of greatest moment to us as Christian men and Texas Methodists will be before us. A forward movement is proposed. Success demands the hearty co-operation of all Texas Methodism. I make this appeal, therefore, to the Presidents and members of the Conference Boards to be present on the 26th. If all can not attend, please see to it that representatives of each board come that our conclusions may have unity and heartiness. JOSEPH S. KEY.

SHERMAN, TEXAS.

HURRY UP!

To the preachers of North Texas Conference:

DEAR BRETHREN: A notice appeared in our ADVOCATE some time back from Barbee & Smith, Nashville, Tenn., calling your attention to the Bishops' claim, and, up to this date, I have only received $59, which amount has been forwarded. Please hurry up collections of both Bishop and conference claimants' fund and forward to me at once.

J. A. WEAVER,
Treasurer J. B. F., N. T. C.

SULPHUR SPRINGS, TEXAS.

THE WANDERER RETURNED.

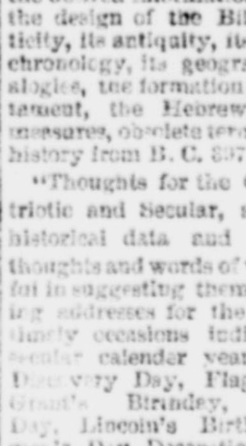
I have been transferred back to the Northwest Texas Conference and will be unemployed until its meeting. If any of the brethren are conducting revival meetings I would be glad to assist them. Address me at Weatherford, Texas. W. D. ROBINSON.

BOOKS AND PERIODICALS.

"A Hand-Book of the Bible. A Compendium of Facts and Curiosities." By the Rev. William Turner. 235 pages, cloth binding. The Bible to be read intelligently requires the aid of some other book or books which shall explain things concerning it which ought to be known by the reader. This admirable hand-book imparts the desired information. It explains the design of the Bible, its authenticity, its antiquity, its divisions, its chronology, its geography, its genealogies, the formation of the Old Testament, the Hebrew months and measures, obsolete terms, and Jewish history from B. C. 397 to A. D. 79.

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WANTED—A Governess who is a member of the M. E. Church, South, and who is over 25 years of age, is wanted to instruct in music and the elementary English branches. Give references. REV. R. L. WILLIAMS, Columbia, Texas.

TO the "Epworth Leagues," "Sunday Schools," Church Choirs and Pastors: D. J. EVANS, of Whitewright, Texas, will be pleased to teach you the Rudiments of Music, Theory, Voice Culture and Sight Reading, or conduct singing for your Revivals any time and guarantee satisfaction. Best refs. given.

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WOMAN'S DEPARTM'T.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Masten Street, Dallas, Texas.

A WORD TO OUR VISITING COMMITTEES OF P. AND H. M. SOCIETY.

Probably no work done in our Parsonage and Home Mission Societies is more underestimated than that done by our visiting committees.

One excellent Christian said: "What is the use of my visiting the poor, unless I can give them something; mere visits do no good." This may be the feeling of many, and yet if a record could be kept below as no doubt it is above, of the blessings and comforts brought to lonely hearts by Christian visits, we should "believe not for joy." If we could fix on a printed page the hand clasp of poor, sick men, and the quivering lips of anxious-worn mothers as they expressed gratitude for kind visits, and the eager, hungry looks from the faces of children, made old by grief, but smiling in return to the stranger's smile of greeting, no further encouragement would be needed. But there are various ways of making visits. Some visits bring no reward either to ourselves or others, while visits made for Christ never fail to bring a double blessing. Our Constitution says:

"It is the duty of the visiting committee to comfort, strengthen and bring to Christ those whom they visit."

The object of the visit makes the worth of it to Christ, and we are his, to obey in the direction he points. We may not be able to say a word, or do an act in some of our visits that shall be recognized as especially for Him, and yet if we have prayed earnestly before going, and if down deep in our hearts we are saying "Lord direct me, I am willing, thou knowest, to be led by Thy Spirit," we will certainly bring blessings out of every visit. And the moment we realize that we are on a mission for Christ, the act becomes glorified. The work of visiting as specified in our Constitution includes all work in city missions.

It is a great thing. Can we not have instead of meagre reports in our monthly meetings, of visits made to one or two old women who have been on the list for years, can we not have thrilling and inspiring reports from the various visiting committies that shall inspire others to go out and come into fresh heart-to-heart contract with lonely lives? Oh, this needy world! We jostle by those every day whose hearts are breaking for a kindly word, an expression of sympathy and encouragement. Let us rejoice that it is getting to be a popular thing in these days through all our great Christian philanthropies for men and women to go and see, to come face to face with the needs of the world, not to sit off and theorize about them. Christ did not stay in one place and wait for the multitudes to come to him. He "went about doing good," visiting hearts with benediction every day, never getting weary of feeding the hungry, healing the sick, and binding up the broken hearted. May his spirit help us to imitate his example in having a set, steadfast purpose to minister here and give a word of comfort there, until we will gradually get into that state, through his grace, where we will bless others unconciously, by our very presence, as flowers emit their perfume. But the question is sometimes asked: "What shall we do when we do visit?" Of course that depends much on circumstances. We cannot always, with propriety, begin a direct appeal for a higher trust in Christ. St. James says: "If any man lack wisdom let him ask of God who giveth to every man liberty and upbraideth not."

Sometimes we can take with us a poem to one who has beed bereaved, or a flower or a book. If we do not carry anything with us, we may have the way opened for reading the Scripture and praying, but if that can not always with wisdom be done, we can carry a loving, cheerful and sympathetic heart.

A lady in visiting the hospital one day found it a great cross to propose to a sick woman that she read and pray with her. The fears kept suggesting themselves that she would make a sensation, as there were others near by, and that the woman might consider her presumptious, etc. But finally she fought back the doubts and looked only at the fact that the woman was helpless and suffering, and that Christ might be pleased to use her in blessing to the needy one. After she had read and prayed, the sick woman told her of her life and of her hope in Christ. The lady never saw the sick one again, as she lived but a few days longer, but she never ceased to be thankful for the little she had done to bless her at the last. And thus our deeds of mercy are twice blessed. May we not have it then as a part of our mission in life to make visits for Christ, that it my not be said to us in that great and final day: "I was sick and in prison and ye visited me not."

ARABEL W. ALEXANDER,
NASHVILLE, TENN.

NOTICE.

On Wednesday, October 3, the Woman's Missionary Society of North Texas Conference meets in Kaufman, to hold its fourteenth annual session.

That the meeting may be productive of the greatest good, it is absolutely essential that all conference officers and Secretaries of the districts be present, also that each auxiliary and juvenile society be represented by a delegate. The address of Committee on Entertainment is: Mrs. W. P. Williams, Kaufman, Texas.

Will the sisters seriously and prayerfully think of this, and permit no trivial excuse to prevent attendance at the annual meeting.

Let us go to this meeting of our Conference Society with hearts aglow with love and zeal for the Master's work, esteeming it not only a privilege but a duty we owe to God and humanity.

If there are any not connected officially with the work, but who feel a deep interest in foreign missions, and who wish to attend the meeting, to all such a hearty welcome will be given; your presence will be an inspiration.

We are always glad also to have our brethren of the ministry with us in our annual meetings. They have favored us in other years by their presence and wise counsel; may we not hope to have a number of them with us again this year?

MRS. ABBIE ALLEN,
President.
ROCK HILL, TEXAS.

PASSING throug Belton some weeks since, I was attracted by a crowd collecting at the Methodist church and was told that there would be a public meeting of the Juvenile Missionary Society. Of course, I attended, being interested in this noble work.

I was never better entertained. The little, wee tots were well drilled, and each one sang and recited finely. The large, handsome church was crowded with an attentive audience. Mrs. Blanchard, who, I was told, is the District Secretary, made one of the most interesting and instructive talks that has been our good fortune to listen to in many a day, giving the history and progress of the Woman's Foreign Missionary Society of our Church. May the good work go on, and great success to the little juveniles at Belton.

V. K. W.

NOTICE.

There will be a conference of the Woman's Parsonage and Home Mission Society of the M. E. Church, South, held in Nashville, Tenn., October 3-5. The annual sermon will be preached on the evening of October 2, and the conference will convene for organization October 3, at 9 a. m.

Each conference society is expected to have representatives present, and all who expect to attend are earnestly requested to notify the undersigned as soon as possible, so that entertainment may be provided.

MRS T. A. KEELEY,
Cor. Sec. of Tennessee Conference,
209 Meridian Street, Nashville, Tenn.

WOMEN TAKE NOTICE.

The Woman's Missionary Society of the North Texas Conference will convene in the Methodist Church, in the city of Kaufman, October 3, 1894, at 8 p. m. All delegates will please send in their names at once to Mrs. W. P. Williams, whose postoffice address is Kaufman, Texas, that homes may be provided for them. Our preachers in so far as they can are cordially invited to attend.

D. J. MARTIN.

The rosy freshness, and a velvety softness of the skin is invariably obtained by those who use POZZONI'S Complexion Powder.

MALARIAL REMEDIES.

A Radical and Permanent Cure for Chronic Malaria.

There are two malarial remedies known to the medical profession—quinine and Pe-ru-na. They are very different in their action and effect upon the human system. Quinine is a chill-breaker. Pe-ru-na is a poison-eradicator. Quinine will usually break the chill of fever and ague, while Pe-ru-na removes the malarial poison from the system and the chills stop of their own accord. In old cases of chronic malaria, and also in cases of complicated and obscure malaria, quinine is not a particle of use. It is always in these cases that Pe-ru-na should be used. Nearly every person living in malarious districts is more or less troubled with malaria during the latter part of the summer. Malaria may not be accompanied by distinct chills and fever, but may assume the form of periodical neuralgia, biliousness, prostration of the nervous system, and many other low states of the system. It would be worse than useless for any one to take quinine in these cases. Pe-ru-na cures by eradicating the poison from the system, and hence will cure malaria in any form, variety or stage, while quinine will only cure malaria where there is a well-defined chill and distinct fever. No one who has failed to receive a cure by taking quinine should neglect to give Pe-ru-na a thorough trial, as a cure is certain and permanent.

A neat little book, entirely devoted to malaria, is being sent free to any address for a short time by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

We are not to blame if evil thoughts come into our mind, but we are if they stay there.

WELL PLEASED WITH THE PASTOR'S BOOK.

The Pastor's Book came safely to hand. I am well pleased with it. All of our preachers should have it, and if they once see it they will feel their need of it.

