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EDITORIAL.

Growing Here and Hereafter

THAT the life in the soul is a progressive life may be proved by the following Scriptures: 1. "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

2. "So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

3. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

The first passage teaches both the possibility and duty of growth. The second shows us that just as vegetation gradually expands until it reaches its meridian of development, so the soul, by a similar process and by a similar law, ascends through various cycles to its utmost earthly consummation. The third reveals the fact of a perpetual revival in the devout soul which neutralizes the disintegrating forces of the world and guarantees perpetual strength and refreshment. The eagle, in his lofty aerial towerings, with his plumage spread to the sun, is the type of a Christian soul. By treading the path of duty and using the means of grace we become better, stronger, wiser, usefuller and happier with the flight of time.

To illustrate our conception of growth in grace and knowledge we will take two eminent historical examples. At one time Peter denied Christ. At another, Peter died for Christ. In the beginning he was weak, inexperienced—a raw recruit. At the end he was thoroughly seasoned—a veteran true and tried. Peter had grown in grace. At one time Paul thought that Christ was an impostor, a sacrilegious iconoclast. Later he regarded Christ as the Lion of the tribe of Judah—the prince of life and glory. The scales have fallen from his eyes. Paul has grown in knowledge. So, too, we may acquire power and light indefinitely.

Our duties may become easier and pleasanter. Our life-work may be invested with additional beauties and charms. The first temptations of life often lose their power and the first trials their poignancy. Advancing years mitigate our sorrows and render us more impervious to grief. So, too, joy increases, hope unfolds in broader and brighter visions and peace flows like a river. The maturing and mellowing soul becomes more ethereal and submissive and loves above all earthly love those ways which are ways of pleasantness and those paths which are paths of peace.

We secure also more comprehensive and luminous views of the gospel. The depths and mysteries of the Bible come into a clearer light. We find greener pastures, sweeter waters and balmier airs. The lore of heaven becomes our portion. We are initiated into the secrets of the skies. Science, the higher criticism and the vagaries of modern infidelity will never trouble the soul steeped in the light of Christ's truth and strong and happy in God. Our fears are the fruit of our ignorance. The antidote is a cumulative knowledge of divine and eternal things. The Bible is inexhaustible. The gospel is like an ascending spiral, soaring beyond our view. Ever learning, there is infinitely more to learn.

Nor does this progress terminate with death. In that hour we enter a new arena and a new epoch. Fresh impulses come into our life. A mightier stimulus urges us on. As we go forward the horizon will fall back and the vista will deepen. The lengthening line unrolls and images of light and joy multiply. Overwhelming depths and heights of majesty and glory break upon the ravished soul. As God unfolds forever the transcendent perfections of his nature, so correspondingly the immortal spirit will expand to take it in. Watson has very finely expressed this thought. He says: "God is unsearchable. All we see or hear of him is faint and shadowy manifestation. Beyond the highest glory there is still an unpierced, an unapproached light, a track of intellectual and moral splendor untraveled by the thoughts of the adoring and contemplating spirits who are nearest to his throne. This manifestation of the nature of God, never fully to be revealed because infinite, is represented as constituting the reward and felicity of heaven. This is to see God. This is to be forever with the Lord. This is to behold his glory as in a glass with unveiled face and to be changed into his image, from glory to glory, in boundless progression and infinite approximation. After countless ages spent in heaven it will be as true as it is in this present state that none by searching can find out God. He will still be a God that hideth himself, and as widely as the illumination may extend 'clouds and darkness will be round about him.'"

So, too, when Carlyle contemplates the procession of mankind, emerging from eternity and plunging into eternity, he exclaims: "But whence? Oh, heaven, whither? Sense knows not, faith knows not, only that it is through mystery to mystery, from God and to God." Before us in the everlasting future lies a wondrous and immeasurable destiny. We are called with a glorious calling. Let us make this life a solemn and joyous preparation for the glory which is to be revealed.

It is impossible to escape duty with impunity. Moral obligation partakes of the nature of the inexorable. To refuse the spiritual life with its corollaries is to break away from God and happiness. It is idle to quarrel with the inevitable. We must submit and submit cheerfully. When one has at last gotten the consent of mind and heart to run in the groves channeled for us by the hand of God he becomes safe and blissful for the first time. "Duty is the sublimest word in the English language."

A great deal depends upon the point of view. It is not strange that scientific men, dealing almost exclusively with material things should become materialists. Nor is it peculiar that men studying metaphysical themes alone should adopt an idealistic philosophy. "The dyer's hand is subdued to that which it works in." Environment tells. We need the broad view which comprehends all the iterests of life. We need the eye which glances from earth to heaven, from heaven to earth. Let no man be victimized by his profession or his circumstances.

Zeal should be guided by knowledge. Without wisdom the energy of life may be very easily wasted. Enthusiasts frequently do more harm than good. It is useless to hoist the floodgates of spiritual life and power unless there is a channel to give the stream direction. Preachers and teachers need to learn this lesson. Many a well-meant sermon has proved unfruitful through lack of judicious presentation. Much teaching has become an unmitigated evil because of the absence of scientific methods. Zeal without knowledge incurs only reprobation.

Much depends on a good start. The most massive and magnificent superstructure is worthless without a firm foundation. Much of mature life is spent in undoing the folly and sin of youth. Many a prententious character has dissolved because not bottomed upon principle. If one takes the wrong road he must retrace his steps before he can take the right one. This involves loss of time and untold vexation. It is well to count the cost. It is necessary to begin right. The duty and work of life require the utmost vigilance of which we are capable.

In a peculiar manner the Christian may be fortified for what he is called upon to endure. The consciousness of reserve power is in itself a source of confidence and strength. Sailors do not fear the storm very much so long as their vessel is stanch and there are strong anchors and reliable eables on board; so the Christian enters upon the duties and responsibilities of a new day with confidence because he knows where there are unfailing resources upon which he can draw. God's promise of daily strength is like a sure anchor, that holds even in the most terrific tempests of life. That anchor never fails; that cable never parts. The Christian must not expect exemptions from the cares, burdens and disappointments of this life. They will come, and may come like an avalanche. "Many," says the Psalmist, "are the afflictions of the righteous, but the Lord delivereth him out of them all." And the way of deliverance is frequently through the acceptance of the strength that he gives to meet the dail need. In view of these things the child of God should take courage and bear with patience whatsoever burden may be placed upon his shoulders. Bear the burden just for to-day, and let the strength that God imparts help you to bear it. Deliverance may come to-morrow. Be patient and be hopeful.—Christian Advocate.

You remember the scene in Shakespeare's "Merchant of Venice" when the suitors for Portia's hand choose between the caskets—the golden, the silver, the leaden. The value is not in the casket, it is in the portrait of Portia that lies within, and he who finds the portrait wins the living bride. The value of our Bible it not in its words and phrases—these are the mere caskets; it is in the Christ whose portrait is contained in the whole Book, from the opening scene in the garden to the closing scenes at the judgment. And he best uses the Bible who knows how to open this casket, to look beneath its words and phrases, to see the Christ whose image is enshrined there, and then to look up and see the livng Christ at his side and take him as a friend and a bridegroom because he has found this divine image in the Book.—Lyman Abbott, D. D.

The thing thing that is all the while surprising us is the collapse of fair characters: the good man, the trusted man, the honorable man, in an hour stands out a perjurer, a thief, a liar; but in every case it will be found first that he had no tap-root of character, and then that he was moved by a double purpose. On such a foundation no man can long stand. Some wind of chance or blow of circumstance assails him, some thread of suspicion trails behind him, some crisis closes in upon him, and he passes to the ever-sitting judgment that uncovers and separates him into his two selves. Character and conduct must rest on one and the same foundation, and they must be of one piece.—Rev. T. T.. Munger, D. D.

It has been well said that till Christ came humanity lived in a hemisphere of our moral world. They knew only half the springs of all that we feel excellent. Before Christ the best men admired the beauty of womanly character quite as little as the worst men did. The Greek whose death will always be remembered beside that of Chirst, spoke in his last hour contemptuously of his sorrowing wife, and his disciple framed an ideal world in which no mother should know her own child. Christianity glorified the mother. It exalted the mother's love as the focus of all that makes up womanhood.—British Weekly.

Suffer, if you must; do not quarrel with the dear Lord's appointments for you. Only try, if you are to suffer, to do it splendidly. That's the only way to take up a pleasure or a pain.—Phillips Brooks.

The great fact is that life is a service; the only question is: Whom will we serve?—Faber.

ORIGINAL ARTICLES

CONVERSION: THE WESLEYAN VIEW—IS IT SOUND? IS IT SCRIPTURAL?

Some of the readers of the Advocate will remember that in reviewing an Episcopalian book last fall, entitled "The Church's Broken Unity—Methodism, the Swedenborgians," we showed by conclusive evidence that Methodism was not a schism, as was charged by Dr. Bennett, the author of the above book; and that there was no cause or reason for doubting the validity of Methodist ordinations. We propose in the present article to show that the Wesleyan view of conversion is not only sound and scriptural, but that it is the most satisfactory view on this vital question that is taught by any of the theological systems of the present age.

Dr. Bennett, our Episcopalian critic, would would have his readers believe that the Wesleyan view of conversion is not only unscriptural, but that it is actually dangerous and productive of wild fanaticism.

Let us see what Dr. Bennett says on the subject:

"All Christians agree in the necessity of a new birth; the soul being dead, by reason of sin, must be quickened into life. This quickening into life must be by the Spirit of God. According to the doctrine of the Church [i. e., the Church of England, to which Dr. B. belongs] this quickening into life takes place at baptism. It does not appear that Wesley denied this, but he added another and a distinct quickening into life irrespective of baptism, which he called conversion. He describes on this ground his own conversions, as detailed in a previous chapter, and speaks of himself as only from that moment saved when he felt within himself 'the witness of the Spirit.' Justification he seems to allow as a thing separate from sanctification, being that which God does for us through his Son Jesus Christ; but sanctification is that which he does for us by the Holy Spirit. So that we may be justified, he says, at the beginning of our life—i. e., at our new birth—but we must afterwards receive a second gift of the Spirit in sanctification. . . . . But, further, this proof of the indwelling of the Spirit he wished to show was to be instantaneous and visible. It was infinitely desirable, he said, that where it is the will of God, it should be done at once. God destroys sin in the twinkling of an eye. 'Look for it then,' he says; 'if you have it not, every hour, every moment. Look for it now. Stay for nothing. Christ is waiting for you. He is at the door.' In this strain he goes on, stimulating and urging, and pointing out an instantaneous change as the mark of conversion. . . . .

"Now this doctrine of conversion or sanctification as an after-gift and distinct from baptismal grace and justification, coupled with the parallel doctrine that it was to be instantaneous, naturally led on to the doctrine of what was more specifically called 'assurance;' for, if we set aside baptismal grace, or the new birth, as giving us the sanctification of the Spirit, because it is small, invisible, and unfelt, and upon that require a second inpouring of the Holy Ghost and require it in such a manner that it shall be visible and instantaneous, it follows that we must be sensible of it. And this was the completion of the doctrine. We must feel, he says, that we have the Spirit; we must feel that sin has departed from us; we must feel that we are God's children. There must be a proof within us, as an assurance, and that of a certainty, that being justified we are sanctified, and being sanctified we are saved."—The Church's Broken Unity, pp. 166-168.

In these extracts from Dr. Bennett we see clearly that the Church of England teaches that the grace of God is bestowed upon the candidate at the time of baptism. Now, Dr. B. acknowledges that this baptismal grace is small, invisible and unfelt, but thinks that it should not be set aside by those who have been baptized; and that it is a mistake to require a second inpouring of the Spirit in order to be converted or sanctified. Now, on this point I would remark that the mistake is made by our Episcopalian brethren, who believe and teach the absurd and often-exploded doctrine of baptismal regeneration!

Again, Dr. Bennett thinks that if our doctrine of instantaneous conversion by the direct work of the Holy Spirit is true, "it follows that we must be sensible of it" (p. 168). Yes, indeed! And are we not sensible of it? Can a man be converted, truly, soundly, scripturally converted, and not be sensible of it? Does God pour in the light upon the soul of the new convert and dispel the darkness and guilt of sin, and leave that soul at the same time insensible of this wonderful change? Does God change or convert a man's soul and flood it with light, power, love, beauty, and all the Christian graces, without at the same time making that soul conscious of this wonderful and glorious miracle of Divine grace?

To have religion and not know it; to be converted and yet not be sensible of it, is rather a strange condition to be in. And yet this sort of religion seems to satisfy Episcopalians, Campbellites and some slack-twisted Methodists who no not enjoy the conscious presence and power of the life-giving Spirit of God.

But can we be satisfied really with that sort of teaching and religious experience? No, indeed, we must know for ourselves that we have been converted; that we have passed from death unto life, and that our sins are forgiven. This is the Wesleyan view of conversion, and is certainly the view that is taught in the Bible. But is this conversion instantaneous? We answer, in most cases, yes. To illustrate: At any given moment in a sinner's life he knows that he is not converted; but he hears the gospel; by it he sees that he is a sinner; he knows that if he were to die then he would not be saved. But he repents and gives himself up to God; he prays with all the fervor of his soul, "O Lord, forgive my sins and convert my soul." God, seeing the sincerity of his soul, flashes upon him the light of his love and speaks the life-giving word. A moment before this great change he knows he is not converted; a moment after it, he knows he is converted; and that knowledge comes to him by the operation of the Holy Spirit. Now, was not that conversion instantaneous? Millions of souls coud rise up and testify that they have experienced this wonderful change in their hearts and lives, and are to-day living witnesses of the truth of this, the Wesleyan doctrine of conversion. And yet Dr. Bennett thinks that this is a dangerous doctrine and a delusive heresy. Hear him on this point:

1. It is very clear that the holding forth of this doctrine to ordinary minds and making it a general test of the truth and validity of our salvation is most dangerous, and yet it is to this day, more or less, a favorite doctrine with the Wesleyans. Supposing, indeed, that we could perfectly realize it and that a demonstration were afforded us, visible and external, in combination with the supposed internal assurance, it would be well—as in the case of Cornelius, St. Paul or St. Augustine. But that is to suppose a miraculous gift of the Spirit, not an ordinary one. It is to suppose that every Christian is at the present day to have an outporing of the gift of the Spirit, identical with that of Pentecost, and that he is to be marked by the special finger of God as a converted man.—Broken Unity, p. 169.

Here Dr. Bennett seems to think that this kind of conversion was well in the cases of Paul, Cornelius and Augustine, but not to be expected in the cases of ordinary men! But we ask, Is God a respecter of persons? He declares he is not. If God converted the great men referred to above, in the manner described, why can he not convert all others in the same way?

If it is the privilege of one man, or a dozen great men, to be converted instantaneously, is it not the privilege of all to be converted in the same way?

Again, I would remark that instead of the Wesleyan view of conversion being "most dangerous," as our learned critic asserts, it seems to us that the doctrine of "baptismal regeneration," as taught by the Episcopalians and Catholics, from whom they borrowed it, is one of the most dangerous, delusive and destructive doctrines that has ever been promulgated by men. When men thoroughly believe that doctrine, it is next to an impossibility to get them to see the absolute importance of being regenerated by the grace of God, which can only be accomplished by the direct agency of the Holy Spirit.

Again, the Wesleyan view of conversion is far more satisfactory that the Calvinistic theory—which teaches that the elect are first regenerated by the Holy Spirit, and then, as an evidence of that regeneration, persons repent, believe and accept Christ. Under this fearful delusion men neglect their salvation, fail to repent and believe the gospel, die in their sins and go down to eternal perdition. In conclusion, then we would say that we should teach with all possible plainness and earnestness that all men who have not been converted should repent and believe the gospel, and not stop until they have a clear, positive, conscious knowledge that their sins are all forgiven and the permanent, abiding presence of the Holy Ghost in attestation of that glorious truth.

W. W. HORNER.

Madisonville, Texas.

THE BIBLE.

The Bible is God's book and it is a wonderful book. It tells us of our origin and what our destiny will be. God has seen proper to reveal himself to us through the Bible. It is the only book he has ever placed before us; and the wisest and greatest, as well as the least and most humble, must go to the Bible to learn of God. Doubtless God could have placed many volumes before us, but he has seen proper to place all that is necessary for us to know concerning the way of life, our origin and destiny in the Bible. He has described two places in this book—a place of rest, joy and peace, and a place of sorrow, remorse and tears; and he has described the way to each of these places, and described them so plainly that "a wayfaring man, though a fool, need not err therein."

There is enough salvation presented in the Bible to save every man that lives, if they would only accept it as it is. If you wish to learn the way from earth to heaven, you must go to God's book, and there we find his Son saying: "I am the way, the truth and the light; no man cometh to the Father but by me."

If you are anxious about the future, go to God's book and there read, "Believe on the Lord Jesus Christ and thou shalt be saved." If you are tired and weary, just read the words of the Master: "Come unto me, all ye that labor and are heavy laden and I will give you rest." If you would like to know something of the extent of Gospel power, just read the words of the Apostle Paul: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." If you desire to know how much God loves you, open your Bibles and you will see that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

When a loved one is taken from us, how we wonder if we will ever see them again, and when and where it will be! Then it is that we turn to this blessed book; for there is no other book that can tell us where our loved ones have gone, or can give us the least comfort. Yes; if they have died in the triumphs of a living faith, and you would like to know something of their condition, just read the words: "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, they rest from their labors, and their works do follow them."

Shall we close our Bibles, or shall we study them, and learn where our friends have gone, and where we are going, and take them for our guide while we are traveling through this world of sin and death?

We have traveled in a country that was strange to us, and we have come to where the road forked and went in different directions. Oh, how anxious we were for some one to come who could direct us right! We are traveling in a country with many roads branching off, and they will lead us into the wilderness of sin if we folllow them; and if we did not have God's Word, we could not tell what road we were on. But we can take the Bible as our guide and never lose our way.

The Bible is a book of precious promises—scarcely a page in this book that does not give one or more blessed promises that God has made to us. They run like a golden chain from Genesis to Revelation, each link holding fast in its embrace some beautiful promise of future life to all who love the Savior.

B. F. McMANAMA.

CONFERENCE CLAIMANTS.

Bro. Black (dear soul, that fills his whole body,) proposes to "save the feelings of superannuated preachers by making their fund connectional and disbursing it by board from Nashville per capita. Don't the brother see that he would be jumping right out of the frying-pan into the fire? Abstract principle and concrete justice should dominate feeling. There is less real feeling than the brother imagines. The fund is distributed now according to necessities of claimants. The per capita system would work glaring injustice. Say, in Northwest Texas Conference one brother gets $400 and another $100. Why? Because the $400 brother needs that amount and the $100 brother does just as well on his $100. Now, per capita this fund in all the Conferences among old men, sick men, poor widows, little children, and just exactly one-third of the whole crowd will starve to death and the other two-thirds will fatten so that they will have to hunt Black's country to find room. The destitute brother who cannot live on less than $400 will go in debt for bread, and the brother who does well on $100 will have an $150 bank account. The rich R. A. Young will get $100 (now nothing) and the poorest must "root pig or die" on the same amount. And when it comes to poor, wailing little children, who but an annual conference board of finance can properly distribute their claim? The per capita system with them would be absurd. Ah, but a brother (?) in a late issue of the Nashville Advocate has hit the nail on the head! He says, as soon as the boys and girls of the dead preachers get big enough to work (say eight and ten years old), put them to work and give them nothing. What is an education to a dead preacher's child? Yes, and let the rich layman—whom its father has served—go to the devil with the Lord's money in his pocket! The office expenses and traveling expenses of the secretary of this dead-head Board of Conference Claimants would support about twenty superannuated preachers. The Church is to-day cursed with too much machinery (wheels within wheels). I am willing to help send Bro. Black to the General Conference if he will let "well enough alone" and not try to make the Book Agent or somebody else superintendent of an orphan asylum.

H. G. H.

DISTRICT CONFERENCES.

SHERMAN DISTRICT.

