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EDITORIAL.

METHODISM—A REVIVAL.

The genesis of Methodism was not the advocacy of some peculiar doctrinal system, nor yet a plea for some distinctive form of Church government; it was emphatically a great revival movement, a carrying of the gospel to the neglected and dying masses by field-preaching itinerant ministers. It is true that Methodism developed a glorious doctrinal system—the best statement of evangelical religion on record. But this was incidental.

It is equally clear that Methodism organized a magnificent and efficient apparatus for gospel propagandism and ecclesiastical discipline. But this was an episode. Methodism originally in its inmost essence was a preaching of the gospel to the multitudes by warm-hearted, consecrated ministers of Christ. It was "Christianity in earnest," "Arminianism on fire," borne to wretched swarms of men by Christ-loving, eloquent souls.

John Wesley did not attitudinize either as a theologian or as an ecclesiastical statesman. He was a flaming evangelist, an unflagging and unwearied messenger of peace and joy. He warned his ministers incessantly that they were not pastors — preachers incumbent, charged with the administration of the sacraments and discipline of the Church. They were the heralds of salvation, promoters of revivals, the bearers of good tidings to the poor. The great masses of the people in the three kingdoms were practically without the gospel. They were sunk in the depths of an unspeakable wickedness and heathenism. They could only be reached by exceptional and extraordinary means. When John Wesley began his career of field-preaching, Methodism was born. When he associated competent and willing souls with him, the dissemination of the gospel and the perpetuity of the movement were guaranteed. We yield to none in our admiration for our theology and our polity, but at the same time we recognize and accentuate the fact that Methodism was and is above all things a profound and far-reaching revival of religion. But while a thousand glorious blessings accompany and follow in its train it is pre-eminently an effort to carry the light and grace of God to the sorrow-stricken and apostate multitudes.

The needs of the masses are to-day just as numerous and urgent as they were when Wesley preached in the market places and on the commons of England. Our cities and country places swarm with vast hordes who are ignorant, godless and wretched in the extreme. Methodism as a system of gospel propagandism is just as much needed now as it was when it brought light, life and consolation to the colliers and peasantry of the British Empire. The condition of the masses of the people is absolutely appalling. Methodism through her itinerancy must relieve it. The mission of Methodism is not only not fulfilled: it is really just in its incipiency. With thousands of preachers, with millions of constituents, with greatly multiplied resources and with an absolutely open field, we ought to consecrate ourselves with renewed vigor to the greatest and noblest enterprise ever committed to the hands of men. We must guard our itinerant system, which is the key to the situation, with a zealous and unsleeping vigilance. Without the itinerancy you can not carry the gospel to the masses. Whatever embarrasses or hampers this arm of the service frustrates the fundamental purpose of Methodism.

The masses do not call the preachers. Even if they did they would not get an adequate response. Men must be sent. The desideratum of to-day is an army of traveling preachers willing and able to go, and a College of Bishops who understand their business. Given an itinerant brotherhood, consecrated and competent, and an episcopacy capable of a judicious and effective distribution thereof, and the problem of reaching the dying multitudes is already solved. The itinerancy which secures to every charge the benefit of all the talent in the ministry has done more than anything else in the world to build up and perpetuate this mighty movement. Versatility is not in one man, but in the brotherhood. The system which applies these various and imperial gifts successively to all the congregations has accomplished a phenomenal and unprecedented work. It will do so in the future. To abolish the itinerancy is to cut the core out of the heart of Methodism. To seriously modify it—for instance to abolish the time-limit—is to circumscribe and cripple it beyond remedy. These luxurious and effeminate pastors who wish to abolish or modify the itinerancy and stake out for themselves a fat inheritance in some rich metropolis will bear watching. Our need is itinerancy and more of it. Our need is a deep and everlasting revival carried on by traveling preachers.

So far from favoring an abolition or a modification of this cardinal element, we would brace and buttress it indefinitely. If it were necessary to increase the efficiency of the itinerancy we would favor the celibacy of the clergy, a pooling of the collections and an allowance which would equalize the salaries, a quadrupling of the power of the Bishops. Any sacrifice were cheap which would preserve to Methodism and the world the finest plan of gospel preaching on record. As long as our preachers keep their religion and their zeal we have no fear. Like their fathers, they will go and spend and be spent. Their voices will be echoed by frescoed walls; their footprints will glisten on the village green; their presence and ministry will brighten the lonely mountain solitudes. Rich and poor alike will rejoice. Any attempt on the itinerancy is a conspiracy of idle and pleasure-seeking men who are dead to the spirit and traditions of the finest spiritual movement recorded in history. Destroy itinerancy and Methodism vanishes into thin air. The masses are left to their fate. We have no sympathy with such treasonable designs, whether secret or open. Wo to the hand that touches and profanes this ark of our covenant!

Connectional News.

Christian Advocate, Nashville: The Book Committee of the Methodist Episcopal Church, South, met in special session June 13-16, 1896. W. H. Morgan, Chairman; J. D. Hamilton, Secretary; R. A. Young, T. D. Fite, W. P. Lovejoy, J. M. Binkley, J. M. Mason, Collins Denny, W. C. Kendrick, and J. A. Odell answered to roll call. On June 16 the following resolution was offered and passed: "Resolved, That the Book Committee in full session unanimously direct the resident members of the committee to take such steps as are necessary to bring Dr. S. A. Steel to trial for misconduct and inefficiency in office." Whereupon the said members of the committee met in consultation with Bishops Wilson, Granbery, and Hendrix. At this meeting complaints of "inefficiency and misconduct in office" were formally lodged against Dr. Steel, signed by J. A. Odell, a member of the Book Committee. After due deliberation Dr. Steel was suspended from office and a trial ordered. A copy of the charges and specifications were placed in Dr. Steel's hands, and he was cited to trial, August 12, 1896, being the day appointed. The following are the charges and specifications:

I.—INEFFICIENCY.

In that while the League was established for "the promotion of piety and loyalty to our Church among the young people, their education in the Bible and Christian Literature, and their encouragement in works of grace and charity," the said Dr. Steel has largely failed to further these objects as editor of the Era.

SPECIFICATIONS.

1. A marked failure of the paper to promote piety as manifested in the purpose for which the editor says and conceives the paper exists, in frequent frivolity of spirit and expression, and in other respects.

2. A general bitterness and uncharitableness toward persons who criticised his utterances or his allusions to matters in the paper, or were represented as opposed to the paper or to the League.

3. Setting forth a narrow view of religion as consisting, largely, if not chiefly, in abstinence from certain worldly amusements, and from the use of tobacco, by giving chief emphasis to them in the columns of the Era instead of emphasizing repentance towards God and faith in our Lord Jesus Christ.

4. A general vulgarity of style and frequent use of slang and low expressions.

II.—MISCONDUCT.

In that instead of promoting the ends for which the League was organized, he has, as editor of the Era, in many instances, and in several directions, promoted ends of a contrary nature.

SPECIFICATION.

1. Advocacy of aggressive war on Turkey and Spain.

2. Depreciation of loyalty to Church authorities, and the inculcation of a spirit of comparative contempt for them.

3. A threat to retort in some personal way in public upon certain of his critics.

4. The setting forth of the doctrine that the use of tobacco is a sin, a doctrine not taught by our Church, nor deducible from Scripture, but which is continually urged in the Era as an unquestionable tenet of true religion.

5. Misrepresentation of the facts of the interview with the Book Committee at their annual meeting in May, 1896.

On the day appointed, after necessary preliminary work, the following Committee of Trial was appointed and accepted, viz.: I. S. Hopkins, North Georgia Conference; E. L. Southgate, Kentucky Conference; B. M. Messick, St. Louis Conference; J. R. Moore, Little Rock Conference; G. W. Wilson, Memphis Conference; P. H. Whisner, Baltimore Conference; H. D. Moore, Holston Conference; W. K. Piner, Louisville Conference; and A. F. Watkins, Mississippi Conference.

Presiding Bishops: A. W. Wilson, J. C. Granbery, and E. R. Hendrix.

Counsel: For the Church, Paul Whitehead and Collins Denny. For Dr. Steel, R. H. Mahon and W. F. Hamner, both of the Memphis Conference.

The trial proper began on Friday, and occupied two days and a half. The case was fully considered, printed, written, and oral testimony having been presented. After all the testimony was in, it was suggested that the case be submitted to the committee without argument. The counsel for the defense made a proposition to that effect, and it was assented to by the counsel for the Church. At 11 a. m., on Monday, the committee took the matter under advisement, and reached a verdict at half-past ten that night. The Secretary of the Book Committee, Mr. J. D. Hamilton, kindly furnished us with the action of the Trial Committee, which we here append:

After all the evidence was in, and before the verdict was finally rendered, Dr. Steel appeared before the committee, and, after talking the matter over with them, he was presented with the following agreement drawn in his presence, in fact, by himself and a member of the committee—which he signed:

"I hereby agree and covenant that I will most earnestly endeavor to perform the duties of my office as editor of the Epworth Era in such manner as may command the approval and sympathy of the constituted authorities of the Church and the hearty co-operation of all the brethren. I furthermore agree to accept the action of the Committee of Trial, as expressing the mind of said authorities and brethren, and shall defer to their construction of all the several points involved in the premises, and will carefully avoid all the matters complained of in the bill of charges and specifications.

"Witness my hand this 17th day of August, 1896. S. A. STEEL."

In consideration of the fact that Dr. Steel assures this committee that he will avoid the things complained of in his editorial management of the Epworth Era, therefore,

"Resolved, That we reconsider our action in sustaining the complaints of inefficiency and misconduct, and adopt the following as our verdict in this case: In view of all the evidence, written, oral, and printed, which we have considered in connection with each of the specifications, we, the Committee of Trial in the case of Dr. S. A. Steel, find the charges largely sustained, and approve the course of the Book Committee in the matter. And yet in the spirit of charity, taking fullest account of all extenuating circumstances, we feel that the ends of justice and good government may be sufficiently secured, and Dr. Steel have an opportunity to redeem himself and measure up to the demands and possibilities of his high office, and as Dr. Steel in a formal interview has given all assurances required by the committee touching the future conduct of his official work, the decision of the committee is that he be continued in office."

Passed by a unanimous vote.

General Church News.

The Christian Advocate, New York: The Methodist Episcopal Church in Asbury, Warren County, N. J., celebrated its hundredth anniversary on Sunday last. It was just one hundred years ago that morning that Francis Asbury laid the corner stone. The village was then known as Halls Mills, but the same year its name was changed to Asbury in honor of the Bishop. This is said to be the second church in age in New Jersey, and thus the predecessor of all the numerous Methodist churches in existence in that section. General James F. Rusling, of Trenton, whose ancestors resided in that part of the country, delivered an address in which he reviewed at length the history of the church and the work of Bishop Asbury. New Jersey will not be likely to forget the name of Asbury, for it is a family name in many sections, first or middle, and divers persons in that State whose surname is Asbury have used Francis as their Christian name. Besides, James A. Bradley has immortalized it in another way by naming the city of which he is the renowned founder Asbury Park.

The Outlook: At a great gathering recently in Denver, Mr. Ira W. Sankey, before singing "The Ninety and Nine," which perhaps of all his compositions is the one that has brought him the most fame, gave an account of its birth. Leaving Glasgow, for Edinburgh with Mr. Moody, he stopped at a news-stand and bought a penny religious paper. Glancing over it as they rode on the cars, his eye fell upon a few little verses in the corner of the page. Turning to Mr. Moody, he said, "I've found my hymn." But Mr. Moody was busily engaged and did not hear a word. Mr. Sankey did not find time to make a tune for the verses, so he pasted them in his music scrap-book. One day they had an unusually impressive meeting in Edinburgh, in which Dr. Bonar had spoken with great effect on "The Good Shepherd." At the close of the address, Mr. Moody beckoned to his partner to sing something appropriate. At first he could think of nothing but the twenty-third Psalm, but that he had sung so often; his second thought was to sing the verses he had found in the newspaper, but the third thought was, how could it be done when he had no tune for them? Then a fourth thought came, and that was to sing the verses anyway. He put the verses before him, touched the keys of the organ, opened his mouth and sang, not knowing where he was going to come out. He finished the first verse amid profound silence. He took a long breath, and wondered if he could sing the second the same way. He tried it and succeeded. After that it was easy to sing it. When he finished the hymn the throngs were crying and the ministers were sobbing all around him. Mr. Sankey says it was the most intense moment of his life. From that moment it was a popular hymn. Mr. Moody said at the time, that he had never heard a song like that. It was sung at every meeting and was soon going over the world. While traveling in the Highlands of Scotland a short time later, Mr. Sankey received a letter from a lady at Melrose thanking him for singing the verses written by her sister. That sister was Elizabeth C. Clephane. He wished to call it "The Lost Sheep," but Mr. Moody insisted upon calling it "Ninety and Nine" whenever he announced it. Mr. Sankey firmly believes that God inspired him to sing that song with such effect, and the honor should be His.

THE PRESS.

Gladstone's Secret of Life.

"Mr. Gladstone started well. He was born of healthy stock, in comfortable circumstances, with a constitution of iron. He had enormous driving power and physical energy, the evidence of which may still be seen palpable to all men in the massive formation of the back of his head. From his parents he had every advantage of heredity and environment from his youth up. These things cannot be bespoken by any one, and it is well, therefore, and it will be more profitable, to devote attention to the methods by which Mr. Gladstone has been able to preserve and conserve the advantages with which he was early endowed.

"The first thing that forces itself upon our attention is the fact that Mr. Gladstone from his youth up has contrived in some way or another to appropriate for himself all the advantages which come from a sturdy and assured faith in the government of the universe. Looking at it altogether apart from the question of truth or falsehood of religious belief, there is no doubt that, from a purely hygienic point of view, a man who feels that there is outside of him and above him a moral order, controlled by some being infinitely wiser than himself, has advantages, from the point of view of a life insurance society, greatly superior to those possessed by a man who has no such consolation.

"Mr. Gladstone has probably had his doubts, like most men, but they have been as waves to a strong swimmer which carry him onward to his goal. Mr. Gladstone is one of those men who are never so convinced of the truth of anything as when they are set to work to defend it against the arguments of its opponents, and Mr. Gladstone's faith has waxed all the stronger because, like the oak planted on a wind-swept hill, it has been compelled to drive its roots deeper in the soil because of the tempest which hurtles through its branches. Over the mantelpiece in Mr. Gladstone's bedroom there is emblazoned a text which explains a good deal of the tranquillity which has saved Mr. Gladstone from the nervous exhaustion which has carried off many other men. The text runs, 'Thou wilt keep him in perfect peace whose mind is set on Thee.'"—W. T. Stead in Review of Reviews.

The Sistine Chapel.

On the walls of the Sistine Chapel there are paintings by such men as Perugino, Luca Signorelli, Botticelli, and Ghirlandajo, as well as by a number of others; but Michaelangelo overshadows them all with his ceiling and his "Last Judgment." There is something overpowering about him, and there is no escaping from his influence. He not only covers great spaces with his brush, but he fills them with his masterful drawing, and makes them alive with a life at once profound and restless. One does not feel as with other painters that a vision has been projected upon a flat surface, but rather has the impression that a mysterious reality of life has been called up out of senseless material. What we see is not imaginary motion represented, but real motion arrested, as it were, in its very act, and ready to move again. Many have said that the man's work was monstrous. It was monstrously alive, monstrously vigorous at times, overstrong and over-vital, exaggerative of nature, but never really unnatural, and he never once overreached himself in an effort. No matter how enormous the conception might be, he never lacked the means of carrying it to the concrete. No giantism of limb and feature was beyond the ability of his brush; no astounding foreshortening was too much for his unerring point; no vast perspective was too deep for his knowledge and strength. His production was limited only by the length of his life. Great genius means great and constant creative power before all things; it means wealth of resource and invention; it means quantity as well as quality. No truly great genius, unless cut short by early death, has left little of itself. Besides man's one great masterpiece, there are always a hundred works of the same hand, far beyond the powers of ordinary men; and the men of Michelangelo's day worked harder than we work. Perhaps they thought harder, too, being more occupied with creation, at a time when there was little, than we are with the difficult task of avoiding the unintentional reinvention of things already invented, now that there is much. The latter is a real difficulty in our century, when almost every mine of thought has been worked to a normal depth by minds of normal power, and it needs all the ruthless strength of original genius to go deeper, and how and blast away through the bed-rock of men's limitations to new veins of treasure below.

It has been said of Titian by a great French critic that "he absorbed his predecessors and ruined his successors." Michelangelo absorbed no one and ruined no one; for no painter, sculptor, or architect ever attempted what he accomplished, either before him or after him. No sane person ever tried to produce anything like the "Last Judgment," the marble "Moses," or the dome of St. Peter's. Michelangelo stood alone as a creator, as he lived a lonely man throughout the ninety years of his life. He had envy, but not competition, to deal with. There is no rivalry between his paintings in the Sistine Chapel and those of the many great artists who have left their work beside his on the same walls.—F. Marion Crawford, in Century Magazine.

Longfellow's Death.

At the services held at the house before the obsequies at the cemetery, I saw the poet for the last time, where

"Dead he lay among his books,"

in the library behind his study. Death seldom fails to bring serenity to all, and I will not pretend that there was a peculiar peacefulness in Longfellow's noble mask, as I saw it then. It was calm and benign as it had been in life; he could not have worn a gentler aspect in going out of the world than he had always worn in it; he had not to wait for death to dignify it with "the peace of God." All who were left of his old Cambridge were present, and among those who had come farther was Emerson. He went up to the bier, and with his arms crossed on his breast, and his elbows held in either hand, stood with his head pathetically fallen forward, looking down at the dead face. Those who knew how his memory was a mere blank, with faint gleams of recognition capriciously coming and going in it, must have felt that he was struggling to remember who it was lay there before him; and for me the electly simple words confessing his failure will always be pathetic with his remembered aspect: "The gentleman we have just been burying," he said, to the friend who had come with him, "was a sweet and beautiful soul; but I forget his name."

I had the privilege and honor of looking over the unprinted poems Longfellow left behind him, and of helping to decide which of them should be published. There were not many of them, and some of these few were quite fragmentary. I gave my voice for the publication of all that had any sort of completeness, for in every one there was a touch of his exquisite art, the grace of his most lovely spirit. We have so far had two men only who felt the claim of their gift of the very best that the most patient skill could give their utterance: one was Hawthorne and the other was Longfellow. I shall not undertake to say which was the greater artist of these two; but I am sure that every one who has studied it must feel with me that the art of Longfellow held out to the end with no touch of decay in it, and that it equalled the art of any other poet of his time. It knew when to give itself, and more and more it knew when to withhold itself.

What Longfellow's place in literature will be, I shall not offer to say; that is Time's affair, not mine; but I am sure that with Tennyson and Browning he fully shared in the expression of an age which more completely than any former age got itself said by its poets.—W. D. Howells, in Harper's Magazine.

Infelix.

Who, gazing on thy cradle sleep
In far sweet days let down from heaven,
(Such days there be to mothers given)
Had thought of shadows gathering deep,

Or caught upon the baby brow
One faintest sign of furrowing scar,
One presage of the lurid star
That overarcs thy pathway now,

Not love itself had power to rend
The future's kind opaque away,
Not love itself had power to stay
A single dart that fate should send.

Perchance thine angel watching knew,
And veiled his face, and hushed his song
One moment in the radiant throng
Ah, God! what could an angel do,

Seeing in sinister outline
The portent of that baleful dross
That sum of grief and shame and loss,
Which only angels could divine?

Yet, even as Infelix I write,
A mighty wave blots out the word,
No human cry but God hath heard!
No dark but melts to heaven's light!

And in great ages yet to be,
The sorrowful tale forever told,
Thy God Himself His lost shall fold,
And thine own mother comfort thee.
—Margaret E. Sangster, in Cosmopolitan Magazine.

Whittier—The Man.

His strong faith in God, man, and the future is a very striking characteristic of Whittier. It tinges his poems and lights up his personal letters as the sun lightens the passing cloud with splendor. Thus, in a letter to Lucy Larcom we find this strong conviction:

As we glide down the autumnal slopes of life how the shadows lengthen and deepen, but "in the even-time there shall be light." "Death," said the heathen stoic, "is according to nature, and nothing is evil which is according to nature," and there is deep wisdom and consolation in his saying. But as Christians our trust is not alone in the steady sequence of nature, but in the tender heart of our Father and the infinite love revealed in His human manifestation.

And again this same lofty faith is found in these exquisite stanzas among other pieces:

O golden age, whose light is of the dawn,
And not of sunset, forward, not behind,
Flood the new heavens and earth, and with thee bring
All the old virtues, whatsoever things
Are pure and honest and of good repute,
But add thereto whatever bard has sung
Or seer has told of, when in trance and dream
They saw the happy isles of prophecy!
Let justice hold her scale, and truth divide
Between the right and wrong; but give the heart
The freedom of its fair inheritance.
Let the poor prisoner, cramped and starved so long,
At nature's table feast his ear and eye
With joy and wonder; let all harmonies
Of sound, form, color, motion, wait upon
The princely guest, whether in soft attire
Of leisure clad, or the coarse frock of toil,
And, lending life to the dead form of faith,
Give human nature reverence for the sake
Of One who bore it, making it divine
With the ineffable tenderness of God.
Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery round about us, make
A man more precious than the gold of Ophir,
Sacred, inviolate, unto whom all things
Should minister, as outward types and signs
Of the eternal beauty which fulfils
The one great purpose of creation, love,
The sole necessity of earth and heaven.
—B. O. Flower, in the Arena.

Texas Personals.

The address of Rev. A. A. Kidd is Athens, Texas, instead of New York.

☆

Rev. J. R. Nelson, of Georgetown, writes us an encouraging note concerning University affairs. He is anxious for the students to bring their Church certificates with them. The patrons of the University are to be congratulated that such a man as J. R. Nelson is the pastor of their children while away from home.

Southern Methodist Personals.

Bishop Lane, of the Colored Methodist Church, has made arrangements for the completion of the Lane Institute, located in Jackson, Tenn.

☆

Our Brother in Red: Rev. Theo. F. Brewer has been quite unwell for several days, confined to his bed. He had expected to leave on Monday to attend the session of the Denver Conference, which met yesterday at Pueblo, Col., but he was not well enough to go.

