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THE GRAB HOOKS.

WHY don't you act like men? If the Commission could have enforced the Sunday closing rule in a lucid interval the Fair would have had an average daily attendance of 200,000. You will find that Sunday opening will be a failure. The poor man will not pay 25 cents for a four fifths show or a one-fifth show. The Directors have worked the poor dodge too far. When you make Sunday a pauper's day you make a class distinction, and the poor man in this country wants as good a show as the rich man. Sunday opening is paralyzed from this time on. In the first place, the exhibitors are not in favor of Sunday opening. Some of the best exhibits are covered up. In the second place, the poor men are against Sunday opening.—*Commissioner Hundley, of Alabama, to National Commission.*

THE MOST ANCIENT RUINS.—The oldest architectural ruins in the world are believed to be the rock-cut temples at Ipsambul, on the left bank of the Nile in Nubia. The largest of these ancient temples contains fourteen apartments hewn out of solid stone. The largest single stone used in this work is one which forms a veranda-like projection along one side of the main temple. It is fifty-seven feet long, fifty-two broad and seventeen (one account says nineteen) feet thick. This colossal stone is supported by two rows of massive square pillars, four in each row, and each thirty feet high. To each of these pillars is attached a colossal figure of a human being reaching from floor to roof. In front of the main temple are seated still other colossi, four in number, the two largest being each sixty-five feet high.

The only hint we have as to the actual age of these architectural relics is from Smith, the British Egyptologist, who says: "The colossi attached to the columns which support the large stone mentioned are each painted in gaudy colors (in a kind of stucco) apparently as brilliant now, after a lapse of over 4000 years, as when first laid on."—*St. Louis Republic.*

GIVING gifts is not always an act of beneficence. When we give, hoping to gain by the gift, we make an investment, but we deserve no credit as cheerful givers. When we give of that which is worthless to ourselves, but which may be better than nothing to its recipient, we can not claim more than that we have done well in our choice of a waste-basket. Such a gift must not have a place in our charity account. A rich man who was filling his ice-house, in the winter, was told that it would be better to take out the remaining stock of last year's ice, in order to give place to the new. "Then give that to the poor," he said, with a self-satisfied feeling in the thought of his opened-handed deed. There is more or less of this sort of generosity in missionary giving. Store-rooms and libraries are cleared of their surplus stock, by the sending of worthless books and papers, and of worn-out clothing, to pioneer missionaries. A missionary worker in South Dakota writes to the Church News, concerning the unwisdom of a proposal to send the old edition of the Episcopal Prayer Book to the mission field, and his concluding appeal is: "Keep on giving us your old love, and your old prayers, and your old coin, but don't, please don't, sent us any old prayer books." Last year's ice and almanacs, and newspapers, and out-of-date garments and books, are not proper items for the charity list.—*Sunday School Times.*

COLOR photography has attracted much attention during the past year or eighteen months, and the experiments in that line have been startlingly successful. Profs. Lippman and Vogel are the pioneers in this branch of the photographic art, and both are enthusiastic over recent results. Lippman's investigations have proven that on a layer of albumen he could take brilliant photographs of the spectra; nor was it necessary to bring out the colors one at a time by a laborious application of specially prepared chemicals; on the contrary, they all came out at once, even red, and that, too, without the interposition of colored screens. In a letter to a society of photographers Lippmann says: "Announce the most wonderful discovery of the age. I have brought out colors more brilliant than the tints of the rainbow after an exposure of less than thirty seconds. * * * Alas! I grieve to tell you that there are certain colors in the rainbow that I have not succeeded in chaining to my plate." Some of this wizard artist's colored photographs are to be presented to the Academy of Science (French) at their next sitting. They consist of a photograph of a painted glass window, four colors; a basket of oranges, the flags of Russia and France, etc.

Vogel has been all but as successful in this line as his great compeer, and has succeeded in photographing people, animals and inanimate objects in their natural colors, wtth some few tints wanting.—*St. Louis Republic.*

SUNDAY OPENING A FAILURE.—So far Sunday opening at the World's Fair is a failure. The records prove this much beyond a doubt. The managers expected great crowds to come. They made preparations for them. The coming of these crowds was to help them out of their financial difficulty. They were sure of large gate receipts on the first day of the week; but they have been disappointed. The attendance has been small. The masses of laboring people, in whose name open gates was so clamorously demanded, have not put in an appearance. On Saturday, July 1, there was an attendance of 130,000. On Sunday, July 2, less than 48,000 asked for admission, and the attendance last Sunday was even smaller, being considerably less than 44,000, though on the day before it was large.

If these figures indicate anything they indicate that the workingman prefers to spend his Sunday at home, and that he has opportunity to visit the Fair on other days. Instead of showing an increase, the attendance on Sunday has been declining steadily from the first. On the 12th of June it was 71,213, on the 18th of June 59,900, and on the 25th of June 62,028. From this figure it dropped to less than 48,000, as we have already stated, on the first Sunday of July, and on the second Sunday it went still lower, to less than 44,000. This failure in Sunday attendance has not been due to a lack of advertising or of special effort. The question had been so widely discussed that, when the gates were opened, everybody knew of it. Moreover, many of the daily papers, anxious to prove that the Directors were really the champions of the working classes, made urgent appeal to the people to flock to the Fair on Sunday. The railroads, nothing loth, provided special trains to carry the crowds to the grounds. But these special trains were not needed, and after running a few Sundays at a loss, have been taken off. A well advertised cheap excursion from Louisville, Ky., on a recent Sunday, carried a crowd of exactly seventy-five persons.

REASONS FOR CLOSING.—The World's Fair is to be closed on Sunday, and after July 16 it will not be open to the public on the first day of the week. The admissions of next Sunday have already been donated for the relief of the families of the firemen who lost their lives in the recent fire on the grounds, and but for this fact the Fair would probably have been closed day after to-morrow. The vote of the local Directory rescinding its former action was overwhelmingly in favor of closing, it standing 24 to 4.

When the meeting of Directors was called late this afternoon, an address advocating Sunday closing, signed by all the leading Chicago clergymen, was read. The close of the address was the signal for a series of speeches, all of them in favor of closing the Fair.

Vice President Peck, who presided in the absence of President Higinbotham, read the following resolution, which was at once adopted, and the Directors adjourned, apparently well pleased with themselves and their work:

THE RESOLUTIONS.

Whereas, The Board of Directors, at a regular meeting held May 16, 1893, adopted certain resolutions providing for the opening of the Exposition on Sunday, in response to urgent appeals from persons and organizations representing a large majority of the public, as well as from stockolders of the corporation, and also in accordance with a resolution adopted by the City Council of the city of Chicago, representing the interests of said city in said Exposition to the amount of $5,000,000; and,

Whereas, This action of the Board has been sustained by the United States Circuit Court of Appeals and the right and power of the Board of Directors to control the physical administration of the Exposition on Sundays, as well as on other days of the week, has been upheld by the final decree of said court; and,

Whereas, It now appears by the actual admissions that the general public does not, by its attendance, manifest a desire that said Exposition should be kept open each day of the week, and it further appearing that if the Exposition is kept open on Sunday it will require the attendance of more than 16,000 laboring men and women, the employes of the Exposition and others, and while the Exposition authorities can give its own employes one day of rest out of each week, it seems impracticable for the exhibitors and others to provide such day of rest for their own clerks and employes; and,

Whereas, It further appears that the number of laboring men and women whose services will be necessarily required to keep the Exposition open on Sundays is disproportionate to the number of visitors on said days, and, therefore, the interests of the public are not promoted by the keeping the Exposition open on each and every day of the week; now, therefore, be it

Resolved, All the said resolutions so adopted by this body on May 16, 1893, and the amendment to the rule relative thereto adopted on said day, save and except the price of admission, be, and the same is hereby rescinded, to take effect after the 16th inst.—*St. Louis Republic.*

A WONDERFUL TRIP.

It was to the International Y. P. S. C. E. Convention. I wish to fling some superlatives at you; and then, if you have not made the trip, your wildest imagination will not be able to picture one-half of its joys and difficulties. Eight Pullman carloads of us left Louisville, Ky., on Monday, at 4 p. m., and landed at Montreal, Province of Quebec, Canada, on Wednesday, at 7 p. m. Cincinnati, Detroit, Windsor and Niagara were in our path. Of this last place it has often been said, "you can never see it until you see it," and truly. I stood down in the awful gorge below the skyward crags, by the unimaginable whirlpool rapids, and wept like a child. As a lady once said, standing under the biggest trees in the world, so I said here: "This is one place where God will be worshiped." I am now aboard a train on the Grand Trunk—one of the most magnificent roads on earth—on my way back to Niagara. A few days there and thence to the White City. If they close the show on Sundays (and they settle it to morrow) I will go and see it. If not, then if all the world goes, I stay away. On our way over we crossed into Canada between Lake Huron and Erie. The Province of Ontario is the levelest country I ever saw. No exception; no comparison. If you would contrast it, I do not know any level country in Texas. There it is undulating; here level. The most scientific farming I ever saw; fine grass and grain and fruit country. At the mouth of Lake Erie 800 of us took the steamer Columbia (many other steamers loaded down) and floated one delightful, cold day down the historic and classic St. Lawrence. There are said to be between 1400 and 1500 islands in this river. On nearly every one of these is one or more summer homes. Some of them are castles and some are palaces. Our lovely, lily-white steamer shot the rapids—eight of them. Some of these six miles in length. We sat for hours on the prow as she split the blue waves, rocked and rolled and plunged to every point of the compass, and sang as she escaped the awful ugly rocks, "Jesus, Savior, pilot me" and "Old Kentucky home" and "Away down South in Dixie" and "Sewanee River," and others, as various in mood and sentiment of the mother-of-pearl waters about us. Some wept, some laughed, some shouted, some were sick. Tom Moore came here and the English and French are singing his ballads on the streets of Montreal to-day. Four men out of every five in Montreal's 250,000 are French. Every man seems to think that to be a soldier is the supremest honor of life. Among Protestants Methodism is at the front. St. James Church is the finest Methodist property I have seen. Notre Dame and St. Peters are gorgeous and splendid, and the city is a Romanish center. The city Mayor, a Romanist and a Frenchman, made a cordial welcome address, which, with other things, greatly incensed the meeting-loving French, and on Saturday and Sunday night they gathered in throngs about the hall where we met. And on Sunday night they numbered something like 10,000 and rocked the building. The police were out in full force and a thousand more volunteers, every one with a white kerchief about his neck to distinguish him from the mob, marched about the hall. I should have said the regular soldiers were on hand for our defense also. I have always felt that there was more noise than anything else in the Frenchman, except deception, and this episode confirms the opinion. Montreal, girt all around with the blue St. Lawrence, nestling and jostling, too, at the base of old Mount Royal, stately and grand, over whose sides and summit we rode, and sung, and exclaimed the triumphs of nature, busies my memory with wonder and joy. Her strange, revelling, debauched, godless lives cry to heaven for long, tedious, faithful, mission labor. That cry falls on my heart like a voice of despair. But God is "keeping watch above his own."

There were multitudes of wonders and worthies I meant to speak to you of, but my pencil has staggered about on my page till it is all marked over, well or unwell.

W. H. PINER.

LOUISIANA RACK ET.

This very level and fertile state, considered a frog-pond by many ignorant of the facts in the case, is very healthy now, as it usually is, particularly this part of the State. Our South Louisiana prairies are fanned by a most exhilarating Gulf breeze, and between here and the Gulf is an inexhaustible salt mine which has been furnishing salt by hundreds of tons each year for more than a quarter of a century. Immense quantities are shipped to a depository in New York City and thence across the ocean. Surely with a salt breeze and a salt mine we ought to be well preserved.

To date the weather has been very seasonable. Plenty of water for man and beast, and our crops are very promising. Corn is already made and there is a large crop for Louisiana. Sugar, rice and cotton promise well. Truly the Lord is good, and "he sendeth rain upon the just and the unjust." As to agencies and means tending to our amelioration, our Sunday law, only enacted a few years ago, is rapidly gaining favor with our people. There is yet opposition to it by the heathen among us—by men who ignore God and law, and do not wish to know any; but the beneficial results of the law are generally acknowledged. Saloon men almost without an exception hate it with a bitter hatred. We are free to admit that this State is in the rear of most others in regard to Sabbath observance and temperance, but light is breaking in the East, and we believe the day of deliverance will soon dawn upon us in all its effulgence. There is a Methodist steward in this Presiding Elder's district who is going to employ the best temperance lecturer that can be had regardless of cost to stump the entire State in the interest of prohibition, and foot the bills himself. He is traveling now and organizing clubs with that object in view.

Notwithstanding the hot weather the TEXAS CHRISTIAN ADVOCATE is brimful of good things as usual. We suppose its circulation is increasing, as it certainly merits the hearty support of all the preachers and members within its bounds. We are especially interested just now in the contributions of R. C. Armstrong on Romanism. Hope to see the whole in pamphlet form. We know what Romanism is here by daily observation. Who is this R. C. Armstrong? Can he preach like he writes? You are blessed with ministers by that name in Texas—if they are a blessing. Have noticed the initials of R. C., E. L., C. C., Thomas, and J. M., we believe. Wonder if they are all related, and how it happens they are all Methodists.

H. ARMSTRONG.

LAFAYETTE, LA.

[If you do not think our correspondent can preach better than he writes, you ought to come out and hear him. R. C. and E. L. are brothers. Thomas, since last winter, has been the son of E. L. and nephew of R. C. by law. C. C. is from Kentucky; J. M. from Georgia. They all belong to the same species, though of different varieties.—ED.]

REV. GEORGE GENS SUDZUKI.

Bro. Sudzuki is a native Jananese. He has been in the United States five years. All these years he has been a faithful student in Central College at Fayette, Missouri. He is the first fruits of our labors in Japan; brought from Budah to Christ through the now sainted Dr. Lambuth and his faithful wife. In the providence of God he was brought to Central College. The preachers of the Southwest Missouri Conference agreed to pay his expenses for four years. At the end of that time he was expected to return to his native land to preach the Gospel of the Son of God to his own people. But Bishop Hendrix and Rev. J. D. Hammond, D. D., President of Central College, advised that he remain two years longer and complete the college course. The preachers of the Southwest Missouri Conference promptly contributed to pay expenses for the fifth year, and expressed themselves willing to provide also for the sixth year, but Bro. Sudzuki felt that they had done enough for him and has undertaken to pay his own way. He selected the State of Texas as a fruitful field for usefulness during vacation. He is now visiting the principal towns and cities of your great State.

He goes in the name of the blessed Christ by whom he was brought from darkness to light. His plan is to preach or lecture, as may be thought best by the pastors and Churches where he goes. He calls for free-will offerings to pay his traveling expenses and provide for his last year in college. He is a young man of more than ordinary gifts and graces, and will be a blessing to any Church fortunate enough to secure his services. He is consecrated to the one work of preaching the Gospel. If any brother is holding a revival meeting, Bro. Sudzuki is good help; his personal experience in the things of God is thrilling and inspiring. He has been a member of my family all these years and has so endeared himself to us that we love him and count him one of our own.

Any kindness shown him or any help afforded him will be worthily bestowed and thankfully received.

THOS. M. COBB.

LEXINGTON MO.

NOTES FROM THE WEST.

Singing in Methodist revival meetings from some other book than our own may be more popular, lively, please the young people better, draw many people to Church to hear it, but the effect is just like the singing, delightfully light. It is just the difference between romance and solid truth. The young people are the singers of our congregations, and it is an infinite pity that there are not 200 good hymns in our own book adapted to their voices.

One of the local editors of our village don't seem to know the difference between 25 cents and a moral principle. He expresses surprise at the large audience at a free school exhibition and the slim attendance at a variety theater or charity ball. He thinks the 25 cents is the difference. He has not lived in this country long enough to learn that Christian people upon moral principle do not attend theaters and balls and immoral entertainments.

Many a sigh of regret and prayer went up from Methodists in the West when they read that Dr. Thrall was afraid he would never see again. Eyesight nearly gone, but the grace of God making his old life young and beautiful. There is but one Thrall in Texas, and we may not see his like again. Dr. Tucker, of San Antonio, has been over to see us, looking cheerful and vigorous. His prayer at our altar reminded us of the power of the Gospel—for we knew him thirty-six years ago when he was the biggest sinner in Uvalde County.

H. G. H.

WEST TEXAS CONFERENCE.

Cherokee.

M. J. Allen, July 11: We closed our meeting at Wallace last Sunday. Thirty-one converted, seventeen joined our Church—all by ritual. Baptized three infants.

Mason.

S. H. Morgan, July 25: Just closed a grand meeting here. About ninety professions and reclamations. Rev. M. M. Morphis, an evangelist of the C. P. Church, did the preaching. At the closing service thirty eight were received into the Methodist Church. More to follow. Quite a number will join other Churches. Praises and shouts went up from the congregation at nearly every service. Paid Bro. M. $132. Bros. Russel and McCullough assisted.

Pearsall.

W. R. Crockett, July 10: Camp-meeting closed last night on Frio River at railroad crossing. It was a grand success for this country. Six or eight conversions; seven joined the Church by ritual, four of whom were heads of families. Organized a society at Derby with eight members; took up general conference collection first Sunday of $70, cash and subscription. I had no ministerial help until Thursday, when Bro. I. K. Waller came and preached six good sermons for us. About fifteen or twenty gave their hands last night for prayers who had been constantly seeking God. Many old people were interested about their souls. Much good was accomplished.

Burnet.

J. B. Denton, July 15: I closed a meeting at Live Oak Point, seven miles west of Blanco, last Sunday night with twenty-two or twenty-three conversions; eighteen joined the Churches—Methodist, Cumberland Presbyterian and Baptist. We got eight, the C. P. eight and the Baptists two. The meeting was by agreement a union meeting between the Cumberland Presbyterians and Methodists. Bros. Comer and McCullough were the Cumberland preachers, and did faithful and efficient work. Bro. Givens, a Baptist preacher, also worked faithfully in the meeting. There will probably be other additions to one or other of the Churches.

Sherwood and Knickerbocker.

J. W. Sims, July 11: I have just closed my meetings at these two places. At Sherwood I was assisted by Bros. McAllister, of Sonora, and Graham, of Sterling City. These brethren did good work and fine preaching. Two joined the Church by ritual. There were six or eight conversions. At Knickerbocker I was assisted by Bros. Wilson, of Paint Rock; Coons, of Lipan, and Denton, of San Angelo. Bro. Wilson did most of the preaching, and he did it well. Sixteen joined the Church; fourteen on profession of faith. Five infants were baptized and a good collection on the assessments. The Church shouted while sinners wept and believed. About twenty or twenty-five conversions.

NORTHWEST TEXAS CONFERENCE

Carlton

J. B. Elder, July 7: Just closed a grand meeting at Fleet Rock. Eighteen conversions, sixteen accessions, and the Church gloriously revived. Am now in the midst of a revival at Carlton.

Mobeetie.

S. B. Sawyers, July 13: The longest drouth in the history of this place is on us. Bro. Little held our Third Quarterly Conference. Our work is progressing some on all lines. We are working, praying and expecting largely of our protracted and conference meetings. We are trying to "preach the Word."

East Waco.

Chas. D. Jordan: Just closed a good meeting. Held two weeks. Had a number of conversions. Church revived. Twenty-one added to the membership. Baptized nine, with four awaiting immersion. Everything prosperous. Assisted the first week by Rev. S. J. Franks, of Morrow Street Church.

Fort Worth.

C. A. Evans, July 15: Our Third Quarterly Conference just over. Last Sunday Bro. W. L. Nelms, our Presiding Elder, dedicated our new Church at Forest Hill. At the Second Quarterly Conference of this year he dedicated the Church at Benbrook. These Churches are both nicely finished, comfortably seated and out of debt, except about $200 on the seats at Forest Hill, of which $171 75 was raised in cash and good subscription last Sunday. We are hopeful on Fort Worth Mission.

Paducah.

J. W. R. Bachman, July 11: Summer work to date as follows: At Arizona, King County, ten days' meeting; Church revived; no conversions nor accessions. At Dickens City, ten days' meeting; no conversions; no accessions. At Dripping Springs, northeast part of Dickens County, ten days' meeting; ten accessions. At Paducah, ten days' meeting; assisted by Bro. J. R. Hill, L. D; Church revived; four accessions.

Liberty Hill.

C. G. Shutt, July 14: Meeting at Liberty Hill closed July 2. Good meeting; nine conversions and four additions by ritual. Camp-meeting in progress now on the Gabriel, near Leander. Four penitents last night; one conversion; religious tide rising.

Rising Star and Pisgah.

M. M. Smith, July 11: Good meeting at Scranton, twelve miles west of Cisco, conducted by Bros. Collie, from Cisco, and Stewart, from the extreme borders of the northern part of Abilene District. Results: Twenty conversions and reclamations; organized a class of twenty three members; secured Church lot of four acres. May the dewdrops of heaven nourish the vine.

Fairland.

C. M. Brown, July 11: Our meeting has just closed here with about thirty-five conversions. Sixteen united with the Methodist Church; some with others. The meeting was conducted principally by Rev. W. H. Mathews, of Burnet. He is one of the broadest young men I ever met. Rev. J. R. Nelson, of Georgetown, came over and preached three or four of his soul-stirring sermons, which added much to the good of the meeting. Thanks to those brethren for their faithful labor, and also to Mr. Taylor, of Marble Falls, who came and took charge of the singing.

NORTH TEXAS CONFERENCE.

Kingston.

W. J. Bludworth, July 11: We are in a glorious meeting at Salem, an appointment on this circuit. Sinners are quickened, mourners are converted and the Church greatly revived. Bro. Simpson, of Greenville, the ministerial help.

Gordonville.

W. H. Brown, July 14: We have just closed to day one of the best revivals that Gordonville has ever had, so say the people. The work seems to be of the old Holy Ghost type. We have organized a League to-day and the prospects are flattering for good. We are also circulating a petition for a local option election.

Hondo City.

Jas. Hammond, July 1: A revival effort of seven days was successful to some extent. Results: Five accessions and conversions; a gracious revival in the Church. Bro. Galloway, of Del Rio, preached faithfully and did good work for us in the meeting. In spite of the drouth our new Church building at Utopia is nearing completion. We hope to be in it before conference.

Pilot Grove.

J. P. Rodgers, July 15: We are moving along very well on our work. We have two meetings in progress now—one at Trenton and the other at Graybill. Quite a number of penitents in the altar at Trenton. Meeting starting well at Graybill. Sister Josie Crutchfield was with us at Trenton the first of the week and organized a Woman's Parsonage and Home Mission Society with fourteen members. Her visit was a blessing to us. We have walled the parsonage well since Quarterly Conference and are expecting a good time.

Post Oak.

F. C. Pearson, July 11: I closed a gracious meeting at Lodge Creek yesterday. It lasted nine days and resulted in eight conversions and as many accessions, and three more to join. We had there a small class, but all of the genuine article. We will double our membership there. Was assisted a few days by Bro. Joe Hudgins, of the Blue Grove Circuit, who preached some of his very best sermons, and Bro. Franklin, of the C. P. Church, did us some excellent service.

Dye Mound Circuit.

Zoro B. Pirtle, July 14: Our meeting at New Hope closed yesterday. Results: Twenty-three conversions and seven reclamations; five joined the Church and more to follow. Some will go to other Churches. During the meeting an old man, a Catholic, who is said to never have read the Bible except on Wednesday last, was happily converted that night. Some of the hardest cases in all that neighborhood were converted. My help was Bro. Loyd, one of my local preachers; also, Bro. Bell, Baptist. Bro. T. L. Miller preached once for us.

Cooper.

R. C. Hicks, July 13: Delta County went dry last Saturday by a very nice majority. The saloonists are going to contest the election over some little technicality. One of them (the most prominent one in town) will be put through for dispensing liquor over the bar on election day. The liquor men boycotted all the merchants who signed the petition for the election. If the election "sticks" about ten men—proprietors and clerks—will be thrown out of a job, so far as Delta County is concerned. Things bid fair to wax hot, as they always do when the devil's den is disturbed.