The twenty-seventh session of the Sherman District Conference was held in Bells, July 6-8, 1897; the Presiding Elder, J. R. Wages, in the chair. All the pastors and about one-half of the other members were in attendance. Rev. D. P. Cullen, of the East Texas Conference; Rev. J. W. Cullen, of the Texas Conference; Rev. M. F. Jamison, of the C. M. E. Church; Mrs. W. C. Young, of Dallas; Rev. F. B. Sinex, Financial Agent of Southwestern University, and Rev. J. M. Binkley, Presiding Elder of the Gainesville District, were honored visitors.

Bro. Jamison represented Texas College, the projected institution of "our wards," in a fine speech and talked $30 out of the audience; which last fact is very significant, in view of the hard times.

Of course, Sister Young carried everything before her in her Christian appeal for the Rescue Home. The collection amounted to $75, in cash and subscription.

Bro. Sinex presented his worthy cause in clear, strong, business-like manner, which will certainly bear frult in the future.

Bro. Cullen edified and pleased us in talks and one sermon.

Bro. Binkley had just returned from the Curators' meeting at Waco, and reported same, and made an appeal for the University. Two young preachers, J. D. Young and M. H. Reid, were adopted as our beneficiary students in the University and the pastors were requested to raise $200 for the Loan

Fund for their benefit. The University was strongly indorsed and commended in resolutions; as was also our own magnificent North Texas Female College.

The preaching of the Conference was done by L. S. Barton, C. H. Govette, D. P. Cullen and J. H. Reynolds.

Much valuable time was lost in deciding whether certain local preachers' licenses should be renewed, because of absence of any request to that effect from them, and absence of information concerning them.

License to preach was granted Wm. H. Wages, son of our Presiding Elder; George M. Byers, Charles S. Shires and Wm. A. Thomas.

E. L. Spurlock was recommended to the Annual Conference for elder's orders, and W. H. Wages and C. L. Brooks for admission on trial.

Delegates to Annual Conference—G. B. Patty, H. N. Tuck, Rev. J. C. Reid, W. A. Walker; alternates, W. J. Reynolds, B. E. Williams.

Resolutions on the American Bible Society were passed and the pastors requested to bring the cause before their Churches in a special sermon.

The Texas Christian Advocate was not overlooked.

Hearty resolutions were passed expressing grateful appreciation of the hospitality of our hosts and the courtesy of the railroads in granting (conditional) rebates.

The next session is to be held in Van Alstyne. S. C. RIDDLE, Secretary.

VERNON DISTRICT.

The ninth session of the Vernon District Conference assembled at Vernon, July 1. Rev. C. W. Daniel, presiding elder, in his pleasant style, presided. A conference never did better on Hay and ice.

Wednesday evening W. D. Robinson preached the opening sermon from the text: "The law of the Lord is perfect, converting the soul." He pulled a few feathers out of the wings of his imagination, stuck them in the tail of his reason and soared with wondrous skill to amazing heights and turned his flight with such dexterous agility as to show that he was not in a world unknown to him.

Thursday morning the Conference, after its evening stroll through the elysian fields and plucking the ambrosial fruits, organized, electing S. P. Ulrich Secretary, and proceeded to business.

From the reports from the field, it appears that no church has a better attendance nor has more completely the ear of the public in Vernon District than the Methodist Church; and none are striving more earnestly and lovingly to give the gospel to all, nor has the spiritual welfare of the people more tenderly at heart. While they report finances not so well up as all would like them to be, yet, in view of the good grain crop that is now being threshed, with the prospect of a fair yield of other crops, the pastors anticipate making a good report at Conference.

While the Conference was in session Rev. F. B. Sinex, Financial Agent of the Southwestern University, made us a call and so ably represented the University that all feel that he is a man of conviction and has a definite plan and purpose in view, which inspired their utmost confidence and met with their hearty support.

Sister Purcell was present during the Conference, in the interest of the Woman's Parsonage and Mission Society, and her talk and explanation of the nature of the work ought to have enlisted all who heard her in this noble work.

Rev. Sam Barcus, of Clarendon, visited the conference and while with us preached once and also took part in the missionary service held Friday night.

Rev. S. P. Ulrich was recommended to the Annual Conference for deacon's orders.

G. A. Mitchell was licensed to preach.

It was truly a religious season. The preaching was of a highly spiritual type, and the spiritual interest increased with every service until Sunday morning, when the glory of God crowned the mercy-seat, and while the man of God, Bro. Sinex, told wondrous story of God's love to a crowded congregation, many wept, others felt their need of this gracious Savior and one young man came from the congregation to the altar and returned to tell of the great things God had done for him. So great was the display of God's power that men and women clapped their hands and shouted for joy.

In the afternoon at the Epworth League service Bros. F. B. Sinex and S. P. Ulrich addressed a houseful of young people. The services for Sunday closed with a sermon from Bro. Bennett.

The following resolutions in regard to the Vernon District were introduced by Revs. S. R. Hay and N. B. Bennett and adopted by the conference:

Whereas, The Northwest Texas Conference is now burdened with seven mission districts with increasing demands on our domestic mission fund; and,

Whereas, We believe some readjustment can be made whereby the work can be far more economically and efficiently administered: therefore, be it

Resolved, That it is the opinion of this body that the territory known as Greer County should be served by the Indian Mission Conference, and that the territory south of the following line, to-wit: Beginning at the northwest corner of Young County, running thence with the south boundary line of Baylor County to the Brazos River; thence west meandering with the Brazos to the southeast corner of King County; thence west to the State line of New Mexico, should be thrown to the Weatherford and Abilene Districts, giving Young County to Weatherford District and the remaining territory to Abilene District, and that the remainder of the Vernon District be attached to the Clarendon District to form a district will be able, without a missionary appropriation, to support a presiding elder.

The people of Vernon gave the District Conference a warm welcome and entertained it in the most hospitable manner. S. P. ULRICH, Sec.

Royal makes the food pure, wholesome and delicious.



ROYAL BAKING POWDER CO., NEW YORK.

BOWIE DISTRICT.

The Bowie District Conference convened in its sixteenth session at Jacksboro, Texas, July 1, at 9 o'clock, with Rev. F. O. Miller, the presiding elder, in the chair. Notwithstanding the fact that Jacksboro is some thirty of forty miles from the railroad, there was a good representation, and the conference was a most enjoyable occasion. R. Gibbs Mood was elected Secretary, and Rev. J. E. Crutchfield asistant. The business of the conference was conducted with dispatch and in perfect harmony. The reports of the preachers showed that they were hard at work and that God was blessing their labors. Several very gracious revivals in the district were reported in which the conversions were numbered by the scores. The finances are, in a majority of cases, very badly behind. Some of our preachers have received very little this year—hardly enough to purchase the absolute necessities of life, and yet not a word of complaint was offered. They are enduring as "good soldiers." May God bless these faithful men who, in the midst of poverty and, in some cases, of actual hardship, are moving right on, doing their duty to God and the Church. We are glad to add, however, that the prospects are better for this country this year than for several years past, and as soon as the wheat and oats are put on the market, which will be in a very few days, some money will come into our country—we hope to the relief of some of these brethren.

The conference took steps towards building a district parsonage by electng a Board of Trustees for district parsonage property, selecting a Building Committee, etc.

A committee to locate and arrange for a district high school was also chosen.

Sil Stark, W. F. Manning, H. H. Halsell and R. L. Patterson were elected delegates to the Annual Conference, with W. J. Leech and A. H. Shoemaker as alternates.

The conference will meet at Bowie next year.

D. H. Aston was recommended for admission on trial, Atticus Webb was recommended for elder's orders, and T. P. Turner was licensed to preach.

The conference took some forward steps with regard to the mission territory in our bounds, and with regard to church building and parsonage building.

NOTES.

Sermons were preached during the conference by J. P. Lowry, J. D. Whitehead, W. T. Keith, W. S. May, T. L. Miller, M. B. Johnston, S. Crutchfield, F. O. Miller, R. Gibbs Mood, J. W. Rowlett, H. H. Vaughan, C. C. Williams, J. E. Crutchfield and W. B. Walker.

Ike Crutchfield and Sil Stark know how to look after a District Conference. We were royally entertained.

The following brethren made us glad by their presence: Rev. S. Crutchfield; Rev. Milton Crutchfield, of the Texas Conference; Judge Savage, of Harrell Institute, I. T.; David S. Switzer, of Weatherford College, and Rev. F. B. Sinex, of Southwestern University.

Mrs. J. W. Rowlett, our energetic and efficient District Secretary of the W. P. and H. M. Society, was present, and did us all good by her zeal and wise counsel. She organized an auxiliary at Jacksboro of fifteen members.

The conference gave Bro. Sinex and the plan to raise the fifty thousand dollars its unanimous indorsement.

Bros. Leatherwood, Archer and Sellars were missed. Sickness was the cause of their absence. A collection was taken for Bro. Sellars, amounting to $110.

The conference religious services were refreshing indeed. God was with us. Shouts were heard.

Our presiding elder is all right. He is held in high esteem by the preachers and laymen of Bowie District.

R. GIBBS MOOD, Sec'y.

HUNTSVILLE DISTRICT.

The Huntsville District Conference convened in the Methodist Church at Conroe promptly at 8:30 o'clock a. m., July 1 1897; Rev. W. Wootton, presiding elder, in the chair. Rev. Chas. U. McLarty was elected Secretary. All the preachers in the district that are in the regular itinerancy first and last answered to roll-call, with the exception of Rev. J. A. McIver, of Prairie Plains Circuit, who is very ill. Two local preachers out of eighteen were present; seventeen laymen were present. The conference conducted its business by committees; together with the blank froms suggested in March-April (1897) number of Methodist Review (pages 159, 160), which the presiding elder had printed and distributed among the preachers. This was found to be a great help in conducting the business systematically.

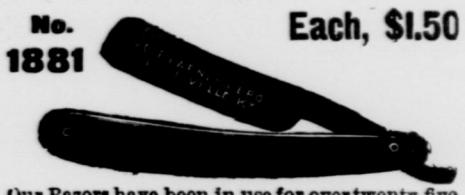
At 11 o'clock a. m. of the first day Rev. J. M. Wesson preached the conference sermon from Psalm 48:12-48. At the beginning of the first evening session Judge M. S. Cooper delivered the welcome address. Rev. W. W. Horner made quite quite a humorous response. Response was also made by Rev. W. Wootton.

The reports given in by the preachers were fairly good, yet they are not satisfied, neither are they resting on their oars, but they are pressing forward for "the prize."

The President called upon the several laymen from different works to give an account of their manner of procedure in Sunday-schools, prayer-meetings, as stewards, etc.

Miss Clara Buckingham read a paper on "How to Create Interest in the

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TESTIMONIALS.

The Machine arrived in good shape on the 28th. We are delighted with its appearance and make-up. My better half is well pleased with its working qualities so far. Can not see but that it is in all respects equal to the high-priced machines. The Advocate and the Machine ought to have a great run. So mote it be.

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Bardwell, Texas.

Mr. L. Blaylock, Dallas, Texas:

Dear Sir—The Machine I ordered of you has come, and I am so well pleased with it I would not exchange it for any of the high-priced Machines I ever saw and would advise all needing a first-class Machine to take the Texas Advocate Machine. Yours truly,

MRS. C. A. JONES.

Pittsburg, Tex., March 23, 1897.

We received the Machine the 27th of March. My wife is well pleased with it.

JAS. L. HALL.

Frank, Texas.

Our Machines are made by one of the largest Sewing Machine Manufactories in America, are fully guaranteed, and are shipped direct from the factory.

ADDRESS

Texas .. Christian .. Advocate,

DALLAS, TEXAS.

Devotional Meetings" of the League. The conference by unanimous vote requested her to have this paper published in Texas Christian Advocate.

The reports brought in by the several committees were good and very thorough.

The following brethren were elected delegates to Annual Conference: Judge M. S. Cooper, J. B. Holman, W. W. Adickes and M. D. Cole. T. C. Gibbs and J. H. Sollock were elected alternates.

The following local preachers' license were renewed: Geo. Southwell, C. C. Ellisor, Eugene Taylor and W. N. Crenshaw. T. F. Gammage's name was called, he had not made application for the renewal of his license; therefore, they were not renewed.

A message of greeting was received from the Austin District Conference in session at Smithville, Texas—I Thes. 5:23-25.

Resolutions of respect were adopted in regard to the death of Rev. I. G. John.

The following resolution was unanimously adopted:

"Whereas, Bro. Wootton has been presiding elder on the Huntsville District four years, and this being the last year that he can be with us owing to the conference limit; be it

"Resolved, That we, the preachers of the Huntsville District, extend to him our gratefulness for the kindly spirit which he has shown to us all and for the faithful way in which he has gone in and out among us. Praying God's richest blessings upon him."

(Signed by six preachers.)

Resolutions courteous were read by Rev. W. W. Horner, thanking Miss Fannie Leake for kindly and efficiently presiding at the organ, and the citizens of Conroe for kindnesses, and they were adopted by rising vote.

Prof. Landon F. Smith, President of the Chappell Hill Female College, was introduced to the conference and addressed us in behalf of the college.

The following brethren preached during the conference: Revs. H. Randolph Kimbler, J. M. Wesson, Chas. U. McLarty, E. L. Shettles, W. W. Horner, R. W. Adams, G. S. Sandel, W. Wootton, J. L. Massey, E. M. Myers, I. B. Gordon and B. W. Burrows.

The conference adjourned July 3, at 5 o'clock p. m., to meet in Willis.

CHAS. U. McLARTY.

BROWNWOOD DISTRICT.

This conference convened in the beautiful and commodious Methodist Church in the city of Brownwood July 2, 1897, at 9 o'clock a. m., Presiding Elder O. F. Sensabaugh in the chair. Every pastor in the district and a fair representation of lay delegates were present. The absence of local preachers was notable. Rev. W. C. Hillburn was elected Secretary, and R. F. Brown assistant.

Committeees were appointed on the various subjects laid down in the Discipline to be considered by the District Conference. Very careful and close inquiry was made by the conference as to these questions. As to the spiritual state of the district it was found that though there have been but few conversions and additions, there is advancement; that attendance upon the ordinances and social meetings of the Church is not so good as it ought to be; that there is not much disorderly conduct, and that the pastors are determined to enforce discipline. Also that there is far too little family prayers these days. We are looking and praying for a great revival of God's work on the district this year. The missions on the district promise good in the future. Bro. M. K. Little, of Belton Station, was with us, looking after the interests of the home mission work. His visit to us was a benediction and greatly enjoyed. I am not prepared to say what is being done by the W. F. M. Society and the W. P. and H. M. Society in the district. I will take the privilege of saying that I doubt if the two auxiliary societies at Coleman are excelled in the Annual Conference for constant, faithful work. It was a great grace to have Sister Mussett with us to impart the gift of zeal in the missionary cause, of which she is so full. She talked to us calmly and dispassionately, but something caused her words to fall with great weight upon our hearts. God bless this consecrated woman.

Sunday-schools and Epworth Leagues are in a thriving condition on the district. The cause of Christian education was emphasized by the conference. Rev. W. F. Lloyd, of the Polytechnic College; Rev. J. W. Moore, of Granbury College, and Rev. R. C. Armstrong, representing Weatherford College, were with us. They all made strong and forcible speeches and were heard with pleasure and profit. We had not done much for this cause; but I think we all promised ourselves to give it more attention in the future. Come again, brethren.

Financially, the district is very well up. We have good ground for hope that all assessments will be paid by conference. The Committee on Finance recommended in their report, which was adopted, that the stewards follow the Disciplinary plan of assessment, that they hold regular monthly meetings, and appoint one of their number to make regular report to the Church as to its financial condition.

Prominence was given to devotional exercises. We had prayer-meetings and preaching and on Sunday afternoon a love-feast "indeed and in truth." Those who are fearful that Methodism is losing its spirituality, if they there had been, would have taken courage. An hour and a half was not sufficient time for all to speak who were ready to tell what God had done for them. O, it was good to be there! At its close many came forward asking the prayers of the Church. J. E. Vernor, R. F. Brown, J. W. Coker (local preacher) and McCartney were elected delegates to Annual Conference; alternates, J. H. Tucker and O. M. Simmons. Coleman was chosen as the place for the next session.

Brownwood is a good place to hold a District Conference. It would not be a bad place for an Annual Conference. I am sure the hearts of the people are big enough for one. The Annual Conference League adjourned the day before the District Conference met; but they let their hearts and hands remain open to take in the conference. For large-hearted, Christian hospitality Brownwood is hard to excel. For Rev. C. E. Brown, our pastor there, I invoke the sympathy and prayers of all good people. His feet need to be "like hind's feet," that his steps slip not in the "slippery places" where he is set. Pray that the Lord may keep him humble till Conference. The conference voted hearty thanks to our "beloved" for the urbanity and ability with which he presided over us. We all love him because he loves God, loves us, loves the Church and labors more abundantly than us all. God grant that he may have a great and good report to make of Brownwood District at the next session of the Northwest Texas Conference.

W. H. MOSS.

P. S.—The Secretary should have reported to the Advocate, but was called home during the session. By request of the presiding elder I have done the best I could from memory, without the minutes to guide me. We had a delightful and profitable session. Love and harmony prevailed and we parted with renewed strength to labor in the vineyard of the Lord.

W. H. M.

Coleman, Texas.

PITTSBURG DISTRICT.

The District Conference for Pittsburg District met at Atlanta, Texas, July 8 and closed its business session late in the afternoon of July 10. Rev. T. P. Smith, our much beloved and greatly admired presiding elder, presided. Our presiding elder believes and makes us feel that if the District Conference is not a spiritual occasion it is a failure.

The organization was completed by electing J. Ellington Morris, of Pittsburg, as Secretary. Almost all the pastors were present. The few who were absent had valid excuses. The attendance on the part of the local preachers and laymen was not as full as it should have been. The regular business of the conference was taken up and disposed of efficiently and satisfactorily. The most of the work was done in open conference.

C. B. Cross, of the Pittsburg Station, and N. L. Linebaugh, of the Mt. Pleasant Station, were licensed to preach.

O. M. Posey, N. L. Linebaugh and C. B. Cross were recommended to the Annual Conference for admission on trial.

Several visitors were present, namely: Prof. E. R. Williams, who represented the Alexander Collegiate Institute; Rev. Sinex, Financial Agent of the Southwestern University; Rev. C. F. Smith, of the Henderson Station, was also present in the interest of securing a loan fund to assist the young men and ladies in obtaining an education at the Alexander Collegiate Institute. His efforts were crowned with success and he secured the amount of $100 for this fund. Rev. A. A. Wagnon was appointed as agent to solicit additional contributions over the district.

Mrs. W. H. Johnson was present in the interest of our Rescue Home at Dallas. She made a very earnest, interesting and pathetic address, after which a collection was taken up, which amounted to $210. May God's richest blessings be with her and assist her in her noble work.

Rev. R. W. Thompson was present in the interest of our Orphan Home at Waco. He preached two excellent sermons and took up a collection at 11 o'clock a. m. Sunday, which amounted to over $60.

The W. P. and H. M. Society held a very interesting meeting during the session of the conference, showing by their reports that great enthusiasm was among them and that they were doing good work. Sister Call, of Orange, Texas, presided. A number of ladies from the different auxiliaries over the district were present and we were proud to have the good women with us.

R. A. Morris, F. S. Eberhart, T. J. Wilson and W. W. West were elected delegates to the Annual Conference; with F. W. Fitzpatrick and E. A. Allday as alternates.

Commendatory resolutions were passed regarding the Southwestern University, the Alexander Collegiate Institute and the Texas Advocate.

Resolutions of thanks were tendered the various railroads for reduced rates and to Rev. A. A. Wagnon and his good people for their abundant hospitality. They truly have the hearty thanks of all who attended the conference.

A Sunday-school mass-meeting was held Sunday evening, at which addresses were delivered by Revs. R. J. Smith, H. W. Bowman and Stuart Nelson.

The spiritual tenor of the conference was exceptionally good. Thanks to the Lord, our District Conference was a spiritual feast. All the pastors seemed to be happy over their work.

The next session of the conference is to be held at Naples, Texas, together with the Epworth League Conference of this district. Come.

J. ELLINGTON MORRIS,
Pittsburg, Texas Secretary.

TYLER DISTRICT.

This conference convened in its fourteenth annual session at Grand Saline, Texas, July 8, 1897, at 9 o'clock a. m.

John Adams, presiding elder, opened the conference with religious service. The lesson, the talk, the prayer, were an inspiration.