☆

Christian Advocate, Nashville: Dr. J. M. Wright, an old and well-known member of the Tennessee Conference, died at the Hobson Chapel parsonage, Nashville, after a short illness, August 17, 1896. Dr. Wright was a man of fine character, deeply pious, and universally beloved by his brethren. He was a fine scholar and gave the Church the benefit of his learning both in the pulpit and through the press, though he was anything but pedantic. Egotism or a desire to show himself was foreign to his nature. He was thoroughly consecrated to the Master's service. He joined the Tennessee Conference in 1854. From that date he served the Church with fidelity, and in the effective ranks to the day of his death; sometimes in college work, but mainly in the pastorate. He died in peace, saying to Rev. W. J. Collier a day or two before he passed away: "I find the grace of God sufficient."

General Personals.

The Outlook: Some time ago we printed an article on the wonderful work done among the London children by Dr. Barnardo. Our readers will be interested in an extract from an article in the current "Review of Reviews," by Mr. W. T. Stead, on "Dr. Barnardo, the Father of 'Nobody's Children.'" Mr. Stead says:

He is a center of spiritual, social, intellectual activity perpetually in motion. He began by caring only for the city arab; he now finds the whole social problem on his hands. He is facing the whole vast complicated congeries of difficulties which baffle churches and governments, and facing them also with marvellous success. Round his Homes have ground up a veritable church militant, the most amazing octopus of our time. Nothing that is human is alien to Dr. Barnado. He imports cargoes of timber from the forests of Norway, and plants out human seedlings in the prairies of Manitoba. He is surgeon, editor, preacher, teacher, jack-of-all-trades, and a past master in all. One day he brings 3,700 of his children from all his Homes to the heart of the West End. It is a small army—a larger army than that with which Britain has won many of her most brilliant victories. Under his able direction they concentrate at the Albert Hall to meet the Prince and Princess of Wales, bringing with them a vast paraphernalia illustrative of all their enterprises, their works and their sports. With a skill the late Sir Augustus Harris could not have excelled, he puts this gigantic troupe through a programme lasting nearly four hours, a programme that goes without a hitch, that keeps everyone from prince to pressman enthralled in unflagging interest, and that fascinates and delights every one, with one of the prettiest spectacles ever seen in London. And the troupe, what is it? One and all they are children, some mere babies, but all, whether old or young, perishing fragments of shipwrecked humanity snatched one by one from the maelstrom of our cities. But for him these little ones would have been in the workhouse, in prison, in the grave, or, worse still, in the kennel and in the slum, preparing before they were well in their teens to perpetuate their kind. And then, after having given the world this gigantic object-lesson in organized philanthropy, the company disperses. The mammoth troupe of 3,700 silently and swiftly retrace their steps. As was the concentration, so was the distribution. In twelve hours all is over. The Homes are again full of teeming life, and not a child has been lost or has even missed its way. Those who have attempted to convoy a party of a score of boys and girls from the circumference to the center of London in midseason alone can appreciate what was involved in the march of the 3,700 to and from Albert Hall.

DEVOTIONAL.

The Word in Season.

The retirement of Lord Dufferin from the diplomatic service of Great Britain, on account of his having reached the age-limit of seventy, brings to public notice an almost unrivaled career. Dr. McCosh relates in his autobiographical notes, that one day, many years ago, out riding with Viscount Dufferin, then a young man, "I had the courage or impertinence to say to him, 'My Lord, I fear you are not fulfilling the end of your life.' He looked at me sternly, and asked me, somewhat imperiously, what I meant. I told him that I said what I meant and meant what I said. I told him he had high talents and accomplishments. 'But what,' he asked, 'do you expect of me?' I at once answered that I expected him to devote himself to statesmanship. He inquired, thoughtfully and earnestly, 'Do you think I have the talents for this work?' I answered that I thought he had, and that he had only to devote himself to the work to do much good, and rise to distinction." Dr. McCosh adds: "I do not know for certain that this conversation had any influence on his future career, but very soon after he was deep in political affairs." Lord Dufferin has served as British viceroy in Canada and India, and as British ambassador at St. Petersburg, Rome and Paris. When Lord Beaconsfield promoted him to represent his government at St. Petsrsburg, there was much suprise that he should have chosen an outspoken liberal for a high diplomatic position that was usually reserved for a member of the party in power. Lord Beaconsfield replied that it was desirable to take the diplomatic service out of politics at the top as well as at the bottom. That bold stroke of Lord Beaconsfield retained the service of Lord Dufferin in British diplomacy, no matter what party might be in power. Lord Dufferin closes his career holding the blue ribbon of the diplomatic service, the post of ambassador at Paris, though a conservative government is in power in England. We manage these things differently, and our most accomplished public servants must step down with a change of administration.—*The Watchman.*

☆

The Soul's Moorings.

"It entereth into that within the veil, whither the Forerunner is for us entered, even Jesus, made a high priest forever." Of all the living verities which are within the veil, none is comparable with Christ Himself. He is able to save unto the uttermost all who come unto Him.

Here is a reference to the great day of atonement, when the high priest passed within the veil, not without blood, to make expiation for the people's sin. It was a solemn hour while they waited without. On the success of this mediatorial errand their life depended. And when at last—the blood sprinkled, the prayer offered, the answer given—he came forth in the midst of the camp, his face illuminated with a smile of heavenly acceptance, with what joy did they welcome him!

So has Christ as our forerunner entered into the holiest of all, where He ever liveth to make intercession for us. "Up to the high hills we look, whither He hath gone and whence cometh our help." Our hope is fixed upon Him. It is not our hope that saves, but He Himself. Let not men have confidence in the saving power of hope; as well let them expect to board the anchor instead of the ship for a voyage to Liverpool. It is faith that saves, and faith only, as the cable that fastens the soul to Jesus. As one of the fathers has said, "We are saved by our grip on the blood."

The soul needs this sustaining strength of Christian hope not only in stormy seas, when the waves and billows are passing over it, but in the routine of daily life. The quietness of our still days is all illusory. There is nothing commonplace in human experience. There are no uneventful days. Every moment from sunrise to sunset has its Sibylline books. The most monotonous life, if we could read it aright, is a struggle, a romance concealing in its even flow the plot of an everlasting drama. Never does the ship find better use for its anchor than in the breathless calm that foretokens the mighty wind; never more than when the placid surface hides the treacherous tides which drag us toward the hidden rocks. More souls are wrecked by the undercurrents of habit than by fierce Euroclydons of trial. How easy to drift, to sweep around the swirling circle of custom of popular opinion to its devouring center. "Be not conformed unto this world." Let your hope hold you to truth and righteousness like an anchor, sure and steadfast. This is the Christian life—to be in the world, but not of it—sailing upon its waters, yet not circling upon its whirlpools or drifting with its tides.

But O, when the rains descend and the floods come and the winds blow, then the staunchest ship must have an anchor if she would go unshattered through the storm. Trial is the conclusive test of character. Here is a merchant who has borne the reputation of an honest man all these years. Time has dealt kindly with him; he has gathered a competency, and in the race for riches, has never brought reproach upon his name. He did run well; who did hinder him?

Suddenly the trial comes; the cords of financial stringency are tightening around him; his life-long dreams of prosperity are succeeded by a nightmare of impending ruin. Now let him look to his integrity. Will it hold amid the storm? A nervous stroke of the pen, a false entry, a forged signature, and the emergency is over. But, alas! the ship has foundered. The virtues of the best moral character, if its morality is not upheld by the firm supports of religion, are but as ropes of sand when the winds are blowing from the north. We speak of common honesty, common morality, but what we want is uncommon honesty, an heroic morality, an integrity held as by a mighty anchor chain to the very heart of God.

This is the believer's safety. He is guarded by Omnipotence, the everlasting arms are under him; the sure word of promise is his, "I will never leave thee; the river shall not overflow thee; the flames shall not kindle against thee." "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." Being in vital union with God, we are as safe as God Himself. "Fear not," said Caesar to his boatmen, who grew pale when the little craft was shaken by the billows; "fear not; thou canst not sink; thou carriest great Caesar and his fortunes with thee."

O, believer, fear not; the word of the Lord hath spoken it, "I am with thee; be not dismayed. I will hold thee. I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness." So for all the vicissitudes of life this hope is commended to you, a hope that will serve in treacherous calms as well as in the sudden storms of life, a hope that will secure the soul amid the gathering darkness of life's close and in the dazzling light of judgment. Remember the words of the Lord Jesus, how He said, "Come unto Me, and I will give you rest"—rest from pain, rest in the ark when the waters of the great deep are broken up and the roar of the surge is mingled with the cries of the dying and despairing, a rest which this world can neither give nor take away—"rest eternal, sacred, sure."—D. J. Burrell, D. D.

OLD AND YOUNG

A Man of Education in Prison.

A PERSONAL EXPERIENCE.

When a man of gentle education, who has never dreamed that such an evil as being convicted of crime could befall him, arrives in prison he reminds himself of one of those trembling shades, of his classical reading, who awaited the unknown on the shores of the Styx. His coming has been timed by night, out of deference for that poor thing, his pride, and his reception by the Deputy Keeper is not unkindly.

"We've been looking for you for a week past," says that official, hospitably. "Let me see, you got five years, didn't you? Well, that means three years and seven months—forty-three months all told. It will soon go by. Why, we have men coming back here regularly who would look on that as a mere fly-speck. They call this place a 'play house' you know. I'll just lock you in one of the detention cells to-night, and to-morrow I'll rig you out and find you some easy job. Don't brood, don't look back; just take things as they are. Why, in eighteen months or so you may be pardoned. Come this way, will you?"

This way leads into a lofty oblong building, dimly lighted. In the center rises a solid buttress of stone and iron, composed on either side of the long rows of cells, five tiers high. Around this is a wide corridor, and then the white-washed walls, cut by tall, barred windows. At first breath the new arrival realizes his doom. The stench enlightens him. It lingers on his tongue, it permeates his blood, it contaminates his being. Oh, what must the life be when its very atmosphere reeks of filth and shame!

The detention cell proves to be on the lowest row. There is the shooting of a bar, the turning of a key. "You'll find some water in that tin," says the Deputy. "Good night." And then the grated door closes, and the new man is alone in a cold, narrow, dismal hole in the wall, in which the double-bunked bed of gas-pipe frame yields scarce enough room to turn around.

There come raps on the wall on either side; the hallmen in the adjoining cells are vainly seeking to satisfy their curiosity. There comes, too, a prolonged hiss, a peculiar prison signal, and the whisper, "How long did you git, Jack?" followed by the night-watchman's stealthy tread and flash of lantern. Then settles the normal quiet of the prison night, not tranquil nor continuous. From one tier resounds a groan; from another, a laugh, far more horrible. Hark to that pacing to and fro, now hurried, now deliberate! It comes from the cell of one who is going mad, whose screams before morning will send him to a straight-jacket in the hospital ward.

Up from the flagged corridor comes a sodden chill; down from the tiers circles the foul air. There are blasts of biting draughts from the side windows, followed by periods of stifling; and all the while clinging to the bars stands the new arrival, inertly watching the creep of insects along the walls, the scurrying of rats around the corners, until a light as pale and as forlorn as the whitewash breaks through the dingy panes, and the heavy steps of the unwashed kitchen gang on the stairs announce the advent of a prison day.

This day forever after stands out distinct in the newcomer's mind as the acme of terror and degradation. Beyond it lies a monotonous waste. There is surprise, there is shock, in every sound. Now a hall-man thrusts through the grating pannikins containing coffee made of burnt crust and an unwholesome mosaic supposed to be head cheese. Now a sharp-eyed officer marches by with book and slate. Now a gong clangs, the bolts snap back. He watches with stupefaction the hurrying lines of convicts. What an acrid dust they raise with their heavy brogans, what a hideous conglomeration they form of everything coarse, uncouth, and vile, as they jostle along, ill-shapen, grimy, malodorous, chewing tobacco and emitting a hum of curses, jeers and guffaws. Each one looks in, winking or whispering, and it seems to him as if but one man had passed and was continually repassing, so little of individuality is he able to detect. Thence comes the terror. Will his personal self, for which, notwithstanding misfortune or crime, he has retained a certain respect, ever conform to this type? Oh, what can he do—oh, what will he not do, to avoid such a degeneration?

With the Deputy comes the degradation. The new man is taken to the barber shop, where other neophytes, sullen, ugly, timid, or hysterical, are awaiting initiation. He receives a bath, and the very thought that he is supposed to need one seems an excess of ignominy; his hair is cropped with great horse-clippers, his beard is hacked and haggled, the convict barber good-naturedly trying to instill foul bravado the while; he dons the striped suit, ill-fitting, insufficient, and casts one glance at himself in the bit of glass. Yes, the worst that could happen has happened. He is no longer a citizen, a man—but a convict, a thing removed from the sympathy of kindred or the notice of humanity.

The Deputy now shows our convict to a cell. Fortunate for him if the prison population is decreasing and he be allowed to share his misery with himself alone; fortunate for him if from the debasing association by day he has not to dread a more evil companionship at night. Then the pair proceed to the shops—a scene of confusion and distraction to the newcomer. Here the dust is flying from the whir of machinery over the manufacture of pails; there benchful after benchful are hammering away on shoes; and beyond, the sewing-machines are clicking for dear life. And the men so intently engaged, have they any more mind or soul than the tools and the gearings? The Deputy, true to his word, allots some light task, and then hurries away to start some other unfortunate in the prison life.

The day seems an endless dream to our convict; he is stunned, incapable of connected thought, and automatically repeating to himself, "Only forty-three months, all told." Keepers and inmates alike mercifully ignore him. He may bungle with his task as he will, but no one will censure. His apathy, which is really a period of incubation, is fully recognized in prison. When the whistle blows, some rough hand draws him into his place in line, some gruff voice, tobacco-sprayed, mutters, "You'll feel better to-morrow, Jack;" and then like a wounded beast, he creeps into his cell. No watchfulness now. The dark is welcome; would that it might last forever; for suspense is gone, and an end has come to everything. In a living grave, what then remains? Rest. He throws himself on the straw pallet, with face to the wall; despite the noise, the filth, the vermin, the stench, he sleeps as one without hope; and when he awakes it is unto submission.

The following day becomes a type of the life, a link in an endless chain of routine. Our convict soon appreciates what is expected of him, and how to do it. Each sound has significance, each hour is associated with duty. The round of eating, working, eating, working, eating, sleeping, becomes so familiar that he could fulfill his part with his eyes shut. His task requires little of his hand and naught of his brain, but it lacks interest and value. What else remains? In this dreary barrenness, how can he keep his mind unimpaired, his sensibilities from becoming blunt? And is it worth while to try?

For since the obsession of his entrance passed away, our convict has been conscious of the prison influence. His companions no longer look alike to him. Each one is an entity of flesh, blood, and verile force. He is surrounded by a super-vital magnetism whose touch is contagion, and whose trend is degeneration. "Come and be one with us," urges its voice; "you are one of us, you know. You wear the stripes, your name is Jack, you are without standing or character; come and be one with us."

There is little in all this of temptation to the man of culture. If his despair be engrossing, it is far more apt to lead him to insanity or death. The danger that he will disregard the Deputy's advice, and both look back and brood. Then will follow loss of flesh, loss of appetite, a general anaemia with its inevitable consequences. Many a man commits suicide in prison by not keeping stout of heart.

But if our convict determines to resist unto the end, he perceives that he must keep busy. His energies may at first direct themselves toward cleanliness—the most evident sign of an inner grace. There is something pathetic in the eagerness with which he keeps his quarters in order; for neatness seems to him to be a quiet protest against his condition. If he still has means or friends—contingencies alike remote—he will also learn to lessen the rigor of his Sabine fare with such simple delicacies as can be manufactured from eggs and condensed milk. Much has been written of what can be done with a chafing dish; but still more might be of what can be done over a prison lamp. Such domestic cares work a mitigation of feelings, and, all unknowing, he scrubs and cooks unto sanity.

Those remote contingencies may also furnish suitable books. Though prison authorities passively ignore a man who is industrious, obedient, and uncomplaining, they will strive to grant any reasonable request which he may make. Thus it may come about that our convict will receive permission to burn his light after hours—after 9 p. m.—on the express conditions of silence and of drawing some rude curtain, a blanket perhaps, across the grated door so that the shadow on the wall may not arouse jealousy. Then by the dim lamp, with a board for a desk, half-stifled yet exultant, he will write and study, and in the realms of the imagination forget the sights of squalor and the sounds of ignominy. Iron bars have never yet been wrought which can form a cage for a free and constant mind.

In such wise our convict wards off physical and mental decay; and, with such a purely personal routine, he might wear out his term without exchanging a word or recognizing a face. For the man who attends strictly to his own affairs is never molested in prison. Convicts fight shy of reserve—they know, for one thing, that there are awful potentialities of temper behind it. But such isolation would render him sullen, sour and selfish. Better far if from aversion he comes to feel sympathy and pity for his fellows; better far if that prison voice, "You are one of us; you wear the stripes; your name is Jack," keeps him humble and considerate.

The average convict has two heroes: the thorough-paced villain and the gentleman. The one he emulates, the other he reverences. He is quick to disregard assumption and to torment an impostor; for the latter distinction is only accorded through acute observation. The gentleman must be neat and cleanly. He may be dignified and melancholy—indeed, a touch of sorrow will help him—but he must continue affable and obliging. He must refrain from slang, from profanity, from interest in criminal subjects—for thus the difference which he does not claim becomes manifest. He must show no curiosity, yet be receptive of confidences when offered. He must be generous, and democratic in his generosity. If our convict does all this—that is, if he is naturally a gentleman—he will find himself set apart and honored without an effort. Inmates will seek to do him a favor—to relieve him from some of those things which they argue he must mind, but which they think nothing whatever about—knowing that if he has a match, for instance, or a bit of tobacco, he will willingly bestow it. They will call on him to read letters, to write replies, and to give advice, revealing with singular candor all the weaknesses, vices, and virtues of prison life.

Such association is elevating to both sides, and its continuance depends solely on our convict. From it he learns that there is a spark of the divine in the grossest breast, and that unfortunate parentage, lack of education, press of circumstance, and public neglect have much to do with the molding of an habitual criminal. From it, too, comes that recompense which unselfish interest always returns. In the knowledge of so much unappreciated wretchedness the acuteness of his own misery seems less of a curse.

For though our convict endure to the end, he can never become used to prison life. From first to last it must be loathsome to his nature, or else that nature will be irretrievably ruined. He cannot acquire the average convict's insensibility to cold, heat, foul air, and filth. He cannot eat ravenously tough and tainted meat which is carved with a spoon, nor nibble contentedly on a crust which has been carried for days in the pocket. He cannot look forward to Saturday as a red-letter day because then he will receive a chunk of molasses-stuck twigs called tobacco. He cannot sleep at any time and under all circumstances. He cannot find delight in gossip, and ambition in tales of criminal achievement. He cannot look forward for months to turkey at Thanksgiving, nor wonder throughout a year whether there will be music next fourth of July. He cannot welcome a former inmate returning with a fresh sentence as if he were an alumnus revisiting his school, nor take pride in his growing notoriety. The prison is no "play house" for him. It is a place of hardships without honor; of incessant struggle for the bare right of existence.

Nor, when his sentence draws to a close, can our convict view release with the unheeding rapture of his associates. He realizes the blight of his conviction; the distrust, the cold surprise, which seems to ask, "Why didn't you die?" He knows that for him cares will be more carking and the needs of life more difficult to gain; that his path must be on the shady side, his residence in the east end of town. And yet if he has kept himself unspotted from deterioration—that one active prison influence—if he has scorned to barter his soul for brutish content, he will return to those who are near and dear to him with sober thankfulness.—The Outlook.

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PHILLIPS BROOKS AND THE SALVATION ARMY.

[*From "Reminiscences of Literary Boston," by Elizabeth Stuart Phelps, in August McClure's Magazine.*]

There was one man in Boston of whom nobody ever saw enough, and I feel almost too little to offer what I have kept of his great memory. My acquaintance with Phillips Brooks was rather one of friendliness than of friendship, which is a large word and one demanding conscientious interpretation, especially in the case of a man in manner so genial to hundreds and at heart so reserved from all but a few. Yet the more vivid recollections of him which come to my pen seem, at least to me, to have almost too much value to be lost, and I venture to insert one or two of them here. . . .

The last time that I saw Mr. Brooks to speak with him was at a memorable crisis in his history. It was close upon the date of his acceptance of the bishopric of Massachusetts; but this fact was not yet generally known. The movement of his own mind while his decision to leave Trinity Church was still seething in his mind was as solemn as prayer. If one had any doubt of this, the sight of the man on the occasion to which I refer would have made it clear to the dullest perception. We were at lunch, four of us—Mr. Brooks, Dr. Holmes, Mr. Ward and myself—with friends whose hospitality is expert in the art of selecting the difficult and delightful number of guests, which is more than the graces, but less than the muses.

Mr. Brooks was very quiet at first—almost silent; and it seemed to my slight social experience with him, unprecedentedly sober. But Dr. Holmes' conversational genius soon struck the sparks from the smoldering fire in the preacher's heart, and the two men began to talk. The rest of us held the breath to listen, as our hostess, with her distinguished tact, stirred the flame when she would; and one of the most remarkable conversations which I ever heard followed.

On Mr. Brooks' part this was more than grave; it was devout almost to the point of exhortation or prophecy. Dr. Holmes played with the great stream of religious feeling for a few moments, but he quickly and reverently swung himself along with it. I shall never forget the expression with which he regarded Mr. Brooks. It was one of unalloyed trust and admiration; at moments it had a beautiful wistfulness, as if he might have said:

"Of course, you know I can't altogether agree with you, but you almost make me wish I could!"

As the talk deepened, Mr. Brooks roused and raised himself and us to one of those rare altitudes of which one always says afterwards: "It was good to be there."

He began to talk about the duties of the upper to the lower classes of society, and of the Christian to the irreligious. He spoke rapidly, then earnestly, then eagerly, hotly, without fear and without reproach, like the Christian Bayard that he was. At the last, he pushed on into monologue—a thing I had never heard him do before; and no one, not even the king of Boston conversers, cared to interrupt him.

The preacher's eyes burned over our heads into the peaceful perspective of Charles River; his voice took on the priestly ring; he seemed to hear the orders of authority "we could not hear," and to see the visions which "we might not see." He scathed the fashionable classes for their follies, and flung a kind of holy scorn at the paltriness and cowardice which excused itself from contact with the suffering and the loathsomeness of the lower world.