Wichita Falls.

Nathan Powell, July 11: A few days since the pastor, Rev. F. O. Miller, assisted by Bros. Morris and Powers, closed a successful meeting at this station. Results: Forty-three accessions and a good number of conversions. Bro. Miller and family have been absent for a few days visiting old friends and assisting in a meeting at Crafton. The pastor is very acceptable among his people. Every one loves him. Times hard; finances a little behind, but the membership is going to pay out. I have been serving the congregation in the pastor's absence.

TEXAS CONFERENCE.

Red Rock.

W. T. Baldridge, July 11: A ten days' meeting closed here last night. The Church was greatly revived and many backsliders reclaimed, and five conversions. Bro. Bradley, Presbyterian minister, and Bro Gordon held a meeting together. Bro. B. H. McLendon, of Blanco County, West Texas Conference, did some wonderful preaching. Red Rock is not dead yet.

Manchaca.

J. W. Harmon, July 12: After ten days' hard work we closed our meeting at Pleasant Hill with twenty-one conversions—ten joined the Methodist Church and nine joined the Presbyterians. The Church was wonderfully revived. Bro. J. B. Sears, our Presiding Elder, was with us ten days and preached to the joy and edification of all that heard him. We will begin at Manchaca Friday night, July 14.

Muldoon.

A. W. Reeves, July 8: Bro. J. W. Brazelton has just closed an eight days' meeting at Rock Ridge School-house, three miles north of Muldoon, which was a grand success. God was with us from the first service to the last one. There were some that professed and united with the Church that had resisted the Holy Spirit for thirty and forty years, and to-day are enjoying religion and battling for the Lord. There were six accessions and as many more conversions. Bro. Brazelton was just from Ford's Prairie Church where he had received four converts, and left us on Friday night to meet his appointment at Colony Church, where he is carrying on a meeting.

McKinney.

C. B. Fladger, July 14: The Dallas District Conference, which convened in McKinney, June 21, was in every respect a success. It was a benediction to our town. It gave us a good start for our protracted meeting, which continued for two weeks after the close of the District Conference. Bro. Alderson, our Presiding Elder, remained with us through the entire meeting and did all the preaching. Our people were delighted with his sermons. He is a good revivalist. The town was stirred as it has not been for years. During the last week of the meeting every business house, including the saloons, were closed for the morning services. Sixteen joined our Church. Several were converted at the altar of prayer. Our Church wonderfully revived.

Milano.

J. W. Thompson, July 14: Have received thirty-one into the Church since conference. Just closed a meeting last Sunday at Yellow Prairie. We had an interesting meeting. It will be said no longer that Yellow Prairie is dead. We organized a Sunday-school there of about fifty scholars. We have the most of the material there to seat the Church. We want to seat and paint it before conference. We have added some to our parsonage; have added a cistern, a new gallery; have done some painting, and am ready to do some ceiling. We are having a pleasant time this year. The people of Milano Circuit look after the welfare of their pastor and wife. Good things still come to the parsonage. God bless the people of Milano Circuit; and thanks to Bros. Hart, Blackburn, Robertson and McClellan for assistance rendered. I think assessments will be met by conference.

EAST TEXAS CONFERENCE.

Troupe.

C. H. Smith, July 14: I send the results of two meetings on Troupe and Overton Circuits, East Texas Conference: The first one at this place (Troupe), with a general revival in the Church; thirteen professed conversion and only six joined our Church. Bros. S. N. Allen and Little did most of the preaching. Bro. Hayes, of Tyler, preached us one good sermon and A. A. Kidd one. We protracted from the District Conference a few days. This was at Omen and had a gracious good meeting. Some eight or nine gave their hand as being converted; only four joined our Church. Bros. Calhoun and Kidd stayed over and helped me at Omen. There were no hold-up hand conversions, but they came to the mourners' bench and knelt down in old style. The Church was much revived. Had a splendid District Conference.

NEW MEXICO CONFERENCE.

Hope.

J. C. Gage, July 11: We have just closed a meeting with the following results: Fifteen conversions, eighteen additions, several backsliders reclaimed and the Church revived. We had no ministerial help until just about the close. Bros. I. N. Crutchfield and B. B. Scoggins came on their way to Annual Conference and rendered valuable service.

TYLER DISTRICT CONFERENCE.

The tenth session of the Tyler District Conference, East Texas Annual Conference, met at Omen, in Smith County, on Thursday, July 6, and closed Saturday afternoon, July 8, 1893. We were met at the nearest railroad station by some of the great big hearted people of Omen with conveyances, and we certainly enjoyed our trip through the country. The people of Omen are none of your hang-back kind, and we (the preachers and delegates) were all made to realize that it was a good "Omen," indeed, that sent us among such kind hearts. Bro. C. H. Smith, preacher in charge, who reminds us of one of the grand old prophets in his faith and fidelity to God, made every one of us so welcome and so much at home that it caused us, if possible, to love him more than ever. The wife of our beloved Presiding Elder, T. P. Smith, was so sick that it was impossible for him to be with us. This was a sad disappointment to the entire conference, and in almost every prayer during the conference God was invoked for the comforting of brother and the restoration to health of Sister Smith.

J. C. Calhoun, preacher in charge of Athens and Malakoff Station, was elected President of the Conference, and the dignity and perfectness with which he presided was remarkable "for a boy." (Bro. Calhoun, please excuse the latter expression. It is purely original and comes through my pride of you. You are our pastor, you know.)

The roll was called and forty-seven answered to their names, and a few others answered later. Out of fourteen pastors four were absent, but every charge was represented and reports made from each of them. The absent ones were providentially kept away.

Among our visitors we note John R. Allen, D. D., President of the Ladies' Annex of Southwestern University, who delivered us a telling address on the subject of Christian education, after which he explained some of the facilities of and system used in the Southwestern University. I. Alexander, D. D., was also a visitor, and he and Dr. Allen preached us a sermon each that did our souls good. May God bless

(Continued on eighth page.)

Texas Christian Advocate.

ROMANISM—NO. 5.

They tell us that they are the true Church of Christ—the only Church—that all others are heretics, who deserve nothing but death. They claim to base their succession upon the Apostle Peter. They hold that Matt. 16:18, 19 refers to Peter as the foundation of the Church. Let us examine the text: "Thou art Peter, and upon this rock I will build my Church . . . . and I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven." They contend that the Savior referred to Peter when he said, "upon this rock I will build my Church," that the keys were delivered to Peter, and that he was the first Pope, and that the popes have descended from him in a regular line of succession down to the present Pope, Leo XIII. We can imagine nothing more empty than this claim. In the first place they have not agreed among themselves as to the meaning of the text. They say and unsay. One theory is that the Savior referred to Peter's faith when he said, "upon this rock I will build my Church," another is that he referred to Peter, and another is that he referred to himself. All these views have in turn been supported by bishops, councils and popes. A little attention to the original can but convince us that rock stands for Christ. The text reads: "Thou art *Petros* and upon this *petra* I will build my Church." Rock can not refer to *Petros* (Peter), for its antecedent for *Petros* is masculine, while *petra* (rock) is feminine. The distinction has been marked by some found in classic Greek between *petra*, the massive, living rock, and *Petros*, a detached but large fragment. In this text they do not and can not mean the same thing. Rock (Hebrew, *tsur*) is often figuratively used for God, as in Deut. 32:4: "He is the Rock; his work is perfect." Nothing is said of Peter that is not said of the other apostles. Authority to preach, to proclaim the terms of salvation, is referred to by the keys of the kingdom. All ministers are charged with this responsibility, and men are bound or loosened by the words that they proclaim. So we see two links fall from this chain of succession. Again, it does not appear that Peter was ever at Rome. This is an open question that remains to be proven, and as the evidence is wanting to prove this assumption, for indeed it is nothing more, it can not be proved. So their high claim fails at another point. Moreover, if their claim was true as far as we have gone with this argument, still they could not get back to Peter with their chain of succession, for on several occasions there were two, and more than once three, contending popes, each claiming at the same time to be in the identical pontifical chair that Peter occupied. These disputes they could not settle among themselves, for each claimant had his supporters among the Bishops and councils. So their high claim became a confusion of confusions, and left the question of succession like the confounding of tongues, or languages at the tower, Babel. Alas for them, while the Pope, the man of sin, exalts himself as the vicegerent of God and assumes the functions of God, the head of the Church, with power to absolve sins and to retain them, with power to save men in heaven or send them to hell, they are confronted by the appalling records of their past history which is shocking in the extreme. Some of the claimants for Peter's place were as corrupt characters as ever disgraced this earth. Some of them climbed to the pontificial chair through simony, intriguery, deception and bloodshed. While they assumed the sanctimonious air of saints, their hands were reeking with the blood of their innocent victims. The names of these tyrants can be easily called. How vain the claim of these priests, bishops and popes: "I absolve your sins!" Such sacriiege! Such pretensions are befitting the dark ages, but should find no adherents in this enlightened age! It is monstrous!! Christ was meek and lowly, and disclaimed any authority over the civil government, but submitted to rulers and the existing civil government. He said my kingdom is not of this world. But these pretentious and dictatorial popes claim the right to govern the temporal affairs of men as well as to control their spiritual destiny. When they have had the power, which they have ever sought to have, they have tyrannized over emperors, kings and governors. Listen for a moment at the ostentatious claim as set up here in our own country by Cardinal Manning in one of his lectures. He speaks for the Pope: "I acknowledge no civil power; am subject to no prince. I am more than this. I claim to be the supreme dictator of the conscience of men: of the peasant who tills his field, and of the prince who sits upon his throne, of the household that live in the shades of privacy, and of the legislator that makes laws for the kingdom. I am the sole, last supreme judge of all that is right or wrong." (Fifty Years A. C., p. 372) Compare this high claim with the statement of Paul who enjoins submission to his civil authorities: "Let every soul be subject to the higher power: for there is no power but of God." (Rom. 13:1, 2) Again he says: "Put them in mind to be subject to principalities and powers, to obey magistrates. The Bible teaches obedience to civil law, but Catholicism teaches obedience to the Pope only. The Bible teaches, "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased." How different the doctrines of Rome. Again we read: "And call no man your father upon earth; for one is your Father which is in heaven." But the Pope claims to be above all law—civil and ecclesiastical. "I am the sole, last and supreme judge of what is right or wrong." No appeal from this sovereign arbiter. This means death to all liberty—civil and religious. I have the Urim and the Turim—all is darkness and death besides me. Away with this audacious pretense investing as it does all authority in one man! It is the most arrogant, subtile and invidious ever conceived of by man. It lies at the bottom of the most complete system for handicapping and enslaving men, souls and bodies that could be devised. It is at once the most ingenious and complete system for the utter ruin of men and women and the most dishonoring to God of anything that has ever cursed this fair earth. And yet this enemy of all good—the traducer of purity, this foe of God and ally of hell—is fast taking this country, as we shall prove before we are done with this subject.

R. C. ARMSTRONG.

WACO, TEXAS.

(To be Continued.)

"FIELDER" CONQUERING A STUBBORN CHURCH.

If we must judge by what "Fielder" has to say in the ADVOCATE of June 15, Methodist preachers are a bad lot. Also the members of "Fielder's" charge are all as good as a horse that never balks, kicks or runs away. Furthermore, they all like their pastor and he always preaches to full houses. Happy "Fielder!" He has hit on a plan for producing a revolution in any Church in two weeks. (I suppose he means a moral revolution.) Preachers have been needing such a plan ever since the fall of man, and now that it is discovered everybody will be very good, and, oh! what a happy time we we will all have.

"Fielder" is doubtless very young. His idea is that pastoral fidelity will always win both success and popularity. Let us see: Elijah was a faithful man of God, but he was neither popular nor eminently successful. So with Isaiah and Jeremiah and a host of others. In many ages of the Church the catalogue of martyrs is nearly identical with the list of faithful preachers. Pastoral fidelity will not always reform a Church. Sometimes nothing but heroic treatment and surgery will do any good.

"Fielder" thinks a preacher should not "waste time and breath antagonizing his Church members." Who ever heard of a Methodist pastor antagonizing a Church member or anybody else, except as he was identified with some particular form of sin? Most of us understand that it is the pastor's duty to feed, not to beat, the Lord's sheep, but to hold the goats until they become transformed or leave the flock. Christ is our model. Who so unsparing in his denunciation of sin in the Church as he? In the twenty-third chapter of Matthew he brands the scribes and Pharisees (leaders in the Church) as "hypocrites" seven times; twice calls them "fools and blind," and closes his scorching anathemas with the awful denunciation: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" He is much more patient toward publicans and harlots who sinned openly than with worldliness in the Church.

Our Lord was crucified, and the preacher who follows his example will also be crucified in the hearts of many people; but his converts will be thorough and his work will abide.

To be faithful a preacher must antagonize sin. If he fires into a stronghold of Satan and hits a Church member, who is at fault? Let us take aim at sin and say to the sinner in the Church, as the Quaker said to the man in his corn-crib, "Friend, if thee does not want to get shot, thee had better move, for I am going to shoot right where thee is standing." Preachers have no call to be harsh or dictatorial, but we must "not shun to declare the whole counsel of God." Whenever we find sin in the house of God let us eschew paper wads, load our Gospel guns with bullets and take good aim.

I object to "Fielder's" calling a Methodist pastor a "foreigner." A "foreigner" is "a person belonging to a foreign country; an alien." When a Methodist preacher is sent to serve a people he is as much their pastor and his relations and responsibilities are the same as if he had been among them all his life. When shall we learn that our Methodism is a unit? The fallacy that a new pastor has not the same rights and is not entitled to the same privileges as the local brother or the pastor who has been longer in a charge is doing much hurt to our Zion. When a preacher takes charge of a work he is just as much their pastor and preacher as he will ever be.

It has become the fashion of late to lay the blame for all ecclesiastical maladies on the preachers. If discipline is not enforced, the preacher is accused of cowardice. How is a preacher to enforce discipline without the help of the Church? Only a few months ago the writer felt constrained to violate the letter of our Church law by requesting certain sinners to withdraw from the Church because no one would prefer charges and he could not find an investigating committee that would act. He might have appointed an investigating committee to look after the first committee, and so on without end, but what would have been the use? We can only expel a member by a process of law which it is often difficult and sometimes impossible to follow. A pastor is then shut up to the alternatives of allowing a Church to go unpurged or permitting and requesting transgressors to withdraw. When a preacher is unfaithful or negligent let him be exposed, but pastors have enough to carry without bearing the sins of the whole Church.

If a Church has no revival, if there is a decrease in members, if the collections are short, no matter what the conditions, the pastor is discounted in the eyes of the Church and his brethren in the ministry. If a visiting brother has any skillets to break, he frequently aims at the head of the pastor. If the evangelist wants to say things witty and bright, he often takes for his text either the person, style or work of the pastor. If a lazy, good-for-nothing Church wants a scapegoat they lay their hands on the head of the devoted pastor, but do not confess their sins. He preaches too long or too short; his sermons are too deep or too superficial; he is too dry or too much given to levity; he scolds too much or is too easy; visits too much and does not study enough; studies too much and does too little pastoral visiting; is not sociable; spends too much time on the streets, and so on and on and on. If a sinner is invited to Church and wants an excuse for not going he berates the preacher. If a brother desires to write for the press and has no subject he proceeds to club his brethren in the ministry. If a good, simple-hearted sister has dyspepsia and wants to get rid of surplus spleen she sends for her pastor or writes him a note. Poor preachers! Is it a cause for wonder if sometimes, like Elijah, they hie themselves away to a juniper tree and desire to quit living? If they dodged every time a missle is hurled at their heads they would spend their lives in dodging. But they soon learn that paper balls do not hurt and afford much amusement to those who throw them, so they pursue the even tenor of their way.

"Fielder" did a wise thing. His gun was loaded, and if he did not touch her off she might explode. So he set him up a man of straw, clothed him in the habiliments of a Methodist preacher, took aim and fired. Enough birdshot hit his man to demolish him; his gun was empty, his mind was easy and nobody was hurt. The preacher his straw man resembled probably exists nowhere but in his own imagination. When a Methodist preacher becomes so depraved as to use his position only "as means for personal influence and fame," he is apt to leave the ministry for a more congenial occupation. I fear "Fielder" is like the man in Mississippi who wasted so much ammunition shooting at a bear before he learned that what he really saw was a small insect on the upper lashes of his own eye. Brother, before you shoot again be sure there is game in sight.

E. HIGHTOWER.

LAZY PREACHERS AND ELSE.

What the preacher needs to-day is not more books. The world is full of books. A metaphysical plunge into the profound and unfathomable arcana of the mind is not preaching. If a preacher wants an uninterrupted hour on Sunday morning to investigate the latent and occult adaptations and capabilities of the mind, I shall not disturb him. I love to hear eloquent preaching, but the chief characteristics of eloquence are gravity and warmth. The serious nature of the subjects belonging to the pulpit requires gravity; their importance to mankind requires warmth. It is said of the first ministers that the love of Christ constrained them. What we need is more zeal and sustained earnestness. A preacher can never employ and direct his resources unless he has, by his union with the Holy Ghost, ascertained what they are, and has inquired before the Lord when and where they are wanted. Paul said: "I can do all things through Christ who strengtheneth me." Paul knew what he could do, and he had perfect knowledge of the resources and supplies on which he could draw. I suppose that he understood himself when he calculated on Christ strengthening him. Christ said that when the Comforter should come that we should know his presence. "Ye know him for he dwelleth with you and shall be in you." This means something more than an intellectual conception. Paul says, "Be filled with the Spirit;" "walk in the Spirit;" "grieve not the Holy Spirit of God." To be filled with the Spirit means to work out in life and character all the graces, excellencies, and influences of the Holy Ghost. We need a baptism of fire upon the pulpits of Texas. We need ministers that will yield to every impress of the seal of the Spirit. We need ministers conformed to the entire mold of Divine influence. The Holy Spirit is a fire kindled in human bosoms. It is a well whose rills flow through the emotions of a human heart for the salvation of the world. The Spirit is the shower that waters the garden of the soul. The spirit is wind; let the forests of your soul wave before the gale. The Spirit is a dove; let your breast be as harmless as the lake where the halcyon builds its nest and makes its home. Let every element of religious character be baptized with the Holy Ghost.

Before a preacher can acquire a grace in doing good and acting "after the Spirit," the unction from the Holy One must penetrate his soul, mind and body. Deep sympathies have always marked the character of men who were full of the Holy Ghost. David said, "Rivers of water run down mine eyes, because they keep not thy law." Again, "I am pained at my very heart; my heart maketh a noise in me; I can not hold my peace." Jeremiah said: "Oh, that my head were a fountain of tears * * * that I might weep day and night for the slain of the daughters of my people." Paul said, "I could wish myself accursed from Christ for my brethren." These faithful ministers wrote their books with the tears of their countrymen, and modulated the cadences of their diction to the sound of the breaking hearts that were bleeding around them. The more of the Spirit we have, the more successful will be our ministry. In the retirement of the closet is the place to learn the great truths and hear the great thoughts of God. The minister that increases his knowledge of God will increase his sorrow for the wretchedness of sinners and a longing desire for their salvation. I can say of myself, that when my heart burns within me, that every other heart seems to burn. My eye looks, my foot moves, my hand acts, as my heart on fire directs them.

It is a soul's affections and emotions aflame with the baptismal fires of the Holy Ghost that reaches the lost and perishing of earth. Thus it has been and thus it will ever be. What is a poet without fire? An orator without fervor? He is a paint-figure of a preacher without the fervency of the Spirit. Paul says that we are the habitation of God through the Spirit. We are to be filled with all the fullness of God. A minister filled with the Spirit has received fullness and variety. Let us seek for the demonstration of the Spirit. The Spirit was given to Christ without measure, so there is nothing but our own selfish hearts to limit the communications of his influence to us. When full of the Holy Ghost nothing can check our hopes, limit the expansion of our love, or measure the profound depths of our holy fear. On Pentecost, grace was upon them all; this is what we need to-day.

Public opinion is the aggregate or the sum of men's feelings, sentiments and dispositions; it is the express image of the popular character. Many cower under the influence of public opinion. I think that a minister should stand firm by his principles, if a vitiated public conscience does condemn him. We can never convict the world of sin by agreeing with it. If judges, lawyers and doctors are not entertained by our preaching, it is because the well is deep and we have nothing to draw with. The sole effort of the ministry should be salvation; it should not be sectarianism, but the conversion of the world to Christ. Good morals are important to the world, so is the establishment of ethical philosophy; but these are not the objects to which the Holy Ghost calls the attention of the faithful minister. Had this been the purpose of Christ in the propagation of his Gospel he could have found more fitting agents in the groves of Athens, or the schools of Rome, than on the shores of Gennesareth. To save a world from death is the work of the ministry. What a noble instrumentality! What a noble ministry!

T. J. MINNIS.

BEAVER, TEXAS.

"THE WORLD IN THE CHURCH."

The above is the title of a timely little book recently written by the Rev. John T. Sawyer, D. D., of the Louisiana Conference, and for a number of years pastor of a number of our Churches in the city of New Orleans. The work is issued in pamphlet form by our Publishing House. It is neatly printed; contains about 100 pages, and divided into some sixteen chapters. Some of the chapters treat the following subjects: "From Within;" "Standard of Church Life;" "Bishops and General Conference;" "The Committee of Fifteen;" "A Prohibition Church;" "The Old Way is Best;" "Be Not Entangled;" "Fire in the Pulpit Needed;" "A Rich Church," etc.

Dr. Sawyer has made this subject one of personal study for a number of years, and his opportunity for such study has been greatly to his advantage in the preparation of his book. It ought to have a wide circulation among the membership of the Church. The reading of it can but do good to the cause of pure religion in this age of worldliness.

G. C. RANKIN.

HOW TO HINDER A REVIVAL.

Having watched for some time to find out what things go against the interest of a revival meeting, Bro. Simon Peter Ulrich and the writer have decided that the following twenty hindrances are about the worst that most preachers have to contend with:

1. Don't come to the meeting at all, or only when perfectly convenient.

2. When you do attend pass yourself off for "Somebody Come," and show as little concern as poesible.

3. Take a seat as far away from the preacher as possible. It is all right to take a front seat at a concert, but it is not fashionable at Church.

3. Go to sleep while the preacher is preaching if you can. If you can't, shut your eyes and look like you are asleep, anyhow, and gape every five minutes, and fetch a long, lean, lazy, hungry yawn every twelve minutes, throwing one arm straight up and the other out from the body at an angle of fifty degrees, and if your mouth is large open it as wide as possible and snort loud and long at the close of this elegant (?) performance.

5. If you should keep your eyes open don't look at the preacher, but look carelessly about, and let him know that you have no interest in what he is saying; and don't forget to look toward the door every time any one comes in, and if the preacher should make a dozen good points don't say amen to anything.

6. Be sure to sit upright during prayer, never bending the knee or even bowing the head. If you have a hymn book or fan in hand, fumble with the leaves thereof so as to make some racket. If you have neither of the foregoing articles handy, you might scratch on the back of a bench, scrape your foot on the floor or whisper to some one.

7. Never be on time; always come in late and make just as much "fuss" as possible getting a seat.

8. Go from Church to criticise the preacher and the preaching, and if he said anything to fit your case get mad, and get big mad, and let everybody know you are mad, and "cavort" around considerably. If you are a parent, let all this be done in the presence of the children, so as to get their minds prejudiced against the preacher and thus judge of the way of their conversion.

9. If the leader calls on you to do something for the good of the meeting be sure that you don't do it, but go off and tell others that you object to his plans, etc., etc.

10. If the leader calls on you to come forward to a consecration prayer or to speak to a penitent, if you come at all, come as slowly and lazily as possible and throw everything like sunshine off your face, and look as sour and mean as if you were going to be whipped.

11. If you should happen to get to the meeting on time, sit down and laugh and talk about secular matters until the service opens, and never think about prayer either before, during or after the service.

12. Don't talk about the meeting between times, but let all your conversation be about worldly matters, and never invite any one to come to the meetings.