The attendance was large. At the first roll-call fourteen pastors and thirty laymen (including local preachers) answered present. Three pastors and nineteen delegates and local preachers came in afterwards. Six alternates were put in place of principals. This shows a total attendance of twenty-three members.

The absent pastor, Bro. McAnally, was sick.

W. P. Pledger and F. A. Downs were elected Secretary and assistant.

The brethren were all in good heart and made encouraging reports of their work. Only a few of them have held their protracted meetings; the others will hold them during the summer and fall. The reports of the pastors show that the district is enjoying a good degree of spiritual life. The brethren seem to be working, praying for and expecting a revival. Bro. Adams has done much to encourage and help them in this direction. He talks to us and prays for us and inspires us to expect great things of our Lord Jesus Christ.

Along the lines of finance, though behind, we are somewhat in advance of last year. We insert the following from the report of the committee on financial systems: "We find that those charges where they have adopted the assessment plan and pay monthly that 41 2-3 per cent of the preachers' salaries have been paid; where the assessment plan has been carried out, though collected only quarterly, 31 per cent has been paid; but where there has been no assessment plan of any kind, only 11 per cent has been paid." These figures are worthy of careful study. They certainly show, by actual experiment, that the disciplinary plan for raising the Church's money is the best.

The following brethren were licensed to preach: Henry B. Urquhart, of Marvin Church, Tyler; Charles T. Pledger, of Athens Station; Alfonza Nolan, of Tyler Circuit; E. H. Lovejoy, of Troupe and Overton Circuit, and Francis H. Galusha, of Emory Mission.

R. W. Thompson, of Dallas, was with us in the interest of Texas Methodist Orphanage. He preached once and raised a good collection for the Home.

D. F. C. Timmons, of Marshall, East Texas Conference Secretary of Education, made us a brief visit. His address on Christian education was strong and "good to the use of edifying." It elicited many hearty amens from the brethren.

Prof. E. R. Williams, A. M., President of East Texas Alexander Collegiate Institute, was with us. One of the best things of the conference was his address on Christian education. Prof. Williams certainly deserves the hearty support of every preacher and layman in East Texas Conference.

C. F. Smith, of Henderson, was with Prof. Williams in the interest of our conference school. His purpose was to institute a District Loan Fund for the benefit of worthy young men who desire to attend this school. They raised $153. The presiding elder appointed F. A. Downs Secretary and Treasurer of the fund.

Mrs. W. H. Johnson, of Dallas, was present, representing the Rescue work of our Church in Texas. She presented her cause and raised a good collection for the same.

Bro. Sinex, Financial Agent of Southwestern University, was with us looking after his work.

The preaching was spiritual and good. Our new Tyler man, B. H. Greathouse, is a great fellow. He is a regular preaching machine. His sermon on Sunday morning was one of the finest we ever heard. Everybody fell in love with Greathouse. East Texas Conference may well count herself happy that she has such a man.

Five preachers were recommended to the Annual Conference for admission on trial into the traveling connection.

The following are the delegates to the Annual Conference: Dr. A. J. Gray, Knox Henderson, F. C. Kidd and J. W. Germany.

On Saturday night a missionary mass-meeting was held by the writer. Addresses were made by Albert Little, B. H. Greathouse and John Adams. I think great good will grow out of the meeting.

The good people of Grand Saline and our pastor, Bro. Brown, did all in their power to make our stay in their midst pleasant and they succeeded admirably.

The next conference will be held at Athens.

W. P. PLEDGER.

Athens, Texas.

A young woman with some ambitions as a painter submitted specimens of her skill to a successful artist. "Don't copy copies," said he. "You have copied this landscape from a picture that was itself an imperfect copy, with the result that all its errors are reproduced and magnified. Go out into nature and paint directly from your own landscape. Or, if you must copy, copy from a masterpiece. Anything else is not worth while." Yes; and, young Christian, do not pattern your life after the life of some one else, who at best is only an imitation of the perfect One. Imitate for yourself the only Life that is worth imitating. Look unto Jesus.—Golden Rule.

DEAFNESS CANNOT BE CURED

by local applications as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
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West Texas Conference.

LEESVILLE.

J. T. Graham, July 15: The annual camp-meting at this place has just closed, after twelve days' continuance. Rev. J. E. Harrison, of San Antonio, was present and did the preaching during the first three days. A better foundation for a gracious work could not have been laid in the way of preaching than was laid by this cultured, consecrated man of God. The writer did all the preaching after Brother Harrison left. The tabernacle, 60x80 feet, was well filled from night to night and congregations good during the day. The spirit of unity and co-operative effort prevailed. At least twenty conversions, sixteen of whom joined the Church.

North Texas Conference.

NEOLA.

Charles A. Corry, July 11: We have just closed our first meeting, with eight conversions and reclamations and six accessions, and more to follow.

CELESTE.

J. J. Clark: In the midst of a gracious revival. Thirty-four conversions—bright and clear. Five converted last night. Meeting continues.

ROCKWALL.

D. F. Fuller: Our meeting resulted in one reclaimed, four converted and four added to the Church. Thanks to Bros. T. J. Beckham, F. E. Butler and Bros. McCurry and Murchison for valuable assistance. The Baptists began as we closed and are having a glorious meeting.

SUNSET.

A. R. Sellers, July 13: There is a time to speak and a time to keep silent. We are to judge when these times come. It is a time for me to express my gratitude to my brethren and friends of Bowie District for their kindness and benevolence in my behalf. For five months I have been unable to do any work, yet our wants have been met. We have lacked for no necessities. Bro. Miller, my presiding elder, has been a true friend in time of need. I want to thank all who contributed to the collection for me at the District Conference recently held at Jacksboro, and I pray God to prosper them spiritually and temporally. My health is improving slowly, and yet I lack much of being well. Bro. Bass, the preacher in charge of this circuit, is a tireless worker. He ought to have the co-operation of all the membership of this circuit.

KINGSTON.

S. W. Miller, July 17: Our third Quarterly Conference was held at Salem July 3, and Bro. Ashburn gave us two fine sermons, and Bro. Graham, a superrannuate of the Arkansas Conference, one, which keyed our meeting that followed. Rev. F. A. Rosser gave me some excellent help; also Rev. Charley Correy, of Neola, and Rev. Baird, local of same work. Our Church was in bad shape to commence with, but the work was close, deep and genuine; had three conversions and one accession; but the most vital part of the work done was to get the backsliders reclaimed and old troubles swept out of the way. If I know the the situation, Salem Church is in better condition than at any time since I have been on the work or even for years. I commence to-morrow at Bethel Grove. Rev. Culver, my assistant, is doing fine work at White Rock.

KEMP.

A. R. Nash, July 10: The people of Kemp have constructed a shingle-roofed tabernacle, 50x74 feet, for the town to use for summer meetings. Our meeting closed last Tuesday night. Bro. J. Marvin Nichols did the most of the preaching. His sermons were strong, scriptural and convincing. Impressions made were deep, spiritual and permanent. Bro. Ed Phillips, of Nevada, led the singing. Oh, what strange power fell upon our hearts as those precious songs were sung by the choir and congregation led by a man so gifted in song and so full of the Holy Ghost. The work wrought in the hearts and homes of this people by this meeting will abide for years to come. Singers of all denominations were in the choir. Christians of all sects were wonderfully revived. More than a dozen old time, bright, happy conversions. Seven accessions, with more to follow, and about forty or fifty who gave unmistakable evidence of the presence of the Holy Spirit moving them to repentance. Just at this point in the meeting we were forced by circumstances to close. "One soweth and another reapeth." So we pray that in the meetings that follow ours scores of souls may be happily converted to God.

Texas Conference.

WEST END, GALVESTON.

Nathan Powell, July 12: After nearly a year's absence in Europe, for the most part in the Royal George August's University at Goettingen, Germany, I arrived safely at my home in Texas, April 2, which I had not seen for two years. Thus ends a long, laborious, but pleasant, term of eight years of university life, six of which were spent in our own Vanderbilt, one at Yale and one abroad. Did I say "ends?" Yes, the formal training; but the beginning really of a life of work and study. After six weeks at home, the health of our beloved Brother Graves having failed, Bishop Hendrix ordered me to West End, which order I cheerfully obeyed. Now, after two months of pastoral work, we are delighted to report West End up on all lines—the congregations good, interest increasing, salary and other finances paid up to date, the membership spiritual. The Lord is graciously blessing both pastor and people. Success to the Advocate. It is a welcome visitor once a week. It meets the end of its existence, and kept us well informed in our absence on Texas Methodism.

We know the great cures by Hood's Sarsaparilla are genuine because the people themselves write about them.

Northwest Texas Conference.

BOSQUEVILLE CIRCUIT.

C. E. Gallagher, July 15: I closed a good meeting at Greenwood last Sunday night, said to be the best meeting held at that point in twenty-five years. Sixteen conversions, fifteen accessions and the Church very much revived.

GORMAN.

Geo. A. Nance, July 17: We have just closed our meeting at this place. We had Bro. Bonner and his estimable wife with us four days and Bro. Shutt and Miss Cora Chambers, of Stephenville, four days. All did faithful service. There were three conversions and two additions to the Church. Another will join. We begin at Jewell to-night.

GRANGER.

Jim M. Bond, July 15: Our meeting closed yesterday at Goode's Schoolhouse, with forty conversions, most all grown men. On Sunday night there were fifteen conversions and twelve on Monday night. Closed with twenty seekers or more. Commence at Macedonia to-morrow night. This is a camp-meeting.

LITTLE RIVER.

W. M. Adams, July 12: Our revival meeting has reached its eleventh day. The interest is still increasing, under the powerful sermons of our beloved presiding elder, Rev. S. P. Wright, and Rev. J. W. Story, preacher in charge, of Bartlett. Last night we had four mourners at the altar. Two have been happily converted, praise Jesus; and the good work goes on. We hope to see greater things yet.

RICE.

B. A. Snoddy, July 13: We have just closed a fine meeting at Rice. It began on the fourth Sunday in June and continued until the second Sunday in July. There were thirty conversions and eighteen additions. The Church was greatly revived. Many say it was the best meeting we have ever had at Rice. We are under many obligations to the Rev. W. H. Crawford for a week's work in the meeting. Crawford preaches the genuine old-time theology of hell and eternal damnation to every soul who does not repent and live a faithful Christian life until death. Several nights the house was crowded to overflowing. The Rev. H. L. Munger was with us and held the congregation entranced with his singing. Rev. M. S. Hotchkiss gave us one excellent sermon. And last, but not least by any means, the Rev. T. S. Armstrong, from Ennis, preached several strong and excellent sermons, which had splendid effect on saint and sinner. We were very sorry indeed he was called away by the sickness of his brother. The sacrament of the Lord's Supper was administered last Sunday at 11 o'clock to a large number of communicants.

OLIVE BRANCH.

J. S. Huckabee, July 16: We closed our meeting at Olive Branch the 12th inst. Had a glorious revival. Our much-loved presiding elder, E. A. Bailey, was with us the first six days of the meeting, preaching in power and in demonstration of the Spirit, to the delight of all. There were twelve conversions, fourteen additions. The last night of the meeting a perfect halo of glory swept over the congregation. Rev. J. T. Longino, of Weatherford, preached three splendid sermons for us, for which we were truly grateful. R. G. Peach, of Gordon, was with us, singing the gospel of Jesus and his power to save.

BLANKET CIRCUIT.

G. E. Sandel, July 12: We are now engaged in a meeting in which some of the most powerful demonstrations of the Holy Spirit have been given it has ever been my happiness to see. Bro. T. J. Lassetter has done most of the preaching, and it has been that soul-stirring kind that brings forth good fruit. He is a power in any meeting. Zepher has been stirred as never before for a period of six or seven years, and the end is not yet. Twelve conversions to date and ten accessions. Bro. G. W. Templin has also done earnest, effective work. We are continuing, feeling that there are yet greater things in store for us.

PLAINVIEW.

J. T. Bloodworth, July 12: This is a bright, beautiful Monday morning. Clarendon District Conference has just closed and the preachers and members have just gone, and we feel just a little lonesome. I think it was the best District Conference we have ever had in the Clarendon District. The preaching, without an exception, was capital. Nearly all the preachers preached while here. There was hardly room and time enough to preach all of them. Without an exception, we have a fine lot of true men. Dr. Lloyd, of the Polytechnic, was present and gave us two fine sermons. The Polytechnic stands high with the Western preachers. No father need fear of putting his son or daughter under the care of Dr. Lloyd. Their moral as well as intellectual life will be looked after. We were greatly delighted with a visit from that godly woman, Sister W. H. Purcell, representing the Woman's Parsonage and Home Mission Society. She did us great good. We have now an organization of ten or more members, and our ladies are greatly encouraged. Bro. Hall, of course, met the expectations of the people. There were resolutions of appreciation of his work adopted by the conference. He is a true presiding elder. Bro. Samuel Barcus made us a first-class Secretary, and, of course, will write you a note concerning the conference. May God bless those who came and are gone.

Blood Humors

Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA (ointment), the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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Is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston.

"How to Cure Every Blood Humor," free.

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The bulldog fought the wildcat fierce,
And of himself gave full account, too;
And as they dug the wildcat's grave,
He snarled, "What does a catamount to?"

—Cincinnati Tribune.

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Has been arranged for the Cow-boys' Reunion at Seymour, Texas, August 4th, 5th and 6th. Low rates on all railroads. Join the merry-making throng.

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OLD AND YOUNG

WASTE NOT, WANT NOT.

A father picked up a horseshoe in the road which his son refused to touch, and sold it for three farthings, with which he bought some cherries. They journeyed on, and the boy became thirsty and tired. The father dropped now and then a cherry, which the son was glad to pick up. When the last was eaten the father said, "Look, my son! If you had chosen to stoop once and pick up a piece of horseshoe, you would not have been obliged at last to stoop so often to pick up the cherries." You see, that father was trying to teach his son not to waste things, but to save and economize. So, my dear children, you may think, perhaps, that a little spent here, and a little there, can be no great matter; but, remember, many a little makes a mickle. Beware of little wastings. Poor Richard has some splendid proverbs. Among them are these: "A small leak will sink a ship;" and again, "Who dainties love shall beggars prove;" and, moreover, "Fools make feasts and wise men eat them." Now, I would not have you be stingy for anything in the world; I want you to be liberal and benevolent; but I want you, also, to learn to economize and save. Then you will grow up to have plenty to give to God and others.

LITTLE CARL.

Poor little Carl! he could not hear a word we said, and he could not speak to us, for he was deaf and dumb. But oh, his bright eyes! They were much more quick to see than mine or yours, and sometimes they seemed fairly to talk.

When he was four years old he began to go to the little kindergarten on the corner; and he marched with the children, played with them in their games, and also learned sewing, weaving and other pretty work.

Every morning when he went in, he smiled and waved his hand to the children—his little, soft, white hand—and that was the way he said "good morning." And they smiled and waved back. They loved little Carl, and all wanted to sit by him every day. Of course they could not all sit by him at once; but Miss Petrie arranged that they should take turns, and that made it very pleasant.

When they played "The Five Knights," they chose him for the "precious child"; and in the game of "The Mice," little Carl was always a mouse. Only once when there was a new little boy who did not understand, Miss Petrie had to speak about it.

" Harrold," she said, "will you kindly choose Carl to be a mouse? Carl does make such a nice mouse!"

It was funny the way Fanny forgot herself once in the Guessing Game.

Jamie was blind-folded, and Carl was sent out of the room while the children sang:

"Oh, how great is our pleasure,
While together we play.
When alone without playmates
We are never so gay;
But we see by our number
That a playmate we miss;
Can you tell us, dear Jamie,
Who the missing one is?"

When the handkerchief was taken from Jamie's eyes he looked all around, but among so many he could not think who the missing one was.

So Miss Petrie said: "You may tell him something about the one who is gone, to help him guess."

"With a white waiste on," said Dorothy.

"He has blue eyes and curly hair," said Ralph.

"And he can't talk at all," said Fanny; "and his name is Carl!"

Such a mistake for Fanny to make! You should have heard the children laugh. And Fanny laughed, too, as soon as she saw what she had done.

Well, after this something wonderful happened.

You see Miss Petrie felt very sorry for Carl, because he could not talk like the rest, and she made up her mind to teach him some words if she could.

She had never taught words to a deaf-and-dumb child; but she knew others had done it, and she thought she would do her best anyhow. So every afternoon she sent for Carl to come to her, and she tried to teach him to talk.

First she said "cup," right on his arm.

"He can feel it," she said, "though he can not hear it, and learn to say it that way." Then she spoke the word plainly, with her face close to his, so he would see how her lips moved, and pointed to a cup, and put her fingers on his throat to let him know what she wanted.

She tried it over and over again, and he tried, too, as hard as he could; and after many days, oh, a great many days!—this is really true—little Carl said "Cup!"

For that is the way things come to those who keep trying.

When the children are ready to play their games they form a circle, and one child goes in the center and chooses a game. And one day, when they had made a good circle, and were all standing nicely, Miss Petrie said:

"Children, I told you that Carl could say 'cup.' Well, now he has learned 'hop,' and if he will say it for us this morning, then we will all hop, and that will be Carl's game."

So she beckoned him to the center of the circle, and bending over him, said, "Hop," first on his arm, and then with her face close to his, and after trying two or three times little Carl said "Hop," very plainly. Then Miss Petrie caught hold of him and began to hop, and the children followed, hopping around in a circle, and laughing so hard all the time (for being pleased about Carl) that they could scarcely keep their balance on one foot that way. Carl's blue eyes, how they danced! And he hopped as well as the rest, and seemed to enjoy his game very much.

And Fanny then said, as she used often to say about him: "I think Carl's the nicest little boy in the world."

And Ralph replied, speaking for the rest, as he was apt to do, "Yes, that's just what we think—the nicest little boy in the world."—Mary Elizabeth Stone, in the Independent.

THE SERMON THAT MADE McKENDREE BISHOP.

Mr. McKendree was a member of the General Conference at Baltimore, May, 1808. Two Bishops were elected. On the Sunday morning before the election he preached at Light Street Church. Of this sermon Dr. Bangs says: "The house was crowded with strangers in every part, above and below, eager to hear the stranger; and among others, most of the members of the General Conference were present, besides a number of colored people, who occupied a second gallery in the front end of the church. Mr. McKendree entered the pulpit at the hour for commencing the services clothed in very coarse and homely garments, which he had worn in the woods of the West, and after singing, he kneeled in prayer. As was often the case with him when he commenced his prayer, he seemed to falter in his speech, clipping some of his words at the end, and occasionally hanging upon a syllable, as if it were difficult for him to pronounce the word. I looked at him, not without some feelings of distrust, thinking to myself: 'I wonder what awkward backwoodsman they have put in the pulpit to disgrace us with his mawkish and uncouth phaseology.' This feeling of distrust did not forsake me until some minutes after he had pronounced his text, which contained the following words: 'For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead? Is there no physician there? Why, then, is not the health of the daughter of my people recovered?' (Jere. viii: 21, 22.

"His introduction appeared tame, his sentences broken and disjointed, and his elocution very defective. He at length introduced his main subject, which was to show the spiritual disease of the Jewish Church and of the human family generally; and then he entered upon his second proposition, which was to analyze the feelings which such a state of things awakened in the souls of God's faithful ambassadors; but when he came to speak of the blessed effects upon the heart of the balm which God had provided for the 'healing of the nations,' he seemed to enter fully into the element in which his soul delighted to move and have its being, and he soon carried the whole congregation away with him into the regions of experimental religion.

"Remarking upon the objections which some would make to the expression of the feelings realized by a person fully restored to health by an application of the 'sovereign balm for every wound,' he referred to the shouts of applause so often heard upon our national jubilee, in commemoration of our emancipation from political thraldom, and then said: 'How much more cause has an immortal soul to rejoice and give glory to God for its spiritual deliverance from the bondage of sin?' This was poken with a soul overflowing with the most hallowed and exalted feelings, and with such an emphasis that it was like the sudden bursting of a cloud surcharged with water. The congregation was instantly overwhelmed with a shower of divine grace from the upper world. At first sudden shrieks, as of persons in distress, were heard in different parts of the house; then shouts of praise, and in every direction sobs and groans. The eyes of the people overflowed with tears, while many were prostrated upon the floor or lay helpless on their seats. A very large, athletic-looking preacher, who was sitting by my side, suddenly fell upon his seat as if pierced by a bullet, and I felt my heart melting under emotions which I could not well resist.