To my surprise he spoke of the Salvation Army in language of deep respect. He honored its work. He prophesied heartily for its future. He spoke contemptuously of the nervousness of the people of ease about infection in clothing brought from the sweatshops and from homes whose horrors few of us troubled a heart-throb to alleviate. With sacred indignation he rebuked the heathen of the West End, who cared neither for their own souls nor for those of other men. He scored the worldliness of heart and life in a lofty denunciation to which it was impossible to offer a protesting word.

He mentioned, by name, a certain fashionable men's club on the Back Bay. "The Salvation Army," he cried, "ought to be sent there. Nobody needs them more. They ought to go right through such a place as that and preach New Testament religion!"

At this point Dr. Holmes suggested in a subdued voice: "But, Dr. Brooks, such men as those are not going to listen to the Salvation Army. It seems to me that you are the man to go into the —— Club and preach Christianity."

Dr. Brooks made no reply. The rest of us took the thought up and urged him a little. But he fell into a silence, so sad that it was impossible to break it. His gaze wandered from us solemnly. Was he renewing the conflict of soul which must have preceded his determination to leave the pastorate of his loved and loving people? Was he heart-sick with his own great ideal of what a Christian teacher might achieve and must forever fail to do? Was he thinking of his limits in the light of his aspirations? He talked no more. In a few moments he abruptly and silently left us.

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☆

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☆

A MAN may and can live a sinless life, but not while he boasts of it.

☆

RELIGION that puts a man out of harmony with his Church is misleading.

☆

THIS nation will never prosper while it protects the saloon. Selah!

☆

Third Quarter—Lesson 10, Sep. 6.

DAVID'S LOVE FOR GOD'S HOUSE.

I Chron. 22:6-16.

Golden Text: Blessed are they that dwell in thy house: they will be still praising thee.—Psa. 84:4.

The concern of David for a house for the Lord God indicates the fact that he believed it the duty of men to build houses for the worship of Almighty God. The condition of Israel during David's reign made it impractical for him to undertake this work. David was a man after God's heart, and it is not probable that any disqualification attached to him personally, but the time and conditions were not propitious for building the temple. David had had his hands and mind fully occupied in establishing his kingdom on a permanent basis. When he began to reign, there was no peace on the borders and but little confidence at home. He was finally made king over all Israel, and moved from Hebron to Jerusalem, but he had to contend with relentless tribes on the frontiers, and a standing army was necessary. He had scarcely settled one trouble before another was on him. Domestic and national trials kept David's soul ever in sorrow. The disgrace of his daughter, the murder of his son, and exile of Absalom, followed by his rebellion, culminating in his death, reached the climax of sorrow in the wails of David when he refused to be comforted. His own hand had been stained in innocent blood, and although he had sought and obtained forgiveness from God, he must endure the natural consequences of the example before his family. The seed had been sown and they came to maturity, bearing the same kind he had sown—adultery and murder. "For whatsoever a man soweth, that shall he also reap." He who undertook the work of building the temple must be a king of peace, for, if wars are to disturb the nation, there will probably be a failure in means and money, for the nation can not expend all the labor and money necessary to erect this magnificent temple and carry on war with other nations at the same time. A warlike people are not suited to the delicate task of fitting up a place worthy of the presence of God. The king's mind must be at rest to be qualified for the solemn and important preparation of heart to commune with God, for God is to be architect and man the builder of this wonderful temple.

It is to ever remind us of the temple of the soul, where God is likewise the architect and man the builder of this spiritual temple where he has promised to dwell forever. David was, therefore, forbidden to build the temple for the reasons stated, for the time had not come for this work, and Israel was not in proper national or spiritual condition to appreciate this wonderful preparation for a nearer approach to God. Moses had met the Lord in Sinai, and had witnessed terrible displays of his power; had read the law written on stones, and his face had shone with divine effulgence; but the still, quiet peace that comes from worship in the great congregation assembled in a place suited to the majesty and grace of God had never been theirs to enjoy.

This temple was to be the crowning act of the nation. The Amalekites and Philistines had been reduced to permanent peace, the borders were well fortified against any probable invasion, for the name of Israel had become a sufficient bulwark among the nations of the earth. It was fitting that national prosperity should be acknowledged in a suitable offering to God. We too often fail just here. Men enlarge their estates, increase in influence and power, but do not give an expression to the giver of all these things, and God disappoints the soul By turning the tide of prosperity into one of calamity.

Our nation is now laboring just at this point; she has robbed God in offerings, and has used her former prosperities in dishonoring God, and now in the extremity of her troubles God will deliver if we honor him by putting Moloch from us and honor the ark of the covenant by bringing up from private houses and give it a national home. Private persons can not honor God for the nation, for national protection and national influence carry along the sentiments of millions, and seal the doom of those who would turn to God under the influence of national appreciation.

Communities enjoy the blessings of God innumerable and never honor God by building a house where their wives and children can worship God. It is a mercy to such people that their influence be curtailed, that in their poverty and want God may find their hearts. The worm destroys the crops, and the drouth cuts off the living of the family, while the people cry out against God. "Bring in the tithes into the storehouse and try him and see if he will not pour you out a blessing that there shall not be room to contain it. People are warring against each other, and divided into parties, each contending for the supremacy, but God holds the even balance, and when the people put the saloon out of politics and forbid this wholesale trafic in human souls and human happiness, and honor God by building Churches where the people can hear and learn the way of life, then this nation will blossom as the rose, and the waste places in Zion will become vocal with praise and prayer to Almighty God.

People forget that the only true way to worship God is to help save another soul. No matter how poor a man may be he can do something for God, and his own soul will receive the real blessing. The widow and her mites can mean no more than that the gift is large or small in proportion to our faith.

"'What work have you done?' The monarch said,
'I've built all the abbey, and asked no aid.'
'If the king had asked us, I often thought,
I could not have given, for I have naught,
But when the builders were ready to sink,
I carried some water, and gave them to drink.'"

Junior League.

We have organized a Junior Epworth League with over forty members. Miss Mary Richmond is in charge of this Junior League. It starts off delightfully, and the outlook is very flattering.

Our Epworth League is growing in interest and influence all the time. Mrs. Westbrook is President. Her heart is in the work. Our Leagues are very loyal, and hence are accomplishing great good.

T. S. ARMSTRONG.

Ennis, Texas.

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

EPWORTH LEAGUE DEPARTMENT.

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

"OUR flesh and sense must be denied,
Passion and envy, lust and pride;
While justice, temperance, truth and love,
Our inward piety approve."

✠

THE continued indulgence of the least sin will finally wreck the Christian life. Cast it all out.

✠

THE prayers of Christian parents are above rubies in value, but they can not save. God can not force salvation upon you—not even for their sake.

✠

NO DARKNESS is so dense and no despair so black as comes to those from whom Christ, bidden to depart, turns forever away.

✠

SHAME on the people, whether in nations or families, who herd their beasts and let human souls go uncared for.

✠

ALL honor to the elder brother who stayed at home and did his father's will. We can almost forgive him for his resentment of the jubilee at the return of the prodigal in consideration of his life of obedience. He did not know a father's heart.

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TOPIC FOR SEPTEMBER:

"THE ENEMIES OF CHRIST."

September 6: The Enemies Through Passion and Appetite.—Matt. 8:28-34; Luke 15:13.

We are to study this month the enemies of Christ. Included among them, in the time of Christ, were all who opposed his work, rejected his teaching or neglected his invitations. The class embraces still all who know or have opportunity to know his will and refuse or neglect to yield him obedience.

In almost every case where the claims of Christ are urged upon a person and rejected there is some one hindering cause, keeping out of the kingdom often one who is very near to being a Christian. That cause will probably be found under one or the other of the topics for this month.

The number coming under the present topic—the enemies of Christ through passion and appetite—is large.

The seeker of Christ is met at the door of his kingdom with the demand for his surrender of all sin. Passion must be subdued, sinful practices must be abandoned, all connection with unholy things must be renounced, and oftentimes he who was an earnest seeker of Christ turns away and becomes his enemy because he is not willing to cease from sin.

Again the life and teachings of Christ condemn the lives of the impenitent, whom he seeks to save, and they, blind to his love and to their interests, become his enemies.

The Enmity of the Gadarenes.—Matt. 8:28-34.

The application of this incident to the topic is not clear. The enmity of the Gadarenes seems to have been excited by the destruction of the swine, and hence might be attributed to their love of gain. However they were not permitted, by the law of Moses, to own swine, which were unclean animals, and the possession of them proved these people to be legally unclean. The destruction of them was but the removal of the occasion of their uncleanness, and their anger with Christ was evidence that they preferred to live in disobedience, and resented any interference with them, no matter what good resulted or was intended. He had already healed the demoniac, and the presence of such a being among them would be of immense advantage both to their bodies and souls, but because his coming rebuked their wrong-doing they wished him to depart. Their folly is re-enacted in our day by those who refuse to receive the blessings of pardon and peace and salvation from Christ because to do so they must give up sin.

The Prodigal Son.—Luke 15:13.

This familiar parable represents a large class. The young man sacrificed home and fortune and good name and character for a few months or years of sensual indulgence. He could not retain the good and indulge the wrong, so he surrendered all to appetite and passion.

Thus every profligate young man destroys his character and murders his peace, becomes the enemy of himself and the enemy of Christ, all for the poor consideration of the questionable pleasures of dissipation. So unreasonable is sin.

Results of Enmity to Christ:

(1) His Departure.—He left the country of the Gadarenes at their request. We have the power to turn him away from our hearts. He will go away with unutterable sorrow, but he will go away.

(2) Moral Degradation.—The result of the prodigal's revelry was poverty and a degrading occupation. The result of all sin is moral degradation.

(3) Final Destruction.—Christ never returned to the Gadarenes; their rejection of him was final. All that saved the prodigal from death in disgrace and shame was that he came home a beggar, ragged and wretched and filled with remorse. The prodigal may come home and be forgiven, but the returning path is a sorrowful way.

TEMPERANCE LESSON.

This is suggested as a temperance lesson, and special emphasis should be given to that feature.

The best definition of temperance we have heard is this from Luther Benson: "The moderate use of that which is lawful and good and total abstinence from all that is harmful and wrong." Any gratification of passion or appetite which is condemned by the Word of God or which results in any harm to one's self or to another is to be wholly avoided. For this reason the Discipline of the Methodist Church in its General Rules condemns the "drinking of spirituous liquors unless in case of necessity."

No bad habits or harmful practices should be entertained even in the least degree, but shunned as degrading to character and fatal to membership in Christ's kingdom. All lawful pleasures and gratifications should be used in moderation: not as an end in themselves, but subservient to the one right purpose of a Christian to honor God and do his will.

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LEAGUE NOTES.

WE regret that we were unable to attend the League Conference of the Texas Annual Conference which convened in Austin recently. We are informed that there was a good attendance and a successful conference. We shall expect a report of the proceedings.

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THE very practical paper on the "Charity and Help Department," in our columns this week, is furnished by Miss Mary E. Dechard, the State Second Vice-President. Miss Dechard is magnifying her office, endeavoring to bring to the point of highest efficiency this branch of League work. She wishes to repeat the request made some time ago that Second Vice-Presidents of local Leagues send her reports of their work and suggestions which they have found valuable. We hope this will not be neglected. Miss Dechard should have the co-operation of every Second Vice-President. Her address is Austin, Texas.

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Charity and Help Department.

The Second Vice-President of the Epworth League of one of the conferences sends the following as a circular to the Leagues in her conference. Other Leagues may profit by its suggestions:

COMMITTEES FOR CHARITY AND HELP DEPARTMENT.

1. A committee to visit strangers and persons who are members of no Church: invite such to attend Church services and report their names to your pastor and your W. P. and H. M. S.

2. A Sunday-school Committee to visit and bring in new scholars to the Sunday-school and to look up those who are irregular in attendance. [Teachers and Superintendents should hand the names of irregular children to this committee.]

3. Committee on New Members for the League.

4. Committee on Indifferent Leaguers. To look them up and induce them to be in their places at all devotional meetings.

5. Visiting Committee for the Sick. To report all such cases to pastor and W. P. and H. M. S.

6. Flower Committee. To see that flowers adorn the pulpit every Sunday and that bouquets are carried to the sick in the name of the League.

7. Committee on Literature. To collect Church papers, tracts and good religious books and distribute them in hotels, barber shops and waiting-rooms.

8. A committee to find those in need and to give such assistance as is possible.

9. Committee on Sociability. To speak to strangers and persons who attend Church but little; to welcome them to all services, and to give them a cordial handshake.

10. An Advertising Committee. To post notices of League and Church services in public places, hotels, waiting-rooms, etc., and to see that something in regard to your League work appears in the town paper at least once a week.

11. Committee on Orphanage. To collect money for the Waco Orphanage; also to send boxes of preserves, bedding, etc.

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District League.

To the Pastors and Leagues of the Marshall District, E. T. Conf.:

The time for our conference is nearly here. Elect your delegates, ascertain just who are going and have their names forwarded at once to Mr. J. B. Cullen, Hallville, Texas. We are expected to arrive at the site of the conference about noon Wednesday, September 9. This is an important meeting and justly claims your attention. Let us have a good attendance, and under the blessings of God let us make it a glorious occasion and a power for good. F. A. DOWNS,

LULA HEARTSILL, Pres.
Secretary.

✠

Attention, Leaguers.

To Epworth Leaguers of San Augustine District, East Texas Conference:

Your District League Conference will be held at Nacogdoches, September 16 and 17. The opening sermon will be preached by Rev. A. J. Weeks, of Center, Wednesday, 16th, at 8 p. m. Let every Leaguer, preacher and visitor who can attend send in their names at once to Rev. A. S. Whitehurst, at Nacogdoches, that entertainment may be provided. J. D. FORD, Pres.

✠

Greenville District Epworth League Conference.

The District League Conference of Greenville District, North Texas Conference, held its first conference at Greenville, Texas, July 28-30, 1896. Quite a number of delegates and visitors were present, manifesting a deep interest in the work.

On Tuesday, July 28, 8:30 p. m., the opening sermon was preached by Rev. J. F. Alderson, of Greenville, subject, "The need of the Holy Spirit in Epworth League Work." This able sermon was followed by a social half hour.

Second Day, July 29, Sunrise prayer-meeting at 5 a. m., conducted by Mr. Jim Barrett, of Nevada. Devotional exercises were held at 8 o'clock, led by Presiding Elder W. M. P. Rippey. Then the conference proceeded to business, W. M. P. Rippey being chairman. B. F. Vaughn was elected Secretary, and Bro. Wilson, Assistant Secretary.

Reports from all the Leagues in the District were heard.

The following telegram from the President of the Y. P. S. C. E. of Plano was received: "President Greenville District Epworth League—Collin County Endeavorers greet their co-workers of the Epworth League. Read Eph. 6:23-24."

Bro. Williams, Bro. Clark and Miss Carrie Roach, the committee appointed for the purpose, sent the following response: "President of the Y. P. S. C. E., of Plano—Epworth District League Conference convened at Greenville accept and return greetings. Read Eph. 3: 14-21.

Miss Maggie Tucker, of Nashville, Tenn., read a paper on "The Junior Epworth League."

Bro. D. L. Williams, of Greenville, delivered an address on "Finances of the League."

A paper on "Invitation and Welcome" was read by Miss India Hankins, of Greenville. The conference was favored by an elegant talk on "Personal Work and Its Need," by Prof. H. T. Clark, of Merit.

A talk on the subject of "Devotional Meeting" was made by S. L. Barnes of Lone Oak.

Dr. R. M. Delaney, of Greenville, entertained the conference with a talk on "United Individual Work."

Miss Mamie Kircher, of Nashville, Tenn., made a splendid talk on the "Needy, Sick and Stranger," in which many practical points were suggested.

A discussion on the "Epworth League and Worldly Amusements," led by Daniel Upthegrove, proved quite interesting.

Under the Department of Literary Work, Bro. Kirby, of Nevada, read a good paper on the subject of "Good Books and How to Read Them." This was followed by a talk on the same subject by C. K. Ardachi, of Japan. His talk sparkled with gems of truth, which will benefit us.

At 8:30, July 29, the conference listened to an impressive talk made by Bro. T. L. Rippey, of Greenville, on our motto, "All for Christ." He was followed by Bro. Ardachi, of Japan, who told us of what Christ had done for some in his native country.

The conference was glad to have Bro. Ardachi with us, and his interesting talks were much enjoyed. Bro. Wilson, of McKinney; Bro. Langston, of Quinlan; Bro. I. S. Smith, of Lone Oak; Bro. Alderson and Bro. W. M. P. Rippey, of Greenville, each favored the conference with interesting talks on some of the subjects discussed.

Our sunrise prayer-meetings, at 5 o'clock, were as good if not the best part of the devotional services of the conference. These were delightful services, and the Holy Spirit was with us. One precious soul was converted to the Lord.

The committee on statistics reported 21 Leagues in this district, with a membership of 1691, showing an increase of 10 Leagues during this conference year.

Resolutions were adopted expressing the thanks of the conference to the Y. M. C. A. of Greenville for the use of their halls and other courtesies; to the citizens of Greenville for their hospitality, and to the Greenville Morning Herald and Greenville Evening Banner for their reports of the conference.

Resolutions were also passed condemning Sunday bicycle racing and pledging the members to work unceasingly against the liquor traffic.

The following officers were elected for the next year: President, D. L. Williams, Greenville; First Vice-President, S. L. Barnes, Lone Oak; Second Vice-President, Miss Wilmer Edward, McKinney; Third Vice-President, George Candler, Merit; Secretary, Miss Carrie Roach, Greenville; Treasurer, Miss Pearl Davies, Quinlan.

On a vote of the conference McKinney was selected as the place for holding the next conference.

The closing service, led by Bro. W. M. P. Rippey, was a benediction to all present.

Sixty-seven persons expressed themselves as having been blessed by this conference. SECRETARY.

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★

Success to the ADVOCATE. It brings cheer to our home; it's a part of us. J. P. WHEELER.
Clarendon, Texas.

★

Unanswered Letters.

AUG. 20, 21.—S C Riddle, sub. Chas Davis, sub. R V Gallaway, subs. G W Harris, subs. K S Van Zandt, sub. B H Passmore, sub.

AUG. 22, 24.—J W Bowden, subs. M F Daniel, subs. J H Chambliss, sub. J C Calhoun, has attention. N C Little, sub.

AUG. 25, 26.—G E Sandel, sub. J N Hunter, sub. D L Cain, sub. G W White, sub. I L Mills, sub. L F Palmer, has attention. I A Thomas, sub. W O Shugart, subs. John Renfro, sub. C F Goodenough, sub. J T Stanley, sub. J W Dickinson, subs.

THE JOINT BOARD OF PUBLICATION OF THE TEXAS CHRISTIAN ADVOCATE

will meet at the Advocate Office, in Dallas, Texas, at 9 a. m., Wednesday, October 21, 1896.

JOHN H. MCLEAN, President.

DEATH OF SISTER CALHOUN.

Rev. J. C. Calhoun, our esteemed brother and efficient pastor of Pittsburg Station, East Texas Conference, received a telegram on August the 15th, announcing the death of his mother, in Alabama. She died on her birthday at the age of sixty-five years. Bro. Calhoun writes me, "That with a strong faith in God she lived well and died triumphant. The memory of her pure life will ever be to me an inspiration."

We extend to our dear brother our sincere sympathy and prayers in this sore affliction. May the Lord give him consolation.

T. P. SMITH.

PREACHERS INVITED.

The great Methodist meeting to be held in Dallas will begin next Tuesday night. Arrangements are about completed and will be perfected by that date. The meeting will be held under a mammoth tent, in the business part of the city, near the Santa Fe Railroad Depot, on Commerce Street. Methodist preachers are invited, and arrangements will be made looking after their entertainment. We are looking for great results. Let the Church pray for the best revival Dallas ever had.

NOTICE.

At Bro. Fladger's request we publish the following amended statement of the subject of debate in Terrell:

There will be a debate in Terrell to begin August 31st, at 8 p. m., to continue four days—two sessions a day.

PROPOSITION.

The Scriptures teach, that entire sanctification is a work of cleansing, wrought in the soul subsequent to regeneration.

Rev. L. L. Pickett, affirming; Rev. M. A. Smith, of Garland, denying.

The preachers of this and other districts cordially invited to attend the debate. We will endeavor to entertain all the preachers.

NORTH ALABAMA NOTES.

BY REV. H. M. WELLS.

All Methodism, North and South, shared in the toils, sacrifices and achievements of Rev. Martin Ruter, D. D. Texas Methodists are supposed to be specially interested in any facts of his history. He was among the first to preach the gospel according to Methodism in that empire. Recently a correspondent of the New York Christian Advocate has announced some very important facts concerning us all. The young preachers of this and the past generation have reason to know and appreciate his mental and moral abilities by that useful book titled, "Ruter's Gregory." Now it appears that he is entitled to the distinction of being among the first, if not the very first, to receive from a Methodist college in America the degree of Master of Arts. He was President of the first Methodist college in this country to graduate regularly a class. He was the first Methodist preacher in the world to receive the much-sought and coveted honorary degree of Doctor in Divinity. His only surviving son, Rev. M. A. Ruter, is spending the autumn of his useful life with his children at Fairview, a suburb of Birmingham. These grandchildren of Dr. Ruter are active and efficient members of the charge I have the honor and pleasure to serve as pastor.

* * *

Arkansaw is the place of my spiritual nativity and early labors in the ministry. From thence to Texas for thirteen years. Coming from the "religious West" to this old and staid country, I missed the enthusiasm so prevalent in the above-named States. But we have had some "big meetings" in this country of late, reminding me of the glorious past. The more men try to reason the emotional element out of Christianity the more the Holy Spirit puts vim and fire into his movements. The very best meetings only approximate in this particular the revivals of record in the Scriptures. Recently a preacher stood up in the midst of a company of preachers and, with dignified mien and solemn voice, announced his deliverance from a bondage of twenty years. About the time I got my mouth in frame to rejoice with "the prisoner set free" he proceeded to say that he had discovered that noise, shouting, etc., did not stand for much. He has yet to learn that there can be no genuine faith without emotion. And as a rule, the greater the faith the more the shouting. As faith gives victory, we account for this silence on the part of some in the fact they have never had faith enough to give a victory worth shouting about.

