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NO. 51.

HOME CONFERENCES.

Wanted for this department all the church news. Send facts—not comments, nor sermons, nor lectures, nor extracts from the Bible or any other source concerning the church in your charge.

Bartlett.

H. A. Boaz, Aug. 17: Later—Our Macedonia meeting closed last night with seventy-five or more conversions and re-conversions and sixty-three accessions to the church. Bro. Boaz and West were us a part of the time and did good work.

Milligan.

G. Powledge, Aug. 18: I have just closed my round of protracted meetings on the Milligan circuit. Results: Fifty-three accessions to the church, twenty infants baptized and the membership has been much revived. We give the glory to God.

Conroe.

S. H. Morgan, Aug. 21: Meeting continued ten days. Made temporary use of our new church. The church will soon be completed. On Sunday \$127 more was raised to finish the church. Two additions by profession, one adult and one infant baptized. We are hopeful.

Collinsville.

W. H. Brown, Aug. 17: On the 14th we closed our meeting at West View; visible results: Eighty-seven conversions, forty-six accessions to our church and a great number of family altars erected. Men pray in public who never did before, and there is a general awakening on all sides.

Jefferson District.

O. P. Thomas: Jefferson district was never in better condition than at present. Preachers all in place and doing good work; some good meetings in our midst. Jefferson station spiritually is doing well. Congregations good; prayer and social meetings well attended, and we hope to be able to make a good report at conference.

Gordon.

M. R. T. Davis, Aug. 21: We have closed a good meeting at Strawn. There were about thirty professions and twenty-three accessions. The church is wonderfully revived. Bro. Grant and Woods, local preachers, were in attendance all the time. They did their work well. They work with harmony and unanimity of soul. God bless them. Bro. Carson and Ellis were with us at the first and did us good while there. We are on rising ground.

Wesley Circuit.

L. G. Watkins, Aug. 17: Our meeting at Pareta, after ten days of constant labor, the results, visible: Church much revived, backsliders reclaimed, penitents at the altar, five additions to the M. E. Church, South. Rev. A. F. Cox was with us all the time, preaching, praying and laboring for salvation of souls. Thanks to Bro. Morrow, of the Baptist Church, for assistance and hearty co-operation. Next meeting at "Wesley Chapel" the fourth Sunday in August.

Davilla.

W. F. Brinson, Aug. 19: Our protracted meeting was held at Lebanon August 16. The brethren there say it was the best they have had in several years. I did all the preaching except two sermons by Bro. Robinson, local preacher; but he and the brethren there did faithful work. The church was graciously blessed. One member was converted that had not been before. We had thirteen conversions and re-conversions and thirteen accessions.

Italy.

C. Rowland, Aug. 17: We have had some very good meetings on Italy circuit. One hundred conversions and ninety accessions to the church. The church greatly revived. Collections will be full. At the third quarterly conference a building committee was appointed to build a new church at Chatsman school-house. Had a good turnout at the conference. Bro. G. W. Owens came in from Armstrong's place. He preached three good sermons. George is a power. He talked up the ADVOCATE and got some subs.

Centerville.

Geo. H. Phair, Aug. 19: Third quarterly meeting for Centerville circuit, August 15, 16 convened at Leona. Presiding elder Fred L. Allen was with us and preached and presided to the edification of all. Fourteen official members present at the quarterly conference. At the 11 o'clock conference on Sunday, one accession. On Monday a power. Evan's Chapel, continuing until Tuesday night. Closed with five adults baptized and eight accessions to the M. E. Church, South.

Paint Rock Circuit.

A. W. Wilson, Aug. 17: Have just closed a ten days' meeting at our Middle Kickapoo appointment. The church was spiritually revived. The people had a mind to work and God was with us in power. We had seven or eight conversions and re-conversions, four accessions and several earnest seekers not yet satisfied, but we believe that they will continue seeking till they find. Rev. J. S. McCarver and Rev. G. W. Swafford, both of Paint Rock and formerly of North west Texas Conference, preached with power and wielded a great influence for good. May God reward the noble brethren for their valuable assistance.

Millon.

E. S. Boyd, Aug. 17: My meeting at Rocky Ford closed last night. I am indebted to Rev. J. C. Hadfield, who preached and labored faithfully during the meeting. Also, to Rev. Butler, of Whitewright, who preached a sermon. If I were good to count, I should say we had eighty conversions besides re-conversions, but as I am slow at figures, I will put it at thirty-five conversions, twenty accessions, a goodly number of applicants to be received yet, baptized twelve children. Will commence meeting at Liberty the 4th Sunday night. Preachers and workers invited to be present.

Round Mountain.

J. F. Denton, Aug. 19: Our Third quarterly conference has come and gone, but its results, I trust, will be lasting. We had a camp-meeting in connection with the quarterly meeting, with eighteen conversions and fifteen accessions to our church. Bro. Deets stayed with us till Wednesday and did faithful work on all lines. In fact, I think I may safely say the entire district is waking up under his

vigorous and faithful work. My brother, J. B. Denton, was also with us in the Spirit of the Master and contributed largely to our success by his faithful, earnest, practical presentation of the gospel to the people. We devoutly thank God for the measure of success and look for still greater results before conference.

Edom.

J. D. Phillips, Aug. 17: Our camp-meeting at Ashburn camp ground closed on the night of the 14th inst. A more satisfactory meeting, or a greater revival, it has never yet been my pleasure to attend, there being sixty-six conversions and fifty-four accessions to the church, which left but very few irreligious adults in this vicinity. Our worthy pastor, Bro. S. N. Allen, was assisted by Bro. John Adams, Bro. Frank Everett and Bro. M. J. Hollifield. All of the brethren are able and worthy men, and their labors here were such as characterize the true, earnest, devout and self-sacrificing servants of God.

Sealy and San Felipe.

A. J. Anderson: San Felipe, the old historic site, stirred from center to circumference; thirteen joined the church, one of whom was a member of the Catholic Church; twelve children baptized; ten or twelve family altars erected. The people of San Felipe enjoyed the meeting so much they wanted another one in September. Bro. J. M. Guber, from Lyons, was with us and did some good preaching. He went from San Felipe to Wallis. Here we found a beautiful tabernacle ready for the Master's work. Result: Six joined the church and four children baptized. Bro. Sullivan, from Florida, did us good work at this place.

Omen.

C. H. Smith, Aug. 19: The result of my meeting at Omen, Troup and Overton circuit: Church much revived, eighteen or twenty professions of religion, fifteen joined the M. E. Church, South. The preachers I had expected failed to come and Bro. Flem Spruce, local preacher, and Bro. D. M. Stovall did good service, particularly in the latter part of the meeting. We are at Fontaine Head and up to Tuesday night, eleven conversions, eight accessions. I want to say at my Overton meeting that Bro. S. N. Allen, of Edom circuit, was with me four days and did good service.

Sherwood.

J. Albert Phillips, Aug. 18: Held our fourth quarterly conference on the S. H. instant. Bro. Black and Potter were with us and preached some excellent sermons. There was little earthquake financially Sunday morning. Bro. Black preached on ministerial support. Raised \$107 on the conference assessments. The prospect along that line is bright. Salaries of presiding elder and preacher in charge may be raised. Our Knickerbocker club will probably be busy before conference. The Sherwood Sunday school is the most interesting one I ever saw. Have had no revival from summer. Hope to have one at the fall and one at Knickerbocker. Ably assisted by Bro. S. N. Allen.

Glen Cove.

D. C. Stark, Aug. 22: The quarterly conference for Glen Cove circuit was held at Glen Cove, embracing the third Sunday in August. Presiding elder was on hand and looked carefully after the interest of the circuit. On Sunday 11 a. m. the presiding elder took a collection for the assessments ordered by the conference and raised in cash and subscription \$75. By the way, Bro. Mussett is a good hand to take a collection. The meeting was continued for a week. There were three conversions, three baptisms to the church, and three children baptized. The result was not what we desired, but think the meeting has done much good.

Junction City.

J. W. Sims, Aug. 14: Our meeting closed last night after two weeks' duration. Twenty-seven joined our church, all by ritual; thirty or more conversions, membership greatly revived, every member gave in full attendance to the meeting. We received some of the best men in the town. I was assisted by Rev. J. M. Bourland, Hiram Graham, James C. Wilson, local preachers, and Rev. M. J. Allen, of the London mission, and Rev. G. C. Wilson, a true and tried minister of the Free Will Baptist Church. Thirty dollars was raised for our church, and Bro. Bourland last Sunday after preaching raised \$168 for the pastor. May God continue to revive our Junction City people. Our hearts are all aglow to-day.

Patterson Circuit.

G. S. Sandel, Aug. 19: We have held three protracted meetings on this circuit, all of which have been successful. The first meeting was held at the Lord's first meeting was held at Patterson, and resulted in three or four conversions. The next was held at Asbury Church, where we had four additions, and many of the members were greatly blessed. The last meeting was held at an altar near Harris' Chapel. This was a joint meeting between the Methodists and Cumberland Presbyterians. There were twenty-four additions to the two churches and about thirty conversions. There has been a forward movement all along the line on this work during the last few months. Finances behind, but our people are loyal and liberal, and we expect to report everything paid in full at conference. We have two efficient organizations on this work among our lady members—one, a Woman's Missionary Society at Asbury; the other, a Ladies' Aid at Patterson. Each of these are doing noble work. Heaven bless these faithful women in their work of faith and labor of love.

Grand Saline.

J. C. Buragay, Aug. 19: On last night I closed out the great meeting at this place. In many respects it was one of the grandest meetings I have ever attended. It lasted twelve days. I don't think there were less than seventy-five conversions, perhaps more; between thirty and thirty-five joined our church; many will join in other churches. Bro. Adams and Bro. Fountain were with me part of the time. Bro. Adams two days, and Bro. Fountain three days. Bro. J. S. Sloan and West, local, were with me part of the time. Each of the local brethren did good work while with me. I will write more extensively soon. I am behind in reporting my meetings. I have not had time to report my great meeting at Craigville. Between thirty and forty professed at that meeting. Hope to report soon the partitions of the two meet-

ings. I lay siege to Marvin Chapel next Saturday. I am in fine health, but am most worked down. Grand Saline circuit is on fire. We took up a subscription for the missionary cause at one of our services. Fifty-six dollars in a few minutes subscribed. On last night the stewards took up a collection for the pastor. Between \$30 and \$40 was subscribed—part of it paid down. I want all Christians to pray for Grand Saline circuit. Bro. Fountain and Adams did faithful work while with me.

Marit.

J. O. Jordan, Aug. 8: We have just closed our camp-meeting at Battle, which was one of the best meetings I ever attended. It resulted in seventy-five conversions and forty additions to our church, with more to follow; the church powerfully revived. Many thanks to the brethren who rendered such efficient help in this meeting—Revs. Thos. Vinson and Hendrix, of Thornton; Rev. G. R. Brice, of Waco; Revs. G. W. James and Hibbitt, of this mission; Bro. McCague Colly and Fox Kilpatrick, lay members of Thornton, who all did efficient labor in altar services. Our presiding elder came on the second Saturday to hold our third quarterly meeting and did some fine preaching and other labors in the meeting. We have had over 125 conversions this year and 110 additions.

Rancho.

L. Gregory, Aug. 18: Our camp-meeting at Heetsten Pool was well attended; had good preaching; plenty of it; quite a variety; had eight preachers. Bro. Felix Knox was with us in the interest of the San Antonio College. The church much revived; many conversions; we know not—the Lord does; ten received into the church. Quarterly meeting held in connection with the camp-meeting. Our presiding elder, Bro. Morris, preached two good sermons. Most of the stewards present; finances good, considering the season of the year. On the 16th of August our new church at Rancho was dedicated by Bro. E. K. Denton, of Gonzales, who preached three excellent sermons. The church has cost \$1750. We reported the church out of debt. It is a beautiful house, well built, but not painted, but we hope to paint it soon.

Allen Circuit.

W. D. Estes, Aug. 17: A glorious meeting was closed of White's Grove last night by Rev. J. B. Powers, of Wylie, our pastor. The meeting was held at the school-house. It continued three weeks; interest increased daily, until last night for the first time our church would not hold the people. Bro. Powers is really a revivalist and a revival of religion. Visible results: twenty-three conversions, sixteen joined our church; one infant and two adults baptized; church greatly revived. The Baptist brethren, like true soldiers, came in and helped to chunk up the revival fire. Bro. Staddon, of McKinney, and Gribble, of Westford, did faithful and effective preaching. Bro. Cobb was here at the very last service. He had to go to Wylie, where a meeting is now in progress. Several enthusiastic workers from this charge will go to Wylie to-morrow. God bless all their efforts.

Cottonwood Circuit.

W. A. Gilleland, Aug. 14: On last Sunday evening we closed a meeting at Haskell school-house, one of the appointments on Cottonwood circuit. I was assisted by the local preachers and exhorters and members of that community, and also Bro. James Grant, superintendent of the Northwest Texas Conference, was present part of the time. The church was revived by spells, and they worked by spells. There were about six conversions, twelve united with the church, four adults and two infants were baptized. \$19.30 in cash and subscription and cash on the collections ordered by the annual conference. I overlooked one important item in my report of our meeting at Cross Plains, and that was that on the first Sunday of that meeting Bro. Mussett took up a collection on the collections ordered by the annual conference, amounting to \$58.39 in cash and subscription.

East Stephenville Mission.

U. J. Morton: Our protracted meeting at New Hope (or Johnston's school-house) embraced the first Sunday in August. It continued six days and resulted in eight conversions, twelve accessions to the church, and a very gracious revival in the church. The general expression of the people was that of "the love," it is probable he will be asked to revisit us with his big tent, as our church could not hold the people who desired to hear. C. D. Tillman, the Sankey of the South, accompanied him and most effectively sang the gospel of redeeming love.

Homer.

C. B. Smith, Aug. 20: Since my last letter I have held four meetings at Ryan Chapel (Barke). We had a glorious revival in the church. One of the brethren said it was the best they had been in for years. Twenty-three conversions, eight accessions to our church, one to the Congregational Methodist. A number were in the church, but had never claimed conversion. I was ably assisted by Bro. A. J. Weeks, of Augusta circuit. There was a good revival in the hearts of the people. Although it is his old home, but few of them had ever heard him preach. Bro. Stewart, Congregational Methodist, preached two forcible sermons. Preached only two days at Gilliland Chapel. At my meeting at Redland there were only a few who took any interest in the meeting and all that was accomplished was to get the church on higher ground. Just closed at Centre last night. Good meeting in the church. One conversion, two additions at Redland. I had the help of Bro. Davis, local preacher, and the Rev. J. B. Homer circuit is coming to the front.

Douglasville.