W. A. S. CONRAD.
GRAVEL HILL, VA.

Through Wagner Sleepers by the Missouri, Kansas & Texas leave double daily from all points in Texas without change for St. Louis, Hannibal and Kansas City. The only through Sleeping Car from Texas to Chicago without change.

When You Leave Texas

And contemplate a journey to Memphis, St. Louis and the East, be sure that your tickets read via Texarkana and the great Iron Mountain Route. Passengers thus routed save many hours of time while on the road, and have at their disposal, elegant Pullman buffet sleeping cars and reclining chair cars (seats free). For full information in regard to this line, address ticket agents of the I. & G. N. R. R., T. & P. Ry., or J. C. Lewis, traveling passenger agent, Iron Mountain Route, Austin, Texas.

H. C. TOWNSEND,
General Passenger Agent, St. Louis.

ANNUAL CONFERENCE NOTICES.

Presiding Elders of the North Texas Conference:

Please send me the names of all the delegates and "applicants for admission on trial" from your respective districts. Please do this promptly and aid us in preparing for them.

W. M. LEATHERWOOD.
BONHAM, TEXAS, Sept. 11, 1894.

Preachers of North Texas Conference:

Please write me, those of you who intend bringing your wives to conference, that we may have ample time to make our arrangements. Be prompt, brethren.

W. M. LEATHERWOOD.
BONHAM, TEXAS, Sept. 11, 1894.

THE NORTH TEXAS CONFERENCE BROTHERHOOD.

At a meeting of this society two years ago it was resolved to hold an anniversary meeting every year on the evening of the day preceding the opening of the North Texas Conference.

I hereby call a meeting of the Brotherhood for November 7, at 8 p. m., in the city of Bonham. The place of meeting will be designated by our pastor there, Rev. W. M. Leatherwood.

JAS. W. HILL,
President.

The next session of our conference will soon be here, and this makes only my second report. Could do no better under the circumstances, and perhaps this is enough for the present year. Our membership stands the same as reported in June (sixty-five) The "Amended Charter" has been written and will have due process of law and be ready to exhibit to the Brotherhood at its next "annual meeting," Wednesday evening, November 7, 1894. The Executive Committee desires that every member be present at that meeting, as there will be important business. Other members of the conference not members of the Brotherhood are anxiously invited to attend the annual meeting, as there will be speaking that we hope will interest them and induce those eligible to give their names for membership. I again emphasize the feature that looks to helping superannuated brethren whether members of the Brotherhood or not; and call the attention of well-to-do laymen to the fact that no investment could possibly yield them greater returns in spiritual life than money placed in the hands of the Board of Trustees of the Brotherhood, the interest of which to be applied to help those godly men whose active lives have been spent in serving them. Neither could one have a bequest more befitting the close of a Christian life. Let our brethren who are able to do noble things along this line pray over this matter much before they dismiss it.

J. A. WYATT,
Treasurer N. T. C. B.

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.

AMEN!

I wish to give an emphatic and prolonged amen! to the rejoinder of Dr. McLean to the diatribe in the Tennessee Methodist. I am more in love with Southwestern University and its faculty than ever before. All honor to Methodists that are Methodists.

A PRESIDING ELDER.

UNANSWERED LETTERS.

SEPTEMBER 13.

J M Armstrong, sub. T J Milam, subs. D C Stark, has attention. F O Miller, sub. John Helpinstill, sub. John A Slaughter, sub. S H Newby, sub. Chas E Brown, sub. A P Smith, sub. J C Moore, sub.

SEPTEMBER 14, 15.

J H Chambliss, change. S N Allen, paper stopped. O S Thomas, subs. J W Harmon, sub. J M Baker, sub. J A Wright, o k. C V Bailey, sub. J M Armstrong, sub. C C Davis, samples sent.

SEPTEMBER 17.

C N N Ferguson, sub. J H Stewart, sub. J B Cochran, sub. John R Nelson, sub. Ed R Wallace, sub. W N Bonner, sub.

SEPTEMBER 18.

George S Sexton, sub. J W Dickinson, sub changed to three months. J W Sansom, sub. W B McKeown, subs. J H Chambliss, has attention. J N Hunter, sub. Horace Bishop, sub. J B Cochran, subs. George H Phair, sub. John L Sullivan, subs. J D Hudgins, subs.

SEPTEMBER 19.

C F Smith, trial sub. W F Mayne, subs. W H Moss, sub. W W Graham, sub and change. E S Williams, change. C S McCarver, paper stopped. Wm Price, subs. J J Canafax, sub. S Crutchfield, sub.

THE WESTERN LIMITED

Via the Big Four Route to New York and Boston.

"The finest train in America."

"I have traveled thousands of miles," remarked a commercial traveler, "and in every conceivable manner; but never have I found a more perfect service than that offered by the Southwestern Limited, via the Big Four."

This is the universal edict in regard to this beautiful train.

Every day in the year it runs solid between St. Louis, Indianapolis, Cincinnati, Dayton, Springfield, Columbus, Cleveland, New York and Boston with the finest equipment in modern railway structure. Composed of Wagner sleeping cars, library, smoking and cafe car, elegant coaches and new dining cars, it provides every feature of comfort and luxury.

No ferry transfer is necessary at New York City, for this train lands passengers at Grand Central Station in the center of the hotel district.

When you go East take the Big Four.

E. O. McCormick, Passenger Traffic Manager.
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"A grateful Mother"

endorses a remedy her son is taking for MALARIA. We do not know her and she writes of her own accord to praise

Brown's Iron Bitters.

The letter is dated July 17, 1894—just the other day—Washington, D. C.

". . . . My son is taking Brown's Iron Bitters for dangerous Malaria, and it has done him *a great deal of good.*"

MRS. MARY LEACH,
911 Grant Ave., N.W.

Perhaps you're suffering from the same disease!

In buying look for crossed Red Lines on wrapper.

BROWN CHEM. CO., BALTO., MD.

DON'T SCALD THAT FRUIT! The old plan of cooking fruit preparatory to placing it in jars robs it of all vitality and delicacy of flavor.

The NEW COLD PROCESS known as

Fruit Preservaline

obviates all this and keeps the fruit fresh and firm in its natural state. For Preserving Jams, Jellies, Marmalades, Pickles, Catsups, Cider, etc., it stands without an equal. Simple, tasteless, harmless, cheap. Mold and fermentation are unknown where it is used.

SAMPLE BOX—enough for 15 Gallons—sent by mail on receipt of 50 CENTS. PRESERVALINE MFG. CO., 14 Cedar St., New York. Agents Wanted.

"OUR NEW BUILDING,"

A New Book on the Epworth League.

BY REV. JOHN M. HARRISON,
Epworth League Editor Tennessee Methodist.

The introduction is by REV. W. W. PINSON, of the West Texas Conference.

Paper, 30 cents; cloth, 60 cents. Sent on receipt of price.

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TENNESSEE : METHODIST
NASHVILLE, TENN.

1894	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.
Jan.	...	1	2	3	4	5	6
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1894	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.
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	30	31					

Church Notices.

TEXAS ANNUAL CONFERENCES.

North, Bonham, Bishop Hargrove....Nov 8
West, Lockhart, Bishop Key....Nov 15
Northwest, Hillsboro, B'p Hargrove..Nov 22
German Mission, Bishop Key....Nov 22
Texas, Cameron, Bishop Hargrove....Dec 5
East, Jacksonville, Bishop Hargrove..Dec 13

EPISCOPAL VISITATION, 1894-95.

BISHOP KEENER.

South Carolina, Laurens....Nov 21
North Mississippi, Sardis....Dec 6
Mississippi, Meridian....Dec 13

BISHOP WILSON.

Memphis, Humboldt, Tenn....Nov 14
Western North Carolina, Statesville..Nov 28
N. C., Trinity Church, Durham....Dec 5
South Georgia, Waycross....Dec 12

BISHOP GRANBERY.

Holston, Abingdon, Va....Oct 10
Louisiana, Louisiana Avenue, N. O....Dec 12
Baltimore, Washington, D. C....March 27

BISHOP HARGROVE.

Indian Mission, McAlister....Oct 31
North Texas, Bonham....Nov 8
Northwest Texas, Hillsboro....Nov 22
Texas, Cameron....Dec 5
East Texas, Jacksonville....Dec 13

BISHOP DUNCAN.

Louisville, Owensboro....Sept 27
Tennessee, Franklin....Oct 17
North Alabama, Athens....Nov 21
Alabama, Brewton, Ala....Dec 5
Florida, Jacksonville, Fla....Jan 9

BISHOP GALLOWAY.

China, Soochow....Oct 11

BISHOP HENDRIX.

St. Louis, Fredericktown, Mo....Sept 26
Illinois, Marion....Oct 3

BISHOP KEY.

Northwest Mexico, Durango, Mex....Oct 11
Central Mexico, Toluca, Mex....Oct 25
Mexican Border, Pecos, Tex....Nov 8
West Texas, Lockhart, Tex....Nov 15
German Mission, Llano....Nov 22

BISHOP HAYGOOD.

Virginia, Charlottsville, Va....Nov 14
North Georgia, Rome, Ga....Nov 21
Arkansas, Quitman, Ark....Dec 6
Little Rock, Prescott, Ark....Dec 12
White River, Helena, Ark....Dec 19

BISHOP FITZGERALD.

Pacific, San Francisco, Cal....Sept 26
Los Angeles, San Bernardino, Cal....Oct 10

JOSEPH GILLOTT'S STEEL PENS.
GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD.
THE MOST PERFECT OF PENS.

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NORTH TEXAS.

SHERMAN DISTRICT—FOURTH ROUND.

Pilot Point sta....Sept 29, 30
Whitesboro sta....Sept 30, Oct 1
Whitewright sta....Oct 6, 7
Bells and Savoy cir....Oct 7, 8
Collinsville cir, at Ethel....Oct 13, 14
Whitesboro cir, at Waggert's....Oct 14, 15
Pottsboro cir, at Pottsboro....Oct 17
Pilot Grove, at Gray Hill....Oct 19
Van Alstyne sta....Oct 20
Howe cir, at Howe....Oct 21, 22
Denison sta....Oct 23
Travis Street....Oct 24
Willow Street....Oct 25
Sherman cir, at Friendship....Oct 27, 28
Gordonsville cir....Nov 2
Denison mis....Nov 3, 4

Will the preachers and stewards see that the collections are all up in full?
J M BINKLEY, P. E.

BONHAM DISTRICT—FOURTH ROUND.

