

Texas Christian Advocate.

DISTRICT CONFERENCES. REV. ANDREW DOWLING.

The General Conference made wise provision for the annual session of each presiding elder's district in conference. The number of delegates from each pastoral charge within the district is left in the hands of the annual conference. In the Alabama Conference each charge is entitled to six delegates, besides the local preachers, supernumeraries and pastors. In some districts in this conference there are fifteen pastoral charges, giving ninety delegates. To these add fifteen pastors, one presiding elder, thirty local preachers and two supernumeraries, and we have a district conference numbering one hundred and thirty-eight members. If all should attend, it takes a place of good supporting capacity to entertain the conference. Over half this number have nothing to say or do, except look on, eat and drink freely, and vote for delegates to the annual conference.

The business of the conference is laid down in the Discipline. It embraces: 1. A review of the spiritual state of the church; 2. Missionary work in the district; 3. Sunday-school work; 4. Financial systems and work, together with the condition of houses of worship and parsonages; and, 5. Elect delegates to the annual conference. But above all these the law puts emphasis upon "religious exercises," preaching, praying, love-feast and the sacraments—Lord's Supper and baptism.

When the district conference follows these directions, all works well and profitably. But when the conference so far departs from the law of its existence as to discuss the character of members of the church or absent members of the body, it assumes dangerous powers and usurps the places of church courts in the local church, quarterly and annual conferences! What right has a district conference to pass resolutions of censure upon the character of a private member of the church, much less to pass upon the character of a traveling preacher? Who made it a court of appeals? There are outcroppings of this tendency in some sections of our Zion. Some lines a hint is sufficient, of course, to the wise.

In the Alabama Conference several of the district conferences have already been held, showing the church in their several bounds to be vigorous and prosperous. Preaching has been of almost unusual power and force. Souls have been converted and added to the church. This is more or less the case when the conference is not overrun by church money agents.

The writer recently attended the session of the Marianna District Conference of the Alabama Conference, whose session was held in Greenwood, Florida, June 26-28, Rev. James W. Glenn, P. E., presiding. The attendance amounted to sixty members out of one hundred and eight entitled to seats. It was an unusually spiritual and happy session. Several were converted and fifteen joined the church.

At this session a discussion of the character of an absent member was sprung, and got under headway, but the presiding officer soon brought it to a square halt in good time.

This fact and others known induced this writer to call attention to this liable tendency.

SAN MARCOS CHAUTAUQUA.

Dr. H. M. DuBose, now of Los Angeles, Cal., was the originator and pioneer of the Chautauqua idea in Texas, planting the germ on the summit of a lofty and beautiful mountain just beside and looking out upon the crystal waters of the "majestic river," in the lovely and picturesque little city of San Marcos, in the year 1885. It has grown with the years until now it is an institution of large proportions, and without special mention of the several very interesting sessions of the past, it will suffice for the present to proclaim the one just closed by far the best of them all. A spacious and well ventilated tabernacle, with a seating capacity of 2000 persons, stands on the crest of a high hill, covered with sylvan groves of forest trees of evergreen foliage, shady bowers and cool retreats, terraced walks and sparkling fountains, and like a panorama in all directions is opened to the vision the most rapturous and enchanting landscape views. This year the entire mountain was dotted with tents, there being 101 actually occupied by bona fide renters. The coterie of lecturers and ministers of the gospel have embraced some who for eloquence and learning have no superiors in the land. The U. L. S. C. and the art, music, elocution and teachers normal schools have been all that could have been desired. The San Marcos Chorus, under the direction of Miss Cora Franklin, has furnished the choicest music throughout the entire season. A large number of strangers have visited the assembly from all parts of Texas, and other States as well, and almost with one voice they exclaim: "This so delightful, we are coming again." The attendance at the daily exercises has been uniformly good, and on many occasions the tabernacle has been taxed to its utmost to accommodate the assembled throng. As an educator and as a cultivator and refiner of the social virtues to the highest standard, the Chautauqua affords peculiar opportunities and advantages, and truly it may be said to be "a feast of reason and flow of the soul." The work of educating the people up to a just conception of what the Chautauqua idea is, has been a slow process. Now, however, it is beginning to be better understood, and more and more are flocking to its standard and the attendance becoming greatly augmented from year to year. The future of the San Marcos Chautauqua is bright and glorious, and

the management is exultant and full of hope. Many improvements will be made on the grounds before the next session, and a far more amplified and excellent program prepared, and it is confidently expected that instead of 100 there will be no less than 250 tents next year, and a number of lots have been sold and cottages will be erected thereon. San Marcos is steadily growing, brick business houses and residences are going up on every side; \$15,000 is being expended for street improvement. The site where old Coronal Institute stood before it burned is now graced by a magnificent 825,000 edifice, and the prospects for the opening in September are most flattering; a beautiful \$10,000 public school building is nearly completed, and a handsome commercial college is to be erected at once. But with all these desirable improvements, it must be said that the character of her church buildings are a stigma upon her fair name, and especially does this apply to our own people who, with a boasted membership of over 400, worship in a church which has more the appearance of an old deserted warehouse than the temple of the Lord. But it can be said in justification of the Methodist people that they have been sorely pressed, first to repair Coronal Institute last fall, and now to rebuild it. We hope for better things in the near future.

C. W. GREGORY.

FRANKLIN'S EPITAPH. MRS. MARY E. LESSENK.

Who but Franklin could have written it? How plain it is! How quaint, and yet how terse and strong!

Could the great statesman have gazed down the vista of the coming century that into which his country was entering when his body was placed in its peaceful resting place, he could have penned nothing more appropriate than the simple lines that form his last message to his countrymen. In this autobiographic epitaph he has given them a helm for guiding the ship of State in making known to them, and impressing on them in that quaint, humble way of his, the helm that guided his own life bark safe into the harbor of eternal rest.

THE BODY.

BENJAMIN FRANKLIN, PRINTER. (Like the cover of an old book. Its contents torn out. And strips of its lettering and gilding.) Lies here for worms!

Yet the work itself will not be lost, for it will (as he believed) appear once more in a new and more beautiful edition. Corrected and amended by The Author.

Faith in God, faith in the Bible, faith in that grand and glorious Bible-taught truth, the resurrection of the body, shines out of these simple, unaffected lines as the sun of gold glints from the darkened ore.

The infidels of the past century have assailed this doctrine more continuously, and we might say more successfully, for in tearing it down they draw forth, or attempt to draw forth, the very cornerstone of Christian faith. Materialism, we know, has slain its tens of thousands. It has tried in vain to number in its rank and file the great name of Benjamin Franklin. Franklin's life record is his legacy to his countrymen, and his dying message—this simple epitaph—points like an index finger to the fundamental doctrine on which his great character was built.

Benjamin Franklin, Printer. He could have said philosopher, diplomatist, statesman, author, or discoverer. He chose the less pretensions, the humble printer.

Those who love to study the book, as we have it, the record of the great, benevolent and lofty Franklin, may well look forward with a zest to that new edition which he believed would be corrected, amended and made more beautiful by the author. With the films of earthly environments taken from our minds, that new edition may afford us most delightful awakenings and developments in a future life.

How beautiful and comforting the thought that Franklin bequeathed us in the words: "For it will appear once more in a new and more beautiful edition, corrected and amended by the author." Errors corrected, faults amended, blemishes and defects swept away. Oh! will it indeed be thus with each of us when we come to appear in the multitudes that stand around the throne?

AN APPEAL. To the Women of the M. E. Church, South, in the Bonds of the Texas Conference.

While writers are multiplied as the sands by the sea, and men and women with minds enriched by thought, reading and travel, are ever at command with pens fresh-dipped and sharp from use, it seems presumptuous for one of the Marthas in the obscurity of domestic life, unread, untraveled, unwritten, to seek her rusty pen and essay to command the public ear.

And yet, dear sisters, we have a message for you which has been so long unsaid that it weighs upon our heart and we cannot remain silent. Listen: A feeble band of our women have been for eleven years trying to carry out the policy of the church and the commission of our Savior, in the work of the Woman's Missionary Society of our conference, believing that God would, in his own good time, draw others into this blessed service. A few have responded; the majority are still standing aloof.