J. B. Minnie, Aug. 18: Our camp-meeting opened at Jones' Chapel August 10th. The opening sermon was preached by S. A. Ashburn with force and power. Our congregations good from the beginning and increasing with every service; the tents all filled, besides a great many who stayed on the ground without tents. The meeting resulted in the conversion of sixty or seventy-five, with fifteen or twenty backsliders reclaimed, and the people of God brought up to a higher plane of Christian perfection. Among the brethren who assisted in the meeting were: S. A. Ashburn, J. F. Pierce, I. M. Brice, J. D. Hudgins, Bro. Bewley and R. Linn. With the hearty co-operation of the church the brethren all did earnest preaching and faithful work. Our third quarterly meeting met in connection with the camp-meeting. Our beloved presiding elder,

in many souls. He did us efficient labor, for which he has the warmest thanks of this people. Several warm-hearted and zealous members of the church charged were constant attendants and participated in our services, rendering value service in song, prayer, and altar work, contributing greatly to the interest of the meeting, for which we feel also profoundly grateful.

Belmont.

B. H. Passmore, Aug. 19: We have just closed our meeting for this place after a duration of twelve days. We were assisted in the beginning of the meeting by Bro. H. G. Horton, of Seguin, who gave us some fine sermons. Bro. E. K. Denton, of Gonzales, dropped in on Thursday and gave us two good sermons. Bro. Joseph Ramage, an exhorter, did good work. Results, twenty-three accessions, and we trust not a little good among the church members.

Medina City.

M. Stevens, Aug. 18: We had a protracted meeting last month, conducted by Dr. Rosser, of Virginia, which lasted a week and never did ministerial labor with more untiring zeal and energy for the salvation of souls than did he and the pastor, Bro. Godwin. Of the great number of sinners who were present at every service and listened to the warnings and admonitions so faithfully given, only six were converted and one added to the church. We still hope on and pray that the labor which has been productive of so little success, apparently, may be as "broad cast upon the waters, to be gathered many days hence." Surely the labor of those two faithful men, in Medina City, have not been in vain.

Pleasant Hill Circuit.

J. W. Thompson: Our third quarterly conference over; presiding elder, C. H. Brooks, at his post, and presided with us on the circuit. Most of the officials present; collections reasonable, considering the scarcity of money. We have closed our revival meetings at our regular appointments. We have had quite a number of conversions. Received into the church up to date seventy and more to follow. To make a long story short, we have had a grand time on this circuit. May the Lord bless our faithful local preachers, for they will work when called on. Bro. Brinson, from Davilla circuit, rendered faithful service at Saly and will be remembered by that people.

Duffan.

I. M. McNally, Aug. 18: Our camp-meeting at Trimbe's Spring, on Hico circuit, closed Sunday night with shouts of joy and praise to God. We had several eight professions and one accession to the church and two infants baptized. The Holy Ghost came down and blessed the church. We can't understand why there were no more conversions, unless it was from the fact a great number of the people were a wayward people. The church was faithful to pray and work in the altar for the conversion of sinners, while our pastor, Bro. Haselbeck, did preach with much power, striking deep at sin. His preaching was good, and better from first to last. I don't see how sinners could listen to such words of power as fell from his lips and not be moved. God bless him. His skirts are clear of their blood, for heathenly warned them of their sins. Mr. Editor, we bless God of its readers for thirty years, and can't do without it yet.

Corpus Christi.

Joseph Boyd, Aug. 17: Our church and town have been greatly stirred and wonderfully blessed with a glorious revival; such as has been unknown in our previous history, so say our pastor and oldest inhabitants. Many family altars are set up, our children and young people are saved and some fifty adults will enroll themselves as church members. A Woman's Christian Temperance Union, forty-seven strong, has been organized, while the church has been graciously quickened and wondrously baptized for grander aggressive work as the result of Rev. J. B. Campbell's first visit amongst us. In October this brother will reach Beeville with his large gospel tent, and as the hearts and homes and purses of our people are opened to this brother "the love," it is probable he will be asked to revisit us with his big tent, as our church could not hold the people who desired to hear. C. D. Tillman, the Sankey of the South, accompanied him and most effectively sang the gospel of redeeming love.

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lacking to reach the appointment on account of sickness in his family. Bro. S. A. Ashburn filled the chair with ease and dignity. A good representation of the official board was present, and reported \$108 raised during the quarter for the support of the ministry. The congregation being so large and the weather being so very warm, we decided to dispense with the altar service on Sunday. So after the 11 o'clock sermon we raised \$110 on the collections ordered by the annual conference. We expect to have all of our collections in full by the 11th of November.

Amarillo.

Florence Williams Jackson, Aug. 19: After serious contemplation I entered the itinerancy in June. My husband is pastor of Amarillo mission. When we reached here the parsonage, the only one on the plains, was finished throughout. We have four rooms and hall, nicely papered, ceiled and painted overhead a south and east porch. A good Presbyterian brother gave us a nice stove with stencils. Other friends sent a most comfortable wicker rocker (for the special use of the one who loves it best) and an elegant parlor lamp. We provided the bedroom furniture, but if possible, the church wishes to pay for it by conference. We have been pondered on an small scale on numerous occasions. The good people have shown a love for and interest in us which is mutual. God bless them and help us to build up their family altars and churches. I do not feel that fitness I would like for the duties of a minister's wife, but God helping me I mean to do all the good I can.

Corn Hill and Salado Circuit.

W. W. Henderson: At Prairie Dell, the so-called hard place on the Corn Hill and Salado charge, we united with the Cumberland Presbyterian Church. Bro. Dunn, Spooner and Roberts, a noble band of ministers, full of faith and the Holy Ghost, represented their church. Bro. J. W. Wainwright, R. J. Tooley and myself on our line. The preachers cried aloud, spared not the members of the churches, put on their boldest front and armor of God. Unceasing attacks were made on sinners and sinners cried for mercy, shouted for joy, and crying aloud to each other, and the church said: "Boys, the dance must go on; our drinking is done," etc. Such a meeting was not seen there before. Visible results, between 110 and 120 professions and three additions to our church; many to the Cumberland Presbyterian and some to the Baptist churches. Church members all revived. Men and women were aroused that had not been for years and maybe never before. The young converts worked like soldiers indeed. The young people especially acquitted themselves like men and women of God. Surely a new era dawns on Prairie Dell.

Leesburg.

J. C. Carr, Aug. 20: Have held five protracted meetings. The one at Union Ridge was a success indeed; about thirty-five conversions in the estimate; twelve accessions to the church. Bro. J. F. Bevel, J. M. Nichols and Lon Morris, rendered valuable service in singing, preaching, praying and altar work. The Lord abundantly bless and reward them for their work and labor of love. I forget to say Bro. G. T. Nichols, our presiding elder, was with us on Saturday and Sunday in the beginning of the meeting. He preached us two good sermons and gave us a good start. At New Friendship the Lord was with us in power at almost every service. Many souls were saved. The church seemed to be stirred from center to circumference; about twenty or twenty-five conversions; fifteen accessions. I am indebted to Bro. J. F. Bevel for going on before me to commence the meeting. Am also indebted to Bro. J. M. Nichols for faithful, earnest and efficient preaching during the meeting. On blessing the church, Bro. Nichols is with me and we go to Ebenezer to commence a meeting next Sunday. May the Spirit of the Lord go before and prepare the way for us. Amen.

Camp Meeting—Kerrville and Centre Point.

Wm. M. Gillespie, Aug. 18: Divine power was manifested in a wonderful degree on the old camp-ground this year. The meeting was conducted by the consecrated and untiring F. H. C. Elliott, the practical and fearless C. W. Lewis, assisted by a noble band of local preachers as is to be found in Texas. We, as Methodists, don't believe in irresistible grace, but it looks like we are practicing it when such men as these lead a consecrated church to battle. Some of the conversions were as wonderful as that of St. Paul. Sinners were out to their hearts, cried aloud for mercy, wrestled with God in straw and came forth with an experience both bright and satisfactory. There were thirty conversions; eighteen of these have united with one church; five were already in the church; seven are hesitating about joining the church, awaiting a trial. The greatest work was done in the church. This was natural, as about 80 per cent of the congregation were religious. The manifestations of divine glory were such that all who witnessed were quickened in their religious experience.

Garrison.

George A. LeClerc, Aug. 17: Our meeting at Garrison, held last month, was a combination of three important features of church work: A quarterly meeting, a church dedication and a glorious revival. The quarterly conference, held by Bro. Frick, indicated the healthful state of finances and the aggressive spirit of the charge; the dedicatory sermon, by Rev. I. Alexander, was replete with thought and action, and so presented the conquering Christ as to inspire the valiant soldier, and induce the rebellious to round their arms of rebellion. At the close of the sermon the officers presented the church free from debt, and Bro. Frick pronounced the sentence of dedication. The revival began with earnest practical preaching of Bro. Crawford, of Trinity circuit, who was happy in his choice of subjects, uncompromising in denouncing sin, at the same time exalting Christ as the only Savior, but able to save to the uttermost. Bro. Frick was unwell at the beginning of the meeting, but recovered sufficiently to preach several times, which he did with such spiritual fervor as to reach many sinners, leading them to Christ. Bro. Alexander impresses his auditors that he is a man who walks close with God; he lives in the gospel by Matthew; has imbibed the

spirit of the Master, and, with the earnestness of Paul, he reasons of righteousness, temperance and judgment to come; and many, trembling, answer: "I yield, I yield, I can hold out no more." As the result of nine days such preaching, many souls were converted and twenty-eight united with the Methodist Church, among whom were old men who, all their lives, resisted the Spirit. We have two saloons at Garrison, and the keepers say: "We suppose we will have to close, as we are not making a living."

Indian Creek.

T. J. Lasseter, Aug. 17: Our meeting at McAnnally closed last night. Visible results, twenty-three conversions and fifteen accessions to the M. E. Church, South; four or five joined the Baptist and two or three joined the Protestant Methodist Church. The conviction was deep and the conversions all bright. I will say, to be plain, with old-fashioned conversion the church becomes deeply consecrated. Some of the older members said they had had some good meetings before, but they said this one was the best of all. Some heads of families were happily converted; several mothers gave their hearts to God and now say they are better prepared to raise their children. There were several noble young men and young ladies converted and joined the church. We were assisted by Rev. G. W. Templin, pastor of the Mullin circuit, who did some powerful preaching; also Bro. Chisholm, local preacher from Brownwood, was with us, doing good service in the pulpit and out of it. Rev. W. A. Gilleland, pastor of the Cottonwood circuit, was with us, doing good work and preaching some good sermons. Rev. W. B. Cross, local elder of this charge, did much good service. Many thanks to all these brethren.

Kerns.

M. H. Major: The Presbyterians and Methodists united in a meeting at this place July 19 and sent for Evangelist Joe Jones, brother to Sam, who conducted the meeting. The meeting proved a gracious success. Men who have resided in the town longest say that they have never seen so powerful a religious influence here before. Many prodigal children came back to their father's house. The Presbyterians were enlarged by ten, the Methodists by twenty-five. The Baptists also had several accessions. The influence of the meeting has gone out all over the country round about. May God help us carry on the good work already begun. I am well pleased with the work done by Rev. Jones. He has waited some time before writing this, I might better see the genuine results of the meeting. I can recommend him and his delightful singer, Mr. Nelson Gilreath, to all pastors who may be so fortunate as to secure his labors. Joe Jones is a fearless preacher of the gospel of Christ. He has most earnestly added to his faith virtue in all its fulness. He preaches so plainly that it is impossible to misunderstand the truth. His trumpet gives no uncertain sound. Many from Kerns shall rise up in the judgment day and call him blessed. Many met him at the depot to bid him a final farewell as he left for Mexia, Texas. May God bless Bro. Jones and the work he has done and may do.

Cedar Creek Circuit.

Henry B. Watts, Aug. 17: Have just closed a ten days' meeting at Cedar Creek conducted by Bro. Bradley, a Cumberland Presbyterian preacher, and myself, resulting in five accessions to the Methodist Church by ritual and one to the Presbyterian Church by ritual. Congregations tolerably good at night, with very good behavior. Taking all things into consideration, it was a very good meeting. Bro. Bradley, Randel and myself preached, prayed and exhorted for ten days and nights as faithfully as we were capable of doing, but, alas! there were many, many who would not yield, although deeply convicted of sin. We also held a camp-meeting at Red Rock August 2, resulting in about twenty-five conversions and re-conversions; seventeen accessions to the M. E. Church, South, with more to follow. Some joined the Presbyterian Church, and there are others who will, perhaps, join the Baptist Church, and the Lord will be true to the persons of Bro. A. Ward, of West Point, and R. W. Randel, two of our local preachers, who did good and faithful preaching, as they always do. We had also an awakened church of various denominations who pulled together and seemed determined to do all in their power to shake up that place, and blessed be God, their labors were not in vain in the Lord, for he rendered their efforts effectual in the conversion of souls. I am truly glad to say that without a single exception I never saw a more quiet and better behaved congregation in all my experience than we had at Red Rock. In fact, everybody there who loved our Lord Jesus Christ got happy.

Blanco.

J. B. Denton, Aug. 18: I closed the services of the Blanco camp-meeting on Monday morning, the 17th instant, with family prayers, having held ten days. When I reached the camp-ground on Thursday before the second Sunday I found eight camps already established, and by Saturday there were eighteen or twenty, nearly or quite all of which remained until the end. We had a glorious victory. The service began on Thursday evening at 8 o'clock and by 11 o'clock on Friday the presiding elder, Bro. R. J. Deets, was present in the pulpit. He remained with us until Tuesday afternoon, doing most of the preaching and managing the meeting with skill and success. Bro. Frank remained until Saturday morning, doing most of the preaching after Bro. Deets left. The meeting was a success from the beginning—conversions at nearly every service, aggregating at the close about fifty-eight or sixty, besides the re-conversion of many who were in the church and the establishment of about twenty family altars. There have been nineteen accessions to the church and the beginning of a great work was done and the conversions clear and joyous. The penitents were asked to kneel at the altar and they came and knelt, and found peace in believing on the Lord Jesus Christ. Almost the entire membership of the church on the charge has been greatly quickened and strengthened and scores of those who remained unconverted were convinced that they ought to seek salvation and gave their hands, pledging themselves to seek

Continued on eighth page.

The Texas Christian Advocate.

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TO PREACHERS, \$1.00.

VOL. XXXVII.

DALLAS, TEXAS, THURSDAY, AUGUST 27, 1891.

NO. 51.

HOME CONFERENCES.

Wanted for this department all the church news. Send facts—not comments, nor sermons, nor lectures, but statements of the church in your charge.

Bartlett.

H. A. Boaz, Aug. 17: Later—Our Macedonia meeting closed last night with seventy-five or more conversions and relocations and sixty-three accessions to the church. Bros. Burks and West were a part of the time and did good work.

Millican.

G. Powledge, Aug. 18: I have just closed my round of protracted meetings on the Millican circuit. Results: Fifty-three accessions to the church, twenty infants baptized and the membership has been much revived. We give the glory to God.

Conroe.

S. H. Morgan, Aug. 21: Meeting continued ten days. Made temporary use of our new church. The church will soon be completed. It will be a very elegant building. On Sunday \$127 more was raised to finish the church. Two additions by profession, one adult and one infant baptized. We are hopeful.

Cottleville.

W. H. Brown, Aug. 17: On the 14th we closed our meeting at West View; visible results: Eighty-seven conversions, forty-six accessions to our church and a great number of family altars erected. Men pray in public who never did before, and there is a general awakening on all sides.

Jefferson District.