Petty and White Rock....Friday, Sept 28
Bailey cir....Sept 29, 30
Wolfe City sta....Sept 30, Oct 1
Ladonia sta....Wednesday, Oct 3
Bonham cir....Oct 6, 7
Dodd cir....Tuesday, Oct 9
Brookston....Thursday, Oct 11
Lake Creek cir....Oct 13, 14
Ben Franklin cir....Oct 14, 15
Honey Grove sta....Tuesday, Oct 16
Lennius cir....Thursday, Oct 18
South Bonham....Oct 20, 21
Randolph cir....Oct 27, 28
Bonham sta....Tuesday, Oct 30
Fannin cir....Nov 3, 4

J. R. WAGES, P. E.

TERRELL DISTRICT—FOURTH ROUND.

Kemp cir....4th Sun in Sept
Rockwall and Royse....5th Sun in Sept
Poetry....1st Sun in Oct
Terrell sta....8 p. m., Oct 8
Chisholm....2d Sun in Oct
Wills Point cir....3d Sun in Oct
Wills Point sta....8 p. m., Oct 19
Mesquite cir....4th Sun in Oct
Garland....3 p. m., Oct 26
Crandall....1st Sun in Nov
Kaufman sta....Nov 5

C. B. FLADGER, P. E.

PARIS DISTRICT—FOURTH ROUND.

Blossom, at Blossom....Sept 22, 23
Pattonville cir, at Marvin....Sept 29, 30
Woodland and Detroit, at W....Oct 6, 7
Annona and White Rock, at A....Oct 13, 14
Annona mis, at Coleman Springs....Oct 15
Clarksville sta....Oct 20, 21
Rosalie cir, at Garvinsville....Oct 23
McKenzie cir, at Liberty....Oct 25
Maxey mis, at Maxey....Oct 27, 28
Powderly mis, at Palestine....Oct 30
Centenary, Paris....Nov 1
Emberson cir, at Sumner....Nov 3, 4
Lamar Avenue, Paris....Nov 5

Written reports from Boards of Trustees will be called for; also written reports from local preachers. Stewards do your best. God has been gracious. Let us meet every claim.
F. A. ROSSER, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Celeste....Sept 22, 23
Leonard....Sept 29, 30
Kingston and White Rock....Oct 6, 7
Merit....Oct 7, 8
Roberts....Oct 12, 2 p m
Clinton....Oct 13, 14
Blue Ridge....Oct 20, 21
Farmersville....Oct 21, 22
Allen....Oct 23, 24, 25
Weston....Oct 27, 28
Anna....Oct 28, 29
Wylie....Nov 2, 3
Nevada....Nov 3, 4
Greenville....Nov 4, 5

J. A. STAFFORD, P. E.

GAINESVILLE DIST.—FOURTH ROUND.

Woodbine cir, at Spring Grove....4th Sun in Sept
Mountain Springs, at Bethel....5th Sun in Sept
Aubrey cir, at Friendship....1st Sun in Oct
Dexter cir, at Zion....Wednesday, Oct 10
Marysville cir, at Elm....Thursday, Oct 11
Hye Mound, at Hye....Friday, Oct 12
Era and Valley View, at Era....2d Sun in Oct
Greenwood, at Slidell....Tuesday, Oct 16
Rosston cir, at Rush Creek....Wed, Oct 17
Decatur cir, at Zion....Thursday, Oct 18
Decatur sta....Thursday 7:30 p m Oct 18
Sanger cir, at Union Hill....3d Sun in Oct
Rhome, at Rhome....Thursday, Oct 25
Denton cir, at Lynchburg....4th Sun in Oct
Denton Street, Gainesville, Tuesday, Oct 30 at 7:30 p m
Broadway, Gainesville, Wednesday, Oct 31 at 7:30 p m
Wheleys....Thur Nov 1 at 11 o'clock a m
Denton sta....1st Sun in Nov

R. M. POWERS, P. E.

MONTAGUE DIST.—FOURTH ROUND.

Iowa Park, at Beaver....Sept 22, 23
Archer City....Sept 29, 30
Holliday cir, at Dundee....Oct 2
Nocona cir, at Nocona....Oct 6, 7
Bonita cir, at Illinois Bend....Oct 9
St Joe sta....Oct 10
Montague and Belcher, at Belcher....Oct 11
Sunset cir, at Fruitland....Oct 13, 14
Alvord cir, at Alvord....Oct 15
Crafton cir, at Crafton....Oct 17
Chico cir....Oct 19
Bowie sta....Oct 21, 22
Post Oak cir....Oct 23
Blue Grove cir, at Blue Grove....Oct 26
Bellevue cir, at Bellevue....Oct 27, 28
Wichita Falls sta....Oct 31
Benvanue mis....Nov 2
Henrietta sta....Nov 3, 4

Let every official be present with full reports.
W. D. MOUNTCASTLE, P. E.

SULPHUR SPR'GS DIST.—FOURTH ROUND

Campbell cir, at Campbell....Sept 22, 23
Fairlie cir, at County Line....Sept 29, 30
Commerce cir, at Commerce....Oct 1
Gilmer cir, at Hopewell....Oct 4
Leesburg cir, at Winan Ridge....Oct 6, 7
Pittsburg sta....Oct 8
Quitman cir, at Liberty....Oct 10
Winnsboro cir, at Forest Home....Oct 11
Carrollton cir, at Salem....Oct 12
Sulphur Springs mis, at Riley's Springs....Oct 13, 14
Mt. Vernon cir....Oct 17
Mt Pleasant sta....Oct 18
Winfield cir, at New Hope....Oct 19
Mt Pleasant mis, Monticello....Oct 20, 21
Sulphur Bluff cir....Oct 24
Cooper cir....Oct 25
Sulphur Springs sta....Oct 27, 28
Black Jack cir, at Gafford Chapel....Nov 3, 4

W. L. CLIFTON, P. E.

SHERMAN DISTRICT—THIRD ROUND.

Denison mis....Sept 22, 23

J. M. BINKLEY, P. E.

WEST TEXAS.

KERRVILLE DIST.—FOURTH ROUND.

Sherwood charge, at Lapan....4th Sun in Sept
Mason charge, at Mason....5th Sun in Sept
Kerrville sta....1st Sun in Oct
Bandera charge....2d Sun in Oct
Junction City charge, at Junction City, 3d Sun in Oct
Blanco charge....4th Sun in Oct
Willow City charge, at Comanche, 1st Sun in Nov
Ingram charge....Thurs. after 1st Sun in Nov
Center Point sta, at Center Point, 2d Sun in Nov
Boerne Circuit, at Selma....Monday after 2d Sun in Nov

Local preachers are expected this round with reports.
M. A. BLACK, P E

LLANO DISTRICT—FOURTH ROUND.

San Angelo sta....Sept 29
Paint Rock cir....Oct 6
Brady cir....Oct 8
Fredonia cir....Oct 13
Round Mountain cir....Oct 20
Cherokee cir....Oct 27
Pontotoc cir....Nov 3

A. C. BIGGS, P. E.

BEEVILLE DIST.—FOURTH ROUND.

Rockport and Aransas, at R....Sept 22, 23
Lagarto cir, at Lagarto....Sept 29, 30
Oakville cir, at Mineral City....Oct 6, 7
Floresville sta....Oct 12
Stockdale cir, at Shiloh....Oct 13, 14
Lavernia cir, at Lavernia....Oct 14, 15
Skidmore cir, at Quincy....Oct 20, 21
Helena cir, at Runge....Oct 27, 28

Local preachers and Boards of Trustees please be present with reports.
W. H. H. BIGGS, P. E.

CUERO DISTRICT—FOURTH ROUND.

Nursery cir, at Thomaston....4th Sab in Sept
Williamsburg cir, at Hope....5th Sab in Sept
Waelder cir, at Waelder....1st Sab in Oct
Halletsville cir, at Halletsville....2d Sab in Oct
Clear Creek cir, at Clear Creek....3d Sab in Oct
Yoakum cir at Yoakum....4th Sab in Oct
Leesville cir, at Floyd's Chap....1st Sab in Nov
Weesatche cir....2d Sab in Nov
Port Lavaca cir....Tues before 4th Sab in Oct at 3 o'clock p. m.

If possible let all reports be full.
JOHN S. GILLETT, P. E.

SAN ANTONIO DIST.—FOURTH ROUND.

Cotulla and Pearsall....Sept 22, 23
Travis Park....Sept 29, 30
Pearsall cir....Oct 6, 7
Belton cir....Oct 14, 14
Sherman Street....Oct 20, 21
Pleasanton and Amphion....Oct 27, 28
Fairview cir....Nov 3, 4
West End....Nov 9, 10
East End....Nov 10, 11

I. T. MORRIS, P. E.

SAN MARCOS DISTRICT—FOURTH ROUND.

San Marcos....4th Sun in Sept
San Marcos cir....5th Sun in Sept
Lockhart cir....1st Sun in Oct
Harwood cir....2d Sun in Oct
Belmont cir....3d Sun in Oct
Dripping Springs....4th Sun in Oct

B. HARRIS, P. E.

NORTHWEST TEXAS.

GEORGETOWN DIST.—FOURTH ROUND.

Round Rock....Sept 22, 23
Burnet and Bertram, at Burnet....Sept 29, 30
Marble Falls and Fairland, at Marble Falls....Sept 30 Oct 1
Bartlett, at Bartlett....Oct 6, 7
Holland, at Hackberry....Oct 7, 8
Florence, at Pleasant Grove....Oct 13, 14
Liberty Hill, at Liberty Hill....Oct 20, 21
Georgetown sta....Oct 21, 22
Jonah, at Summerset....Oct 27, 28
Taylor st....Oct 28, 29
South Belton, at Warren's Chapel....Nov 3, 4
Salado....Nov 4, 5
North Belton, at Cedar Creek....Nov 10, 11
Belton sta....Nov 11, 12

In the above the appointment for Marble Falls, Georgetown, Taylor and Belton is for Sunday and Monday night; that for Holland and Salado is Sunday night and Monday at 11 a. m.
SAM P. WRIGHT, P E

FORT WORTH DIST.—FOURTH ROUND.

Cresson cir....Sept 15, 16
Covington cir....Sept 22, 23
Missouri Avenue....Sept 29, 30
First Church....Oct 6, 7
Mulkey Memorial....Oct 7, 8
Arlington cir....Oct 13, 14
Walnut cir....Oct 19
Morgan cir....Oct 20, 21
Mansfield cir....Oct 27, 28
Granbury sta....Oct 31
Bluffdale cir....Nov 2
Lipan cir....Nov 3, 4
Granbury cir....Nov 8
Marystown cir....Nov 10, 11
Cleburne cir....Nov 11, 12
Cleburne sta....Nov 13
Fort Worth mis....Nov 15
Osceola cir....Nov 17, 17

W. L. NELMS, P. E.

CORSICANA DIST.—FOURTH ROUND.