13. Whatever you may be called on to do be sure to excuse yourself.

14. By all means stay away from the daytime services, as they will probably be the more spiritual; but if you should come to the meeting send the children off to play baseball.

15 If you should so far forget yourself as to offer a prayer let it be just as narrow as possible, on the basis of the brother that said, "God bless me and my wife, my son John and his wife, us four and no more, Amen."

16 If there should be a conversion in spite of you, discourage the work every way possible by saying, "That is not the way I got religion" or "He won't hold out," etc.

17. During the song service keep your mouth closed and don't sing a "lick."

18 Be certain to spend at least five times as much time primping before the glass, before starting to Church, as you do in prayer.

19. When you return from Church after you get through criticising the preacher, spend the next hour in talking about how the people were dressed.

20. If one of your children should become interested on the subject of religion, be sure to tell the little one that he is too young, or that he don't know what he is doing, and thus nip the very first religious impression in the bud.

If the foregoing directions are faithfully observed by enough of the brethren and sisters, I will guarantee that they will prevent a revival in any city, town, village or community in the world—I don't care who may do the preaching. Very truly yours,

C. G. SHUTT.

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DOUILLET AT ROCHESTER.

Recognition of His Talents by a Critic of the Divine Art.

Mr. Pierre Douillet, who has been connected with the North Texas Female College for the past two years as director of the music department, played before the New York Music Teachers' Association, June 27, and received the following complimentary notice from the Rochester Daily Herald the day following:

'Since most of these performers are old favorites in Rochester and their efforts of the evening but served to strengthen former friendships and win new laurels in a familiar field, perhaps it may be permitted to devote attention principally to the eminent stranger who achieved the triumph of the day, the pianist, Pierre Douillet, of New York, but now the musical director of the North Texas Female College at Sherman, Texas.

"Mr. Douillet is a performer of great personal magnetism, unassuming yet commanding by the very simplicity of his manner at the instrument, and possessed of splendid resources of technique, execution, style and power never suggested by the kindly eyes, the long, straight hair or the soft, white hands, so warm and ingenious in their friendly clasp. Mr. Douillet's numbers were the Symphoniques from Schumann, of which he played seven, omitting the fourth, fifth, seventh, eighth and ninth; a gavottee in D minor, of his own composition, Chopin's berceuse and Liszt's tarantelle, "Venezia e Napoli." But he didn't play the last number programmed: on the contrary he swept into the second Rhapsodie Hongroise; and how he did play it!

"Surely the winds of the prairies of that Western State in which he has been a sojourner, the forests and the rivers must have whispered their murmurings to Pierre Douillet, for he caresses the piano until it fairly trembles and quivers as beneath a gentle wind, until stirred into the mightier tones beneath the passing of a mighty tempest.

"In his performance of the Liszt number, Mr. Douillet fairly juggled with his instrument, played with it, reduced it to a mere toy which yielded to his every caprice, and as a result carried his audience to a pitch of enthusiasm which found vent in 'bravos!' and three enthusiastic recalls.

"Most assuredly Pierre Douillet should be heard again during the convention. The Program Committee is hereby appealed to to insert a 'request' number in the recital this evening, presenting this pianist again to a public that will most emphatically appreciate the pleasure thereby afforded it."

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

Sunday School Lesson.

Prepared by the Rev. I. W. Clark, A. M.

THIRD QUARTER, LESSON IV.—JULY 23.

PAUL AT CORINTH.—Acts 18:1-11.

GOLDEN TEXT.—*The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.*

The scene of our lesson is at Corinth, the celebrated capital of Achaia. Situated on the isthmus which separates the Peloponnesus from Attica, and having the advantage of the navigation of two seas, Corinth drew to it the commerce of the east and the west, making it one of the most wealthy and populous cities of Greece. It was destroyed by L. Mummius for its insolence to the Roman legates. It is said that the famous Corinthian brass was produced by the melting together of so many statues of different metals during the conflagration. Julius Cæsar rebuilt and restored its former splendor. A city enjoying so many advantages for the accumulation of wealth and luxuries, unchecked by the grace of God, would naturally become licentious. Language is barren to express the wickedness of Corinth. "The lust of the eye, the lust of the flesh and the pride of life," were unrestrained, and their indulgence of these lusts constituted the temple service of Venus, their favorite idol.

Corinth was foremost in the fine arts; she gave birth to painting; here was found the finest bronze; "the Corinthian order, in architecture, is the most delicate of all the orders, and enriched with a profusion of ornaments. The capital is usually adorned with olive leaves or acouthus."—*Webster.*

The situation of this city as well as the cosmopolitan nature of its citizens made it an inviting field for the missionary. It was a great center where commerce and languages went out into other cities and among other peoples, bearing whatever attracted the attention of the Corinthians.

Paul had been on Mar's Hill, and at Thessalonica and Berea, and the fame of his eloquence and persecution followed him wherever he went, making him the observed of those among whom he moved.

Paul always gave the Jews a chance to help in the proclamation of the Gospel, and here he preached to the Jews first.

A man is responsible for all the light he has ever had and he can not afford to hide this light. A man who has ever been a Church member will be either a help or a hindrance to the Gospel. Paul recognized this fact and sough to hide the hideous form of Jewish unbelief from the Gentiles of Corinth. A backslidden Church member is a clog to any revival and keeps many a sinner from embracing salvation. People who profess and fail to live salvation do more harm to the Church than outside infidelity.

"Final perseverance of the saints" is a dangerous doctrine. These Jews had gone back on all they had known of Christ and the Church; the Gentiles regarded them as authority on these questions, for God had chosen them as a peculiar people, and had revealed to them enough to have convinced the most skeptical. These Jews hindered the Gospel, for the Gentiles could not see how a Jew, who had been so wedded to his religion, could halt at Christ and the resurrection, which is the consummation of Jewish religion.

An inconsistent Church member today presents the same trouble. Shall we call every man a liar who professes religion and then proves false to his profession? The world is not a competent judge as to who is truthful in these matters. The Bible teaches the doctrine of apostasy, our observation confirms it, and reason approves it.

Verse 2—Paul finds Aquila, who, probably, gave his heart to God at once and with his wife, Priscilla, gave Paul a home while he preached to others.

God always takes care of his faithful servants. Paul sometimes had hard times, but he always realized that God's hand was in all his sufferings, and prepared for him friends in time of need. Aquila was a tent-maker, and Paul knowing the same trade, they probably worked together.

The Jews always learned a trade, and they deemed it a duty they owed their children, believing that idleness begets vice, and a man without a trade must be often idle. There is a great truth conveyed in this custom. We too often neglect to teach our children habits of industry and economy, and without these habits all other accomplishments and educational advantages usually fail to save our children from trouble or disgrace. Manual labor gives health and vigor to both body and mind, and opens to the mind of the child the purest lines of thought, and gives the idea of self-reliance among our earliest mental conceptions. According to this custom among the Jews, Paul was a tent-maker and Christ was a carpenter.

4. Paul's theme was Jesus and the resurrection, and he used the Old Testament to prove his doctrine. His labor was not without fruit, for many, both Jews and proselytes, were convinced of the truth of his doctrine. Epenetus—Rom. 16:15; the family of Stephanus; Crispus and Gains were converted under Paul's preaching, with many others.

5. In chapter 17:13 we learn that when Paul left Berea on account of persecution, he left Silas and Timothy, whom he instructed to join him at Athens. In I Thess. 3:10 we find as soon as Timothy arrived at Athens, Paul sent him back to Thessalonica, and it is believed that Silas was either sent there or to some other place to strengthen the new converts, and preach them the Gospel of the grace of God. They did not reach Paul again until he was at Corinth. Paul was greatly rejoiced at the report brought him from Macedonia. Paul doubtless wrote his first letter to the Thessalonians from Corinth immediately after Timothy came to him. Being reinforced by these faithful colaborers, Paul was "pressed in the spirit" and they gave themselves to preaching the Word in power and demonstration.

We hear no more of Silas; he probably died here.

6. Left without an argument or excuse, the Jews began to oppose themselves and blaspheme. Paul, by shaking his raiment, indicated to the Jews that he had done for them all he could do. When men refuse to hear the Gospel, they have taken their blood on their own hands; they have made a covenant with unbelief and sealed their own doom.

7. When Paul turned his attention from the unbelieving Jews to the Gentiles, he changed his lodging from Aquila's, a Jew, to the house of Justus, a "proselyte of the gate." "He would be all things to all men."

8. The conversion of Crispus was a great gain to Paul, and seems to have been followed by a great spiritual upheaval, for "many of the Corinthians hearing, believed and were baptized."

9. The conversion of Crispus, the chief ruler of the synagogue, doubtless stirred up the Jews, and Paul needed the encouragement of the Divine presence. A great revival of religion always stirs up opposition. Paul might have left Corinth, thinking his work done; but God speaks to quiet his apprehension of evil and to encourage his zeal in prosecuting the work so happily begun.

10. The presence of God is all a devout Christian need to want. His grace is sufficient, and the hand that gives grace is all-powerful to protect from evil.

11. So comforting and assuring were the words of the Lord that Paul continued a year and six months at Corinth.

Paul was a holy man and lived in constant communion with God. Holiness of life is the key to usefulness in the Church, but let us rather live than profess this holiness. It is the *living* that confounds the sinner. There is more in holy living than in fine preaching or eloquent praying. The trolling wire of an electric car is only harmless matter, but as a conductor of electricity it is death to those who touch it. A professing Christian is only dust, and education only makes him learned dust; but as a living conductor of Divine life and power, he becomes death to sin and is a walking declaration of the Gospel of life.

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PREPARED BY REV. E. C. McVOY.

AUGUST

6 Anger and Murder.—I John 3:7-15.
13 Secret Prayer.—Matt. 6:5-8.
20. Forgiveness of Injuries.—Luke 6:27-36.
27. True Riches.—Prov. 3:13-20.

TOPIC FOR JULY 30.

Real Greatness.—Mark 9:33-37.

EXPLANATORY.

The Jews looked for a Messiah who would reign over a temporal kingdom; their thoughts in regard to the Savior were entirely taken up with this idea. They never dreamed of a spiritual kingdom; in their imagination they saw a gloriously arrayed, all-powerful personage, seated upon the throne of David, overcoming all opposition and reinstating them in the possession of their former glory. This was their conception of the Messiah.

Christ's disciples shared these views in common with the rest of the Jews. They had seen the Savior perform mighty miracles; they had witnessed the enthusiasm of the people at the feeding of the five thousand, when they wanted to take Jesus and crown him king; they thought, no doubt, that at the proper time Christ would announce himself to the people as the promised Messiah and take the management of affairs in his own hands. Christ endeavored to impress upon them that they were mistaken. He taught them that he was to be delivered into the hands of men, and that they were going to kill him, but that he should rise the third day. But they did not understand him at all.

Now they were disputing among themselves about which should be the greatest in the kingdom Christ was to establish.

The spirit of jealousy was beginning to manifest itself among the disciples. Christ had lately singled out Peter and delivered to him the keys. Peter, James and John alone were honored with the privilege of being present at the Transfiguration, and so suspicion began to work in their minds.

Christ in his divine nature could read their minds, and so he asked them: "What was it that ye disputed among yourselves by the way?"

They were abashed at the question and held their peace.

How tender was Christ in rebuking this spirit in his disciples!

He sits down and calls the twelve to him. He understands all about their proneness to evil, for he himself was human and tempted in all points. He tells them gently but plainly that they have the wrong spirit: "If any man desire to be first, the same shall be last of all, and servant of all."

When the mother of Zebedee's children came to Jesus and asked high positions for her sons in his kingdom, Jesus said: "Ye know not what ye ask." The ten being indignant at this request, Jesus said unto them: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

Greatness was to be measured by service. The Savior himself set the example, for "he came not to be ministered unto, but to minister."

But Christ would have them to know that in their service they must exhibit the child-like spirit.

The picture that we have here of Christ taking the little child in his arms and teaching a beautiful lesson to his disciples is one of the most touching that is presented in the Gospels.

There is a beautiful purity, simplicity and humility about children. They have no plans of ambition, no thought of being superior to one another. Jesus would have his disciples realize that his kingdom was not of this world, and if they wished to be great in the sight of God and great in heaven, they must spend lives of service and self-sacrifice here, possessing the purity, simplicity and humility of the little child.

PRACTICAL LESSONS.

1. *There is a great deal of difference between God's standard of greatness and the world's.* According to the world, he is a great man who amasses fortune and fills his coffers with gold; he is a great man who rises high in the political world; he is a great man who distinguishes himself in science, philosophy, poetry, or art.

But according to God's standard, he is a great man who sacrifices time, and money, and life, and all for Christ; he is a great man who keeps himself unspotted from the world; he is a great man who aspires not to place or position, but with the humble spirit endures hardness as a good soldier of the Lord Jesus Christ.

2. *The world's greatness can never satisfy.* "More light," cried dying Goethe, but the darkness that was gathering about him could not be driven away, and his restless, unsatisfied soul must launch out into eternity.

"You must be a happy man, Mr. Rothschild," said a friend to this wealthy banker. "Happy! I happy?" he answered. "What, happy, when just as you are going to dine you have a letter placed in your hand, saying, 'If you don't lend me £500, I'll blow your brains out?" Happy, when you have to sleep with pistols under your pillow?"

Alexander, after conquering the world, wept because there were no more worlds to conquer. Surely these things do not constitute real greatness.

3. *The greatness that Christ speaks of gives peace and joy.* Nathaniel was a simple, humble man. Very little is said of him in the Gospels; his part was not as prominent as some of the other disciples; unassuming and gentle in nature, he was, no doubt a happy man. What a beautiful eulogy Christ pronounced upon him: "Behold an Israelite indeed, in whom is no guile." Not considered great on earth, but great in heaven. There are many Nathaniels living in the humble and obscure walks of life, happy in a Savior's love. The world may know nothing about them, but they are going to take high rank in heaven. "The first shall be last."

Old and Young.

THE DAYS GONE BY.

Oh, the days gone by! Oh, the days gone by!
The apple in the orchard, and the pathway through the rye;
The chirrup of the robin, and the whistle of the quail,
As he piped across the meadows sweet as any nightingale;
When the bloom was on the clover, and the blue was in the sky,
And my happy heart brimmed over, in the days gone by.

In the days gone by, when my naked feet were tripped
By the honeysuckle's tangles, where the water lilies dipped,
And the ripple of the river lipped the moss along the brink,
Where the placid-eyed and lazy-footed cattle came to drink,
And the tilting snipe stood fearless of the truant's wayward cry
And the splashing of the swimmer in the days gone by.

Oh, the days gone by! Oh, the days gone by!
The music of the laughing lip, the luster of the eye;
The childish faith in fairies, and Aladdin's magic ring,
The simple, soul-reposing, glad belief in everything,
When life was like a story, holding neither sob nor sigh,
In the golden, golden glory of the days gone by.

—*James Whitcomb Riley.*

POWER OF A LOOKING-GLASS.

Miss Gertrude, a well-reared, and what is called a fashionable girl, had recently joined one of the many modern Christian societies whose object is to reduce the sum of human misery. She now wore a plain silver cross, tied with a ribbon to match her dress.

The ten girls that formed the band to which she belonged were enthusiastic, and met once a week in a luxurious home, sewed for the poor, drank tea, and discussed how society could be reformed.

Gertrude said little. She thought more than she talked, and her thought took this form, "Ought I to be satisfied only with encouraging what is merely good morals or good manners?"

She was a sincere girl, without cant, and when she began to read the New Testament, with the idea of finding an answer to her question, she said nothing about it.

That Christianity demanded a personal sacrifice, the Bible, the pulpit and her education readily told her; but what sacrifice, and how to sacrifice? Her duty eluded the fashionable girl, and she grew morbid over it.

It came to her one day in a very simple form, as most duty does to us all. A ragged, dirty woman jostled against her in the street. Instinctively she shrank, but the repulsive woman put out her hand to stop her.

"What do you want?" asked Gertrude, frightened.

"I want money," said the woman.

Gertrude was a plucky girl, and as it was against her principles to give money to beggars in the street, she stepped back and shook her head resolutely. The woman followed her, and said almost fiercely:

"If I can't have money, I want a friend. I'm hard up. I'm hungry. My fire's out. My daughter's sick. She's your age. The children are starving. I'm at my wit's end. I tell you, I want a friend."

She spoke as one almost in despair.

"I will try to be your friend," said the young lady impulsively. "Show me where you live."

It was a hazardous thing to do, but the young girl thought she recognized the chance she had been looking for, and accompanied the wretched woman to her home. It was in a tenement, both low and foul. Poverty was there and sickness was there, sin was there, and dirt in mournful abundance.

Gertrude took the filthy family for her share of the work that the little silver cross demanded, and in simple deed and truth made herself what had been asked of her, the friend of the most wretched people she had ever seen.

But the dirt baffled her. In vain she showed them how to be clean, and tried every pretty art of persuasion and of bribe. The family would have done almost anything for her in gratitude, but keep clean they could not or they would not.

An expedient occurred to her. One day she carried a large looking-glass into the disorderly place, and quietly hung it up on the blackened wall. Curiosity did the rest. The mother and the children had to see how they looked.

The effect was magical. Shame compelled washed faces and hands. Clean aprons followed; in a little while the floors were scrubbed; the beds were made.

The influence of that looking-glass spread throughout the tenement. In a few months Gertrude's family were decent of habit. Water and soap came in favor. Health and good morals followed cleanliness. Christian purpose, a sensible girl, and a looking-glass did it.—*Youth's Companion.*

TAUGHT HIM A LESSON.

It was just a little lesson, that was all, but it went right to the spot. He stopped a moment on his way home to look in a florist's window, and the florist, who saw him, asked him inside to see something extra fine.

"You don't buy any more flowers now?" said the florist.

"No," was the response, given good-naturedly, though it was brief.

"And it used to be, a year ago or more, that roses, and violets, and carnations, and all sorts were a great attraction to you?"

"Yes; I had a sweetheart then," and the man blushed and laughed.

"You used to take her a flower every time you went to see her, didn't you?" pursued the inquisitive, kindly old florist.

"Yes."

"And they didn't cost very much, as a rule, did they?"

"Oh, no; but that didn't make any difference to her. If I brought them, fresh and fragrant, that was enough."

"Why don't you take them to her now? Did she choose another in your stead?" and the florist's voice was sympathetic.

"Oh, no; I married her a year ago."

The florist waited a moment as if thinking.

"And you don't love her now?" he asked, cautiously, as if treading on thin ice.

"Of course. We are very happy. But you know the flower business doesn't go any more."

"Did she ever say so?" asked the florist.

"Well-um-er-no, I can't say that she ever did."

"Have you ever asked her about it?"

"No. I never happened to think of it. Busy, you know, with all sorts of things, so much more practical."

The florist didn't answer. He went to a pot of roses and violets, and taking a handful, he handed them over to his late customer.

"There," he said, "I give them to you in remembrance of old times. You might take them to your wife, and if she doesn't like them, you bring them back to me."

But they never came back.—*Detroit Free Press.*

AN INTERESTING EXERCISE.

"How many things come on the table that begin with A?"

The children thought a minute, and one responded, "Apple;" another, "Asparagus;" another, "Almonds."

"Is there nothing else we eat that begins with A?"

No answer.

"Well, look it up after dinner."

"What do we eat that begins with B?"

A simultaneous shout, "Beef;" then "Bananas," and "Butter," Beans," "Bread," followed in quick succession.

"Now I want you to make up lists of all the articles of food used by us, or any humans except cannibals. You may hunt through the cook-books, through the dictionary, through the botany, through the encyclopedias and books of travel. Put each list under its appropriate letter, and at the bottom of each list the number it aggregates. Then the aggregate of the whole. We shall then easily see on what the human race subsists. The one that gets the longest list is to have a prize."

Right after dinner the children made little blank books, leaving a page for each letter of the alphabet, and set to work on their quest. It couldn't be concluded in half a day or half a year, but it was decided that in three months they should compare notes, and see which one had made the largest aggregate.

The books were a curious study when they came in. In going over the lists a great many items were struck out—meat being one, though beef, mutton, and pork were allowed to remain. Cake was struck from the lists and its components, wheat, eggs, sugar, butter, etc., allowed to remain. What was left when the revision was made represented the original staples used as food.

Of course, some of the pages, as K and Q, were not well filled.

"I think C is a mean letter," said one the boys, "it robs poor K of all nearly that belongs to him, and, not content with that, filches from S what rightly belongs to him. Indeed, if C gave up all he has taken away from his neighbors, I don't know what he'd have left if H didn't come to help him out."

The children talked over their pursuit in the line of foods with their playmates, and several of them started books and lists, to which, as they read, they were continually adding.

If any one thinks this exercise is not interesting, let him engage in it and see.—*Christian Advocate.*

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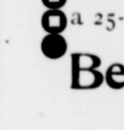
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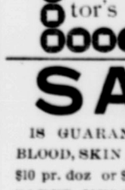
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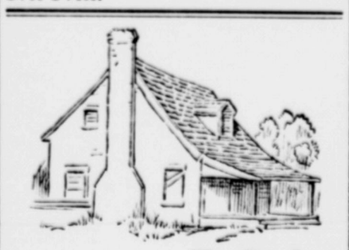


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TEXAS ANNUAL CONFERENCES.

West Texas, Beeville....Nov 1—Bishop Wilson
German Mission, Grassyville, Nov 9—Bishop Wilson
Northwest Texas, Fort Worth, Nov 15—Bishop Wilson
North Texas, Wichita Falls, Nov 29—Bishop Wilson
Texas, Navasota.....Nov 30—Bishop Hendrix
East Texas, Orange.....Dec 7—Bishop Hendrix

Editorial.

THE TRAITOR AND HIS SUCCESSORS.

They are not a few. In one of His inimitable parables the Lord Christ describes four classes of hearers which embrace all men, and classify them with respect to the effects of the Gospel upon their hearts. Judas Iscariot and his successors belong to the third class. They receive the seed—the word of life—among thorns.

The treasurer of the apostolic college was evidently, as all his history shows, naturally avaricious in his disposition. He loved the world and its goods. But about the time of the begining of the public ministry of the Christ, this disposition was in the embryonic state. It had not developed into the mature miser. The love of money was yet as the root of the tree—the sprouting desire of the heart.

When he heard and saw the great Master he believed him to be the Messiah, and accordingly became a disciple. His morals were good, and he had business sense. The Lord had need of just such a man as he was then and as he had the power to become, and called him to the apostleship.

Judas accepted the call honestly, expecting to be of good service in the Messianic kingdom about to be set up. He also expected to reap his share of the emoluments of that kingdom. As he went on following the Lord his expectations as to the kingdom and its emoluments were enlarged. The hope of holding a fat office fired his natural desire for gain until ambition and avarice became the controlling passion. But at last when the truth of the crucifixion begun to dawn on him, and his hopes for some high office in a temporal kingdom of universal empire begun to wane, he determined by the help of the devil to make the most of it. As he saw no money in the kingdom he determined to make money out of it. Satan had already prepared the buyers, and Judas had only to set his price and the bargain was struck.

Since that time many young men have felt the Divine call to preach the word of life, but alas! the care of this world and the deceitfulness of riches choked the word and they became unfruitful, and then sold their Lord for money. From the small salaries and disappointed ambitions they have turned their eyes longingly to the money making occupations of this world to hear the promise of Satan to give wealth and honor. Neither have the laymen escaped the price the devil has set upon the surrender of Christ.

Have they not sold him for a few pieces of silver? The man who surrenders his religion for the riches of this world barters his Lord for money as literally as did Judas Iscariot. The Scriptures do not charge the traitor with unbelief. He himself confessed that he had betrayed the innocent.

Let no man be deceived therefore. You believe? So do the devils. So did Judas. The same Satan that entered the treasurer of the apostles to sell his Lord, finds in money the most potent instrument with which to crucify Christ afresh every day.