Now, it occurs to me, gentle reader, that you may not be aware of how these faithful women have all through these years been holding up their hands in pleading appeal before God that you might be moved upon and become a co-worker. If not, the object of this modest letter is to tell you that such is the case, and entreat you, as a loving sister, to

identify yourself with this the most privileged work in which you have ever engaged for the Master. Think how long this struggling few have been trying to do their own part and yours as well. Think how long our Captain's blood-stained banner has trailed because there have not been hands enough to bear it aloft. How will you answer to God for these lost opportunities? As we glance over the field and estimate the number of women on our church roll who have taken the solemn vows of consecration, and then consider the number in the field of action, exclaim, "Were there not ten cleansed? Behold, where are the nine?" My sister, we need you so much; will you not come to our assistance? On all sides there are cries for help. How are we to meet them without recruits? Listen to the words of Mrs. Hayes before the Woman's Board of Missions in St. Louis: "Look where we will, we see outstretched hands pleading for help. We mark with solemn awe the unmistakable moving of Jehovah among the nations. Is the increase of missionary zeal and effort equal to the demand? Alas! alas! a critical investigation of facts and figures shows that the church of God, the bride of a crucified Christ, is, on the subject of missions, almost in a state of coma."

From the twelfth annual report of the Woman's Foreign Missionary Society, we read: "No year has been more full of sadness, trials, sickness, strain to our missionaries than the one just passed. With almost superhuman courage and energy they have gone forward, uplifted by faith in the promises of God, conquering difficulties, broadening plans, and with brave, true hearts are now pleading for large appropriations to extend the work, and a strong reinforcement of workers."

From the Woman's Missionary Conference of China comes this appeal: "We who are in the midst of this darkness that can be felt, and our voices across the ocean to you, our sisters, and beseech you by the grace of Christ that you come at once to our help. Signed on behalf of the 204 ladies assembled in conference at Shanghai." This call comes from the representatives of twenty denominations of Christians. Do their words mean anything? These heroic women have no time for trifling. Will the women of the Texas Conference respond, and bring up such a report by the end of this year as shall make amends for past delinquencies, and stir all this country with revival power? "Try me, saith the Lord." Oh, for a heart of fire and a tongue of flame to call our women to the altar of consecration. We want every woman in the church this year to work with the Woman's Missionary Society. We need you; we cannot do without you. You cannot refuse. Say not "I am poor." When Moses came down from the mount and spoke to the children of Israel concerning the building of the tabernacle, the people listened and then departed, not to make excuse, but to bring of such as they had and give it for the service of the sanctuary. If we wish to cherish the spirit of loving service, we must not wait for larger means and greater opportunities. The heart is prone to grow hard when we turn aside noble impulses, and we will be likely to feel less inclined as time passes. Present immediate giving, even if in small sums, may help to achieve grand and far-reaching results. It is not one strong voiced songster which fills the early summer morn with music and gladness, but the mixed chorus of many birds, swelling and blending into an anthem of grateful praise. It is not the tiny cerulea in its modest beauty, nor the more aspiring bluebird, nor even the ever-present daisy, which changes the plain fields into parks of loveliness and makes the spring-time so full of joy and delight, but the combination of all their tints and fragrances.

Do not say "I am too busy." Yes, you are busy; how busy none but God and your own self can know. But it is to the busy women we come. Experience has taught us we have little to hope for from the favored daughters of leisure. It has been said that if there is a work to be done, "Seek out the busiest woman among you. She is the person most likely to think she can crowd a little more into her life."

Delay not for lack of ability. To those who earnestly engage in this work it is the means of developing latent powers they little dreamed of possessing.

Do not say you are ignorant and obscure. God, who chooses with the weak things of the world to confound the mighty, has a place for you in working out this great problem of soul-saving, and no one else can fill it. Now, a thought out of the school of experience: If you feel called to do anything for God, do it at once; for the reason, first, that it has already been left undone too long, and, secondly, that your zeal will not increase by standing still. How often, under the movings of some good influence, we determine to do better, and even go so far as to lay plans of improvement until, under the stillness of our new resolves, we begin to feel that we have taken on an increase of religious life, and then settle down satisfied and never do anything. "Go work to day in my vineyard." Snatch this hour, this moment, to do the thing you have so long purposed. Sister, if you can do no more, set apart a time to pray for us once every day this year. You can do more: You can speak of this work to some one else. Will you do it? In addition to this, how many will resolve to set apart for this cause one cent every day? This is a small sum, but if we all unite, think what the aggregate will be! "Honor the Lord with thy substance." Supply yourself with tools for the work—knowledge gained from missionary literature. Make of yourself an intelligent workman. Read, think, pray. Above all, read the Bible with a view to getting all out of it you can on this particular subject

Work—in season and out of season. How much is lost by waiting for opportunity, in the fear of doing at the wrong time. God's time is now, for tomorrow we die. This to you, dear reader.

One more appeal, and we are done: There is one district in our conference that is without a district secretary. Our best efforts have failed to bring to the front a woman who is willing to assume this responsibility. Last year a lady living in Houston filled the office. Methodist women of the Huntsville district, shall this be so? We write this sentence through our tears. We lay the cause before God, and we take this the only means we have to bring it before you. Is there no woman in your bound, among all those who bow at your altars, to whom comes the command of our Savior on the resurrection morn, "Go quickly and tell?"

Mrs. S. C. FOLLIN.

CONCERNING MANY THINGS WE LOVE MUCH.

The Woman's Missionary Society of the Northwest Texas Conference, which met at Liberty Hill, June 26, 1890, was the most successful in many ways that has ever been held. The attendance was large and a high degree of spirituality shown, together with a systematic role of business throughout the entire session. Bro. Samuel Morris preached a forcible, sound sermon at the opening hour, presenting to a crowded house the importance and beauty of our work. The morning of the 27th found the consecrated little band ready for business, and business, indeed, it was, with only a snatch of recreation, now and then, of introducing visitors and social intercourse with kindred spirits. Our president, Mrs. Munger, led devotional exercises, after which one of the most beautiful of welcome addresses was delivered by Mrs. M. White, full of that tender care and open-handed hospitality that marked the reception of all delegates and visitors to the annual meeting. The big heart of Liberty Hill pulsed true to its duty, the memory of which will refresh us many days hence. The response by Mrs. Thos. Blanchard, of Belton, was read. After, came the annual address by Mrs. Munger, who clearly and sweetly set forth the prosperity of the society in her dignified and graceful manner. Thankful were our many hearts to know she was spared to address us once again. Minutes of the last meeting were read in full by the recording secretary, Miss Minnie Rawlings, and was considered by many the most interesting feature of the meeting. Little Miss Grant and Francis Cates were next appointed pages to wait upon the members. They handled ice-water to the thirsty workers, carried resolutions to the table, and did any errands needed by society. This arrangement secured order in the body as no lady was required to leave her seat. One special work—for which \$100 was pledged at board meeting by one delegate—was presented to the delegates for their pledges, as this work was for the protection of person and property of our mission in Mexico, was accepted heartily—the missionary being Miss Lela Roberts, having gone for our Conference Society some years since. Each auxiliary being answered for by their delegates, one giving as high as \$15, the sum was soon reached. Nine teen de. cates had already answered to their names, three district secretaries present and their reports called for in the following order: Georgetown district, Mrs. Blanchard, fourteen auxiliaries, three of those Juveniles. An increase in work and interest marked the entire district, notwithstanding the secretary had been appointed when the year was half expired, and this district had been without a secretary for a year or more.

This banner district has worked hard for its honors, which will, no doubt, be strongly contested next year by the Waco district, which deserves more than usual mention as being so aroused by a district meeting held in Waco just before the annual meeting. Seven auxiliaries reported and fully up to the measure, following their zealous secretary's example. Bro. Greenwood came next in representation, Mrs. Galbraith, secretary; five or six auxiliaries and under the circumstances a good report given. His health and home imperative duties caused this secretary's labor to be very much appreciated. The districts that were reported by letter were all encouraging, and from memory we have the following sum total: Members 1300 and about fifty five auxiliaries, of which three are young ladies, fourteen are Juveniles. The treasurer's report will be given by the treasurer, when the exact amount will be seen. There has been a very creditable increase shown over last year's work. The delegates had their work well in hand, each one, knowing for what she was there, answering promptly with her report. The most perfect harmony was the order of every session, and the election of officers was the most quiet, dignified affair we have ever seen. The following officers were elected for the ensuing year: Mrs. S. S. Munger, president; Mrs. Marchbanks, vice-president; Mrs. S. V. Griffiths, corresponding secretary; Miss Rawlings, recording secretary; Miss Lela Grant, treasurer; Miss Beth Foster, auditor. District secretaries: Mrs. Thos. Blanchard, Georgetown district; Mrs. M. J. Mussett, Waco district; Mrs. Galbraith, Brown-wood district; Mrs. Davis, Waxahatchie district; Mrs. Jerome Haralson, Vernon, district; Mrs. Purcell, Cleburne district; Miss Lela Hines, Weatherford district; Mrs. Wallace, Abilene district; Mrs. Hatchett, Gatsville district.