One of our missionaries on entering his work heard of a neighborhood without preaching. He gave them a monthly appointment, using a small and plain school-house. When the set time came they built a brush arbor and had an eight days' meeting, resulting in 100 conversions and the organization of a society of 25 members. The final altar service continued until 11 o'clock; that was succeeded by the sacrament of baptism and "the form for the reception and recognition of Church members," and that at midnight by the Sacrament of the Lord's Supper. Think of a meeting closing at that hour and amid such sacred symbols! The Whittens are much the same anywhere and everywhere you find them. We have Rev. Dr. L. F. Whitten in our conference. By a very merciful turn in a long and dark lane he was appointed last fall to Blockton Station. Very soon they had to carry chairs into the aisles to seat the people anxious to hear him. For a time standing room was "at a premium." Then they built a tabernacle seating 1500. That is crowded all the time at the regular services. They have had a protracted meeting in which hundreds professed faith in Christ.

Another meeting of twelve days on another mission resulted in the profession of pardon by 215 persons. We are likely to get several preachers from this meeting. I have thought that the highest and best proof of the genuineness and thoroughness of a movement of this kind may be found in the number called to the Christian ministry from among its converts. By this and every token this meeting was of the apostolic kind.

* * *

Being the son of a Southern planter, I was reared among and partly by people "of African descent." Of course, I had my "black mammy." Being the first of our family to profess religion and join the Church, I had to depend largely for religious instruction and guidance on Uncles Billy, Simon, and others. The first New Testament owned and read by me was the gift of Uncle Billy Quarles. For these and other good reasons I have been the steadfast friend of "the colored brother." The time was when I ministered with equal delight and profit at their altars and flattered myself that I was a first-rate "negro preacher." Since 1865 they have seemed inclined to get to themselves. It has been quite awhile since I worshiped with them until recently. To my surprise and mortification they don't seem to have advanced an inch since "the proclamation." I see the same unusual movements of the body and hear the self-same "whang-doodle" "sing-song" prayers and songs of forty years ago. That such ignorance of divine things remains among them is a reflection on somebody. Better informed negroes say to me that I happened to get among the "back numbers." In this regard there ought to be no "back numbers." What of the money given for their education? Verily, there is yet "a Southern problem."

Bishop Granbery will be made welcome to our Alabama Conferences this fall. We have learned through the "Old Richmond," "The Central Organ," and other sources to entertain the highest regard for him as a member, preacher and Bishop. There are plenty of Confederate veterans in this State to certify his devotion "to country and native land." The Confederate Chaplain who could and did rally a defeated and retreating regiment can be counted on for good and true service. He will do right and every man will get "the best appointment."

* * *

Rev. Dr. A. B. Jones has, from "stress of weather," been compelled to make an assignment. For thirty years he has been in the very front as an educator of girls. During that time he has graduated 1600. His success has been phenomenal. Burned out at Huntsville, he moved to Gadsden and projected what for a time promised to be the most famous school of the country. While the past session was the most successful in many respects he had ever had, yet the accumulations of years and the general financial pressure overcame him. But when the worst came he made the cleanest and most honorable assignment known in the history of failures in this country. He professes a "conscience void of offense towards God and men" and looks and talks with great cheerfulness and philosophy.

* * *

Rev. J. B. Cumming, of the Alabama Conference, has been elected president of the Atheneum, located at East Lake, a suburb of Birmingham.

Birmingham, Ala.

GEORGIA LETTER.

I have been writing for the newspapers for nearly forty years, but I have not yet learned how to write a newsy letter, such as an editor prefers. The men on the tripod generally have ever been clever enough to let me go as I please, and invade their province of expressing opinions. The right to have opinions is not always conceded to men who are not in authority. These rank and file men ought to re-echo the utterances of those who are in place or else to be still. I confess a strong liking for the editor of the Texas Advocate. His father's deftness with the pen, his broad culture, his genial spirit has descended to his children, and I like the tone and grace of all his writings, but I have seen nothing wiser, sharper or more needed than the editorial on "Pedantry." I might, however, add to it that one of the most painful things in the world is the devotion to what is miscalled culture by half-educated men. Some of these never saw a town till they were sixteen and never were in company with anybody but rustics until the ambition to be somebody sprung to life. Possessed of real parts, they took advantage of the opportunities they had and they made their way to school and college, and rapidly advanced. They entered a new world. They had never seen a book of poems, except a hymn book, and sometimes that was Mercers, Chester, or the Zion Songster, but now they open the pages of Byron and Tennyson, and Woodworth and Keats, and Poe. They had never read a fiction but Charlotte Temple and Alonzo and Melissa, but now they have found there were such writers as Scott, Dickens, Thackeray and George Eliot. They did not know what philosophy meant, but now they have heard of Kant and Hegel and Herbert Spencer. Was it a wonder that the poor fellows' heads were in a whirl! A literature that was as familiar to a man of real culture as his alphabet was all new to them and each thought he was one of the few men in the world who had entered this field; so he posed as a man of advanced thought and talked most earnestly of culture as absolutely demanded by the modern pulpit and of raising the standard. Wesley was antiquated; Robertson, Channey, Phillips Brooks, were the men. The Advocate was behind the times; the Outlook and the Independent were the only respectable sheets. The Old South was provincial; the old pulpit too emotional; the old school too barren, the old doctrines obsolete, the old poets too tame—and the poor fellows who had devoured all that came in the way, devoured it like an ostrich, and assimulated little, were starving, and they did not know it.

The fact is, we are overdoing this devotion to culture, and we are failing to recognize the fact that solid attainments are of infinitely more value than all these mere adornments. The man who has thoroughly mastered "Wesley's Sermons" and "Watson's Institutes" is a rare man, and when found he is a cultured man; for no man can master them and be ignorant of many things they do not directly teach.

I am afraid we are allowing the vagaries of some of our "second blessing" brethren, among whom intolerance and self conceit has reached a prodigious height, to drive us away from the vital truth that there is no success without the Holy Ghost; that fine churches and reed organs and cultivated preachers will never save a race of sinners. The man who could write a Greek, a Latin, a French and a Hebrew grammar, who wrote with a simple elegance which has held the eye of the really cultivated world for over a hunded years and whose simple strains of verse have girdled the globe, used, when he was sixty or seventy years old, as well as when he was forty, to plant his back to a garden wall and preach a simple, earnest sermon to the unwashed multitude.

I have been closely confined at home this summer. I have not been well and have been seeing my new book, "The Life and Labors of Asbury," through the press, and have been poring over old books—"Southey's Life of Wesley," "Isaac Taylor's Wesley and Methodism," "Wesley's Journals," "Wesley's Letters," "Tyeman's Wesley," "Whitehead's Wesley," as well as "Hallam's Middle Ages," Pepey's Dairy, Green & McCauley's England, with now and then a peep into old Chaucer, and I find how all these are linked together. It is a great deal easier to read than it is to think about what you read, and a great deal easier to be obscure than to be perspicuous when you try to talk or write of what you have been reading, and out of these books I have found it not so easy to get and extract definite views about the wisdom and unwisdom of certain things done in the past to meet issues like those now presented in the daily papers and our religious journals. One of these questions suggested is: "How can we learn from the Roman Catholic Church the way to deal with enthusiasts, who may become secretaries? If the Franciscans, the Jesuits, the Redemptionists, the Dominicans had sprung up in our Methodism, some of the presiding elders would have attempted to have suppressed them by a conference resolution, and made them more determined to keep on their way, and if Ignatius and Francis had been like some of the moderns, they would have come out at once; but these various parties, who differed as widely as any sect of Protestants ever differed, were all held to the Church and all united in working for the general cause.

In the forties, in the Wesleyan Church of England, 70,000 people were lost to the connection by the effort of certain good men to remedy an evil of like kind as we have to contend with by severe remedies. The trial of a few Methodists in Baltimore in 1828 drove thousands out of the M. E. Church, and broke up hundreds of useful Churches. Opposition to Lorenzo Dow gave birth to the Primitive Methodists in England and it will be a wise man who will tell us how to avoid similar results.

GEORGE G. SMITH.

METHODISM IN HOUSTON.

We have five Churches here. All are doing well and are served by faithful pastors, consecrated to their work.

SHEARN MEMORIAL.

Dr. G. C. Rankin is closing a very successful four years' pastorate at this Church. He is deservedly popular with his people and the public; quick to denounce sin in all phases and places, yet always exhibiting that Christian charity which is "kind and suffers long." Dr. Rankin will be missed by the Church and will always have the prayers and good wishes of the people he has served. Shearn has a good League, Sunday-school, etc., and is in good condition.

WASHINGTON STREET.

This Church, under the able pastorate of the Rev. J. W. Horn, has had a phenomenal year. Since the first of the year there have been about 240 united with the Church, the majority of whom were converted in the seven weeks' meeting held early in the spring—four weeks at Washington Street, and three weeks at Riverside, (one mile out on Washington Street). The latter meeting was held in the open air.

Bro. T. G. Whitten, of Belton, helped for ten days in the first meeting, preaching some very able sermons. Bro. Hooper preached one good sermon. Presiding Elder Ward also several excellent spiritual discourses. Bro. Horn is a hard worker; popular with all classes; has good, live, spiritual prayer-meetings; accessions at almost every service—in fact, the Church is constantly in a revival state and is in better condition than ever before. The Sunday-school and League are also doing a good work. A weekly cottage prayer-meeting is also being carried on by the brethren and doing well.

At Riverside Bro. Horn also has a good League and excellent Sunday-school. Bro. H. preaches at Bruner and Houston Heights. At present he is taking a much-needed rest. His people expect him to return with renewed vigor.

M'KEE STREET (FIFTH WARD).

This Church enjoyed a gracious revival early in the spring. Bro. S. W. Thomas is doing a good work; is well liked by his people, who ably second all his efforts to advance the cause of the Master. The League and Sunday-school are doing a good work. The Church is progressing and its influence is being felt.

TABERNACLE.

The Church here is young, but under the wise guidance of Bro. O. T. Hotchkiss, the pastor, is moving along and progressing on all lines. The debt on the Church has been paid. The Sunday-school and League are in good working order—particularly the Charity and Help Department, which is doing a fine work. Bro. Hotchkiss is a good, earnest preacher, alive to his work and liked by his people.

CITY MISSION.

This work is also doing well. Bro. C. A. Hooper is serving his second year, doing a good work in a hard field; is a good, zealous preacher, in harmony with his people; has had a good meeting at McShan Chapel; is blessed with a good Sunday-school and League, which are a power for good.

LOCAL PREACHERS.

Houston has a good corps of these brethren, all willing and able workers, in harmony with their pastors, ready at all times to do work assigned—most of them having appointments in the suburbs every Sunday. May the Lord bless and strengthen them.

PRESIDING ELDER.

Last, but not least, we have an excellent "beloved"—Rev. Seth Ward—under whose leadership pastors and people alike are blessed. Bro. Ward rules with a firm and kind hand; his preaching is a feast unto all who hear; and not only in Houston, but on the district Methodism is progressing, her influence being felt, the Church built up and souls being saved under his direction and the blessing of God.

"The half has not been written," but suffice it to say our Zion is firmly planted in the hearts of hundreds of followers, our pastors true to their trust, loyal to God and the Church, as evidenced by the results of their work. So may it ever be.

H. W. HODGES.

NORTH TEXAS CONFERENCE.

ROCK HILL.

J. H. White, Aug. 24: Closed our camp-meeting at Bethel one week ago this morning. It was a grand success. The Church was much revived, more than thirty were converted and seventeen added to our Church. Many thanks to all the brethren who helped in the meeting.

ROSSTON CIRCUIT.

D. F. Fuller: Our meeting at Rosston closed Sunday night last. It was a grand success. Quite a number were converted and reclaimed. A fine collection taken for missions. Bro. Hoskins, local elder from Era Circuit, and Rev. M. Cooper, of Dexter Circuit, assisted in the meeting.

LONE STAR.

J. N. Hunter, Aug. 17: Our meeting at Lone Star was a gracious meeting. Fifteen additions. Closed at Dennis Chapel with eight added to the Church. These meetings were times of refreshing. The Holy Spirit came upon the people in great power. Bros. Miller, McCarter and Bloodworth rendered efficient aid in pulpit and altar.

TERRELL.

P. C. Archer, Aug. 24: We closed a gracious meeting last night after twelve days of continuous work. Bro. Abe Mulkey and wife were with us and never labored more earnestly and faithfully for the Lord anywhere. The Christian people of the other Churches labored with us in the spirit of the Lord and all were blessed. The Churches were all revived and some forty-odd persons added to the membership. Thirty-two united with us. Bro. Mulkey never lowered the standard of Christianity but earnestly pleaded for a thorough consecration and a life of obedience to the will of God in order to purity of heart, daily fellowship with Jesus and the abiding presence of the Holy Spirit.

COOPER CIRCUIT.

John E. Roach, Aug. 23: We have had a glorious revival of religion at Foster's Chapel. Considering how very dry and hot it has been, and the amount of sickness in the community and other things, it was one of the best meetings I ever saw. The Church was made alive, twenty conversions and fourteen additions to the Church. My father, from Celeste, came down and assisted me. Bro. W. R. McCarter did some good, substantial work during the meeting. Bro. J. A. Pledger, local from Cvilla, did some very faithful work. Already on the work we have had a net increase of about fifty members. Our prayers and plans are now turned to Cooper.

MAXEY.

J. P. Rodgers, Aug. 18: Since my last report have held meetings at Mays Prairie, Post Oak and Cathron's Store. At Mays Prairie we had ten conversions and four additions to the Church and a very good revival in the Church. Raised $14 in subscriptions and cash on the collections. At Post Oak had no conversions, but a very good meeting in the Church; one addition. Raised $12 on collections. At Cathron's had a union meeting with Cumberland Presbyterians. Bro. Philley, their preacher, and I preached eight days, but did not have very much visible results; several reclamations and one addition to the M. E. Church, South. Raised a collection for both Churches, which amounted to $32.50. Our part was $16.50 on collections.

ALLEN'S CHAPEL.

Myrtle Kirk, Aug. 21: Our protracted meeting began at this place on Friday night before the third Sunday in July, continuing eight days. The Methodists and Presbyterians held a union meeting. The services were conducted by our pastor, Rev. T. J. Beckham, and Presbyterian minister, Rev. Miller. Results, about twenty professions and some forty accessions to the Church. At the 11 o'clock service on Sunday some twenty-odd children and adults were baptized. Day services were well attended, and our Church would scarcely accommodate the night congregation. The only assistance rendered from other points was by Rev. I. A. Thomas, who deserves special mention for his valuable sermons, emphasizing in all his preaching holiness of heart and life as a prerequisite to enter heaven. Our pastor is a Methodist, and not ashamed of his profession. He works daily at his trade and ever keeps before his people salvation and the doctrines of Methodism. His monthly sermons are pointed, clear and forcible. There is no speculative theology, but they are replete with gospel truth. The singing was conducted by Bro. Moore—almost unexcelled in his profession and especially in revival meetings. His gifts in this department of the ministerial work will contribute greatly to the success of all who engage his services.

SPANISH FORT.

D. A. Williams, Aug. 20: We have held three revivals this year. Truly the Lord is approving our work. Had ninety-six conversions up to date, beside a goodly number of reclamations. Have had eighty-seven accessions, with more to follow soon. Our meeting at Sandy Mound, just closed, was a grand success on all lines. We had forty-seven conversions and thirty-six have already joined with us. This is a place where or Baptist brethren are strong. We were assisted by Bro. Shewbert, an exhorter, who is within my charge. Bro. S. is a man who knows his work and is not afraid to do it, and does it as only few men do. May we have more like him. Bro. Smith, of Bonita, came in at the close and preached once for us and did our baptizing, as this scribe is not ordained. Finances for the preacher are very far behind. We shall bring up our collections. Have two meetings to hold yet; one just begun.

MT. VERNON CIRCUIT.

J. W. Beckham, Aug. 25: We are moving on as best we can on this work, trying to get ready for conference. We are through with our protracted meetings. Have had some very fine revivals. Nearly 100 conversions, 66 additions and the Church greatly revived. My people have stood by me, and the good Lord has blessed both preacher and people. Rev. R. F. Bryant was with me in two of my meetings and did faithful work, both in the pulpit and altar, bringing me and my people under lasting obligations to him. Rev. E. G. Kilgore held a meeting at this place. He pronounced it a success. He is a very earnest man and much loved by the people here. It was strictly his meeting; the pastor took a back seat. We are badly behind with our finances, but are hopeful of coming up in good shape at conference. Though the outlook is a little gloomy, we are going to do our best and leave the result with the good Lord. He will take care of us if we do our part—and we are going to try hard to do that. We have the best presiding elder in the conference, we think. The boys all love him and he loves us, and he shows it by his work. He is not for trade, and if the good Bishop should move him we all want to go there too. May God bless Bro. Clark and his good family.

RINGGOLD.

Jas. E. Crutchfield, Aug. 24: We have had a good season on Ringgold Circuit. We ushered in the month of July with meetings, and continued until the middle of August without "let," but with some "hindrance." Our labor was visibly rewarded by the repentance and conversion of about sixty sinners, the restoration of many backsliders and the revival of many Christians. Occasionally the Lord poured out his Spirit upon us; some saw visions and many shouted the praises of God. Our hearts were strangely warmed, and we rejoiced as we beheld the results of the transforming and regenerating power of God. Only about thirty were added to our Church, but almost all have joined some Church. Treacherous Methodists gave us more annoyance and quenched the flame of spiritual fire more than all the other evil influences combined. We are prepared to do more effective work next year than we have this. We expect to bring up the full amount of our connectional assessment.

NEVADA.

C. I. McWhirter, Aug. 21: Our report is as follows: Three hundred and sixty-seven conversions and two hundred and sixty-nine accessions to our Church to date. Conversions at Nevada, 150; Milam, 50; Josephine, 87; Bear Creek, 16; Little Creek, 64. Accessions to the Church at Nevada, 116; Milam, 51; Josephine, 36; Bear Creek, 17; Little Creek, 49. More than sixty persons have joined other Churches. Bro. E. G. Kilgore conducted the Nevada meeting. Bros. Keller, Casey and Griffith, of Farmersville, rendered most valuable assistance in other meetings at Milam, Josephine and Little Creek. Bro. J. M. Holt, of Royse, did faithful work at Josephine and Bro. J. Marvin Nichols, of Rockwall, rendered first-class service at Little Creek. Our local preachers were also in the front. Our brother, E. G. Phillips, who has been Bro. Kilgore's singer for the year, was in the lead at Nevada, Josephine and Little Creek. He is a superb leader and is a power for good. A great work, both in and out of the Church has been done. The Church has moved up to the point of being a great aggressive force against sin, which if maintained, will enable the Church to sweep everything before it during the next conference year. We have never known such widespread revival power in any section of this country. Within fifteen miles square there have been between twelve and fifteen hundred conversions. Nevada was the beginning point and about the center of the square. A Church will be built at Josephine this fall, where one is much needed. We expect to report all the collections in full at conference. There have been great advancements in League and Sunday-school interests. The Lord of hosts is with us; the God of Jacob is our refuge.

WYLIE.

N. C. Little, Aug. 21. Our new church, which we wrote about in our last, is now complete, and it is a thing of beauty. All honor to our faithful building committee and painstaking workmen. It has been built at an expenditure of $800, leaving off painting on the inside and belfry, and for neatness, strength and beauty it can not be surpassed in Texas for the money. We were on the ground to begin a meeting immediately after the last sound of the workmen's hammer was heard. The Lord was with us in great power from the beginning. Christians were revived, sinners were convicted and mourners were converted. It was an old-time sweeping revival, and Satan's kingdom was made to quake and tremble for miles around. Results, forty conversions and thirty-five accessions to the Methodist Church. Some will join the Baptist Church. The pastor was assisted by Bros. Dunn and Day, local preachers, and Rev. Thomas Newsom, pastor of Willow Springs Baptist Church. Many thanks to all the brethren who assisted in any way. The meeting closed with the session of the third Quarterly Conference on the 19th. Rev. W. M. P. Rippey, our unique presiding elder, was on hand and preached to the delight of all and looked after the business in his pleasing manner. He was in fine health and in a good humor and said many deserving things for the brethren and community who had succeeded so well in their undertaking to build a house for the exclusive worship of God. We organized this little band two years ago under the boughs of a pecan tree with thirteen members. By conference we will have a membership of over one hundred members. At Pleasant Valley we are laying the foundation for a new church. We have a church house at this place, but the membership has outgrown the old house, and we will have the new one ready by conference. It will be the best country church that I know of in the land. Conversions during the third quarter, 157; accessions, 101; others yet to be received.

WEST TEXAS CONFERENCE.

LEESVILLE CIRCUIT.

J. T. Graham, August 24: The annual meeting at Floyd's Chapel, which closed on the 9th instant, was a decided success. Rev. J. A. Biggs, of Yoakum, the only visiting preacher, was our "evangelist." He preached every sermon for nine days. He did it well: reached and held the people with growing congregations to the last. The 50 conversions, 28 accessions to the Church and $125 on the conference collected expresses only in part the good accomplished. This is a community of noble people. Rev. C. F. Goodenough, local preacher, rendered efficient help. The meeting at Union Hill closed last night, after eight days' continuance. The writer was the only preacher on the ground at any time of the meeting. There were about twenty-five happy conversions and nineteen accessions to the Church. Our Leesville Epworth League rendered most valuable service in this meeting. On the 13th of this month the Leesville people pounded the writer and family in a very generous way.

CONCORD.

T. L. Sansom, Aug. 20: Concord is a school-house on Sandies Creek. The community has been much neglected in way of preaching for fifteen years or more till last December. At the request of the people I gave them an appointment once a month. On the second Sunday in this month I commenced a meeting there, which lasted eight days; good attention and large congregations. There was much interest manifested from the beginning and continued till the close. As far as known there were four conversions and one old backslider reclaimed. He had gone so far back in sin that he was the leader of much degradation and confusion in the community. Upon our first approaching him he had no hope, insisting he had sinned away his day of grace. I succeeded in getting him to feel and believe the Savior was still ready to save him, "tho' chief of sinners," and before the meeting closed he was happily restored. I had no ministerial help, but God was there and did the work.

OZONA AND SONORA.