Kerens, at Prairie Point....Sept 22, 23
Rice and Chatfield, at Oak Grove....Sept 29, 30
Dawson, at Post Oak....Oct 3
Irene, at Rienzi....Oct 6, 7
Bethel mis, at Shady Dell....Oct 13, 14
Thornton, at Steel's Creek....Oct 14, 15
Groesbeck, at Groesbeck....Oct 15, 16
Mexia sta....Oct 20, 21
Mexia cir, at Point Enterprise....Oct 27, 28
Wortham, at Wortham....Nov 3, 4
Corsicana cir, at Grape Creek....Nov 10, 11
Corsicana sta....Nov 17, 18

The pastors will be ready to report according to the questions asked in the new Discipline under the head of the business of a Quarterly Conference. Let the stewards do their best to be ready to report pastor's salary in full. There is nothing like a good, honest effort. We are expecting and believing that every pastor's salary on the Corsicana District will be paid in full, and that every cent of all the assessments will be met. The Lord has blessed us most graciously. Let us show our appreciation.
G. S. WYATT, P. E.

VERNON DISTRICT—FOURTH ROUND.

Vernon sta....Sept 22, 23
Quanah and Childress, at C....Sept 29, 30
Kirkland, at Paducah....Oct 1
Mobeetie, at Washita....Oct 4
Claud, at Claud....Oct 6, 7
Amarillo sta....Oct 9
Floyd and Brisco, at Salem....Oct 11
Plainview, at Plainview....Oct 13, 14
Hale Center, at Hale Center....Oct 15
Clarendon sta....Oct 17
Memphis, at Newlin....Oct 18
Harrold, at Harrold....Oct 20, 21
Duke, at Willow Vale....Oct 24
Eldorado, at Goshen....Oct 25
Mangum, at Rock school-house....Oct 27, 28
Altus, at Altus....Oct 28, 29
Benjamin, at Benjamin....Nov 3, 4
Seymour sta....Nov 6
Seymour mis, at Seymour....Nov 6
Crowell, at Crowell....Nov 10, 11

M. K. LITTLE, P. E.

WACO DISTRICT—FOURTH ROUND.

Peoria, at Scott's Chapel....Sept 22, 23
West, at West....Sept 23, 24
Bruceville and Mooreville, at B....Sept 29, 30
Lorena, at Lorena....Sept 30, Oct 1
Valley Mills, at Compton....Oct 6, 7
Crawford and McGregor, at Crawford....Oct 7, 8
Mart, at Battle....Oct 13, 14
Whitney, at Towash....Oct 20, 21
Bosqueville at Evergreen....Oct 27, 28
Rogers, at Centennial....Nov 3, 4
Moody, at Moody....Nov 5, 6
Troy....Nov 10, 11
Abbott....Nov 17, 18

The local preachers are expected to present a written report to the Quarterly Conference.
R. C. ARMSTRONG, P. E.

ABILENE DISTRICT—FOURTH ROUND.

Haskell sta....Sept 22, 23
Midland sta....Sept 28
Big Springs sta....Sept 29, 30
Iatan mis, at Cuthbert....Oct 6
Colorado sta....Oct 8
Snyder mis, at Snyder....Oct 10
Roby mis, at Roby....Oct 15
Rayner mis, at Rayner....Oct 18
Anson cir, at Anson....Oct 19
Nelda cir, at Anderson....Oct 20
Merkel cir....Oct 27, 28
Sweetwater cir....Nov 3, 4
Buffalo Gap cir....Nov 10, 11
Abilene sta....Nov 17, 18

Trustees are expected to present written reports. Local preachers and all official members urgently requested to be present. Important business demands the presence of every member. Let each steward do his duty.
E L ARMSTRONG, P. E.

CISCO DISTRICT—FOURTH ROUND.

Rising Star and Pisgah, at R S....4th Sun in Sept
Sipe Springs, at Sipe Springs....Sept 28
Carbon, at Gorman....5th Sun in Sept
DeLeon, at New Hope....Oct 4
Proctor, at Proctor....1st Sun in Oct
Dublin, at Dublin....Oct 10
Carlton, at Gilmore....2d Sun in Oct
Alarm Creek....Oct 17
Duffau, at Green's Chapel....3d Sun in Oct
Stephenville....Oct 24
Green's Creek....4th Sun in Oct
Armstrong, at Desdemonia....1st Sun in Nov
South Cisco....2d Sun in Nov
North Cisco....Nov 14

E. A. BAILEY, P. E.

WEATHERFORD DIST.—FOURTH ROUND.

New Hope cir....Sept 22, 23
Whitt cir....1 p m Sept 24
Graham mis....Sept 29, 30
Graham sta....Oct 1
Farmer cir....1 p m Oct 3
Bryson mis....Oct 6, 7
Jacksboro sta....Oct 8
Santo mis....Oct 13, 14
Weatherford cir....Oct 20, 21
Garvin cir....1 p m Oct 24
Elm Street, Weatherford....Oct 27, 28
Boonesville cir....1 p m Oct 31
Mineral Wells mis....1 p m Nov 3
Weatherford sta....Nov 4, 5
Mineral Wells sta....Nov 6
Aledo cir....Nov 10, 11

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

GATESVILLE DIST.—FOURTH ROUND.

Gatesville cir, at H. Creek....Sept 22, 23
Brookhaven cir, at Sugar Loaf....Sept 28
Killeen, etc., at Nolanville....Sept 29, 30
Copperas Cove cir, at R. Church....Oct 6, 7
Lampasas sta....Oct 8
Lampasas cir, at Shady Grove....Oct 10
Lometa cir, at C. City....Oct 13, 14
Oglesby cir, at Sto. Creek....Oct 20, 21
Coryell City cir....Oct 24
Jonesboro cir....Oct 27, 28
Hamilton and Hico....Nov 3
Iredell and Mountain Gap....Nov 3, 4
Meridian sta....Nov 7, 8
Harmony cir....Nov 10, 11
Gatesville sta....Nov 18, 19

Let the stewards be present on this round with the full amount of the pastor's salary, if possible. Let the trustees and local preachers attend and make reports of their labors according to law.
E. F. BOONE, P. E.

WAXAHACHIE DIST.—FOURTH ROUND.

Sims and Glenwood, at Bethel....Sept 22, 23
Ennis sta, at Ennis....Sept 28
Bristol cir, at Hines' Chapel....Sept 29, 30
Waxahachie cir, at Sardis....Oct 3
Grandview cir, at Grandview....Oct 6, 7
Lancaster and Ferris, at Lancaster....Oct 13, 14
Hutchins mis, at Trinity....Oct 20
Milford cir, at Midway....Oct 27, 28
Alvarado sta, at Alvarado....Oct 30
Wheatland and West Dallas....Nov 1
Red Oak cir....Nov 3, 4
Reagor cir....Nov 10, 11

Let the stewards make a desperate effort to bring up the pastors' salaries in full. Let there be no lack when I come. The local preachers and trustees of Church property are expected to be on hand with written reports and not fail.
JNO. S. DAVIS, P. E.

BROWNWOOD DIST.—FOURTH ROUND.

(in part.)

Brownwood sta....Sept 22, 23
Indian Creek cir....Sept 29, 30
North Brownwood cir....Sept 30, Oct 1
Coleman sta....Oct 6, 7
Comanche cir....Oct 13, 14
Comanche sta....Oct 14, 15
May cir....Oct 20, 21
Cottonwood cir....Oct 21, 22
Mullen cir....Oct 27, 28
Goldthwaite sta....Oct 28, 29

Pastors will please see that the trustees of church property have written reports showing (1) the number of churches and parsonages and what has been expended on the same during the year; (2) value of the same; (3) do deeds contain trust clause in the Discipline? (4) Where are the title papers kept? (5) Where are they recorded? See Discipline, paragraph 87, question 24.
W. M. SHELTON, P. E.

TEXAS.

HOUSTON DISTRICT—FOURTH ROUND.

St James....Sept 22, 23
Patterson, at Patterson....Sept 29, 30
McKee Street....Oct 6, 7
Cedar Bayou, at Alexander....Oct 13, 14
Velasco, at Phair....Oct 20, 21
St Johns....Oct 27, 28
West End....Oct 26, 28
Dickinson....Oct 29, 30
Alvin and Sandy Point, at A....Nov 2, 8 p m
Washington Street....Nov 3, 4
Eagle Lake....Nov 9, 8 p m
Richmond....Nov 10, 11
Wharton and Hungerford....Nov 13, 14
Matagorda....Nov 17, 18
Columbia....Nov 24, 25
Shearn....Dec 1, 2

All local preachers and Boards of Trustees will be expected to have their reports in writing.
E. W. SOLOMON, P. E.

HUNTSVILLE DIST.—FOURTH ROUND.

Dodge cir, at Dodge....Sept 22, 23
Anderson cir, at Fairview....Sept 29, 30
Navasota sta....Oct 2
Zion cir, at Zion....Oct 3, 4
Madisonville, at Madisonville....Oct 6, 7
Hempstead, at Howth....Oct 13, 14
Hockley cir, at Hockley....Oct 20, 21
Minican cir, at Alexander....Oct 23
Bryan sta....Oct 24
Conroe mis, at Conroe....Oct 27, 28
Huntsville sta....Oct 31
Montgomery cir, at Montgomery....Nov 3, 4
Shepherd mis, at Shepherd....Nov 7
Cold Springs cir, at Cold Springs....Nov 10, 11
Willis sta....Nov 14
Prairie Plains, cir, at Johnson's Chapel....Nov 17, 18

Local preachers are required to have written reports of their labors at the fourth Quarterly Conference. Trustees must have written reports of all church property.
W. WOOTTON, P. E.

AUSTIN DISTRICT—FOURTH ROUND.

Merrilltown cir, at Cypress....Sept 22, 23
Manor sta....Sept 29, 30
Cedar Creek cir, at Cedar Creek....Oct 6, 7
Elgin sta....Oct 13, 14
Winchester cir, at Smithville....Oct 20, 21
McDade cir, at Center Point....Oct 27, 28
LaGrange sta....Nov 3, 4
Columbus sta....Nov 10, 11
Weimar....Nov 17, 18
Flatonia sta....Nov 24, 25
Bastrop....Dec 1, 2

JOS B SEARS, P. E.