O. P. Thomas, Jefferson District was never in better condition than at present. Preachers all in place and doing good work; some good meetings in our midst. Jefferson station spiritually is doing well. Congregations good; prayer and social meetings well attended, and we hope to be able to make a good report at conference.

Gordon.

M. R. T. Davis, Aug. 21: We have closed a good meeting at S. W. There were about thirty professions and twenty-three accessions. The church is wonderfully revived. Bros. Grant and Woods, local preachers, were in attendance all the time. They did their work well. They work with harmony and unanimity of soul. God bless them. Bros. Carson and Ellis were with us at the first and did us good while there. We are on rising ground.

Wesley Circuit.

L. G. Watkins, Aug. 17: Our meeting at Pareta, after ten days of constant labor, the results, visible: Church much revived, backsliders reclaimed, penitents at the altar, five additions to the M. E. Church, South. Rev. A. F. Cox was with us all the time, preaching, praying and laboring for salvation of souls. Thanks to Bro. Morrow, of the Baptist Church, for assistance and hearty co-operation. Next meeting at "Wesley Chapel" the fourth Sunday in August.

Davilla.

W. F. Brinson, Aug. 19: Our protracted meeting was held at Lebanon August 16. The brethren there say it was the best they have had in several years. I did all the preaching except two sermons by Bro. Robinson, local preacher; but he and the brethren there did faithful work. The church was graciously blessed. One member was converted that had not been before. We had thirteen conversions and relocations and thirteen accessions.

Italy.

C. Rowland, Aug. 17: We have had some very good meetings on Italy circuit. One hundred conversions and ninety accessions to the church. The church greatly revived. Collections will be full. At the third quarterly conference a building committee was appointed to build a new church at Chatsman school-house. Had a good turnout at the conference. Bro. G. W. Owens came in Bro. Armstrong's place. He preached us three good sermons. George is a power. He talked up the Advocates and got some subs.

Centerville.

Geo. H. Phair, Aug. 19: Third quarterly meeting for Centerville circuit, August 16, convened at Leona. Presiding elder, Fred L. Allen was with us and preached and presided to the edification of all. Fourteen official members present at the quarterly conference. At the 11 o'clock service on Sunday, one accession. On Monday we preached at Evans's Chapel, continuing until Tuesday night. Closed with five adults baptized and eight accessions to the M. E. Church, South.

Paint Rock Circuit.

A. W. Wilson, Aug. 17: Have just closed a ten days' meeting at our Middle Kickapoo appointment. The church was spiritually revived. "The people had a mind to work" and God was with us in power. We had seven or eight conversions and relocations, four accessions and several earnest seekers not yet satisfied, but we believe that they will continue seeking till they find. Rev. J. S. McCarver and Rev. G. W. Swoford, both of Paint Rock and formerly of North West Texas Conference, preached with power and wielded a great influence for good. May God reward the noble brethren for their valuable assistance.

Milton.

E. S. Boyd, Aug. 17: My meeting at Rocky Ford closed last night. I am indebted to J. C. Haddleton, who preached and labored faithfully during the meeting. Also, to Rev. Butler, of White Wright, for one sermon. If I were a good hand to count, I should say we had eighty conversions besides relocations, and as I am slow at figures, I will put it at thirty-five conversions, twenty accessions, a goodly number of applicants to be received yet, baptized twelve children. Will commence a meeting at Liberty the 4th Sunday night. Preachers and workers invited to be present.

Round Mountain.

J. F. Denton, Aug. 19: Our Third quarterly conference has come and gone, but its results, I trust, will be lasting. We had a camp-meeting in connection with the quarterly meeting, with eighteen conversions and fifteen accessions to our church. Bro. Deets stayed with us all Wednesday and did faithful work on all lines. In fact, I think I may safely say the entire district is waking up under his

vigorous and faithful work. My brother, J. B. Denton, was also with us in the Spirit of the Master and contributed largely to our success by his faithful, earnest, practical presentation of the gospel of Christ. We devoutly thank God for the measure of success and look for still greater results before conference.

Edom.

J. D. Phillips, Aug. 17: Our camp-meeting at Ashburn camp ground closed on the night of the 14th inst. A more satisfactory meeting, or a greater revival, it has never yet been my pleasure to attend, there being sixty-six conversions and fifty-four accessions to the church, which left but very few irreligious adults in this vicinity. Our worthy pastor, Bro. S. N. Allen, was assisted by Bro. John Adams, Bro. Frank Everett and Bro. M. J. Hollifield. All of the brethren are able and worthy men, and their labors here were such as characterize the true, earnest, devout and self-sacrificing servants of God.

Seely and San Felipe.

A. J. Anderson: San Felipe, the old historic site, stirred from center to circumference; thirteen joined the church, one of whom was a member of the Catholic Church; twelve children baptized; ten or twelve family altars erected. The people of San Felipe enjoyed the meeting so much they want another one in September. Bro. J. M. Guber, from Lyons, was with us and did some good preaching. He went from San Felipe to Wallis. Here we found a beautiful tabernacle ready for the Master's work. Result: Six added to the church and four children baptized. Bro. Sullivan, from Fostonia, did us good work at this place.

Omen.

C. H. Smith, Aug. 19: The result of my meeting at Omen, Brown and Overton circuit: Church much revived, eighteen or twenty professions of religion, fifteen joined the M. E. Church, South. The preachers I had expected failed to come and Bro. Fien Spruce, local preacher, and Bro. D. M. Stoval did good service, particularly in the latter part of the meeting. We are at Fountain Head and up to Tuesday night, eleven conversions, eight accessions. I want to say at my Overton meeting that Bro. S. N. Allen, of Edom circuit, was with me four days and did good service.

Sherwood.

J. Albert Phillips, Aug. 18: Held our fourth quarterly conference on the S. H. instant. Bros. Black and Potter were with us and preached some excellent sermons. There was a little earthquake financially Sunday morning. Bro. Black preached on ministerial support. Raised \$107 on the conference assessments. The prospect along that line is bright. Salaries of presiding elder and preacher in charge may be raised. Our Knickerbocker chapel will probably be built before conference. The Sherwood Sunday school is the most interesting one I ever saw I believe. Have had no revival this summer. Hope to have one at Sherwood and one at Knickerbocker.

Glen Cove.

D. C. Stark, Aug. 22: The fourth quarterly conference for Glen Cove circuit was held at Glen Cove, embracing the third Sunday in August. Presiding elder was on hand and looked carefully after the interest of the church. On Sunday 11 a. m. the presiding elder took a collection for the assessments ordered by the conference and raised in cash and subscription \$75. By-the-way, Bro. Mussett is a good hand to take a collection. The meeting was continued for a week. There were three conversions, three additions to the church, and three children baptized. The result was not what was desired, but think the meeting has done much good.

Junction City.

J. W. Sims, Aug. 14: Our meeting closed last night after two weeks' duration. Twenty-seven joined our church, all by ritual; thirty or more conversions, our membership greatly revived, every member gave his full strength to the cause. We received some of the best men in the Iowa. I was assisted by Revs. J. M. Bourland, Hiram Graham, James C. Wilson, local preachers, and Rev. G. C. Wilson, a true and tried minister of the Free Will Baptist Church. Thirty dollars was raised for our church, and Bro. Bourland last Sunday after preaching raised \$168 for the pastor. May God continue to revive our Junction City people. Our hearts are all aglow to-day.

Patterson Circuit.

G. S. Sandel, Aug. 19: We have held three protracted meetings on this circuit, all of which have been times of refreshing from the presence of the Lord. The first meeting was held at Patterson, and resulted in three or four conversions. The next was held at Ashbury Church, where we had four additions, and many of the members were greatly blessed. The last meeting was held at an arbor near Harris's Chapel. This was a joint meeting between the Methodist and Cumberland Presbyterian churches. There were twenty-four additions to the two churches and about thirty conversions. There has been a forward movement all along the line on this work during the last few months. Finances behind, but our people are loyal and liberal, and we expect to report everything paid up at conference. We have two efficient organizations on this work among our lady members—one, a Woman's Missionary Society at Ashbury; the other, a Ladies' Aid at Patterson. Each of these are doing noble work. Heaven bless these faithful women in their work of faith and labor of love.

Grand Saline.

J. C. Bargamy, Aug. 19: On last night I closed out the great meeting at this place. In many respects it was one of the grandest meetings I have ever attended. It lasted twelve days. I don't think there were less than seventy-five conversions, perhaps more; between thirty and thirty-five joined our church; many will join in other churches. Bro. Adams and Bro. Fountain were with me part of the time. Bro. Adams two days, and Bro. Fountain three days. Bro. Jas. Sloan and West, local, were with me part of the time. Each of the local brethren did good work while with me. I will write more extensively soon. I am behind in reporting my meetings. I have not had time to report my great meeting at Grapeland, between thirty and forty professed at that meeting. Hope to report soon the particulars of the two meetings.

I lay siege to Marvin Chapel next Saturday. I am in fine health, but almost worked down. Grand Saline circuit is on fire. We took up a subscription for the missionary cause at one of my services. Fifty-six dollars was in a few minutes subscribed. On last night the stewards took up a collection for the pastor. Between \$30 and \$40 was subscribed—part of it paid down. I want all Christians to pray for Grand Saline circuit. Bros. Fountain and Adams did faithful work while with me.

Mart.

J. O. Jordan, Aug. 8: We have just closed our camp-meeting at Battle, which was one of the best meetings I ever attended. It resulted in seventy-five conversions and forty additions to our church, with more to follow; the church powerfully revived. Many thanks to the brethren who rendered such efficient help in this meeting. Revs. Thos. Vinson and Hendrix, of Thornton; Rev. G. R. Brice, of Waco; Revs. G. W. James and Hibbits, of this mission; Bros. McCague Colly and Fox Kilpatrick, lay members of Thornton, who all did efficient labor in altar services. Our presiding elder came on the second Saturday to hold our third quarterly meeting and did some fine preaching and other labors in the meeting. We have had over 125 conversions this year and 110 additions.

Rancho.

L. Gregory, Aug. 18: Our camp-meeting at Heetsten Pool was well attended; had good preaching; plenty of it; quite a variety; had eight preachers. Bro. Felix Knox was with us in the interest of the San Antonio College. The church much revived; how many conversions we know not—the Lord does; ten received into the church. Quarterly meeting held in connection with the camp-meeting. Our presiding elder, Bro. Morris, preached two good sermons. Most of the stewards present; finances good, considering the season of the year. On the 16th of August our new church at Rancho was dedicated by Bro. E. K. Denton, of Gonzales, who preached three excellent sermons. The church has cost \$1750. We reported the church out of debt. It is a beautiful home, well built, but not painted, but we hope to paint it soon.

Allen Circuit.

W. D. Estes, Aug. 17: A glorious meeting was closed at White's Grove last night by Rev. J. B. Powers, of Wylie, our pastor. The meeting was held in a grove, continued three weeks; interest increased daily, until last night for the first time our church would not hold the people. Bro. Powers is really a revivalist and a revival of religion. Visible results: twenty-three conversions, sixteen joined our church, one infant and two adults baptized. We were present part of the time. The Baptist brethren, like true soldiers, came in and helped to chuck up the revival fire. Bros. Stafford, of McKinney, and Gribble, of Weston, did faithful and effective preaching. Bro. Cobb was here at beginning of the meeting, but had to go to Wylie, where a meeting is now in progress. Several enthusiastic workers from this charge will go to Wylie to-morrow. God bless all their efforts.

Cottonwood Circuit.

W. A. Gilleland, Aug. 14: On last Sunday evening we closed a meeting at Haskell school-house, one of the appointments on Cottonwood circuit. I was assisted by the local preachers and exhorters and members of that community, and also Bro. James Grant, superannuated member of the Northwest Texas Conference, was present part of the time. The church was revived by spells, and they worked by spells. There were about six conversions, twelve united with the church, four adults and two infants were baptized, \$19.20 was collected in subscription and cash on the collections ordered by the annual conference. I over looked one important item in my report of our meeting at Cross Plains, and that was that on the first Sunday of that meeting Bro. Mussett took up a collection on the collections ordered by the annual conference, amounting to \$58.39 in cash and subscription.

East Stephenville Mission.

U. J. Morton: Our protracted meeting at New Hope (or Johnston's school-house) was held from the 1st to the 15th of August. It continued six days and resulted in eight conversions, twelve accessions to the church, and a very gracious revival in the church. The general expression among all the people was: "This is the best meeting we have ever had at this place." Two men were powerfully converted, whose heads are almost white to age, two other men in middle life were converted, and one of their wives, and the other one's wife was deeply penitent to the very last service. I trust she has found peace and salvation ere this. I verily believe the scale has turned at New Hope, the brethren will be faithful to foster and cultivate the grace given. Their vine will flourish and grow as never before. Revs. George Smith, J. E. Morton, R. W. Bowman assisted in doing the preaching. Rev. C. F. Kiker and C. N. Morton, exhorter, were with us part of the time and gave efficient help. We had all the glory and praise, with blessings to continue with the people of New Hope.

Cottonwood.

J. Barney Lewis: We have just closed a glorious revival at this place, a second district school-house, but is located in the midst of a very thick settled community of the best people I have ever been among, ready to hear the glorious message of the gospel, easily moved by its power, and ready to believe. I began preaching at this place I believe in May, while still in school giving it two Sundays in each month. We began our protracted meeting on the first Sunday in this month, holding under an arbor. Held two weeks and closed with fifty conversions. Several backsliders were reclaimed and a religious interest of the community at large carried higher than the devil has ever before permitted it to go. No members received into the church, as there is no class at Cottonwood, but a large number will be received at the various surrounding appointments, or organized into a class at this point at an early date. The matter will be attended to by Bro. Cobb, in charge of the circuit. A large number have already made application for membership. The meeting has been a profitable one to us and the community. Bro. L. A. Hanson, of Dallas, labored with us several days and preached in and with the power of the Spirit to the bringing

in of many souls. He did us efficient labor, for which he has the warmest thanks of this people. Several warm-hearted and zealous members of the plant charge were constant attendants and participated in our services, rendering value service in song, prayer, and altar work, contributing greatly to the interest of the meeting, for which we feel also profoundly grateful.

Belmont.

B. H. Passmore, Aug. 19: We have just closed our meeting for this place after a duration of twelve days. We were assisted in the beginning of the meeting by Bro. H. G. Horton, of Seguin, who gave us some fine sermons. Bro. E. K. Denton, of Gonzales, dropped in on Thursday and gave us two good sermons. Bro. Joseph Ramage, an exhorter, did good work. Results, twenty-three accessions, and we trust not a little good among the church members.

Medina City.

M. Stevens, Aug. 18: We had a protracted meeting at Medina, conducted by Dr. Rosser, of Virginia, which lasted a week, and never did ministers labor with more untiring zeal and energy for the salvation of souls than did he and the pastor, Bro. Godwin. Of the great number of sinners who were present at every service and listened to the warnings and admonitions so graciously time only six were converted and one added to the church. We still hope on and pray that the labor which has been productive of so little success, apparently, may be as "broad cast upon the waters, to be gathered many days hence." Surely the labor of these two faithful men, in Medina City, have not been in vain.