Marvin Coppedge: My wife and I arrived in Ozona the 12th of June and were comfortably domiciled in a good parsonage. On the next day after our arrival we were made speechless by receiving a magnificent pounding. Such a hearty reception was greatly appreciated. We are here to fill out the unexpired time of our sainted brother, Rev. Peele, who was dearly beloved by all who knew him. Our congregations from the first service have been increasing. Our Quarterly Conference convened the 1st inst., in Sonora. Bro. Stovall, presiding elder, was with us, closely looking after the interests of the Church. He preached two very fine sermons, brimful of thought and wonderfully instructive. Sonora, county seat of Sutton, and Ozona, county seat of Crockett, are beautiful new towns, located in a stock-growing country. We have a Methodist Church in Sonora, but none in Ozona. We shall endeavor to get the people of Ozona to build them a Church. The

good women have already begun to raise money for this purpose. We have organized an Epworth League in Ozona of thirty-five members. There had been a League in Sonora, but it was indefinitely suspended. We have called the people together again, filled all vacancies in office and have begun anew with a membership increased to seventy-three. Our Leagues are doing very well and everything is moving on very smoothly.

TEXAS CONFERENCE.

WASHINGTON STREET, HOUSTON.

J. W. Horn, Aug. 24: The Lord is still blessing us here. We have had a good day yesterday, and seven joined the Church, making 242 this year.

CENTERVILLE.

H. G. Williams: On the 2d of August I closed a most excellent meeting at Evans Chapel. As nearly all are members of the Church in that community, the conversions were few, but the work done in the Church was immense. Four new members were received. On the 18th I closed another meeting. This one was at Centerville. It was a good meeting. The Church was greatly benefitted and one was added to their number. Rev. B. J. Guess, of Madisonville, was with me four days and preached eight sermons, all of which were good, but his last was grand.

LIBERTY.

W. F. Brinson, Aug. 18: We have held four meetings. The one in Jewett has been reported. Two were in the mission part of our work, where, we trust, much good was done in clearing, breaking and sowing good seed for someone to reap. There is a prospect of building a church at one of the two places. Last, our third Quarterly Conference the 8th and 9th of August. The presiding elder was to have been with us, but was called home to the sick. Dr. H. V. Philpott came in his place and preached twice, and he was taken sick. We had a good meeting. Ten or twelve conversions and seven accessions at Liberty. Quarterly Conference reports short.

EAST TEXAS CONFERENCE.

PARK MISSION.

S. W. Jones: We commenced a meeting at the town of Park, August 1, and continued nine days, with the following results: Seven accessions to the Church, the Church revived. We trust great good was done, but we are not satisfied as to the result. Many members of the Church are still indifferent; had they done their duty, the result of the meeting, we think, would have been very different. Many thanks to Bro. A. A. Wagnon for two sermons, which did a great deal of good and helped us so much; also two sermons from Bro. Wm. Simmons (Baptist), which were plain and practical and did good. Except these four sermons I was entirely without preaching help. Some of the Church members did good work, while others failed to do anything for the Master.

COFFEEVILLE.

B. T. Hayes, Aug. 22: Our meeting at Coffeeville resulted in eight conversions and reclamations. One man over eighty years old was converted. The Churches were greatly revived. This was a union meeting. Rev. Ashmore, of Hughes Springs, pastor of the C. P. Church, was engaged with me in the meeting. I began a meeting at Center, August 15. Bros. Rube Jackson, Alexander and Sam Petty were helpers in it, doing efficient work in pulpit and altar. The Spirit was with us from beginning to close—or time that I left it. Five or more professed religion, some were reclaimed and most of the membership were revived. Five joined the Church last night. I baptized two children yesterday and three last night—these three were of one family. The father professed and was baptized when his children were christened. I left Bro. Jackson in charge of the meeting. I expect to commence at Asbury to-morrow.

BURKE.

J. C. Calhoun, Aug. 19: In obedience to a telegram from Rev. J. M. Honeycutt, the popular pastor of Homer Circuit, I am here after an absence of more than ten years, assisting in a great meeting. Time has wrought many sad changes since I rode the little gray pony up and down, in and out, almost in every nook and corner of Angelina County as the happy pastor of this good people. The older officials and members are nearly all in the good world and the little boys and girls, nearly all of whom I knew by name, are now grown and married; and I felt as I looked over the audience at the first service, almost completely bewildered, as everyone seemed to recognize me and I knew so few. Last Sunday was a great day. In the absence of the preacher in charge, who went to fill another appointment, we asked the audience for a free-will offering to their pastor, and quite a nice collection in cash was given to brighten the quarterage question. At the children's and young people's service at 4 o'clock in the afternoon, we had a scene witnessed but few times in life. Forty-three children, from five years to fifteen, professed faith in Christ—many of them praising God aloud, while the strongest hearts, even among the old men, were caused to mellow, till many shouted and praised God for over an hour. The night service was a feast to the soul. In answer to earnest prayer, stubborn difficulties gave way and thirteen of the most promising young men and young women in the town were happily converted to God. Last night every possible space was filled in the altar. Among them were the hard cases, sawmill men, railroad men, old men long in sin, and God saved seventeen more. It was a glorious sight. Some are joining the Church at every service. I believe many others will be saved and added to the Church before we reach the close of the meeting. Bro. Honeycutt is in fine favor with his people and is doing a good work. For the opportunity of renewing old friendships, strengthening the ties of Christian fellowship of other days, and this very delightful refreshing from the presence of the Lord, all of which is in and through the good providence of our God, we give sincere gratitude, praise and honor to the Lamb that was slain.

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

Royal Baking Powder

ABSOLUTELY PURE

NORTHWEST TEXAS CONFERENCE

ELDORADO.

A. P. Lipscomb, Aug. 20: Our camp-meeting, held on Turkey Creek camp-ground, closed with forty conversions. Twenty-three presented themselves for membership on this charge; others will Elder C. W. Daniels being providentially join Crutchfield and Bird. Presiding hindered, could not be with us but two days, having instructed Bro. I. N. Crutchfield to preach at night, and Lipscomb, Bird, Derrick, Terry, Turner, Bryce and Woodard held the fort during the day. The Lord wonderfully blessed the meeting and the Church was greatly revived and encouraged.

IREDELL.

Mac M. Smith: Good third Quarterly Conference, embracing 1st and 2d of August, at Iredell. Presiding elder was present. Officials were most all present. Indications are that the entire charge is on an upward move. Good revival ensued. Results: Twelve conversions, eight additions to the Church, four infants baptized, many backsliders reclaimed, and Church generally revived. We are hopeful that Iredell will yet come to the front. Its possibilities are large. It has a large number of a most intelligent young people. We expect much from them in the future.

ODEN'S CHAPEL.

Mac M. Smith: One of the best meetings in the history of this people has just closed at Oden's Chapel, August 16. Results, about twenty-five conversions, twenty additions to our Church, sixteen infants baptized, the Church moved to a higher standard. About $10 was raised to assist a widow, and $200 in subscription to build a church. Many who will help liberally to this enterprise were not present at the time. The clouds that have so long overshadowed this community are breaking. We yet expect this to be one of the best country appointments. It has a fine foundation on which to build in the young people, of whom we are proud.

GLEN COVE CIRCUIT.

R. V. Gallaway, Aug. 19: We have held four protracted meetings and we are in the midst of the fourth at Glen Cove. About thirty-five conversions, (a great many of the conversions were in the Church), fifteen additions and about seven infants baptized. The Lord is giving us a wonderful victory. Atoka is in the bounds of Glen Cove Circuit. There is an undenominational holiness meeting advertised to be held here by Rev. W. B. Godbey, D. D., beginning September 4. This meeting was gotten up by a few individuals who left our Church and joined the M. E. Church, North. No Southern Methodist can encourage such a course without subjecting himself to the charge of disloyalty.

NAYLOR SCHOOL HOUSE.

J. P. Wheeler, Aug. 22: Bro. Hall, came among us and held a meeting that swept all before it, leaving but one man, and think he would have been converted too had the meeting lasted. The power of God was there. Those who came from other places felt its power. Men quaked and trembled and found peace in believing. Fifteen souls were born into the kingdom and a class of thirty-one organized. Bro. Hall is a consecrated man and the Master gave him sheaves for his hire. Happy the preacher and people where he may labor. There was but one man in the neighborhood who would lead in prayer; now all the heads of families have promised to hold family worship. A prayer meeting has begun that promises much good. Religion is the same in the Panhandle as farther east.

STEPHENVILLE MISSION.

U. J. Morton and W. C. Hollingsworth, Aug. 24: Our third Quarterly Conference convened the 15th instant at Box Church. There were only a few officials present. The stewards reported $10.20 collected this quarter. We continued on through the week till Saturday morning. Bro. E. A. Smith stayed with us until Wednesday morning, and did some excellent work; then Bro. M. M. Smith came in and stayed two days, and his help was good and appreciated. Bro. Jacob Steward and daughter were with us, and rendered valuable aid in the way of excellent music. The Church generally was considerably benefited. There were eleven conversions and fourteen accessions to the Church.

OGLESBY.

T. B. Hilburn, Aug. 25: Our meeting at this place closed last Sunday night. The Lord was with us from the first service to the last. Between thirty-five and forty conversions and twenty-eight accessions. Nearly every member of the Church was revived and strengthened. Bros. Cummins and Baker (C. P. Church) favored us with one sermon each. Bro. Boone gave us two excellent sermons. Bro. J. H. Braswell, of Meridian, did most of the preaching. We highly appreciated his work and love him very much. How the Church did work and pray and rejoice! A very religious choir added much to the interest and efficiency of the meeting. The Spirit honored the work and gave us the victory. We closed with a very impressive communion service; 150 communed. Nearly all the young converts communed with us for the first time, and some, perhaps, for the last, as they will soon unite with the Baptist Church. We closed out at high tide and expect to continue to reap good results.

EASTLAND.

Rev. R. S. Heizer: We closed a fine meeting at Pleasant Grove, August 16. Rev. C. F. Kiker, of Green's Creek, Erath County, was with us most of the time and did most of the preaching. Rev. J. T. Longino, of Ranger, preached four sermons. We are very grateful to these brethren for their services. The visible results of the meeting were about six conversions, three accessions, four infants baptized and the Church wonderfully revived. We are having a fine meeting here at Eastland, conducted by the Presbyterian evangelist, Rev. Hines, and Green. The town is becoming wonderfully aroused and many of the hardest sinners are asking the prayers of the Christian people. There have been five or six conversions up to last night (Aug. 19) and the interest increases with every service. Our meeting will begin at Gunsight, Saturday, August 22. We are expecting great things.

RED OAK CHARGE.

K. S. VanZandt: On Friday night before the third Sunday in July I began my meeting at Sardis, assisted by Rev. Cridle, of the C. P. Church. We continued until Wednesday night after the fourth Sunday. The Lord was with us in great power. Christians were revived, backsliders reclaimed, sinners convicted and 135 got religion after the old style. The Holy Ghost was present and honored the work. Fifty-one joined the M. E. Church, South, and twenty-six the C. P. Church. We closed out on Wednesday night. I began at Ovilla on Friday night before the first Sunday in August. This was also a union meeting. Had twenty tents on the ground for about ten days. Results: ninety conversions, forty-two added to the M. E. Church, South. I was assisted in this meeting by Bro. Taylor, pastor of the C. P. Church at Shiloh. He is a good man and a good preacher. Our presiding elder, B. R. Bolton, was with us some in both meetings and did some good preaching. He is the right man in the right place. A good preacher and a good presiding elder. Report on my work for third quarter up to date: 225 conversions, 135 accessions to the Church. About 105 net gain in membership.

HARMONY CHAPEL.

J. L. Hollers, Aug. 19: We have had a great meeting at Harmony Chapel. Eternity alone will reveal the results. There were 111 conversions and reclamations, sixty additions to the Church, and the membership greatly revived and strengthened. Bro. R. J. Deets did the preaching. He is a safe man every way, a hard worker and a good, sound gospel preacher. There is not in his preaching simply a surface stirring of the emotional nature to get people to profess conversion and join the Church, but an appeal to reason and a digging up and subsoiling of the will and volitional powers, that people may act intelligently upon the subject of their salvation. I like this kind of preaching. Bro. Deets is doing a good work. May the Lord spare him many years yet to the Church, and raise up many more like him. Prof. Robinson conducted the singing, and it was very well done. Harmony Chapel is a country appointment. Times are hard, crops very short and money exceedingly scarce this time of year, consequently we raised but $100 for the preacher and his singer.

PISGAH CAMP-MEETING.

M. M. Beavers, Aug. 21: Our camp-meeting at Pisgah church began Friday night, August 7, and ran twelve days. It was good from the beginning. Our pastor Bro. J. B. Elder, did about all the preaching. We had the gospel in its purity and plainness. Sin was exposed in its various forms. The sermons were so well directed that sinners were made to wonder and inquire who had been telling the preacher of their meanness. It was a wonder to all how our pastor stood his work so well. We can give but one reason—that is, the Lord was surely with him. There was wonderful display of God's power in the conviction and conversion of the people. Young and old alike were made to realize their condition. Visible results were twenty-two conversions, backsliders reclaimed and the Christian people wonderfully revived. Conference collections all right. Denominational differences were forgotten and all worked together to the glory of God and the salvation of souls. Satan is surely on the retreat at Pisgah.

COLORADO.

F. J. Wood, Aug. 21: Have just returned from Gail, to where we went from Rogers. Our meeting at Rogers was a pleasant Church revival. The membership there is small, but devotedly in earnest. Bro. Whitehurst was with us here and at Gail. Bro. Knott preached one sermon, which was much appreciated by all of us. We remained at Gail only three nights and two days on account of the interest, which was not encouraging, while at the same time our audiences were large and attentive. The people were getting ready for a big barbecue, which will take place on the 24th inst., at which time they will also have some interesting (?) horse-racing. Summing all these things up, we concluded it useless to continue services any longer, until these important events (?) were over at least. Bro. Whitehurst did some strong, applicable, logical and eloquent preaching. Some of the children were moved to call upon the Lord for mercy, and two little girls accepted Christ.

GATESVILLE CIRCUIT.

Geo. A. Nance, Aug. 21: We have just closed one of the most powerful meetings ever held on Gatesville Circuit. It was held at Rowland Chapel and began August 7. Sunday night there were three conversions. Then Bro. R. R. Raymond, of Crawford, came and stayed till Saturday, when we estimated there must be seventy-five conversions. We are very sure there were twenty-five after he left, making one hundred in all. They were clear, bright conversions. Mourners wept and converts shouted. Christians wept and shouted with them, so that it was impossible to count the number of conversions. Several nights penitents lingered at the altar till 1 or 2 o'clock. One of the brightest conversions was on Monday night, about 2 o'clock, three hours after the meeting closed. It just seemed easy to move under the preaching of Raymond. People wept, smiled and shouted as never before. God bless Bro. Raymond. I have long wanted just such a meeting, and praise the Lord it came. Immense crowds attended. We could not close on Sunday night, and were compelled to leave many penitents at the altar when we closed Monday night.

CORYELL CITY.

R. J. Tooley, Aug. 18: Our meeting at Coryell City resulted in thirty-one conversions and twenty-five additions. We were ably assisted by J. W. Fort, a strong gospel preacher. The singing was conducted by Bro. Marcus Grimes, of Belton—a truly devoted Christian and an untiring worker. At Mosheim we had forty-one reclamations and conversions and twenty-five additions. Bro. Grimes was with us in this meeting also. Bro. Emmet McLaughlin, a local preacher, did effective preaching in this meeting, which was appreciated by all. We are indebted to other brethren for their useful services. At Layne's Chapel there were eighteen conversions and thirteen additions. We had a faithful laborer with us in Bro. George Williamson, of Bell County. Our presiding elder, Bro. Boone, preached several strong sermons for us. Sister Stella Sadler, our organist, and Bro. John Williams, our local preacher, rendered effective service.

BLANKET CIRCUIT.

G. E. Sandel, Aug. 18: The Lord has blessed us at Blanket. Closed last night with fourteen conversions, five reclamations, two family altars erected, three children baptized, ten accessions to the Church, and others will join. We worshiped under the best brush arbor I have ever seen—large and comfortable—which was crowded nearly every night of the meeting. Brethren of other denominations labored with us. Bro. Blanton, of the Cumberland Presbyterian, preached at one service. Bro. Gay, of Goldthwaite, preached several nights. He is an earnest man of God and of the stuff from which heroes are made. Bro. Burkhead was with us on the last Sabbath. At his call eighty-five persons came forward signifying a desire to live better lives. Special mention should be made of our excellent singing, conducted by Bro. Jeff Wilcox, of Water Valley. Misses Abney, of Brownwood, and Frye, of Comanche, performed on the organs. We had two organs. Miss Switzer, of Weatherford, sang some effective solos. Much and lasting good we believe has been accomplished. May the seed sown produce abundant fruit.

HASKELL.

N. B. Bennett, Aug. 18: We have just closed our meeting at Rayner, which was in many respects the grandest meeting I ever saw in life. We began on Friday night, the 7th, by preaching on the subject of "Pentecost;" Saturday, at 11 a. m., on "Repentance;" Saturday, 4 p. m., on "Justification by Faith." Bro. M. W. Rodgers came to me Saturday night and moved out on the same line of old-fashioned Methodist doctrine, preaching for us six sound, convincing sermons—the last one treating of "Parents, Children and Home"—the result of which can only be told in eternity. The interest, which was good at first, deepened at every service to the very last. The presence and power of the Lord overshadowed the entire town, bringing every Christian to the altar of reconsecration and slaying the sinners with most pungent conviction. Every sinner in the town was brought to Christ. There were between fifty-five and sixty conversions and forty additions to the Church. Rayner is probably the most religious town in the State. Probably the least thing done in the meeting was for the good people of Rayner to present the pastor with a free-will offering of $44. A nobler band of Methodists, C. Presbyterians and Baptists do not live in Texas.

FLEMING.

J. W. Bowden, Aug. 17: We have just closed a 10-day meeting at Fleming, a village about twelve miles southeast of Comanche. This appointment was left off the Comanche Circuit last conference. By request of my presiding elder, Bro. Shelton, I commenced preaching here the third Sunday in March. On examining the Church register I found thirty-nine names enrolled. We soon had a prayer-meeting organized, and the congregations increased, and the buddings of a revival were very perceptible at every coming together. So we were all, or nearly all, with one accord in one place at the commencement of the meeting, and soon the shout of victory was heard, as the Holy Ghost descended upon the people, and sinners came flocking to the altar by scores. Bro. J. J. Johnson, local elder at this place and an old pioneer Methodist, has been working hard to hold this post for the Lord, and was da the front of the battle, doing noble work for the Master; also Bros. Reuben Owen and Asbury McGuire, local preachers, rendered very valuable service. They are all true men of God and know their places at an old-fashioned Methodist revival, where penitents come to the altar or mourners' bench and get down on their knees for salvation. Bro. G. F. Fair, pastor Comanche Circuit, came to our assistance and preached two good soul-stirring sermons, for which we are very thankful. The Advocate was not forgotten. We send you five names, and think we will get several more before conference. Bro. James Johnson, exhorter from Blanket Circuit, was with me several days the first of the meeting, and did some good preaching in his exhortations. He will be long remembered by this people. Visible results: Seventy-two conversions, several reclamations, the Church very much revived, nineteen additions to the Church at this place, and more to follow. We took a subscription to build a church on a lot we own at this place. Raised in good subscriptions $312 in a few minutes. The brethren think they will raise at least $500, and the building will soon be under headway. At the close of the meeting twenty young men, mostly young converts, organized themselves into a prayer-meeting by rising to their feet in the congregation. The meeting was a victory from beginning to end, closing with seven converts last night of meeting, and several mourners at the altar.

TO THE STEWARDS AND MEMBERS OF THE HUNTSVILLE DISTRICT.

Dear Brethren: Do not let "economy" begin at the house of God. Your pastors, without exception, have been faithful, and diligent. They have made many sacrifices to preach the gospel to you and your children. They have stood through cold and heat at the "Wells of salvation," and now it behooves you to make an extra effort to pay every dollar of the salaries. How much better work they can do if you show this appreciation of their faithfulness. Notwithstanding the cry of "hard times" every dollar can be paid. If you are obliged to economize, begin somewhere else. God will bless you for every sacrifice you make to help forward the gospel. Two noble women, washing for a living, pay one dollar each per month for the support of the gospel. Can't you do one-half as much? I trust the stewards will see every member of the Church in the bounds of their respective charges and solicit a contribution. If the stewards are diligent and liberal, I am persuaded the people will follow their example. The Lord has done great things for us, whereof we should be glad, and show our gladness in some substantial way. If we are really glad, we will do this, and not a preacher will go to conference without every dollar of the assessments, and a good suit of clothes beside. Yours in faith, love and hope,

W. WOOTON, P. E.

MARVIN CHURCH, TYLER.

Texas Methodism and the entire connection of our Church will, I am sure, be rejoiced to learn of the successful settlement of the great debt on Marvin Church, Tyler Circuit. This magnificent structure, with its belongings, is valued at seventy-five thousand dollars. Two years ago it was encumbered with a debt of thirty thousand dollars, and the loss of the entire property to our Church seemed inevitable; but by dint of incessant labor and through faith in God and our people, the temple has been saved. Twenty-odd thousand dollars have been paid since November, 1895; a block of five thousand dollar obligations is being retired by monthly payments, and a moiety of the mortgage has been replaced with a five-year loan. At the end of this twelve months this note will be all that is left of the mountain of debt which has weighed the Church down for five years. We are now clearing the decks for a great revival, which we feel to be near, under the auspices of the Pastors' Conference (union) of this city. Rev. R. G. Pearson will begin here on the 7th of September a meeting, to continue for fifteen days. The principal services are to be held in Marvin Church, for which a thousand or more extra seats will be placed in the auditorium, increasing the seating capacity to a maximum of two thousand.

As a warning to other Churches not to contract debt, let me state that Marvin Church has paid in interest and fees during the past five years nearly or quite eight thousand dollars—a sum which, in the way of gifts, would have gladdened the soul of Dr. Morton and the Church Extension contingent, and in that way had been seed corn for an abundant harvest.

I should add that much of the credit for our financial deliverance in Marvin is due to untiring efforts and fertile expedients rendered and proposed by Bros. H. H. Rowland and R. E. Gaston, stewards and co-workers in the Church and capitalists of this city.

H. M. DuBOSE.

For Results of Excesses
Use Horsford's Acid Phosphate.
Dr. R. H. PEPPER, Huntington, W. Va., says: "In nervous prostration from excesses, I find it par excellence."