CALVERT DISTRICT—FOURTH ROUND.

Marlin....Sept 22, 23
Kosse cir, at Kosse....Sept 29, 30
Calvert sta....Oct 6, 7
Una cir, at Mt. Vernon....Oct 13, 14
Bald Prairie cir....Oct 20, 21
Rogers Prairie cir....Oct 27, 28
Centerville cir, at Centerville....Nov 3, 4
Personville mis, at Union....Nov 10, 11
Fairfield cir, at Sunshine....Nov 14
Jewett and Buffalo, at Jewett....Nov 17, 18
Durango cir, at Durango....Nov 24, 25
Rosebud cir, at Rosebud....Dec 1, 2

FRED L. ALLEN, P. E.

CHAPPELL DISTRICT—FOURTH ROUND.

Cameron cir, at Corinth....Sept 22, 23
Davilla cir, at Davilla....Sept 29, 30
Caldwell sta....Wednesday, Oct 3
Pleasant Hill cir, at Saltr....Oct 6, 7
Lyons cir, at Lyons, Wednesday....Oct 10
Bellville cir, at Buckhorn....Oct 13, 14
Rockdale sta....Oct 20, 21
Chappell Hill sta....Wednesday, Oct 24
Maysfield cir, at Maysfield....Oct 27, 28
Milano cir, at Midway....Nov 3, 4
Lexington cir....Nov 10, 11
Brenham sta....Wednesday, Nov 14
Sealy cir....Nov 17, 18
Giddings cir....Nov 24, 25
Cameron sta....Monday, Dec 3

E. H. HARMAN, P. E.

EAST TEXAS.

SAN AUGUSTINE DIST.—FOURTH ROUND.

Carthage, at Carthage....Oct 6, 7
Timpson and Tenaha, at Tenaha, Friday, Oct 12
Concord, at Concord....Oct 13, 14
Garrison, at Venles....Oct 20, 21
Minden, at Pine Hill....Oct 27, 28
Center sta....Oct 31
Center cir, at Sand Hill....Nov 3, 4

CHAS F. SMITH, P. E.

BEAUMONT DISTRICT—FOURTH ROUND

Wolf Creek, at Spurger....Sept 22, 23
Moscow, at Midway....Sept 29, 30
Beaumont and Sabine Pass mis, at Pine Island....Oct 6, 7
Liberty, at Devers....Oct 13, 14
Orange sta and mis, at Orange....Oct 10, 11
Beaumont sta....Oct 28, 29
Sunset, at west Nona....Nov 3, 4
Livingston, at Livingston....Nov 10, 11
Burkeville, at Farr's Chapel....Nov 17, 18
Newton, at Caney....Nov 24
Jasper sta....Nov 23
Jasper cir, at Peach Tree....Nov 24, 25
Woodville and Colmesneil, at Mobile Dec 1, 2

WM. A. SAMPEY, P. E.

TYLER DISTRICT—FOURTH ROUND.

Tyler, Cedar Street, at Cedar St....Sept 23, 24
Lindale cir, at Red Springs....Sept 29, 30
Mineola sta, at Mineola....Oct 7, 8
Canton cir, at Edgewood....Oct 13, 14
Grand Saline cir, at Oakland....Oct 20, 21
Athens and Malakoff sts, at A....Oct 17, 18
Lawndale cir, at Philip's Chapel....Oct 18, 19
Troupe and Overton cir, at Troupe....Nov 3, 4
Edom cir, at Funnell's Chapel....Nov 10, 11
New York cir, at New Hope....Nov 17, 18
White House cir, at Union Springs....Nov 21
Tyler cir at Pascom Chapel....Nov 25, 26
Tyler sta, at Tyler....Dec 2, 3
Larissa cir, at Providence....Dec 8, 9

Local preachers and Boards of Trustees will please be present with written reports. Let the stewards attend on this round with the full amount of the pastor's salary if possible.
T. P. SMITH, P. E.

MARSHALL DIST.—FOURTH ROUND.

Hallville, at LaGrone's Chapel....Sept 29, 30
Marshall sta....Oct 6, 7
Church Hill, at Fowler's Chapel....Oct 13, 14
Beckville, at Pisgah....Oct 20, 21
Northside, at Union Chapel....Oct 27, 28

JOHN ADAMS, P. E.

GERMAN MISSION.

GERMAN MISSION—FOURTH ROUND.

Bellville....Sept 22, 23
East Bernard....Sept 29, 30
New Fountain....Oct 5, 6
New Braunfels....Oct 13, 14
Houston mis....Oct 20, 21
Houston sta....Oct 28, 29
Grassyville....Nov 3, 4
Fredricksburg....Nov 10, 11
Llano....Nov 17, 18

J. KERN, P. E.

CHILLS
WINTERSMITH'S
Tonic Syrup or Improved
CHILL CURE.

The most successful remedy for Fever and Ague ever known. Prevents "Malaria" in its various forms. Contains no Quinine, Arsenic nor any deleterious substance whatever.

Reasons of the superiority of Wintersmith's Tonic over Quinine and other Remedies.

The remedies usually given only prevent the paroxysm or break the chill, without reference to the condition the system may be left in after the chills are removed; whereas the mere breaking of the chills is but a small part of what is required to effect a radical cure. A proper use of Wintersmith's Tonic never fails to remove the cause and cure the most obstinate case of fever and ague.

Two Sizes—50c. & $1.
ARTHUR PETER & CO., Ag'ts, Louisville, Ky.

MARRIAGES.

McMINAMY—FIELDS—Sunday, September 9, 1894, at the residence of the bride's father, Mr. J. W. Fields, Mr. F. L. McMinamy and Miss Lousetta Fields, both of Sedalia, Collin County, Texas, Rev. W. H. Brown officiating.

TAYLOR—WHITE—At the parsonage in Weston, Texas, May 6, 1894, by Rev. S. W. Miller, Mr. C. M. Taylor and Mrs. E. M. White, all of Collin County, Texas.

DECKER—KITT—At the parsonage in Weston, Texas, May 26, 1894, by Rev. S. W. Miller, Mr. J. C. Decker and Mrs. Hattie Kitt, all of Collin County, Texas.

ABBERNATHY—ROBERSON—At the residence of James Roberson, June 29, 1894, by Rev. S. W. Miller, Mr. G. B. Abbernathy and Miss Margaret Roberson, all of Collin County, Texas.

SMITH—BURNAM—At the residence of Mr. Kites, July 8, 1894, by Rev. S. W. Miller, Mr. P. C. Smith and Miss Garda Burnam, all of Collin County, Texas.

ORENDORFF—THOMPSON—At the residence of Mr. B. F. Thompson, August 16, 1894, by Rev. S. W. Miller, Mr. D. Orendorff and Miss Lillie Thompson, all of Collin County, Texas.

TRANTHAM—BARNER—On the evening of September 9, 1894, at 2:30 o'clock, at the residence of Mr. J. G. Joel, Mr. S. W. Trantham and Miss Laura Barner, all of Cherokee County, Texas, Rev. J. M. McCarter officiating.

JONES—McKENZIE—At the residence of the bride's father, nine miles west of Quitman, Texas, August 19, 1894, Mr. U. B. Jones and Miss Laura McKenzie, all of Wood County, Rev. G. M. Fletcher officiating.

PATTON—WILBANKES—At the residence of Mr. Frank Patton, Sr., Mr. Frank Patton and Miss Pearl Wilbankes, July 22, 1894, all of Wood County, Rev. G. M. Fletcher officiating.

CALVERT—HOOPER—At the home of the bride's mother, Mrs. Hooper, near Rice's Crossing, August 12, 1894, Mr. Wm. V. Calvert and Amanda Hooper, Rev. James M. Sherman officiating.

WHITTENBERG—FARMER—At the bride's step father, Mr. Starnes, September 11, 1894, Mr. Oland D. Whittenberg and Miss Mary E. Farmer, Rev. James M. Sherman officiating.

McMAHON—CURRY—In the Church at Oakland, Van Zandt County, Texas, September 5, 1894, Mr. McMahon and Miss Lizzie Curry, Rev. S. N. Allen officiating.

McMANUS—BROCK—At the Methodist Church in Sherwood, Texas, September 5, 1894, at 9 p. m., Mr. James C. McManus and Miss Mary M. Brock, both of Sherwood, Texas, Rev. J. W. Sims officiating.

STEVENSON—LAWSON—September 6, 1894, at the residence of the bride's father, by Rev. C. A. Evans, Mr. W. B. Stevenson and Miss Ida Lawson, both of Johnson County, Texas.

BEAN—GRISHAM—At the residence of the bride's grandfather, September 2, 1894, Mr. W. M. Bean and Miss Mollie S. Grisham, Rev. C. A. Evans officiating, both of Johnson County, Texas.

TEAGUE—BOWERS—At the residence of the bride's father, August 14, 1894, Burleson, Texas, Mr. G. A. Teague and Miss Alma A. Bowers, Rev. C. A. Evans officiating.

COLE—EVERITT—At the residence of Mr. W. A. Everitt, near Canton, Van Zandt County, Texas, September 2, 1894, Mr. L. L. Cole and Miss Monta Everitt, Rev. J. F. Everitt officiating.

CARLTON—NORRISS—At the residence of the bride's father, Mr. Amos Norriss, Bonner, Freestone County, Texas, September 5, 1894, Mr. N. C. Carlton and Miss F. L. Norriss, Rev. L. W. Cain officiating.

SHERRARD—BOHANNAN—At the residence of the bride's parents, Birdston, Navarro County, Texas, September 6, 1894, Mr. J. M. Sherrard and Miss Rosa Bohannan, Rev. L. W. Cain officiating.

SCOTT—HILLEN—At Cherokee, June 27, 1894, Mr. Frank Scott and Miss Hillen, all of Cherokee, San Saba County, Texas, Rev. M. J. Allen officiating.

GRAY—CHICK—At Cherokee, June 27, 1894, Mr. Henry Gray and Miss Fannie Chick, all of Cherokee, San Saba County, Texas, Rev. M. J. Allen officiating.

BARBER—ATTINGER—At Cherokee, September 12, 1894, Mr. Jerry Barber and Miss Laura Attinger, all of Cherokee, San Saba County, Texas, Rev. M. J. Allen officiating.

GRAY—McCLURE—At Cherokee, September 12, 1894, Mr. Rube Gray and Mrs. Mary McCluer, all of Cherokee, San Saba County, Texas, Rev. M. J. Allen, officiating.