The memorial service occupied a sad, sweet hour. Tender words and loving thoughts were bestowed upon those of our number who have "laid their armor down to rest in peace at home." Beau-

tiful indeed was the tribute paid to Effie Brison, of Liberty Hill, by her friend and classmate, Lillian Grant. All were remembered, from the middle-aged sisters to the babe of the cradle roll. Ah, we were made to realize the truth of the promise: "Blessed are they who die in the Lord." The entertainment by the Juveniles of Liberty Hill was praiseworthy, indeed. Prompt in their actions and verses, building a block motto which was dear to every heart. There is surely good material in that Juvenile—meet for the Master's work.

We now come to the exercises of Saturday night, which were very interesting both to the society and all present. Bro. Wright, of Belton, conducted the services, after which, in his unique and pleasant style, he presented two life memberships. The lovely daughters of our president sent the funds for the membership for their mother, and the surprise and joy of this mother was expressed upon her happy face better than any words could have done. Miss Lucy Harper, our beloved young missionary, who goes from us this month to her life work for her Master, was made a life member by the Northwest Texas Conference Society. This was a surprise, also, and made doubly so by Bro. Wright's remarks, which were very appropriate to his happy occasion. The annual sermon Sunday morning was a matchless effort, Bro. Wright bringing forward argument and thoughts in a most scholarly, impressive style. Woman and her work was exalted, and many of us were made to feel proud we were women. Bro. Wright evidently was empowered with wisdom for this special subject and occasion. His ease and grace in handling his subject made it all the more interesting. The experience meeting in the afternoon was grand, almost every one present being constrained to speak for their Master. Especial thanks are due to the brethren in Liberty Hill, many of the business men leaving their houses and attending every meeting we held, frequently speaking and endorsing every effort.

Bro. Hudson was with us constantly, and at his home and in our meetings was the genial Christian gentleman so much needed in every community. Although a Presbyterian minister, he had associated years ago with our ministry in that terrible conflict of the last cause, and several touching loving tributes he made to his comrades, some absent, others "gone before." Bro. Simpson was present, enjoying and helping in many ways. His earnest prayers still abide with us, for with trembling voice he invoked God's blessings on "those godly women serving their Lord."

Miss Lela Grant, our hostess for the entire society, had the burden heavily upon her, attending to everybody and everything at once, besides being treasurer. Too much cannot be said of this splendid girl in her devotion to the cause and every womanly relation of life. God bless such girls.

Sunday night gave us a treat in a talk from Miss Lucy Harper, in her modest, sweet way, that all will remember who ever heard her speak. She recounted some of the happenings at the board meetings, and made the hours pass very profitably and pleasantly. At the invitation of Bro. Wright, nearly every one in the house came forward to take the hand of this consecrated woman, feeling it an honor, no doubt, to even look upon her face. She promised, in answer to request of the Conference Society, to sit for her photograph before leaving for her field. Mrs. M. J. Mussett read an interesting address and was listened to with the attention it deserved. The report of our corresponding secretary was just as it always has been, perfect. Who but dear Sister Griffiths could fill the measure as she fills it? Painstaking, careful and exact in all things, showing hours of patient toil required to compile the report referred to. She presented to the society a beautiful framed photograph of the group of missionaries in the woman's work in China. Mrs. Wilson sent it by Miss Muse from

China to the corresponding secretaries of all Conference Societies, but Sister Griffiths thought its proper place to be long to her society.

Monday morning brought us together for the last time; traveling dresses and bags denoting our departure from the little town where so much had been enjoyed, yet with the hope to meet next year at Belton, which had been selected as the city. Fort Worth gave a pressing invitation—hard to refuse; Gatsville could scarcely be passed by, while Vernon certainly would have received the vote had the distance and expense of reaching there been less.

Much good we know has been accomplished, many bonds strengthened, and many vows registered for the advancement of our Master's cause. This report was delayed by your correspondent visiting the Texas Conference Society, which met in Austin, July 2, where we enjoyed seeing and hearing many things of interest and admiring their zeal and consecration to the cause. We had the pleasure of meeting our president, Mrs. Munger, there, as the fraternal delegate from the Northwest Texas Conference Society; also Miss Lucy Harper as a visitor, who was received with much joy by this sister society. With God we leave the result of the year's work, hoping all things to his honor and glory.

Mrs. THOS. BLANCHARD.

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By All Odds

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About the Lesson.

LESSON VI. SUNDAY, AUGUST 10.

THE RICH MAN AND LAZARUS. Luke xv:19-31.

LESSON SURROUNDINGS.

Interesting Events.—On any theory of the history, the connection between this lesson and the last is close. Only the discourses narrated by Luke are recorded as occurring in the brief interval. The conclusion of the parable of the prodigal son (Luke xv:25-32) was very pertinent for the audience. The parable of the unrighteous steward (Luke xv:11-13) was addressed to the disciples, but the Pharisees were still present (v. 14), and verses 15-18 were probably addressed to them, though some of the sayings are recorded elsewhere on different occasions. The lesson follows, to the same auditors.

Place.—As before, in Persa.

Time.—According to Robinson, in March, 783 A. U. C.; that is, A. D. 30. According to Andrews, in December, 782 A. U. C.; that is, A. D. 29.

Persons.—Our Lord and the scoffing Pharisees; the disciples were still present. In the parable: a rich man, Lazarus, Abraham.

Incidents.—The description of the rich man and of Lazarus, in their life; the death of Lazarus and the rich man; the two men in the other world; the request of the rich man of Abraham, and the answer of Abraham; the further request of the rich man for a message to his brethren, with the answer; the final appeal and the final denial.

There is no parallel passage.

CRITICAL NOTES.

Immediately after the three parables of the fifteenth chapter, which were spoken in presence of the murmuring Pharisees and a scribe, Luke records the parable of the unjust steward, which was spoken to the disciples. This parable and the words in which Jesus applies and enforces it occupy the first thirteen verses of the sixteenth chapter. The next five verses are filled with what was said to the Pharisees, who were lovers of money, as the evangelist says, and who scoffed at Jesus, and with a few words about divorcing a wife which seem to stand independently in the middle of the chapter, without any close connection with the preceding or the following text. The verses

of our present lesson occupy the remainder of the chapter.

The parable of the rich man and Lazarus seems to have been addressed to the Pharisees who had just been mentioned. The location and character of the parable seem thus to show that Jesus has in mind the love of money which the Pharisees manifested. He desires, by means of it, to answer their scoffing. The doctrine of the parable connects itself, in a certain measure, with that of the earlier part of the chapter. Meyer says that Jesus shows the Pharisees "to what riches lead, if they are not applied in the manner prescribed in verse 9." The rich man, in this parable, is the central personage. It is his action and his fate which Jesus desires to set before his hostile hearers. Lazarus' distress and his destiny are presented, in their emphatic contrast to what is told of the rich man, in order to the deepening of the impression. The condition of the rich man is set forth after the manner of a simple story, and according to the standard of judging characteristic of the common people. He was clothed in purple—his upper garment was of purple wool, the Tyrian purple; and his under garment, of fine linen, from Egypt—the clothing which marked the wealthy and luxurious. His food answered to his dress; he fared sumptuously every day. Lazarus, on the other hand, is pictured strikingly, after the manner of an Eastern beggar—full of sores, which the dogs came and licked, and asking even for what fell from the rich man's table. The contrast in the earthly condition, so far as the matter of riches, which was before the minds of the hearers and the speaker, was concerned, could not be more forcibly presented.

TEACHING POINTS.

God is limitlessly rich. What capital like his?—streets of gold and walls of precious stones. His children to be rich here and unthinkably hereafter. They must live appropriately in that wealthy capital. Why so much trouble about wealth here? Why so hard for the rich to enter the rich heaven? It was made incomparably rich for men.

The trouble is, men do not use wealth as God does. He uses it for the joy of millions; man, for the joy of self or family. This man, not worth naming, cared only for self, paid \$15 a pound for fancy wools, twice its weight in gold, for his linen, and "made merry every day splendidly." He cared not for the millions of "God's help" who were sick, underfed and dying for crumbs he threw on the floor.

The use of wealth of all sorts—health, strength, mind, imagination, gold, love—should be as much a study, by all who possess it, as its acquisition. As a God does it, so we should; to use it as the rich fool did, is to be fool-like. In the family and college educations of the future, the study of the "Wealth of Nations" should be supplemented by a course on the use of wealth. Adam Smith wrote the text-book on this subject. Christ, the author of all wealth and power to get it (Deut. viii:18), has written and exemplified the text-book of the second and more important study. God would rather have a man saved by being poor as Lazarus than lost by being as rich as him we have named Dives.