Pleasant Hill Circuit.

J. W. Thompson: Our third quarterly conference over; presiding elder, C. H. Brooks, at his post, and preached with power, as he always does; most of all of the officials present; collections reasonable, considering the scarcity of money. We have closed our revival meetings at our regular appointments. We have had quite a number of conversions. Received into the church up to date seventy and more to follow. To make a long story short, we have had a gracious time on this circuit. May the Lord bless our faithful local preachers, for they will work when called on. Bro. Brinson, from Davilla circuit, rendered faithful service at Saly and will be remembered by that people.

Duffan.

I. M. McNally, Aug. 18: Our camp-meeting at Trimble's Spring, on Hico circuit, closed Sunday night with shouts of joy and praise to God. We had seven or eight professions and one accession to the church and two infants baptized. The Holy Ghost came down and blessed the church. We can't understand why there were no more conversions, unless it was from the fact a great number of the people were a water salvation people. The church was faithful to pray and work in the altar for the conversion of sinners, while our pastor, Bro. Hallebeck, did preach with such power, striking deep at sin. His preaching was good, and better from first to last. I don't see how sinners could listen to such words of power and not be converted. His words were God's words. His words are clear of their blood, for he faithfully warned them of their sin. Mr. Editor, we bless God for the Advocate. I have been one of its readers for thirty years, and can't do without it yet.

Corpus Christi.

Joseph Boyd, Aug. 17: Our church and town have been greatly stirred and wonderfully blessed with a glorious revival; such has been unknown in its previous history, so say our pastor and oldest inhabitants. Many family altars are set up, our children and young people are saved and some fifty adults will enroll themselves as church members. A Woman's Christian Temperance Union, forty-seven strong, has been organized, while the church has been graciously quickened and wonderfully prepared for grander aggressive work as the result of Rev. J. B. Capper's first visit amongst us. In October this brother will reach Beeville with his large gospel tent, and as the hearts and homes and purses of our people are opened to this brother "be- loved," it is probable he will be a God to our church. A number of the people who could not hold the people who desired to hear. C. D. Tillman, the Sankey of the South, accompanies him and most effectively sings the gospel of redeeming love.

Homer.

C. B. Smith, Aug. 20: Since my last letter I have held four meetings at Ryan Chapel (Burke). We had a glorious revival in the church. Some of the brethren said it was the best they had been in for years. Twenty-three conversions, fifteen accessions to the church, one to the Congregational Methodist. A number were in the church, but had never claimed conversion. I was ably assisted by Bro. A. J. Weeks, of Augusta circuit. Bro. Weeks is a good preacher and won the hearts of the people. Although it is his old home, but few of them had ever heard him preach. Bro. Stewart, Congregational Methodist, preached two forcible sermons. Preached only two days at Gilliland Chapel. At my meeting at Redland there were only a few who took any interest in the meeting and all that was accomplished was to get the church on higher ground. Just closed at Centre last night. Good meeting in the church. One conversion, two additions at Redland. I had the help of Bro. Davis, local preacher. Upon the whole, I believe Homer circuit is coming to the front.

Douglasville.

J. B. Minnie, Aug. 18: Our camp-meeting opened at Jones' Chapel August 10th. The opening sermon was preached by S. A. Ashburn with force and power. Our congregations good from the beginning and increasing with the service; the tents all filled, besides a great many who stayed on the ground without tents. The meeting resulted in the conversion of sixty or seventy-five, with fifteen or twenty backsliders reclaimed, and the people of God brought up to a higher plane of Christian perfection. Among the brethren who assisted in the meeting were: S. A. Ashburn, J. F. Pierce, I. M. Brice, J. D. Hudgens, Bro. Bewley and R. Linn. With the hearty co-operation of the church the brethren all did earnest preaching and faithful work. Our third quarterly meeting met in connection with the camp-meeting. Our beloved presiding elder,

ailing to reach the appointment on account of sickness in his family. Bro. S. A. Ashburn filled the chair with ease and dignity. A good representation of the official board was present, and reported \$108 raised during the quarter for the support of the ministry. The congregation being so large and the weather being so very warm, we decided to dispense with the altar service on Sunday. So after the 11 o'clock service we raised \$110 on the collections ordered by the annual conference. We expect to have all of our collections in full by the 11th of November.

Amarillo.

Florence Williams Jackson, Aug. 19: After serious contemplation I entered the ministry in June. My husband is pastor of Amarillo mission. When we reached here the parsonage, the only one on the plains, was finished throughout. We have four rooms and hall, nicely papered, oiled and painted, and a comfortable and east porch. A good Presbyterian brother gave us a nice stove with utensils. Other friends sent a most comfortable wicker rocker (for the special use of the one who loves it best) and an elegant parlor lamp. We provided the bedroom furniture, but if possible the church wishes to pay for it by conference. We have been pounded on a small scale on numerous occasions. The good people have shown a love for and interest in which is mutual. God bless them and help us to build up their family altars and churches. I do not feel that fitness would like for the duties of a minister's wife, but God helping me I mean to do all the good I can.

Corn Hill and Salado Circuit.

W. W. Henderson: At Prairie Dell, the so-called hard place on the Corn Hill and Salado circuit, we united with the Cumberland Presbyterian Church. Bros. Dunn, Spooner and Roberts, a noble band of ministers, full of faith and the Holy Ghost, represented their church. Bro. J. W. Wainup, R. J. Tooley and myself. The local preachers cried aloud, spared not the members of the church, put on their boldest front and armor of God. Unceasing attacks were made on sin until sinners cried for mercy, shouted for joy, and crying aloud to each other, and the church said: "Boys, the dance is over, our drinking is done, etc." Such a meeting was not seen there before. Visible results, between 110 and 120 professed and three additions to our church; many to the Cumberland Presbyterian and some to the Baptist churches. Church members all revived. Men and women were aroused that had not been before. Two good sermons were preached. The young converts worked like soldiers indeed. The young people especially acquitted themselves like men and women of God. Surely a new era dawns on Prairie Dell.

Leesburg.

J. C. Carr, Aug. 20: Have held five protracted meetings. The one at Union Ridge was a success indeed; about thirty conversions in the estimate; twelve accessions to the church. Bros. J. F. Bevel, J. M. Nichols and Lon Morris rendered valuable service in singing, preaching, praying and altar work. The Lord abundantly bless and reward them for their work and labor of love. I forgot to say Bro. G. T. Nichols, our presiding elder, was with us on Saturday and Sunday in the beginning of the meeting. He preached two good sermons and gave us a good start. At New Friendship the Lord was with us in power at almost every service. Many souls were stirred from center to circumference; about twenty or twenty-five conversions, fifteen accessions. I am indebted to Bro. J. F. Bevel for being on before me to commence the meeting. Am also indebted to Bro. J. M. Nichols for faithful, earnest and efficient preaching during the meeting. Oh bless the Lord for salvation. Bro. Nichols is with me and we go to Ebenezer to commence a meeting next Sunday. May the Spirit of the Lord go before and prepare the way for us. Amen.

Camp Meeting—Kerrville and Centre Point.

Wm. M. Gillespie, Aug. 18: Divine power was manifested in a wonderful degree on the old camp ground this year. The meeting was conducted by the consecrated and untiring F. H. C. Elliott, the practical and fearless C. W. Godwin, assisted by as noble a band of local preachers as is to be found in Texas. We, as Methodists, don't believe in irreverent games, but it looks like we were practicing it when such men as these lead a consecrated church to battle. Some of the conversions were as wonderful as that of St. Paul. Sinners were cut to the heart, cried aloud for mercy, wrestled with God in straw and came away with an experience both bright and satisfactory. There were thirty conversions; eighteen of these have united with one church; five were already in the church; seven are hesitating about joining the church, thereby inviting the devil to give them a trial. The greatest work was done in the church. This was about as about 30 per cent of the congregation were religious. The manifestations of divine glory were such that all who witnessed were quickened in their religious experience.

Garrison.

George A. LeClerc, Aug. 17: Our meeting at Garrison, held last month, was a combination of three important features of church work: A quarterly meeting, a church dedication and a glorious revival. The quarterly conference, held by Bro. Frick, indicated the high level of sanctification and the aggressive spirit of the charge; the dedicatory sermon, by Rev. I. Alexander, was replete with thought and uncton, and so presented the conquering Christ as to inspire the valiant soldier, and induce the rebellious to ground their arms of rebellion. At the close of the sermon the officers presented the church free from debt, and Bro. Frick pronounced the sentence of dedication. The revival began under the earnest, practical preaching of Bro. Crawford, of Trinity circuit, who was happy in his choice of subjects, uncompromising in denouncing sin, at the same time exalting Christ as the only Savior, but able to save to the uttermost. Bro. Frick was unwell at the beginning of the meeting, but recovered sufficiently to preach several times, which he did with such spiritual fervor as to reach many sinners, leading them to Christ. Bro. Alexander impressed his auditors that he is a man who walks close with God; he lives in the gospel by Matthew; has imbibed the

spirit of the Master, and, with the earnestness of Paul, he reasons of righteousness, temperance and judgment to come; and many, trembling, answer: "I yield, I yield. I can hold out no more." As the result of nine days such preaching, many souls were converted and twenty-eight united with the Methodist Church, among whom were old men who, all their lives, resisted the Spirit. We have two saloons at Garrison and the keepers say: "We suppose we will have to close, as we are not making a living."

Indian Creek.

T. J. Lassetter, Aug. 17: Our meeting at McAnally closed last night. Visible results, twenty-three conversions and fifteen accessions to the M. E. Church, South; four or five joined the Baptist and two or three joined the Protestant Methodist Church. The conviction was deep and the conversions all bright. I will say, to be plain, with old-fashioned conversion the church became deeply convicted. Some of the old members said they had had some good meetings before, but they said this one was the best of all. Some heads of families were happily converted; several mothers gave their hearts to God and now say they are better prepared to raise their children. There were several noble young men and young ladies converted and joined the church. We were assisted by Rev. G. W. Templin, pastor of the Mullin circuit, who did some powerful preaching; also Bro. Chisholm, local preacher from Brownwood, was with us, doing good service in the pulpit and out of it. Rev. W. C. Gilleland, pastor of the Cottonwood circuit, was with us, doing good work and preaching some good sermons. Rev. W. B. Cross, local elder of this charge, did much good service. Many thanks to all these brethren.

Kereus.

M. H. Major: The Presbyterians and Methodists united in a meeting at this place July 19 and sent for Evangelist Joe Jones, brother to Sam, who conducted the meeting. The meeting proved a gracious success. Men who have resided in the town longest say that they have never seen so powerful a religious influence here before. Many prodigal children came back to their father's house. The Presbyterians were enlarged by ten, the Methodists by twenty-five. The Baptists also had several accessions. The influence of the meeting has gone out all over the country round about. May God help us carry on the good work already begun. I am well pleased with the work done by Bro. Jones. I have visited some of the converts, and I might better see the genuine results of the meeting. I can recommend him and his delightful singer, Mr. Nelson Gilreath, to all pastors who may be so fortunate as to secure his labors. Joe Jones is a fearless preacher of the gospel of Christ. He has most assuredly added to his list of triumphs. He preaches so plainly that it is impossible to misunderstand the truth. His trumpet gives no uncertain sound. Many from Kereus shall rise up in the judgment day and call him blessed. Many met him at the depot to bid him a final farewell as he left for Mexico. May God bless Bro. Jones and the work he has done and may do.

Cedar Creek Circuit.

Henry B. Watts, Aug. 17: Have just closed a ten days' meeting at Cedar Creek conducted by Bro. Bradley, a Congregational Presbyterian preacher, and myself, resulting in five accessions to the Methodist Church by ritual and one to the Presbyterian Church. Congregations tolerably good at night, with very good behavior. Taking all things into consideration, it was a very good meeting. Bros. Bradley, Randle and myself, were present, and exhorted for ten days and nights as faithfully as we were capable of doing, but, alas! there were many, many who would not yield, although deeply convicted of sin. We also held a ten days' camp-meeting at Red Rock August 2, resulting in about twenty-five conversions, several accessions; seventeen accessions to the M. E. Church, South, with more to follow. Some joined the Presbyterian Church, and there are others who will, perhaps, join the Baptist Church. We had the best of help in the persons of Bro. A. B. Ward, of West Point, and R. W. Kandel, two of our local preachers, who did good and faithful preaching, as they always do. We had also an awakened church of various denominations who pulled together and seemed determined to do all in their power to shake up that place, and blessed be God, their labors were not in vain in the Lord, for he rendered his efforts effectual in the conversion of souls. I am truly glad to say that without a single exception I never saw a more quiet and better behaved congregation in all my experience than we had at Red Rock. In fact, everybody there who loved our Lord Jesus Christ got happy.

Blanco.

J. B. Denton, Aug. 18: I closed the services of the Blanco camp-meeting on Monday morning, the 17th instant, with family prayers, having held ten days. During the meeting the camp-ground on Thursday before the second Sunday I found eight camps already established, and by Saturday there were eighteen or twenty, nearly or quite all of which remained until the end. We had a glorious victory. The service began on Thursday evening at 8 o'clock and 11 o'clock on Friday the presiding elder, Bro. R. J. Deets, was present in the pulpit. He remained with us until Tuesday afternoon, doing most of the preaching and managing the meeting with skill and success. Bro. Frank Deaton assisted him in the pulpit. Bro. Frank remained until Saturday morning, doing most of the preaching after Bro. Deets left. The meeting was a success from the beginning—conversions at nearly every service, aggregating at the close about fifty-eight or sixty, besides the conversion of many who were in the church at the establishment of the camp. There have been twenty family altars. There have been nineteen accessions to the church and will be more. The work was deep and thorough and the conversions clear and joyous. The penitents were asked to kneel at the altar and they came and knelt, and found peace in believing on the Lord Jesus Christ. Almost the entire membership of the church on the charge has been greatly quickened and strengthened and scores of those who remained unconverted were convinced that they ought to seek salvation and gave their hands, pledging themselves to walk

Continued on eighth page.

Texas Christian Advocate.

DEPRIVITY—NOT REMOVED BY THE NEW BIRTH.

The conclusions reached show depravity to be a gracious ordering, and in no sense sin; and this is further evident from the experience of good men, who still find it necessary to maintain a constant watchfulness against a felt tendency leading aside from the path of rectitude. If depravity were sin, the new birth, followed by the indwelling of the spirit of God, should be credited with its cancellation and exclusion, for the temple of God is holy. But holiness and "corruption" cannot dwell together.

Our seventh article of religion goes as far as it is safe to go, and much too far, if we fail to interpret the "corruption" there mentioned in the light of the conclusion of the paragraph, which states its effects, viz: "Whereby man is very far gone from original righteousness and of his own nature inclined to evil, and that continually." I have no idea that Mr. Wesley would use the language of this article were he living to-day any sooner than he would preach his sermon discussing "the cause and cure of earthquakes." He would see that, being very far gone from original righteousness and of his own nature inclined to evil, does not imply "corruption."

Does human experience justify the assumption that the new birth removes this "inclination"? We have said it does not. But surely the new birth should remove a sinful corruption. Therefore, an inclination to evil is not a "corruption" of the nature, by whatever name it may be named.