JORDAN—OWENS—At the Methodist parsonage in Lancaster, Texas, September 16, 1894, Mr. W. T. Jordan and Miss Annie Owens, Rev. F. M. Winburne officiating.

HONAKER—RIKE—At the residence of G. F. Rike in Farmersville, Texas, September 16, 1894, Mr. C. M. Honaker and Miss Ida Rike, Rev. J. A. Stafford officiating.

EARL—CRAIG—At the residence of the bride's parents, near Centerville, on September 2, 1894, by Rev. F. O. Favre, Mr. Blount Earl and Miss May Craig, both of Leon County, Texas.

MOHLE—DOWNS—At the Methodist Church in Leesville, Texas, September 12, 1894, by Rev L. G. Watkins, Mr. Geo. A. Mohl, of Lockhart, Texas, and Miss Bettie Downs, of Leesville, Texas.

HANSEN—RENDON—On September 1, 1894, in the city of Laredo, Texas, Mr. Benjamin Hansen and Miss Anita M. Rendon, Rev. M. S. Gardner officiating.

SISSON—QUALLS—At the residence of the bride's father, Mr. Geo Qualls, Hempstead, Texas, September 13, 1894, Mr. J. F. Sisson, of Brenham, Texas, and Miss Carrie B. Qualls, of Hempstead, Texas, Rev. George C. Stovall officiating.

ELLIOTT—WILLIAMS—At the Church at Wheatland, Texas, September 9, 1894, Mr. F. G. Elliott and Miss Belle Williams, all of Dallas County, Texas, Rev. B. A. Thomasson officiating.

Tired, Weak, Nervous,

Means impure blood, and overwork or too much strain on brain and body. The only way to cure is to feed the nerves on pure blood. Thousands of people certify that the best blood purifier, the best nerve tonic and strength builder is Hood's Sarsaparilla. What it has done for others it will also do for you—Hood's Cures.

Hood's Pills cure constipation by restoring peristaltic action of the alimentary canal.

OBITUARIES.

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

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column. POETRY CAN IN NO CASE BE INSERTED.

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

REV. JAMES WILSON.

Rev. James Wilson, son of James and Ester Wilson, was born November 12, 1822, in Tuscaloosa County, Ala. When about grown his parents immigrated to Pontotoc County, Miss. He was the third of fourteen children. In his twenty first year he was happily married to Miss Martha Huckabee. To this union were born four children, all of whom survive. Bro. Wilson came to Texas in 1866, and settled in Bell County, on Little River, in what is known as Wilson's Valley, this fertile region taking its name from Bro. W. In 1877 the wife of his youth departed this life. In 1878 he was married to Miss Mary S Huckabee, and in 1879 they moved to Comanche County, near DeLeon, where they spent the intervening years until 1893, they returned to Bell County and settled in Belton. Here Bro. Wilson died in great peace August 17, 1894. He professed religion and joined the Methodist Church in his youth, and in 1850 was licensed to preach the gospel, which talent he used in a very faithful manner until the day of his decease. Bro. W. was not an educated man, but had sterling qualities of mind and heart, both of which were consecrated to God and fitted him for the large sphere of usefulness he so long filled in the community and to the Church he loved so much. H. B. HENRY,

BELTON, TEXAS. Pastor.

REED.—Cylvanous Reed was born in St. Louis, Mo., August 14, 1831; came to Texas when a boy; married Miss Emma Read in 1865, near Bonham, in Fannin County, Texas; spent most of his years in Bonham and some of the more Western counties in the cattle business; died at his residence in Bonham on the night of September 6. Bro. Reed professed faith in Christ when a boy; joined the Methodist Church on "probation," but was never formally received into full "connection." From early life Bro. Reed had been deaf, hence, did not attend Church often, because unable to hear at all. But at home he read Church papers, sermons and good books, thus supplying himself with what he could not get from the pulpit. The bereaved widow tells us he prayed much, specially in the latter years. Old citizens say, "He was an exceptionally good man, most thoroughly conscientious and correct in business dealings." His was a life of affliction. We hope his is an eternity of peace. He leaves a widow and four children. God bless them till they meet again.

W. M. LEATHERWOOD.

McDONALD—Sister Ellen I. McDonald (nee Crow) was born in San Augustine County, Texas, August 21, 1849; married to Mr. Alexander McDonald April 16, 1867; joined the M. E. Church, South, in 1883; died September 7, 1894. Sister McDonald was from home when the summons came, waiting on her son, Bro. John McDonald, who was at the time very low with pneumonia. Like the lightning that strikes before it warns, the messenger came and said to this sweet-spirited Christian mother, "It is enough; come up higher." Sister McDonald was a patient, devoted wife, a gentle, loving mother, and a devout Christian from her youth. While she could not speak to her loved ones after she was taken sick, yet they have the assurance that she is at rest. May they meet her in the sweet by-and-by.

G. W. HENDERSON.

LEWIS—Sister Mary Jane Lewis, whose maiden name was Dodson, was born in Wayne County, Mo., November 19, 1851. When she was about one year old her parents moved to Texas. She professed religion and joined the Methodist Protestant Church—the Church of her parents—in 1870. She joined the Methodist Episcopal Church, South, in 1882. She was happily married to Bro. C. A. Lewis December 20, 1871. She departed this life at Paint Rock, Texas, August 21, 1894. God honored her to be the mother of five children, four daughters and one son, who now, with her husband, her aged parents and many relatives and friends, mourn their loss; but they rejoice that their loss is her gain. Sister Lewis lived and died the life and death of the Christian. In all her relations of life, as daughter, wife, mother, neighbor, sister, friend, member of the Church of God, she exhibited the spirit of Christ. Although a great sufferer she did not murmur nor complain, but was cheerful and happy. She was the preacher's friend. He always met a hearty welcome at her home. To the bereaved husband, children, parents, brothers and sisters I will say: She can not come to us, but we can, by the grace of God, go to her.

R. M. LEATON, Pastor.

DEMENT.—Little James Albert Dement was born February 25, 1885, nine miles east of Quitman, Wood County, Texas; died September 8, 1894, near Alba. Little Jimmie was a kind and obedient son; obedient to his parents and kind to his playmates. He said he loved to be with them, but he was going to heaven. By request of his sister, we sang his favorite song at the burial—"Going Home." He was buried at Eden Church. Little Jimmie is gone home, where there is no death, to join the angels and sing forever. We shall all meet again. May the blessings of God be upon the bereaved family. May they make an unbroken family in heaven.

G. M. FLETCHER.

BROOKS.—John B. Brooks was born in Virginia in 1826; moved to Missouri 1838; was married to Mrs. Mary McClure about the year 1845. Bro. Brooks professed religion and joined the Missionary Baptist Church while in Missouri; moved to Texas in 1874. There being no Baptist Church near him, he lived many years out of the Church. In 1891 he united with the Methodist Church, South, where he lived until death, January 26, 1894. Bro. Brooks was a good man; true to the Church, a good neighbor, a good husband and a good father. He was a man that had power with God in prayer. We miss him when we go to that Church to preach. We would say to the sorrow-stricken wife, children and grandchildren, weep not for him, for he lives where verdure and blossoms never fade and fields are eternally fair. His pastor,

J. W. THOMPSON.

TERRELL—Bessie Mullens Terrell, daughter of Sister S. J. Mullens, and wife of A. P. Terrell, was born in Grimes County, Texas, October 19, 1871. In her fifteenth year, she joined the M. E Church, South. She was married to A. P. Terrell November 28, 1893, in the Methodist Church in Navasota, by him whose painful duty it now becomes to chronicle her death, which occurred at hers and her mother's home in this city, at 5:15 a. m., last Sabbath, September 9, 1894. What a precious, beautiful and sweet time for one to die, whose life had been as pure and spotless as hers had been. Just about the time of morning when Mary Magedeline, Mary the mother of James, Joanna and other holy women went to the sepulchre, eighteen hundred years ago, with spices to anoint the body of our blessed Lord and Savior, her precious spirit took its flight from its earthly habitation and winged its way home to God. It was my privilege and happy lot to know Sister Bessie as a young lady, and afterward as the wife of my esteemed friend, A. P. Terrell, and from what I have learned of her in nearly three years of pastoral association and Church work, added to the information I have received of her, clear on back, I feel perfectly confident that I can speak truly of her life and character. From the first time I met her I was deeply impressed with her sweet, sunny face and purity of soul, and have never had cause to think, for a moment, that she would, knowingly, do anything that could be construed to be disloyalty to her Lord. I never knew her to indulge in any sentiment or feeling that was contrary to the pure spirit of the gospel of Christ. I never heard her utter an opinion that was not sound in reason, and fragrant with kindness. In fact, in her whole life, no one has ever discovered a blemish of soul. A most guileless spirit she was, free from all device or strategy; and yet one whose every act was governed by a wise and delicate discretion. Men loved her as they love little children, because of her purity of heart and unselfishness of life. "None knew her but to love her; none named but to bless." Her life, to me, since I came into this pastorate has ever been as a ray of sunlight, and with her dear hands, feet, mind and means she has ever been a ready helper in the work of the kingdom of God. But her labors of love have ceased among us, and her life, ripe with good works, has been plucked by the Master's hand, and transferred to her heavenly home, where she will live forever in the most real and fullest sense possible to a redeemed soul and where pain, sickness, sorrow or death can never come. How we shall miss her! How we do miss her! No more, in old society, missionary society, prayer-meetings, Church services or social circles will we be permitted to hear that sweet voice in loving counsel, prayer and praise, and in social conversation, and no more will we behold and enjoy those angelic smiles, so benign, which it was so natural for her to wear, but, thank God, she leaves a life that is a rich heritage, which as a sweet aroma and benediction will ever admonish us to live in the sunlight of God's countenance, so that we may finally be reunited with her in the home of the redeemed and happy family of our Heavenly Father. All of her life was one of perfect obedience to her mother, of whom she was an only child, and by whose training she had been led to live a Christian life from the point of responsibility in childhood to the hour of her death, but the last year of her life seemed to be filled with special anxiety for the salvation of souls, particularly those of her own associates, and her husband. The daily reading God's Word, in which her husband so willing and cheerfully engaged with her from the first days of their married life until her death, and her sweet admonitions to him, from time to time to become a Christian, coupled and concluded with a smile and the words, "I know you are going to be a Christian," will doubtless live on in his heart and memory until he complies with the only wish, he says, he ever denied her. May the Lord help him to carry out her wish. She was so anxious about her associates that she would ask her husband and mother when they would return from preaching, were they there, calling each one by name, and when answered negatively, a look of disappointment would come over her face and she would say: "I am afraid they are neglecting their duty." May these words ever admonish all to scrupulous care in the performance of every duty, that they may present a life to God whose measure of service shall be full and complete in the end as was hers who spoke them. The funeral services were held at 5 p. m. same day of her death, at her mother's home, this city, in the presence of a large assembly, and while there was a cloud of gloom within and moaning and weeping, there was a cloud without whose low muttering thunder, followed by a copious shower, suggested that all nature seemed to be in sympathy with us, and was weeping, too. But it was soon over without, and may it soon be likewise with our hearts, knowing as we do that our loss is her gain. At about 6:30 p. m. we laid her body beside her father in Navasota Cemetery to await the call of Him, on the resurrection morn, who shall judge the quick and the dead; into whose hands we now commit ourselves and pray that he may help us to so fill up life's measure of duty that we, like she, on that great day of the Lord may hear that welcome plaudit, "Well done, good and faithful servant; enter thou into the joys of thy Lord." Praise him forever for his saving and sustaining grace. C. M. KEITH.