"After this sudden shower the clouds were dispersed, and the Sun of Righteousness shone out most serenely and delightfully, producing upon all a present consciousness of the divine approbation; and when the preacher descended from the pulpit, all were filled with admiration of his talents, and were ready to 'magnify the grace of God in him,' as a chosen messenger of good tidings to the lost, saying in their hearts, 'This is the man whom God delights to honor.'"

Bishop Asbury, who was present, was heard to say that the sermon would make McKendree a Bishop, and his prophecy was true, for on the 12th of May he was elected.—Northwestern Advocate.

IF YOU PLEASE.

When the Duke of Wellington was sick the last thing he took was a cup of tea. On his servant's handing it to him on a saucer, and asking him if he would have it, the duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy is expressed by them! He who had commanded great armies in Europe, and had long been used to the throne of authority, did not despise or overlook the small courtesies of life. Ah! how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers! This is ill-bred and unchristian, and shows a coarse nature and a hard heart. In all your home talk remember "If you please." Among your playmates don't forget "if you please." To all who wait upon you and serve you, believe that "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words—"If you please."

Life is made up, not of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart, and secure the comfort.—Sir Humphrey Davy.

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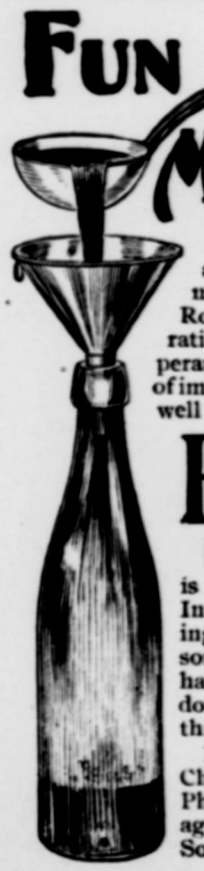
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...DEVOTIONAL...

The True Idea of Heaven.

The true idea of the rest of paradise is not that of a long lazy dream. An old Christian painter once painted a series of pictures in the life of a saintly scholar. One represents him in his study, hard at work with books and pen; another shows him, old and weak and ill, receiving his last communion; another depicts his death; and then the artist paints the saint in paradise. But when you look at it, he is back in his study, going on with his old work! Only the lines of age and sorrow have gone out of his face, and with great skill the painter has suggested that the difficulty and trouble of his labor have passed away, that the toil is no longer painful, but pure joy.

This is a very beautiful thought. God's garden of rest is no place of slothful ease and pleasant useless dreams. The rest consists in the removal of pain and difficulty of work, not in having nothing to do. It may even be possible, as the painter fancied, to go on with the work which interested us on earth, but without its labor and sorrow: to work like Adam in Eden, with neither sweat of brow nor weariness of brain.—Professor Shuttleworth, in Sunday Magazine.

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Anonymous Effectiveness.

The eleventh chapter of the Epistle to the Hebrews is a thrilling record of great men and great deeds. It is a gallery of heroes whose belief in God was the inspiration of bravery and service among men. The heart of the writer caught fire as he recalled and recorded the daring and creative faith of Abraham and Moses and David; and some of the writer's fire communicates itself to our hearts as we read his glowing tributes. We become proud of our ancestry in the faith; we realize how much the world owes to ancient patriarch and prophet. But thrilling as these particular references to well-known names undoubtedly are, every reader must feel a profounder sensation as he peruses the closing verses of the chapter, where names are dropped, where multitudes of faithful souls are honored by song and tribute, and where the record heaves and throbs with the story of grand deeds and grander endurance.

Who were these heroes and heroines, "of whom the world was not worthy?" What were their names?" Where did they live? Their sacrifices and achievements make a thrilling story. Without them the unworthy world would have grown less and less worthy with the years. They were the salt of the earth. They were the light of the world. They preserved and handed on the covenant of God. They stood unflinchingly for right and truth against the designs and deceits of a Godless world. They afforded a home and an instrument for Divine righteousness amid the follies and the crimes of human wickedness. They cherished the memory and the hope of a better humanity; were pioneers of progress, and conservators of promise. But we do not know who they were. The world that was unworthy of them is denied any acquaintance with their identity. In God's great life book the name of each one of them is writ in pure flame, and we shall one day be permitted to see and to read. But not yet. As yet we discern only the smoke-cloud which overhangs their battle-field, can see only the dim forms of heroes daring fire and sword for God. The victory is heralded; the victors are hidden. One name, a dozen names, a hundred names, have escaped into publicity—the leaders, the singers, the speakers. But the loyal multitude who made the leaders possible, who victoriously bore the standard, and carried the fight to victory, are without name or place on the scroll of fame. Shall we call this injustice? Shall we characterize it as a defect in God's providence? The age that makes much of publicity is quite capable of the criticism. The men who set great store upon seeing their names in print, and their good deeds adequately heralded in leaded type, may wax elequent upon the ingratitude and neglect of the ancient chronicler. But one fact is certain: God does not forget or underrate his workers. He has for them a larger place and a more satisfying reward than earthly fame can give. They live; they live increasingly in the growing issues to which they contributed; and upon them shines the smile of God's approval.

This anonymous crowd of heroes reminds us how much we owe to the silent and obscure workers among men. Such a reminder does not diminish our immeasurable obligations to the famous pioneers, the front-rank workers, the great thinkers and agitators of the race. Poor indeed had been the records of humanity but for the presence of conspicuous goodness. It may, in a sense, be conceded to Thomas Carlyle that the history of any age is the story of its great men. But no one saw more clearly than Carlyle that the characteristic of a great man is his faculty to inspire a multitude of sympathetic souls with his own thought and resolve. In such cases it would be an invidious and unprofitable task to discuss whether the world owes more to the leader who inspires, or to the followers who readily and graciously obey. We will accept as a choice gift from God every great soul, and own our debt of gratitude to the genius of thought or action; but we will not forget the service of the men he has helped to quicken and guide. They, without him, would never have been; but he without them would have left no record of achievement. The men in the ranks are as needful as the officers at the front. And the world owes a debt unpayable, of reverance and gratitude, for the obscure fidelity, the unchronicled sacrifice, the silent and steady toil, which had no other inducement than a sense of duty and the reward of an approving conscience.

How much unsung faithfulness throbs through every day of the world's life! A few years ago the dockers' strike brought the mightiest city in the world to the verge of paralysis and of starvation. Until that event opened people's eyes they had never considered, amid the smoothness and regularity of life's supplies, how vast and necessary a service was being daily rendered by an obscure class of men. Perhaps the most permanent of the benefits arising from that dire conflict between masters and men was that it reminded the world with dramatic, and even tragic, impressiveness, how interdependent are all classes of the community, and how essential to the common weal are the obscure fidelties of the anonymous crowd. What was thus shown to be true in the life of a great city, is equally true in every great department of human life and interest. The few are at least as dependent upon the many as the many upon the few, whether it be in the world of thought or action, whether it be in the Church or in the State.

Great preachers do not constitute great Churches, though they may be the instrument of their creation and quickening. Great Churches are those in which the rank and file, catching and returning the inspiration of their leaders, fulfill the duties and spread the sympathies of piety and brotherhood. There is both guidance and encouragement in this reflection. The eager pursuit of fame may be as godless and disastrous as the creed of wealth or the lust of power. The feverish desire to attract attention or to win applause has often ended in personal degradation and public loss. That is a holier and more satisfying ambition which seeks to do good because it is good, and which finds its satisfaction in the actual fruits of its work rather than in the praise of men. One of the highest virtues in human life is the virtue of faithfulness, and, in the end, the satisfaction that it brings is more and better than wealth or fame. Let us, therefore, be content if God so will it, to remain forever obscure and unknown, if only the Lord will give us power to live noble lives. And let us all be thankful that, behind the more public activities of mankind, there lies a broad, deep stratum of unrecorded beneficence and undiscovered heroism.—Christian World (London).

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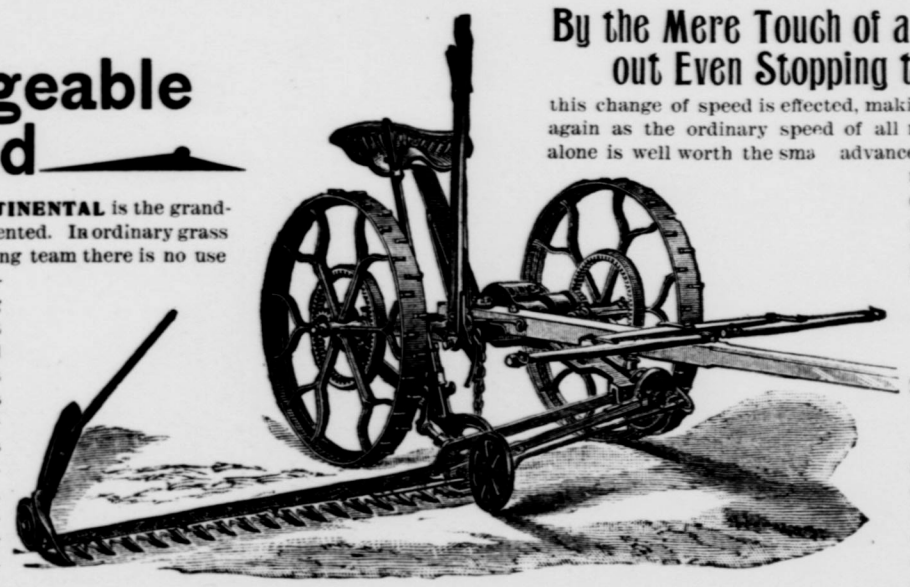
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CONNECTIONAL NEWS.

Wesleyan Advocate: Unusual prosperity marks the work of the Woman's Board in the Republic of Mexico. There is valuable property, well furnished for home and school purposes, on the border at Laredo, in Saltillo, San Luis Potosi, Guadalajara, Durango and Chihuahua, (work just opened in the City of Mexico.) "In visiting these stations," says Mrs. Trueheart, "I was surprised that, with the little money expended by the board, the school property was so substantial, so conveniently arranged and so comfortable."

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Alabama Advocate: Methodism in Virginia has eclipsed all her sisters, in the unification of her educational system. Under the wise and skillful management of President Smith, all her schools and colleges have been correlated under one head and the beneficial results are already apparent. They have recently added to the system Randolph-Macon Institute at Danville. The idea, we believe, originated with Dr. Smith, and he has patiently and skillfully worked it out in the best system of education that Methodism has in any State, as far as we know. The wonder is that we do not all adopt the idea and place all our schools under one system. The advantages are too numerous and important to need discussion.

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Rev. M. B. Chapman, in St. Louis Advocate: I spent last week at Elizabethtown, about thirty miles south of Louisville, where, at the Preachers' Institute of the Louisville Conference, I had the pleasure of meeting a number of the Kentucky preachers. This institute is really a short summer school for undergraduates and younger preachers of the conference. Under the efficient superintendency of Dr. Gross Alexander, of Vanderbilt University, it has proven very successful, and is exceedingly helpful and stimulating, besides being a delightful social occasion. Among the lecturers were Drs. David Morton, G. H. Hayes, J. W. Lewis, and Revs. B. F. Orr, George Needham, and your correspondent. Dr. Alexander taught a class in Greek every morning, and two sessions of the undergraduate classes were held each day, when the several examining committees met with them and discussed the books in the course of study. All this can not fail to be of very great benefit to these young men, and will help prepare them for the great work before them. The demands of the times are for more culture and preparation in the pulpit, a broader outlook on the part of the ministry, and a thorough grasp of the great questions of the day. If Paul, with all his education and culture, needed three years more of preparation after his call to preach, surely our young preachers can not be too diligent in equipping themselves for their life's labors. A preacher needs, first of all, the baptism of the Holy Spirit, and then he needs constant study and preparation for his work.

GENERAL CHURCH NEWS.

The American Board reports receipts for June of $52,095, against $35,907 for the corresponding month of last year. The increase is in all departments; regular donations something over $2000, special objects $500, legacies $13,500. The receipts for ten months have been $124,198, against $469,520 for the corresponding period of last year. The total decrease thus is $28,354. The decrease in legacies was $32,349, and in regular donations $28,354. On the other hand, there was an increase in special donations of $15,381.

❖

The Kentucky Baptist General Association, at its recent session, by a vote of 106 to 78, adopted a resolution calling upon Rev. Dr. William H. Whitsitt to resign the presidency of the Southern Baptist Theological Seminary, and recommending that the Seminary receive no support so long as Dr. Whitsitt remains at its head. The resolution, it is stated, was adopted because of an article contributed to Johnson's Encyclopedia by Dr. Whitsitt, in which he said that English Baptists practiced sprinkling up to 1641, and that Roger Williams was most probably not immersed. Commenting on the above action, the Journal and Messenger, of Cincinnati, says: "The controversy over the Whitsitt business waxes hotter and still more hot. Our brethren in Kentucky are fast arraying themselves on either side, and charges and countercharges are passing between them. The resolution adopted at the Kentucky General Association, as given in our last issue, are exciting comment and arousing indignation. It is charged that their introduction was in violation of an implied understanding that the whole business should be dropped after the Wilmington meeting.

❖

W. T. Ellis, in the Independent, refers as follows to the late Christian Endeavor Convention in San Francisco:

But I have said nothing as yet of the main sessions of the convention. What of them? I make answer in a sentence: they have been good, although they have not reached the standard of other late conventions. Up to the last day of the convention there has been, in the opinion of experienced writers, a distinct lack of platform power. Great addresses have been the exception. No such speeches as those which impressed the Washington Convention indelibly on the minds of thousands of young people have been heard. The crowds have been present constantly and to overflowing, especially at Mechanics' Pavilion; there has been no lack of bright talks, and they have been of more practical Christian Endeavor helpfulness than common. Indeed, the emphasis has been laid upon this as a workers' convention. Addresses, conferences, parliaments and special sessions have been planned with this end in view, and the result has been of undoubted value to the delegates. There is not an opportunity to review the men and themes that impressed the convention; for example, the effective response of the Rev. Ira Landrith, of Nashville, Tenn., to the welcome addresses of the Rev. John Hemphill and Lieutenant Governor Jeter, Dr. Pentecost's practical eloquence on the subject of good literature, and Dr. Josiah H. Strong's able discussion of the matter of Citizenship, which were the brightest gems in Thursday's casket. The denominational rallies were well attended, the largest, as usual, being the Presbyterian. This meeting decided on an effort to secure twenty-five cents per member from the Presbyterian societies for the debt of the Foreign Board. Missions was the predominant theme of most of these rallies, as it has been of the whole convention. Saturday's four open-air meetings on Van Ness Avenue attracted a combined crowd of about 3000 persons. Sunday was the great day of the feast. Churches were crowded, most of them overcrowded. One preacher, the Rev. W. M. Patterson, of Toronto, was obliged to repeat his sermon to an overflowing meeting and to preach again in the afternoon. The spirit of the day, alike in the regular church services and in the men's, women's, children's and Sabbath observance mass meetings in the afternoon, was one of uplift, interest and quiet power. There has been lacking markedly from this convention the overflowing enthusiasm, especially in the matter of singing in public, that has been a characteristic of past Christian Endeavor gatherings; but it is believed generally that Sunday's services have atoned for this, and by to-day's missionary meetings, Junior rally, our three closing consecration services, the inspiration of the convention will doubtless be brought to a climax. There is a general looking forward to the consecration meetings and to the sermons by Dr. Pentecost and Dr. Chapman.

TEXAS PERSONALS.

Rev. F. C. Pearson, a superannuate of the North Texas Conference, died at his home in Paris, Texas, July 15, 1897. He died in great peace. The Advocate tenders sympathy to the bereaved.

❖

Mrs. Sophia Porter, of Preston Bend, who gave a large tract of rich and valuable land to the Southwestern University, is quite sick. We hope to be able to report a speedy convalescence.

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Rev. M. A. Black, Presiding Elder of the Llano District, has been unwell for some time. He is now improving rapidly and expects to be able to do full work in a few days. He is very grateful to the preachers and Churches for their kindness.

SOUTHERN METHODIST PERSONALS.

Mr. W. H. Dean and wife, of Athens, Georgia, have given $1000 to the North Georgia Orphan's Conference Home, at Decatur. This generous gift is worthily bestowed and will yield to the donors large revenues in the educated and saved orphans who go from the doors of this institution.

❖

Wesleyan Advocate: Bishop J. S. Key, an honored and beloved servant of the Church, was present with us at the Savannah District Conference held at Millen, June 24. Time has dealt gently with our brother since he left the South Georgia Conference to assume the duties and responsibilities of the General Superintendency. He is still vigorous in body and mind, and through his sermons addresses, and exhortations, showed that his heart is in the Master's work, and that his anxiety for the prosperity of Zion is as great as ever. The good Bishop received a hearty welcome from his old colaborers, and we feel that his visit has been a benediction to us. He left for North Carolina and Holston to hold some District Conferences in those upper regions.

❖

Western Advocate: John Wesley, an "aristocrat by nature and a radical by the grace of God"—like Hugh Price Hughes—was the realized ideal of a member of society. Pure, unselfish, cultured, well-dressed, industrious, broad in sympathy, lofty in conception of personal character, refined in taste, heroic in performance of civic duty, he achieved poverty by a most splendid dedication of wealth that he produced to the uses of his "societies." He organized a society that was, in fact, a socio-political body; and his "Methodism" was an industrio-economic reform. His "Foundry Church" in London was the true 'Institutional Church," with its savings bank, loan fund, dispensary, and other accessories. He was not a mere revivalist; he was the herald of the kingdom of God.

GENERAL PERSONALS.

Rev. Frederick W. Farrar, dean of Canterbury, speaks thus beautifully of his mother:

"My mothers' habit was every day, immediately after breakfast, to withdraw for one hour to her own room, and to spend that hour in reading the Bible, in meditation and prayer.

"From that hour, as from a pure fountain, she drew the strength and swetness which enabled her to fulfill all her duties and to remain unruffled by all the worries and pettishness which are so often the intolerable trial of narrow neighborhoods."

❖

Central Advocate: The long and eventful career of Gov. Evans, as he has been called for more than thirty years in all the Rocky Mountain region, came to an end at his home in Denver, July 3. He was identified with pioneer life, its privations, adventures, heroic enterprises, and great opportunities, in no less than four States; was widely known in Methodism; and was intimate in the financial and railroad circles of the land, from New York to San Francisco. His life was filled with manifold activities; at various times in his life he was a practicing physician, superintendent of an insane asylum, professor in a medical college, editor of a medical journal, founder of a hospital, projector and builder of great railroad lines, Governor of a Territory, co-founder of two universities, commissioner to treat with Indian tribes, organizer of electric railways, and benefactor of Churches; while for years in addition he has cultivated his taste for rural life by maintaining a great ranch in Colorado. In all these distinct fields he revealed himself a man of remarkable insight, enterprise, activity, intelligence, financial skill and leadership.

THE PRESS.

A SAVIOR'S LOVE.

Christ, laid hold of by faith to-day, will sustain us in the overflowing of the waters to-morrow. Though now, in the full flush of youth and health and strength, every nerve instinct with intense vitality, we can not look at death without pain and shuddering, let us not fear. Dying grace will come with dying. God, who hath so loved us will not leave us then. A father does not caress his child through the long summer day to abandon him at nightfall. Darkness may veil him from his little one's sight, or slumber lull him to temporary forgetfulness, but his loving-kindness wraps his child about, in the still hours, and a fatherly presence is in the house for good.—Gail Hamilton.

BE PATIENT HERE.

Be not impatient, Christian worker, to reach your heavenly home. The thought of release from your toils, cares and burdens when life's work is ended should not minister discontent now. Your time of relief from toil and sorrow has not yet come. It is but natural, as some one has said, that the thought of peace and rest in heaven be so entrancing that the heart, weary of its disappointments and tribulations, looks forward with longing and joy to the time when it shall know its full meaning. But tribulation worketh patience, and we fail in working out God's design, the beautiful fruit of patience, when we expect that fruit before he has cultivated the plant.—Nashville Advocate.