BECKHAM-JARRELL DEBATE.

A religious discussion began in Forney, Texas, August 10, between Rev. T. J. Beckham, Methodist, and Rev. W. A. Jarrel, D. D., Missionary Baptist. This debate lasted six days, and as many propositions were discussed.

Bro. Beckham is a fine controversialist, and in this debate, which was greatly needed, gained a most signal victory for the cause of Christ and Methodism.

Dr. Jarrel is an experienced controversialist, having had about twenty-five debates, and is an eminent author.

Beckman is a young man and has only had three debates, yet as high as the heavens are above the earth, so high did Beckham tower above the Baptist D. D. When on the mode of baptism, Dr. Jarrel said, "God Almighty does not say how it (baptism) shall be done." He only produced one passage of Scripture to prove his immersion theory—Rom. 6:4. He also confessed that little children had a right to be baptized, by saying he had baptized his little four or five year old boy. Before the debate was over I understood several Baptists said they intended to quit the Baptist and join the Methodist Church.

Bro. Beckham has captured Forney for the Lord and Methodism. May the good work go on.

D. T. BROWN.

CAMP-MEETING.

There will be a camp-meeting at McKendree, in Angelina County, Texas, four miles northeast of Lufkin, beginning on Friday night before the second Sunday in September. The meeting will be run on the self-sustaining plan, and everybody is invited. Preachers and workers will be entertained free.

J. M. HONEYCUTT, P. C.

Burke, Texas.

KATY COLLISION.

On the main line of the Katy, between Waco and Hillsboro, on Sept. 15, at 4 p. m., the Missouri, Kansas and Texas Railway has planned to have a head-end collision between two big passenger engines pulling six cars each. Mr. Crush, the general passenger agent, says of the event:

"The spot affords a straight away track, where each engine can have two miles start, that they may gain a speed of 60 or 65 miles an hour before coming together. The site is between Waco and Hillsboro and is a natural amphitheater that will hold 250,000 persons, and all will be in full view of the track. It will be a great smash-up, something exciting and interesting, and will be of great value from a scientific point of view. We are going to have it in all of its details except the passengers. No one will be on board either of the trains. Tests will be made as to time and speed so that the engines will come together within 50 feet of a given point. It will be a day to be recorded in the history of Texas. Besides the collision, it will be the Missouri, Kansas and Texas picnic day and the Company will provide for the amusement and entertainment of its many guests on that occasion. The dining service department will arrange to feed a thousand persons at a time. There will be political speeches by all the leading candidates of the different political parties, and there will be merry-go-rounds, music, lemonade and pop corn."

ADDRESS WANTED.

Wanted, the postoffice address of Rev. R. L. Stanley, formerly a local preacher in the bounds of the Memphis or Tennessee Conference, and who visited Texas during February and March, 1896. Any information leading to his present residence will be appreciated.

W. WOOTTON.

Navasota, Texas.

OPIUM AND MORPHINE "HABITS."
If you have a friend who uses Opium or Morphine, write me at once. My treatment is radically different from all others; contains no opiate or other narcotic; cures secretly, without suffering. Free trial; if not satisfied it costs you nothing. Carlos Brisand, M. D., 187 Race Street, Cincinnati, Ohio.

The fatter the pig, the better it likes the mud.

IVORY SOAP
IT FLOATS
Ivory Soap is white and pure; it is a clean soap and it washes clean.
THE PROCTER & GAMBLE CO., CINTI.

ONLY CURE FOR PIMPLES IS Cuticura SOAP

It is so because it strikes at the *cause* of the *Clogged, Irritated, Inflamed, Sluggish,* or *Overworked* PORE.

Sold throughout the world. POTTER DRUG AND CHEMICAL CORPORATION, Sole Proprietors, Boston.
"How to Prevent Pimples," 64 pages, illus., free.

Cures Talk

"Cures talk" in favor of Hood's Sarsaparilla, as for no other medicine. Its great cures recorded in truthful, convincing language of grateful men and women, constitute its most effective advertising. Many of these cures are marvelous. They have won the confidence of the people; have given Hood's Sarsaparilla the largest sales in the world, and have made necessary for its manufacture the greatest laboratory on earth. Hood's Sarsaparilla is known by the cures it has made—cures of scrofula, salt rheum and eczema, cures of rheumatism, neuralgia and weak nerves, cures of dyspepsia, liver troubles, catarrh—cures which prove

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Is the best—in fact the One True Blood Purifier.

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

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Know the Certain Remedy for diseases of the Liver, Kidneys and Urinary Organs is
Dr. J. K. McLEAN'S LIVER AND KIDNEY BALM
It Cures Female Troubles
At Druggists. Price, $1.00 Per Bottle
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Send your watch by registered mail or express, prepaid, and we will examine it, tell you what it needs and what it will cost to fix it.
C. P. Barnes & Bro., 540 W. Market, Louisville, Ky.

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MORPHINE Opium, Coc aine, Whisky H abits cured at home. Remedy $5. Cure Guaranteed. Endorsed by physicians, ministers and others. Book of particulars, testimonials, etc. Free. Tobaccoline, the tobacco cure, $1. Est. 1872. G. WILSON CHEMICAL CO., Dublin, Texas.

RUPTURE and PILES CURED Without the KNIFE or detention from business.
Fistula, Fissure, Ulceration of the Rectum, Hydrocele and Varicocele. No Cure no Pay, and No Pay until Cured. Send stamp for pamphlet of testimonials.
DR. F. J. DICKEY, 395 Main St., Dallas, Tex.

ANNOUNCEMENT.

W. K. HOMAN is a candidate for County Judge of Dallas County, and respectfully solicits the support of the people at the election November 3, 1896.

For Sale in Georgetown, Texas,
TWO NICE RESIDENCES and several eligible building lots near University. Reasonable rates and long time.
S. D. SANDERS.

WHEN YOU WANT TO LOOK ON THE BRIGHT SIDE OF THINGS, USE
SAPOLIO

★ WOMAN'S DEPARTMENT ★

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

JUST a word to the young women of leisure. Why not spend next year in the Scarritt Training School? It offers excellent opportunities to ladies desiring a special course in Bible study. It makes no difference whether you ever intend to go into missionary work or not. This is the very best kind of "finishing school." A course in this school would even be more to you than a trip to Europe if you can not have both. Send to Miss Gibson, the principal, for a catalogue and application blank. Your own experience will broaden and deepen and you can return to bless your own Church and home.—Evangel.

W. F. M. Society, North Texas Conference.

Our annual meeting presses close upon us, and what we do must be done at once. All dues and moneys must be sent in to the Treasurer of our Conference Society on or before September 1, if we would have credit for the same on this year's work. As our annual meeting closes our conference year, therefore it behooves us to be very prompt, as we of course wish to have a good report from each auxiliary at the annual meeting.

We hope all our District Secretaries will urge the importance of each auxiliary electing a delegate at once for that meeting, for if we would have this work prosper and grow it is very necessary that each auxiliary be represented there. Dallas is so central a place for meeting that it seems all the auxiliaries could be represented this year.

Our beloved President, Sister Allen, is now in Mexico—she and Bro. Allen—yet she hopes to return much improved in health, and expects to be with us in our annual meeting October 7-11. Let our prayers go up continually that our meeting this year may be the best we have ever held.

MRS. I. H. BOWMAN,
Vice-President W. F. M. Society.
Plano, Texas.

W. F. M. S.

The fourteenth annual session of the W. F. M. Society of the West Texas Conference will convene in Gonzales, September 3. All auxiliaries are urged to send delegates if possible. If not, send a written report. Dr. Beardsley will preach the annual sermon.

A. E. PASSMORE,
Recording Secretary.

WE find a good thought in an exchange about the widow's m-i-g-h-t!

"It requires but a thought to see that the widow, of whom Christ said she had cast in 'all her living,' acted in accordance to the injunction 'whatsoever thy hand findeth to do, do it with thy might.' That is just the kind of Christians we need nowadays. Those who will consecrate not only the 'mite' of the pocket-book, but the 'might' of the body and spirit."

Summary of the Annual Report of the W. P. and H. M. S., M. E. Church, South, for 1895-96.

During the year just closed a commendable growth in membership, receipts, interest and work has been observable, for which grateful thanks are given to Him, who is the source of all increase.

The records show 38 conference societies, 13,824 adult members, 2450 Young Lady, Juvenile and Baby Band members, making a total of 16,274. Three of the conference societies report a gain of over 100 per cent, one a gain of 200 per cent, and one of over 300 per cent.

The Central Committee aided 21 parsonages to the amount of $5475. The local organizations report by vouchers 39 parsonages aided to the amount of $1583.90.

The Department of Supplies has quietly carried on its loving service, and out of the 77 blanks received at the central office it has filled 51, the estimated value of which, together with donations sent by conference societies to preachers within their own bounds, amounts to $3095.97.

The amount of literature printed and distributed has not been excelled in excellence. Of the ninth annual report there are 4000 copies; of the summaries of the report, 5000 copies; of eight pages programme, 10,000 copies; of leaflets, 166,500, making a total of 2,050,250 pages of printed matter, published and distributed free of cost, in order to disseminate a knowledge of the work.

"Our Homes" has had its most prosperous year, the subscription list being nearly 4000. It is now domiciled in a beautiful and attractive office in the Publishing House.

Special columns are being edited in several of our Church papers in the interest of our work, and woman's editions of several of our Church papers have been issued by our workers. The editors of our Church papers have shown the cause marked generosity, for which the society owes a debt of gratitude.

The Mountain work, under the special supervision of Miss Belle H. Bennett, has been well advanced, the results of which will be more apparent another year. The building money pledged for the Sue Bennett Memorial School, London, Ky., is being collected. A well-planned building is being erected, and, it is hoped, will be ready for occupancy by the coming fall.

The Brevard School, located near Asheville, N. C., has been under the care of Mr. and Mrs. Fitch Taylor, assisted by Miss Flora Armstrong. The total attendance has been thirty-six, seven of whom have been boarding pupils and the remainder day pupils. The citizens of Brevard are seeking, by a gift of three acres of land, to make permanent this valuable school.

For the Holston Home and School at Greenville, Tenn., we have sixty acres of land and a fine building on which $2000 has already been paid. The building will soon be ready for occupancy. The services of four capable, consecrated women have been secured to take charge of the institution, and a man has volunteered to superintend the grounds.

The Cuban Mission work, under the superintendency of Mrs. M. A. Wolff, has been blessed with a year of prosperity. Two day schools, with four teachers and 150 children have been maintained at a cost of $1600. The new building at Ybor City is nearing completion. Though only $2500 was appropriated to it, yet by special donations and skillful management, when completed it will be worth $5000. This school is named in honor of that elect lady, Mrs. M. A. Wolff, who has labored and given so generously for the Cubans.

City mission work has been maintained with increasing interest in a number of large cities. Nine city missionaries have been employed, some of them for a portion of the year, others for the entire year. One of these missions has been organized into a Church. In some of the cities the mission work is crystallizing into eleemosynary institutions.

The contributions to the several loan funds during the year have been encouraging. This important feature is eliciting the thoughtful attention of those desirous of making the wisest disposition of their means.

The receipts of the General Treasurer amount to $17,500, exceeding by nearly $9000 those of the previous year. A bequest has been made to the society, which will soon be realized.

The society gratefully appreciates its indebtedness to the Board of Church Extension for its kindness and helpfulness in the prosecution of the year's work. The record of the year, so fraught with blessings in every department, resolves itself into a doxology of praise to Him whom we serve.

MRS. R. K. HARGROVE,
Nashville, Tenn. Gen'l Sec'y.

If it is noticed the least bit, it is immediately puffed up, and feels that it is some great one sure enough.

A Million Gold Dollars

Would not bring happiness to the person suffering with dyspepsia, but Hood's Sarsaparilla has cured many thousands of cases of this disease. It tones the stomach, regulates the bowels and puts all the machinery of the system in good working order. It creates a good appetite and gives health, strength and happiness.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25 cents.

"Marie, I thought your physician told you that you were not strong enough to ride a wheel?" "Yes, but then I went to another doctor."—Chicago Record.

If the Baby is Cutting Teeth,

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

It was no better in Solomon than it was in Brigham Young.

Itch is a most disagreeable and disgusting affliction and should be at once checked. Hunt's Cure will do it—seven years or any other variety, also Tetter, Ringworm, etc. Guaranteed to cure. Price 50 cents a box.

HALL'S GREAT DISCOVERY.

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

Send for testimonials and mention the Texas Christian Advocate.

FOR ONLY $15.

The Texas and Pacific Railway Company will this year sell to regularly ordained Clergymen, duly credited Missionaries, or others solely engaged in ministerial duties, One Thousand-Mile Tickets, good on all portions of that system.

Application for these Mileage Tickets should be made to the nearest Ticket Agent of the Texas and Pacific Railway, or address

GASTON MESLIER,
Gen. Pass. and Ticket Agt., Dallas, Texas.

SUMMER EXCURSIONS.

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

GASTON MESLIER,
General Passenger and Ticket Agent.

Lost—A fine large case of the chills. Supposed to have been carried off by Cheatham's Chill Tonic. No reward offered; it is gone for good. Put up in both Tasteless and bitter styles. Cure guaranteed. Tasteless 50 cents.

Notice.

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

Love suffers, but it never forsakes.

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

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

DISTRICT CONFERENCES.

Corsicana ..... Groesbeck ..... Aug 26

Quarterly Conferences

NORTHWEST TEXAS CONFERENCE.

Fort Worth District—Fourth Round.

First Church ..... Sept 16
Missouri Avenue ..... Sept 23
Mulkey Memorial ..... Sept 30
Polytechnic College ..... Oct 7
Epworth Chapel ..... Oct 14
Azle mis, at Lido ..... Sept 19, 20
Trinity and Riverside, at Riverside ..... Sept 26, 27
Mansfield and Gardner, at Heliet ..... Oct 3, 4
Arlington cir, at Thomas Chapel ..... Oct 10, 11
Arlington sta ..... Oct 10, 11
Covington, at Center Point ..... Oct 17, 18
Cleburne cir, at Bono ..... Oct 24, 25
Cleburne sta ..... Oct 24, 25
Marystown, at Joshua ..... Oct 31, Nov 1
Cresson, at Cresson ..... Nov 4
Osceola, at Berry's Chapel ..... Nov 7, 8
Blum, at Chapel Grove ..... Nov 10, 11
George's Creek, at George's Creek ... Nov 12
Grapevine, at Grapevine ..... Nov 14, 15
Smithfield, at Smithfield ..... Nov 15, 16

The preachers' salaries are much behind. Let the stewards do their best to make a clean sheet and the preachers look well after the assessments ordered by the Annual Conference. I trust we will have no deficits. Trust in God and every man to his work, never giving an inch nor stopping your efforts till the last cent is paid the preachers in charge and the assessments all met. God has blessed us greatly in the conversion of sinners and in the large numbers added to the Church, and we will be ungrateful unless we do our best in meeting all the demands for money that are laid upon us. May God lead us to a victorious close of the year's work. Let us prove our faith in God by putting our money into his cause in the face of these hard times. God bless you

G. S. WYATT, P. E.

Waxahachie District—Fourth Round.

Ennis sta ..... Sept 5, 6
Milford cir, at Turner ..... Sept 12, 13
Waxahachie sta ..... Sept 19, 20
Ferris cir, at Palmer ..... Sept 26, 27
Post Oak cir, at Sardis ..... Oct 3, 4
Avalon cir, at Oak Grove ..... Oct 10, 11
Italy and Frost, at Frost ..... Oct 12
Midlothian, at Midlothian ..... Oct 17, 18
Alvarado, at Alvarado ..... Oct 24, 25
Hillsboro sta ..... Oct 25, 26
Grandview, at Grandview ..... Oct 31, Nov 1
Sims and Glenwood, at Hillsboro ..... Nov 4
Bristol cir, at Bristol ..... Nov 7, 8
Reagor cir, at Dixon Chapel ..... Nov 11
Itasca, at Itasca ..... Nov 14, 15

B. R. BOLTON, P. E.

Corsicana District—Fourth Round.

Corsicana sta, at Corsicana ..... Sept 16
Corsicana cir, at Pleasant Grove ..... Sept 12, 13
Richland mis, at Richland ..... Sept 16
Rice and Chatfield, at Chatfield ..... Sept 19, 20
Kerens cir, at Prairie Point ..... Sept 21
Tuscarora cir, at Steel's Creek ..... Sept 26, 27
Groesbeck sta, at Groesbeck ..... Sept 29
Hornhill mis ..... Sept 30
Mexia sta, at Mexia ..... Oct 2
Cotton Gin cir, at Point Enterprise ..... Oct 3, 4
Barry cir, at Barry ..... Oct 6
Blooming Grove cir, at Blooming Grove ..... Oct 8
Irene cir, at Mertens ..... Oct 10, 11
Dawson cir, at Postonk ..... Oct 17, 18
Hubbard City cir, at Hubbard ..... Oct 21
Armour cir ..... Oct 14 23
Wortham cir ..... Oct 29

Let the trustees bring written reports as to Church property as required by the Discipline; and the stewards will please bring up as full reports as possible. Let all hands work this quarter. JOHN S. DAVIS, P. E.

Gatesville District—Fourth Round.

Gatesville cir, at Spring Hill ..... Sept 12, 13
Bee House cir, at Pearl ..... Sept 19, 20
Evant cir, at Live Oak ..... Sept 26, 27
Brookhaven cir, at Brown's Creek ..... Oct 2
Killeen, etc., at Killeen ..... Oct 3, 4
Copperas Cove cir, at Copperas Cove ..... Oct 6
Lampasas cir, at Shady Grove ..... Oct 9
Lampasas sta ..... Oct 10, 11
Oglesby cir, at Station Creek ..... Oct 17, 18
Crawford, etc., at McGregor ..... Oct 18, 19
Meridian sta ..... Oct 19, 20
Coryell City cir, at Coryell City ..... Oct 24, 25
Valley Mills cir, at Clifton ..... Oct 31, Nov 1
Harmony cir ..... Nov 3
Jonesboro cir ..... Nov 8
Hamilton cir ..... Nov 7, 8
Gatesville sta ..... Nov 14, 15

Let the stewards and people go to work at once to secure the Lord's money for the support of the Lord's cause. Some have done so little that a great effort will now be necessary to meet our obligations. Let none economize on the good Lord or his own soul. Local preachers and trustees must make written reports. E. F. BOONE, P. E.

Waco District—Fourth Round.

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

Jas. Campbell, P. E.

Vernon District—Fourth Round.

Haskell, at Haskell ..... Sept 2
Throckmorton, at Throckmorton ..... Sept 13
Graham mis, at Graham ..... Sept 25
Graham sta, at Graham ..... Sept 25
Farmer, at Hawkins Chapel ..... Sept 26, 27
Vernon, at Vernon ..... Oct 3, 4
Harrold, at Harrold ..... Oct 7
Chillicothe, at Wheatland ..... Oct 10, 11
Seymour mis, at Seymour ..... Oct 17
Seymour sta, at Seymour ..... Oct 17, 18
Altus, at Altus ..... Oct 22
Mangum, at Dear Creek ..... Oct 24, 25
Eldorado, at Willow Vale ..... Oct 27
Quanah, at Childress ..... Oct 31, Nov 1
Crowell, at Crowell ..... Nov 7, 8

C. W. Daniel, P. E.

Abilene District—Fourth Round.

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

M. K. Little, P. E.

Clarendon District—Fourth Round.

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

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

Dublin District—Fourth Round.

Stephenville cir, at Stephenville ..... Sept 19, 20
Bluff Dale cir, at Bluff Dale ..... Sept 26, 27
Granbury cir, at Elm Flat ..... Oct 10, 11
Granbury sta ..... Oct 11, 12
Carlton cir, at Carlton ..... Oct 17, 18
Duffau and Iredell, at Oak Grove ..... Oct 31

E. A. Smith, P. E.

Weatherford District—Fourth Round.

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

E. A. Bailey, P. E.

Georgetown District—Third Round.

Temple, First Church ..... Aug 29, 30
Temple, Southside ..... Sept 5, 6
Salado, at Prairie Dell ..... Sept 12, 13
Round Rock, at Jonah ..... Sept 19, 20
Bartlett, at Hackberry ..... Sept 26, 27
Taylor ..... Oct 3, 4
Florence, at Pleasant Grove ..... Oct 10, 11

Sam'l P. Wright, P. E.

Brownwood District—Third Round.

Robert Lee cir, at Sanco ..... Aug 29
Decker mis ..... Aug 30, 31
May cir, at Mt. Zion ..... Sept 4

W. M. Shelton, P. E.

NORTH TEXAS CONFERENCE.

Bonham District—Fourth Round.

Brookston cir ..... Sept 5, 6
Dodd cir ..... Sept 12, 13
Petty cir ..... Sept 13, 14
Bonham cir ..... Sept 19, 20
Gober cir ..... Sept 26, 27
Ben Franklin cir ..... Oct 2
Ladonia sta ..... Oct 4, 5
Lannius cir ..... Oct 10, 11
Randolph cir ..... Oct 17, 18
Fannin cir ..... Oct 24, 25
Trenton ..... Tues, Oct 27
White Rock cir ..... Oct 31, Nov 1
Honey Grove sta ..... Nov 1, 2
Bonham sta ..... Nov 7, 8
South Bonham ..... Nov 8, 9

J. R. Wages, P. E.

Gainesville District—Fourth Round.

Greenwood ..... Wed, Sept 30
Rosston cir ..... Thurs, Oct 1
Dye cir ..... Fri, Oct 2
Marysville cir ..... Sat, Oct 3
Denton Street ..... Sat, 7:30 p m, Oct 3
Dexter cir ..... Thur, Oct 8
Woodbine cir ..... Fri, Oct 9
Mountain Springs ..... Sat, Oct 10
Rhome cir ..... Wed, Oct 14
Boyd cir ..... Thur, Oct 15
Boonsville cir ..... Fri, Oct 16
Decatur cir ..... Sat, Oct 17
Decatur sta ..... Sat, 7:30 p m, Oct 17
Era cir ..... Sat, Oct 24
Sanger mis ..... Fri, Oct 30
Broadway ..... Sat, 7:30 p m, Oct 31
Argyle ..... Fri, Nov 6
Denton cir ..... Sat, Nov 7
Denton sta ..... Sat, 7:30 p m, Nov 7

R. M. Powers, P. E.

Bowie District—Fourth Round.