THE foreknowledge of God that one of the twelve would betray him did not necessitate that betrayal, nor yet stultify his call to the apostleship. He was left entirely free in his moral action and yet he was an instrument to enable the rulers to take Christ and crucify him at the appointed time.

THE chiefs did not intend to crucify the Lord at the feast of the passover, because they feared the multitudes that would be at Jerusalem at that time, but many things conspired to precipitate their action to culminate at that very time. The offer of Judas to betray him was the most conspicuous cause.

NO SOONER had the devil instigated the Sanhedrin to determine to put to death the Christ, than he hastened to enter the heart of Judas to sell him. Whenever he gets your consent to do wrong he will furnish the opportunity.

THE devil was in the leader of the Jews and in Judas, but they admitted him before he could enter. The right and power of the will to choose the devil himself is bound to respect. If you do not want him to control, do not take his advice.

THE effect of a wrong act does not always determine its sinfulness. God can overrule a sinful act to have a good effect.

THE natural effect of sin is evil, and whenever it results in good the law of cause and effect has been touched by the finger of God.

BECAUSE the sin of the apostate apostle was overruled in its results to help fulfill the purposes of the Divine Providence, the sinner was not thereby rendered guiltless. He was just as guilty of the murder of Christ as though the plan of redemption had been wrecked by it. If your sins under the providence of God do not produce the worst results possible, do not persuade yourself that your guilt is thereby mitigated.

AN IMPERATIVE DUTY.

The birthday of George Washington is a National holiday. It is considered a mark of patriotism to keep sacred as a day of joy the 22d of February. But to celebrate with a feast the death of the Father of his Country would be but little less than treason.

A greater than Washington, just before His death, established a feast to be kept in perpetual memory of His death by His followers; and to meet around the festal board and celebrate the death of Christ is obligatory upon all men who desire to be saved through him. In the death of Christ the world has its only possibility of redemption. The man who fails to hold in grateful remembrance the lives of the great who have blessed his country is wanting in true patriotism, but the man who fails to celebrate with becoming reverence and gratitude the death of the Christ spurns the love of God manifested in the sacrifice of the most precious gift he could bestow upon us.

This celebration of our Lord's death is in keeping with the principle he had announced only a short while before the Supper, that "except a corn of wheat fall into the ground and die it abideth alone: but if it die it bringeth forth much fruit." It was the giving of one life for many. The bread and wine of the Supper representing the body and blood is the instrument whereby the impartation of life, through faith in the eaters, is symbolized. Life through death is the predominating thought symbolized in the Lord's Supper.

It is a communion, therefore, because we are made partakers of life through the death of Christ. By faith in him we are the actual partakers of that divine life which he imparts to make us the children of God. It is a communion with one another, because all are partakers of the same life.

It is a sacrament because the communicant pledges himself to forsake sin and keep himself unspotted from the world, and to be a true disciple of the Master. He presents himself as an applicant for the perpetual bestowment of the benefits of the atonement with a promise to keep the conditions on which the grace is bestowed. On the other hand, Christ upon his part promises and bestows upon the sincere communicant his redeeming grace.

"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death, insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ."

But "the body of Carist is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten, in the Supper, is faith."

SORROW, joy and reverence are the feelings that should mingle in the heart of the communicant at the Lord's table. Sorrow for sin that laid the suffering of death upon our Lord; the joy of gratitude for redemption through his death; and the reverence of love for the Savior who is Lord of all.

IT is a great responsibility to set metes and bounds to the privilege and duty of communion at the Lord's Supper. When men equally wise and sincere differ, it is always wise to be tolerant. To build a fence of restrictions around the Lord's table to exclude those who are equally as pious as ourselves and have as much sense to know the Scriptures as we, because they do not understand all Scripture as we do, is not only to act the part of folly, but to usurp the authority of the Lord.

WHEN a denomination builds a fence around the communion table and opens the gate to none but its own faith and order, the Supper ceases to be the Lord's Supper and becomes a mere denominational farce.

SOME good people will not participate in the Eucharist because they fear they will eat and drink to themselves damnation. They are, they say, unworthy to commune. On that ground all must stay away if goodness be the ground of worthiness. But what makes one worthy to take the sacrament is the need of atoning grace and penitence and faith in the Lord Jesus Christ. The man who feels that he is worthy on the ground of his goodness is the last man who ought to participate in that solemn feast.

THERE are people who refuse to commune in some Churches because there are sinners in those Churches. This is the very height of folly. Eating the body and drinking the blood of the blessed Lord means to commune with him and those who are partakers of his life, and is not the gate of entrance into the fellowship of other people's sins. Besides, to refuse to honor the Lord because others dishonor him, puts you on a level with them. You dishonor him as much in the omission as they in the transgression.

IF you kneel at the chancel and eat the bread and drink the wine and a thief kneels by your side and does the same, what is that to you? There were thieves on either side of the Master in the crucifixion, but that did not lessen the atoning power of his death.

TO REFUSE to obey Christ to remember him at the Supper because you do not like somebody or have enemies in the Church, is a valid reason, but it is also the confession of a fault that will lock the doors of heaven against you. Except you forgive men their trespasses, neither will God forgive you.

EVERY one before going to the Lord's Supper should prepare himself by prayer, meditation and reading the Holy Scriptures. The Scriptures which recount the institution of the Supper with its attendant incidents are very suitable for the purpose, especially the 13, 14, 15, 16 and 17 chapters of John, all of which recount the sayings and doings of the Master at the Supper.

TO NEGLECT to take the sacrament of the Lord's Supper is to neglect one potent means of preaching the Gospel, for St. Paul said, "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

SUNDAY OPENING OF THE WORLD'S FAIR.

The Dallas News, in its telegraphic dispatches of July 15, gives us half a line, in the middle of a sentence, informing us that to-morrow, the 16th, will be the last open Sunday at the Fair. There is no space for comment in our great daily on this momentous announcement! Turning to our other daily of the 16th we find it stated that the refusal of Judge Jenkins to grant Wanamaker's application for Sunday closing settles the question so far as the present Fair is concerned. And so it seems the iniquity of the management of the Fair had triumphed. They had obtained an appropriation of nearly $2,000,000 on the express condition of closing on Sunday. Then, on the supposition that they might increase their gate fees by disregarding the conditions, they threw open the concern on Sunday as on any other day.

Four times the effort was made before the courts to hold the management to the condition prescribed in the act of Congress, and four times the effort failed. The great body of the secular press, including our near neighbors, were jubilant. Oh! the poor laboring people who had no time to spare on week days were to have a chance! And it was beautiful to see how the bowels of our great dailies yearned over the poor laborer! The outrageous swindle attempted upon the Government was nothing! The wiping out of our Christian Sabbath was nothing! Surrending our moral institutions to foreign infidelity was nothing! The Fair might well utilize the appropriation and then disregard the condition, because there was money in so doing. It was to be proclaimed in the face of the world that America, on the four hundreth anniversary of her discovery, had struck from her conscience all her regard for her Christian Sabbath, and in so doing had complacently authorized a swindle upon her Government, differing nothing in morals from a stupendous theft.

But it was not to be so. There was one element not taken into the calculation. The masses of our people are not yet ready for this infamy. The swindlers were astonished to find that on the first Sunday after Judge Fuller's decision the entrances fell off in the neighborhood of 40,000. And on the next Sunday and the next the falling off continued. The laboring poor would not participate in the wrong worth a cent! The management were aghast! What was to be done? The devil is full of devices. To work his plans he can appear as an angel of light. Such was his policy here. He caused his servants to promise one Sunday's gate fees to a public charity, with the intent to popularize the iniquity. Such announcement was made. But before the day the parties were smitten with conviction that after their duplicity with the Government, their announcement would be but an idle tale. Reluctantly they admit their defeat and their Sunday opening receives its doom!

There is not an item in our country's history since the Declaration of Independence more to her credit than this refusal of her children to countenance the Sunday opening. It was coolly calculated by the speculators in charge of this enterprise that our masses were ready to sell their Lord for less than thirty pieces of silver! How gratifying to see the vile expectation so signally rebuked in the face of the gathering millions of all lands. Thanks to a supervising Providence this effort in the direction of supreme disgrace has been converted into an evidence that we still live in a Christian land, and that the wrath of man can be made to praise Him.

FOR SHAME!

The passion for triumph is one of the strongest that belongs to the human soul. It is like all the other natural elements of our nature when sanctified and used as God ordains—useful and right and good. It is the mainspring of progress in every department of human activity and it girds the soul for the Christian race, strengthens its arm for every conflict with the powers of darkness. But when it is prostituted to the furtherance of selfish ends and base desires, or pressed into the service of vanity and pleasure, it becomes a ministration of death to every noble purpose and a belligerent foe to faithfulness and fair play. And it is so deceptive. One may possess it in an eminent degree and be its victim in the most reprehensible sense without the knowledge that it controls him, firmly believing that he is struggling for the truth.

We see this not only in the social, business and political world, but it often prevails among those men and women who are pledged to "renounce the devil and all his works, the vain pomp and glory of the world." It figures in the aid society; it disturbs the harmony of the Quarterly Conference; it spits out words that burn upon the Annual Conference floor, and twists and wrests conclusions in the legislative councils of the Church. To triumph—that is the aim. It may or may not be for the best, but "here is at you," and the debater goes into win. If some office is to be filled, this love of triumph passes over the fitness or unfitness of the candidate and votes, not to elect the proper one, but to defeat and disconcert somebody else. It is a shame! It is bad enough in politics, but in those who profess to be concerned above all things for Jesus and his glory, the spirit of triumph for simple victory's sake is despicable in the last extreme.

A MALICIOUS INSINUATION.

Dr. W. B. Palmore, who, at this writing, is traveling through the European States, saw fit and proper in his guileless and unselfish soul to send some souvenirs of old historic places to a few editorial friends back here at home. These tokens of remembrance and sweet esteem were laid away with care by those receiving them among the other few mementos of friends endeared, while affection's sigh escaped the editorial nose and light-winged thought dashed off to distant shores to join in spirit, if not in body, a love and cherished comrade of the quill.

But Rome, with all her groves and grottoes, her shapely statues, her palaces and fair gardens, was not, in course of time, without her Goths and Vandals, whose destructive hammers and crushing battle-axes made havoc of the work of centuries and dashed to dirt the cream of all the ages.

So Ancient Pistol, of the Richmond Advocate, comes forward at a time like this and dares to charge by dodging innuendo that the trans-Atlantic Pilgrim has in his traveling cap a buzzing bee; and that the tokens of his regard sent back to loved ones on these shores are nothing more than wisps of hay doled out to verdant asses whose official bray shall help him when he needs their voice! O vile conjecture! O malicious thought! that love's impartial blossoms should produce a fruit like this!

But the "most unkindest cut of all" is that which lugs in Lambuth. Lambuth, who, born on foreign shores, removed from all the petty strifes that haunt the great encampment, and who, from the very bamboo cradle of his life's young morn, was bred for work in distant lands, and whose long and useful residence in the Celestial Empire and that of the Rising Sun pre-eminently fits him for the service there; and who never dreamed of quitting the shores of the Inland Sea except for a few brief months to rest his nerves and harness up his powers for bolder conquests in that far-off land; Lambuth—the gifted, guileless Lambuth—is dragged into this uncanny controversy to feed the flame of Richmond's wrath and to stir up strife among the great One Hundred!

We have not talked to Dr. Lambuth on this subject. We do not know his views. If they are known to any one that fact is not made public. We speak from our impressions of the man, and from our knowledge of his fitness for the Eastern work. We may be hasty. Our words may not be rightly seasoned. We may have read to poor advantage his and Dr. Allen's visit here. But ignorance is not always criminal, and until further light shall fall upon this vexed question, we stand defensive on the Doctor's side and challenge Richmond to produce the facts.

Lambuth a candidate for an office here! It beggars all belief that a man of Lambuth's heft and height in all that smacks of fitness for the front should basely cast aside his arms offensive and slink defensive back behind the lines! The van is his hereditary place. The Orient as a field of action is his by right of primogeniture. He stands upon this honored claim without a rival worthy of the name. And why now dispossess him? Why take him from his native land and chosen field and cast his many special gifts aside to rust and rot unused? If this be done, what boots the costliest preparation for a place? Why train men for a certain line when at their primest power they are to be cashiered and sent to fill a common place—a place that any one could fill? It is preposterous! It sticks not to the healthy brain when sober thought assumes its rightful seat. It is an ecstacy—the fabrication of a sickly mind—the moon-struck fancy of a maniac!

CAN'T PRODUCE HIM.

Not long since there appeared in this paper certain paragraphs aimed at a class of men—small class—who were brought to mind by the Briggs case, whose teaching and preaching was not in harmony with the tenets and genius of Methodism. The Christian Courier, a Campbellite contemporary, thought we meant Sam Jones, because Jones, forsooth, preached Campbellism.

The ADVOCATE never thought of Jones at the time; and at this writing has no criticism to make of that great man or his teaching. The Courier, evidently ignorant of what we really teach, and having gotten its ideas of our Church from some Campbellite misrepresentations of us, thinks Sam in harmony with them and wants to claim him. Vain hope, brother! Campbellism never did and never can produce the like of Jones. The man who carries that head and heart may "be a Methodist from hat to heel," but never a Campbellite—Campbellism does not grow such stock.

By the way, the Courier seems to be a sort of free-lancer among Campbellites. We have heard their big men—such as Sweeny, Caskey, Scott and others—preach everybody to perdition or to the "fool-house" who could not swallow the Campbellite creed; but Bro. Homan takes the Methodist view of the kingdom and its citizenship, and breaks forth in his issue of July 5, in answering a "questioner," as follows:

> The trouble with our questioner is that he sees the kingdom of God as a material organization—a located place, enclosed by a wall with just one entrance, and that baptism. Until the mind can be relieved of the thought of organization as necessarily belonging to the kingdom of our Savior, it cannot appreciate the scriptural conception of that kingdom. "The kingdom of God is within you." It is a spiritual condition, not an organization limited by our ideas of a material kingdom. The expressions born again, born of water and the Spirit, like believing into, and being baptized into Christ, putting on Christ, etc., are figurative expressions, referring to a spiritual condition—a condition of spiritual union with Christ.
>
> Because this condition is called a kingdom, many have applied to it all their notions of a material, earthly kingdom—territory, "laws of induction," with "the initiating act," exclusive territory, and inflexible boundary lines. We have no doubt millions of the human race will be saved outside of our questioner's conception of the kingdom of God.

Now, every one whose ideas of Methodism have not been received through the caricature and misrepresentations of the average Campbellite preacher knows that the above view of the kingdom has always been held and taught by our people; and holding such views we give the hand of Christian fellowship to every lover of the Lord Jesus. It is not a new doctrine with us that "the kingdom of God is within us"—we have taught it from the beginning.

But Campbellism has always ridiculed this idea. Mr. Campbell and Mr. Brents both teach the idea of a visible kingdom, (and if the Courier denies it we will prove it just like we did before), but the Courier is getting into line Elder Clark claims that the other denominations are coming to Campbellism, but we submit that Campbellism is coming over to the orthodox view of the salient truths of the Gospel, if the Courier represents anything like the more intelligent contingent of that badly split up and divided sect. No, Bro. Courier, Sam Jones baptizes like Christ—he "pours out" the element—and is a really converted penitent, and Campbellism—at least, the Brents and Caskey school—can not produce his sort.

ONE BETTER.

As we made this arduous climb up Vesuvius in the cinders, stepping up three feet and slipping back about two, we paused on a projecting rock to rest. As we gazed out under the stars and over the islands, it was a floating mosaic of beauty. Across the bay, the lights around the neck of Naples were like a necklace of diamonds glistening up through the night. We reached the crater an hour before day, when it was blazing and belching with the fiery horrors of hell itself. After burning out our boot-soles and cooking eggs on the cracks of the trembling crust, we descended in time for breakfast in Pompeii; and we have been very thankful ever since that the fool-killer was off duty, and not out on that memorable and eventful night.—*W. B. P., in St. Louis Christian Advocate.*

Shucks! that is nothing. Bishop Key has been to a place where the people split the surface of the earth with an ax and cook their dinners over the hole. W. B. P. must find something hotter than that he here describes before he can wake the wall-eyed wonder of Texas people. Bishop Key lives here and will say it again.

THE SILVER QUESTION.

The silver question is an issue before our people at this time. It is not a moral question. It is not a party question, strictly speaking, but one which concerns the whole people without reference to race, previous condition or present party affiliations. It is a question, pure and simple, the settlement of which, with a few exceptions, touches the welfare of the entire nation. We say with a few exceptions, for there is a small minority who have plenty of money and whose prosperity does not depend upon either business or legislation.

But the great masses North, South, East and West must needs rustle for a dollar if they get it, and the prime object with them is to have a dollar in sight for which to rustle.

Gold and silver in the ration of 16 to 1 have been our monetary standards. The countenance and sanction of the Government stood behind this basis and the people have felt secure. During the late civil war the country was flooded with greenbacks issued upon the Government's promise to pay. This money was good and the people were satisfied with it. In the crisis of 1873 there was a large demand for more such currency issued simply upon the fiat of the nation. This idea became the slogan of what developed into the Greenback party.

Both Democrats and Republicans approved this National currency based upon the Government's promise to pay in gold and silver in the ratio of 16 to 1, but rejected the "fiat" idea. Both agreed on recognizing silver and the certificates issued on the deposit of silver buillion as good money, and the people went on with their business as before.

But the discovery of new and rich silver mines and the application of improved machinery in working the ore has produced an over-plus, they tell us, and silver has become a mere commodity, and must take its chances along with cotton, sugar, iron or any other product of human labor with no more exchangeable value according to its cost of production. Added to these facts and the conclusions drawn from them comes the news from India, always a good market for silver, that the white metal has taken a tumble, and that half the banks of Australia and many others doing business under the British flag have closed their doors—the English refusing to silver its wonted value, and the banks having only silver to pay.

A panic is threatened, and Mr. Cleveland has called an extra session of Congress to meet in August to devise means whereby the trouble can be averted and to fix the monetary standards of the nation in the interest of commerce and the general welfare of the people. Just what will be done is a matter of the merest conjecture. The party is pledged to a bi-metallic policy and against the issue of "fiat" currency. But the treasury is empty and the pension list is greater than ever before, to say nothing of the current expenses and the interest on the National debt and the redemption of outstanding bonds. It will be remembered that when Mr. Carlisle came into office as Treasurer of the United States he found the treasury empty. The bankers in Wall Street, who had more than one hundred millions locked up in their vaults, offered to furnish him all he needed provided he would issue bonds drawing a small per cent redeemable in gold and free from taxation. This he refused to do. His party was against it and he had no choice Some Western bankers came to his help, but their assistance only deferred the inevitable day of ruin. In the meantime Wall Street whistled a lively air and winked at England. Great Britain was up to snuff, and so putting one hand on the throat of India and the other on that of Australia, she choked those silver-money people black in the

face and the white metal lay dead at the feet of the "gold-bugs."

It remains for a Democratic Congress to say whether silver shall continue to live in this nation as a circulating medium or be rated along with other marketable productions, subject to the fluctuating law of demand and supply. The party is pledged to sustain it without discriminating in favor of either gold or silver. We shall see what we shall see.

It is a matter for thought and reflection that the New England States, the very hot-bed of Puritanism, is practically Roman Catholic, and of a French type at that. More than 300,000 French Canadians have crossed the border and are now securely domiciled upon the soil of the United States, to say nothing of the 240,000 who are living in the city and suburbs of Boston alone. Father Haman, the great bard and author among the Canadian branch of the immigrants, has written a book in which he urges his people to hold on to the language, customs, manners and religion of France. Here is a fine place for the demagogue to angle for the Catholic vote, and he will not be slow in placing his bait upon the hook.

THE City Attorney of Dallas says that the City Council has, in substance, adopted the State law in regard to disorderly houses, and that the law applies to all houses of ill-fame. If this is true, the Council has done just what the ADVOCATE has been pleading for all the while—the harmony of municipal and State law. Now, let the people back the City Attorney and let that functionary vertebrate himself with a cast-iron determination to carry out his oath, and there will be more decency and less scandal in the city of Dallas.

WE get the following facts about the Dallas Y. M. C. A. from the Secretary, Bro. J. P. Jackson: The largest attendance in the history of the association was scored last month. By actual count on the 3d it was 148, on the 15 h it was 136, and on the 24th it was 152. The average daily attendance for the month was 145, or a total of 3770. The total paid-up membership, June 30, was 423, as follows: Men, 381; boys, 27, and students, 15. This shows a net gain of ninety-eight regular members, or an increase of 34½ per cent in one year.

THERE is no harm in a laugh. The wise man said that "a merry heart hath a continual feast." The character of the act is determined, like that of all other acts, by the motive. It is not our laughing, but the cause of it that—

"Makes the smile a smiting rod
Or friendly sunshine upon the chilly soul."

MAN is a worshiper and his God is power. Whatever he believes possesses most of this element he will honor. So when the power of God is revealed in the redemption of a soul from sin, and men see and know that it is the Lord, "they fall down and confess that of a truth God is in us," and give him glory accordingly.

AGAIN we warn our people against the slick-tongued and hypocritical proselyter. Keep an eye constantly on that man who smiles and wriggles around you during the week and then lampoons and misrepresents your Church on Sunday. He is a wolf in sheep's clothing.

THE Dallas City Attorney announces himself ready and willing to prosecute all violators of the city ordinances whenever such offenders are reported to him. He can not be everywhere at the same time, and is not able to know simply by intuition what is going on, and it is the duty of all good citizens to assist him by reporting to him infractions of the law, and not to criticise him for failure when he did the best he could.

A PERIOD TO PEREGRINATION.

(Editorial Correspondence.)

My wanderings are at an end,
My journey it is done,
And let me tell you now, my friend,
I've had a lot of fun! —*Pigbosom.*

The above stanza from the great Arkansas poet expresses but in part the real truth with reference to what I have seen and felt since the day I packed my grip preparatory to attending the Fort Worth District Conference, the first of a series which I have visited since April 27. I sincerely regret that I could not reach every District Conference in the State, but circumstances over which I had no control precluded the possibility of that pleasure. Should I live and my relation to the Church remain unchanged, I hope next year to visit those I missed this time.

The round I have just closed has been an unbroken chain of warm greetings, kind receptions and courteous entertainings. I have traveled far, eaten much and preserved my usual good spirits from start to finish. The brethren have been uniformly kind and have given me every token of their sympathy and affection. I am under special obligations to the several Presiding Elders whose districts I have visited for the opportunities they have accorded me to represent our great mouth-piece, the TEXAS CHRISTIAN ADVOCATE. In the capacity, both of preacher and editor, they have without a single exception shown me all the courtesy and given me all the privileges that the most exacting and fastidious could possibly have desired. These favors I shall not soon forget; and should I ever reach that lofty register of ecclesiastical eminence where I can write myself P. E., I will see to it that every one of the present pannel gets all he wants—provided he does not want my place.

I was delighted to find the paper in good odor everywhere. The people are not only loyally in favor of its circulation, but enthusiastically fond of reading it. They read it first, they say, among all the papers that come to them, and many of them pronounce it not only the peer, but the superior of any one of our many excellent Methodist organs.

I have been exceedingly fortunate most of the time in the quantity and quality of my traveling companions. Drs. McLean, Adkisson, Dunn, Wilson and Sister Purcell have first and last beguiled the tedium of many a weary mile, and have graced and enlivened the social circle whenever we have chanced to meet together. Dr. McLean has the appearance of being a hungry man, with a tinge of sadness in his off eye and a melancholy droop to his upper lip, and the casual observer is often deceived by these outward semblances; but those who know him best report him full of the richest humor; and as for his hunger, all he wants is a chance at a baked hen and that affliction fades into thin air.