Let some friend of the theory that sin and depravity are essentially of one nature, cite a case of some good man "born from above," and sanctified, who did not require all the power of the magisterial human will and a continued supply of the grace of God to resist this "inclination to evil." Paul so fought, "not as one that beat the air," but kept his body under, lest, after preaching to others, he himself "should be a castaway."

An inclination to evil is, by its very nature, an aversion to good. Now, let us suppose that the new birth outlasts and forever destroys this inclination to evil, by a necessary rule it will destroy all aversion to that which is good. It would follow that in every new-born soul we should find delight in whatever appertains to Christian duty, and a fixed aversion to whatever opposes the discharge of duty. The history and experience of the church in all ages is appealed to establish the contradictory of this.

If depravity were totally destroyed, and human nature so radically transformed that good would be cordially loved and evil as truly hated instinctively, you would seek in vain for an arena for the exercise of all the Christian virtues connected with practical life. And in reference to this great and necessary principle in human experience and in the nature of moral action Jesus declares: "Except a man deny himself and take up his cross and follow me, he can not be my disciple." But if duty were loved and instinctively embraced there would be no cross to take up and bear; and if self were crucified to an utter destruction, there would be no self to be denied, so that no truly regenerated man could obey Christ in this noted utterance, wherein he very distinctly recognizes the existence and practical vitality of the elements of a depraved nature at war with the spiritual mind, wherein the law of God is approved.

And to say that depravity is not cast out and utterly destroyed by the work of the Spirit in the new birth, and then confound depravity with sin, introduces "confusion worse confounded;" besides, it leaves open a gate for the coming in of the second blessing brethren, who surely ought not to tolerate sin in the brotherhood.

It is increasingly apparent that a better statement should be made; and, first of

REGENERATION.

This word occurs as a synonym of the new birth only once in the Bible, if then. And it must be apparent that when so used—in any way used with reference to the creature man—it, of necessity, refers to a degeneration. If Adam had not been degenerated by sinning, he could not have needed a regeneration. His "generation," as it is given us in the account of the creation, should be regarded as a fair and full expression of the Divine mind with respect to the creature upon whom he was pleased to confer his own "image and likeness." It is fair, therefore, to say that had Adam not experienced a degeneration he could never have been the subject of a regeneration. But, in order to practically consider regeneration, we will regard him not more as an individual than as the seminal head of the race of non-moral subjects, contained in and racially represented by him.

The race, then, as degenerated, shall receive our first attention.

Adam had the power to degenerate the millions of his posterity by degenerating human nature in himself. But his conduct could not reach the moral character of his posterity. Every soul must be free before he is responsible under the moral law. Adam could not make any man a sinner. Hence his posterity could be affected only in their natural and non-moral sphere. In this sphere he degenerated them, so that let alone by the Creator and Redeemer they would have swallowed them up. But suppose that the death of the body was not contained in the penalty; but that sundering them from the life of God in the soul, and all that is called spiritual death, and that only was meant. Then Adam was spiritual-

ly dead. Any good was as impossible to him as all good was. The question arises, would God have propagated such a race? The very thought is wickedness (unless it should be thought by one totally depraved, who, of aher necessity, must think all manner of sin and folly).

God was not shut up to this, as we have already seen. Christ, a lamb slain before the foundation of the world, being himself an Adam to the race, and the Lord from heaven, was present in all of his sufficiency and efficiency as such divine man and Redeemer, and did all to man's nature that he chose to do—all that love and wisdom prompted; justice and judgment with the eye fixed on the cross raising no objection whatever, but cordially approving the whole. Therefore, if the first Adam—of the dust made, of the earth earthy—be credited with the power to degenerate his race; of constituting them moral impotents, by destroying the life of God in their souls, and by sundering and alienating them from God, it is but fair to say that the second Adam, the elder brother, the fellow of the omnipotent One, had power and right to more than undo anything that the first Adam could possibly have done.

Why should theology teach that the first Adam, so much feebler in every way, wielded an influence, direct and immediate, by which he could determine the destiny of the race, and that the second Adam, divine and of infinite power and goodness, could only reach their condition incidentally and under circumstances limiting the range of his influence to the moral features of the race? Without our choice Adam degenerated us; but only by our choice can Christ reach us to extend the needed help, for lack of which the race languishes in the slavish chains of sin and in the darkness of moral imprisonment? Believe it who can!

If the one Adam be credited with degenerating his race, directly and immediately, in such a way as to constitute them morally and religiously impotents, I see no obstacle in the way of allowing the second Adam right and power every way, direct and immediate, to regenerate the race, and doing so to place it in just the relation in reference to the atonement and a heavenly inheritance which suited him best. And that is just where we find the race—regenerated concomitantly with its degeneration—a race in Christ Jesus and constituted veritable moral agents, capable of hearing and responding to every word which proceeds out of the mouth of God, and of living thereby.

Not to allow this credits the first Adam with far greater power and influence with the race than was possessed by the second Adam, although Paul tells us he was the Lord from heaven. Here we behold man regenerated, but left in the condition which theology names "depraved." We have seen why man was left depraved, and we are not only contented therewith, but we are positively greatly pleased. There is every reason in the world why we should be pleased.

There is much trouble about the loss of the image and likeness of God in which Adam was created. The question will naturally arise in the minds of those who read: "What about the image of God in man, which was lost in the fall? And how did the regeneration of the race by the second Adam affect this lost image?" It will be affirmed that as the image and likeness of God's moral nature, that a restoration of that image would have made it impossible to leave the creature man depraved, and that therefore all of the discussion about the benefits of depravity comes to naught. It will be thought that in a regeneration of the race the image and likeness of God should have been restored, or the race remains sadly degenerated, but that their restoration is wholly incompatible with the supposed depravity of the race.

We feel the force of these objections, and therefore we will attempt to dispose of them as best we can. And to our mind, at least, the difficulty is wholly imaginary. Like the other troubles which have been encountered, it resides wholly in an old error about the image of God in man. If we can get rid of that, we shall find great relief every way.

The idea of a lost image and likeness of God which is to be some how, at some time, regained is a part of a whole, and that whole a day dream. It chimes in with Paradise lost and restored. It is needless to say that the Bible and reason in union declare that there is nothing of this whole scheme except lively and somewhat poetical imaginings.

God never goes backward, nor does his work return back again to any original starting place—it is onward and upward forever. The fall and the concomitant regeneration of the race in Christ Jesus was an immense forward movement; henceforth the race is in the second Adam, in whom is life—life original and eternal. Talk about evolution! Here was evolution on a grander scale than was ever dreamed of by the oldest angel.

In the Bible we read of a man who was slain, and his body was thrown into the grave of an old prophet, and came in contact with the bones of the dead prophet and immediately sprang into life again. Here, in the scheme of human redemption, we have a dead race brought into gracious contact with the death of Christ springing into new, higher life than nature had ever known or angel conceived, even preternatural in Christ Jesus. For surely it is not merely a natural life which is enjoyed by man, but life as regenerated by Christ Jesus with reference to the atonement, the new birth, the adoption of sons, and the heavenly inheritance. "And yet it is admitted that man is exceedingly far gone from origi-

nal righteousness?" Yes, he leans as it were many degrees from a perpendicular line. But he knows his leaning because he has a standard, and knows how to stand. He need not fall. Christ says his grace is sufficient; Paul says he could do all things through Christ that helpeth us. And the praise of Christ is all the more that, leaning as we do, we need not fall.

We have already said that the very best conceivable conditions were accorded man after the fall, and the argument then made shows that it was necessarily true; and here we call attention to the fact that moral creatures get up in excellence and felicity by that which they overcome, as the birds more readily mount aloft against a resist air. If our inclinations averse to right doing and toward wrong doing were less, then would the moral value of our righteousness be less by that difference. In the sphere of human life all moral right action is of necessity accomplished under the sign of the cross. No cross, no crown, is a true saying. And this is conditioned by the depravity of our nature.

The image and likeness lost and found may engage our attention in another article.

HORACE.

PENTECOST NOT TO BE DISMANTLED:

To Mr. P. B. T., in this Advocate of August 5:

MY DEAR BROTHER—Your very courteous note to me, printed as above, has been read, and I thank you for its kind and brotherly terms. You quote from me on a former occasion touching the Pentecost mentioned in the second chapter of Acts, as follows: "So far as we are informed I see no revival of religion on that occasion; that is, what we call a religious revival. Nor do I see anybody convicted, converted or sanctified, nor did anybody join the church." And you think this conflicts with Acts 2:37-41. And you ask me to explain.

This request is reasonable, well stated, and I take pleasure in giving it the proper and needed attention. I might refer you to a number of former occasions where I have used the same language elaborated, and where it was largely unfavorably criticized by most of the Methodist prints of the country, by the late Dr. T. O. Summers and other ministers of high standing. But that would not prove it to be true. See *Exce Ecclesia*, Church and Ministry, etc.

First, let me remind you that, by a thousand fold, the most important deliberative assembly convened among men was the first Pentecost after the crucifixion, considering the importance of the subject discussed and decided, I do not except the high court of Seventy where it was decided to crucify Jesus Christ; for, except in connection with this action at Pentecost, the action of the Sanhedrin could have no considerable importance. The question of human salvation was discussed and decided at Pentecost! And yet Bible readers overlook the importance and minimize the occasion into a local prayer-meeting where a few hundred persons became more settled in their faith! Such things are published in Texas every week. There was never but one Pentecost!

Secondly, look again at my words which you quote, and lay aside the illogical and unnecessary inferences which you draw from the "They-say-so" school, and see if you can find the conflict with the verses you cite.

Thirdly, no history can be understood without a pretty good acquaintance with the drift and condition of the surrounding circumstances. Now, what was the one sole, great, vitally important question, towering a thousand degrees above all others, that thrilled and agitated the church to its very center from the beginning of Christ's ministry to Pentecost? This question possessed large interest at the very first, and intensified from day to day, at every turn, until during the forty days it had become almost unbearable with many of that small part of the church inhabiting Lower Judea. The large portion of the church living elsewhere knew nothing about it. What was that all-momentous question? This was it, Is the man Jesus verily the Christ?

During his ministry many, that is, a few, followed him. A few were convinced. At the crucifixion they all quailed and sunk under the shock. Then they, a very few, rallied. They had all the outward testimony that reason and logic could afford; still it was not absolutely irrevocable with any until shortly before Pentecost. There was one kind of testimony still lacking, viz: strong insight stamped by the Holy Ghost. That was the happy experience of a few—"about a hundred and twenty." And Pentecost, an ordinary festive occasion, approached. These few had felt the great truth and bound themselves each to each by solemn adhesion that the crucified man is Christ. This was all in the church, by the church and with the most pious members just there.

Now, what was going on elsewhere? The crucifying members of Sanhedrin were rallying as many as they could to their cause. In Samaria and up there, some, but no great interest, seems to have been manifested.

In the Grecian portion of the church, most likely the largest portion, and most distant from Jerusalem, before the crucifixion they seem to have known very little about Jesus or his teachings. But from the number of devout men from every nation, mostly Greece, we learn that the rumor of the alleged crucifixion of the supposed Christ had produced the stirring effect of inducing a great many, maybe thousands, to seize upon this opportunity, the Jerusalem Pentecost, to go there personally and learn the truth of these awful and vitally important rumors.

And they went. You see where they mostly came from. This was their first

opportunity of learning about Christ. They met a promiscuous crowd. These sojourners were not only members of the church, but, as we would naturally suppose, devout men—the strongest word we have to express a high state of grace. Their interest was at a high tension. Of course, they eagerly sought headquarters.

This outpouring of the Holy Ghost was not merely religious in the ordinary sense, but had special reference to this one great question of the Christhood. That was the needed enlightenment. That question threw every other into the shade. That question, though always in order, intensified into white heat then and there, and never before and never after in the very nature of things.

Peter preached, and quite likely others, and the light burned and penetrated. Legal and logical testimony met spiritual information, and three thousand, or thereabouts, then and there, by solemn conviction, gave in their adhesion, as the one hundred and twenty had done before, to the truth of the great Christian fact that underlies all human salvation. So it was then and there officially decided by the whole church of God, all the three denominations, the Hebrew, the Samaritan and the Grecian, being represented, that Jesus is Christ! Now it is settled.

But you say some were pricked in the heart. Well, what else would you expect of religious men just emerged into this great light, and especially such as had neglected and perhaps resisted former opportunities? And Peter said, Repent. And don't we all say that now, especially to a promiscuous congregation, or, indeed, to any? And were baptized. Strange, indeed, if they were not baptized into a faith so transcendently important. And "3000 joined the church." No they didn't. Persons already in the church don't join the church. They were "added" to those who had previously declared the same faith. But it is said that the 3000 there spoken of were then and there converted. Who says so? The text, you see, says the contrary. From what and to what were they converted? The text says that the visitors from the Hellenistic and Samaritan churches were "devout men," already converted, long ago. The translators use the strongest word in the language to express a high state of grace. And the circumstances compel us to believe they were very devoted Christians, for none others would have made such a long and hasty journey for such a purpose. Irreligious men don't care much about Christ.

The low-priced blunder about these 3000 being converted and then joining the church, with its not very creditable popularity, is one of the literary marvels of the age! Besides its palpable error it entirely overlooks the transcendent importance of the most important religious convocation ever held among men, to an incidental prayer-meeting where a few men embraced religion!

This whole occurrence was not only in the church, by the church and among its most holy and consecrated members, but it was the culminating point as to time and place—and the only time and place—where the great question of the Christship could be settled. It could not have occurred before, and it is singularly fortunate that it occurred so early. The church was already divided on this question; the Hebrew Pharisees, and all the forces the Sanhedrin could muster were holding high carnival over their triumph; the apostatizing faction were rallying and making friends with the civil government; the most timely and far the most important Pentecost ever held was at hand; the most religious part of the church at a distance was stirred to its center, and its representative men were pouring into Jerusalem. The few disciples, with many anxious, undecided, hoping, fearing, opposing and aiding, were on the ground; the little hundred and twenty, calm and untroubled, were ready for the conflict. Peter debated the question first on legal grounds, appealing to known facts; the other side attempted to account for the displays of divine power on natural ordinary grounds—"they are full of

wine." Christ, several weeks before, anticipating these events, had told the disciples to tarry in the city until they should receive power for the conflict; and they stood firm. And the whole church, by a grand and accepted representation, came forward with a verdict as unmistakable and authoritative as it was grand and glorious, that Jesus, the crucified, was the veritable Christ of God! The solemn attestation of several thousand representative men by a grand acclaim, made the record notarial, and the broad seal of high Heaven gives it irrevocable authority to-day.

Appeal was not even asked for at the time. The enemy quailed in silence, and the Savior's promised support was most grandly vindicated. Jesus is Christ!

R. ABBEY.

YAZOO CITY, MISS.

ARE CONFERENCE CLAIMANTS FAULTERS?

A correspondent of the New York Christian Advocate recently asked the above question. The editor, Dr. J. M. Buckley, replied that they were not, but were legitimate claimants upon a sacred fund guaranteed to them in the discipline. That was in the M. E. Church, albeit in the discipline of the M. E. Church, South, in the instructions to boards of finance, that board is instructed to distribute the funds in their hands to claimants according to "their best judgment of their several necessities."