Iowa Park, at Iowa Park ..... Sept 12, 13
Archer City, at Archer City ..... Sept 19, 20
Holliday, at Holliday ..... Sept 20, 21
Bonita and Illinois, at Ducksbery ..... Sept 26, 27
Montague and St. Jo, at Montague ..... Sept 27, 28
Spanish Fort, at White Priddy ..... Oct 3, 4
Nocona and Belcher, at Belcher ..... Oct 4, 5
Ringgold, at Barrel Springs ..... Oct 6
Salt Hill and Bryson ..... Oct 10, 11
Jacksboro and Gibtown ..... Oct 11, 12
Chico cir ..... Oct 13
Crafton cir ..... Oct 15
Post Oak cir ..... Oct 17, 18
Alvord sta ..... Oct 23
Sunset, at Sunset ..... Oct 24, 25
Bowie sta ..... Oct 25, 26
Runaway, at Bearnville ..... Oct 28
Blue Grove, at Blue Grove ..... Oct 29
Bellevue, at Bellevue ..... Oct 31, Nov 1
Wichita Falls ..... Nov 5
Henrietta ..... Nov 7, 8

W. D. Mountcastle, P. E.

Dallas District—Fourth Round.

Ervay Street ..... Aug 29, 30
Haskell Avenue ..... Aug 30, 31
Oak Cliff ..... Sept 5, 6
Trinity ..... Sept 6, 7
First Church ..... Sept 12, 13
Lewisville ..... Sept 19, 20
Plano ..... Sept 25, 27
Lancaster ..... Oct 3, 4
Aubrey ..... Oct 10, 11
Pilot Point ..... Oct 11, 12
Denner ..... Oct 17, 18
Hutchins ..... Oct 24, 25
Grand Prairie ..... Oct 31, Nov 1

F. O. Miller, P. E.

Greenville District—Fourth Round.

Lone Oak, at Twin Oaks ..... Aug 29, 30
McKinney ..... Sept 6, 7
Merit, at Alliance ..... Sept 12, 13
Neola, at Wire Grass ..... Sept 19, 20
Floyd, at Clinton ..... 3 p m, Sept 20
The Quarterly Conference ..... 11 a m, Sept 21
Nevada, at Josephine ..... Sept 26, 27
Blue Ridge, at Blue Ridge ..... Oct 3, 4
Farmersville ..... Oct 4, 5
Weston, at Union ..... Oct 10, 11
Bethel, at Zion ..... Oct 17, 18
Anna, at Princeton ..... Oct 24, 25
Wylie ..... Oct 31, Nov 1
Quinlan ..... Nov 7, 8

Let the pastors be ready to answer the twenty-sixth question at the Quarterly Conference. Don't fail, brethren. Will the stewards make an effort to pay in full this year.

W. M. F. Rippey, P. E.

Terrell District—Fourth Round.

Garland sta ..... 3 p m, Sept 11
Cochran and Caruth, at Caruth ..... 2 Sun in sept
Rockwall, at Rockwall ..... 7 p m, Sept 18
Fate, at Fate ..... 3d Sun in Sept
Forney, at Forney ..... 4th Sun in Sept
Terrell cir, at Morrows ..... 11 a m, Oct 2
Kemp, at Kemp ..... 1st Sun in Oct
Chisholm, at Calsholm ..... 2d Sun in Oct
Allen cir ..... 3d Sun in Oct
Pleasant Mound ..... 11 a m, Oct 24
Mesquite ..... 4th Sun in Oct
Kaufman sta ..... 8 p m, Oct 30
Crandall ..... 1st Sun in Nov
Terrell sta ..... 2d Sun in Nov

C. B. Fladger, P. E.

Sulphur Springs District—Third Round.

Cooper, at Foster's Chapel ..... Aug 29, 30
Reily Springs, at Arbela ..... Sept 5, 6

Isaac W. Clark, P. E.

Sherman District—Third Round.

Howe cir ..... Aug 29, 30

J. M. Binkley, P. E.

Paris District—Third Round.

Maxey mis ..... Aug 29, 30
Powderly mis ..... Sept 5

F. A. Rosser, P. E.

EAST TEXAS CONFERENCE.

Tyler District—Fourth Round.

Tyler, Cedar Street ..... Oct 4, 5
Canton, at Canton ..... Oct 10, 11
Mineola sta ..... Oct 17, 18
New York, at New Hope ..... Oct 24, 25
Tyler, at Pleasant Grove ..... Wed, Oct 28
Athens sta ..... Nov 1, 2
Edom, at Tunnell's Chapel ..... Wed, Nov 4
Wills Point, at Palmer's Grove ..... Nov 7, 8
Wills Point sta ..... Nov 8, 9
Malakoff sta ..... Nov 14, 15

John Adams, P. E.

HE RUNS—

And all our sewing machine testimonials "run" like the one you see printed below:

WE have thoroughly tested your $22 Sewing Machine ordered several months ago. My wife is a Presbyterian of the Old School, but this Machine has done more toward making a Methodist of her than myself or the W. P. and H. M. Society. Her mother has a $60 machine which she will dispose of in order to get one like it. My wife will not get a bicycle now. Yours truly,

WESLEY PEACOCK.

San Antonio, Texas, Aug. 11.

Pittsburg District—Third Round.

Linden cir, at Union Chapel ..... Aug 29, 30
Quitman cir, at Hainesville ..... Sept 5, 6
Leesburg cir, at New Friendship ..... Sept 12, 13
Winfield cir, at Concord ..... Sept 19, 20
Musgrove cir, at Bettie ..... Sept 26, 27

T. P. Smith, P. E.

Marshall District—Third Round.

Kilgore ..... 5th Sab in Aug
Kelleyville, at Trinity ..... 3d Sab in Sept
Coffeeville cir, at Harlton ..... Tues, Sept 22

O. P. Thomas, P. E.

Palestine District—Third Round.

Jacksonville cir, at Larissa ..... Aug 29, 30
Rusk sta ..... Sept 4
Alto cir, at Atoi ..... Sept 5, 6
Wells mis ..... Sept 10
Jacksonville sta ..... Sept 12, 13
County Line, at Beck ..... Sept 19, 20
Tricity and Groveton ..... Sept 26, 27
Saron mis ..... Sept 29, 30

L. M. Fowler, P. E.

San Augustine District—Third Round.

Carthage, at Clayton ..... Aug 29, 30
Nacogdoches cir, at Shady Grove ..... Sept 5, 6
Nacogdoches sta ..... Sept 12, 13
Linn Flat, at Red Oak ..... Wed, Sept 16

C. P. Smith, P. E.

Beaumont District—Third Round.

Beaumont and Sab'e Pass, at Winnie ..... Aug 29, 30
Beaumont sta ..... Sept 5, 6
Newton, at Salem ..... Sept 12, 13
Burkeville, at Mill Creek ..... Sept 19, 20
Jasper cir, at Byerly Camp-ground ..... Sept 26, 27
Jasper sta ..... Oct 3, 4

Wm. A. Sampey, P. E.

TEXAS CONFERENCE.

Brenham District—Fourth Round.

Oakdale mis ..... Sept 19, 20
Rockdale sta ..... Sept 23
Cameron cir ..... Sept 26, 27
Ben Arnold mis ..... Sept 30
Lexington cir ..... Oct 3, 4
Caldwell sta ..... Oct 7
Deanville mis ..... Oct 10, 11
Milano cir ..... Oct 14
Davilla cir ..... Oct 17, 18
Mayfield cir ..... Oct 21
Pleasant Hill cir ..... Oct 24, 25
Lyons cir ..... Oct 28
Chappell Hill sta ..... Nov 1, 2
Giddings cir ..... Nov 4
Brenham sta ..... Nov 8, 9
Healy cir ..... Nov 11
Bellville cir ..... Nov 14, 15
Cameron sta ..... Nov 22, 23

J. C. Mickle, P. E.

Huntsville District—Fourth Round.

Anderson cir, at Anderson ..... Sept 5, 6
Stoneham and Plant, at Kirby's ..... Sept 12, 13
Millican cir, at Welborn ..... Sept 16, 17
Bryan sta ..... Sept 19, 20
Hempstead and Courtney, at C ..... Sept 26, 27
Navasota sta ..... Sept 29
Zion cir, at Zion ..... Sept 30, Oct 1
Madisonville, at Madisonville ..... Oct 3, 4
Prairie Plains cir ..... Oct 17, 18
Hockley cir, at Hockley ..... Oct 21, 22
Conroe cir and Westfield mis, at C ..... Oct 24, 25
Cold Springs cir ..... Oct 28, 29
Willis sta ..... Nov 1, 2
Dodge mis ..... Nov 7, 8
Huntsville sta ..... Nov 14, 15

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

PILES ITCHING PILES SWAYNE'S OINTMENT

ABSOLUTELY CURES. SYMPTOMS—Moisture; intense itching and stinging; most at night; worse by scratching. If allowed to continue tumors form and protrude, which, often bleed, ulcerate, becoming very sore. SWAYNE'S OINTMENT stops itching at once, absorbs the tumors, gives immediate relief. Sold by druggists or sent for 50 cts. Prepared by DR. SWAYNE & SON, Philadelphia.

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

Houston District—Third Round.

Angleton ..... Aug 29, 30
Matagorda ..... Aug 29, 30
Wharton ..... Sept 5, 6
Patterson ..... Sept 12, 13
Dickinson ..... Sept 19, 20
Shepard ..... Sept 26, 27
Tabernacle ..... Sept 27, 28

Seth Ward, P. E.

Huntsville District—Third Round.

Dodge cir, at Dodge ..... Aug 29, 30
Huntsville sta ..... Sept 1

W. Wootton, P. E.

Calvert District—Third Round.

Wheelock, at Hickory Grove ..... Aug 29, 30
Calvert ..... Sept 3
Hearne ..... Sept 5, 6
Fairfield, at Mt Zion ..... Sept 12, 13
Personville, at Jordon Chapel ..... Sept 13, 14

J. H. Cochran, P. E.

Austin District—Third Round.

Cedar Creek cir, at Upton ..... Aug 29, 30
Elgin sta ..... Sept 5, 6
Bastrop sta ..... Sept 12, 13
Smithville sta ..... Sept 19, 20
LaGrange sta ..... Sept 26, 27
Columbus sta ..... Oct 3, 4
Eagle Lake cir ..... Oct 10, 11
Welmar and Osage ..... Oct 17, 18
Flatonia sta ..... Oct 24, 24

Jos. B. Sears, P. E.

WEST TEXAS CONFERENCE.

San Marcos District—Fourth Round.

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

B. Harris, P. E.

Cuero District—Fourth Round.

Nursery cir ..... Aug 29
Hallettsville cir ..... Sept 4
Sweet Home cir ..... Sept 5
Cuero sta ..... Sept 6
Leesville cir ..... Sept 12
Rancho cir ..... Sept 19
Victoria sta ..... Sept 26
Morales cir ..... Oct 2
Edna sta ..... Oct 3
Weesatche cir ..... Oct 10
Clear Creek ..... Oct 17

A. C. Biggs, P. E.

San Antonio District—Third Round.

Rock Springs ..... 5th Sun in Aug
Tilden

MARRIAGE NOTICES.

Shurbut—Sides.—At the home of the writer, near Martin's Mills, Van Zandt County, Texas, August 11, 1896, at 4 p. m., Mr. B. F. Shurbut and Miss Bertha Sides, Rev. John F. Everitt officiating.

Mangham—McKnight—At the home of the bride, in Nacogdoches County, near Melrose, August 17, 1896, Mr. C. A. Mangham, of Panola County, Texas, and Miss L. V. McKnight, of Nacogdoches County, Texas, Rev. J. D. Burke officiating.

Thornton—Hurn.—At the residence of the bride's father, August 12, 1896, Mr. Charlie Thornton and Miss Lizzie Hurn; all of Clay County, Texas; Rev. W. B. Walker officiating.

Moneyhon—Hudgins.—At the residence of the bride's mother in Brazoria County, Texas, July 15, 1896, Mr. Clarence Moneyhon and Miss Katy Hudgins, Rev. John C. Stuart officiating.

Trice — Nichols. — At Brotherton School-House, four miles east of Bonham, Texas, at 11 o'clock a. m., August 16, 1896, Mr. T. B. Trice and Miss Minnie Nichols; both of Fannin County, Texas; Rev. M. D. Hill officiating.

McCrary—Sharp —At the residence of the bride's parents, August 16, 1896, by Rev. Fred L. Allen, Mr. Jas. M. McCrary and Miss Ida Sharp; all of Robertson County, Texas.

Miller—Franklin.—At the residence of the bride's father, near Poetry, Texas, August 19, 1896, Mr. Harris Miller and Miss Carrie Franklin, Rev. I. A. Thomas officiating.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

NISBET.—Sister Mary Frances Nisbet (nee Elliff) was born in Lincoln County, Tennessee, September 8, 1854; moved to Texas in 1873; was married to John Nisbet, November 15, 1877; was converted and joined the M. E. Church, South, in 1879, in which she lived a faithful member till her death, July 22, 1896. She leaves a husband and three children to mourn their loss. Sister Nisbet was a great sufferer, but she bore her afflictions without complaining. She lived right. She died triumphantly. She was on my first circuit; always ready to help her pastor. She has gone to her reward.

T. J. LASSETTER,
Lometa, Texas.

PERDUE—Roy Beneasby Perdue was born October 15, 1895; departed this life August 15, 1896, aged ten months. Roy was a bright, sweet little boy; one of two sets of twins, in the home of Bro. Edward and Elenor Perdue—two girls and two boys. Roy was sick only a short time, but all that loving hearts and hands and medical skill could do was done for him. The grim monster, death, takes our babies as well as any. While his parents weep and mourn, "their comforts fled" we can see clearly manifestations of a hope that looks beyond the bounds of time. Our people sorrow not as those who have no hope. Since Jesus has lain there we dread not the gloom of the tomb. "Blessed are the dead who die in the Lord. Suffer the little children to come unto me." Dear brother and sister, we commend you to Jesus, who said, cast all your cares on him; for he careth for you. God bless you is the prayer of a brother,

H. M. NIXON.
O'Farrell, Texas.

BROWN.—Mrs. Sallie Eudora Brown was born November 7, 1857, at Seguin, Texas, and died July 22, 1896. She was a daughter of the late Gen. Henry E. McCulloch, who died at this place last year. Sister Brown joined the Methodist Episcopal Church, South, at Seguin, in 1874, and was married to Wm. S. Brown at that place December 15, 1875. She comes of a good Christian family, and died in the faith she had tried to impress on those around her by her life. Her mother died only a few days before she did, and now mother, father and daughter are together waiting for the complete family reunion where no more sickness or sorrow or partings will wring the heart. She leaves a husband and a large family of children, but thanks be to the Father, the older ones are following in the footsteps of grandparents and parents, and are prepared to go where Sister Brown awaits them. "Let me die the death of the righteous."

WM. A. BOWEN.

BARRETT.—William Richard Barrett was born in Bastrop County, Texas, October 3, 1860, and died July 11, 1896. He was married first to Miss Nettie Smith, March 27, 1887. She died July 28, 1888. He was afterward married to Miss Emma D. Everett, July 1, 1891. He was converted about twelve years ago and joined the M. E. Church, South, in which he served as steward, Sunday-school Superintendent and Secretary of the Church Conference. He was faithful to the Lord, true to the Church, a friend to his pastor, and upright in all his dealings. He was sick many days—suffered much—and was conscious up to one minute of his departure. He was loved and respected by all who knew him. He leaves a young wife and two precious little children and a host of friends to mourn his departure. A man of God has fallen. He is not dead, but "sleepeth." He told his friends that he was prepared for heaven, and requested them all to meet him there. Be true to God, bereaved ones, and when the storm of life is over you will meet him on the sunlit hills of glory, where you will never say good-bye. His pastor,

J. C. CARR.
Daingerfield, Texas.

BRANDENBURG.—The subject of this sketch, J. T. Brandenburg, was born April 19, 1857, and died June 27, 1896, in Dallas County, Texas. He professed religion in 1890 and joined the Methodist Episcopal Church, South. The writer was his pastor nearly four years and knows him to have been a good man—had decided piety. He loved the Church and supported its institutions. Bro. Brandenburg was sick but a few days and his death was a great surprise to his family and friends. Death found him ready; it had no sting to him. He was a good citizen, a kind husband and father, and best of all a good Christian. He is greatly missed in the Church and in the family circle. But we bow our hearts in submission to the hand of Him who doeth all things well. D. T. BROWN.
Mesquite, Texas. Pastor.

LEMONS.—Miss Maggie Lemons was born May 13, 1867, in Lincoln County, Tenn.; was converted in 1879, and died of consumption in Parker County, Texas, August 9, 1896. She delighted in the prosperity of the Church, working with her might in the Aid Society, League and Sunday-school. She was an efficient Secretary of the latter, even writing the minutes when another had to read them on account of the loss of her voice. Sister Maggie had been sick nearly two years, though not always confined to her room, but was almost uniformly cheerful, and received so gratefully the visits of friends. She grew rapidly worse in a few days and knew death was approaching. She gave directions about her burial, wishing simple services. She begged her mother not to grieve, for she would be at rest, and said she saw her sister Ida in brightness. Appropriate services were held by Rev. W. D. Robinson, after which loving hands laid away the body to await the resurrection.

MRS. N. W. KUHN.

STROUD.—Mrs. Amanda L. Stroud was the daughter of J. M. and N. J. Sanders; was born June 25, 1855, in Arkansas; came to Texas with her parents in early childhood and settled in Anderson County, and afterwards removed to Horn Hill, Limestone County. February 25, 1874, was married to T. K. Stroud, Rev. Matthison performing the ceremony. About fifteen years ago Mrs. Stroud was converted and received into the M. E. Church, South, and remained a consistent and faithful member up to the time of her death, which occurred in Groesbeck, Texas, at 8 o'clock p. m., August 6, 1896. Her remains were interred in the Stroud burying-ground, near Horn Hill, on Friday, a host of friends attending the last sad rites. Mrs. Stroud's home the past few years has been in this city, where by her many acts of charity and kindness she had won the friendship of everybody. She was kind and thoughtful of those in need regardless of their station in life. She leaves a devoted husband, a daughter and three sons who will deeply feel the irreparable loss of wife and mother, and brothers and sisters, who, with friends, will greatly miss this good woman from their midst.

M. H. MAJOR.

PARMER.—Mrs. Mary E. Parmer, daughter of Anderson H. and Rutha Short, was born in Pike County, Ga., February 17, 1854. Her mother dying in 1860 and her father in 1862, she moved with her brother and sisters to Lee County, Ala., to live with grandmother. In the fall of 1872, with them she came to Texas, living in Gregg, Smith and Henderson Counties, and then moved to VanZandt County. On December 25, 1891, she was happily married to Mr. F. M. Parmer; died November 9, 1895. In 1869 she professed religion and joined the Methodist Church, and most sacredly did she keep her vows to God—as a girl, earning money for her pastor with her own hands. A sweeter, purer Christian I never knew; she was always smiling—always happy. She often expressed regret that she could not talk more freely in experience meetings, but no need for her to tell us she loved God—she lived her religion every day. She never talked about her neighbors unless to tell of some kind act. Husband, sisters, let us meet her in heaven, for we know she is wearing a bright crown there to-day. She loved you so fondly here and is anxiously awaiting on the other shore. LIZZIE W. McMAHON.
Canton, Texas.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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SEAL
Notary Public.

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Hall's Family Pills are the best.

JACKSON.—Joel Jackson was born in Hardin County, Tenn., June 10, 1833; came with his parents to Shelby County, Texas, in 1836. There he grew to manhood; was married at Sulphur Springs, Hopkins County, Texas, November 13, 1860; came to Coryell County in 1861, where he lived until he departed this life, July 25, 1896; left a mother, now eighty years old, wife and six grown children, three boys and three girls, besides many relatives. Bro. Jackson embraced religion in his younger years, and maintained a Christian life, a godly walk and consistent membership in the M. E. Church, South, a visible Church, and claimed the heritage of the just. Strong in the faith and his life bearing peaceful fruits, he met the "last enemy" calmly and triumphantly.

B. H. BAIRD.
Pidcocke, Texas.

NORVAL.—Sister Ella Norval was born January 16, 1876, and died at her home, in Bynum, Hill County, Texas, July 3, 1896. She was the daughter of Bro. George and Sister Amanda McGee; was converted and joined the M. E. Church, South, at the age of eighteen, and was married to Dr. E. E. Norval in December, 1894. Ella was one of the most sweet-spirited characters I have ever known—always kind and gentle and of a loving disposition—and she was loved by all who knew her. Her parents are heart-broken, her brothers and little sisters feel keenly the loss of so precious a jewel. Her husband's home is desolate and lonely, and her little infant babe has lost a dear mother. But we would say, "grieve not, bereaved ones, for we know dear Ella is at rest." She has gone to reap her reward which is awaiting her in the sweet beyond.

ANNA RHODES.

BIRDWELL—Mrs. Amilda Birdwell was born in Kentucky, and from there moved to Texas while quite young. She lived to be near the age of fifty years and died at her home in Grand Saline, Texas, August 10, 1896. Her death was unexpected to some of us, but when the call for her was made she was prepared for it. When she died it was with the assurance that heaven was her home, and she left behind her a testimony that it would be well to follow. She left a sad and lonely son to mourn her loss. Mother, father, husband, two children and friends have gone before. She said the number of friends in heaven to meet her was greater than the number on earth. She was a Christian from girlhood, and as she grew older her faith grew stronger, which made her cheerful and happy at home. She was a kind wife, good mother, sister and friend. She has gone from us, but not forever. Happy in heaven, so let us strive to meet her. MRS. M. S. KEMP.
Wills Point, Texas.

LONG.—Sister Harriet Long was born in Middle Tennessee in 1845, and died in the town of Caddo Mills, Texas, July 31, 1896, aged fifty-one years. Like many of the great pillars of Methodism, Mother Long was converted at an early age and joined the M. E. Church, South, when she was only sixteen years old, and lived a devoted Christian from that time until her death. Her bodily sufferings were great, being afflicted with that dreaded and life-destroying disease consumption, which always, though slowly, but surely, does its work. During the last few weeks of her afflictions her sufferings were intense, but she was not heard to utter a word of complaint, but with Christian fortitude maintained her hold upon Him whom she trusted. Being content, trusting all upon the promises of Him who said, "These light afflictions which are but for a moment shall work out for you a far more exceeding and eternal weight of glory," and patiently enduring all, she sweetly fell asleep in Jesus. F. A. BRYANT,
Local Deacon.