NAVASOTA, TEXAS.

CAMPBELL—One of the very best men of Grapeland is dead, William H. Campbell. He passed quietly from earth to heaven from his home, August 27, 1894, at 10:30 p. m. He was born at Courtland, Ala., January 22, 1824; moved to Columbus, Miss., 1843, thence to Eutaw, Ala., in 1847, from thence to Rusk, Texas, in 1851, then to Ioni, Anderson County, Texas, in 1864 and to Grapeland, Houston County, in 1884. For many years he did a large mercantile business, but suffered reverses in the latter years of his life. As a citizen he took large interest in his country's welfare. Wide awake, progressive, liberal, few, if any, were the men of his town or section who led him in public enterprises or benevolence. A steadfast friend of Churches and schools, he gave them largely of his money and influence, and in every place where he has lived there are those who will rise up and call him blessed. He was not a very demonstrative man, but as true a friend as ever breathed. The first night I ever spent in Grapeland I spent in his house, and from then on to the beginning of this year it was my home in Grapeland. The trains reach Grapeland in the middle of the day and 12 o'clock at night. Often when he knew I was coming on the night train he would sit up and meet me. Would say, "Well, I knew you were coming and sat up to meet you; but if you happen in some time when I am not looking for you, you know the way home." I never expect, so far as he was able, to have a better friend. In early life he joined the Campbellite Church and lived in it until last year, when, during a protracted meeting I was holding for Bro. Whitescarver, in Grapeland, he and his wife joined our Church. His nephew, Bro. B. F. Hill, writes me: "Since you took him into the Church it seems his whole soul was in it." Shortly after he joined the Church Bro. Whitescarver, preacher in charge, set to work to build a Methodist church in Grapeland. Bro. Campbell gave $100, and put all his influence and love and faith into it, and lived to see it well under way, and it is more than likely caught his death painting on it, and it was in his great, good heart to do other things for the cause that had become dear to him. Only three or four days before his death he told Bro. Cain, his pastor, that the church must be finished this year, and that next year he meant to build a parsonage. But his part is done; others must carry on the work. O, how the news shocked me when I heard that he was dead. I went away and wept and prayed in silence. May God bless his dear, crippled wife, brothers, other relatives and friends. He was a Mason, and was buried by them. Peace to his ashes. We shall meet him, no doubt, some sweet day. Amen.

J. T. SMITH.

MARSHALL, TEXAS.

JOHN McINNISH.—This brother, who died at his home in Anderson County, Texas, August 9, 1894, was born in North Carolina February 7, 1806. He was converted and united with the M. E Church in 1830, devoting sixty-four years of his life to the service of the Master, of which he never tired. He was a Christian in the highest and best sense of that term. He had an experience, and was ever "ready to give a reason for the hope that was in him." He loved God and his cause. Living in communion with God, he waited in constant, confident expectation of entering into "that rest that remaineth to the people of God." Having lived right he died right. His aged companion, to whom he was married in Campbell County, Ga., September 1, 1831, survives him, awaiting the call of the Master to come up and join him. "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." W. A. MOORE.

DENTON.—Mrs. F. A. Denton was born in Williamson County, Tenn., April 26, 1820, and died in Johnson County, Texas, July 19, 1894. She was converted and joined the Church at thirteen years old. Her life was consistent and death triumphant. She suffered a great deal the last two years of her life, but the patience and fortitude with which she bore it were expressions of her faith in God and resignation to his will. She was indeed an old-time Methodist and loved her Church and preacher; and many times have weary itinerants found welcome and rest in the home of this good woman and her faithful husband, who preceded her to the better land only a few years. May the Lord bless her children who mourn over her death. C. A. EVANS.

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BROOKS.—Louise Jane Brooks was born October 14, 1836; professed religion and joined the Methodist Episcopal Church, South, in 1853; was married to Wyatt M. Brooks September 27, 1855; departed this life August 20, 1894; was the daughter of John Atkinson, who settled in what is now Austin County in 1835, and was a faithful and devoted member of the Methodist Church in Texas in its pioneer days. She lived all her life in the community in which she died. We interred her remains in her father's family grave yard in the presence of a large concourse of friends who followed her to her last resting place to await the call of her blessed Master. Thus one of our best members has fallen asleep, after suffering some three weeks with slow fever. She was taken sick while attending the Chappell Hill and Bellville Camp meeting, where she had been dispensing her hospitality towards both preachers and people in working for her Master. At the close of the meeting she was carried home never to recover. She was a true Christian, an affectionate wife, a loving mother and a kind and obliging neighbor. Her home was always open to her pastor. This scribe, having been her pastor for two and one half years, had learned to love her very much. To know her was to love her. Thus we realize our loss, which is her eternal gain. She leaves three sisters, husband, one son—her only child—and an orphan girl sixteen years of age, whom she had taken to raise as her own child, and a host of friends to mourn her departure. So I would say to the loved ones, weep not as those who have no hope, but live faithful and you will meet her in the by and-by on the evergreen shores of sweet deliverance. J. C. MOORE, P. C.

BELLVILLE, TEXAS.

BURNETT—Sister Mary E. Burnett, daughter of J. R. and E. A. Burnett, was born in San Augustine County, Texas, June 2, 1854; professed religion at the age of fifteen; joined the Methodist Church in 1869; died September 10, 1894. She lived a consistent Christian life. Her former pastors will remember how this faithful sister ever kept a record of the names of her Church. A short time before she died she was heard to call for her pastor. Her mother approached her, and although she had been for some time unable to raise her hands, her strength returned, and raising her hands she said: "Let's sing praises." Glory to God, our people die well." Sister Mary leaves an aged mother who will soon join her. She leaves also one brother and sister. To these we would say, weep not as those who have no hope. She is not dead, but sleepeth.

G. W. HENDERSON.

TERRY.—Little James Vinson Terry, son of Ed and Ida Terry, was born August 11, 1888; died September 5, 1894 near Alba, Wood County, Texas. His sainted mother was taken away by accident with fire when little Vinson was an infant. He was taken care of by his grandmother. Little Vinson was a bright and smart little boy, the idol and hope of his father; but God, who called little children to him and said forbid them not, has called him to heaven to his sainted mother. May God bless the father and two grandmothers with all the rest, and help us to be prepared to meet our loved ones in heaven. Oh! God, bless the father and save him.

G. M. FLETCHER.

HOLLY.—Sister Sarah J. Holly, daughter of N. and Malina Verser, was born in Blount County, Alabama, October 30, 1865; moved to Mills County, Texas, with her parents in 1872; was converted and joined the M. E Church, South, August, 1880; was married to Mr. Holly in 1884; lived a consistent Christian to the last. The death angel came September 6, 1894, and found her ready. So she is gone to rest with Jesus and wait the resurrection morn. She leaves her companion, four children, father, mother and three brothers and a host of friends to mourn. Their loss is her eternal gain. So let us all accept the Savior, live holy, Christian lives and we will soon meet Sister Holly in the sweet by-and-by.

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ANNOUNCEMENTS.

J. B. BENNETT, Candidate for JUSTICE OF THE PEACE, PRECINCT No. 7. Election November 6.

JAS. A. SMITH, Candidate for COUNTY COMMISSIONER, DISTRICT No. 1, DALLAS COUNTY. Solicits your vote. Election Nov. 6, 1894.

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WAXAHACHIE DISTRICT.

I have closed my third round on the Waxahachie District. We have had a gracious revival on the district this year. Hundreds of souls have been added to the Church whom we expect finally to meet in heaven. On the whole I have never seen more earnest work done by preachers and people in my life than has been done this year. We have had a wonderful work at Waxahachie Station under the untiring ministrations of Bro. E. R. Bolton. Through the energy and incessant work of the pastor, backed by the faithful, loving co-operation and earnest efforts of faithful men, women and children, they have accomplished a wonderful work in the finishing of our beautiful church, and securing our splendid parsonage property and fitting it up so neatly. Every interest of the Church is moving grandly. A gracious revival followed the dedication of the church, and everything will be in fine condition for conference, and the preacher is happy.

Oak Cliff Station, Bro. N. B. Real pastor, has had its lights and shadows. It started out in the beginning of the year with prospects flattering for a good year; but just about the time the people were getting well under way for a grand year's work the storm came and totally wrecked their nice church. But, thank God, they rallied, secured a much more beautiful and eligible lot, and out of the ruins of the old church they have built up a beautiful new one which, when completed, will be a beauty and joy forever. So much for their pluck and energy—so they have done a wonderful work this year. If Oak Cliff does what they have agreed to do, they will make the best report this fall they have ever made.

Ennis Station comes next, with Bro. J. M. Armstrong (the loving John) as pastor, who, with the moral support of his people, and his fidelity to God and his work, has had a glorious year, a splendid revival, and quite a number have been added to the Church. There has been a grand forward movement along all lines. John gets there in good shape. He is a good man and true.

Next we come to Sims and Glenwood charge, with J. D. Odom pastor. He has had one of the best revivals on this charge they have had for years. A regular ground swell, and the preacher is happier than I ever saw him.

This brings us round to Italy and Frost, with J. A. Walkup the preacher. I stand, in the presence of what has been done on this work by the untiring efforts of this preacher and his people, absolutely astonished. They have had a revival all the year; have built one of the prettiest framed churches, finished from bottom to top, that I know of almost anywhere, and have made a nice improvement on the church at Frost at considerable cost. Everything on a boom. The preacher happy and you ought to hear his report at conference.