I have heard some glorious preaching and have listened with delight and profit to many burning testimonies to the power of Christ to save! George Eliot says that we have "opinions" until we get *knowledge*. I have opined for years that our Texas preachers were, as a rule, above the average, and the round I have just taken and the observations I have had the opportunity to make, fixes the conviction upon me that the successful Texas preacher is the most many sided man of this or any other age! Why? Because his congregations are cosmopolitan. They are from everywhere, and they did not leave their brains behind them when they came here, nor the memory of what they had heard from the ablest pulpits of other States and countries. The average Western congregation is better able to size up a man than most any other, for they are constantly comparing notes and measuring him by those sons of thunder of whom we read, and under whose ministry the greater part of our present population have been reared.

I have had a good time socially. I have stopped with the best people, talked with the most intelligent, listened to the play of wit and humor and gathered up a pocketful of chaste and choice anecdotes that I mean to put in soak for future reference. I have been broadened without being flattened, and though I am glad that I am at home again, the many of these goings and the impressions made upon my mind and heart will form a part of life's great season, and God be thanked for every unit in the count.

On Saturday evening, July 8, at 8:30, I reached Georgetown, and after supping at the restaurant on the grounds of the State Chautauqua, I listened to a lecture delivered in the "Temple" by John Temple Graves, of Atlanta, Ga. Mr. Graves, it is claimed by his friends, received the falling mantle of Henry W. Grady when that great orator left the earth. Let it be so; I shall not object.

On Sunday morning I listened to an earnest Baptist sermon by a talented young Baptist preacher of the name of Truit. He is a young man of merit and I think him pious also. A little more fire and a good deal less water would greatly improve the Baptist pulpit in this country. May the needed improvements speedily arrive! So be it.

At night I tried to preach.

On Monday at 11 a. m. I tried to lecture.

On Monday evening a storm coming up and I being some distance from the grounds, at the residence of Dr. McLean, I did not hear James Clement Ambrose, of Evanston, Ill., in his lecture on "Helping Other Folks;" but I heard him Tuesday evening at 8:30 on "The Sham Family," and I was not disappointed. He is a close observer, a prudent discriminator, a logical reasoner. His ideas are clear, his words choice, his wit keen and his humor rich. He made a good impression upon his hearers, both for his own and the people's good.

At 11 o'clock on Tuesday, it being "Authors' Day," a program was worked off by those book-makers much to the delight of all present. In the afternoon an organization of "The Texas Authors' Association" was effected, and the following officers were elected for the ensuing year:

Jas. W. Hill, President.

Mrs. Martha G. Whitten, Vice-President.

Miss Fannie L. Armstrong, Secretary.

Mrs. Mary R. Leseesne, Treasurer.

The officers were appointed an Executive Committee and instructed to prepare a constitution and by-laws to be submitted to the association at its next annual meeting. About twenty names were enrolled as members.

OBSERVATIONS.

REV. W. W. PINSON, preacher, poet, missionary, is the President of the Texas Chautauqua Assembly. He is a tall, spare-made, blue-eyed man, with a neat foot and a lady's hand. His hair is auburn, and is naturally pompadoured. He dresses tastefully, but not loudly, and is the picture of grace and movement. He is a fine preacher and is serving the Church at present in the capacity of Presiding Elder of the San Antonio District, West Texas Conference.

LITTLE PAUL PINSON, the ten-year-old son of Rev. W. W. Pinson, is a born orator. His recitation of the "Little Hunchback" before the Chautauqua elicited merited applause from everybody.

PROF. HARTLY, the famous elocutionist and reciter, calls himself an "old mummer." He is a quaint old plug, but gifted and very popular. His recitation of the "Bells" at the Chautauqua was very fine.

THE Chautauqua Assembly grounds are located on the banks of the San Gabriel River, in the suburbs of Georgetown, and are beautiful for situation. If the Gabriel were dammed, and it would cost but little, comparatively, a fine lake for boating and bathing would be added to the many pleasurable features of this very excellent summer resort.

A SEASON ticket to the Texas Chautauqua costs only $5. There ought to be at least 500 families camped here every summer. The very best lecture and musical talent is engaged to hold forth every day and night during the entire season, besides famous reciters, stereopticon exhibits and other special entertainments which are thrown in to fill up space and delight the visitor.

THE people of Georgetown and the Chautauqua Assembly should hold an indignation meeting and protest against the beastly service, or lack of service rather, put off on them by that old travesty of a pretended railroad that is supposed to connect them with the I. and G. N. at Round Rock. It is an unmitigated burlesque!

THE Southwestern University is the life and health and peace of Georgetown. It pours between $80,000 and $100,000 into the pockets of those people every year. Were it not for that school there might be found a "George" in that region, but precious little town.

OUR new stone Church at Georgetown is a thing of beauty, and, as it is well-built upon a good foundation, it is likely to be a "joy" for a long time, if not "forever." There is but one other Church in Texas that can hold it a light—the Tyler Church.

REV. J. R. NELSON, pastor of our Church at Georgetown, is comparatively a young man, but he is all business—try to remember that. He is not a little two-by-four, self-conscious, elocuting "speaker," but is an earnest, honest, courageous preacher, whose aim is not to be admired and to hold his place, but who means to fight sin wherever and whenever he meets it, and does not mince matters either. May the Lord increase the tribe of such men!

SAM P. WRIGHT—peace to his old red-head—is the beloved of the Georgetown District. Sam P. is either a young old man or an old young man—it is hard to tell which. One thing is settled. He is up and able to be about, and he reports his district in fine shape.

I WAS surprised at the Ladies' Annex at Georgetown. I supposed it was a small building and a frame at that. I do not know how I got that impression, but I had it and kept it until Dr. McLean drove me out to see, when, lo! a magnificent three-story structure, with all the fixings and furnishings necessary to accommodate fifty or sixty young ladies, rose up before me. It is a model both of design and construction; is built of that fine building stone so plentiful in those parts, and when another wing is added, will be as sightly an edifice as one could desire to see.

I DID not meet Dr. Allen at Georgetown. He was off down south somewhere among the District Conferences looking after school girls and getting ready for another session. I warrant he will not neglect any berries and cream that may stumble up on him. Dr. J. R. has a great weakness for the good things of this life.

REV. FLEM S. JACKSON and his good wife were at the Chautauqua. F. S. had charge of the Sunday-school Normal. He is a fine talker and a good Sunday school man. He edits the San Antonio Argus, and is a big Epworth League man in those parts. By the way, there is a call through his paper for a West Texas Conference League rally at San Antonio, September 13-16. A great time is expected.

BRO. NELSON, at Georgetown, wishes Bro. Rippey, at Denison, to know that he, not Rippey, has the best League in the State. After the school closed and all the boys and girls had gone home, Bro. N. says he still has 125 members. Speaking of Leagues, the preachers all around are going in for the very best there is in it. That is right; let there be a Chapter organized in every Church, if there are no more than six, and let them send delegates to the League rally. I hope North Texas will take due notice and send 500 delegates to Greenville, August 29 31.

Royal Baking Powder, made from absolutely pure Grape Cream of Tartar,

Imparts that peculiar lightness, sweetness, and delicious flavor noticed in the finest bread, cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

SOUTHERN METHODISM.

News, Views and Personals.

—Rev. J. M. Porter, Eufala, I. T., July 10: Am getting along quite well with the exception of sickness in my family. My wife's health has failed, and she is now away in the hopes of regaining it. The people are very kind indeed. Without my saying a word to any one about it, the money was handed me for her to go on. This is only one of many such acts of their kindness. They are a noble people. We love them much. Bro. Bryce, our new Presiding Elder, has just held my Third Quarterly Conference. He is in fine favor with the people and makes a first class Presiding Elder. Our Quarterly Conference was a profitable occasion.

PERSONALS.

—Rev. J. V. Childers' postoffice from July 20 to August 7 will be Cold Springs, San Jacinto County, Texas.

—Rev. W. H. LeFevre, of the Church at large and the spelial agent of Dr. Price's school at Nashville, called on this paper one day this week.

—The wife of Rev. W. F. Easterling, whose sickness called him away from his District Conference lately held at Kemp, we are glad to know is up again, and that Bro. E. himself is right-side up with care.

—Rev. O. S. Thomas, who dispenses the Gospel at our Church in Plano, dropped in upon us on Monday last, reported his work in good condition, set up a "two-for" to the junior scribe, then stole away—"went out and made no sign."

—The Rev. G. S. Wyatt writes: "Last Friday morning, about 4 o'clock, Sister Laura Eugenia Vaughan, wife of Rev. S. C. Vaughan, quietly breathed her last—leaving a husband and four children—one a babe of two or three weeks old. A suitable obituary will appear later. Pray for Bro. Vaughan." We extend our sympathy to Bro. Vaughan and children.

—LaGrange Journal: The services at the Methodist Church Sunday were very impressive. The congregation was large and the pastor, Rev. George E. Clothier, appeared to be in excellent spiritual condition. He delivered a very edifying and instructive sermon on Faith. At the conclusion of the sermon the doors of the Church were opened and seven persons were admitted to membership, one by letter and six by ritual, two of whom were baptized. At night there was another large congregation present. The sermon, as usual, was good, and was listened to attentively. At the conclusion the doors of the Church were again opened and another person admitted to membership, making eight during the day.

ENTERTAINMENT OF GENERAL CONFERENCE.

The Committee on Entertainment of the next General Conference and defraying its expenses deem it proper and important to submit the following statement:

The plan makes it the duty of the Book Agents, during the year 1891, to apportion a sum, not less than $27,000, among the several Annual Conferences upon the basis of the assessment for the Bishops' Fund, and the amounts thus assigned are required to be apportioned by the Joint Board of Finance among the several Presiding Elders' Districts for collection in the same manner as the other regular collections of the conference, and the same paid to the Treasurer of the Joint Board of Finance and remitted by him with proper statement to the Book Agents.

The apportionment among the conferences was duly made by the Book Agents in the year 1891, and due notice thereof given of the same. Upon inquiry we find that only twenty-two of the forty-seven conferences took the action required by the plan and made assessments upon the districts. For the most part it was done only in the smaller conferences, and the aggregate of collections reported to the Book Agents to date is only $4,964.65. In all the conferences, except one, from which returns have been received, the collections have fallen short of the assessments from about fifty to seventy five per cent. The other conferences, we are informed, preferred to postpone action on the plan till their sessions in 1892.

Upon the foregoing state of facts the committee begs leave to make respectfully the following suggestions and appeal, in which the Book Agents join:

1. The requirement in the plan of making the apportionments upon the conferences and districts as early as in the year 1891 was intended, as we understand it, to afford opportunity to provide for any deficit in the collections by reapportionment. Let this be done in any case where it has been overlooked. In the returns made at this date the deficit amounts to $6,347.15.

2. In the case of conferences which have deferred collections, the assessments aggregate $16,344.60. It is obvious, therefore, how indispensable that collections in full of assessments shall be had in those conferences in order to preclude deficit in the fund for defraying the expenses of the General Conference.

3. It is provided that the cost of entertainment shall be paid first, and next, the actual traveling expenses of the delegates; but "in case any conference should fail to pay the full amount apportioned to it the deficit shall be deducted from any amount remaining for the payment of the traveling expenses of its delegates." We can not suppose that with the knowledge of this provision of the plan any conference will subject its delegates to such disadvantage. It is needless to say, also, that inadequacy in the fund will be disreputable to the Church and cause much confusion and embarrassment, which will be irremediable.

We, therefore, most earnestly request that all diligence be used in making collections, and especially that Presiding Elders shall see that they are taken and the assessments in full are secured.

E. W. COLE,
Chairman.
T. M. FINNEY,
Secretary.

June 26, 1893.

CHANGE OF DATE.

The date for the North Texas Conference Epworth League rally at Greenville has been changed from August 22-25 to August 29 31. This is done at the suggestion of Bishop Key, who is to preside, and of Rev. I. W. Clark, the pastor of our Church at Greenville.

SHERMAN DISTRICT.

Just closed a splendid District Conference. All the pastors present and a large number of delegates. Finances well up. About 300 conversions to date. We resolved to add 700 or more before conference. All the preachers well received and general harmony between pastors and people. One good, new Church-house built and several old Church-houses improved. Parsonages generally in good condition. We are expecting a glorious revival all over the district. We had the most religious District Conference I have ever attended. During the opening services God baptized us with the Holy Spirit and he led us through the whole services.

J. M. BINKLEY, P. E.

SHERMAN, TEXAS.

SHERMAN DISTRICT CONFERENCE.

I neglected to say in my last week's report that H. H. Robertson, S. C. Maddux, J. D. L. McKinney and H. N. Tuck were elected delegates to the Annual Conference, and that the next District Conference goes to Whitesboro. We are progressing with our new Church here, but will not get it ready for dedication before October.

J. A. WYATT.

VAN ALSTYNE, TEXAS.

NOTICE.

The Third Quarterly Conference for the Randolph Circuit will be held July 29, at Binkley Chapel. So ordered by Presiding Elder. Good meeting at Green Hill now. L. F. PALMER.

NOTICE.

Inasmuch as I expect to be absent from the Depository assisting brethren in protracted and camp-meetings during the summer, I will ask that all orders for books or Sunday-school literature be directed to Texas Methodist Depository and not to me. I have arranged the Depository so as to be able to travel more now than before. So, if brethren want my service let them command me and I will come with a trunk full of the best books (mostly Bibles) ever published, and give their people the best chance in the world to buy them.

I. Z. T. MORRIS.

TEXAS AUTHORS' ASSOCIATION.

July 11, 1893, was marked upon the program of the State Chautauqua Assembly as "Authors' Day."

This was in deference to a request of a few Texas authors who were desirous of meeting with others of their own kind and organizing if possible an association for their mutual benefit and for the encouragement of literary work among the people of the Lone Star State.

About twenty names were sent in beforehand to the writer, desiring membership in the association and promising to do all in their power to make the organization a success.

The matter took form and shape on the day and date above mentioned, with Jas. W. Hill as President; Mrs. Martha G. Whitten, of Austin, Vice-President; Miss Fannie L. Armstrong, of Oak Cliff, as Secretary, and Mrs. Mary R. Lesesne, of Centerville, as Treasurer. J. W. HILL.

BOOKS AND PERIODICALS.

[This paper will only select from the books sent us for notice such as we think the interests of our readers demand. We will, however, publish promptly an acknowledgment of all books received.]

Catalogue of Coronal Institute, San Marcos, Texas, A. A. Thomas, A. M., President.

Annual Catalogue of the Officers and Members of Granbury College, at Granbury, Hood County, Texas, E. P. Williams, President.

Catalogue of the Sam Houston Normal Institute, located at Huntsville, Texas. Four hundred and eight persons have been enrolled as students; eight-four have graduated. These students represent 122 counties and 277 are natives of this State. H. C. Pritchett is the principal.

"Revelation by Character Illustrated from Old Testament Lives," by the Rev. Robert Tuck, B. A. The plan of this work is novel and interesting. The leading idea in the studies is that every man has his own marked individuality, and his precise mission to his generation in that individuality. The twenty-four chapters of the volume treat of many Bible characters, the author having selected most suggestive titles; among them we note the following: "Righteous Abel," "Meek Moses," "Self Satisfied Solomon," "Fretful Jonah," and "Hopeful Isaiah." Cloth. pp. 308. Price $2. Wilbur B. Ketcham, N. Y.

What Can Cuticura Do

Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children, the CUTICURA REMEDIES will do. They speedily cure itching and burning eczemas, and other painful and disfiguring skin and scalp diseases, cleanse the scalp of scaly humors, and restore the hair. Absolutely pure, agreeable, and unfailing, they appeal to mothers as the best skin purifiers and beautifiers in the world. Parents, think of this, save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston.



"All about Skin, Scalp, and Hair" free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.



ACHING SIDES AND BACK, Hip, Kidney, and Uterine Pains and Weaknesses relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

AVOIDABLE TROUBLE.

A Few Hints to Lighten Many a Burden.

Every dyspeptic in the world suffers untold wretchedness that Pe-ru-na would relieve at once. All victims of chronic catarrh endure a constant misery which a course of Pe-ru-na would dispel in nearly every case. Consumptives without number who are silently submitting to fate as if there was no help could be saved and restored to perfect health by Pe-ru-na. Scores of women who drag themselves wearily through their daily tasks with some female derangement which has destroyed all hope can not only be promptly relieved, but the vast majority permanently cured by Pe-ru-na. The great multitude of nervous wrecks from nervous weakness, or any form of weakness, who have lost all expectation of cure, would find Pe-ru-na able to quickly soothe, and finally cure all these derangements.

Every invalid in the land ought to have a copy of the "Ills of Life," a free medical book, giving a brief description and treatment for all chronic diseases. Sent to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

PAY UP.

Bro. B. H. Scott visited Scottsville and bought a house for the North Texas Conference tent. The house will be ready for occupancy on commencement of camp-meeting, August 8. Those few who still owe on their subscription will please forward same immediately to Vic Reinhardt, Secretary and Treasurer, Terrell, Texas.

MANY PERSONS are broken down from overwork or household cares. BROWN'S IRON BITTERS Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

It is difficult to convince a girl with a silvery voice that silence is golden.

World's Fair Excursions.

On July 24th and 31st and August 7th, via the

TEXAS AND PACIFIC RAILWAY,

Tickets to Chicago and return will be sold at all stations on dates above named at rate of

ONE FARE FOR THE ROUND TRIP.

Tickets sold on July 24th will be good to return only on trains scheduled to leave Chicago on July 28th and August 4th. Tickets sold July 31st will be good to return only on trains scheduled to leave Chicago August 4th and 11th. Tickets sold August 7th will be good for return only on trains scheduled to leave Chicago August 11th and 18th. Tickets will be good in sleeping cars to and from St. Louis. Remember the "St. Louis Limited" places passengers in St. Louis in the morning, and it is but a few hours' ride between St. Louis and Chicago in the day time. For full particulars ask any Ticket Agent of the Texas & Pacific Railway, or address

GASTON MESLIER,
Gen'l Pass. & T'kt Ag't.,
W. A. DASHIELL,
Trav. Pass. Ag't., DALLAS, TEXAS.

"Now You Can Go to the World's Fair Cheap."

On July 17th, 24th, 31st and August 7th, the "Cotton Belt Route" will sell round trip tickets to Chicago at one fare for the round trip.

For all information call on or address any agent of the "Cotton Belt Route." A. A. Glisson, Traveling Passenger Agent, Fort Worth, or S. G. Warner, G. P. A., Tyler, Texas.

YOU will be sorry for it if you allow your wife to wear out her hands and her temper and waste her time in trying to cut with a pair of old, wornout Shears or Scissors. Send to C. P. BARNES & BRO., Louisville, Ky., and get their catalogue of Shears and get her a good pair for fifty or seventy-five cents.

UNANSWERED LETTERS.

JULY 11.

W H Brown, subs. J W Harmon, subs. Jas A. Walkup, sub. J W Bridges, subs; letter and card. B H Passmore, subs. A J Anderson, subs. S D Horger, sub at half price. J M Alexander, has attention. J H Hunter, sub.

JULY 12.

J J Callaway, change made. R F Dunn, sub. Wesley Smith, sub; one stopped. R J Deets, sub. Z B Firtle, sub. W H Killough, sub and change. W R Crockett, sub; one paper stopped.

JULY 13.

E M Myers, sub. E M Sweet, subs. H H Vaughan, sub. T R Clendenin, sub. E Hightower, subs. J R Wages, subs. G M Fletcher, subs. J A Pace, subs. R C Hicks, sub.

JULY 14.

C I McWhirter, sub stopped. J W Montgomery, correction made. J B Cochran, subs. W H Brooks, sub. W B McKeown, sub. R V Gallaway, subs. S C Riddle, change. W H Moss, subs. Jas M Sherman, subs. R J Deets, change. E S Boyd, sub and trial sub J W Sansom, subs. F J Perrin, sub. J W Johnson, sub.

JULY 15.

R S Gorsline, sub and trial subs. W K Strother, papers stopped; thanks. Geo W Bruce, sub. E W Simmans, has attention. W J Lemons, subs; orders on M. not negotiable. E C DeJernett, sub. J C Box, sub. J B Luker, sub. J R Nelson, subs. J W Downs, sub. Chas Davis, sub. A C Biggs, sub. H C Rogers, sub.

Steel JOSEPH GILLOTT'S Pens

THE MOST PERFECT OF PENS.

NOW EXHIBITED AT THE

COLUMBIAN EXPOSITION, CHICAGO,

Manufactures Build'g, Dept. H, Group 89.

DR. ALDRICH,

SPECIALIST.

Treats all Chronic, Nervous and Skin Diseases; also Goitre, Tumors, Cancers, Varicose Ulcers and Strictures without cutting.

Superfluous Hair, Birthmarks and moles permanently removed with electricity.

For Twenty-five Years the doctor has been successfully treating all diseases peculiar to women. Office 349 Main St., Dallas, Texas.

ELECTROPOISE.

Mrs. Sallie F Chapin, President of the Woman's Temperance Union of South Carolina, Charleston, S. C., says: "I was truly glad to learn that an office had been opened in our city for the sale of an instrument, the Electropoise, about which I become so enthusiastic a few months ago that I rashly went into print in an article describing its wonderful curative properties. I did not imagine the trouble I was bringing upon myself, for not a week had passed since that I have not been called upon to give further testimony and tell more about it. I have friends who, after suffering for years the most excruciating pain, which the most skillful physicians North and South had failed to relieve, were cured by using the Electropoise. It only needs a trial to convince the most skeptical, and since I heard the testimony of Hon. Wm. C. Sibley, of August a, the Rev. T. M Moore, D. D., of Florida, and others whom I personally know who have been benefited, I feel it a duty I owe to suffering humanity to say, 'Try the Electropoise.'"

Instruments rented to responsible persons.

For a 40-page descriptive circular of the great curative agent address

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

Agents wanted.

Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

[All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Maston street, Dallas, Texas.]

CLIOS.

[To the Clio Society of the Southwestern University at Georgetown, Texas.]

Clio, from few to many you have grown,
And seeds of culture all around have sown;
Books yield hidden treasure far dearer now
Than when you took the Clio's mystic vow.
Toil on, for to the brave reward is nigh;
You yield to none, "and on your own wings fly."

Like God's own birds who having tried their wings,
And find them stronger, then impatient springs
To meet the glorious sun above the mist,
Where raindrops falling are by sunbeams kissed.
Clios, then mount the mists upon the plain
And dwell in God's clear sunshine once again.

Our forest oaks, whose every twig is bound
With trailing moss, tall and erect are found;
In spite of winter storms they hold their own.
From tiny acorns have these old oaks grown;
Clios, stand like the oak, erect and tall,
Ready to answer, "Aye," at duty's call.

Climb up the mountain path with purpose strong,
Ever look upward, for the way is long
Unto your goal, success, if you would find,
And round your brows the laurel leaves would bind.
Then, like our forest oaks, look up, not down,
And Clios, sisters, you will win your crown!

GERTRUDE BARNES STANDLEE.
SALADO, TEXAS.

WE have heard favorable accounts of the district meeting of the Parsonage and Home Mission Society for Dallas District at the recent District Conference held at McKinney, and would have been glad if some member who attended the meeting had sent us a full account of the same. There were five auxiliaries represented, viz.: from Dallas—First Church, Floyd Street Church and South Dallas Church and Oak Lawn and Plano. We have heard special mention made of the fine report rendered by Mrs. W. H. Purcell, General Organizer for North Texas Conference, and her well-chosen words, so full of cheer and encouragement as to the progress the society is making in the conference, were as an inspiration to the members who heard her, and showed that the society is moving forward in the work, increasing in numbers and growing in influence.

FROM GEORGETOWN—W. M. S.

This auxiliary, numbering fifty-six members, is in good working order, led by our zealous, effective President, Mrs. W. G. Pettus. Not one-half of our members attend the monthly meetings. Yet we must not complain, as they pay their dues, and nobly respond to every call. Five of the names enrolled are life members. We also have one memorial member—our sainted Sister Sanders. Soon after her death, we received a written request from her deeply bereaved husband, that we retain her name in our missionary society, and he would regularly pay her dues, as though she was still working with us. To this noble request we cheerfully responded, for her gentle influence and untiring zeal will ever abide with us as a sweet aroma. About the close of the year another request from her afflicted husband that we retain her name among us as long as our society exists. This request was accompanied with $25 for our auxiliary. We admire his earnest devotion to the memory of his worthy wife, and joyfully retain the name of this sainted sister and rejoice to know her pure life is thus remembered.