BECK.—Sister Marion Josephine Beck (nee Anderson), wife of James T. Beck, was born in Lincoln County, Tenn., August 16, 1861; died near Caddo Mills, Texas, August 10, 1896. She was converted when about ten years of age and joined the Cumberland Presbyterian Church; was married to J. T. Beck, September 23, 1880, and with him joined the Methodist Episcopal Church, South, and lived a faithful member until she was transferred to the Church above August 10, 1896, leaving her husband, six children and many friends to mourn their loss here, but to rejoice in the hope of a reunion beyond the chilly waters of death, for she died in the full triumph of a living faith in her Redeemer. Her illness was of only about twelve hours. She was of Methodistical faith and was therefore loyal to her Church. Her example an inspiration, and her influence a benediction, and her life-work a blessing to her race, especially to her children, which is evidenced by them in the fact of their early connection with the Church and their exemplary Christian lives.

F. A. BRYANT,
Local Elder.

McDONALD.—Ellen C. McDonald (nee Spurgeon) was born December 6, 1844; married A. W. McDonald February 1, 1866, and died at her residence near Wylie, Texas, June 26, 1896. She professed religion and joined the M. E. Church, South, in early life, from which time she was a devoted Christian till death. Bright, cheerful, full of faith, hope and charity, she met her duties in the home, community and Church. Her sympathy for the sick and helpless was unbounded, and her hand was ever ready to extend help. Her husband, children, neighbors and brethren of the Church speak of her in the highest terms of praise. The writer was her pastor for one year, during which her Christian virtues were forcibly impressed upon his mind and heart. Her troubles were kept out of sight; nothing but cheer and sunshine found expression in her words and countenance. She was the mother of one daughter and six sons—and all are members of the Church except two. They were all much devoted to their mother. She suffered in her last illness only a few days, saying before she died to her youngest child that she would soon be at home, where she would walk the golden streets and praise God forevermore. She rests in peace.

C. I. McWHIRTER.

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FEATHERSTON.—Amanda J. Feetherston (nee Richardson) was born in Canal County, Arkansas, February 20, 1854; was converted and joined the M. E. Church, South, at about the age of sixteen. She was baptized by Bro. Hall, the presiding elder at that time and place; was married to W. M. Featherston July 22, 1877, with whom she lived a devoted wife; a kind mother of seven children. She was a consistent and faithful member of the Church till her death, which occurred June 24, 1896, when God called for her to some up on high to her bright and fadeless crown.

T. J. LASSETTER, P. C.

DUPREE.—Sister Carrie A. Dupree, the subject of this notice, was born in Montgomery, Texas, March 1, 1845; and departed this life for her home in heaven, at her residence in the city of Houston, Texas, August 13, 1896. Sister Dupree was the youngest daughter of the late Col. Lewis Dupree, one of the pioneer settlers of Montgomery, Texas. Sister Dupree received her education at Chappell Hill College, Washington County, Texas, under the watchful care of Rev. Halsey, who was then President of Chappell Hill College. She was married to Mr. John L. Dupree, October 8, 1864, who with four sons and one daughter survive her, with her many friends to mourn her absence, but, thank God, they know where to find her. Two days before she left for heaven, she bid her heart-stricken husband, four sons and one daughter a loving, affectionate farewell, and told them where to find her. She was fifty-one years, five months and thirteen days old at her death. She joined the M. E. Church, South, at Hockley, Harris County, Texas, under the administration of the Rev. J. H. Mims, A.D. 1875, and has lived a consistent member until she was transported to her heavenly home. May the God of all grace comfort the bereaved husband and surviving children and bring them all unto eternal life through Jesus Christ. Written by their brother and friend,

JOHN RENFRO,
L. E. in M. E. Church, South.

PARKER.—Mrs. Ella Parker, the daughter of Gross and Edith Scruggs, of North Alabama, the wife of Rev. Z. Parker, formerly a member of North Texas Conference, departed this life August 10, 1896, at Sherman, Texas. She was converted and joined the M. E. Church in girlhood and lived a devoted Christian life until her death. She was the youngest child of her parents; raised near Huntsville, Ala., in wealth and affluence. The writer has known her intimately for the past fifteen years, and can say she was a pure, patient, Bible Christian, never heard to murmur, though a great sufferer for many years prior to her death. She was praising God aloud almost continuously for three weeks before her death. Just a few minutes before she died she exhorted everyone to meet her in heaven, and last of all she turned to her husband and said, "All is well, Jesus is with me," and passed away in her sixty-fourth year. She leaves a husband, two daughters and five grandchildren, with a great many friends in Dallas, Sherman, Mesquite, Campbell, Winsboro and many other places where she has lived and labored in the Lord's vineyard. God bless the bereaved ones. May they follow the example of the sainted mother and meet her in heaven. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors."

W. F. CLARK.

WILSON.—Mr. W. S. G. Wilson was born in Morgan County, Ala., December 26, 1819, and passed to his reward July 6, 1896, at his home near Cameron, Texas. In 1841 he moved with his parents to Texas, and in 1842 he settled near his present home. He was not a member of any Church, but those who knew him best, and were most intimately acquainted with him, knew there had been a great change in his life for many years before his death. I, who have known him from childhood, have had frequent opportunities to know his generous heart and noble character. He was always ready to help those who needed assistance. In the death of this most excellent man the county has lost one of its best citizens, the community an interested friend, and the family a most

(Continued on eighth page.)

I will take this opportunity to tell you how pleased I am with my "Favorite" Sewing Machine which I received last spring. Have tried several machines, but this excels them all. Would not be without it. Wishing the dear old ADVOCATE much success, I remain, yours respectfully,

MRS. EMMA I. PENNER,
Wichita Falls, Texas.
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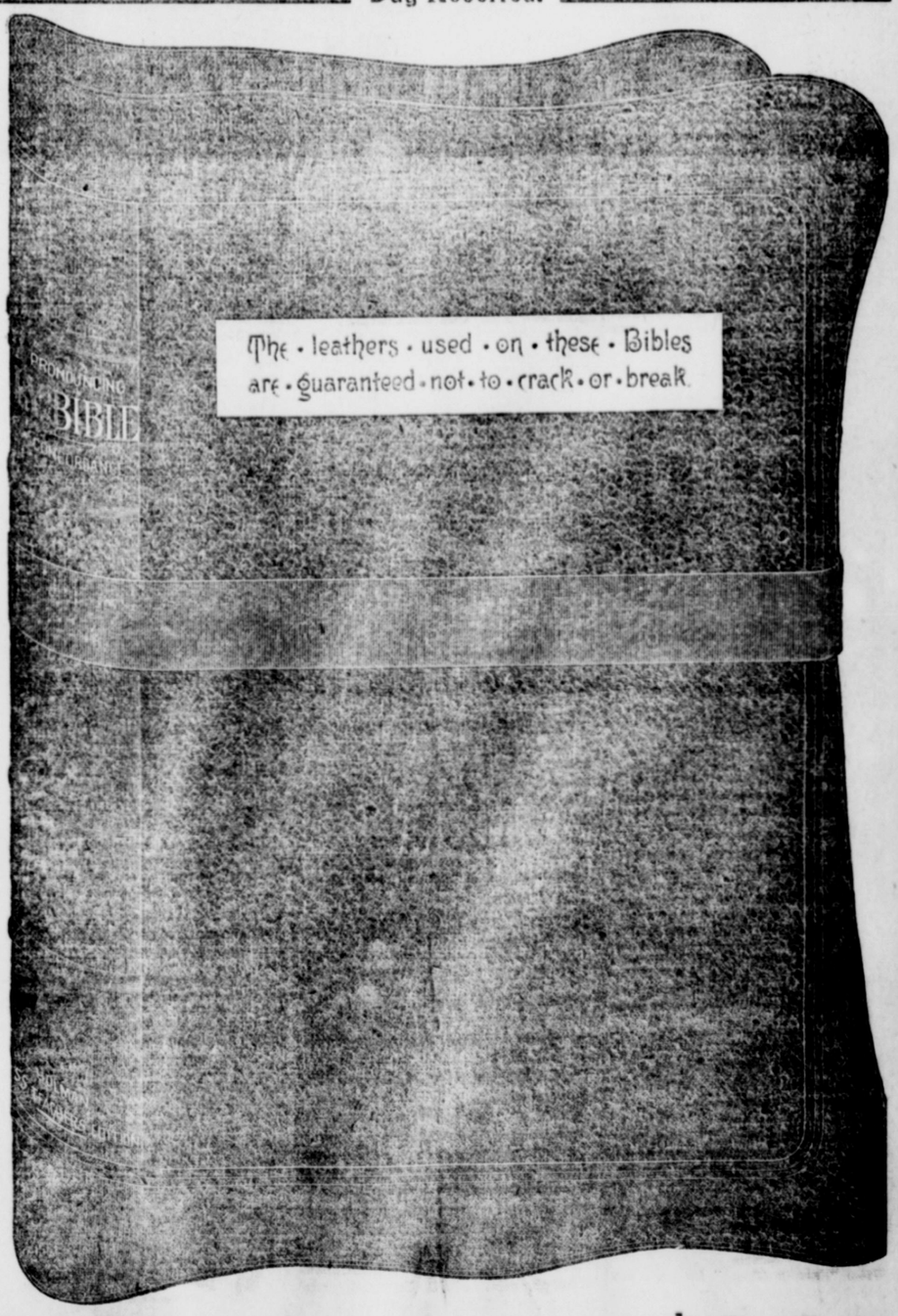

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do cure biliousness, constipation, and all liver troubles.

MISSIONARY.

I commend to the presiding elders and pastors of the Texas Conference Bro. Wootton's action in appointing a week for special missionary effort. I hope others will do likewise, or make other plans that will be successful. Our needs are so great, our assessments so small over the appropriations, and the surplus left in the treasury last year so much less than it has been for several years, we will need every dollar of the assessment. I urge the brethren to faithful and earnest effort for this great cause. Let every man determine that there shall be no deficit in his report on any of the annual collections, especially this one. Report to me the result of your effort.

O. T. HOTCHKISS, Treas.
Houston, Texas.

WEATHERFORD COLLEGE.

All friends and patrons of our school are cordially invited to attend the opening exercises on Tuesday, September 8, at 9 a. m.

Every member of the faculty will be present to begin the work of a new scholastic year. No change has been made in the literary, music or business departments, as the Board of Trustees were unanimous in indorsing the teaching and the management of the school, and they in turn were delighted with the success of the past session. The art and elocution teachers are the best to be had, and will be quite an addition to our faculty; therefore the most thorough and satisfactory results are expected.

Our undergraduates of last session will return with probably a few exceptions. We have never seen them so eager to continue their school work. This is very encouraging to teachers. None of the students have been sick, and the health of the community, as usual, is excellent.

Many new pupils will be with us on the 8th of September, and they will receive a hearty welcome from the old ones, who have learned that, if ever in life we need the sympathy of others, it is when leaving home the first time to form new associations.

The expenses of our school are reasonable. Board in good families and literary tuition can be had for boys from $111 to $164.50 for ten months of forty weeks, according to advancement in studies and accommodation in rooms. The same for girls, with the President, from $145 to $172, according to advancement in studies. On an average girls entering the school for the first time pay $156, and boys from $116 to $148.50, according to accommodations in board. We know not any school of the character of ours that can do better. Board payable monthly if preferred. For rates of special studies see catalogue.

We thank our friends, patrons and pupils for the generous assistance given in securing so many new students for the coming session. The arduous duties and heavy responsibilities of our calling have been made light by the pleasant faces and hearty good wills that have flashed across our vision since the school campaign began. We hope that our competing brethren have met with similar encouragements, and that we all may have an opportunity to infuse a nobler spirit into the souls of as many of the young people, as well as save the country from ignorance, folly and ruin.

DAVID S. SWITZER.

TWO PRACTICAL ARTICLES.

WOMAN'S WORLD AND JENNESS MILLER MONTHLY, of New York City, publishes in the current issue two very timely and practical articles for women, "How to Become Self-Supporting" and "How Cheaply can a Woman go to College?" and a host of other matter that appeals to woman and all her needs. Sample copy mailed for only ten cents.

The Christian Observer, in its issue of July 15th, has this pertinent paragraph regarding the New England Conservatory of Music at Boston, Mass.: "There is no institution in America more fully imbued with a musical atmosphere. Concerts, lectures and general classes provide advantages which any music student will not fail to appreciate, and give to the young performer an experience which is of inestimable value."

Notice.

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

Dr. Simmon's Sarsaparilla has a specific action upon the secretions and excretions and assists nature to expel from the system all humors, impure particles and effete matter through the lungs, the liver, the kidneys and the pores of the skin. 50 cents and 50 doses.

Notice.

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Over 35 years' experience in testing eyes and fitting persons with Spectacles and Eye Glasses, by mail, enables the old reliable firm of C. P. Barnes & Bro., Opticians, Louisville, Ky., to give satisfaction. If you need a pair send for their test sheet and price-list.
SPECTACLES REPAIRED.

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

WACO LETTER.

After a ramble of thirteen years I am again at the home of my childhood. There have been marvellous changes, both from a material and an ecclesiastical standpoint. Instead of one Church and a single pastor, we now have four Churches and the Orphan's Home.

The pastors, with our increased facilities for Church work, are awake to all the interests as set forth by the General Conference. Time would fail me to speak of all these separately—League, Sunday-school, Woman's Work, etc.

I have had the pleasure of preaching once each to the congregations of Bros. Rucker and Stewart.

Mention should be made of the Peniel Mission, under the management of a few consecrated men and women, their chief object being to lift up the fallen and to carry the lamp of hope down into those quarters of sin which our modern pulpits can never reach—never, because those people will not come up from their lurking places, and if they are saved we must go to them.

Moody was once asked how to reach the masses, and, hesitating a moment, he said: "Go for them."

The Captain of the Salvation Army at their open air meeting last night said: "Friends, we have a Church, not a building, and if we can't get you to come to the Church, we bring the Church to you." This is what the Army is doing, what Wesley did, what city mission work is coming to do. May we have it more and more. Let Methodism organize them all over the land; let our pulpits in all our Churches, from the highest steeples down, be the greatest expoments, and our pastors the strongest advocates of mission work among the lowest of the low. If we fail here, my brethren, much of Methodism's future glory will not come to us. Thank God, Waco has this rescue work begun. Although the mission is young, its success has been marvellous and a gracious revival of religion is now going on.

Having spent four years at Southwestern, one at Vanderbilt and nine in the pastoral work preparing to do God's will on earth, and having no desire to see this life of mine wasted, and this vineyard lie untilled, I hold myself in readiness to do ministerial work.

Inasmuch as no pastoral charge presents itself, I shall feel free to help the brethren in revival work wherever needed. If interested, write to me at Waco, Texas.

C. V. BAILEY.

THE INDIAN COUNTRY.

We are back on the Reservation well and happy, feeling stronger for the year's work before us. As we came home Luella said, "Oh, Miss Hall, what I have seen looks like a dream."

We had been back only a short while when we started out to the camps to see our schoolboys and girls. They are allowed to go home the summer months during vacation. We saw only a few of them; some said they had remembered to pray to Jesus and try to be good. Poor little things! How they do have temptations to lead them astray! A person simply can't imagine how it is. God bless them.

I was amused when Sallie's mamma came. Sallie went and stood close beside her, but neither said a word. They seemed pleased to see each other, but had no way of greeting—only beholding each other. Indians love each other, but don't show it like white people—at least these don't. I don't know how the civilized tribes are. These are the uncivilized Blanket Indians.

I want to say to my friends, we received $13.45 cash, more promised, books, etc., for our school library. We wish to express thanks again for the same.

When I told Sister Methvin of the success for our library she said, "What about the bed-spreads?" I had to say nothing. So she, if she hadn't been too good, would have scolded me a little.

She told me when I started to Texas to speak about bed-spreads for the school. She has some and wants enough, so that we can have one for each bed. So if anyone would like to help, rest assured it would be money spent for the Lord.

LOU HALL.

Anadarko, O. T.

Only the sufferer knows the misery of dyspepsia, but Hood's Sarsaparilla cures the most stubborn cases of this disease.

FORT WORTH DISTRICT CONFERENCE.

The twentieth session of the Fort Worth District Conference was held August 14—17, Presiding Elder G. S. Wyatt in the chair.

J. B. Baker and E. V. Cox were elected secretaries.

Three of the twenty preachers in charge in the District absent.

Including presiding elder and preachers in charge there were sixty-five members of the District Conference present.

The district is in very good condition on all lines. Quite a large number of accessions and conversions reported. The most lamentable thing to be mentioned is that the salary of all the preachers is very much behind—only 42 per cent. paid.

Sunday-school and League reports were encouraging.

Reports from Mrs. Booty on the foreign missionary work and Mrs. Barnum of W. P. & H. M. S., while not so good as desired, yet were encouraging.

The missionary anniversary was well represented by an able speech from Bro. H. Bishop.

The Church Extension was also ably represented by Bros. Boaz and Bourland.

Bro. W. H. Vaughan, with old texts and a new sermon, preached and took a collection.

Bros. McLean, Switzer, Moore and Lloyd represented their respective institutions. A strong resolution was offered indorsing Correspondence School of Polytechnic College.

Strong resolutions condemning the crusade on our Holy Sabbath by the Seventh Day Advents were read and unanimously adopted. Other resolutions were offered against Sabbath desecration, Sunday baseball, liquor traffic, etc.

One was licensed to preach; others were up, but failed to pass committees. One recommended for elders' order; three recommended for admission; nineteen had their licenses renewed.

G. H. Mulkey, J. F. Sigler, A. P. Taylor and J. M. Rogers are the delegates to Annual Conference, with J. M. Langston and S. G. Lemons as alternates.

One mission was recommended to be raised to a circuit.

A resolution asking for $1000 mission money to be used in Fort Worth carried with one dissenting vote.

Next Conference to be held at Mulkey Memorial, Fort Worth.

This was a spiritual conference; lots of good preaching, handshaking-hallelujah times were had. It was a pleasant conference, barring the exceedingly hot weather.

Dr. Bourland and his Church treated us royally—so good some of us would not have cared if conference had lasted longer.

The usual resolutions of thanks were offered to all concerned. E. V. COX.

The man who knows that he has a big Bible, can be happy with a small bank account.

The anxiety of a mother when a child gets hurt is greatly relieved when she knows she has a bottle of Pond's Extract near at hand.

There is no place of safety for the man who will deliberately turn his back on the mercy of God.

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Prof. Smith will meet pupils coming from South, East or West in Houston on Monday afternoon, August 31. All trains reach Houston before 11 p. m., at which time the Central leaves for Chappell Hill. Pupils from the main line will meet this train at Hempstead. Prof. Anderson will meet Santa Fe and Central trains in Brenham, August 31, 12 to 4 p. m. Free conveyance will be furnished from depot. Our faculty (8 teachers) is complete. Repairs and refurnishing will be completed by September 1. Everything indicates increased attendance and a successful year. Still there is yet unengaged room for a few more boarding pupils. NOTICE OUR LOW PRICES:

Board and Tuition in Literary Dept., 10 months	$150
Board and Tuition in Literary and Music Dept.	$200
Laundry and Uniforms	$27

It will thus be seen that the entire cost for a pupil taking full Literary Course, including English, French, German and Latin, need not exceed $177.

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For the Literary Course and Music (or Art) the entire cost is only $227, Half of this amount payable at beginning of each term—Sept. 1 and Feb. 1.

Parents or guardians, or others interested in the education of girls, will find it to their interest to write us immediately. LANDON F. SMITH,
Chappell Hill, Tex. President.

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OBITUARIES.

(Continued from seventh page.)

loving and devoted member. In 1859 he married Miss Lizzie B. Ledbetter, who has most ably assisted him in all of his charitable works. Having no children of their own, their house has been the home of quite a number of orphan children. A large crowd of people followed the remains to the family graveyard, and we to whom he was so dear can look forward to the time when the veil will be removed and we shall meet face to face in our Father's house above. May we emulate his goodness of heart, follow his example, and cherish his memory. A loving tribute from his sister, MRS. J. M. PORTER.

COCHRAN.—The alwise and gracious God has again sent the angel of death down into his garden "to gather lilies," and the home of our dear brother and sister, D. E. and Emily Cochran, of Stanley Creek, Texas, is sad, God having plucked from their loving embrace a rare flower, little Robbie; born February 14, 1895, and taken to the glory world to be transplanted to bloom on forever, June 23, 1896. May Jesus' words, "I am the resurrection and the life," and "Suffer the little children to come unto me," comfort their broken hearts.

J. M. HONEYCUTT.

CHAMBERS.—Thos. U. Chambers was born May 23, 1862, and died at his home, in Fate, Texas, July 24, 1896. His first marriage was to Miss John Porter White, of Rockwall County, in December, 1887, who died in March, 1889. His second marriage was to Miss Jennie Mays, of Graham, Texas, August 10, 1893. This marriage was blessed with one bright little child, Lois, who with her mother survive him. In the summer of 1890, he was converted and joined the M. E. Church, South, and ever afterwards lived a devoted, consistent life. No man ever questioned his Christianity. He loved his God, his Bible, his Church, and practiced all the Christian graces. He never neglected family prayer. Even when too weak to speak above a whisper he would call his loved wife and child to his bedside and lead them in humble prayer to the God he loved. His last illness was of long duration, and often painful, but he never murmured. He often spoke of God's goodness and love. A short while before dying he called his wife and child to his side and committed them to God's keeping, saying, "He will never forsake you," and presently whispered to his aged mother, "All is well, the way is bright," and his noble spirit went home. A good, true man has gone. We shall all miss him. Through Christ we shall meet again. His God will comfort sorrowing loved ones and friends. His pastor.

Fate, Texas. Z. V. LILES.

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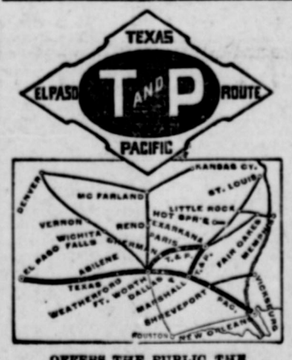

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