ADDED POINTS.

A primal teaching of this lesson is, that, if we would have joy in the hereafter, we must not live for ourselves and for the present while here on earth. Whether rich or poor, if we are thinking only of the good things that we can have and use for ourselves, we are in danger of missing the privilege of making ready for the life that is to come.

Another of its teachings is, that the character we form here is the character we are to have hereafter; that the choice we make now is to settle the question of our position for eternity. The separation between the saved and lost is in accordance with the lives that were lived, and the choices that were made, when each individual had the opportunity of deciding for himself as to the object and purpose of his living.

Yet more startling than all is the teaching of this lesson, that added light on the future would not be likely to increase our desire to live as we ought to live; that, if we will not accept salvation as it is offered to us at the present hour, there is no reason for supposing that we would accept it under some new pang of terror over the consequences of our refusal. We have the opportunity of deciding, at the present moment, on which side of the great gulch we are to be for all eternity. It is for us to make our choice now, and to abide by it henceforth.

What we eat and what we wear are factors in our daily life; but it is very little to our credit if nothing more can be said of us, when our life-course is reviewed, than that we always dressed well, and had a good table.

It is very evident, from this narrative, that the fact that a man is very poor and in great distress of body, no more signifies that God is displeased with him. Worldly prosperity is not a proof of good character; nor is adversity a proof of a bad character.

The gospel has a good word for dogs. It may be said, indeed, that the dog of today, as a type of loving fidelity, is an outgrowth of Christianity; in contrast with the Oriental idea of a dog as a man-hating and worthless animal.

Neither riches nor poverty can ward off death. The end will come, of earthly joy and of earthly sorrow.

In the memory of lost opportunities, an added pang will come with every thought of what we might have been and done. The sight of one who did well where we did poorly, is sure to bring to such a thought, in the time of our reflection.

How strange our folly will look to us when we review our foolish past! If only we will consider how a certain course so which we are now tempted will appear in the light of memory, we may be held back from its pursuit.

Those who are linked with us by the ties of family or of affection, are likely to follow us in our course of good or evil. It is better for us to have this truth in mind while we are setting an example, than to wait until the consequences of our mistakes must be faced as already accomplished facts.

We may not have all the light on the future that we would like to have, but we are sure to have enough to show us which is the better direction for our next step to be taken. And if we follow the light as God has given us light, we shall come into the fullness of light; when it is best for us to have it.—Sunday School Times.

Six is evil, and can be nothing else, but it is often so skillful in disguising itself that it appears to be good and useful. Many a man, because he is not sufficiently on his guard, fails to see through the mask in which it appears and falls to hugging and caressing what he ought to drive away with disgust and abhorrence.—United Presbyterian.

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Old and Young.

THE SEED AND THE FRUIT.

'Tis not its blood that bursts the vine When in the press it's trampled on, But healing sacramental wine, The Holy Grail—the cup divine— Christ's life, free-given for our own.

'Tis not with angry strokes, but kind, The sculptor hews the marble stone; His blows their scars, if we will mind, But loose the angel there confined— An angel from a shapeless stone!

'Twas not in wrath the psalmist old His inspired hand swept o'er the strings, And with his harp with beatings bode; A purer, holier, moodier— From sin's sharpest quiverings.

And thus in all the world's great round, When we its meaning full divine— From fierce twangs the sweetest sound; By shrill notes the unbound; From sorst breast the sweetest wine.

So to the faith now tossed with fear All might be lost, if we will not; Each one the seed for harvest year; "Though Christ was dead, He is not here." There leads the cross, the funeral bier, Ere we the resurrection see.

—Harper's Magazine.

CHRISTIAN COURTESY.

"How shall we behave ourselves in church?" Oh, well! It depends somewhat on the church we attend. Each has its own rules, carefully codified, for the guidance of its members in their attitude toward each other and toward strangers who may seek to worship with them. These rules are hung up in the pews, on the walls of the church, on the front of the sign, over the choir, everywhere, in plain sight. They are not printed on card board, but are made "plain upon tables, that they may run that readeth it;" and that is just what he wants to do sometimes. The regular occupants of the pews, by manner of expression of countenance, by significant gesture and action, translate these unwritten rules so clearly that every man may hear them speak in his own language, and "the wayfaring men, though fools, stand not err therein."

The trouble is, men do not use wealth as God does. He uses it for the joy of millions; man, for the joy of self or family. This man, not worth naming, cared only for self, paid \$15 a pound for fancy wools, twice its weight in gold, for his linen, and "made merry every day splendidly." He cared not for the millions of "God's help" who were sick, underfed and dying for crumbs he threw on the floor.

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the back turn off—crane your neck in various directions, looking into the neighboring pews for it.

If you cannot find it, take the best view with your eye, and place it. This is a Christian duty. Paul says, "If any profit for his own, he is worse than an infidel."

"Hold one hymn book in your hand, and sit on the others until the rest of your family arrives. Look pleas all the time. If you see any one looking around for a hymn-book, box your head upon the back of the pew in meditation, and they won't disturb you. Besides it is a proper attitude, and that is what you are here for.

"When your family is supplied, if there is one book over, hide it under the cushion. If you lend it, you may never see it again.

"Leave strict orders with the sexton to seat no one in your pew, as you may bring friends to church with you. (He knows you haven't a friend in the world who would share anything with, but never mind.)

"If you find a stranger in your pew, stare at him until he walks out. If he won't walk out, sit down and make it pleasant for him. Crowd him into the corner. Push all the Bibles and hymn-books into the other end of the pew. Turn your back on him when you rise to sing, and sing loud out of your own book, holding it so that he can't see. If he is one of these prayer-meeting Christians who knows the hymn-book by heart, when he begins to sing, you stop singing and look at him, very much as a cat might look at a robin.

"If the stranger should come in late, and ask the number of the hymn, or for the text, look out of the window. Or, if you desire to be elaborately but chilly polite, say 'I dunno.' If, after service, he ventures to say that he enjoyed the sermon, say 'Huh!' and hurry away. He may want to borrow money of you.

"Should the pastor ask you who were the strangers in your pew, say you don't know and you don't care, but you hope they'll sit somewhere else if ever they come again. Say that so the strangers will hear it. Then they will wonder how on earth you can get such fine clothes on over your bristles without tearing the n to pieces.

"If a woman with a child gets into your pew, glare at the child every time the little one moves. When you speak of it to your neighbor, a man whom you really love—has a nice tight on his paw—do all the child a brat. Smile pleasantly when you hear the sexton trying to coax your dog out of the church. That dog is too cute for anything. Might let him say 'I'; he wouldn't bother anybody else. And, again, it may be that by some mistake you stumble into the church of the Samaritans. You have no dealings with these fellows, and you would back out as soon as you see where you are going; but the Samaritans are wide awake, with some very informal notions about church etiquette. The sexton, standing on the porch, sees you are a stranger, and the minute you pause hesitatingly in front of the church you are his. He hypothesizes you with a cheerful nod and a beckoning hand, and passes you on through the wide-open door a moment before you know it. An old deacon in the vestibule has you by the hand at once, and introduces you to "our church clerk," adding, as he reaches your part of the introduction, "I don't exactly know your name"—as though he used to know it like a book, and has a pretty good inkling of it, but can't quite place you. An usher at each door is ready for you; there is a perfect picket line of sexton and deacons and ushers along the front of the Church of the Samaritans; not to keep people out, but to bring them in; it isn't a fort, it's a hospital; it's a man-trap, baited with Christian courtesy, and the man who is caught there never tries to get away. The older you are, the better seat you get; if you just hint to the young fellow who is leading you forward that your hearing is a little "near-sighted," he'll get you the best seat in the house, if he has to ask a resident Samaritan to give you a tip. 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Texas Christian Advocate.

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DISTRICT CONFERENCES.

Salvance District, at Columbia, Aug. 14

TEXAS ANNUAL CONFERENCES.

New Mexico, El Paso, Texas, Bishop Pinedall, Aug. 27
West Texas, San Antonio, Texas, Bishop Galloway, Oct. 29
Northwest Texas, Abilene, Texas, Bishop Key, (Thursday) Nov. 12
Texas, Dallas, Texas, Bishop Galloway, Nov. 12
South Texas, Texas, Texas, Bishop Hendrix, Nov. 12
Central Texas, Houston, Texas, Bishop Haygood, Nov. 28
East Texas, Tyler, Texas, Bishop Galloway, Nov. 28

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VISITING THE LOST SHEEP.