COMFORT THROUGH SORROW.

The beatitude of Christ shows that the blessing of sorrow lies in the comfort. A large portion of the Bible is comfort which can become ours only through sorrow. We can say: "Blessed is night, for it reveals to us the stars." In the same way we can say: "Blessed is sorrow, for it reveals God's comfort." The floods washed away home and mill—all the poor man had in the world. But as he stood on the scene of his loss, after the water had subsided, broken-hearted and discouraged, he saw something shining in the bank which the waters had washed bare. "It looks like gold," he said. It was gold. The flood which had beggared him had made him rich. So it is ofttimes in life. Sorrow strips off loved possessions, but reveals the treasures of the love of God. We are sure, at least, that every sorrow that comes brings to us a gift from God, a blessing which may be ours if we will accept it. * * Clouds gather in the sky with ominous threatening; but they pass, and leave their rich treasure of rain. Then the flowers are more fragrant, the grass is greener, and all

living things are lovelier. Sorrow comes. There is agony in the heart. There is crape on the door. There is a new grave in God's acre. But all hearts are softer. Love is tenderer. Prayers are more fervent. There is more of heaven in the household-life. The cloud has left its treasures of rain. "Blessed are they that mourn; for they shall be comforted."—Rev. J. R. Miller, D. D.

A GREAT REVIVAL.

Never in the history of Waxahachie has there been recorded another such a general religious awakening as that which has just now come to pass in our "Abe Mulkey" meeting. The town has been brought to "think on these things" as never before. It was the most orderly, harmonious and complete revival occasion I ever witnessed. Never were the religious elements of a town more harmoniously united. It was in faith and love from beginning to end. The preacher invited Bro. Abe in faith. The committees appointed in the beginning to arrange for the meeting were enthusiastic, prompt and faithful. At first nothing was said about money. The tabernacle was built and all other arrangements were made by faith. The results were a wonderful revival and every financial obligation promptly met. Two hundred and eighteen were enrolled as candidates for membership in the various Churches, and one hundred and forty-nine of these are candidates for membership in the Methodist Church. Not only has Waxahachie been greatly blessed, but all the country round about. Really, it was like unto an old-fashioned Methodist camp-meeting. The conviction for sin was deep, the repentance genuine, and the conversions were clear and convincing. What more could Methodist people ask for or expect? The meeting was not the least embarrassing to the pastor, but helpful in every particular. I never before was conscious of having warmer sympathy or stronger support on the part of my congregation. The preacher has not been "set back" by the "evangelist." It should be remembered, though, that Abe Mulkey was the evangelist among us—and there is but one Abe Mulkey. Promiscuous dealings with evangelists will not do. Winnow the crowd, if you want this sort of work done. One morning during the meeting an old ante-bellum darkey was met on the square by one of our citizens and asked if he was going out to hear "Abe." The old colored citizen replied: "Course I'se gwine to hear Abe. Abe's made of home-made stuff." People are mistaken who say Abe can't preach. He can follow a golden thread of theological thought equal to some doctors of divinity, and excels the most of them in point, pith, consecration and demonstration of the Spirit. God is with him. I have said more in that last sentence concerning Abe Mulkey than may be found in all the rest of this communication. May the God of Abraham continue with him. The Mayor of Waxahachie, who is a Christian gentleman, told me this morning to tell Abe that he had, by his visit here, very much interfered with business in the Mayor's Court. Some have gone out of the liquor business for life, and it is believed that a check has been put upon evil-doing generally in our midst. We are happy and grateful, and invite everybody to rejoice with us.

J. W. ADKISSON.

Waxahachie, Texas.

Eating Solid Food.

"I had a stomach and bowel trouble and my mouth was in such a condition that I could not eat any solid food. I could not do any work. I have taken Hood's Sarsaparilla and it has cured me. I am now able to do all my work. Hood's has also cured my little girl of weak stomach."—Mrs. EMMA WARRRICK, Florence, Ark.

HOOD'S PILLS act easily and promptly on the liver and bowels. Easy to take. 25c.

His Idea.—"Isn't the Emperor of Germany the grandson of the Emperor William the First?" "Yes; but he thinks he is the 'great' grandson."—Puck.

$1.10 GOLD FOUNDTAIN PENS

Sold by C. P. BARNES & CO., Gold Pen Makers, Louisville, Ky., are equal to any $1.50 and $2.00 Pens sold by others. This firm has been making Gold Pens for nearly forty years and understand the business. They repair pens for fifty cents each.

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 25c.

SUCCESS.

They never fail who die in a great cause.
The block may soak their gore.
Their heads may sodden in the sun,
Their limbs be strung to city gates and castle walls,
But still their spirit walks abroad, though years
Elapse, and others share as dark a doom;
They but augment the deep and sweeping thoughts
Which overpower all others, and conduct the world at last to freedom.
—Lord Byron.

If you desire an education, you can find as thorough Classic, Scientific and English Courses as can be found in the South. No primary Department; seventeen teachers; all the heads of departments from the best Universities of the United States and Europe. The very best advantages in Music, Art, Elocution, Book-keeping, Stenography, Typewriting, Telegraphy and Banking; individual Chemical Sets and the very finest apparatus for teaching elementary and advanced Physics and Chemistry; seven music rooms with ten pianos; boarding halls well supplied with gymnasium halls and bath-rooms with hot and cold water; discipline admitted to be the best in the State—better than military, without its harshness or restraints; all these and many other advantages are offered at Henry College, Campbell, Texas, for about half what it will cost in any other first-class College in the State. We have 300 boarders. Our list of references in the catalogue includes farmers, merchants, bankers, and some of the best educators in the State.

Board and tuition, $112.50 for ten months. Good bankable notes taken where time is desired. Write for a hundred-page Catalogue, giving full particulars. Address,

T. H BRIDGES, Campbell, Texas.

Author—I have a dialect story I want to sell you. Editor—In what dialect is it? Author—I don't know. Editor—I'll take it.—Truth.

Ben.—"What, art thou hurt?"
Mer.—"Ay, ay, a scratch, a scratch."
—*Romeo and Juliet, Act III, Scene 1.*

Use Pond's Extract Ointment.

Cheatham's Tasteless Chill Tonic, the best ever made. It's been in the battle and through it stayed. It hoisted the banner, "No Cure, No Pay," and that's the motto it works under to-day.

The first time that the tender lyric, "Home, Sweet Home," was sung in public was when an Indian, brooding over the death of his beloved squaw and papoose, committed suicide on the spot where they were buried.

It was a time when the boundary lines between Georgia and Tennessee were in dispute, and the half-breeds were constantly making trouble. In order to harmonize contending factions, our government established a trading post there. John Howard Payne appeared on the scene, and on suspicion of inciting the Indians to insubordination, was arrested and carried to the council house.

With others he witnessed the burial of the heart-broken Indian, and began softly singing to himself the song which has since echoed through every land on earth. The sequel is told by "The Atlanta Constitution" in these words:

General Bishop, who had kept a close scrutiny on his actions, heard the song and called Payne to him.

"Young man," said the stern old Indian fighter, "where did you learn that song?"

"I wrote that song myself," replied Payne.

"And where did you get the tune?"

"I composed that also."

"Would you let me have a copy of it?"

"Certainly I will."

"Well, a man who can sing and write like that is no incendiary. Appearances may be against you, but I am going to set you free. I shall write out your discharge immediately, and a pass to carry you anywhere you choose through the nation."

Payne had been housed at the home of a family living near by, and on his return there he exhibited his pass and related the circumstances. That was the first time that "Home, Sweet Home" had ever been sung in public.—Youth's Companion.

Religion is a thing for the whole year. There may be a summer type of it, but it must in one form or another be characteristic of the whole of life. The Christian is never off duty. Opportunities to serve the Lord may everywhere be found. Seashore and mountain may be recognized as a sanctuary, and every secluded nook where tired humanity rests for a season become an oratory where praise, albeit silently, perpetually ascends to the great Creator, who hath "made summer" as well as winter, and who never ceases to expect and crave the homage of those who love him.—New York Observer.

Young Ministers

Are invited to take note of the fact that

Prof. R. B. McSwain,

The LANGUAGE TEACHER at the

Polytechnic College,

is prepared to instruct in Hebrew, Assyrian, Arabic and Sanscrit.

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THE INDIANS



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INK

C. P. BARNES & BRO., 540 W. Market St., Louisville, Ky.

This firm is reliable.—Publishers Texas Advocate.

L. Blaylock, Dallas, Texas:

Dear Sir—I have used the Machine since October, 1896. I am prepared to say it is equal to the best. All the attachments work like a charm.

MRS. R. H. BRAMLETT.
Ladonia, Texas.

IT WAS BEFORE THE DAY OF

SAPOLIO

THEY USED TO SAY "WOMAN'S WORK IS NEVER DONE."

Epworth League.

Address all communications to Rev. Sterling Fisher, San Antonio, Texas.

TOPIC FOR JULY:

ST. PAUL AND SOCIAL RELATIONS.

July 25: The Prisoner of Christ.—Acts 16:23, 26; 24:25-27; 26:1; 27:1; 28:30, 31; Eph. 3:1.

The title of this lesson is taken from the last passage in the Scripture references (Eph. 3:1)), where Paul calls himself "The prisoner of Jesus Christ." The Epistle was writen from Rome, where he had been carried for trial and where he was subsequently put to death. Paul felt and said that wherever he was, he was serving the Lord—"Whether we live or die, we are the Lord's," expresses his estimate of his relation to God; hence he could bear the greatest injustice without complaint. When he was free to travel throughout the world and preach, he was the Lord's apostle, busy with the care of all the Churches; and when he was a prisoner in Rome, guarded by Roman soldiers, he was the Lord's prisoner, so busy sending directions to these same Churches and caring for the souls of those about him, that he had no time to repine.

Imprisoned and Released.—Acts 16:23-26.

Paul was on his second missionary journey, accompanied by Silas. In obedience to a vision in which he saw a man of Macedonia beckoning to him, he crossed over and came to Philippi, where he found a woman's prayer-meeting by the riverside, and where Lydia was converted. Here he was cast into prison. This circumstance might have discouraged a man of less faith, and have caused him to doubt the genuineness of his call and to regret his coming. Not so with this man of faith; his confidence and joy could not be affected by so slight a circumstance as getting into jail, and his songs of praise broke the stillness of the prison midnight. No wonder there was an earthquake when the Lord came down to loose his prisoner, who immediately shows to the jeailer the path to freedom from paganism and sin.

Kept in Prison by Felix —Acts 2:25-27.

Although unjustly accused and held in custody, Paul used every opportunity to tell to others the things in which he found such comfort, faith in Christ and belief in the resurrection, reasoning with such earnestness and power, the covetous and man-fearing Felix trembled; but he would not let him go without being paid for it, and Paul had no money to give, so when Felix was recalled he left him bound.

"The Christians here at Cesarea, where he now was, had parted with their tears to prevent his going to prison, but could not find it in their hearts to part with their money to help him out. Yet there might be a providence of God in it. Paul's bonds must be for the furtherance of the gospel of Christ, and therefore he must continue in bonds."—Henry.

Paul Before King Agrippa.—Acts 2:26:1.

Before the two governors, Felix and Festus, Paul had pleaded his cause and now before the King he appears to give a reason of the hope that is in him, "he cheerfully embraces the opportunity of doing honor to the cause he suffered for." He had appealed unto Caesar, and so did not expect to gain his liberty by this defense, but he set forth the truth with such earnestness and clearness that Agrippa is constrained to cry out, "Almost thou persuadest me to be a Christian." Verily, this servant of the Lord, though a prisoner, was wonderfully honoring his cause, even before Kings.

Carried to Rome.—Acts 27:1

This chapter gives an account of the journey toward Rome, the stormy weather and the shipwreck, out of which only the advice and encouragement of the distinguished prisoner serves to deliver them alive.

Preaching at Rome.—Acts 28:30, 31

"It can not but be a trouble to us that we must leave him in bonds for Christ, nay, and that we have no prospect given us of his being set at liberty. . . . . Yet it is a pleasure to us, that though we leave him in bonds for Christ, yet we leave him at work for Christ, and this made his bonds easy—that he was not by them bound out from serving God and doing good; his prison becomes a temple, a church, and then it is to him a palace; his hands are tied, but his mouth is not stopped; he is bound, but the word of God is not bound." Here the inspired history leaves Paul; but it is believed, from certain statements in his writings, that after these two years of imprisonment he was liberated, that he again visited the Churches and was again taken a prisoner in Rome, and soon afterward beheaded. From the dungeon so soon to be exchanged for the crown, he sends us the triumphant message in II Tim. 4:6-8.

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From the State Treasurer.

The State League has no money in the treasury, and as I am advised by the State Secretary that funds will soon be needed to carry on the work for this year, I would suggest, as money will be more plentiful the next few months than any other time of the year, that all Leagues pay what they can on State Conference expenses now and if an assessment is levied later on the amounts paid now can be credited on same.

Let all Leagues give this their attention, as by paying now they will greatly help the State officers in their work. Fraternally.

W. P. WALLACE.
Kyle, Texas. State Treas. E. L.

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Leaguers of Greenville District League Conference.

We are now making preparations for our last League rally for 1897. Please fill out blanks for McKinney Conference and send same to me promptly. Don't forget to attend to the collection of the one-cent assessment for district expenses. Send this amount to us at your earliest convenience.

All pastors of Greenville District are urgently requested to attend District League Conference at McKinney.

Elect four delegates from each League and be sure and send your Junior Superintendents. Send in names of all who will attend at once, so that we may arrange for their entertainment. Yours, "All for Christ,"

CARRIE ROACH.
Greenville District E. L. Secretary.

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Hospitable Brownwood.

Northwest Texas Epworth League Conference—Held June 29, 1897.

Some two hundred enthusiastic Leaguers, representing the Leagues of the Northwest Texas Epworth League Conference, met at the prosperous and progressive city of Brownwood, June 29, 1897. Right royally did Brownwood entertain. Brownwood has set the standard, and Temple, the place selected for the next conference, will have to spread herself to maintain the standard; but Temple can do it, if she tries. President F. P. Works and the writer were most pleasantly entertained in the elegant home of Mr. T. C. Yantis, one of the enterprising business men of the city.

The programme as published in the Advocate of recent date was carried out as nearly as possible. Quite a number of those on the programme were absent, but satisfactory substitutions were made. Reports from the various departments showed satisfactory work and progress. The papers read demonstrated careful preparation and intelligent thought. The sermons preached were spiritual and uplifting. The discussions in open conference were spirited and interesting. Taken all together, this session was the most profitable yet held.

A resolution disbanding the Northwest Texas Epworth League Conference until such time as the State Conference shall be abolished, after discussion, was overwhelmingly defeated. Rev. J. T. Duncan, of Taylor, was requested to publish in pamphlet form his sermon on "The Relation of the League to the Temperance Cause."

Conference adopted resolution sendings greetings to Miss Lily Stradley, our missionary in Brazil.

Resolutions were also adopted expressing thanks to citizens of Brownwood for hospitality shown and to railroads for reduced rates given.

The election of officers resulted as follows: President, Will H. Mayes, Brownwood; Secretary, E. P. Williams, Fort Worth; First Vice-President, Robert Brown, Coleman; Second Vice-President, Miss Stella Gibson, Waxahachie; Third Vice-President, A. W. Evans, Comanche; Treasurer, Miss Berna Little, Belton; Superintendent of Junior Work, Mrs. Ora Bettis, Alvarado; Executive Committee, A. D. Adams, Waco; W. D. Weatherford, Weatherford; Rev. J. G. Putman, Georgetown.

Report of Junior work was especially encouraging. While only a very few Junior Leagues reported last year, there were more than fifty this year. Prospects for next year are bright. Let every one do his duty.

E. P. WILLIAMS, Sec'y.

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League Conference Held at Atlanta, Texas.

The Epworth League of the Pittsburg District met at Atlanta, Texas, July 6, 7—two days previous to the meeting of the District Conference in the same city. Hon. C. B. Cross, our handsome and greatly admired President, very ably presided. We all love him, and to show our great appreciation of him all of us who were permitted to do so voted to give him license to preach. The reports from the departments and the addresses were exceedingly interesting. The programme was well carried out. Especially do we mention the paper by Miss Myra Morris upon "The Power of Music in the League." It was indeed a treat to the conference. The reports from the different charges showed an increase in the chapters organized since last conference. Resolution of thanks was tendered to the good people of Atlanta for their kind hospitality, and also to Prof. D. J. Evans who so excellently conducted the singing to the great enjoyment of all. Also resolutions of thanks were tendered to the various railroads for their courtesies to the Leaguers.

The Leaguers all over the district are alive and full of interest and enthusiasm. The following officers were elected for the ensuing year: President, S. F. Caldwell, Mt. Pleasant; First Vice-President, P. A. Willis, Atlanta; Second Vice-President, Miss Mona Dalby, Dalby; Third Vice-President, J. C. Hardy, Texarkana; Secretary, J. E. Morris, Pittsburg; Treasurer, Henry Oneal, Atlanta.

The next session will be held at Naples, Texas, two days preceding the District Conference.

J. E. MORRIS, Sec'y.

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West Texas Epworth League Conference.

The West Texas Epworth League Conference met in annual session at Beeville, Texas, Tuesday, June 29, 1897, and continued for two days. Beeville entertained the conference handsomely. Bro. Lee, the pastor, gives all the credit for the hospitalities offered to his League. A committee from the Beeville League met the trains at stations beyond Beeville, pinned a very pretty badge of yellow and white surmounted by a violet to each delegate and assigned us to our homes. Our hosts were in waiting at the depot in carriages, and we were carried directly from the trains to supper.

With two or three exceptions all who were upon the programme were present. The conference was called to order Tuesday night by President J. D. Scott. The address of welcome was delivered by T. M. Cox, of Beeville, and was responded to by Rev. W. J. Johnson, of Victoria. The conference then organized by electing F. B. Buchanan Secretary and receiving the names of Leagues and delegates.

Wednesday's proceedings were opened with a rousing sunrise prayer-meeting, led by Nath. Thompson. At 8:30 the programme was taken up and each subject was faithfully presented and discussed.

Thursday morning we had another sunrise prayer-meeting, led by C. W. Perkins, and the balance of the programme was presented. At 4 p. m. the committees on statistics, resolutions and organization made their reports. A resolution was adopted "to hold the sessions of this Conference prior to June 20;" one in regard to the Epworth Era; one thanking the citizens and Epworth League of Beeville for their hospitality, and others on subjects of interest to the League. The Committee on Organization nominated the following officers, and they were elected: President, J. D. Scott; First Vice President, Rev. W. J. Johnson; Second Vice President, Miss Winnie Graham; Third Vice President, Mrs. Ludie McLean Watkins; Secretary, F. B. Buchanan; Treasurer, Mac Powell; Musical Director, Claude McCorkle; Superintendent Junior League Work, Miss Essie Haynes.

The reports from the Junior Leagues were very encouraging, and at our next Conference part of the programme will be devoted to Junior League work, and the Juniors will be assigned subjects for discussion.

An assessment of 2 cents per member was levied on the Leagues, to bear the expenses of the Conference. The missionary assessments for the year were read and accepted by the representatives of the Leagues.

Victoria was selected as the next place of meeting.

On Thursday night an open air meeting was held. Songs and prayers and an address by President Scott were the order of the hour.

The Conference session closed with a jubilee service Thursday night, led by Nath. Thompson. It was a grand occasion. The young manhood and womanhood of West Texas stood up and gave testimony to the power of Jesus to save and keep from sin; joyful songs were sung and earnest prayers were offered, and, with renewed zeal and enthusiasm, we left that service happy in the love of God and praising Him for the Epworth League and all its benefits.

This session of the Conference will long be held in memory as a profitable and soul-inspiring occasion, and we are praying for and looking to a still happier time at Victoria next year. We would like to give a synopsis of each speech made, but it would require a whole page of the Advocate to even briefly notice the good things said by the speakers.

The music of the Conference was ably conducted by Claude McCorkle, of San Antonio.

With our splendid local, district and Conference organizations, West Texas Leaguers ought to do a mighty work for Jesus this year.

FRANK B. BUCHANAN,
Secretary.

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THIRD QUARTER—LESSON 4, JULY 25.