This makes every recipient a necessary case. If this is something of the nature of a pension, why make its beneficiaries "necessitous cases—paupers?" If it is a charity, why confine it to preachers, their widows and children? At the St. Louis General Conference a resolution was reported favorably upon by the committee recommending that the phraseology be changed so as to read: "According to their best judgment of the equitable claims and necessities of the several claimants." But in the lightning speed with which business was transacted during the last hours of that hurried session, this, with many other recommendations of standing committees, was left on the secretary's table unacted upon. H. S. T.



The room's in disorder, The cat's on the table, The flower-pot upset, and the mischief to pay; And Johnny is screaming As loud as he's able, For nothing goes right when mamma's away.

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North Texas Female College

— AND —

Conservatory of Music.

... SHERMAN, TEXAS ...

To the Young Ladies of Texas:

After three years of untiring effort, I feel justified in claiming that no school in the South for young ladies offers in any of its departments advantages superior to those found in the North Texas Female College. I have employed a faculty of sixteen teachers, at large salaries, and I have endeavored to get the best talent possible.

The LITERARY faculty is presided over by Prof. E. F. Powell, who has had fifteen years' experience, teaching in the largest female colleges in the South, and associated with him is Miss Burnley, late of the State Industrial College of Mississippi.

The CONSERVATORY OF MUSIC is under the directorship of Prof. Edmund Ludwig, for five years a pupil of Rubenstein, and, unquestionably, one of the finest concert pianists in America. Mrs. S. K. Holt, a pupil of Marmontel and Viedot of Paris, will also be connected with the Conservatory.

Mrs. L. Q. C. Lamar, Jr., has charge of the ART department. Mrs. Lamar has been Paris for the past two years, studying at the Julian Art School and receiving special lessons under Bouguereau and Flury. Before she left the United States she had six years' experience in teaching Art, and was a member of the Union Art League of New York City.

Miss Rountree, teacher of Elocution and Oratory, is spending the summer in the Boston Conservatory, pursuing her studies.

Miss Bilger, teacher of Physical Culture, is in Cambridge, Mass., studying under Sargent.

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Respectfully,

MRS. L. A. KIDD,
Sherman, Texas.

Sunday-school Lesson.

PREPARED BY REV. CHAR. O. JONES, A. M.

THIRD QUARTER, LESSON X.—

SEPTEMBER 6.

STUDIES IN THE GOSPEL OF JOHN.

THE TRUE CHILDREN OF GOD.—

John 8:31-47.

GOLDEN TEXT: As many as received him, to them gave he power to become the sons of God.—John 1:12.

TIME: A. D. 29.

PLACE: Jerusalem.

OUTLINE.

I. Freedom.—Verses 31-38.

II. Slavery.—Verses 39-45.

III. The Infallible Test.—Verses 46, 47.

INTRODUCTION.

After the "great feast" in which Jesus revealed himself as the Fountain of Life he went to the Mount of Olives to spend the night. In the morning he returned to the temple and continued to teach the people. The Pharisees, in pursuance of their plan to put him to death, brought a woman taken in adultery expecting that in his judgment of her he would go contrary to Moses' law. This plan signally failed. He then revealed himself as the Light of the world, declaring that those who rejected him should die in their sins. He told the rulers that he knew of their purpose to kill him, but affirmed that this would clearly prove that he was the Son of God. This assertion led many to believe on him, and to these he addresses himself in our lesson, but soon becomes involved in discussions with the scribes and Pharisees.

1. FREEDOM.—Verses 31-38.

31. If ye continue in my word—not a specimen belief, but an abiding conviction that Jesus is the Messiah; living and walking in Christ's doctrine. My disciples indeed—only those that continue, or remain faithful, are worthy the name of disciples.

32. Ye shall know the truth—intelligent devotion to any cause will enlighten the understanding; truth has a self-revealing power to any one who surrenders to it. Hosea 6:3 says: "Then shall we know, if we follow on to know the Lord." Jesus said: "If any man will do his will, he shall know of the doctrine." (John 7:17). The truth shall make you free—from the bondage of sin; from error, fear and other results of sin.

33. We be Abraham's seed—they were angered at Christ's imputation that they were not free and proudly said, we are the children of Abraham; pride is a chief Jewish characteristic to-day. Were never in bondage—how could they say that after their experience in Egypt, in the captivity, and even then under the Romans; although they had ever remained separate from their conquerors? They probably referred to an ideal freedom, but Jesus spoke of spiritual freedom.

34. Verily, verily, I say unto you—the "I" is emphatic. Hear ye notes—that Christ speaks in his own name, while the prophets said, "Thus saith the Lord." Whosoever committeth sin—lives in sin, is the servant, [Rev. Ver., "the bond-servant"] of sin—every sinner is as much a slave as if he had sold and delivered himself to Satan.

35. The servant abideth not in the house—has no rights there, nor part in the paternal inheritance. The Son abideth ever—by inalienable right. The allusion seems to be to Isaac and Ishmael (Gen. 21:10). Isaac was the heir and the bond-woman and her son were cast out (Gal. 4:22-31).

36. If the Son therefore shall make you free—the Son must make free; no rites nor ceremonies can do this; the scribes and Pharisees, strict observers of Moses' law, were in bondage. Christ came to proclaim liberty to the captive. Ye shall be free indeed—not in seeming, but in fact, essence, and experience.

37. I know that ye are Abraham's seed—after the flesh only, for they were without his spirit or faith. Ye seek to kill me—instead of Abraham's obedience and faith, and rejoicing to see the day of Christ, they were seeking to kill him, and thus were false children of Abraham. Because my word hath no place in you, Rev. Ver., "hath not free course"—does not dwell in you as a controlling influence on thought and life; rejecting my word you reject me.

38. I speak that which I have seen with my Father—Christ's knowledge was not communicated; it came from inherent union with the Father, in whose bosom he dwelt (John 1:18). Ye do that which ye have seen with your Father—a startling antithesis; they were in bondage to sin and were inspired by Satan (v. 23).

II. SLAVERY.—Verses 39-45.

39. Abraham is our father—as if they had said, "We are Abraham's children and have therefore inherited all his virtues, and consequently you slander us." If ye were Abraham's children, ye would do the works of Abraham—they were his children according to the flesh, but not according to the spirit; they may have had his features, but not his faith and works.

40. Ye seek to kill me... this did not Abraham—and therefore you are acting in direct opposition to Abraham.

41. Ye do the deeds of your father—your deeds prove that you have another father than Abraham. We be not born of fornication; we have one Father, God—not his repeated assertion that they were not Abraham's true children, they rose above Abraham and claimed spiritual descent from God. They said, We are descended from Abraham by his wife Sarah, and are therefore not a mixed or spurious race; and we have the true religion which God gave to our fathers and therefore we are not idolaters.

42. If God were your Father, ye would love me—true children of the same parentage love each other; you would not

try to kill me, if you were under God's influence.

43. Why do ye not understand my speech—because they did not want to; it searched their hearts, awakened their consciences, exposed their hypocrisies, and so they would not hear his words, or accept his doctrine.

44. Ye are of your father, the devil—like Satan in moral character. The lusts of your father ye will do—like sire, like children; Satan's impurity, hatred of truth, and rebellion against God, were characteristic of them. He was a murderer from the beginning—brought sin upon Adam, and death upon the race. Abode not in the truth—once he was in the freedom and happiness of the truth, but he cast it away and fell. No truth in him—falsehood is the basis of his character. He speaketh of his own—out of his own nature and resources. A liar, and the father of it—the first to lie, and the parent of all deceit, trickery and fraud.

45. I excuse I tell you the truth—if he had been less truthful, he would have had more followers; ye believe me not—because truth and falsehood are antagonistic.

III. THE INFALLIBLE TEST.—Verses 46, 47.

46. Which of you convinceth [Rev. Ver., "convicteth"] me of sin—conscious of his own purity he boldly challenged them, but although many accused, none convicted him. If I say the truth, why do ye not believe me—a dilemma; if I am a deceiver, prove it; otherwise you ought to accept my doctrine.

47. He that is of God, heareth God's words—obedience is the infallible test of discipleship. Ye hear them not, because ye are not of God—you show who your master is by the way you serve him.

The unbelieving Jews then charged Jesus with having a devil. Christ asserted his pre-existence before Abraham, whereupon they took up stones to cast at him, but he passed safely through their midst.

PRACTICAL.

1. The truth shall make you free. John delights to set forth this great conception that truth frees, but sin enslaves. Sin is not only the foundation of all error; it is error itself. Had not sin entered into the world, every imagination of the heart, every statement of the lips, would have been stamped with the seal of truth. The first temptation was a falsehood, and since then, Satan, the father of lies, the high priest of error, has enslaved men by changing the truth of God into a lie and persuading them to believe it. As long as we are in the flesh, we shall not be free from errors in judgment and mistakes in life. But the more completely truth possesses us, the freer shall we be from everything that tends to incline us right or left from the road of perfect freedom and absolute rectitude.

Where the spirit of the Lord is, there is liberty (2 Cor. 3:17). If we know the truth, it will make us free (1) from sin, (2) from religious error and superstition, (3) from spiritual enemies, (4) from anxiety and expectation of evil, (5) from the fear of death, (6) and in the service of God. Cowper sings:

He is the freeman whom the truth makes free. And all are slaves besides. There's not a man that hellish foes conspire to free him, but he casts it off. With as much ease as Samson his green withers.

2. Verse 34 is the sad antithesis to verse 32. Whosoever committeth sin is the servant of sin. The Revised Version reads: "Every one that committeth sin is the bond-servant of sin." There is no exception. Every one, high or low, Pharisee or publican, Jew or Gentile, church-member or not, living in sin is in bondage, Satan's slave.

To whom ye yield yourselves servants to obey, his servants ye are (Rom. 6:16). A servant belongs to the master; he must obey; as long as he is a servant he is in subjection. The master's character will determine the quality of the servitude. The Savior said, "One is your Master, even Christ" (Matt. 23:10); but as showing the quality of service to himself, he also said, "My yoke is easy and my burden is light... and ye shall find rest." By any rule of judging character, he who serves Satan is in abject slavery. He is carnal, sold under sin. His will is bound, his affections ruled by the lusts of the flesh. He is a slave to appetite, inclination, habit. We read much in these days of hypnotism. By an unexplained law in psychology the will of the subject is lost in the will of the mesmerist. At command the hypnotized person rises, sits, walks, runs, laughs, cries, swears, sings, prays, steals or tries to commit murder. He can do nothing without the command or permission of his master. He is in bondage—a slave. So is the sinner a slave of Satan; with his eyes open and knowing what he does, in this respect different from one under hypnotic influence, the sinner willingly yields himself to spiritual servitude.

On the other hand the burden of the gospel is liberty to the captive and the opening of the prison to them that are bound (Isa. 61:2). In accepting and obeying Christ we pass from bondage into liberty, we go from Egypt in a Canaan, from the fleshpots of the heathen into a land of milk and honey.

No wonder Peter calls this liberty marvellous (1 Pet. 2:9), and Paul glorious (Rom. 8:21).

When, by the power of the Spirit, we break Satan's bands and cast away his cords from us,

A man may be an eternal failure, although his footsteps glitter with gold and his words sparkle with knowledge. That man is the most successful in the divine kingdom who sets in motion the greatest amount of spiritual power for the glory of God, whatever may be the opinions or rewards of fallen mortals.

—John Reid.

Old and Young.

A LITTLE WORD LOST.

I lost a very little word
Only the other day;
A very naughty little word
I had not meant to say.
If only it were really lost;
I should not mind a bit;
I think I should deserve a prize
For really losing it.

For if no one could ever find
Again that little word,
So that no more from any lips
Could it be ever heard,
I'm sure we all of us should say
That it was something fine
With such completeness to have lost
That naughty word of mine.

But then it wasn't really lost
When from my lips it flew;
My little brother picked it up,
And now he says it too.
Mamma said it the worst would be
But I could not get it back;
I'm always on its track.

Mamma is sad; papa looks grieved;
Johnnie has said it twice;
Of course it is no use for me
To tell him it's not nice.
When you lose other things, they're lost;
But lose a naughty word,
And for every time 'twas heard before
Now twenty times 'tis heard.

If it were only really lost!
O then I should be glad
To let it fall so carelessly
The day that I got mad.
Lose other things, you never seem
To come upon their track;
But lose a naughty little word,
It's always coming back.

—Exchange.

TIPTOO'S NEWSPAPER.

Tramp and Tiptoo were friends. Tramp was a black-and-tan dog; Tiptoo, a grey parrot. Tiptoo talked all day; Tramp barked almost all day.

At four o'clock every afternoon Tramp came into the house, walked up to his mistress, looked into her face, and waited patiently until she gave him a piece of money. Tiptoo always watched Tramp as he took the money into his mouth. Then, with a shrill shriek, he would call: "Halloo, Tramp! Four o'clock, Tramp. Buy a paper, Tramp! Herald, Globe, Rekkid! O my!"

This was a long sentence for Tiptoo, but Tramp always waited for the last word; then he would spring through the open window, bound down the path, across the street, and into a small store.

And Tiptoo, watching intently, would cry, as he returned bearing a paper in his mouth: "Tramp's bought a paper! O my! O my! What a funny dog!"

One day at four o'clock Tramp was away with his master. As the moments passed Tiptoo became restless and excited. She hopped from one window to another, and looked in all directions for her friend Tramp.

By and by the clock struck. "One, two, three, four, five!" counted Tiptoo in a loud voice. She waited a few minutes longer, and then she sprang from her mistress's shoulder.

"Herald, Globe, Rekkid!" she said; "Herald, Globe, Rekkid!" Once, twice, three times.

And then her mistress understood her meaning.

"O," she said, "so you'll buy a paper if I give you money."

"Herald, Globe, Rekkid!" screamed Tiptoo, in evident delight.

"Well, take it. Don't swallow it." Out through the window hopped Tiptoo, with the money in her bill; down the path, across the street and into the store. Her mistress watched her anxiously. "I wish I hadn't let her go," she said. "Something may frighten her."

Into the store hopped Tiptoo, and sprang upon the counter. Then, dropping the money, she called imperatively: "Herald, Globe, Rekkid!"

Laughing, wondering, praising her cleverness, the shopman gave her a paper.

Clutching it firmly in her beak, Tiptoo flew down, hopped out into the street, up the path, into the parlor.

Then she flew to her perch, and rocking herself back and forth, she cried: "O, my! O, my! Tiptoo bought a paper! O, my! O, my! Herald, Globe, Rekkid!"—Mary A. Sawyer, in Little Men and Women.

MISS VALENTINE.

Miss Valentine was a teacher in a city noted for the elegance and culture of its suburban population. She had enjoyed the best advantages attainable thirty years ago, and had supplemented her education by various and extended courses of reading and study, until she was an "authority" with her co-teachers and pupils and such outside friends as knew her. But these last were few, for Miss Valentine dressed very plainly that she might send a brother to college, and devoted her hours out of school to her own advancement in literature, science and art, avoiding society.