Since June, 1892, death again entered our ranks, and now we mourn the departure of our much beloved Sister Penn, the sweet-spirited, gentle mother of our true and faithful missionary, Sister Alma Norwood. It was a great consolation to Sister Norwood to be with her mother in her last days on earth. Before she was stricken down her last work was one of mercy. We greatly miss her gentle voice among us, but the influence of her noble example and consecrated life lies out beautifully before us, pointing us to her ardent zeal for perishing souls. Her precious memory can not fade among us. The day she left us many prayers went up for her precious life to be spared, but the witnessing angels had gathered around this sainted one to bear her on wings of love to her celestial home. Many tears were that day shed, but not from the dying saint, as she was too near home to shed tears—and with sparkling eyes and smiling face she called each around her, imploring them to promise to meet her in the bright beyond. With affectionate farewells "she left us weeping on the shore, to which she can return no more." The light of heaven beamed brightly on this saintly face as she beheld the shining face of our blessed Redeemer, beckoning her to the mansion prepared for her reception, there to meet and forever be with Him who redeemed her, and be reunited with the many loved ones waiting and watching to receive her, never again to be separated. Joyful thought!

This year we have made no life members, and have only collected and paid $65.10 since last June.

Only twenty-nine of our members take the Woman's Advocate. This we regret as we feel that all should subscribe for it, and not put it aside for secular reading, but study well its contents, as it is a golden link binding us more closely to the cause of missions. Then let us arouse from our lethargy and all subscribe for and study the contents of our Advocate. The useful information we glean from its pages will do us good in working for Him to whom we owe everything that we have and are. Let us gather light from every source as to our duty, especially to those who are so deeply enshrouded in darkness and superstition, lest they be required at our hands, and at the judgment bar many arise to condemn us for neglect of duty. Many can say with the poet:

"So clear I see that I have hurt
The souls I might have helped to save;
That I have slothful been, inert,
Deaf to the calls thy leaders gave.

"In outskirts of thy kingdoms vast,
Father, the humblest spot give me;
Set me the lowliest task thou hast,
Let me repentant work for thee.

May we all be faithful workers in our Father's vineyard, gathering many sheaves for our Master!

Our much beloved President, Sister W. G. Pettus, is faithful in the discharge of every duty and an earnest agent for the Woman's Missionary Advocate.

Our Aid Society numbers forty-three members, seven of whom are men—all true and faithful to duty. As they, the brethren, are all occupied in secular business, we do not require them to attend our weekly meetings, yet they are ever ready to respond to any call. We greatly appreciate these members and wish their numbers increased. Since last November we have collected and paid $140.90, most of which was spent on the parsonage.

Our beloved and highly appreciated pastor, Bro. J. R. Wilson, often meets us in each society. His presence is ever a benediction to us, while his wise counsels and skillful advice stimulate all present, helping us over the rough ways into smoother, safer paths of duty. His zeal and faithfulness in the discharge of duty has endeared him to us, while we all rejoice in the great good he is accomplishing among us. His labors are arduous, as he is the shepherd or pastor of more than 600 regular members, while the students greatly swell the number of members during the school term.

Our band of "Little Workers" number over 200 members and are doing lasting good.

The Alma Norwood Society is composed of young ladies, zealous in good works. In connection with the Little Workers, they are educating a Mexican girl in one of our mission schools.

Our Sunday-school is large and still increasing. With our zealous Superintendent and the watchful care of Bro. Nelson, our pastor, it is growing in numbers and interest. This school is also educating a Mexican girl.

Bro. Nelson with great care watches over the Epworth League, numbering over 200 members. He teaches all to work, as he has no place for idle hands.

We now have local option, which brings to Georgetown joy, peace, prosperity and untold comfort and happiness.

Our large and beautiful Church is about completed, and we rejoice in its use, and as we worship within its sacred walls, we, by faith, look up into the smiling face of our Heavenly Father and feel a glow of divine love beaming upon us, scattering all darkness, bringing to our hearts light, joy, peace and sweet rest.

Our beloved Presiding Elder is highly appreciated and has done much for our town. He is faithfully discharging all duties devolving upon him. Long may he live to work in the vineyard of the Lord. This is the place to educate your sons and daughters. Send them one and all.

MRS. MARY M. DAVIDSON,
Recording Secretary.

"Funny that Longwed always refers to his wife as 'that old hen.'" "You wouldn't think so if you could see the way she rules the roost.

What Do You Take

Medicine for? Because you are sick and want to get well, or because you wish to prevent illness. Then remember that Hood's Sarsaparilla CURES all diseases caused by impure blood and debility of the system. It is not what its proprietors say, but what Hood's Sarsaparilla DOES, that tells the story of its merit. Be sure to get Hood's, and only Hood's.

Purely vegetable—**Hood's Pills**—25c.

"Hello, got a new set of teeth, eh? How long have you had 'em?" "Oh, quite a while. Ever since the last decade."

If you feel weak and all worn out take BROWN'S IRON BITTERS

Miss Quidnunc—Do you think genius is hereditary? Prateless Beau—I can't tell; I have as yet no children.

Success Produces Imitations. Genuine *Pond's Extract* is sold only in Bottles, with landscape view on buff wrapper.

One way of preparing for a rainy day is to make preparations to go to a picnic.

PASTOR'S BOOK.

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

Church Notices.

1893	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.	1893	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.
Jan.	1	2	3	4	5	6	7	July	...	...	...	...	...	...	1
	8	9	10	11	12	13	14		2	3	4	5	6	7	8
	15	16	17	18	19	20	21		9	10	11	12	13	14	15
	22	23	24	25	26	27	28		16	17	18	19	20	21	22
	29	30	31	...	...	...	...		23	24	25	26	27	28	29
Feb.	...	...	...	1	2	3	4		30	31	...	...	...	...	...
	5	6	7	8	9	10	11	Aug.	...	...	1	2	3	4	5
	12	13	14	15	16	17	18		6	7	8	9	10	11	12
	19	20	21	22	23	24	25		13	14	15	16	17	18	19
	26	27	28	...	...	...	...		20	21	22	23	24	25	26
Mar.	...	...	...	1	2	3	4		27	28	29	30	31	...	...
	5	6	7	8	9	10	11	Sept.	...	...	...	...	...	1	2
	12	13	14	15	16	17	18		3	4	5	6	7	8	9
	19	20	21	22	23	24	25		10	11	12	13	14	15	16
	26	27	28	29	30	31	...		17	18	19	20	21	22	23
Apr.	...	...	...	...	...	...	1		24	25	26	27	28	29	30
	2	3	4	5	6	7	8	Oct.	1	2	3	4	5	6	7
	9	10	11	12	13	14	15		8	9	10	11	12	13	14
	16	17	18	19	20	21	22		15	16	17	18	19	20	21
	23	24	25	26	27	28	29		22	23	24	25	26	27	28
	30	...	...	...	...	...	...		29	30	31	...	...	...	...
May	...	1	2	3	4	5	6	Nov.	...	...	...	1	2	3	4
	7	8	9	10	11	12	13		5	6	7	8	9	10	11
	14	15	16	17	18	19	20		12	13	14	15	16	17	18
	21	22	23	24	25	26	27		19	20	21	22	23	24	25
	28	29	30	31	...	...	...		26	27	28	29	30	...	...
June	...	...	...	...	1	2	3	Dec.	...	...	...	...	...	1	2
	4	5	6	7	8	9	10		3	4	5	6	7	8	9
	11	12	13	14	15	16	17		10	11	12	13	14	15	16
	18	19	20	21	22	23	24		17	18	19	20	21	22	23
	25	26	27	28	29	30	...		24	25	26	27	28	29	30
									31	...	...	...	...	...	...

TEXAS.

CHAPPELL HILL DIS.—THIRD ROUND.

Chappell Hill, at camp-ground .... July 22, 23
Bellville, at camp-ground .... July 29, 30
Davilla, at camp-ground .... Aug 5, 6
Rockdale, at Rockdale .... Aug 12, 13
Cameron cir, at Add Hall .... Aug 19, 20
Maysfield, at Branchville .... Aug 26, 27
Cameron, at Cameron .... Sept 1, 2
C. H. BROOKS, P. E.

CALVERT DISTRICT—THIRD ROUND.

Wilderville cir, at Power's Chapel ... July 22, 23
Elliot cir, at Macy .... July 22, 23
Rogers Prairie cir, at High Prairie .. July 29, 30
Centerville cir, at Pleasant Ridge ... July 29, 30
Jewett and Buffalo, at Oakwood .... Aug 5, 6
Fairfield cir, at Mt. Zion .... Aug 12, 13
Durango cir .... Aug 19, 20
Calvert sta .... Aug 26, 27
FRED L. ALLEN, P. E.

AUSTIN DISTRICT—THIRD ROUND.

Weimar cir, at Osage .... July 17-20
LaGrange sta .... July 22, 23
Merrilltown, at Walnut .... July 24-27
Bastrop sta .... July 29, 30
Columbus sta .... Aug 3, 4
Flatonia sta .... Aug 5, 6
Muldoon cir, at Muldoon .... Aug 7-10
JOS. B. SEARS, P. E.

HUNTSVILLE DISTRICT—THIRD ROUND.

Madisonville cir, at Midway .... July 22, 23
Zion cir, at Bedias .... July 29, 30
Hockley cir, at Field's Store .... Aug 5, 6
Cold Springs cir, at Evergreen .... Aug 12, 13
Willis sta .... Aug 19, 20
Dodge cir, at Old Waverly .... Aug 26, 27
Conroe cir, Union Grove .... Sept 2, 3
Prairie Plains cir, at Mary's Chapel .... Sept 7
Huntsville sta .... Sept 10, 11
Anderson cir, at Fairview .... Sept 16, 17
Courtney and Plantersville cir, at Linn Grove .... Sept 23, 24
J. C. MICKLE, P. E.

HOUSTON DISTRICT—THIRD ROUND.

Matagorda, at Peden's Creek .... July 22, 23
Wharton, at Wharton .... July 29, 30
Washington Street .... Aug 5, 6
Alvin and Sandy Point, at Sandy Point .... Aug 12, 13
Pattison, at Asbury Chapel .... Aug 19, 20
Dickinson, at North Galveston .... Aug 26, 27
La Porte .... Aug 28
Velasco, at Phair .... Sept 2, 3
Columbia, at Columbia .... Sept 9, 10
Eagle Lake, at Alleyton .... Sept 16, 17
E. W. SOLOMON, P. E.

NORTH TEXAS.

DALLAS DISTRICT—THIRD ROUND.

McKinney .... 1st Sun in July
Lewisville and Webbs, at Webbs .... 2d Sun in July
Oak Lawn .... 3d Sun in July
Plano .... 4th Sun in July
Smithfield, at Shady Grove ... 5th Sun in July
North Fort Worth .... 1st Sun in Aug
Frankford, Cochran and Caruth, at White Rock .... 2d Sun in Aug
Bethel, at Bethel .... 3d Sun in Aug
Argyle, at Prairie Mound .... 4th Sun in Aug
Grapevine, at Grange Hall .... 1st Sun in Sept
First Church .... 2d Sun in Sept
Trinity .... 3d Sun in Sept
East Dallas .... 4th Sun in Sept
South Dallas .... 1st Sun in Oct
Floyd Street .... 2d Sun in Oct
E. W. ALDERSON, P. E.

SHERMAM DISTRICT—THIRD ROUND.

Sherman, Willow Street .... July 29, 30
Sherman, Travis Street .... July 30, 31
Pilot Point sta .... Aug 5, 6
Pottsboro and Preston cir .... Aug 12, 13
Denison sta .... Aug 13, 14
Collinsville cir .... Aug 19, 20
Whitesboro sta .... Aug 20, 21
Pilot Grove cir .... Aug 26, 27
Van Alstyne sta .... Aug 27, 28
Bells and Savoy cir .... Sept 2, 3
Whitewright sta .... Sept 3, 4
Sherman cir .... Sept 9, 10
Gordonville cir .... Sept 16, 17
Howe cir .... Sept 23, 24
Farmington cir .... Sept 30, Oct 1
J. M. BINKLEY, P. E.

MONTAGUE DISTRICT—THIRD ROUND.

and St. Joe .... Sunday night
Nocona .... 4th Sun in July
Montague .... 5th Sun in July
and Bowie .... Sunday night
Henrietta, Thursday night before 1st Sun in Aug
Wichita Falls and Mission .... 1st Sun in Aug
Beaver .... 2d Sun in Aug
and Iowa Park .... Sunday night
Post Oak .... 3d Sun in Aug
Cra ton .... 4th Sun in Aug
Holliday .... 1st Sun in Sept
and Archer .... Sunday night
Chico .... 2d Sun in Sept
Blue Grove .... 3d Sun in Sept
Alvord .... 4th Sun in Sept
Sunset .... 1st Sun in Oct
Bellevue .... 2d Sun in Oct
Benvanue .... 3d Sun in Oct
R. M. POWERS, P. E.

GREENVILLE DISTRICT—THIRD ROUND.

Floyd .... 4th Jun in July
Allen .... 5th Sun in July
Roberts mis .... 1st Sun in Aug
Weston .... 2d Sun in Aug
Greenville mis .... 3d Sun in Aug
Kingston, at Harrel's Camp-ground Wednesday, Aug 23
Anna .... 4th Sun in Aug
Blue Ridge .... 1st Sun in Sept
Emory mis .... 2d Sun in Sept
Lone Oak .... 3d Sun in Sept
Leonard .... 4th Sun in Sept
J. A. STAFFORD, P. E.

BONHAM DISTRICT—THIRD ROUND.

Randolph cir .... July 22, 23
Bailey cir .... July 29, 30
Wolfe City .... Aug 5, 6
Dodd cir .... Aug 12, 13
Ben Franklin .... Aug 19, 20
Ladonia sta .... Aug 26, 27
Lannius cir .... Sept 2, 3
Lake Creek cir .... Sept 9, 10
Fannin cir .... Sept 16, 17
South Bonham .... Sept 23, 24
J. R. WAGES, P. E.

PARIS DISTRICT—THIRD ROUND.

Centenary, at Paris .... July 30, 31
Lamar Avenue, at Paris .... July 30, 31
Roxton cir, at Elm Grove .... Aug 3
Pattonville cir, at Shady Grove .... Aug 5, 6
Deport cir, at Maple Springs .... Aug 10
Blossom sta .... Aug 12, 13
Woodland and Detroit, at Franklin .... Aug 16
Clarksville sta .... Aug 19, 20
Annona cir, at William's Chapel .... Aug 23
Emberson cir, at Forest Chapel .... Aug 26, 27
Milton cir .... Aug 30
Maxey mis .... Sept 2, 3
Douglas mis .... Sept 9, 10
Powderly mis .... Sept 13
Rosalie cir .... Sept 16, 17
McKenzie cir .... Sept 23, 24
F. A. ROSSER, P. E.

GAINESVILLE DISTRICT—THIRD ROUND.

Marysville cir .... July 20
Dye Mound cir .... July 22, 23
Rosston .... July 29, 30
Denton cir .... Aug 4
Denton sta .... Aug 5, 6
Aurora, at Catlette .... Aug 12, 13
Greenwood .... Aug 15
Valley View, at Beckham .... Aug 19, 20
C. L. BALLARD, P. E.

SULPHUR SPRINGS DIST.—THIRD ROUND.

Campbell cir, at Jones' Bethel .... July 22, 23
Carrollton cir, at Park's Chapel .... July 29, 30
Fairlie cir, at Olive Branch .... Aug 5, 6
Commerce cir, at Commerce .... Aug 12, 13
Barrett cir, at Barrett .... Aug 19, 20
Mt. Pleasant sta .... Aug 21
Mt. Vernon cir, at Pleasant Hill .... Aug 23
Sulphur Bluff cir, at Dennis Chapel ... Aug 26, 27
Cooper cir, at Hickory Grove .... Sept 2, 3
Gilmer cir, at Saul Chapel .... Sept 9, 10
Leesburg cir .... Sept 16, 17
Pittsburg sta .... Sept 18
Winsboro cir .... Sept 23, 24
Quitman cir .... Sept 30, Oct 1
W. L. CLIFTON, P. E.

TERRELL DISTRICT—THIRD ROUND.

Terrell .... 4th Sun in July
Crandall .... 5th Sun in July
Fate .... 1st Sun in Aug
Kemp .... 2d Sun in Aug
Kaufman .... 3d Sun in Aug
Forney .... 4th Sun in Aug
Wills Point cir .... 1st Sun in Sept
Wills Point sta .... 2d Sun in Sept
Poetry .... 3d Sun in Sept
Chisholm .... 4th Sun in Sept
GEO. T. NICHOLS, P. E.

JEFFERSON DISTRICT—THIRD ROUND.

Dalby Springs cir, at Shawnee .4th Sun in July
Hughes Spring cir, at Hamil . 5th Sun in June
Coffeeville cir, at Independent Spring 1st Sun in Aug
Daingerfield, at Omaha .... 2d Sun in Aug
Linden, at Jones Chapel .... 3d Sun in Aug
Three Springs .... 4th Sun in Aug
Kildare .... 1st Sun in Sept
O. P. THOMAS, P. E.

FORT WORTH DISTRICT—THIRD ROUND.

Granbury cir .... July 22, 23
Granbury sta .... July 23, 24
Marystown cir .... July 29, 30
Arlington cir .... Aug 5, 6
Cresson cir .... Aug 12, 13
Cleburne cir .... Aug 16
Mansfield cir .... Aug 19, 20
Morgan cir .... Aug 26, 27
Walnut and Glen Rose .... Sept 2, 3
W. L. NELMS, P. E.

SHERMAN DISTRICT—SECOND ROUND.

Farmington cir .... July 22, 23
J. M. BINKLEY, P. E.

PARIS DISTRICT—SECOND ROUND.

Rosalie cir .... July 22, 23
F. A. ROSSER, P. E.

WEST TEXAS.

SAN MARCOS DIS.—FOURTH ROUND.

Lockhart cir .... 2d Sun in Aug
Lockhart sta .... 3d Sun in Aug
Belmont cir, at Solomon's Temple 4th Sun in Aug
Seguin .... 1st Sun in Sept
Nockenut mis, at McCullock's school-house 2d Sun in Sept
San Marcos cir, at Center Point 3d Sun in Sept
Kyle cir, at Pleasant Grove ... 4th Sun in Sept
Harwood cir, at Soda Springs ... 1st Sun in Oct
Dripping Springs mis, at Wimberley 2d Sun in Oct
Luling and Prairie Lea .... 3d Sun in Oct
San Marcos .... 4th Sun in Oct
Gonzales .... 5th Sun in Oct
B. HARRIS, P. E.

BEEVILLE DISTRICT—THIRD ROUND.

Lavernia cir, at Sandy Elm ... 4th Sun in July
Oakville cir, at Mineral City .. 5th Sun in July
Lagarto cir .... 1st Sun in Aug
Skidmore mis .... 2d Sun in Aug
Helena cir, at Runge .... 3d Sun in Aug
W. H. H. BIGGS, P. E.

SAN MARCOS DISTRICT—THIRD ROUND.

San Marcos .... 4th Sun in July
Gonzales .... 5th Sun in July
B. HARRIS, P. E.

SAN ANGELO DISTRICT—THIRD ROUND.

Boerne charge .... 4th Sun in July
Ingram charge .... 5th Sun in July
Kerrville and Centre Point ..... 1st Sun in Aug
M. A. BLACK, P. E.

LLANO DISTRICT—THIRD ROUND.

Pontotoc cir .... July 22, 23
Cherokee cir .... July 29, 30
Llano cir .... Aug 5, 6
Honey Creek .... Aug 12, 13
I. T. MORRIS, P. E.

SAN ANTONIO DISTRICT—THIRD ROUND.

East End .... July 22, 23
Travis Park .... July 29, 30
Utopia .... Aug 5, 6
Pleasanton and Amphion .... Aug 12, 13
Fairview, at Oak Island .... Aug 14, 15
W. W. PINSON, P. E.

CUERO DISTRICT—THIRD ROUND.

Wee-atche, at Charco .... 4th Sun in July
Williamsburg, at Boxville ..... 5th Sun in July
Port Lavaca .... 1st Sun in Aug
Yoakum, at Concrete .... 2d Sun in Aug
JOHN S. GILLETT, P. E.

NORTHWEST TEXAS.

CISCO DISTRICT—THIRD ROUND.

Breckenridge charge, at Squyre's Chapel 4th Sun in July
Rising Star and Pisgah, at Rising Star 5th Sun in July
DeLeon, at New Hope .... 1st Sun in Aug
Green's Creek .... 2d Sun in Aug
Stephenville .... Aug 15
Duffau .... 3d Sun in Aug
Alexander .... Aug 22
Carlton .... 4th Sun in Aug
Dublin, at Dublin .... 1st Sun it Sept
E. A. BAILEY, P. E.

WACO DISTRICT—THIRD ROUND.

Bruceville and Mooresville, at Bruceville July 22, 23
West, at Wesley Chapel .... July 29, 30
Valley Mills, at Compton .... Aug 5, 6
Lorena, at Stanfords .... Aug. 12, 13
Oglesby, at Station Creek .... Aug 19, 20
Rogers, at Centennial .... Aug 26, 27
Bosqueville, at Evergreen .... Sept 2, 3
Temple .... Sept 9, 10
South Temple .... Sept 10, 11
Troy .... Sept 16, 17
R. C. ARMSTRONG, P. E.

ABILENE DISTRICT—THIRD ROUND.

Merkel cir, at Borders .... July 22, 23
Buffalo Gap cir, at Jim Ned .... July 25
Sweetwater cir, at Dora .... July 29, 30
Anson cir .... Aug 5, 6
Roby mis, at Avalon .... Aug 12, 13
Snyder mis .... Aug 16
Colorado sta .... Aug 19, 20
E. L. ARMSTRONG, P. E.

GATESVILLE DISTRICT—THIRD ROUND.

Lometa cir .... July, 22, 23
Killeen and Nolanville .... July 29, 30
Coperas Cove cir .... Aug 2
Lampasas sta .... Aug 4
Lampasas cir .... Aug 5, 6
Henson Creek cir .... Aug 9
Jonesboro cir .... Aug 12, 13
Harmony Chapel cir .... Aug 15
Martin's Gap and Iredell cir .... Aug 19, 20
Hico sta .... Aug 24
Hamilton cir .... Aug 26, 27
Meridian sta .... Sept 2, 3
E. F. BOONE, P. E.

WAXAHACHIE DISTRICT—THIRD ROUND.

Bristol cir .... July 22, 23
Reagor cir, at Reagor's Springs .... July 29, 30
Grand View cir, at Barnesville .... Aug 5, 6
Red Oak cir .... Aug 12, 13
Italy cir .... Aug 19, 20
Avalon cir .... Aug 26, 27
Ennis sta, at Ennis .... Sept 2, 3
Walker's Creek mis .... Sept 9, 10
JOHN S. DAVIS, P. E.

CORSICANA DISTRICT—THIRD ROUND.

Hubbard .... July 22, 23
Dawson .... July 29, 30
Kerens .... Aug 5, 6
Irene, at Salem .... Aug 12, 13
Rice and Chatfield .... Aug 19, 20
Wortham .... Aug 26, 27
Mexia sta .... Sept 2, 3
Mexia cir .... Sept 3, 4
Thornton cir .... Sept 9, 10
Shady Dell cir .... Sept 10, 11
Groesbeck .... Sept 16, 17
GEO. S. WYATT, P. E.

VERNON DISTRICT—THIRD ROUND.

Benjamin, at White Flat .... July 22, 23
Guthrie, at Ballard .... July 26
Floyd and Brisco, at Floyd .... July 29, 30
Epworth, at Lubbock .... Aug 2
Plainview, at Liberty .... Aug 4
M. K. LITTLE, P. E.