In a former article touching on pastoral visiting in its relative value to preaching, it was not the intention of the ADVOCATE to underrate or minimize in any way the importance of "visiting" the flock, but simply to protest against the tendency on the part of some to exalt that duty above preaching the Word. In fact, the reasonableness and importance of the injunction to visit was expressly admitted. And nothing less could have been done by one at all acquainted with the Discipline of the Methodist Church, or the smallest amount of common sense. No one could be expected to oversee properly the flock committed to his charge without making himself thoroughly acquainted with their several conditions and needs. And the proper information can only be obtained by personal association with the members of the flock.

However, we must insist that the most important duty of the shepherd is to supply the flock with plenty of proper food. "Feed my lambs," "Feed my sheep," was the injunction of the good Shepherd. Feeding and preaching are synonymous in this particular. The shepherd, of course, must know the state of health of his sheep in order to feed them properly. So that visiting becomes the necessary adjunct of preaching.

Moreover, many of the sheep become sickly and will go neither to pasture nor come to the trough, and the food must be carried to them. In this way visiting becomes the means through which the food is delivered.

The truth is, visiting is worthless as a means of grace unless it is a means of preaching. It affords an opportunity

in particular cases which the pulpit does not. The reason why so much visiting goes for naught is because it has no preaching attached. The Discipline is right, therefore, in the term "preacher in charge," thereby laying stress on preaching.

But the great importance of visiting is stressed in the Methodist Church by the following particulars: At the door of the conference the preacher is obligated to visit from house to house, and especially the sick; when ordained deacon the preacher vows that he will gladly and willingly "search for the sick, poor, impotent, that they may be visited and relieved" (this includes local as well as traveling deacons); it is also laid down as the duty of the steward "to seek the needy and distressed in order to relieve and comfort them." But Methodism is not satisfied with laying this obligation upon the officers of the church merely, but in the General Rules she lays the same duty upon all the members. This accords with the Word, which makes visiting the sick, needy, etc., a part of practical religion. It is "pure and undefiled religion." Then the preacher in charge not only cannot be a good pastor without visiting, but he cannot be a good Christian if he neglect it. This Christian duty is not delegated to professionals either in Methodism or the Bible, but is required of all.

Now, there is one peculiar feature about this requirement all the way through which seems to be too often forgotten. It is this: The members of the church are not specified as the objects of these visits. They are included, of course, but they are not the exclusive objects of this duty. The preacher is to "visit from house to house," but not specifically the household of faith. He is to search out the sick, poor, impotent, etc., but not exclusively among the members. So the members are to "do good as far as possible to all men—both to their bodies and souls." This also accords with the Book and the practice of the great Shepherd.

The Master said I have other sheep not of this fold; and no one can ever forget, who has ever read that touching parable, how he represents the good shepherd leaving the ninety and nine and going after and searching for the lost sheep until he finds it and restores it to the flock. Do members and preachers of to-day imitate the great Shepherd in this respect. Do not the sheep of the fold clamor for all the visiting time of the shepherd, and does not the shepherd hear their voice and follow them, while the poor, lost sheep are left to wander in darkness? Is there any wonder that the question, "How shall we reach the masses?" is forever rising up before the church. How can the masses be expected to feel any interest in the church when the church feels no interest in them? When did a member of the church ever fall out with the preacher and refuse to pay him because he failed to visit sinners—the lost sheep? The cry is visit us or you get none of my wool. Look well after my children or you are no pastor. True, he is a very poor shepherd who does not look after the natural increase of his flock, but it must not be forgotten that all men belong to the flock of Christ, and those who are not in the fold are the lost sheep. "The Son of Man came to seek and to save that which was lost." "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

Now, the intention of this article is to raise the question whether what is called pastoral visiting is not too strictly confined to the members of the church while it does not reach out into the world enough. It does look as if those who have the knowledge of salvation would require less of this sort of attention than those who know not the way. If preachers and members would do more visit-preaching among the lost sheep would not more of them be brought into the fold? and would not the members themselves be strengthened more by giving than by receiving in this way?

THE COLLECTION.

THE brethren will oblige us now by condensing as much as they can their revival reports. We want to hear from every charge, and unless you condense we will be very much crowded. Try to avoid reporting the same meeting more than once, but be certain to report every one.

A BROTHER reports fourteen accessions to the Methodist and Cumberland Presbyterian Churches. We do not know how to count them, as he does not say whether they all joined both churches, or how many joined each.

I RECALL a schoolmate who began by suspecting and finding fault with his fellow-students. He was ever on the lookout for occasions for exercising his faculty of satirical criticism. He

who looks for such occasions finds them, and my long-ago friend developed a faculty for discovering and denouncing faults that were preternatural. It became not only a habit, but a passion with him. When he was forty the faculty of fair judgment was dead in him—he had become incapable of justice.—Bishop A. G. Haygood.

THE TEXAS CHRISTIAN ADVOCATE has doubled its circulation in two years. That speaks well for the Texan Methodists—the paper speaks for itself.—Michigan Advocate.

Yes, the paper speaketh for itself on this wise: The Texans know a good thing when they see it.

THE latest on the original package is that the Conference Committee agreed on the Wilson bill, which makes all articles of commerce imported from one State into another subject to the laws of the State into which they are imported as soon as they enter such State. This will be better for prohibition than the House substitute bill.

A BROTHER says the cotton crop is prospectively bad in his region and he fears he will not get his collections. One should not get scared too soon, and when he does he should not impart his fears to others. Only three hundred bales were chosen to follow Gideon, but the victory was theirs. They conquered because they had faith. The fearful and unbelieving are whipped before the fight.

REV. A. COKE SMITH, D. D., who was elected a Missionary Secretary at the recent session of the General Conference, has resigned that position and has accepted the chair of Practical Theology in the Theological Department of Vanderbilt University. Dr. Smith will remove to Nashville about September 1, so as to be on hand at the opening of the next session.—Southern Advocate.

It seems from the above that the General Conference made a mistake. We now nominate the Rev. Sam P. Jones for the vacancy.

HOBBY riding in the pulpit is a perilous thing. Sooner or later the rider becomes associated in the popular mind with his particular hobby. It is useless to get sour and sore and to spend time in complaining. Better far to preach something else until the people cease to associate the preacher and his name with his hobby. There is no amount of learning, ability, nor even of earnest piety in itself, that can save the man that "harps on one string" from becoming unacceptable and undesirable as a pastor.—Dr. J. E. Edwards in Raleigh Advocate.

THIS committee (Episcopacy) reported a brief rule in regard to the trial and expulsion of itinerant preachers who may be derelict in refusing to accept their appointments. There was a vagueness in the language before relating to this class of offenders. Administration had been different with different bishops—some holding to the lawfulness of expulsion without a formal trial, and by a mere motion and vote in open conference. By the amended law this interpretation is no longer admissible. Trial by committee, as in cases of immorality, is explicitly demanded.—Dr. J. W. Hinton, in Wesleyan Advocate.

That is, the Committee on Episcopacy followed the suggestions of this paper on that subject.

THE proposed legislation for the control of congressional elections in the South—there is no longer any mincing of words as to its real design—will do infinite harm to the very interests its promoters profess to have on their consciences. I, for one, am absolutely sure. Nearly all Southern white men entertain the same opinion; so do a great many intelligent men of the negro race. As I see these things, no more worse blow could be aimed at the negro than a blow which he would inevitably understand as intended to put him in control of government in the South. For the difficulties growing out of his relation to the ballot the negro is of all men the least to blame, and the Southern white man most entitled to tolerant and sympathetic patience.—Bishop A. G. Haygood.

TEXAS PERSONALS.

—Rev. E. L. Armstrong writes: "My district is afire with revival flame. A great many conversions and accessions. Everything promises well."

—We are pained by the information that the Rev. Benj. Bounds has so far failed in health as to be compelled to surrender his pastoral charge.

—Gainesville Signal: Mary, the little daughter of Rev. and Mrs. W. M. Leatherwood, was bitten by some poisonous insect, from the effects of which she was seriously ill for several days.

—We are invited to attend the marriage of Miss Mae, daughter of Rev. H. G. Horton, of West Texas Conference, to Mr. Jack Steele, of Georgetown, in the M. E. Church, South, at Seguin, Aug. 6. Dr. H. S. Thrall will perform the ceremony. Though absent in body, we will be present in spirit, praying God's blessings on the happy couple.