STUDIES IN THE ACTS AND EPISTLES.

Paul's Ministry in Corinth.—Acts 18:1-11.

Golden Text: Other foundation can no man lay than that is laid, which is Jesus Christ.—Cor. 3:11.

Time: A. D. 52, continuing one year and six months (v. 11) and thus extending into A. D. 53.

Place: Corinth, the seat of government of Greece, and the great center of its commercial life.

Light on the Lesson.

V. 1: St Paul did not remain long in Athens. It is generally allowed that he had but comparatively little success at Athens. Comparatively little success we say, for it is only when we compare the full known result of his ministry at other places with the meager reported results of his work at Athens, that this can be set down as small. His daily discourse with devout persons in the agora and in the synagogue could not have been in vain. While the conversion of Dionysius, a member of the Athenian Supreme Court and a philosopher, was nothing less than a great triumph; besides him there was a woman named Damaris, and others, who clave to them. Such known result, in a modern audience where the weight of sympathy is on the side of the speaker, would be considered nothing less than a very wonderful achievement. Besides, there is an unknown quantity—certain others—who must be added to what St. Luke has recorded for us. And neither is the comparatively small result of his ministry at Athens due to an attempt at philosophic preaching—an effort to put learning and philosophy over against learning and philosophy. It was a square match of the religion of Christ against Paganism in its splendor and glory; and Paganism, in at least one of its learned representatives, went down. He delivered them, says John Wesley, a lecture of natural divinity with admirable wisdom, acuteness, fullness and courtesy. Never had the heart of the great apostle been more deeply stirred within him, and every word of his proclamation strikes full and square at some counter belief of his hearers. It was a word out of a full heart, conciliatory in its opening sentences, and broken off, with Jesus and the resurrection and God's command of universal repentance and a day of judgment ringing clear and solemn in the ears of his audience. But Paul did not stay long in Athens. A journey of about forty miles westward would bring him to Corinth, situated on the Isthmus, between its two seas; and this great busy center of mercantile life would receive the gospel more readily than learned, easy-going, philosophic Athens. Corinth had at this time about four hundred thousands population, of a most mixed character—Jews, Greeks, Romans, Phenecians—business, pleasure, art, and every kind of wickedness flourished here. Dean Farrar calls Corinth the new Gomorrah of classic culture. It was a good news like winged seeds on the winds, might be borne everywhere. In answering the question why St. Paul went to Corinth, we must always remember that the Spirit of God directed all his journeys. St. Paul's best human judgment as to the best fields, and time and seasons for work, was always a judgment guided and enlightened by the Holy Ghost. It was no blunder that took him to Athens; and not by mere human preference is he now in Corinth. The Lord had "much people in Corinth."

Work in Corinth.

V. 2-5: Some time before this Claudius, the fourth Roman Emperor, had ordered all Jews to leave Rome. Aquila, a Jew, born in Pontus, a northeastern province of Asia Minor, on the Black Sea, with his wife, Priscilla, driven out by the edict of Claudius, had come to Corinth. They were tent-makers. St. Paul found these, and because he was of the same craft he abode with them, and wrought. It was at the first a fellowship of labor, and the beginning of a most useful and most beautiful fellowship of Christian service and friendship. The subsequent hints as to the life-work and character in St. Paul's Epistles, which the student may look up, will show that they were noble, consecrated, faithful people, who laid down all and risked all for the sake of Christ. That they are now here at the time of St. Paul's going into Corinth; they are tent-makers; that St. Paul finds them and enters into the fellowship of labor with them—in all this we see the hand of God, who presides over the life of every man as fully and as minutely as he presides over the life of all men. Every Jew, of whatever dignity or station, was required by rabbinical law to bring up his son to some trade. St. Paul was a tent-maker. And he wrought here at Corinth and elsewhere with his own hands. He supported himself, though he asserted the right of support for himself and for others while he preached the gospel. In this, as in all things, sheer right was made to give place to a wise expediency for the greater success of the gospel. Jesus himself, the great Master, was a carpenter and a carpenter's son. Neither his work nor St. Paul's was esteemed of much dignity, and it was poorly paid. But what Jesus and St. Paul, his servant and missionary, did is this: They have forever stamped an imperishable dignity upon all honest, daily toil. "Ye ought to so labor," says St. Paul, writing to the Thessalonians, "and know how to imitate us; we . . . . wrought with labor night and day, that we might not burden any of you. Not because we have not authority—that is, a claim to your support—but that we might make ourselves an example unto you" (II Thes. 3:7-10). And Jesus says: "My Father worketh hitherto, and I work." Ah! that "hitherto" of the Father's work and the "I work" of Jesus—it includes all time and all eternity. Work, with hands and brain, is the unalterable ordinance and decree of heaven. Work marks all the way from "Paradise Lost" to "Paradise Regained." Grace alone justifies and saves, but no idler enters unto and abides in the kingdom of God. The world's idle rich and the world's idle poor are now the world's human curse.

While St. Paul made tents with Aquila and Priscilla, he reasoned in the synagogue every Sabbath and persuaded Jews and Greeks. The student must note throughout the character of St. Paul's ministry. He preached—that is, he announced and proclaimed the good news; but it was at the furthest remove from a mere exciting and rhapsodical proclamation he taught and reasoned. The Scriptures of the Jews was his text-book, and out of this, putting prophecy alongside with fact and fulfillment, he demonstrated that Jesus is the Christ. He persuaded both the Jew and the Greek by the unanswerable persuasion of an appeal to their highest understanding. He demonstrated Christ—As St. Paul presented it, bold, with the argument of scriptural reason, written on its front, the claim of Christ stood over against all the proud learning and sensuous idolatry and vain philosophy of the Greek and the self-complacent Pharisaism of the Jew. He reasoned and persuaded—persuaded because he reasoned. This solid, substantial work still belongs in the Sunday-school class and in the pulpit. When the judgment and the conscience are taken together, the substantial product abides. Faith in Christ is a most reasonable thing; and to persuade men by every just reason to become Christians is the highest kind of work, always in order. We must do this if we do the evangelistic work of Christ at all. And what strength of argument, what power of persuasion, eighteen centuries of Christian history have added for us.

Silas and Timotheus Join St. Paul.

V. 5: Silas, it seems, stayed a considerable time at Berea; but Timotheus had come to Paul at Athens and had been sent by him to comfort and confirm the Churches at Thessalonica (I Thes. 3:1-5). We judge also from Phil. 4:15 that Timotheus visited Philippi. Now they both join Paul at Corinth. Most sensitive was St. Paul to the presence of his fellow-workers. When Silas and Timothy came, he was pressed in spirit; their very presence stirred his soul within him. Ah! what faithful preacher, what earnest teacher, has not felt the mighty thrilling touch of timely reinforcements! No doubt also the word which Silas and Timothy brought from Macedonia intensified St. Paul's deep feeling. The Philippian sent St. Paul some much-needed aid; and good news was reported from the Macedonian Churches. Glad tidings of faith and love and "their longing to see us." So was his spirit pressed in him. The Greek word "sunecheto" has a kind of twofold meaning—like the centripetal and centrifugal forces, which restrain the stars to their orbits and yet thrust them forward through space. St. Paul "was pressed in spirit"—that is, constrained to the one thing he had in hand—testifying to the Jews that Jesus was Christ—and impelled forward in his work. St. Paul uses this same word when he says, The love of Christ constraineth us (II Cor. 5:14). Christ's love held him to one thing and trust him forward in it. O let us all learn the lesson how the coming of Silas and Timothy still stirs, collects, strengthens and impels forward the Christian worker in his work. Your presence, your coming, the good news you bring—how much depends on this! New courage, increased zeal, strengthened faith and hope and very great comfort are all in it! Your coming in at the door determines the trend and power of the sermon; for somehow you were in the preacher's heart when the sermon was made; your presence in the class was the occasion of the better work of that day.

The Jews Oppose Themselves.

V. 6: As Paul bore down upon them with increased power and zeal, they opposed themselves and blasphemed. Upon the name of Jesus they heaped their words of execration and shame. Then comes an awful symbolic action and awful words of doom. St. Paul shook his raiment, signifying that now he would refrain from them, and that God would shake them off as unworthy to be numbered among his people; and he said, Your blood be upon your own head: I am clean. Then in the home of one Justus, who worshiped God—that is, a proselyte, who lived near to the synagogue—he made his teaching headquarters. Crispus, the chief ruler of the synagogue and all his house believed on the Lord, and many of the Corinthians, having believed and were baptized—Jews and Greeks. And baptism follows faith—personal belief and public confession. Crispus and all his house—a Christian family, all at once, coming together into the fold of Jesus.

At this point new and special encouragement is given to St. Paul. The Lord spake to St. Paul, by night, in a vision and said: "Be not afraid, but speak and hold not thy peace: for I am with thee and no man shall set on thee to hurt thee: for I have much people in this city." The Jews, like a battle in array, were opposing themselves; danger seemed at hand; hence the Master's words: "Be not afraid." To stoning and scourging, St. Paul was getting used; hence the message: "No man shall hurt thee." It takes time to do the Lord's work, and success will crown all delay and baffle all opposition; hence the declaration: "I have much people in this city." And he continued there for a year and six months, teaching the Word of God among them.

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The faculty for the coming year will be as follows:

E. F. Powell, Mathematics and Chairman of the Faculty.
D. F. Eagleton, Literature and Anglo-Saxon.

A. M. Merrill.....Natural Sciences
Miss Minnie Cowan.....Latin and History
Miss N. C. Padelford.....English
Miss P. Dye.....Assistant English
Miss Ida Rountree.....Elocutionist
Miss Eleanor Layman, Reading and Assistant in Elocution.
Miss Lavilla Bilger, Physical Culture and German.
Miss Margaret Brown.....Kindergarten
Harold Von Mickwitz, Piano Director of Conservatory.
Fritz Schmitz, Violin Harmony and Composition.
A. J. Friedman.....Voice
Mrs. S. K. Holt.....Voice and French
Miss Ida Gardner.....Piano
Miss Estelle Roy, Piano and String Instruments.
Miss Mary O. Norris.....Art

I think it proper to make special mention of the new teachers.

Mr. Merrill is a graduate of Dickinson College and is pursuing his studies in the Harvard Laboratory this summer.

Miss Dye comes well recommended from Galloway College and is now at Chautauqua taking a special course.

Miss Layman, from a number of very complimentary notices, we give the following:

"Her acting, control of facial expression and emotions are simply marvelous."—Omaha Bee. "Miss Layman has a national reputation, not only as a dramatic artist, but as a teacher."—New York Sun.

Mr. Harold Von Mickwitz was a pupil of Leschetizky, who was Paderewski's teacher, and he comes personally recommended by Fannie Bloomfield Zeisler, Victor Herbert and Leschetizky. Mrs. Holt, who is now in New York, writes that she has met several eminent musicians who know Mr. Mickwitz and they all speak in the highest terms of him as an able pianist and a cultured gentleman.

Mr. Friedman, our new vocal teacher, has just been engaged by Mrs. Holt, who writes that he is the best artist we have ever had. We quote the following extract from the London Queen:

"Herr Adolf Friedman gave a very interesting and successful concert at the Kensington Town Hall on Saturday last, under the patronage of H. R. H., the duke of Edinburgh, the programme put forth for the occasion presenting varied attractions to lovers of classical and operatic music. Herr Adolf Friedman, a Swedish artist, possesses a fine resonant and well-cultivated baritone voice, which he employed on Saturday to the complete satisfaction of his auditors. Herr Friedman's voice is very pure and sympathetic in quality, and his intonation is perfectly accurate. His first essay was in Schumann's 'Die belden Grenadiere,' which he sang with great taste and refinement, improving still further the favorable impression he created by the performance, when, later on, he gave in admirable style and with much expressive feeling, the Song to the Evening Star, from Wagner's 'Tannhauser.' In the second part the promising vocalist gained the admiration of the audience by his careful and finished delivery of Schubert's 'Erl King,' and an agreeable incident in the evening's programme was an excellent rendering by the same artist in the duet 'Crudel Perche' from Mozart's 'Nozze di Figaro.'"

Miss Mary O. Norris, our new art teacher, is a lady of remarkable ability and energy. She is now in New York, where she has spent four seasons pursuing her studies. It speaks well for her ability that the legislature of Arkansas engaged her to paint portraits of Washington and Bryan to be placed in the State Capitol.

The old teachers are well and favorably known to the public, but I desire to call especial attention to the fact that Prof. Eagleton will be with us next season. I congratulate myself and patrons on being able to retain his services. A splendid chemical and physical laboratory will be ready for use this fall, and furnaces for heating will be put in Annie Nugent Hall this summer. In our catalogue you will see that we have rearranged the course of study and extended it one year. From the foregoing I hope that the public will see that I am making every effort to maintain a school of the highest grade and worthy of their patronage and support.

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WOMAN'S DEPT

Annual Meeting W. F. M. Society, North-West Texas Conference.

The eighteenth annual meeting of the Woman's Foreign Missionary Society of this Conference was held in Cleburne, June 16-20. On the morning of the 16th it was the pleasant privilege of the writer to board the Santa Fe train in company with Fort Worth's representation of delegates and visitors en route for this meeting. The short run by rail lay through rich farming lands where the thickly standing shocks of wheat, the waving corn and the sleek cattle feeding lazily in the rank grass told of God's goodness in bringing again the times of "corn and wine."

At Cleburne we were met at the depot by Bro. Bourland and his Reception Committee, and all was well. It was the good fortune of your correspondent to be assigned to the vine-embowered home of Dr. and Mrs. Streetman, where a Christian welcome made the stranger guest at once feel at home. The weather was perfect, the attendance large, and everything favored a session of unusual interest.

Cleburne wore her brightest smiles and dispensed a hospitality as charming as it was generous. There was feasting and flowers—flowers everywhere—in the church, in the homes; flowers carried, flowers worn until all the air seemed full of a subtle perfume, as gentle forms moved hither and thither. But better, far better, than these pleasures of sense was the devout atmosphere of worship and spirit of consecration to a noble purpose that animated the entire meeting.

We were at the church in time for the opening session. The serene face of Sister Munger smiled benignly from the chair. She has served this society as President for years with an acceptability which was expressed in a unanimous re-election.

The opening service was conducted by the President, who read the fifteenth chapter of St. John and urged the necessity of having the Christ life in our hearts if we would have our works speak his praise. The prayer-service which followed was tender and sweet, and as petition after petition went up for the Spirit's touch upon our opening hour, we believe that many hearts felt the anointing from above.

Following the organization a letter was read from Miss Lily Stradley, a missionary from this conference to Brazil. These letters from our missionaries always make the needs which they describe far more real than any language of printed page, and are like voices calling us to duty from afar. Mrs. Munger, who went as a delegate to the meeting of the Woman's Board of Missions in Birmingham, Ala., made a report of the work of that body, which embraced many items of interest. The personnel of this body is reported unchanged in the main, but Time is leaving his impress upon the saintly faces of the older members. Mother Hendrix was there, though suffering from the fracture of both wrists, about her Father's business. Our own gentle Sister John was there, wearing the sable symbols of her sorrow and ours. Many hearts in the far Lone Star State beat in sympathy for you, sweet sister.

Miss Churchill, a young lady from this conference, who has been teaching in Mexico, was accepted by the board and will remain where she is. She receives high commendations for successful work from those among whom she has labored, and testimonials to her great worth and noble character were given by Miss Rawlings and Rev. Mr. Crockett, who had been her pastor. This conference now has four missionaries in the field. Owing to the fact that our scholarship in the Scarritt Bible and Training School is not being used, it was requested that the District Secretaries use diligent search in their respective fields to find persons who would like to avail themselves of this means to prepare for a life-work for God.

On Thursday evening Mrs. Baird welcomed us to Cleburne in an address which was in diction so choice, in sentiment so overflowing with large-hearted hospitality, and in delivery so winning that altogether it left us in a state of delightful uncertainty, unable to decide who were the favored folk, we or our charming entertainers. At any rate, the "ring" of that welcome, like the chime of glad bells, will linger long in our ears. Mrs. Wills, of Waxahachie, replied in behalf of the society in an appreciative address of some length. The audience was then addressed by Mrs. Munger, and the exercises closed with a talk from Bro. Bourland, who, in his own happy way, blended humor and fact, showing his understanding of woman's liking for a little harmless praise, and then, with facts drawn from history, according her the honor that is due her for the part she has performed in all ages in helping to carry forward the work of the Church.

On Friday evening the Juvenile Missionary Society gave an entertainment before an overflowing house. "Sunbeams" is their name, and right worthily did they sustain the character. Such an array of radiant, joyous faces as assembled on that platform, fifty-four in number, we have rarely seen equaled on a similar occasion. Boys and girls, some of them wearing shining medals, the badge of earnest toil, ranging in age from Johnny Langston, of five or thereabouts, to young Mr. Willingham, a steward in the Church. He entertained us with the "Orator's Address," a speech original enough in the beginning, but at the finish he fell into the Methodist order and wound up with a collection. We hope it was a good one. This enterprising set of young people have in their society work several novel features, as a paper called the "Sunbeam Reflector" and a sewing circle called "Willing Hands."

The business sessions were beautifully harmonious and we were deeply impressed with the spirit of earnest determination exhibited by these devoted workers. If discouragements were mentioned at all, they were passed lightly over and covered with plans for enlargement. We did not once hear mention of "hard times." One society in the country, composed of poor laboring women, paid $2.80 per member. Two societies have paid each over $5 per member. Waco is the banner district of the conference, having collected $468.99. Mrs. Pettus offered a banner for the foremost district next year. Waco levies a collection to pay the expenses of the Secretary. They have undertaken to support a day school in Suchow, China, for five years, besides other special work. Our Conference Society reported the largest collection for the year of any in the State.

Excellent papers were read from time to time. A letter from Miss Lucy Harper was so characteristic of herself that we almost felt the magnetism of her own sweet presence. As she told of the pitiful needs and the longing of her heart to reach out to what her means and strength were inadequate to grasp, and gave expression to her great joy in her chosen work, we felt that—

"He lives who lives to God alone,
And all are dead beside."

We left on Saturday afternoon and thereby missed the fine address of Miss Maria Gibson, Principal of Scarritt Bible and Training School, on Saturday evening, as well as the spiritual feast on Sunday. It is said it was good to be there. Rev. R. C. Armstrong, of Weatherford, preached the annual sermon, at 11 o'clock, and Bro. Bourland at night. We hear mention, too, of memorial service and a love feast in the afternoon that were tender and joyful.

It was decided that the next annual meeting shall convene on Friday; place of meeting, Waco.

Miss Minnie Rawlings, who has served the society for nine years as Recording Secretary, was made a life member—a deserved compliment gracefully bestowed.

The annual election of officers resulted as follows: Mrs. M. J. Munger, President; Mrs. Sydney C. Hammond Follin, Vice-President; Mrs. J. P. Mussett, Corresponding Secretary; Miss Minnie O. Rawlings, Recording Secretary; Mrs. Lula Harper, Treasurer; Mrs. W. G. Pettus, Auditor; District Secretaries — Georgetown District, Mrs. Thomas Blanchard; Waco District, Mrs. M. E. Bullock; Gatesville District, Mrs. M. W. Hatchett; Corsicana District, Mrs. M. I. Reed; Weatherford District, Mrs. J. P. Wills; Fort Worth District, Mrs. A. J. Booty; Dublin District, Mrs. W. H. Matthews; Brownwood District, Mrs. Brown. Abilene, Cisco and Vernon are to be supplied.

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TREASURER'S REPORT.

Dues	$1,905 35
Donations	21 26
Mite Boxes	11 05
Week of Prayer	51 72
Scholarship	20 02
Little Worker Fund	14 90
Pledges	286 75
Belle Bennett Chair	138 17
Bible Woman	60 00
Waco Dist. School in China	100 00
Tuition for Training School	81 60
Susie Key Room in Training School	75 00
Contingent	55 72
Special	99 05
Total collections	$2,453 44

MRS. S. C. FOLLIN.
Fort Worth, Texas.

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Quarterly report of Treasurer North Texas Conference Woman's Foreign Missionary Society, ending June 30, 1897:

Dues	$126 06
Belle Bennett Chair	45 51
Methvin Ins. Indian Mission	11 37
Thank-offering	16 45
Juvenile Societies	10 40
M. A. Allen bed in Children's Ward, Mary Black Mem. Hall.	26 25
	$236 04
Remitted Mrs. H. N. McTyeire	$236 04

CONTINGENT FUND.