Among her outside friends was Mrs. James, a lady of wealth and imperfect education, but who was ambitious to shine in polite society. Of a fine old Kentucky family, the Shelys, she had known the limitations of poverty until

her marriage with Mr. James gave her command of large resources. She was quick to perceive the benefits which might accrue to her from cultivating Miss Valentine, and she did this with so delicate and genuine appreciation of that young lady's abilities and attainments, that in due course Miss Valentine was a frequent visitor at Mrs. James' elegant country residence, and made to feel perfectly at home there. The two women read and talked together, Miss Valentine glad to exchange her literary treasures for the pleasant surroundings and ample hospitality of her hostess. Just after the Autocrat of the Breakfast Table was published, Miss Valentine paid her friend a visit, staying over from Friday till Monday, and taking the new book with her. The two ladies were absorbed in their reading when guests were announced. Mrs. Potiphar and her niece, Miss Copeland, had come and were to stay all night. There was an end to all general conversation. When Miss Valentine was introduced they bowed stiffly, and henceforth during their stay utterly ignored her. But she was not without consolation. These lines of Holmes kept running in her head.

"Madam," said I, "society is the same in all large places. I divide it thus: 1. People of cultivation who live in large houses. 2. People of cultivation who live in small houses. 3. People without cultivation who live in large houses. 4. People without cultivation who live in small houses. 5. Scrubs."

She was also consoled by remembering that a niece of Mrs. Potiphar in her classes was hopelessly dull and stupid, and, of course, frightfully backward in her studies. She felt it to be rather a compliment to her than otherwise that Mrs. Potiphar, oblivious to the courtesies due from guests in the same house to each other, persisted in regarding Miss Valentine as a nonentity, and Miss Copeland followed the lead of her aunt.

When the two ladies left the reading was resumed.

"Where did we leave off?" asked Miss Valentine.

"I think it was at Holmes' third division of society, 'People without cultivation who live in large houses,'" replied Mrs. James, and this was the only allusion to the stupid impoliteness of the rich and stupid Mrs. Potiphar and her imitating niece.

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THE DAYS TO COME.

One of the most painful experiences of life is watching one whom we love, and who has always led a life of activity in the home and for her family, drop into a life of inactivity, not because of ill health, but because the sources of activity have been taken out of her life. Her children marry and establish homes of their own, and the mother, never having cultivated society for herself, though she encouraged her children in making their home the center of their social life, finds herself, when scarcely past middle life, without social interest, the children having drawn into their new homes the social set they created in their old home.

The menage established to meet the social wants of the children is reduced to meet the new conditions, and the reason for the mother's activities is still further lessened, and life becomes less interesting. Lack of interest brings dullness, and dullness old age. Old age is an early visitor to the man or woman who no longer feels the need of his or her active participation in affairs.

There is a happy medium between Mrs. Jellaby and the woman who excludes all outside life from her interest. Surely if a business or professional man needs a hobby outside his business or profession in order to keep body and

mind fresh and healthful, a mother who is also a housekeeper, with all the duties that both positions demand, stands in far greater need of some outside interest that will change the current of her thought. The women's clubs are a great benefit to women for this reason. A woman need not belong to half a dozen, but it will make her more companionable to husband and children if she belongs to one. She need not attend every meeting, nor should she feel that the absence is an offense against duty.

As children grow into manhood and womanhood, the wise mother will develop a hobby that will furnish food for thought in the not far distant day when the home will be left without the young life which seemed to give a reason for its being. Fancy work should not be allowed to become that hobby; the hobby should require thought more than muscles—a language, photography, some form of art, something that will keep the mind employed and furnish employment.

Reference—Publishers of the ADVOCATE.

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A. K. HAWKES, Atlanta, Ga.

mind fresh and healthful, a mother who is also a housekeeper, with all the duties that both positions demand, stands in far greater need of some outside interest that will change the current of her thought. The women's clubs are a great benefit to women for this reason. A woman need not belong to half a dozen, but it will make her more companionable to husband and children if she belongs to one. She need not attend every meeting, nor should she feel that the absence is an offense against duty.

As children grow into manhood and womanhood, the wise mother will develop a hobby that will furnish food for thought in the not far distant day when the home will be left without the young life which seemed to give a reason for its being. Fancy work should not be allowed to become that hobby; the hobby should require thought more than muscles—a language, photography, some form of art, something that will keep the mind employed and furnish employment.

Reference—Publishers of the ADVOCATE.

Texas Christian Advocate.

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 South, in Texas, are agents and will receive ad-
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SOMEWHAT ON THE CHURCH PRESS.

The object and office of the religious
 press is one, viz: to promote religion.
 Its work is one with that of the church.
 In the great work of saving souls the
 church finds a most efficient helper in the
 church paper. The one grand and
 eternal purpose of God in reference to
 this world is the salvation of men from
 sin unto righteousness. With this pur-
 pose the life and aims of every good
 man and the design of every good in-
 stitution are in harmony. Propagating
 the gospel is the grand life-work of
 man. Preaching the gospel from the
 pulpit is one method of reaching the
 end, while circulating the truth through
 the press is another method. The
 pulpit is the more powerful and direct
 instrument, because the gospel is there
 presented more in the concrete by a
 living witness to its power, and from
 the mouth of a living image of God.
 But the same truth may be presented
 through various other instrumentalities,
 chief among which is the press.

The press, then, having as its supreme
 end the salvation of men, may with
 propriety touch any subject only as it
 may be related either directly or indi-
 rectly to its chief object, making all
 things work together as it may be able
 to that end. For whatever the church
 may pray and work, so may the church
 press; and on the other hand, whatever
 the church press may advocate with
 propriety the church may work and pray
 for. The press is a mouthpiece of the
 church and the second in power to that
 of the pulpit.

The pulpit finds its model preacher
 in the man Christ Jesus. The press
 finds its model in the Bible. That
 Book of books is not only a model for
 other books—but for all church litera-
 ture, including the church paper. In
 trying to give to our people a good
 church paper we should aim at no
 standard lower than the Book of God.

Ah! what a church paper that Book
 would have made had it been issued
 in weekly installments! Here we have
 the truth diversified and variously
 illustrated with the practical illustra-
 tions of life. Moses was not content to
 give us the ten commandments in a single
 dry and isolated statement of truth as
 written on two tables of stone and
 dropped out of heaven, or as worked
 out and formulated in the philosopher's
 study, nor did the Spirit of inspiration
 think it sufficient to give these precepts
 stripped of all the circumstances of
 their delivery. But all the exciting
 events which transpired at Mount
 Sinai in connection with the promulga-
 tion of the law by the living God to
 living men are recorded, and the law,
 instead of being a very dry statement
 of truth, becomes a most interesting
 passage of history. What an interest-
 ing article for a church paper the
 story of Joseph would have made, and
 yet what an instructive chapter on
 divine providence! The battle of
 David and Goliath, the parable of the
 prophet Nathan administered to the

sinner king, the dramatic and tragic
 scenes in the life of Elijah, Joseph and
 Mary seeking the lost child at Jerusa-
 lem while he was confounding with
 questions the doctors of the law, the
 many cases of healing, the trans-
 figuration, the acts of the apostles and
 thousands of other interesting events re-
 corded in the holy Scriptures show
 God's doings among and with
 men. The Bible is a book both of
 precepts and examples. If the pre-
 cepts were given us in a single essay
 stripped of the historical examples it
 would be a dry book indeed. The
 Bible is ever fresh and powerful in in-
 fluence because it illustrates its pre-
 cepts with the dealings of a living God
 with living men. This is our ideal of
 a church paper. It should teach the
 truth in doctrinal and preceptive form
 by all simplicity and force of language,
 but these should also be illustrated by
 the acts of the apostles. The paper
 which confines itself to the discussion
 of theological and other abstruse
 questions, while it fails to record the
 doings of God in the church, may get
 to itself the unenviable reputation of
 being a "great paper for wise men, but
 a poor one for fools," but the wise men
 will have the monopoly of its enjoy-
 ment. The fools in the meantime are
 in the majority, and the fool is the
 man who needs instruction. By the
 way, the man who is able to instruct
 fools is a much greater teacher than the
 one who is able to teach philosophers
 only.

Our quarrel with some church pa-
 pers is that too much space is given to
 the discussion of theoretical, abstruse
 and speculative questions and too little
 to the examples found in the living
 events of the church and providential
 history. There is too much of the essay
 and too little of church news, or
 rather church life. It is a great mis-
 take to suppose that instruction is
 contained only in proverbs, dogmatic
 assertions, syllogisms, dictionary defini-
 tions and statistics. The inspired book
 of God teaches some very important
 lessons in biographical sketches, ac-
 counts of weddings, feasts, journeys,
 collections, and even by so trifling a
 matter as that Paul the apostle left his
 cloak at Troas.

Then there are church papers, nota-
 bly Northern Methodist papers, which
 give more prominence to secular than
 to church news.
 If you wish to know what the M.
 E. Church is doing to save men, or
 what the Lord is doing in that church,
 you may find out a little about it by
 rambling around in the back part of the
 Northern Methodist paper, printed in
 noisepareil; but if you want an associated
 press item about Mr. Parnell and the
 quondam Mrs. O'Shea, now Mrs. Parn-
 nell, you will find it in long primer on
 the first page of the same paper. We
 do not know how this can be justified
 unless on the ground that the more
 important events should have the
 greater prominence.

That is not the best method of teach-
 ing which merely stores the mind of
 the pupil with knowledge, but that is
 best which stimulates the pupil to use
 the knowledge acquired in action. It
 is not sufficient to know what to do—
 the doing is the main thing. There is
 often more encouragement to action in
 the deeds of others than in the admoni-
 tions of the wisest and best of men.
 So we endeavor to teach not only what
 to do, but by showing what others are
 doing, encourage the doing of those
 things that ought to be done.

THE COLLECTION.

SPEAKING of controversy and criti-
 cism on theological questions in our
 church papers, a brother who made
 some pretensions to learning once spoke
 rather disparagingly of "newspaper
 theology." Well, the brethren now
 and then do write some "strange things,"
 but upon the whole our newspaper
 theology is equal to the best. It has
 the merit of having been tried by the
 latest and best investigations of the
 day, and is, to say the least of it, a
 living theology. And those who wish
 to keep posted on the doctrines of the
 church cannot afford to be without a
 good church paper.

We have but little patience with
 that pretentious but empty "advanced"
 thought which swallows down every-
 thing which claims to be new, but
 equally as little with the more preten-
 tious "conservative" which presumes
 that all wise men died several centuries
 ago and that God has absolutely for-
 gotten the art of making brains since
 their day. The man who has no ar-
 gument but the names of great men
 has no business in controversy.

By the interchange of views through
 the church paper, the unity of faith,
 moral and spiritual sentiment in the
 church is largely preserved. There is
 nothing which helps the family feeling
 in the church so much as the circula-
 tion of the church paper, and the pas-

tor who wants to keep his congregation
 in sympathy with the whole church
 should see to it that his people are well
 supplied in that line.

NOTHING is more inspiring in our ef-
 forts to succeed than the success of
 others. Nothing is more encouraging
 and helpful to our faith in church work
 than the blessings God is showering on
 our fellow-laborers in the Lord's vine-
 yard. The great revival at Shiloh en-
 courages Ebenezer to labor with hope-
 ful faith for a like blessing. But how
 can the pastor expect the help of this
 encouragement in his charge if he does
 not circulate the church paper which
 contains the good news of these re-
 freshings from the Lord?

TO SAY that the report of 1500 or
 2000 conversions is not a means of
 grace to the Christian, is to say that
 flames will not be increased by adding
 fuel. But the family which does not
 take the ADVOCATE is without this
 means of grace.

THE pastoral charges which support
 well the preacher, worship in good
 churches, put the preachers in good
 parsonages, pay liberally to all the col-
 lections, wield a mighty influence for
 good on those charges which have not
 yet reached the plane of their stand-
 ing. But the pastor who does not cir-
 culate the ADVOCATE, which sets these
 things before the people, loses the bene-
 fit of all this influence.

CONSIDERING the educative power
 of the church paper in all that per-
 tains to the weal of the church and the
 country, we do not see how any pastor
 can feel that he has discharged his duty
 to his church, country and his God,
 until he has at least made an effort to
 put his church paper in every family
 in his charge.

In last week's issue we said by the
 slip of the pen that the Christian popu-
 lation of this country is to the worldly
 population about as 21 to 64—21 to
 43 is what we intended, as the whole
 population is sixty-four millions.

The government has been experiment-
 ing in Texas to produce artificial rain.
 Gen. Dyrenforth is in charge of the ex-
 periment, and his experiments on the ranch
 of Mr. Morris, near Midland, are said to
 have been successful. Rackarock bombs
 were exploded in the air by means of elec-
 tric batteries, and in seventeen hours after
 the operations copious showers began to
 fall on the ranch. The rainstorm ex-
 tended over a space of 1000 square miles,
 and the rain fell at the ranch for six
 hours! What next?—New Orleans Ad-
 vocate.

Last year the editor and one of the
 publishers of this ADVOCATE attended
 the New Mexico Conference which met
 at El Paso in the latter part of August.
 If we had started one day later we
 could not have reached El Paso in
 time for the conference on account of
 the heavy rains which fell between
 Midland and Sierra Blanca, unless the
 rainfall had been caused by our going.
 It was our first trip in that country
 and such a rain had not fallen in that
 section for several years before, so we
 were told. Now, if a heavy rainfall in
 the same section at the same season,
 seventeen hours after the explosion of
 Rackarock bombs proves that the ex-
 plosion produced the rain, may we not
 conclude that our trip produced the
 rain which fell immediately behind us
 last year? Again, while in El Paso
 Tuesday evening before the conference
 met on Wednesday there was another
 unprecedented heavy rain, which de-
 tained Bishop Fitzgerald over night
 in a foreign country, which washed
 away many houses and destroyed much
 property in Juarez. As this unusual
 rain fell after our meeting at El Paso
 (including Fitz.) may it not be attrib-
 uted to that fact? The effect follows
 the cause. Now, if this evidence is
 conclusive would it not pay the govern-
 ment better to have

—Use three more again,
 in thunder, in lightning and in rain,
 than to be hauling Rackarock bombs
 about over the country? If anybody
 doubts the incidents of this narrative
 let him ask Dr. Barbee, who was there,
 having gone all the way from Nash-
 ville to Oregon to meet a conference
 which did not meet at that time at all.

WHEN a man gets so sensitive that
 he takes the praise of another's work
 as a personal slight to himself, he needs
 to study very prayerfully the meaning
 of the word "cross" in its relations to
 Christian experience.

Of course the scholarship contests are
 left open and no one is compelled to en-
 ter them. So are games of faro, of poker,
 of lottery. The difference is in one aspect
 decidedly in favor of the latter games, be-
 cause they involve men only or mostly,
 and there are in them ten chances to win
 for every chance in a scholarship contest.
 Then the prize is not always to the
 richest in the latter games, as \$10 may
 get the first prize. The scholarship con-
 tests are the most insidious and selfish
 kinds of gambling and less profitable than
 any other kind.