—The following explains itself. We tender our sympathies to the bereaved: COMMERCE, July 28: A few days since a telegram called me to your city to the bedside of a dying sister and a sick mother. Dear brother, my heart is sad, but I look up through tears to a brighter world, where there is no suffering. My sister, Mrs. V. L. Hines, was a great sufferer, but it is all over now. On the morning of the 28th her spirit

took its flight. "Servant of God, well done, praise be to thy new employ." She had been a member of the M. E. Church, South, since she was girl. Hers was a sweet life—true, noble and grand, always ready for everything that looked to purity and goodness. Never was there a more beautiful life lived. When death came, I looked up; a brightness burst upon my vision from the upper world; I felt "Gone to live with God." Our widowed mother has been the object of her care; for she has always, since her marriage, lived with her. I took that sick mother out of the bed and brought her home with me. Pray for us. A. W. GIBSON.

SOUTHERN METHODISM. News, Views and Personals.

—Dr. D. C. Kelley has now abandoned his pastoral charge and entered the race for governor.

—Bishop Duncan has changed the Illinois Conference to September 17, and the Western Virginia to Thursday, September 25.

—St. Louis Advocate: Dr. Ditzler is to be in Kahoka the 6th of August, and remain a week preaching on baptism and other interesting subjects.

—St. Louis Advocate: Rev. G. R. Lochr and wife, of the China Mission, spent a day in the city with Dr. Mathews. He is on his way to his work in China.

—St. Louis Advocate: Rev. C. F. Reid, of China, has returned, broken down in health, but hopes to be well in a few months. He is to be at his home in Florence, Boone county, Ky.

—The time for holding the next session of the Illinois Conference has been changed from September 3 to September 17. So says the Nashville Advocate.

—Dr. E. M. Bounds, under date of July 23, writes to St. Louis Advocate: "Our dear little Edward died this morning, and I go to bury him tomorrow. Pray for me! My heart is full of the precious boy; but he is safe—given to God long since. God knows well what to do with his own property. I praise him!" This will touch the sympathetic cord of all hearts.

—J. M. Crowe, in Nashville Advocate: I see snow to-day lingering on the peaks of the Rockies fifty miles away. I am going up there to-morrow on a picatorial trip. Mountain trout invite us to assured success. I am getting ready to give Bishop Key and his party a fishing excursion on the lakes. As Dr. Messick said once, "We will take along Bro. Morton as ballast," and to bait our hooks and string the fish. Enough for the present.

—Nashville Advocate: Dr. A. Coke Smith has been elected to the chair of practical theology at Vanderbilt University. The department is to be congratulated upon the accession of such a man to the faculty. Dr. Smith knows how to preach, and his touch upon the boys will be felt for their good and the church's uplifting.

—Wesleyan Advocate: For some months writers of church news to the Wesleyan Christian Advocate have reported very few conversions. A visit to several district conferences recently, gave this writer opportunity to confirm his fears on this subject—fears awakened by the drift of the reports which had already come to hand, that there have been comparatively few conversions in Georgia during the present year. There has been some activity in church and parsonage building, contributions to missions are in advance of those of any previous year. In no six months of the past has there been so much money given and subscribed for educational purposes as in the months just gone. These things are not in excess of the material prosperity of the State, or of activity in all secular affairs; they do not equal it. Yet they are far in advance of the addition to the membership of the church during the same period.

—A correspondent of Wesleyan Advocate, reporting seashore camp-meeting, says: At 11 o'clock, which service is always most largely attended, and at which the ablest preacher is expected to fill the pulpit, our beloved Bishop Keener preached. His text was the last four verses of the ninth chapter of Mark. He preached with great zeal and power, and with a voice well modulated, and was easily heard to the rear pews. He appealed to his hearers to be humble in spirit and lowly of heart. Humility, said he, was one of the enabling traits Christ sought to impress upon the people. He urged the conquering of self, subjugation of pride, etc. His appeal to sinners to seek Christ was like a thunderbolt—it went direct to the mark. He said religion was only had in the humblest manner. He wielded the gospel blade with great power, cutting to the quick. At the close of the sermon he gave a running exhortation, interspersed with music, for forty five minutes, urging sinners to seek salvation. He displayed great physical endurance and spiritual power. He was on his feet incessantly over two hours, and many flocked to the altar seeking Christ, and some six or eight were happily converted.

LETTER FROM VIRGINIA.

I give a few items of news which I trust may be of interest to your readers and the church.

The district conferences of this conference have nearly all been held. They have been interesting and profitable accordingly as they have been managed by the presidents holding them. In some half of the time is taken up with a rehearsal of the statistics of the last annual conference. This will not attract an audience and will put a crowd to flight as quickly as any known exercise. If the law requires it, as some maintain, then the law ought to be changed. In others the great interests of the church are brought out, such as missions, colportage, education, etc.

To the emphasizing of these the people will listen and, listening, will be made wiser and better Christians, and the delegates, gathering courage and enthusiasm from the foremost, will go home to work more faithfully in the vineyard of the Lord. These conferences have now been held for twenty-four years, and are capable of great good, but their administration has been such that many doubt their utility and predict their abolition.

The first visit of Sam Jones to Richmond occurred in June last. He had large crowds to hear him, but failed to unite the churches of all denominations. Opinions differ as to the permanent and positive good accomplished by him. He was more successful in Norfolk, though he had violent opposition there in the papers and otherwise, as well as in Richmond. The rearrangement of the conference lines on the border dividing Virginia and North Carolina, by the last General Conference, seems to have been acquiesced in by the church in that section quietly, and this fall we will bid farewell to some of our Carolina circuits which have been in the Virginia Conference since the organization of the church. We trust that peace and concord may dwell with them and between us, "for we are brethren." The most notable event in church education of recent occurrence was the dedication of the Randolph-Macon Academy at Bedford City, Va., on the 4th of July.

The want of a training-school has been long felt in the bounds of the Virginia and Baltimore Conferences. Not that there are not good academies in the country, but that there are very few, if any, which are strictly training boys for college. Most of them are so-called university schools, which means that they ignore the college, claiming to do as much and as well as the college, and self-interest would go farther, if it could, and say that even universities could be dispensed with. Especially important was it that our Methodist colleges should adopt this plan for their proper working and welfare, for it was known that many of the academies or high schools were not friendly to our colleges and never encouraged the children of our people to go to them.

The Virginia Conference took the matter in hand several years ago and appointed a committee to make a selection for a site for a training school. President Smith, of Randolph-Macon College, acting with the committee, selected Bedford City (formerly Liberty) and immediately started to work. The town gave about forty acres of eligible land and water privileges, and other advantages, to which the citizens added \$10,000. With this as a start, the president pushed ahead, and in twelve months from the day the cornerstone was laid a building was dedicated which is pronounced by all who have seen it to be the most complete in the Southern States for a school of the kind. The whole, including grounds, buildings, fixtures, etc., is valued at \$100,000.

This is a bona fide academy, and from its constitution cannot be anything else. Taking boys at proper age, it will, under the most thorough plans, with a picked corps of teachers, controlled by the president of the college as principal, fit them to take a college course, and not certify them for such course till they are proficient. The college now drops its introductory classes, which have been sources of so much trouble, and enters upon a purely college work.

Dr. John A. Kerr, professor of moral philosophy and Biblical literature in Randolph-Macon College, did not accept the place offered him, but remains with his first love, much to the gratification of the friends and students of the college. Nearly every member of our faculty has been elected to positions offering higher salaries, but they have stuck to the post where duty, not money, called them, like true Methodists. In this they have set a worthy example to the young ministers going out from the college every year, and saying, by acts stronger than words, that the post of duty is the post of honor.

Of the degree men who have gone from Randolph-Macon College to the Vanderbilt recently, nearly all have become missionaries. She sends several more this year.

Bishop Granbury's house in Ashland, now under construction, will be ready for him and family by the time he returns from Brazil. His residence here will be an acquisition to the college, as he will deliver a course of lectures to the biblical students.

Virginia bids Texas success in all good work—"for God, for country and truth!" RICHARD IRBY.

FEMALE COLLEGE AT SAN ANTONIO.

The need of a college for young ladies at San Antonio has long been a recognized fact. The scarcity of Protestant schools of any sort in this city has been a source of shame to Protestants and a great harvest for Rome. The necessity has grown with the steady growth of the city, and now that this growth in population is accelerating so rapidly the responsibility of supplying this crying need is most emphatic. The M. E. Church, South, is the strangest body of Protestants in the city and they are growing rapidly. In the near future the West is to be the scene of marvelous increase. Who is to offer educational opportunity to the people? It is easy to answer that if we Methodists are true to our history and our opportunity we will do our share. I am glad to announce a beginning, which promises much for the near future, provided a strong, hearty co-operation on the part of the Methodist preachers and people can be secured.