Amt on hand beginning of qr	$45 95
Received this quarter	18 15
	$64 10
Expense Cor. Sec. to meeting of the Board	57 95
Balance	$6 15

MRS. J. H. COCKRELL, Treasurer.
Terrell, Texas.

"Little spells of fever, little chills so bland,
Makes the mighty graveyard and the angel band.
A little of Cheatham's Chill Tonic taken now and then
Makes the handsome women and the healthy men."

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

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

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TEXAS STATE FAIR AND DALLAS EXPOSITION.

Will you lend your assistance to an effort to prepare a suitable collection of the products of your county to be exhibited at the Texas State Fair next fall?

It is apparent that Texas is at the beginning of a forward movement that means a rapid advance in population and wealth to those communities which may participate in it. The entire world is becoming interested in Texas and wants to know more about it. The Texas exhibit at the Tennessee Exposition consists of a bare and unfinished house; the Texas exhibit at the World's Fair discredited rather than benefited the State; at the Atlanta Exposition the State was virtually unrepresented. These facts, together with the urgent and general demand for information about Texas, have induced the management of the Texas State Fair to invite a concurrent effort on the part of all the progressive people of the State to place Texas in a proper light before the world by an exhibit, on Texas soil, that will correctly represent the magnitude and diversity of its resources. Such an exposition within the State will bring better results than it would if made anywhere else, because the attention of the visitors will be given exclusively to Texas.

It is possible to prepare an exposition this year that will in itself establish beyond doubt in the estimate of the world at large the supremacy of Texas in agricultural and live stock production and as a field for profitable manufacturing. All that is necessary to this end is that each county shall send a representative exhibit of its products and resources for which space will be provided in the main building free of charge if application is made before all available space is exhausted. This can easily be collected without expense to anybody if as many as three or four enterprising citizens in each county will take hold of the matter.

If you are smypathy with this movement and wish your county to be represented at the next State Fair, we suggest that you secure the signatures of two or three leading citizens, upon whose active support you can rely, to call for a public meeting to consider this subject. At that meeting appoint small committees of active persons, both men and women, to collect a county exhibit. Appeal to the farmers personally for the material, and label each item of the exhibit with the name and residence of the producer. If the press of your county will unite in this effort, an exhibit will be collected at nominal or no expense that will surprise and delight your own people and materially aid the interests of all of them.

The twelfth annual entertainment of the Texas State Fair will begin October 16th and close October 31st. The buildings are being reconstructed, the grounds improved, and new features added that will not only sustain but increase the prestige of the enterprise as the greatest of annual fairs held anywhere on the western hemisphere. SYDNEY SMITH.
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SAN ANTONIO FEMALE COLLEGE.

Please let me say through the Advocate to the preachers of the West Texas Conference that I will continue my proposition of last year to give to six daughters of itinerant preachers of West Texas Conference board, laundry and tuition for $10 a month; provided payment is made monthly or quarterly in advance. Those wishing to accept this offer should write me at an early date. The matter was not submitted to the District Conferences, so that any six girls from any part of the conference are entitled to the places.

J. E. HARRISON.

San Antonio, Texas.

COST OF MUSICAL EDUCATION.

It is an unfortunate fact that many young people, particularly those living at points distant from the great cities, become discouraged in their hopes for a musical education, because of the apparent cost. Voices which might bring fame and a competency to their fortunate possessors are frequently never heard of. We are pleased to learn that the New England Conservatory of Music, of Boston, is in a position to demonstrate that their terms are not prohibitory to any really earnest student. If you are interested, it would be well to send to Mr. Frank W. Hale, Franklin Square, Boston, for their prospectus.

THE BALDWIN SEMINARY.

The death of Miss Mary Baldwin, of Staunton, Va., while it removes a valued educational force from the field, will not interrupt the work of the institution to which she devoted so much time and thought. The trustees of the Mary Baldwin Seminary, at Staunton, and the executors of Miss Baldwin's estate announce that before her death the late principal matured her plans and contracts for the conduct of the school and she has bequeathed to it a large endowment, ample enough to assure its permanence and increased usefulness.

UNANSWERED LETTERS.

July 15.—T. J. Duncan, sub. J. R. Wages, sub. Ben H. Bounds, sub. J. H. Trimble, sub. B. J. Guess, subs. J. R. Warlick, sub. Horace Bishop, subs. have attention. Fred L. Allen, sub.

July 16.—W. W. Nunn, sub.

July 17.—M. A. Turner, sub.

July 19.—D. F. Fuller, sub. B. R. Wagner, sub. J. W. Bridges, sub. C. B. Garrett, sub.

July 20.—J. W. Dickinson, sub. J. D. Hudgins, sub. J. D. Odom, sub.

July 21—W N Curry, sub. S. W. Turner, sub. J. A. Walkup, subs.; one at half price. W. H. Brown, sub.

MARRIAGE NOTICES.

Samford—Gillett.—At the district parsonage in Beeville, Texas, June 17, 1897, Mr. A. M. Samford and Miss Mary J. Gillett, daughter of Rev. J. S. Gillett, of the West Texas Conference, he officiating.

Perkins—Wilson.—July 15, 1897, at the residence of the officiating minister, Rev. A. L. Gribble, Mr. Edward Perkins and Miss Jennie Wilson; all of Collin County, Texas.

Stewart—Estes.—Prof. J. M. Stewart and Miss Emma Estes were married at Westview Church on July 18, 1897, Rev. W. H. Brown officiating.

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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.

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HOLDER.—Clyde Holder, infant son of W. J. Holder and wife, was born March 27, 1897, and died July 5, 1897. While this life was short, yet it leaves a sadness in the home that is only brightened by the thought of an eternal home where there is no more parting. Jesus called this one unto himself to decorate the heavenly land. So, bereaved ones, look to the coming of a day when there will be no separation. O. P. KIKER.

Blum, Texas.

SAMPLE.—Ruth Lilian Sample was born August 2, 1897, and died June 11, 1897, at the home of the parents, near Tabor, Texas. Ruth was a very lovely child, but too pure for this world, so God took her. Let the parents ever remember that "The Lord gave, and the Lord hath taken away," and with Job say, "Blessed be the name of the Lord." Be comforted, for one day you may go to meet her never to separate. Let all who knew her remember that we shall see her again if we follow Him who said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." May God's richest blessings be upon the parents, and may this sorrow prove to be a blessing in disguise.

E. A. SAMPLE.

FORGASON.—J. W., the only son of L. W. and M. H. Forgason, was born August 15, 1890, and died May 15, 1897, near Eastland, Texas. After suffering four days and nights the angels came and bore his spirit home, there to be freed from all suffering forever. Our hearts are so sad, our home so lonely without our precious boy; but God knows best, and we ask him in tears to give us submissive spirits and help us to say, "Oh, God; thy will be done!" A short time before he passed away he sang a song and looked so bright and happy, although suffering the agonies of death, and called mamma, papa and his little sister that he had played with and watched over so long, and, as long as he could speak, would say, "Papa, come and see; they are so pretty," and tried to count them. The angels had come to bear his spirit home to God; there to dwell with little brother and to await the coming of mamma, papa, sister and other loved ones. There is a vacancy in our home that never can be filled; but we have one more jewel in heaven beckoning us to come. It rends our hearts to know we will never hear that sweet voice or see that smiling face any more in this world; but I thank God for the hope we have of meeting our little children in heaven. There we meet to part no more; all will be joy.

MAMMA.

CUMMING.—Robert Smith Cumming was born in Petersburg, Va., November 15, 1806, and died June 8, 1897. From these dates we see that his earthly career embraced a period of almost ninety-one years. Bro. Cumming gave his heart to God and joined the Church at fifteen years of age and was faithful till death. He held some office in the Church nearly all his life, serving as Sunday-school superintendent, class-leader and steward. He had six brothers who were preachers, five of whom were members of the Holston Conference, the other local. All preceded him to the heavenly world. He was married to Miss Frances Smith May 21, 1829, D. R. McAnally officiating. To this union there were born three children. His wife lived but a few years and he was again married to Miss Ann C. McMahan Dec. 1, 1835, D. R. McAnally again officiating. His last wife died in 1877. He came to Texas in 1858 and settled on Silver Creek, in Parker County, where he lived the remainder of his life. Bro. Cumming was truly a good man, full of "faith and the Holy Ghost." In the days of his strength he was a power in the Church. He delighted in singing the old songs of Zion, and was able in prayer. He had read the Bible much and his knowledge of the Scriptures was far more than ordinary. It is said that he was perfectly familiar with the historical parts of the Old Testament. He was indeed a useful man. He served his generation well and has fallen on sleep. He was ripe for the harvest. He had an impression that he would go on the 8th of June, and so he did. He was frequently shouting happy in his last days. He has heard the "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." He leaves two children—a son and daughter—both Christians, and several grandchildren. May all follow his example and meet him in heaven.

H. P. SHRADER.

Azle, Texas.

JOBE.—Sister F. J. Jobe (nee Steger) was born in Tuscumbia, Ala., October 4, 1827. Sister Jobe was twice married. Her first husband was W. O. Stephenson; to this marriage were born three children—two girls and one son, the Rev. W. H. Stephenson, of the North Texas Conference. Her second husband was J. F. Jobe. To them were born one daughter. Sister Jobe was a Christian from childhood to the day of her death. It was my privilege to be her pastor nearly fifty years ago. She was then a faithful and devoted Christian girl—always in her place at prayer-meeting, Sunday-school and Church. God rewarded her consistent piety with the conversion of all her children. She spent her latter days with her son, the Rev. W. H. Stephenson, who did all in his power to make her declining years bright and happy. Having served her generation by the will of God she fell on sleep at Caruth parsonage, June 19, 1897. Bro. Stephenson writes me: "Among the earliest recollections of my mother were those connected with secret prayer. She always had her special hours of prayer. For some time before her death she retired to her private room at three o'clock in the afternoon to pray. It was my mother who first taught me to say, 'Our Father who art in heaven.' From her I learned to love God and keep his commandments and that Jesus died to save sinners, and that I must put my trust in him as my personal Savior. From her I learned to lisp the blessed name of Jesus in song and prayer. God honored her faith, heard her prayers and bottled up her tears. She lived to see her children all in the Church. When I went to any appointment I knew I had some one in the closet. What a help, what a support this has been to me. How I shall miss my mother's prayers. My life will be lonely without her. Good-bye, mother, until we meet on the other and bright shore. She joined the M. E. Church, South, in Tuscumbia, Alabama, in the days of her childhood and never departed from the faith of her fathers. She was never demonstrative, but was a modest, unassuming, consistent, every-day Christian. Through the riches of grace in Christ Jesus I am indebted to her for salvation and the hope of heaven."

W. H. HUGHES.

DAUGHERTY.—Died, in the 21st year of her age, Nora D., eldest daughter of J. M. and Bettie Daugherty. She was born in Hood County, raised in Abilene and died in Dallas, Texas, May 28, 1897. Her health had been very unsatisfactory for some time; but no one thought her case serious. Her parents took her to Dallas to have her eyes treated and then learned that Bright's disease was her trouble, and that the end was near at hand. Hoping to help her, the best of physicians and nurses were employed; but friends nor physicians could save the mortal body from the grave. Her sufferings were intense; but no murmur escaped her lips—patiently she suffered and struggled until, unable to endure more, she sank back in death. She was of a large family connection. Parents, grandparents, brothers, sisters, uncles and aunts are with us and mourn their loss. In the family circle Nora was the favorite; but the love which they expressed did not spoil her disposition. Of tender heart, kind words, forgetful of self, thoughtful of others, ever ready to sacrifice when sacrifice would bless others. No wonder they loved her most who knew her best. The larger number of her people are of the Methodist faith. Many are members, and have been for years. It was her Church, but she was not a member. Bro. Mouzon, the pastor of her people, visited her home. She thought then she had a long life before her; but the pastor's visit touched her heart, and when he had gone she said to her mother, "I feel that I ought to join the Church, and I purpose to do so at my next opportunity." Once after that she was at church and went, it may be, to join; but the pastor did not know it, and did not open the doors of the Church that day. While in Dallas, suffering, dying, she was left a few moments in the care of her nurses. Missing the presence of father and mother, she asked, "Is this death?" The nurse asked, "Are you afraid to trust Jesus?" She answered: "No, I am not afraid to trust Him," and trusting Jesus she closed her eyes in peaceful sleep. She was engaged, expecting soon to be a happy bride, but our Father willed it otherwise and called her from this life. Her pastor was absent at the time and it became my sad duty to conduct the funeral service. I knew the family well; was their pastor for two years. I feel for them in this their hour of sorrow and pray our Father to comfort their hearts. Often in life are we reminded of that sad truth, "Here we have no continuing city." Thanks be unto God for the gift of that Savior who enables us to look above to that bright home where the loved ones torn from our fond embrace shall abide on our bosoms forever.

J. S. CHAPMAN.

BURGESS.—Beth Foster Burgess, the infant daughter of Brother A. M. Burgess and Sister M. A. Burgess, was born October 6, 1896, and died June 11, 1897. She was in every way a most promising daughter, and up to her fatal illness was healthy and bright—fair as the fairest lily. During the few months she was on earth her parents' heart strings were wound about her, and then suddenly she left, returning to the Father who gave her; and shall we say the cords were broken? Oh, no! They cannot be broken; for now they reach beyond the dark stream. Then, only on earth we mourn with the loved ones; but submit to the will of our Heavenly Father, in whom we find comfort.

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PALESTINE, TEXAS.

East Texas Conference.

Tyler District—Third Round.

Wills Point mis, at Clifton.....July 24
Wills Point sta.....July 25, 26
Whitehouse, at Walnut G...July 31, Aug 1
Malakoff sta.....Aug 7, 8
Edom cir.....Tuesday, Aug 10
New York, at Red Hill.....Aug 14, 15
Athens.....Wednesday night, Aug 18
Tyler, at Pleasant Retreat.....Aug 21, 22
Troupe and Overton.....Aug 28, 29
Walton and Cottonwood.....Sept 4, 5
Grand Saline, at Oakland.....Sept 11, 12
Canton cir.....Tuesday, Sept 14
Lindale cir.....Saturday, Sept 18
Tyler, Marvin.....Sept 19, 20
Tyler City mis.....Tuesday night, Sept 21

John Adams, P. E.

Marshall District—Third Round.

Lonview.....3d Sab July
Northside.....Tues after 3d Sab July
Henderson sta.....4th Sab July
Hallville, at Maple Spring.....1st Sab Aug
Kelleyville, at Shiloh.....2d Sab Aug
Beckville, at Beckville...Tues after 2d Sab Aug
Arleston, at Bethel.....Tues after 3d Sab Aug
Harrison cir, at Crossroads.....5th Sab in Aug
Henderson cir, at Union Chapel
Wed after 5th Sab Aug
Marshall sta.....1st Sab Sept
Churchhill, at Pleasant Hill.....2d Sab Sept
Jefferson sta.....3d Sab Sept
Coffeeville, at Asbury.....4th Sab Sept
Kilgore, at Hickory Grove.....Wed, 29th Sept

O. P. Thomas, P. E.

Beaumont District—Third Round.

Orange, third Sunday in July and Saturday before.
Liberty, at Waltonville, fourth Sunday in July and Saturday before.
Woodville, at Wolf Creek, first Sunday in August and Saturday before.
Kountze, at Nona, second Sunday in August and Saturday before.
Moscow, third Sunday in August and Saturday before.
Pinkney mission, at Mt. Hope, fourth Sunday in August and Saturday before.
Beaumont and Sabine, at Sabine, fifth Sunday in August and Saturday before.
Jasper mission, Magnolia Springs, first Sunday in Sept. and Saturday before.
Livingston, at Livingston, second Sunday in Sept. and Saturday before.
Burkeville, at Pharr's Chapel, third Sunday in Sept. and Saturday before.
Jasper and Kirbyville, at Call, fourth Sunday in Sept. and Saturday before.
Newton circuit, at Adams' Tram, fourth Sunday night in Sept. and Monday.
China, at Sahara, first Sunday in October and Saturday before.
Port Bolivar, at Paton, second Sunday in October and Saturday before.

T. J. Milam, P. E.

Beaumont District—Third Round.

Liberty, at Wallaceville .....July 24, 25
Woodville cir.....July 31, Aug. 1
Kountze cir. at Nona.....Aug. 7, 8

Palestine District—Third Round.

Holcomb cir.....July 24, 25
Crockett sta.....July 30
Grapeland cir.....July 31, Aug 1
Crockett cir.....Aug 7, 8
Brushy Creek cir.....Aug 14, 15
Jacksonville cir.....Aug 21, 22
Alto cir.....Aug 28, 29
Rusk sta.....Aug 30
Jacksonville sta.....Sept 4, 5
Elkhart cir.....Sept 9
Trinity, L & G.....Sept 11,12
Saron mis.....Sept 18, 19

L. M. Fowler, P. E.

San Augustine District—Third Round.

Garrison cir, at Union Springs..July 24, 25
Teneha cir, at Joaquin.....July 31, Aug. 1
Shelbyv'e cir, Carroll's Chap. July 31, Aug 1
Minden cir, at Lockland.....Aug 7, 8
Carthage cir, at Clayton.....Aug 10
Center sta, at campground.....Aug 14, 15
Timpson sta, at campground....Aug 14, 15
Center cir, at campground.....Aug. 14, 15
Melrose cir, at Melrose.....Aug 21, 22
Douglass mis, at Pine Grove....Aug 21, 22
Nacogdoches sta.....Aug 28, 29
Sexton cir, at Patroon.....Sept 4, 5
Hemphill .....Sept 11, 12
Sharpesville .....Sept 18, 19
San Augustine and Chireno.....Sept 22, 23
Appleby, at Red Oak.....Sept 25, 26

J. T. Smith, P. E.

Pittsburg District—Third Round.

Leesburg Cir., at Ebenezer....July 24, 25
Gilmer Cir., at Glenwood..July 31, Aug. 1
Daingerfield Cir., Bradfield's C..
Wed., Aug. 4
Winfield Cir., New Hope.....Aug. 7, 8
Linden Cir., Union Chapel.....Aug. 14, 15
Park Mis., at Red Springs.....Aug. 21, 22
Quitman Cir., at Quitman...Wed., Aug. 25
Musgrove Cir., at Marvin's C..Aug. 28, 29
New Boston, at New Boston....Sept. 4, 5
Naples Cir., at Hamell's Chap. Wed., Sept. 8
Fairview and Rose Hill, at F..Sept. 11, 12
Texarkana, State Line, at S L Sept. 12, 13

T. P. Smith, P. E.

Northwest Texas Conference.

Dublin District—Third Round.

Green Creek, at Cow Creek.....July 24, 25
Morgan Mill mis, at Bethel.July 31, Aug 1
Carbon, at Romney.....Aug 7, 8
Rising Star and P., at Pisgah.....Aug 8, 9
Bluffdale, at Asbury.....Aug 14, 15
Hico, at Lanham.....Aug 21, 22
Gorman, at Oakland.....Aug 28, 29
Sipe Springs cir, at Macedonia....Sept 4, 5
Iredell and Walnut, at W. S.....Sept 11, 12
DeLeon .....Sept 18, 19

E. A. Smith, P. E.

Clarendon District—Third Round.

Silverton and Tulia, at Salem...July 24, 25
Kirkland, at Elba.....July 31, Aug 1
Wellington .....Aug 7, 8
Channing, at Texline.....Aug 11, 12
Higgins .....Aug 14, 15
Canadian and Mobeetie.....Aug 21, 22

R. A. Hall, P. E.

Corsicana District—Third Round.

Barry cir, at Cook's S. H.....July 24, 25
Hubbard cir, at Hancock.....July 28
Armour cir.....July 31, Aug 1
Wortham cir, at Woodland.....Aug 7, 8
Corsicana cir, at Grape Creek..Aug 14, 15
Thornton cir, at Big Hill.....Aug 18
Horn Hill mis.....Aug 19
Dawson cir, at Jones' Chapel...Aug 21, 22
Blooming Grove cir, at Mt. Zion..Aug 28, 29
Cotton Gin cir, at Campbell's B'h.Sept 4, 5
Powell mis .....Sept 11, 12

Jno. R. Nelson, P. E.