BROWNWOOD DIS.—THIRD ROUND.

Ballinger sta .... July 22, 23
Santa Anna cir .... July 29, 30
Coleman sta .... Aug 5, 6
Coleman cir .... Aug 9
Cottonwood cir .... Aug 12, 13
Indian Creek cir .... Aug 19, 20
J. P. MUSSETT, P. E.

WEATHERFORD DIS.—THIRD ROUND.

Finis .... July 22, 23
Santo .... July 29, 30
Barton's Creek .... Aug 5, 6
Booneville .... 3 p. m. Aug 9
Mineral Wells .... Aug 12, 13
Garvin .... Aug 19, 20
Aledo .... 3 p. m. Aug 24
J. T. L. ANNIS, P. E.

GEORGETOWN DISTRICT—THIRD ROUND.

Florence, at Florence .... July 22, 23
Bertram and Mt. Horeb, at Horeb .... July 29, 30
North Georgetown, at Berry's Creek .... Aug 5, 6
Round Rock, at Robinson's Chapel .... Aug 12, 13
Belton sta .... 8:30 p m, Aug 18
North Belton, at Camp-Ground .... Aug 19, 20
Corn Hill and Salado .... Sept 2, 3
Holland, at Holland .... Sept 9, 10
Taylor sta .... Sept 16, 17
South Belton .... Sept 23, 24
Fairland, at Hairston .... Sept 30, Oct 1
Burnet sta .... Oct 1, 2
Marble Falls sta .... Oct 3
Georgetown sta .... Oct 7, 8
SAM'L P. WRIGHT, P. E.

EAST TEXAS.

PALESTINE DISTRICT—THIRD ROUND.

Homer cir, at Stanley Creek .... July 22, 23
Lufkin sta, at Wallace Chapel .... July 29, 30
Grapeland cir, at St. Paul .... Aug 5, 6
Augusta cir, at Augusta .... Aug 12, 13
Brushy Creek cir, at Camp-ground ... Aug 19, 20
Brocket cir, at Pleasant Grove .... Aug 26, 27
Elkhart mis, at Union .... Sept 2, 3
Jacksonville sta .... Sept 2, 3
Palestine sta .... Sept 9, 10
Rusk sta .... Sept 9, 10
New Birmingham mis .... Sept 16, 17
Alto cir .... Sept 23, 24
Trinity River mis .... Sept 27
Saron mis .... Sept 30, Oct 1
J. T. SMITH, P. E.

TYLER DISTRICT—THIRD ROUND.

Larissa cir, at Mt Carmel .... July 22, 23
Grand Saline cir, at Union Chapel ... July 29, 30
New York cir, at Red Hill .... Aug 5, 6
Edom cir, at Ashburn Camp-ground ... Aug 12, 13
Lawndale, at Meredith Camp-ground ... Aug 19, 20
Tyler cir, at Pleasant Retreat .... Aug 26, 27
Tyler sta, at Tyler .... Sept 3, 4
T. P. SMITH, P. E.

MARSHALL DISTRICT—THIRD ROUND.

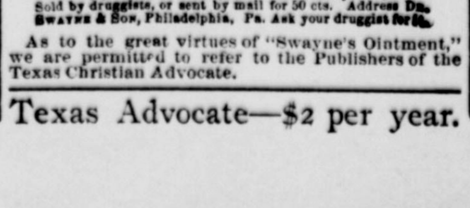
Harrison, at Port Cado .... July 22, 23
Church Hill, at Church Hill .... July 29, 30
Marshall sta .... Aug 5, 6
Kilgore, at Hopewell .... Aug 12, 13
DeBerry cir .... Aug 19, 20
Northside, at Union Chapel .... Aug 26, 27
Beckville, at Fair Play .... Sept 2, 3
Henderson sta .... Sept 9, 10
Henderson, at Union Chapel .... Sept 16, 17
JOHN ADAMS, P. E.

SAN AUGUSTINE DIST.—THIRD ROUND.

Murvall .... July 22, 23
Carthage sta, at Bethlehem .... July 25
Melrose cir, at Cove Springs .... July 29, 30
San Augustine cir, at Black Jack .... Aug 5, 6
Center cir, at Shady Grove .... Aug 12, 13
Shelbyville cir .... Aug 15
Center and Timpson, at Newbern Camp-ground .... Aug 19, 20
Tenaha cir, at Wade's Chapel .... Aug 26, 27
Hemphill cir, at Hemphill .... Sept 2, 3
Sharpsville, at Mt. Wesley .... Sept 7
Nacogdoches sta .... Sept 9, 10
Linn Flat .... Sept 16, 17
Garrison cir .... Sept 19
Appleby .... Sept 23, 24
A. J. FRICK, P. E.

BEAUMONT DISTRICT—THIRD ROUND.

Beaumont sta .... July 22, 23
Orange sta .... July 29, 30
Livingston cir, at Corrigan .... Aug 5, 6
Sunset circuit .... Aug 19, 20
Moscow cir .... Aug 26, 27
Beaumont mis .... Sept 2, 3
Jasper sta .... Sept 9, 10
Jasper cir .... Sept 16, 17
Burkeville cir .... Sept 23, 24
Orange cir .... Sept 30
F. J. BROWNING, P. E.



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

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WEST TEXAS DISTRICT—THIRD ROUND.

Fredericksburg .... July 21, 24
Llano, at Uper Willow .... July 29, 31
West Fork .... Aug 12, 13
J. KERN, P. E.

PLAN OF EPISCOPAL VISITATION.

FIRST DISTRICT—BISHOP KEENER.

Tennessee, Lebanon .... Oct 18
Arkansas, Clarksville .... Nov 22
Little Rock, Hot Springs .... Dec 6
White River, Jonesboro .... Dec 13

SECOND DISTRICT—BISHOP WILSON.

Brazil, Sao Paulo .... July 27
West Texas, Beeville .... Nov 1
German Mission, Grassyville .... Nov 9
Northwest Texas, Fort Worth .... Nov 15
North Texas, Wichita Falls .... Nov 29

THIRD DISTRICT—BISHOP GRANBERY.

Virginia, Danville .... Nov 22
Baltimore, Fredericksburg .... March 22

FOURTH DISTRICT—BISHOP HARGROVE.

Illinois, Nashville .... Oct 5
North Mississippi, Columbus .... Nov 29
South Carolina, Sumter .... Dec 6
Alabama, Opelika .... Dec 13

FIFTH DISTRICT—BISHOP DUNCAN.

St. Louis, West Plains .... Sept 27
Holston, Broad Street Church, Knoxville Oct 11
North Alabama, Talladega .... Nov 15
Western North Carolina, Tryon Street Church, Charlotte, Nov 29
North Carolina, Fifth Street Church, Wilmington, Dec 6

SIXTH DISTRICT—BISHOP GALLOWAY.

Western Virginia, Ashland .... Sept 6
Kentucky, Maysville .... Sept 13
Louisville, Elkton .... Sept 27
Memphis, Central Church, Memphis .... Nov 29
South Georgia, Dawson .... Dec 13

SEVENTH DISTRICT—BISHOP HENDRIX.

Northwest Mexican, El Paso, Texas .... Oct 25
Central Mexico, City of Mexico .... Nov 15
Mexican Border Mission, Monterey .... Nov 28
Texas, Navasota .... Nov 30
East Texas, Orange .... Dec 7

EIGHTH DISTRICT—BISHOP KEY.

Japan Mission, Hiroshima .... July 12
China Mission, Shanghai .... Oct 18
New Mexico, Eddy .... July 13
Denver, St. Paul's Church .... July 27
Indian Mission, Vinita .... Nov 1
Mississippi, Hazlehurst .... Dec 7
Louisiana, Homer .... Dec 14

NINTH DISTRICT—BISHOP HAYGOOD.

Western, Kansas City, Kans .... Aug 31
Missouri, Monroe City .... Sept 6
Southwest Missouri, Booneville .... Sept 20
North Georgia, Gainesville .... Nov 29
Florida, Palatka .... Jan 3

TENTH DISTRICT—BISHOP FITZGERALD.

Montana, Butte City .... Aug 16
East Columbia, Pendleton, Ore .... Aug 30
Columbia, Myrtle Creek, Ore .... Sept 13
Los Angeles, Los Angeles .... Sept 27
Pacific, Fresno, Cal .... Oct 11

The Columbian Flyer.

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(The International Route)
—In connection with the—
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DAILY—NORTH BOUND.

Leave San Antonio	6.00 p. m.
Leave Austin	9.40 p. m.
Leave Taylor	11.35 p. m.
Leave Hearne	3:35 a. m.
Arrive Corsicana	7:07 a. m.
Arrive Garrett { change for Ft. Worth }	8:10 a. m.
Arrive Fort Worth	10:20 a. m.
Arrive Dallas	9:35 a. m.
Arrive Sherman	12:10 p. m.
Arrive Denison	12:30 p. m.

DAILY—SOUTH BOUND.

Leave Denison	3:00 p. m.
Leave Sherman	3:25 p. m.
Leave Dallas	6:40 p. m.
Leave Fort Worth	6:10 p. m.
Leave Garrett	8:15 p. m.
Leave Corsicana	9:15 p. m.
Leave Hearne	1:00 a. m.
Arrive Taylor	4:10 a. m.
Arrive Austin	5:50 a. m.
Arrive San Antonio	9:30 a. m.
Arrive Laredo	4:15 p. m.

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—Continue Between—
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And
DALLAS and SAN ANTONIO via Hearne,

Leave Houston	11:10 p.m.
Arrive Austin	8:20 a.m.
Arrive Fort Worth	10:20 a.m.
Leave Austin	8:30 p.m.
Leave Fort Worth	6:10 p.m.
Arrive Houston	5:35 a.m.

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Devotional.

"THE LEAST OF THESE."

She had little of earthly beauty,
She had less of earthly lore;
She climbed by a path so narrow,
Such wearisome burdens bore!
And she came, with heart a-tremble,
To the warder at heaven's door,

And said, "There were hearts of heroes;"
She said, "There were hands of might;
I had only my little children,
That called to me day and night;
I could only soothe their sorrows,
Their childish hearts makes light."

And she bowed her head in silence.
She hid her face in shame;
When, out from a blaze of glory,
A form majestic came;
And sweeter than all heaven's music,
Lo, some one called her name!

"Dear heart! that hath self forgotten,
That never its own hast sought.
Who keepeth the weak from falling,
To the King hath jewels brought;
Lo, what thou hast done for the children,
For the Lord himself was wrought!"

—*Woman's Journal.*

HOW JESUS CAME FOR EUNICE.

Little Eunice was lying very ill, and there was no hope of her recovery. She had always loved the Savior, but when she knew she could never be well again, she shrank from the prospect of death.

"Papa," she said one day, "what is it to die?"

"Eunice," he said, taking her little hand in his, "you remember last summer your mamma was getting ready to go to your aunt's for a visit."

"Oh yes, papa!"

"And you know that I wrote to an influential friend for a pass for her."

"Yes, papa, I remember it well. You said the pass might come any day. You couldn't tell exactly when. It might be very soon, or perhaps not for some time."

"Yes, my child, and I told your mamma to have everything in readiness to start the day it came. And so she did. She left directions with the servants about what they were to do when she was gone. She packed her trunk, and the day the pass came all she had to do was to go to the depot, say good-bye to us, and get on the train."

"Yes, I remember, papa."

"Well, Eunice, so it will be with the approach of death. We may look on the summons as your pass. You may think of death as the journey to the heavenly country, where you are to live forever and ever. But you will not go alone, for Jesus will go with you. Be always prepared, so that when Jesus calls you may be ready to take the journey. You love him, and are ready to go with him, my child?"

"Yes, papa, I am not afraid. I shall not take the journey alone. Thank you for explaining this to me, for it seems easier to understand now." Many times after this did Eunice refer to this little talk.

"My trunk is all packed, ready to start," she would say. There came a day when Eunice was not as well. In vain did loving hands minister to her comfort, and the physician said: "She can not live through the day."

"Papa," whispered the child, as her father approached her bedside, "the pass has come, and I'm only waiting for the train to start." She grew weak and faint, but a happy smile hovered over her lips. Toward evening she clasped her little hands and murmured, "Papa, the train is about to start. Good bye," and Eunice started on her journey. Jesus had come for her.—*Helen Somerville, in Epworth Herald.*

GOD'S MONEY AND GOD'S WORK.

They are both alike abundant. There is plenty of work to be done, for the great commission is still unfulfilled, the nations are still unsaved, and millions upon million are still hungering for the bread and thirsting for the water of life. And God has money not less plentiful. We do not always recognize that fact. It is, indeed, one of the many mischievous delusions prevailing on the subject, that money is altogether too gross and sordid a thing for God to have anything to do with. It is fit enough, we think, for merely human hands. There is nothing very incongruous in our occupying ourselves with it from morning to night, and from youth to age; but to ascribe to God the possession of money is to detract from the spirituality and glory, and to bring him down too nearly to the level of his children. His, however, is "the silver and the gold," and we do not make it any the less his, or any the more ours, when we dig it out of the earth and mint it into coin. He does not, then, surrender his proprietary rights or let go his hold of the creature he has made.

Where, then, is God's money to be found? In some small measure, of course, in the coffers of our missionary societies. Only partly, however, for God would be poorer than many a sinner upon earth were that all the money he could claim as his; partly, also, in the portion set aside by faithful souls for the advancement of his cause, but also far outside the narrow limits that mark off that little fraction of what we can call our own. It is to be found, in truth, in every shopman's till, in every merchant's cash-box, in every banker's safe; for all the money in the world is God's. Every coin you handle (whatever the image or inscription it may bear), every cent you waste, and every dollar you hoard—every bit of currency you circulate, whether honorably or shamelessly—all equally is his, not yours. That is a lesson we are slow to learn, but until we have mastered it, until we have got it indelibly written on hearts, not even the most convincing assertion of the principle of systematic beneficence will effect among Christian people that true consecration of money which remains, even at this late hour, one of the unfilled conditions of success in spiritual service.

But if all the money is God's, the greater is the problem involved in the fact that so little of it helps forward the work which is also God's. Somehow the stream gets diverted into wrong channels, and the machinery is not reached that occasionally threatens to come to a standstill. On all sides there is moaning and lamentation because of growing deficits. There are ominous whispers about retrenchment and retreat. Starved missions are the order of the day, and, as a consequence, a starved world is fainting into eternity with a wail upon its lips which it breaks the heart to hear, and with its skeleton hands feeling blindly about for the light and life of God.

Only one explanation can be given; it is that men impiously lay arrest upon this money of God. They make a slave of it, as if it in turn makes slaves of them. They keep it under lock and key, or compel it, like another Samson, to play the fool for them when it should be rendering royal service to Christ's cause and kingdom. They degrade it into "filthy lucre," and force it to minister to their greed and vanity, to their lust, selfishness, and to fight, in a thousand ways, the devil's battle of hate and death.

How, then, may we hope to free it from its bondage and degradation? How may we expect to secure its being turned to its proper use—its being directed with all its power, to the advancement of the Lord's work in the world? Not, certainly, by cringing and fawning to those who have great possessions, and are apt to make gold their god, nor yet by condescending to tricks and veiled dishonesties that sully the fair fame of our holy Christianity. The money is still God's, and he alone can give it, and from him we must ask it. It should not startle us to be told that we are as much bound to pray for money, if it is needed, as for men. The escape from our present difficulty is to be found, above all else, in more diligently and believingly availing ourselves of the privilege of appeal to him in whose hands it is to make rich.

We must pray that the Spirit of Truth may descend in new power to scatter the false thoughts of men about the relation in which they stand to the money lent them for a season. We must pray that the Spirit of Faith may lay hold of human hearts, both in the Church and out of it, and make the spiritual as vivid and real to them as the material, the heavenly as the earthly, the eternal as the temporal. We must pray that the Spirit of Love may enter into us and others, like the fire from God, consuming in its sacred flame all our stubborn selfishness, and enkindling within our hearts a pity as tender, a love as fervent, as that of him who wore a crown of thorns. Here, too, as all around the horizon of the missionary enterprise, the practical lesson, above every other, being forced upon our acceptance is: "Men ought always to pray"—humbly, earnestly, ceaselessly, confidently, sustained by the thought that it is the Savior's cause we advocate, that it is on God's promise we rest, and that "the Lamb that was slain is worthy to receive riches."—*Joseph Corbett, D.D., Glasgow, Scotland.*

Marriages.

SYMINGTON—CARTER.—At the parsonage, in Dalby Springs, Texas, July 3, 1893, by Rev. G. C. Hardy, Mr. W. A. Symington and Miss Sue Carter.

FISHER—EIDLEBACH.—In the Methodist Church, at Boggy, Matagorda County, Texas, July 2, 1893, Mr. U. S. G. Fisher and Miss Laura Eidlebach, Rev. J. W. Morris officiating.

TADLOCK—DORRIES.—At the residence of the bride's father, near Chappell Hill, Texas, July 1, 1893, Mr. T. W. Tadlock, of Montgomery County, and Miss Lizzie Dorries, of Washington County; Rev. Geo. C. Stovall officiating.

BALLINGER—LAMKIN.—At the residence of the bride, in Cameron, Texas, July 6, 1893, by Rev. W. Wootton, Mr. Geo. H. Ballinger and Mrs. Mary E. Lamkin; all of Cameron, Texas.

WALKER—GALE.—At the residence of the bride's father, in Bobbin, Montgomery County, Texas, July 10, 1893, Mr. F. J. Walker and Miss Kate Gale, Rev. J. M. Wesson officiating.

SANDERS—GRAY.—At the Methodist Church, in Ben Wheeler, Van Zandt County, Texas, July 5, 1893, Dr. D. T. Sanders and Miss Alice V. Gray, Rev. Frank Everitt officiating.

ROBERTS—GRAY.—At the home of the bride, July 9, 1893, Mr. Jonathan Roberts and Mrs. Margaret A. Gray; all of Bell County, Texas; Rev. G. A. Greene officiating.

PORTER—NUSOM.—SWEENY—PORTER.—Doub'e wedding at the Church, at Charco, Wednesday, July 5, 1893: Mr. J. Porter and Miss Nannie Nusom, and Mr. J. S. Sweeny and Miss Cordie C. Porter, Rev. W. E. Rector officiating.

HARDIN—WILLIAMSON.—At the residence of the bride's father, June 25, 1893, by Rev. C. A. Evans, Mr. W. H. Hardin and Miss Julia Williamson; both of Tarrant County, Texas.

TROWBRIDGE—HOUX.—At the residence of the bride's mother, in Gordon, May 21, 1893, Mr. L. Trowbridge and Miss Pearl Houx, Rev. C. V. Bailey officiating.

SALVAGE—HALL.—At the Baptist Church, in Strawn, June 14, 1893, Mr. G. M. Salvage and Miss Mamie E. Hall, Rev. C. V. Bailey officiating.

WHITE—HOUX.—At the residence of Mr. Frank Bell, Gordon, June 18, 1893, Mr. J. A. White and Miss R. Pearl Houx, Rev. C. V. Bailey officiating.

REESE—MCCALL.—At White's Grove Church, July 9, R. F. Reese and Miss M. E. McCall, Rev. W. J. Owens officiating; all of Collin County, Texas.

Obituaries.

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

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

POETRY CAN IN NO CASE BE INSERTED

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

STRAIN.—Little Hattie, daughter of R. S. and Limmie Strain, was born August 17, 1891, and sweetly fell asleep in Jesus' arms June 16, 1893. She was sealed outwardly a child of the covenant by Rev. J. L. Mills November 1, 1891. Little Hattie was an extraordinary child for her age. She would often join with her mother in sweet song, keeping perfect time and sounding each note distinctly. It was natural with her; but her sweet voice only lingers in the heart of the dear ones at home, and she now joins with the white-robed throng in songs of sweetest praise to Him who died for his little children. Be ready, dear sorrowing ones, for Hattie will meet you at the gate. W. H. CRAWFORD.

WEEKS.—Mrs. Prudence G. Weeks was born on Holland Street, in Baltimore, Md. The family record having been destroyed by fire in her early childhood, the exact date of her age is not known, but she was supposed to be about seventy-six years old. She died at her home in Pilot Point, Texas, June 16, 1893. Her health had been poor for twenty years. About eighteen months before her death a kind of cancerous trouble made its appearance, which culminated in her death. She was the daughter of Holiday Yelser; she was one of twelve children, all of whom preceded her into the spirit land. Two of her brothers received appointment to West Point by Gen. R. E. Lee. One of them died on the sea in the navy service. In childhood she went with her father to Mississippi, where she remained until after her marriage to Mr. Walter Strother. About six years after marriage they came to Texas and settled in Sabine County, where her husband died in 1861. She lived a widow until 1865, when she was married to J. M. Weeks, with whom she lived happily to the day of her death. In 1867 they moved to Navarro County where they remained until 1873; thence to Pilot Point where she lived until she died. Sister Weeks was in many respects a remarkable woman. During the years of her widowhood she managed a large plantation. She was decisive in character, clear in judgment and possessed all the gentler charities of heart. While she bore only one child, a daughter, who died when about five years old, yet she reared and educated eighteen orphans, she being the only mother whom they ever knew. She was wealthy; and when the war between the States closed she freed 103 slaves, nearly all remaining with their former mistress. To two of these—Foote and Billie, who had been old family servants, and foremen on her plantation—she gave to each a home; and then, after some years, they together bought the old homestead on which stands a house more than one hundred years old. About two years ago old Uncle Foote came to make his home and to spend his last days with his old "Mistus," who had for sixty years or more treated him with much tenderness. After we had lain her body to rest and had returned to the earthly home of his good "Mistus," in the midst of tears and sobs, the poor old darky cried, "The best friend I ever had is gone!" She had been a member of the Methodist Church for more than half a century. She belonged to McMahon's Chapel, in Sabine County. Her home was always the home of the preachers, where they found welcome, comfort and rest. The early days of her Church life were associated with such grand men for piety and power as Fowler, Williams, Wilson and Woolam. No doubt the three first mentioned, with scores of other Christian friends who had gone before her to the happy land, gave her an eternal welcome. Sister Weeks was truly a grand woman. "The King's daughter was all glorious within." Hers was Christian goodness. She had robed herself in Christ. Reflecting back, as from a burnished mirror, the glory of the Lord, she changed into the same image, from glory to glory, even as by the spirit of the Lord. Let us think of her great joy as unlinked from earthly care. She sings the songs of the blessed in the rest of paradise.

J. R. WAGES.

ESTES.—Allow me to lay one modest flower on the lonely grave of my dear departed friend, Mrs. Ida Estes, who died May 24, 1893. She was born in the State of Alabama; she was about twenty-six years old. In 1886 she was married to Mr. John Estes. She immediately left the home of her childhood and came with him to Hopkins County, Texas; and I can truthfully say that during the six years that she lived among us she made many true friends that loved her, and that could but shed tears of sorrow when the sad news came that she was dead. On October 2, 1892, she, with her husband, started for their new home in San Saba County, Texas, and there, after many, many days of pain and suffering, she bid farewell to this world of pain, sorrow and disappointments, and went to live in heaven. She was a member of the Baptist Church. A true, devoted Christian, ever ready to lend a helping hand or to speak words of cheer and comfort to the disconsolate. She was a gentle, loving, devoted mother, a true wife, and I can truthfully say a kind, good neighbor. When we think of the three little motherless children and the lonely husband as they wend they way back to the old home in Alabama, and the old, gray-haired parents to meet them, and their Ida—their precious Ida, their baby girl—gone, oh, how sad we feel! But, thank God, there is a resurrection morn, and though her precious body lies away out in Western Texas, her sweet, gentle Christian spirit has wafted its way to heaven, "For they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

MARTHA D. ARDIS.