Another collection? No. A stock company? No. A private enterprise? No. Listen: The West End Town Compa-

ny, of San Antonio, have donated to the Methodist Episcopal Church, South, six acres for a campus, on a beautiful site, three miles from the postoffice. Around this they have donated each alternate lot in one hundred acres on the sole condition that the lots be sold and the proceeds put in a college building and improvements. Street cars are to run to our doors and electric lights and water to be furnished when needed. This site is partly within the present corporation of the city, and adjoins the West End addition. Near it is a beautiful lake. Lots are selling from two hundred and fifty to six hundred dollars a lot out there. Many houses have already been built on them and others are going up. The company have a street railway, with electro-gas motor in operation now from the center of the city to the lake. The West End addition is beautifully situated and laid out. No better place could be selected for a female college.

This property is in the hands of a Board of Trustees, elected by the Travis Park Quarterly Conference. Bro. Buckner Harris is president of the board; W. W. Pinson, secretary, and J. S. Thornton, treasurer.

The lots will at once be put on the market. No one will be asked to give a dollar, but only to buy the lots at a reasonable figure. There will be this advantage in such an investment:

1. The purchaser will be aiding a needed enterprise which is worthy of every sacrifice for its own sake should he never realize a cent in return. 2. The West End Town Company is rapidly increasing the value of this property by its constant improvements, and the building of the street car line through this property will at once add to its value. 3. The moment the building of the college is begun the lots will be sought after, and when it is completed they will be greatly enhanced, and the purchaser has the assurance that the purchase money will go to improve and advance his own property.

The ground is being platted and will at once be put on the market. Of course the college must have the benefit of any increase in prices. So the earlier lots are purchased the better for buyers. We have already sold a number of lots to members and non-members of our church. The plan meets an enthusiastic reception. The San Antonio District Conference heartily indorsed it. The Methodists of San Antonio are jubilant. What say you? Write to me, or Bro. Harris, at San Antonio. Be in a hurry. The world moves. The King hath need. We invite correspondence with preachers who may wish to aid in disposing of these lots. This movement involves tremendous opportunities and tremendous obligations. Shall we Methodists be equal to the hour?

THE SAN JONES MEETING.

At Tyler, Bro. Jones' partial consent to hold a meeting at Bruceville, September 29, was obtained. At Fort Worth, subsequently, the time was definitely fixed. In a letter written 21st ultimo, Bro. Jones asked to change the date of the meeting to commence between September 10 and 15. This suited much better. In a letter from him written July 23, and received on my return home to-day, he fixes date of meeting at September 28 to October 5. This date, since it throws the agricultural classes, the very persons for whom the meeting was projected and arranged, exactly into the middle of cotton gathering, is altogether unsuitable, and all claims upon Bro. Jones have been surrendered in a letter written him to-day. SAM'L P. WRIGHT.

EFFECT OF RELIGIOUS LITERATURE.

I have been doing the best that I can to get your excellent paper into all of our homes and it has been preaching all the time weekly, together with the good books I have been distributing. I have had good success, both spiritually and financially, on my work this year. I have had to date about one hundred and seventy conversions and one hundred and fifteen accessions. I wish all of our preachers could see how much it would aid them to put the ADVOCATE into all of our homes, and good books also. C. H. MALBY.

[To date, this year, Bro. Malby has placed the ADVOCATE in sixty families. He shows his faith by his works.]

A MISTAKE.

In my communication some time ago in reference to the protracted meeting at Travis Park Church, somebody blundered. You made me say, "Brother Snow was on hand, too ready for any good work." Everything depends on the punctuation. Brother Snow was very ready, but not too ready. The comma should have come after the "too," which would have given it the sense of "also." Such is the importance of little things. W. W. PINSON.

DEATHS.

My grandmother, Mrs. Sarah M. Bird-wood, died at her daughter's, near Clond, Texas, on the morning of July 28th. She was a devoted Christian woman; long a member of our church. She leaves five children and a number of grandchildren to mourn their loss. She died in the faith. JAS. D. ODUM.

CAMP-MEETINGS.

Tyler Circuit. Our camp-meeting, near Winona, will begin on Friday night before the third Sunday in August. Pleasant Retreat camp-meeting Friday night before the fifth Sunday. Ministers and praying members invited to come and help us. Brethren of Tyler circuit, let us begin on Friday night at the first services. J. M. MILLS.

Canton.

There will be a camp-meeting at Edgewood, Canton circuit, commencing Friday night before and including the third Sunday in August. Ministerial aid cordially invited, as well as efficient workers of the laity. W. G. JENKINS, P. C.

DISTRICT CONFERENCES.

Galveston District. To the Pastors of the Galveston District: Brethren, please send me the names and number of your delegates to the district conference, which begins on the 14th day of August. By so doing you will oblige, H. M. HAYNES.

ROYAL
BAKING POWDER
Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, August 7, 1890.

HOME CONFERENCES
(Continued from first page.)

pleased would not express it—we were delighted. We will welcome him at any time among us. He got straight after the dance. I learned since that some were "shy," as they are still "howling." There were not as many members present as ought to have been. Only \$40.75 was paid as quarterly. There has been only \$158.90 paid during the year on \$515, for both P. E. and P. C. I have collected for foreign missions \$26.30. The next conference is to be at Gordonville. I hope to be able to make a better report by that time on every line of church interest. I will commence a protracted meeting Saturday next at Gordonville, and from that time till the middle of September I expect to be thus engaged on other parts of the circuit. I would be glad to have any ministerial brethren to be with me who are faithful and true. "Come over and help us."

Grand Saline Circuit.
S. N. Allen, preacher in charge, Aug. 1: We closed our third protracted meeting last night. The Lord has greatly blessed us on Grand Saline circuit. At our first meeting, which was held at Oakland, we had sixteen conversions. Six united with the M. E. Church, South, and five with the Protestant Methodist. Bro. N. J. Parnell and Bro. Staton, of that church, did valuable work. To God be all the glory. Pray for us.

Hawkins.
J. C. Calhoun, Aug. 2: We closed yesterday a most glorious revival at this place after ten days' duration. The battle was fierce and wild for the first three or four days, with the world, the flesh and the devil all arrayed in bitter opposition; but God came to our rescue and demonstrated the precious promise most wonderfully that "They that be with us are more than they that be with them." Results: A number of conversions, could not ascertain how many; fifteen accessions to our church and others who will join, and some for other denominations. Many of the converts are the first men and women in this section of the country. Organized a young men's prayer meeting, held the Sunday-school and regular prayer-meeting to higher interest with the entire church membership greatly revived. We were assisted by Bros. W. H. Crawford of Lindale; G. A. LeClere, of Palestine, and the presiding elder, who was with us on Saturday and Sunday and held our quarterly conference. Bro. Crawford gave us some regular Jones sermons, that acted like a blister plaster. Bro. LeClere did some of his biggest preaching. I think he preached ten or twelve sermons, and I don't think I ever listened to any sermons more polished, logical and convincing in his life than those. Long with me they were the life of this people. The Lord blessed these ministers at the New Testament.

Junction City.
J. W. Sims, July 31: I closed a meeting at this place Monday night last, with gracious results; thirty-one additions to my church—three by letter, the rest by ritual; some four or five backsliders reclaimed and all of every name was wrought upon. I have been preaching only five years, but never saw such a display of divine power as was manifested on Thursday night. One man and three women were struck down in their tracks with convicting power, and such a shout as I did not have that night! My brother from Brady was with me the first week and did all the night preaching. Rev. J. M. Bourland and Rev. G. C. Wilson did me valuable work. The young ladies of our church worked valiantly, and as a young man or lady was converted they would go right to work. The whole town was involved. It was the universal sentiment that it was the best meeting ever held in Junction City. We give no one the praise but God. We only bless him that he used us as instrument. We had barbecued meats on the ground both Sundays. My collections will be full. I have received eighty-eight members to date. We have purchased lumber for our new church, \$23.50, and will begin work on it before long. I want to make mention of Uncle Jack and Aunt Mary Allen's manifested interest in the meeting. They did not miss one sermon. Aunt Mary was seventy-nine years old the day the meeting closed, and she brought dinner every day and did all her house work. Praise the Lord for salvation.