Brownwood District—Third Round.

Indian cir, at Chapel Hill.....July 24, 25
May cir, at Holder.....July 31, Aug. 1
Elm Cove, at Midway.....Aug 7, 8
Lometa cir, at Long Cove.....Aug 14, 15
Goldthwaite cir, at Big Valley..Aug 17, 18
Blanket cir, at Zephyr.....Aug 21, 22
Goldthwaite and Mullin.....Aug. 28, 29
Coleman sta.....Sept 4, 5
Decker cir.....Sept 7, 8
Robert Lee .....Sept 11, 12
Comanche sta.....Sept 18, 19
Comanche cir.....Sept 22, 23
Fleming cir.....Sept 25, 26

O. F. Sensabaugh, P. E.

Gatesville District—Third Round.

Lampasas cir, at Shady Grove..July 24, 25
Oglesby, at Oglesby.....July 31, Aug 1
Gatesville cir.....Aug 7, 8
Coryell City, at Coryell City....Aug 14, 15
Valley Mills, at Harris Chapel..Aug 21, 22
Crawford and McGregor, at C...Aug 28, 29
Harmony .....Sept 4, 5
Hamilton .....Sept 11, 12

G. S. Hardy, P. E.

Vernon District—Third Round.

Seymour sta, at Seymour.....July 24, 25
Benjamin mis, at Round Timbers..July 28
Chillicothe, at Doans.....July 31, Aug 1
Quanah, at Childress.....Aug 7, 8
Eldorado, at Willow Vale.....Aug 14, 15
Mangum, at Rock House.....Aug 18
Altus, at Martha.....Aug 21, 22
District Conference at Vernon, July 1st, at 8:30 a. m. C. W. Daniel, P. E.

Fort Worth District—Third Round.

Cleburne cir, at Liberty.....July 24, 25
Cleburne sta.....July 25, 26
Mansfield, at Helland.....July 31 Aug 1
Covington, at Cottonwood.....Aug 7, 8
Blum, at Blum.....Aug 8, 9
Georges Creek, at Acton.....Aug 12
Cresson, at Bruce.....Aug 14, 15
Grapevine, at Minter.....Aug 21, 22
Smithfield .....Aug 28, 29

Geo. S. Wyatt, P. E.

Waco District—Third Round.

Whitney, at Towash.....July 24, 25
West, at Elm Mott.....July 31, Aug 1
Mart, at Kirk.....Aug. 7, 8
Bosqueville, at Bosqueville.....Aug 14, 15
Abbott, at Willow .....Aug 21, 22
Peoria .....Aug 28, 29
Mt. Calm.....Sept 4, 5

Jas. Campbell, P. E.

Georgetown District—Third Round.

Round Rock, Jonah .....July 24, 25
Georgetown .....July 25, 26
Florence, Prairie View.....Aug. 1, 2
Bertram, Mt. Horeb.....Aug. 8, 9
Moffatt, Midway.....Aug. 15, 16
Salado, District Conference.....Aug. 18
Salado, Prairie Dell.....Aug. 25
Bartlett, Bartlett.....Aug. 29, 30
Belton .....Sept. 4, 5
South Temple.....Sept. 5, 6
Temple .....Sept. 11, 12
Taylor .....Sept. 18, 19
Rogers .....Sept. 25, 26
Burnet .....Sept 29

Sam'l P. Wright, P. E.

Weatherford District—Third Round.

Weatherford mis, at Shady Gr'e.4th Sun in July
Whitt cir, at Christian.....1st Sun in Aug
Lipan cir, at Pisgah.....2d Sun in Aug
Santo mis, at New Hope .....11th July
Gordon and Strawn .....3d Sun in Aug
Ranger mis.....18th Aug
Eliasville cir .....4th Sun in Aug
Breckenridge cir.....25th Aug
Huckabay mis.....5th Sun in Aug
Thurber cir.....31st Aug

E. A. Bailey, P. E.

Abilene District—Third Round.

Buffalo Gap cir.....July 10, 11
Baird and Putnam.....July 17, 18
Merkel .....July 24, 25
Anson .....July 31, Aug 1
Truby .....Aug 2
Roby .....Aug 4
Snyder .....Aug 7, 8
Cottonwood cir.....Aug 14, 15
District Conference at Big Springs June 24-27.

J. S. Chapman, P. E.

Waxahachie District—Third Round.

Reagor cir, at Chapel Hill.....July 10, 11
Venus cir, at Venus.....July 17, 18
Alvarado sta.....July 24, 25
Bristol cir, at Reynolds.....July 31, Aug 1
Avalon cir, Avalon.....Aug 7, 8
Ferris cir, at Bluff Springs.....Aug 10
Red Oak cir, at Ovilla.....Aug 12
Grandview cir, at Island Grove..Aug 14, 15
Itasca sta.....Aug 21, 22
Osceola cir, at Lovelace.....Aug 24
Midlothian sta.....Aug 28, 29
District Sunday-school Conference at Italy, June 24.
District Conference, at Italy....June 25-27

B. R. Bolton, P. E.

Texas Conference.

Huntsville District—Third Round.

Zion cir, at Lake Grove.....July 21, 22
Courtney and Plantersville at P.July 24, 25
Hockley cir, at Springer....July 31, Aug 1
Hempstead and Waller, at H.....Aug 7, 8
Navasota sta.....Aug 11, 12
Prairie Plains cir.....Aug 14, 15
Willis sta .....Aug 21, 22
Conroe and Montgomery.....Aug 24, 25
Cold Springs cir.....Aug 28, 29
Dodge cir.....Sept 1, 2
Huntsville sta.....Sept 4, 5
Bryan sta.....Sept 8, 9

W. Wootton, P. E.

Brenham District—Third Round.

Cameron cir, at Corinth.....July 24, 25
Caldwell sta.....July 31, Aug 1
Lexington cir, at Liberty.....Aug 4
Deanville mis, at Salem.....Aug 7, 8
Davilla cir, at Lebanon.....Aug 11
Sealy cir, at San Felipe.....Aug 15, 16
Bellville cir, at Cochran.....Aug 21, 22
Pleasant Hill cir.....Aug 28, 29
Brenham sta.....Sept 5, 6
Chappell Hill sta.....Sept 9
Milano cir.....Sept 11, 12
Maysfield cir.....Sept 15

J. C. Mickle, P. E.

Houston District—Third Round.

Columbia and Brazoria, at Hinkel's Ferry .....July 24, 25
Alvin sta.....July 31, Aug 1
Matagorda, at Camp-meeting.....Aug 7, 8
Patterson, at Fulshear.....Aug 14, 15
Dickinson at Webster.....Aug 21, 22
Shearn .....Aug 28, 29
City mis (Houston).....Aug 28, 29

O. T. Hotchkiss, P. E.

Austin District—Third Round.

Tenth Street, Austin.....July 24, 25
McDade cir, at Morgan C..July 31, Aug 1
Winchester cir, at Milton Chapel.Aug 7, 8
Weimar and Osage, at Osage....Aug 14, 15
Bastrop sta.....Aug 21, 22
Cedar Creek cir, at Upton.....Aug 28, 29
LaGrange sta.....Sept 4, 5
Eagle Lake and Rock Island....Sept 11, 12
Columbus sta.....Sept 18, 19
Flatonia sta.....Sept 25, 26

H. M. Sears, P. E.

Calvert District—Third Round.

Hearne and Wheelock, at W....July 24, 25
Rosebud, at Powers Ch.....July 28
Buffalo and Oakwoods, Cedar....
July 31, Aug. 1
Fairfield, at Sunshine.....Aug. 2, 3
Personville, at Union.....Aug. 7, 8
Jewett, at Marquez.....Aug. 14, 15
Centerville, at Leona.....Aug. 18
Rogers Prairie, at Macy.....Aug. 21, 22
Franklin .....Aug. 23
Mt. Vernon, at Beck Prairie....Aug. 28, 29
Pettaway, at Willow .....Sept. 4, 5

J. B. Cochran, P. E.

North Texas Conference.

Terrell District—Third Round.

Rockwall sta.....4th Sun July
Kemp cir, at Tolosa.....1st Sun Aug
Cochran and Caruth.....2d Sun Aug
Mesquite, at Locust Grove.....3d Sun Aug
Kaufman sta.....4th Sun Aug
Pleasant Mound, at P. M.....5th Sun Aug
Wylie .....1st Sun Sept
Crandall .....2d Sun Sept

C. B. Fladger, P. E.

Sherman District—Third Round.

Collinsville cir.....July 24, 25
Sherman and Howe cir, at White Mound .....July 31, Aug 1
Denison and Preston.....Aug 7, 8
Pilot Grove.....Aug 14, 15
Gordonville .....Aug 21, 22

J. R. Wages, P. E.

Gainesville District—Third Round.

Dexter .....July 24, 25
Bonita and Illinois Bend, at Duckberry, July 31, Aug 1
Spanish Fort.....Aug 7, 8
Aubrey cir, at Oak Grove.....Aug 14, 15
Marysville cir, at Sivel's Bend..Aug 21, 22

J. M. Binkley, P. E.

Dallas District—Third Round.

Grand Prairie.....4th Sun July
Lancaster .....1st Sun Aug
Argyle .....2d Sun Aug
Wheatland .....3d Sun Aug
Denton .....4th Sun Aug
Lewisville .....5th Sun Aug

T. R. Pierce, P. E.

Sulphur Springs District—Third Round.

Como, at Parks Chapel.....July 23
Winnsboro sta.....July 25
Leonard, at Grove Hill.....July 31, Aug 1
Bailey, at Center Point.....Aug 3
Celeste, at Lane.....Aug 7, 8
Mt. Vernon .....Aug 12
District Conference at Mt. Vernon, June 16-20. W. M. P. Rippey, P. E.

Greenville District—Third Round.

Anna .....4th Sun in July
McKinney .....1st Sun in Aug
Weston .....Aug 4
Farmersville .....2d Sun in Aug
Bethel .....3d Sun in Aug
Neola .....4th Sun in Aug
Blue Ridge.....5th Sun in Aug

I. S. Ashburn, P. E.

Paris District—Third Round.

Rosalie, at Bethel.....July 24, 25
Detroit, at Bagwell.....July 28
Deport, at Hailesboro.....July 31, Aug 1
Woodland cir.....Aug 7, 8
Emberson, at Forest Chapel....Aug 14, 15
Maxey mis, at Round P. Chap...Aug 21, 22
Lake Creek cir,.....Aug 28, 29
Powderly mis.....Sept. 4, 5

W. D. Mountcastle, P. E.

Bowie District—Third Round.

Crafton cir.....July 24, 25
Chico cir.....July 25, 26
Bryson and Saithill.....July 31, Aug 1
Jacksboro and Gibtown.....Aug 1, 2
Henrietta and Benvanue.....Aug 7, 8
Boonsville .....Aug 14, 15
Postoak cir.....Aug 21, 22
Bellevue cir.....Aug 22, 23
Archer City.....Aug 28, 29

F. O. Miller, P. E.

Bonham District—Third Round.

Gober, at Prairie Point.....July 24, 25
Randolph, at Blanton.....July 31, Aug 1
Trenton, at Pecan Grove.....Aug 7, 8
Lannius, at Allen's Chapel.....Aug 14, 15
Fannin .....Aug 21, 22

Isaac W. Clark, P. E.

West Texas Conference.

San Antonio District—Third Round.

Gallinas .....4th Sun July
Anchorage .....1st Sun Aug
Franklin .....2d Sun Aug
Cotulla .....3d Sun Aug
Carrizo Springs.....4th Sun Aug
Brackettville .....5th Sun Aug
Uvalde .....1st Sun Sept

J. D. Scott, P. E.

Beeville District—Third round.

Stockdale cir, Caddo.....4th Sab July
Skidmore cir, at Berclair.....1st Sab Aug
Lavernia cir, at Utzville. Wednesday, Aug 4
Helena cir, at Seals Chapel....2d Sab Aug
Runge cir, at Runge.....3d Sab Aug
Karnes City cir.....4th Sab Aug

J. S. Gillett, P. E.

San Angelo District—Third Round.

Mason cir, at Loyal Valley....July 24, 25

J. A. Baker, P. E.

San Marcos District—Third Round.

Lockhart cir.....July 24, 25
Dripping Springs cir .....July 31, Aug 1
Harwood cir.....Aug 7, 8

I. T. Morris, P. E.

Cuero District—Third Round.

Morales cir.....July 24
Victoria sta.....Aug. 11
Port Lavaca cir.....Aug. 14

A. C. BIGGS, P. E.

Llano District—Third Round.

Willow City.....4th Sun in July
Llano sta.....1st Sun in Aug

M. A. Black, P. E.

New Mexico Conference.

El Paso District—Fourth Round.

Penasco, at Upper Penasco.....Aug 8
Tularosa, at La Luz.....Aug 15
White Oakes, at Bonito.....Aug 29
Roswell .....Sep 5
Eddy .....Sep 12
Pecos .....Sep 15
Alpine .....Sep 19
El Paso.....Sep 26

Camp-meetings: At Hope, July 16 to July 25; at Upper Penasco, July 30-Aug. 8; at Bonito, Aug. 20-Aug. 29.

C. C. Edington, P. E.

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

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RAMBLING NOTES.

JOHN R. ALLEN.

I have never seen a sight more pleasing to my eyes than the wheat and oat fields between Cleburne and Gainesville in early June. Surely the Lord has blessed our wheat-growing districts this year, and we all will share somewhat in their prosperity. The Southwestern University is expecting a large increase in her patronage from West and Northwest Texas this year, and the indications are that our expectations will be more than met. Not only has the wheat section been blessed, but the great cattle districts have prospered for the last two years as they have not in the last decade. Last year we felt this breeze of prosperity, and we expect it to be blowing much stronger this fall.

Hay, millet and sorghum have made fine crops in all directions, but corn has been seriously affected by the dry weather; however, a much better crop is assured than last year, and in some sections it will be heavy.

District Conferences.

Your writer was compelled to cover such a large territory in such a short time that he had to go with such a hop-skip-and-jump that it was impossible to learn much of what was transpiring among the brethren. I had the pleasure of meeting with the Gainesville, Sulphur Springs and Bonham Districts of the North Texas Conference, and the Marshall and San Augustine Districts of the East Texas Conference, the Waxahachie District of the Northwest Texas Conference, and the Austin District of the Texas Conference. This involved rapid movements in hot, dusty weather, and a lot of speaking and preaching. I was more than repaid for it all, however, in the many kindly words spoken for the University by friends of our institution, and by the brotherly treatment which was uniformly accorded me.

Watchman, What of the Night?

Of course over such a large territory as this route involves there must be expected some trouble at some localities. Such, I am sorry to say, are the facts this year, and at one or two points there were grave difficulties. These cases were sporadic and unusual. The great majority of charges are prosperous, many souls are being saved, and our Zion is doing a glorious work for the Master. Yet how far short of what we ought to do! Think of our army of 200,000 Methodists! If we could be mobilized and all our strength delivered at some important point, what could we not do? How long would it take for us to accomplish all that is needed by our University? How soon we would be moving into our new building!

It is difficult to mobilize such a mighty force, however, especially when each company of the army is interested in its own local enterprises, and when there is such an opportunity for difference of judgment. For instance, I have heard the following objections to Bro. Sinex's plan for raising money:

1. That it looks to too many parties, and gathers it up in too small amounts. The needed money, they say, must be given in sums of $10,000 by the rich.

2. The plan demands too much of a few. If each of our 200,000 Methodists would give twenty-five cents each the $50,000 would be raised at once.

Oh, that each brother would think like he pleased, but help as God has prospered him in the plan being worked!

A NOTE FROM BRO. THOMPSON.

Mount Vernon is in East Texas, and in the North Texas Conference. The next General Conference ought to run a line from Wills Point to Sulphur Springs, and from Sulphur Springs to Clarksville, taking these places and all intermediate places and put them in the East Texas Conference. But I did not begin this to say that; but I visited this place (Mount Vernon) in the interest of our Orphan Home at Waco. The people are kind, hospitable, religious and liberal. The town was full of people, but they wanted more; their beds were occupied, but they could make others on the floor; their tables groaned beneath the best of food for their guests, but numbers and capacity could not consume it. The preachers and delegates were in the best of humor, and seemed to be in the enjoyment of all the religion that was in store for them. They were as jolly a set of fellows as you ever saw in your life. They could sing and shout and transact business at the same time. The presiding elder was at home in the chair and at the table. Business was dispatched rapidly. If anything came up that stirred the heart, a stirring song was at once was started; if the day was bad, and the people and members became tired or sleepy, a song, a prayer, another song, and then a spirited talk; then to business again. Every preacher in the district had raised the Orphan Home assessment but two (is not that the banner district?), and everybody was interested in the little helpless children and wanted to help them along. Many of these good people blessed this writer and bid him Godspeed. Their kind words and effort to help the Home paid us for the all-night ride and the dust and heat we had to indure.

At 2:40 a. m. we took the train again and started for Jefferson, to meet the Marshall District Conference. Another night without sleep or rest. We reached Jefferson just in time to hear Bro. Mills preach a good sermon. These preachers and these laymen were our brothers indeed—members of the same conference and tenderly allied to us by many touching ties. In the fall of 1865 Buck (W. H.) Hughes appointed us to Jefferson Station, and there we remained for four years—about the best years of our life. Oh, the memories stirred up by this visit! Men and women converted, others married, others died; many made rich and many made poor. The city became great—now down, almost dead, the people say. But Jefferson may be great yet. The whole face of the earth is full of iron and the climate and soil are suitable for fruits, grapes and vegetables. The time will come when East Texas will be great.

Bro. Thomas was at the helm of the conference and Bro. Ellis Smith was providing for the visitors. These men are masters in their place. The attendance was not very large; but they were earnest and had the interest of the work at heart. From what we could see, the old Marshall District is on her feet, and God is being glorified. Bro. Thomas and the brethren gave us all the time we wanted for the Orphans' Home, and some of them gave us all the money they could spare. The people heard us gladly, patiently and for a long while, and gave us a fair collection. May God bless them.

Sunday night we went four miles to the country, where I met some of the noblest people in the world. Thirty years ago I preached to them. They blessed me and mine for the reason that we were the servants of the Lord. Most of the people of thirty years ago are gone. May we meet them in a better world. Those remaining love God and helped the Orphan Home.

REV. R. W. THOMPSON.
Dallas, Texas.

LETTER FROM OREGON.

I am one of the Texas preachers. I have been here about one-fourth of this year. Was brought here by the Church from Southwestern University, located at Georgetown, Texas. I want to say this is an extreme for our Church, and a struggle all the way; yet there is hope and a chance for the Church to prosper. I know that God will bless our Church here as much as anywhere if we use the talent that he has given us in the right direction. On the boundaries of our Church the fault has been men without stick-ability, and that is what we need here most. In behalf of this Oregon country let me say, we are sadly in need of men who are thoroughly consecrated to the work of the ministry. As to my own charge, I have four Churches. I visit them once a month, pray with them individually and talk to them as to their spiritual welfare. I have just closed a revival meeting at this place, in which I saw at least twenty-five souls happily converted from errors of darkness to the marvelous light and liberty of the Son of God. Sixteen of this number joined the M. E. Church, South. No doubt others will join with us soon. I had with me the Rev. E. A. Ross, an evangelist and a Georgian by birth. He knew relatives of the writer while in that State. Now, I say I lived in Texas ten years, and I know something about that great State. It has no fields so hard to cultivate for God as these. Brethren, if God be for us, who can be against us? I am a young man, and this is a new field to me. I need your prayers to help me in this great work. Therefore, let us learn something new every day, and grow wiser and better as life wears away.

T. F. GAMMAGE.
Myrtle Point, Oregon.

PASTORS OF SHERMAN DISTRICT.

I must have the names and addresses of all League officers in Sherman District. To this end I solicit your hearty co-operation. Kindly see that blanks on reply card sent each League on the 17th are filled out and returned to me without further delay. Fraternally and truly yours,

R. M. MEANS,
Sec.-Treas. Sherman Dist. E. L.
Whitesboro, Texas.

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