BRONSON.—Mrs. V. A. Bronson, wife of T. Coke Bronson, died in glorious triumph and went home. She was converted about twenty years ago and taken into the Church by the writer at Wesley Chapel, since which time she had, she said, tried to serve and honor God. Though anxious to live to comfort her husband and raise her children, she committed all into the hands of God. Her assurance of acceptance was so gracious that she shouted the praises of God down to the margin of the river. So another home is left in gloom, and other hearts are left to mourn as never before; yet, thank God, they weep not as those that have no hope, for they feel assured that they know where to find the loved one gone. God bless the husband and dear little children of the deceased and bring them finally to form an unbroken family in the home of the good forever.

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GREEN.—Rufus A. Green was born in Calhoun County, Ala., December 16, 1845, and died in Waco, Texas, April 27, 1893. He moved when a mere boy with his parents to Burleson County, Texas, where they lived a short while and then moved to the town of Bastrop, where the greater portion of his life was spent. For about thirty-five years he was actively identified with the interests of Bastrop. He was happily married to Miss Sue A. Trigg in the year 1869. They had born unto them two daughters, both of whom survive him. By his integrity, honesty and close attention to business he was enabled to accumulate a handsome estate, with which he was always liberal in providing for the needs of those around him. He was a true man in every sense of the word, and acted well his part in every sphere in which he was placed, holding as he did a high place in the confidence and esteem of all who knew him. His home-life was beautiful. He loved his home, and as a husband and father was kind and affectionate and always sought to make his home happy. He was converted in the year 1879 and joined the Methodist Church, in the fellowship and communion of which he lived a consistent life until the day of his death. For a number of years he was a steward in the Church, and in this relation his judgment and his pocket-book were at the disposition of his brethren. He loved his Church and was liberal to her institutions, and his death is very much felt in the religious and business life of the town of Bastrop. He had been in poor health for quite awhile, and had gone to Waco in the hope that the bathing in the artesian water there would benefit him; but the disease, which was dropsy, had too strong hold upon him, and he succumbed to the inevitable, and in the midst of his loving family, and with everything that could be done to relieve his sufferings, he passed peacefully away. We laid his remains away to rest in Fairview Cemetery, April 28, in the midst of a sorrowing community. He leaves a weeping wife and two daughters, and an aged mother and a large relationship, together with a host of friends who mourn his absence. The entire Church at Bastrop feel sad over their loss, but God takes his workmen to himself and carries on his work for his own glory. If faithful to the end we shall all meet Bro. Green in heaven. God grant it. H. M. SEARS.

WARD.—William Earnest Ward, infant son of Lacy and Rebecca Ward, was born March 10, 1892; died June 8, 1893, at the home of Bro. and Sister Ward, at Oak Grove, Hill County, Texas. Little Earnest was a sweet little flower, too tender to stand the bleak winds of this sorrowing world; so the angels bore him away and transplanted him in the beautiful garden of God. Press on, dear brother and sister. A few more sorrows, a few more tears and the Father will take us home to meet the loved ones gone before.

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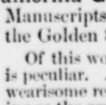
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TYLER DISTRICT CONFERENCE.

(Continued from first page.)

such grand men and give us more like them. Special prominence was given to divine worship, and we had lots of good preaching, and God just poured out his blessings on us in great showers, and we constantly felt, "Behold, how good and how pleasant it is for brethren to dwell together in unity." It seemed to be the unanimous verdict that it was the very best and most spiritual District Conference that any of us had ever attended. Committees were appointed on Divine Worship, Quarterly Conference Records, Education, Missions, the Epworth League, and the American Bible Society Work. All other business was discussed and transacted in the conference direct, which rendered every session lively and full of interest.

The spiritual state of the Church as shown by the reports from the fourteen charges in the district was good in the main. Some protracted meetings have been held with gracious results and more are to follow. The Sunday-schools all over the district were reported as growing rapidly in numbers and in interest.

Prayer-meetings reported as generally full of spirtuality.

The Epworth League was shown to be growing in popularity and numbers.

All assessments on the greater number of the charges are well paid up to date. We believe that it was the universal opinion that the assessment plan is the most effectual of all plans.

The number of TEXAS CHRISTIAN ADVOCATES taken all over the district is a decided proof of appreciation and love for our grand organ of Methodism.

Our Epworth League Committee in their report commended "The Epworth Methodist," published at Fort Worth, to the patronage of all our people.

Our next District Conference will be held at Lindale.

L. R. Parks, Dr. J. W. Shuford, B. E. Moore and P. O. Tunnell were elected delegates to the Annual Conference; with B. C. Ansley and E. J. Lake as alternates.

Bro. J. B. Patterson was elected to fill the vacancy caused by the death of Bro. J. B. Douglass in the District Parsonage Board of Trustees.

Among other resolutions in the last session of the conference the following were adopted:

Sympathy with Bro. and Sister T. P. Smith in their affliction.

Thanks to Bro. J. C. Calhoun for the efficient manner in which he presided over our District Conference.

Our hearty thanks to Bro. C. H. Smith and the good people for their untiring and continued efforts in making our stay at Omen all that heart could wish.

Thus ended the most spiritual District Conference we ever attended May God give us many more such. We left a protracted meeting in progress.

L. R. PARKS,
Secretary.

WEATHERFORD DISTRICT CONFERENCE.

As this scribe was selected by the conference to send a write up of its twenty-fourth session, and as he had to correspond with the Secretary for proper data, there has necessarily been a delay in forwarding this report.

The conference met in Graham, Texas, and was promptly called to order at 9 a. m., June 29, 1893, Rev. J. T. L. Annis, Presiding Elder, in the chair.

Attendance—The total enrollment of the conference was 152 members, of which ninety-eight were present. All of the eighteen pastors were present except one who was absent, it was said, because of sickness. Pleased with the workings of the previous session, the conference adopted the same general plan of procedure: namely, to give every member something to do, or an opportunity to do something. For this happy thought we are indebted to our faithful and capable Presiding Elder. And we believe it to be the best method of enlisting the interest of all present and of enlarging the attendance. Accordingly every member was appointed on one of the following nine committees: Spiritual State of the Church, Education, Sunday-schools, Epworth Leagues, Financial Interests, Missions, Local Preachers, Temperance and Quarterly Conference Records.

Spiritual State of the Church—The conditions indicate that the spirituality of the Church continues to improve. There has been 349 conversions, 395 additions, and sixty-five children baptized. The ordinances of the Church are generally well attended.

Education—Reports were received from Weatherford College, Parker Institute (both belonging to Weatherford District Conference), and Southwestern University. These reports all show their respective schools to be in good condition and doing good work. We regretted that there was not present a representative from Southwestern University, but we learned from the reports that our central institution is in a very prosperous condition.

Parker Institute (located at Whitt and correlated with Weatherford College) was represented by its worthy principal, the Rev. B. A. Snoddy, who made many good impressions for his school.

Prof. John A. Lomax, a member of the Faculty of Weatherford College, in a very acceptable speech, presented the advantages and the claims of this deserving institution.

Sunday-schools—We find from the report of this committee that there are forty-six Sunday-schools in the District, all in a healthy condition, with an enrolled membership of 2991. The conference set apart the 22d and 23d days of August to hold a District Sunday-school Convention at Whitt.

Epworth Leagues—There are three Leagues, one at each of the following named places: Weatherford, Mineral Wells and Jacksboro, having a total membership of 184. It was reported to be practicable to organize on six other pastoral charges. The three Leagues named above were reported to be very successful and interesting.

Financial Interests—There are forty-one Church houses in the district—some in good condition and others needing repairs.

The average on the conference collections is about 45 per cent; while some reported no collection, one of the weakest charges had secured 21 per cent over the entire assessments. The payment of pastors' salaries is also about 45 per cent.

Local Preachers—There are twenty-five, "all of them loyal, efficient and in harmony with their pastors save one."

Resolutions—A resolution that there should be a collection taken in each congregation for the American Bible Society was adopted. And resolutions were also adopted condemning the infidelity and the disgraceful conduct of the Directory of the Columbian Exposition in opening the gates on Sunday; commending the cabinet meeting of the Epworth League of the United States for ordering the withdrawal of the League exhibit for the above reason; and tendering thanks to the people of Graham and to Bro. T. E. Smith, pastor, for abundant and generous hospitality, which we hugely enjoyed.

The conference was very harmonious throughout, and we feel was an occasion of good as well as of pleasure.

GEO. W. BRUCE.

PARIS DISTRICT CONFERENCE.

The Paris District Conference met at Annona, Red River County, Texas, July 7, 1893.

Presiding Elder F. A. Rosser present and presiding. He announced hymn No. 220 and read the fifth chapter of I Peter, and prayer was offered by Rev. J. H. McLean, of the Southwestern University, after which the President declared the conference open for business.

F. M. Bishop was called to the Secretary's table, called the roll and a fair per cent of the members, both clerical and lay, responded.

F. M. Bishop was elected Secretary.

The President then announced the following committees:

On Divine Service—Rev. F. A. Rosser, Rev. J. F. Sherwood and J. D. Garland.

On Quarterly Conference Records—Rev. J. B. Gober, Rev. P. C. Archer, Rev. J. T Bludworth, S. C. Rose and J. D. Garland.

The hours of opening and adjournment were fixed as follows: Open at 8:30 a. m. and 3 p. m. Adjourn at 10:30 a. m. and 5 p. m.

Rev. J. H. McLean addressed the conference in the interest of Southwestern University.

Rev. J. W. Hill spoke in the interest of TEXAS CHRISTIAN ADVOCATE.

Committee on Divine Service announced that Rev. J. H. McLean would preach at 11 o'clock, and the conference adjourned to 3. p. m.

AFTERNOON SESSION.

Conference met pursuant to adjournment. Divine service conducted by J. T. Bludworth. Minutes of morning session read and approved. Roll call, and several members who were absent at morning session responded.

On motion the calling of the roll was dispensed with for the remainder of the session.

Prof. J. M. Dunn, of Central College, and Prof. S. T. Smith, of Honey Grove High School, were introduced and addressed the conference in the interest of their respective schools.

Rev. A. S. Whitehurst, of Jefferson District, was introduced to the conference.

President called question 1 on the spiritual condition of the Church. First response, by Rev. P. C. Archer, followed by several other brethren.

Committee on Divine Service announced that Rev. A. S. Whitehurst would preach at 8:30, and the conference adjourned to 9 a. m. Friday.

SECOND DAY, FRIDAY, JULY 8.

Conference met pursuant to adjournment and opened at 9 a. m.

Divine service conducted by Rev. R. R. Nelson. Minutes of afternoon session read and approved.

Communication read from the American Bible Society in which a strong appeal was made for means to forward the Bible cause. The President called the attention of the conference to the action of the last session of the North Texas Annual Conference on this subject.

On motion, the President appointed the following Committee on Missions: Rev. P. C. Archer, Rev. M. G. Jenkins, T. S. Gaines, Martin Schaufner and D. F. English.

Rev. G. C. Hardy, of Jefferson District, introduced to the conference and invited to a seat.

The President submitted the question: Is there a decline in vital godliness in the Church, and if so, why? which drew forth several excellent speeches on both sides of the question to the edification of all present.

The time for preaching having arrived the conference adjourned to 3 p. m.

AFTERNOON SESSION.

Conference met at 3 p. m., Presiding Elder F. A. Rosser in the chair. Divine service conducted by Rev. I. M. Woodward.

Minutes of morning session read and approved. Rev. J. W. Adkisson, of the Polytechnic College, Fort Worth; Rev. J. R. Wages, Presiding Elder Bonham District, and Sister Purcell, Organizer of the Woman's Home Mission and Parsonage Society, were introduced and invited to seats in the conference.

The question under consideration at the close of the morning session was resumed. Rev. P. C. Archer opening in a very pathetic speech, followed by several brethren, closing with an able address by Rev. J. R. Wages, Presiding Elder of Bonham District.

Rev. J. T. Bludworth offered the following resolution, which was adopted.

Whereas, According to the reports of the pastors of the various charges of the district there seems to be but few family altars. Our children are growing up without the hallowed influence of family worship, and as we consider this the most important duty that rests upon the head of every family; therefore,

Resolved, That every pastor preach a sermon to each one of his congregations on duty of family religion and government. (Signed) J. T. BLUDWORTH,
W. B. WALKER.

Rev. J. B. Gober addressed the conference on the importance of the class-meeting as a means of grace that would in a very great measure check the apparent decline in vital piety.

Question 3 was called and Rev. J. W. Adkisson addressed the conference in the interest of the Polytechnic College at Fort Worth.

The time of adjournment was extended to 5:30.

Prof. J. M. Dunn addressed the conference in the interest of Central College, and Rev. P. C. Archer in the interest of the North Texas Female College.

Committee on Divine Service announced that Rev. P. C. Archer would preach at 8:30, and conference adjourned to 8 o'clock Saturday morning.

THIRD DAY, JULY 8.

Conference met pursuant to adjournment, Presiding Elder in the chair.

Divine service conducted by Rev. J. W. Adkisson.

Minutes of the morning session read and approved.

Rev. P. C. Archer offered the following resolution, which was unanimously adopted by a rising vote:

Whereas, Bro J. W. Fulton, who has been for so many years a member of this District Conference by reason of his official position in the Church and whose place was rarely if ever vacant, has been removed by death; therefore, be it

Resolved, That in his absence we lose the counsel of one of our best men, one who loved his Church and who was always ready to spend and be spent in his Master's work.

2. That we cherish his memory and emulate his virtues as one who was true to his Church and faithful to God, and pray that we may die the "death of the righteous and our last end be like his."

3. That a copy of these resolutions be spread upon the minutes.

Question 3 resumed. Rev. P. C. Archer spoke in the interest of Sunday-schools, followed by quite a number of other brethren.

Time of adjournment extended to 12 o'clock.

Prof. S. T. Smith spoke in the interest of Honey Grove High School.

Sister Purcell addressed the conference in the interest of the Woman's Home Mission and Parsonage Society.

The conference went into the election of delegates, which resulted in the election of F. M. Bishop, J. D. Garland, E. R. Horne and Wm. Huddle; with James A. Burrus, J. W. Houston and P. G. Huffman as alternates.

Detroit was elected as the place of holding the next District Conference.

Committee on Missions reported territory near Arthur City, also at Slate Shoals and Shockey Prairie, in need of preaching. They also reported McKenzie Circuit too large and recommended that a mission be formed from a portion of that circuit.

Committee on Divine Service announced that Rev J. T. Bludworth would preach at 8:30 p. m., and conference adjourned to 2:30 p. m.

AFTERNOON SESSION.

Conference met at 2:30, Presiding Elder in the chair. Divine service conducted by Rev. P. G. Huffman.

Minutes of morning session read and approved.

Committee on Quarterly Conference Records made their report which was adopted.

Question 4 was called, relating to finance, Churches, parsonages, plans of work.

The pastors and delegates from the various charges reported on this question.

Rev. J. T. Bludworth offered the following resolution, which was unanimously adopted:

Resolved, That this District Conference return its thanks and invoke the blessings of God upon the citizens of Annona and surrounding community for their kind hospitality in entertaining this conference.

Committee on Divine Service announced the following services for Sunday morning:

At the M. E. Church, South—Lovefeast at 9 a. m., conducted by Rev. J. T. Bludworth. Preaching at 11 a. m., by Rev. F. A. Rosser, Presiding Elder.

Address at 4 p. m., by Sister Purcell.

Baptist Church—Preaching at 11 a. m., by Rev. J. B. Gober.

Minutes read and approved.

Doxology sung by the conference.

Benediction by Rev. F. A. Rosser, Presiding Elder, and Paris District Conference stood adjourned *sine die*.

F. A. ROSSER,
Presiding Elder.
F. M. BISHOP,
Secretary.

Obituaries—Texas.

Homer Gage, at Terrell.
P. H. Daniels, at Gilmer.
W. H. Phillips, at Tyler.
Miss Ola Reynolds, at Paris.
Enoch Phillips, at Cameron.
Dr. A. Gullett, at McKinney.
W. R. P. Rupe, at Gainesville.
Dr. T. W. Styles, at Stephenville.
James D. Campbell, at Comanche.
Mrs. G. D. Howard, at Amarillo.
Mrs. R C. McKinney, at Bonham.
Mrs. I. C. Chandoin, at Gainesville.
Mrs. Laura Vaughan, at Corsicana.
Major Hugh Y. Hall, near Marshall.
L. G. Davis, near Pittsburg, Camp County.
Wiley Franklin, of Wilson County, at San Antonio.
C. J. Ellerson, a business man at Midlothian, Ellis County.
"Uncle" Gudy Daniels, aged eighty years, at Wills Point.
Mrs. Elizabeth Montgomery, aged eighty years, at Lockhart.
Mrs. W. L. Huddleston, at Wellington, Collingsworth County.
Rev. J. B. Gentry, pastor of the Presbyterion Church, at Pilot Point.
Aunt Betsy Thorn, aged eighty-eight years, at Ambia, Lamar County.
Mrs. Lizzie B. Sneed, daughter of the lade Gen. Edw. Burleson, at Austin.
Maj. W. S. Wimberly, for forty years a resident of Tyler, died at that place.
Mrs. E. F. Yeager, proprietress of the Waxahachie Enterprise, at Waxahachie.

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Texas Casualties.

Louis Seussengut was struck by a Santa Fe car and fatally injured at Temple.

J. C. Bolen's 5-year-old son fell into the Concho River at San Angelo and was drowned.

M. Stutman, an old man of Van Alstyne, fell dead in his hog pen while feeding the hogs.

Pruston Haley, eighty years old, was thrown from his horse and fatally injured near Bonham.

A blacksmith named Brown was drowned in Buffalo Boyou, at Houston. It is thought he suicided.

At Milsap, Parker County, Sam Franc went down in a well and was killed by accumulated gas.

While walking on the railroad track near Plano, Wiley Risden was knocked off the track and instantly killed.

Brakeman Homer Gambold, of San Antonio, was fatally injured in a railway accident on the Southern Pacific.

Ruston Halsy was thrown from his horse and fatally hurt at Brenham.

Milton Johnson, a farmer who lived seven miles east of Houston, died, from poison it is supposed. No particulars.

H. D. Bradley, a prominent stockman of Brownwood, was found dead with a bullet hole through his brain. No clew.

A man named Geo. Pond and two boys, Albert Buttercome and Willie Clawson were drowned in Galveston bay while "in swimming."

Geo. Bennett, a colored "trusty" on the Fannin County poor farm was shot in the thigh by accidental discharge of a gun in the hands of a guard. It is thought to be a fatal hurt.

The people quickly recognize merit, and this is the reason the sales of Hood's Sarsaparilla are continually increasing. Try it.

Texas Incidents.

Texarkana will issue bonds to erect a $10,000 city hall and a $12,000 public school building.

The result of the election at Bells, Grayson County, July 15, was: For prohibition, 71 votes; against prohibition, 29.

The Tyler Horticultural Fair is reported to be a success. The exhibition of horses, mules and cattle is very fine.

In some portions of Texas farmers are killing grasshoppers with arsenic. Some poultry that has eaten the poisoned "hoppers" have also died.

The railroads of Texas do not seem to be doing a greatly increased passenger business to the World's Fair, notwithstanding the reduction in rates.

An oil mill company is being organized at Mexia, Limestone County. It is proposed to establish a mill with thirty ton capacity. Local people are to take two fifths of the stock.

Railroad passenger earnings of Texas roads, second quarter of 1893, show an increase of $48,435 over the earnings for same period last year. The Santa Fe reports have not been received.

No less than seven new brick business houses, besides numerous residences, are now in course of construction at Itasca, Hill County. At the rate the town is now improving, its present population of 1500 will double in two or three years.

The city of Taylor has upward of $82,000 worth of permanent improvements now in course of construction within the corporate confines. Substantial brick business houses to the amount of over $50,000 are now in course of construction.

The aggregate amount of available school funds will be probably $200,000 less than was apportioned for last year. Land leases have fallen off $100,000; occupation taxes have decreased and the rate of interest is less on State bonds held by the school fund, owing to the bonds maturing and being renewed at a lower rate.

A committee of the Terre Haute (Ind) Council, composed of Mayor Fred A. Ross, Dr. Stephen J. Young, Henry C. Urban and R. J. Walsh, arrived at Corsicana, Navarro County, July 15 for the purpose of looking into the merits of the garbage crematory, with a view of building one in their city. They expressed themselves as being very much pleased with the plans.

During the past year the active scholastic population of Bryan, both white and colored, amounted to 802 pupils. Of these 415 are whites and 387 colored. The total number of pupils enrolled in the schools during the past year was 701. Of these 424 were whites and 227 colored, leaving a margin between scholastic population and actual enrollment of 101. The amount apportioned to the city schools from State and county funds is as follows: Whites, $2950; colored, $2082 14; total, $5031. 14. School revenues are raised by local taxation in amount to nearly $5000.

Miscellaneous.

Many Jews were killed by an anti-Jewish mob in Yalta, Crimea.

Hereafter the World's Fair will not be open to the public on Sundays.

A case of yellow fever is reported at the quarantine station at Chandlem Island, Miss.

Five persons were killed and fifteen seriously wounded in a train collision at Newburg, N. Y.

A telegram from Marion, Kansas, says the militia of that State is to be reorganized in the interest of the Populists.

A crowd of negro boys stoned a young white man, name unknown, to death, at Guthrie, I. T. The murder was in cold blood.

Six Kansas State banks, three savings institutions at Denver, Col., and one National and one private bank at Kansas City, Mo., and the Cedartown, Ga., National bank failed the same day.

There had been 2560 pensioners suspended up to July 14, under Secretary Smith's ruling requiring the beneficiaries of June 27, 1890, to prove total disability where they are drawing $12 per month.

No official intimation has been received by the Government of the intention of Russia to establish a naval station on our Eastern coast with headquarters at New York, but it is not doubted that such is the case.

The State Department at Washington received advices from Minister Baker, at Managua, confirming the news that a revolt broke out again in Nicaragua and that the President of the Republic and his Minister of Foreign Affairs are held prisoners at Leon.

Col. J. M. Wilson, who, by reappointment of President Cleveland, has charge of the White House and adjacent grounds, has suggested that a suitable building for office purposes be erected on the grounds, as the President is entitled to the same privacy in his home life as any other citizen.

Crops of the United States.

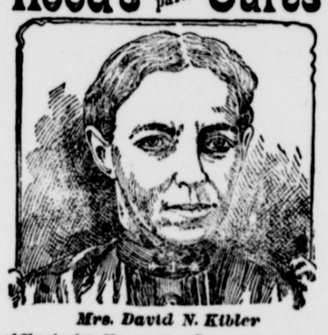
From the report of the Statistician of the Agricultural Department at Washington is condensed the following synopsis of the crop report for the month of July, as to corn, potatoes, tobacco, wheat, cotton, oats and hay:

CORN.—The preliminary acreage of corn is reported as 103.3 as compared with the acreage harvested last year, being an increase of something over 2,000,000 acres. The averages of the principal States are: Ohio, 99; Indiana, 103; Illinois, 105; Iowa, 105; Missouri, 103; Kansas, 110; Nebraska, 112; Texas, 101; Kentucky, 98. The average condition of corn is 93.2 against 81.1 last July. The averages in the principal States are: Ohio, 93; Indiana, 96; Illinois, 92; Iowa, 98; Missouri, 92; Kansas, 93; Nebraska, 94; Texas, 89; Kentucky, 90.

RECENT DEVELOPMENTS AS TO HAY AND FORAGE CROPS IN THE UNITED STATES AND EUROPE.

This Department has, during the past few weeks, received many requests, some of them direct, some through United States consuls abroad, and some through the foreign legations in Washington, for information as to the extent and character of this year's forage crops in the United Stotes. All these communications emphasize very markedly the shortage of hay and forage crops in Europe, and especially in France, and there is every evidence that a very large foreign demand at remunerative prices will prevail for baled hay. From other sources it is learned at the Department that hay is selling in England at from $45 to $50 a ton. At present prices in this country there can be little question but that a shipment of baled hay to Great Britain and France would be a profitable venture this season. The shortage in the last named country of hay and forage crops has reached such a point that many cattle have had to be slaughtered, and it would therefore seem probable that the condition of things now prevalent on the continent of Europe will result in an increased demand for American meats in the near future in addition to the present demand for American hay.

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