M. R. T. Davis, the preacher in charge on the Avalon Circuit, has had a good year. He has done one of the best year's work of his life. He has done his best.

Grand View charge, under the sweet-spirited J. E. Walker, as pastor, is having a good year of revival work. Quite a number have been added to the Church, and most of the interests of the Church have been advanced this year. Any charge may consider themselves fortunate with J. E. Walker as their pastor. No truer man, and he serves a noble people.

M. E. Hawkins, in charge of the Waxanachie Circuit, has almost beat the record. He is in charge of this work the third year. Here he was raised. The report of this year will, I think, be the best of the three. A gracious revival at every appointment; collections running over, and nearly 200 added to the Church. I want you to hear his report at conference.

G. J. Irvin, the preacher on the Bristol charge, has done a remarkable year's work, considering the conditions with which he has been surrounded. He has done a most excellent year's work, in the face of difficulties that seemed almost insurmountable. May God put it into the hearts of the people to come to his help at the last.

Hutchins Mission, whose interest has had the special attention of John L. Sullivan, (not the John L. of ring notoriety, but a splendid fighter of sin and the devil for his practice,) has had a fine year on this charge; good revivals and he will bring a good report to conference. A noble fellow, and he will succeed.

Lancaster and Ferris charge, under the faithful supervision of F. M. Winburn, will have one of the best years in its history as a pastoral charge. One of the best revivals they have ever had and a good addition to the Church. Winburn is singing at the cross, where his burden rolled away, and he has a right to sing it. May the people bless him now with their temporal things, and then the blessings will be mutual.

The Milford charge, S. W. Lowe, preacher in charge, has had some good work of grace in conversions and revival power, and I think is going to make a good circuit, properly handled. May the Lord help them to come up this year.

The Red Oak charge has the Moon shining all over it. R. D. Moon, pastor, has had a splendid year, and will make a fine showing at the end. Moon is a big-souled, splendid fellow; will do good work anywhere and serves as good people as any preacher.

Wheatland and West Dallas has had a splendid year spiritually under the leadership of B. A. Thomasson. Good man and true, who has been very faithful, and the members, many of them, have stood by him faithfully, or, of course, he could not have succeeded as he has. Hope they will see to it that everything comes up full at the end of the year.

W. H. Moss, on the Reagor Circuit, has been very faithful; a good preacher, good and true man, and has had a good accession to the Church. May the people do their part as faithfully as he has done his. If so they will have a good report.

Alvarado Station, filled by C. L. Browning, has had a gracious work this year in many respects. They have had a revival in cleansing the roll as well as a gracious revival of the membership, and over 100 accessions to the Church. Browning, so far as I could learn, is in favor with all the members and the people pretty generally. A big-hearted, splendid fellow and will do well anywhere.

No district was ever manned with truer set of men. We have done some fine work in the way of material work on the district. All in all, we thank God and take courage. God bless all the preachers and their families and all the people.

JOHN S. DAVIS, P. E.

OUR SCHOOLS.

Opening of the Southwestern University.

The present session of the University and Ladies' Annex opened under very favorable auspices. The attendance is very gratifying, there being a decided increase in the boarding pupils of the Annex, and the patronage of the University was, perhaps, never better, when we consider that the lower department of the Fitting School has been eliminated, which relieves us of about forty pupils. The religious outlook is very encouraging. The deep religious feeling manifested at the young men's prayer-meeting Saturday afternoon, and at the Epworth League Sunday afternoon, the large attendance at Sunday-school, the profound interest in the Word preached, morning and evening, on Sabbath, all indicate, and, we trust, are the prophecy of good times religiously. Many young preachers are present, and, we doubt not, will be a great blessing to the student body. A goodly number are in the Giddings Hall, but there is room for others. The hall has been repaired, repainted, and is much improved in appearance, and under the care of Prof. Cody and wife, offers a pleasant and comfortable home to students needing cheap board. The young ladies are most happily provided for in the Annex, under the care of Dr. and Mrs. Allen, and the several lady teachers domiciled in the building. The young ladies are also well organized and fully enlisted in their religious meetings, involving prayer, missionary and Epworth League meetings. We have been criticised in some quarters for not having the Y. M. C. A. instead of the Epworth League. Our only reply is, we simply prefer the meetings and organizations of our own Church. We be Methodist, and are in line with the order and polity of the Church. Let the friends and patrons of the institution work and pray for us, that God may more abundantly bless and prosper the work of our hands.

JNO. H. McLEAN.

Polytechnic College.

The ADVOCATE had been running off the press several hours last week when the following telegram was received:

Polytechnic had by far the best opening of its history.

W. F. LLOYD.

Polytechnic College.

The Polytechnic College has had the best opening in its history. The matriculation to date is about 25 per cent larger than at the corresponding date last year. New pupils are arriving every day, and we know of many more who will be with us before November. We have the most matured and scholarly body of young men and women that has ever matriculated at the Polytechnic College. Already we have had to arrange for an increase of teaching force, and the prospects are that still farther increase will have to be made.

Our school of commerce, under the direction of Rev. S. W. Turner, has had a good beginning. Several have already matriculated for that department alone, while a number of the students of the literary college will take the book-keeping or shorthand course. We predict great popularity for this department of the Polytechnic College. As soon as it becomes known that young men and women can obtain a thorough business education at our college, under moral and religious influences, and free from the dangerous temptations peculiar to city life, our halls will be crowded with students. This department is now thoroughly organized, and we are prepared to teach book-keeping, shorthand, type-writing, penmanship, commercial law, business forms and everything pertaining to a first-class business education.

A delightful incident of our opening Sunday was the baptism of two of our students, who thus in the beginning of their college life publicly declared their faith in Jesus Christ. It shall be our constant prayer and aim to maintain a high degree of moral and religious life and to lead the pupils to Christ.

Several young preachers are here seeking an education. Others are anxious to come and wish to borrow from the Polytechnic College loan fund. The loan fund is growing, but not fast enough. Will not our pastors bring it before their congregations? No better investment of the Lord's money can be made than to put it into consecrated brain.

W. F. LLOYD.

Waco Female College.

The college had a good opening. We are closing the first week with an increasing attendance. The faculty is the best. I have never known superior scholarship, combined with beautiful piety. In every department of education for girls we are fully equipped. Send us the girls. We can accommodate them.

H. A. BOURLAND.

Roanoke's Forty-second Year.

The forty-second session of Roanoke College, Virginia, opened on the 12th instant with the largest enrollment for seventeen years, which is especially gratifying in these times of financial depression. The students already present represent thirteen States and Territories and Korea. The Annex to the Library, erected during the summer, is completed and the books arranged in it for the daily use of the students. Roanoke now has a building 95 feet long, 30 feet wide, and through the wings of the Annex 72 feet, devoted exclusively to the Library and Reading room.

CONVENTION AT NASHVILLE.

The Woman's Parsonage and Home Mission Society holds a convention October 2 to 5 in Nashville, Tenn. The sessions will be devoted to the consideration of topics relative to the development and prosecution of its work. It will open on the night of the 2d with a sermon from Prof. Collins Denny, of Vanderbilt University. Dr. W. R. Lambuth, Dr. Tigert and others of the wisest thinkers in our Church, will make addresses. Mrs. Dr. Hammond, Mrs. Dr. Alexander, Mrs. Dr. Mathews, Miss Lucinda B. Helm, Miss Emily Allen, the Misses Tucker, and other gifted women in our Church, will present papers or participate in the discussions which will follow.

All persons purposing to attend have already been requested to notify, without delay, Mrs. Rev. T. A. Kerley, 209 Meridian Street, Nashville, Tenn., that provision may be made for their entertainment.

The membership of the society are requested to observe these days during the first week in October as a special season of prayer that the one indispensable requisite, the presence and power of the Holy Ghost, may be vouchsafed. As the hours between the leaving of the children for school, and the preparation of the noonday meal, is the time most entirely at the command of busy mothers, the convention will suspend its business between 10:30 and 11 a. m., that they, with each member of the society, may unitedly supplicate the Divine blessing upon the deliberations of the convention.

Arrangements have been made to devote the November meeting of the different auxiliaries to increasing the permanent loan funds of the society, and the movement already so wisely inaugurated under the Divine blessing should result in increasing the fund to $10,000 during this quadrennium.

Always and everywhere the membership of the Society are requested to emphasize the service of prayer—that prayer, constant, humble, fervent, may arise for faith to see and to follow implicitly the leadings of our God.

MRS. NATHAN SCARRITT,
Gen'l Sec'y W. F. and H. M. S.

"All run down" from weakening effects of warm weather, you need a good tonic and blood purifier like Hood's Sarsaparilla. Try it.

"A son that sleepeth in harvest causes shame."

COMMUNION SERVICE.

We advise any of our Churches which are in need of a Communion Service to write to C. P. Barnes & Bro., Jewelers, Louisville, Ky. They have the best and at as low prices as good Services can be had.

CURED OF MORPHINE HABIT.

Seeing so many testimonials in the ADVOCATE from persons who have been cured by Dr. Hill, of Waxahachie, of the morphine habit, I feel like it is my duty to people who are suffering like I have suffered and to Dr. Hill to let the world know what he has done for me. I was ruined with morphine, and had almost given up all hope of ever being cured, when I heard of Dr. Hill, of Waxahachie. I went immediately to him, and in less than twelve hours from the time I went under treatment the desire for morphine left me and I have never wanted any since. I am now the happiest woman in Dallas County, and beg all persons who are slaves to the habit to go to Dr. Hill and he will cure you. Respectfully,

MRS. M. A. DAVIS.
OASIS, TEXAS.

MORPHINE AND OPIUM HABIT CURED IN 24 HOURS.

I bear all expenses and require no money till cure is made.
No charge for board or medicine. Best of references given.
DR. J. S. HILL,
Waxahachie, Texas.

THE FISCHER PIANOS.

Over $2,000,000 worth of Fischer Pianos have been sold in Chicago alone. This could not have been done had not the "Fischer's" possessed the highest degree of merit. WILL A. WATKIN MUSIC CO., Dallas, General Dealers. Write them for prices.

SHELBYVILLE, TENN., June 6, 1893.
Suffering from partial deafness for a number of years, and having tried many remedies and devices, I do not hesitate to say that the "Common Sense Ear Drums" made by the "Wilson Ear Drum Company, of Louisville, Ky.," have been of more service to me than anything I have ever tried, and I take pleasure in commending this Drum to others who suffer from deafness to any degree.

MRS. JOS. H. THOMPSON.

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