Of course the loud advertising of a
 heated scholarship contest may do some
 schools a temporary good, but such meth-
 ods of becoming notorious are not apt to
 recommend them to people who do not
 approve of games in which the keeper
 has the grip of the whole business and
 gets a share of the money.
 4 cents each 251,898 papers will cost
 over \$10,000. A million papers at 4 cents
 each make \$40,000. Deduct \$5,000 for

the winners, which is probably too much,
 and the keeper of the game has the snug
 sum of \$35,000, which the poor girls and
 their friends have raked and scraped up
 and fed to the tiger! In a game of faro
 or poker as a rule only strong men with
 money to spare are losers.—Dallas Gal-
 veston News.

It will be seen from the above that
 the News can see and condemn a bad
 thing when it wants to. We hope it
 will forever hereafter have the "cour-
 age of its convictions" to practice its
 preaching. We trust also that in the
 above good hits our neighbor consoles
 itself on losing its large advertising busi-
 ness with the Louisiana Lottery Com-
 pany by the enforcement of the United
 States postal laws.

In the death of James Russell Low-
 ell the country has lost a great man.

SOUTHERN METHODISM.

News, Views and Personals.

—The Holston Methodist reports
 revivals at Johnson City, Ebenezer
 and Rocky Mount.

—The Raleigh Advocate reports fif-
 teen revivals at various places. The
 revival fire is burning in North Caro-
 lina.

—The Woman's Board of Missions
 has elected Mrs. S. C. Trueheart, of
 Milwaukee, Ky., Secretary of Home
 Affairs, in place of Mrs. N. Scarritt,
 who was elected at the meeting in Fort
 Worth, but resigned.

—The Alabama Advocate of the
 past week came to us draped in mourn-
 ing. The occasion was the death of
 Dr. W. C. McCoy, the present editor's
 immediate predecessor. He died at
 Decatur, Ala., August 14. He was a
 strong and vigorous writer.

—Tennessee Methodist: Intelligence
 reaches us just as we go to press of the
 death in Shanghai, China, of Mrs. Kate
 Hearne, nee Roberts. Mrs. Hearne went
 as a missionary to China from Elm
 Street Church, this city, several years
 ago. Her widowed mother and brothers
 still reside in this city. Her sister
 married Rev. E. J. Harper, of the Pa-
 cific Conference, formerly a student at
 Vanderbilt.

—Richmond Advocate: From an
 Ashland correspondent of the Times we
 learn that on the 16th of July Miss
 Ella Granberry, oldest daughter of
 Bishop Granberry, and who has been
 for a year or two past a missionary in
 Brazil of the Woman's Board, was
 married to Rev. H. C. Tucker, one of
 our missionaries there. It will be re-
 membered that he went out on the
 same ship with Bishop Granberry's
 party on his first episcopal visit to that
 country. The same correspondent says
 that Ruth, the Bishop's youngest child,
 sick for some weeks of a fever supposed
 to be typhoid, is no better, and that the
 Bishop has cancelled all engagements
 on that account. We trust to receive
 better news of the dear child.

TEXAS PERSONALS.

—Rev. F. A. Rosser, of Terrell, made
 us a pleasant visit the past week.

—Hon. W. W. Oakes, of Cameron,
 was visiting in Dallas the past week
 and made the ADVOCATE office a
 pleasant call.

—The L. P. Smith has been trans-
 ferred from the Denver to the North
 Texas Conference, and the Rev. A. S.
 Blackwood from the Denver to the
 Texas Conference.

—Alvarado Bulletin: Rev. John
 R. Steele writes that Rev. T. S. Arm-
 strong added hundreds to his admirers
 by his "very social conduct and excel-
 lent preaching at Barnesville camp-
 meeting."

—A note from Rev. R. T. Purser
 states that his health has been much
 improved by his journey to Hot Springs,
 Ark. He has returned to his home at
 Tanglewood, Texas.

—The Rev. S. R. Hay has returned
 to his charge, St. Marks, Oak Cliff,
 much improved in health. He says
 that the Rev. Lee Brooks, who has
 had charge during his absence, returns
 the work to him in good shape.

—Rev. J. H. Granville, who came
 to Texas to take charge of Honey
 Grove High school, visited the ADVOCATE
 office this week. Owing to un-
 avoidable circumstances the school will
 not open at the appointed time and
 will remain closed for this year.

—The Rev. W. H. Vaughan, man-
 ager of the Northwest Texas Orphan's
 Home, made us a pleasant visit this
 week. He makes a good report of his
 work. The cause is prospering in his
 hands. The people respond liberally
 when he appeals to them for this noble
 interest.

—The Rev. Jacob Ditzler, the
 scholar and full of labors, writes:
 "My labors have been excessive, am
 quite tired, preaching every day, twice
 every Sunday since June 14, save
 when on the road. I begin at Grand
 View Friday night, the 20th; begin at
 Lockhart ensuing week (Friday night)
 and the first day of September at
 Gainesville. Will begin at Celeste Mon-
 day before the third Sunday of Septem-
 ber, and in Greenville Monday before
 the fourth Sunday of September. I have
 mustered time to hurry through this
 circuit. It may be pleasant to our
 friends in Texas to know that our
 book on baptism is new in the curricu-
 lum or course of study in one of the
 great universities of the North; no
 mean compliment."

—Rev. O. P. Thomas: The im-
 pression has gone out that Bro. C. B.
 Fladger, presiding elder of the Jeff-
 erson district, has been quite sick, and
 will probably be able to do but little
 preaching till cool weather. As infor-
 mation to his friends, I am glad to an-
 nounce that he is about himself again,
 and ready for his "loved employ." While
 at the Jefferson District Con-

ference, which embraced the fourth
 Sabbath in June, Bro. Fladger was
 attacked with an acute case of dys-
 pepsia, aggravated by a heavy charge
 of malaria. For several weeks the
 doctor would not allow him to preach.
 From this time onward, the preachers
 of his district may expect him at their
 quarterly meetings, ready to do full
 work. I must not fail to say that he
 has a twelve pound boy just a week old.

—Rev. W. F. Easterling, who has
 been spending a few weeks among his
 relatives and old time friends (some of
 whom he had not seen for thirty-five
 years) in South Carolina, passed through
 Dallas this week en route to Denton.
 His health, we are glad to state, is
 much improved, his avocations exceed-
 ing all previous record by several
 pounds.

WHAT THE TRIPLOD IS SAYING.

Ram's Horn: There are too many
 people who don't care much what be-
 comes of the rest of the world, if they
 can only manage to get to heaven
 themselves.

Pacific Methodist Advocate: A
 healthy conscience is like a healthy
 digestion. It works without disturbing
 its possessor. A good man ought to do
 right naturally. We know some good
 people, however, whose consciences are
 so morbidly sensitive that what to oth-
 ers is a sweet joy in well doing is to
 them occasion of painful soul distur-
 bance. Some men do right and make
 themselves and the whole world happy;
 others do the same thing and make
 themselves and the rest of mankind
 miserable. Is it, after all, a question
 of conscience or digestion?

Florida Advocate: There is a gen-
 eral impression that the money we make
 is absolutely our own to do what we
 please with. Even among those re-
 garded as good Christians, it is thought
 that if one-tenth is devoted to sacred
 purposes, the remaining nine-tenths are
 subject entirely to our own sweet will.
 But if the Bible is true, all this is false;
 for we are not our own; we are bought
 with a price; and therefore should glo-
 rify God in our bodies and spirits which
 are his. We are responsible for the
 right use of every member of our bodies,
 every power of our minds, every dollar
 of our money.

Christian Courier: The newest thing
 under the sun is the resolution adopted
 at the recent encampment at Detroit of
 the Grand Army of the Republic, ask-
 ing congress to appropriate funds that
 those who were confined in Southern
 prisons during the war may receive \$2
 for every day's imprisonment beyond
 sixty. The patriotism of the old sol-
 diers seems to be rapidly transforming
 itself into a craving for dollars and
 cents. The rising generation will soon
 come to believe that its ancestors fought
 and bled for that character of glory that
 is secured by gold. We do not object
 to a pension law with just limitations,
 but when it comes to pensioning every
 one who is somewhat inconvenienced
 for the sake of his country, we think it
 is time to halt. Let Mr. Williams, of
 Indiana, and those of his kind take
 some of their reward in glory.

St. Louis Advocate: A recent
 writer says that while visiting the
 State prison of Indiana, the chaplain
 of that institution informed him that
 out of 121 prisoners then under his
 care, and who were convicted before
 they came of age, ninety-two attributed
 their crimes to the fact that their minds
 were corrupted and poisoned by read-
 ing the vile and false papers and books
 that are everywhere floating through
 the land to-day. We verily believe
 that this class of literature is the most
 prolific source of evil in our modern
 civilization, and that it is doing more
 than any other one thing to corrupt
 the youth of the land. The Christian
 people of this great country should
 organize a mighty crusade against this
 most iniquitous literature, and authors,
 publishers and sellers should be pro-
 ceeded to the full extent of the law.
 Let the press and the pulpit give forth
 no uncertain sound, for the danger is
 real and threatening.

IN FIFTEEN DAYS—II.

UP THE HUDSON.

My few days of business and sight-
 seeing in New York over, I started on
 the return trip and spent the first day
 in going up the Hudson to Albany.
 When, in 1609, Henry Hudson steered
 his eighty-ton shallop, Half Moon, into
 New York bay, and thence sailed up
 the noble river to the present site of
 Albany, he little thought that for all
 time men would call the splendid
 stream by his name. Thus he has a
 monument more durable than brass.
 While "unstable as water" has been
 said of fickle people since Jacob spoke
 it to Reuben, yet, after all, water in its
 freshness and life-giving quality is a
 very stable thing, for "it flows on for-
 ever." As long as vapor rises out of
 the sea and clouds precipitate their
 moisture over the Adirondacks, will
 the bold navigator's name be spoken
 and his exploits be an historical theme.
 The influence of the tide is felt up the
 river as far as Troy, 150 miles.

Soon after leaving New York City,
 where the stream is called North river,
 on the west bank, or New Jersey shore,
 a wall of rock rises almost perpendicu-
 larly from the river's brink to a height
 of 300 feet or more. This wall extends
 fifteen miles and constitutes the famous
 palisades. At Newburg, sixty miles
 from its mouth, the river enters the
 highlands, where the scenery is beauti-
 ful, the mountains rising to a height of
 2,200 or 1,500 feet and stretching to the
 horizon. Most of the towns on the
 west shore are back from the river.
 Our eyes were strained to take in
 West Point, but all we could see was
 what we took to be the academy sta-

bles and the stars and stripes gleaming
 through the thick trees. On the east
 side the country is dotted with villages,
 cities and the homes of the rich. Al-
 most every hill is crowned with a beau-
 tiful house surrounded with gardens
 and park-like grounds. I was told that
 the Hudson is the busiest river in
 America. Its broad bosom was covered
 with craft of every description.
 Canoes, sail-boats, yachts, canal boats
 from the Erie canal pulled by puffing
 tugs, three-masted ships taking on coal,
 bricks and lumber, and great passenger
 steamboats constantly vex its clear
 waters and yet mingle in a most pleas-
 ing manner the utilitarianism of com-
 merce with the esthetic influences of its
 beautiful shores. The Hudson is called
 "the Rhine of America," and travelers
 say that it rivals in picturesqueness,
 beauty and changing scenery the Ger-
 man river, save that its hills are not
 topped with ruined castles.

Detained a few hours at Albany, I
 took in the State-house, famous for its
 immense cost, \$9,000,000, and yet un-
 finished condition. Unlike our State
 capitol and that of the United States,
 this is a square building, high and
 stately, without a dome. It is of white
 marble, has several courts and num-
 erous splendid staircases. The hall of
 representatives was originally walled
 and ceiling in marble, a huge arched
 room, but the stones began to drop off,
 and the legislators fled from the scene.
 Now the ceiling is in patches of wood,
 plain but safe. It seems impossible for
 the building honestly to have cost so
 much, but the plans have been often
 changed, and public money goes easy,
 as witness our last billion-dollar con-
 gress. Albany has a fine Y. M. C. A.
 hall, the gift of one man, Mr. Rymaine,
 at a cost of \$100,000. The next morn-
 ing at 8 o'clock we stepped off the cars
 at

NIAGARA FALLS.

The Niagara river is only thirty-six
 miles long. It is the outlet of four of
 the great lakes and many small ones,
 and thus its volume is ever the same,
 affected neither by drought nor flood.
 The falls are twenty-two miles from
 Lake Erie. About a mile and a half
 above the falls the river contracts in
 width, and rushing down an incline of
 sixty feet in a mile, the rapids are pro-
 duced, in which the waters leap and
 swirl and toss into foam as if they were
 afraid, and yet anxious in a sort of
 daredevil spirit, to take the awful
 plunge. The impression here is one of
 helplessness. Matter is greater than
 mind; will-power cannot avail against
 this leaping giant, whose head is white
 with spray, but whose natural force is
 unabated. Tumble into this current
 and a life line with a locomotive at the
 other end could hardly pull you out.

At the falls the river is divided by
 Goat Island, containing seventy-five
 acres, but a bend in the river throws
 two-thirds or more of the water over to
 the Canadian side. Let us commence
 our journey on the American side.
 Here the river is about 700 feet wide,
 but divided by Bath Island, which is
 connected by bridges with the Ameri-
 can shore and Goat Island. Between
 Bath and Goat Islands, above and be-
 low the bridge, are several islets that
 sleep in dress of green unharmed by
 the raging waters. Walking over
 Goat Island, many views of the rapids
 and of the falls may be obtained. At the
 upper end of Goat Island, looking to-
 ward Canada, are three small islands,
 connected by short suspension bridges,
 called the "Three Sisters." At the
 lower end of Goat Island at the
 edge of the precipice, about
 eighty feet distant, the Ameri-
 can falls are split by a huge
 rock or section of cliff

IN THE FURNACE.

SOCIAL ASPECTS OF CHRISTIANITY.
THE CHURCH AND THE WORLD.
I take this as my thesis: Christianity is a social movement.

tianity to bring to pass here a kingdom of righteousness and to rescue from the

prejudices stronger than we can well understand at this day. The nearest analogy is furnished by the colored race. We know what hostility would be aroused in many parts of the country should prominent church leaders associate with them on terms of social

PERRY—CHAFFIN.—At the residence of the bride's father, August 18, 1891, by Rev. L. W. Harrison, Mr. J. W. Perry and Mrs. Mollie Chaffin, both of Clay county, Texas.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written

precious babe is not dead, but sleepeth
J. D. BUEK.

—

SCYRES.—Sister Anis Scyres was born in Butler county, Alabama, January 1844; professed religion and joined the church at the age of twenty-five, and died in Shelby county, Texas, May 21, 1891. Sister Scyres lived a consistent Christian.

Heaven gained a precious Jewe
This pastor will never have a better
friend. May we meet her again.
A. J. ANDERSON.

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heart as sad, dear Father, yet we bow
in humble submission to thy holy will.
Farewell, dear loved one, we'll meet you
by and by. C. E. STATHAM, Pastor.

GEORGE.—Andrew J. George was born

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