Leesville
C. H. Maloy, July 31: The third quarterly conference for Leesville circuit was held on the 19th instant at Floyd's Chapel. Dr. R. J. Deets, presiding elder, was there and looked into the general interest of the church. The quarterly conference was very well attended. We had a very profitable session. The stewards had a fair report on finances, though money is scarce at this season of the year. The pastor's report was encouraging to the brethren, having secured the entire assessment for foreign and domestic missions, the prospect is good for full collections before annual conference. There was a net increase for the quarter of forty-four members and sixty-five conversions. We commenced with the quarterly meeting and continued for ten days, somewhat on the camp-meeting style. Dr. Deets remained with me four days and preached with his usual ability and earnestness. When the time came that he had to depart to another field of labor, with reluctance we bade him good-bye. The meeting grew in interest all the time.

The general verdict was that it was the greatest meeting that Floyd's Chapel ever had. The meeting resulted in 100 conversions, including boys and girls from twelve years old to fathers and mothers of three-score years and ten. There were sixty-one accessions to the Methodist Church—others will join hereafter. Some of the converts will perhaps join the Cumberland Presbyterian and Baptist Churches. The church was generally revived. The Sunday-school and prayer meeting, that had been abandoned, were reorganized and a general good feeling pervaded the entire community. There were forty-five penitents at the altar of prayer the last night of the meeting; fourteen children were baptized and ten new families added. The collection for the superannuated and widows and orphans was the best that I ever had. Thanks to local brethren for their assistance in aiding with their prayers and exhortations. Dr. P. M. Yett and daughter, Miss Emma Yett, two faithful and efficient lay workers of Burnett county, were with us all the time. "But the best of all, God was with us." Glory to his name. "Bless the Lord, oh! my soul and all that is within me bless his holy name."

Wheelock.
W. W. Turner, July 29: A glorious outpouring of the spirit of God swept like a mighty cyclone through the hearts of the people at Wheelock, bringing joy and peace to every Christian and causing sinners to realize the awful condition in which they stand before their God. Bro. Jim Collard was the humble instrument in the hands of God (ably assisted by Bro. C. M. Keith, pastor in charge, and Bro. South, of Bryan circuit) in bringing about such glorious results. Sixty-two conversions out of an average attendance of 250 people. The writer has been living in this community for fifteen years, and has never before witnessed such remarkable demonstrations of the power of the Holy Spirit. The meeting commenced July 18, lasting ten days. The people were ripe for it. Christians had been praying that God would come in convicting and converting power for some time, and the answer was a heaping measure pressed down and running over to each one. The meeting commenced July 18, lasting ten days. The people were ripe for it. Christians had been praying that God would come in convicting and converting power for some time, and the answer was a heaping measure pressed down and running over to each one. The meeting commenced July 18, lasting ten days. The people were ripe for it. Christians had been praying that God would come in convicting and converting power for some time, and the answer was a heaping measure pressed down and running over to each one.

Montague District School Committee.
At the district conference for Montague district, North Texas Conference, M. E. Church, South, held at Bowie, beginning July 17, 1890, a committee was appointed consisting of F. O. Miller, H. M. Schoolfield, J. H. Vaughan, J. E. Jackson and E. M. Murrill, for the purpose of locating and building a school, to be the property of said church. E. M. Murrill was appointed temporary chairman of said committee. The committee was called and met at the residence of J. E. Jackson, in Bell county, Texas, July 22, 1890. Members present: F. O. Miller, J. E. Jackson, H. M. Schoolfield and E. M. Murrill. The meeting was opened with prayer by F. O. Miller. The committee then organized by the election of F. O. Miller, permanent chairman, and E. M. Murrill, secretary. A paper was presented by E. M. Murrill and adopted, which is as follows: Whereas, the district conference for the Montague district, North Texas Conference, has appointed us as a committee to locate an institution to be known as the property of the M. E. Church, South; Resolved, that we adopt the following rules and regulations for our government as a committee: 1. That we will work to secure a first-class college that will command the respect and admiration of the people of the country, and will not suffer by competition with the public schools of our State. 2. That we will consider ourselves as connected in our work, and not bound by any local interests or claims, as we are to decide for the district and not for ourselves. 3. That we will give all the towns of the district the opportunity of bidding for the school, provided that all the bids shall be in our hands by the first of October, 1890. 4. That we will not decide as to location of place until after the 1st day of October, 1890. 5. That we will not decide anything as final without first notifying all the members of the committee and having a majority present. 6. That we will decide finally in favor of the town that offers the most promising as to grounds for buildings and campers, money with which to build, healthfulness and attractiveness of location being also considered. 7. That each bid must be in such form as to be binding in law, provided it is accepted by the committee. 8. That we will not reveal to the public the propositions that may be made to us until after the issue is decided. 9. That we will meet (if not providentially prevented) at the call of the chairman, at such places as he may select from time to time until we have finished the work assigned us. 10. That we request all parties to place their bids in the hands of the secretary, E. M. Murrill, Henrietta, Texas. After the adoption of the above it was ordered that a suitable book be purchased and that a permanent record of our proceedings be kept, including all bids, etc. It was ordered that the Henrietta and Bowie papers and the TEXAS CHRISTIAN ADVOCATE be furnished with a copy each of the minutes of this meeting. The minutes were read and approved, and the committee adjourned subject to the call of the chairman, F. O. MILLER, Chairman. E. M. MURRILL, Secretary.

Occasional, Aug. 2: Yesterday the most interesting and profitable revival meeting ever witnessed here closed, resulting in fifteen accessions to the church and many earnest, tearful penitents still anxious to be freed from sin. The meeting began Wednesday night, July 23. The quarterly conference convened on the 26th. Rev. J. C. Calhoun, pastor and station preacher at Mineola, was here, and, during the time, being recalled one or twice to his sick wife and child at Mineola. Rev. G. C. LeClere, of the Palestine Church, was here from the beginning to the close of the meeting. The Rev. Dr. Adams, presiding elder of Tyler, preached a most interesting sermon Sunday, July 28. Rev. W. H. Crawford, of the Lindale circuit, preached several sermons, which had an excellent effect in arousing the church to work more earnestly. Bro. Calhoun is a young, intelligent, earnest and deeply pious minister, who is much loved by all. His prospects for future usefulness are very promising. Bro. LeClere is also comparatively young, apparently in his prime. There is probably not a more earnest, pious, cultivated, impressive and wide-awake minister in the State. His sermons are not, as a rule, lengthy, but they are deep, strong and forcible—their matches! No one can hear him but to love him and feel impressed that he is a truly faithful servant in the Master's cause. He is much loved by those in the church and by those who are outside of any church. Under his ministry and that of Bro. Calhoun, there was not, perhaps, a soul so steeped in sin as to feel unconcerned or unmoved. There has been a mighty awakening here, and it is confidently believed that the good seed sown will be followed by a golden harvest. M. H. Smith and G. W. Halley, lay brethren, have long been earnest and devoted workers in the prayer-meetings, Sunday school and in the church. Few men, if any, have ever been more faithful in this field of labor. The church choir is composed wholly of church members, and their singing was excellent. Miss Bethel Black and a sweet and faithful little member of the choir, was the organist during the meeting, and right satisfactorily did she perform her role. When a church choir cannot restrain the deep emotions of the

soul, but bedew the sacred songs with tears, we feel assured that they sing with the spirit and understanding. "Why not To-Night," and many other excellent pieces were most effectively rendered. We have all had a glorious refreshing from the presence of the Lord long to be remembered.

Round Mountain.
J. F. Denton, July 29: Our first camp-meeting is over. It was on Fall creek, eighteen miles below this place, and we got down there and back like Bishop Keener said they caught mosquitoes in Mexico—that is, with much difficulty. But an ever gracious God blessed us by his presence and power among the people. We had eleven accessions to our church; seven or eight conversions; six adults and three infants baptized; several backsliders reclaimed, and some who were wavering on account of false teaching settled in peace to every Christian and causing sinners to realize the awful condition in which they stand before their God. Bro. Jim Collard was the humble instrument in the hands of God (ably assisted by Bro. C. M. Keith, pastor in charge, and Bro. South, of Bryan circuit) in bringing about such glorious results. Sixty-two conversions out of an average attendance of 250 people. The writer has been living in this community for fifteen years, and has never before witnessed such remarkable demonstrations of the power of the Holy Spirit. The meeting commenced July 18, lasting ten days. The people were ripe for it. Christians had been praying that God would come in convicting and converting power for some time, and the answer was a heaping measure pressed down and running over to each one. The meeting commenced July 18, lasting ten days. The people were ripe for it. Christians had been praying that God would come in convicting and converting power for some time, and the answer was a heaping measure pressed down and running over to each one.

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A SERIOUS MISTAKE.
Much mischief is done in the treatment of constipation. The common opinion is that the only remedy is the use of medicine. A great error. Medicine simply purgative, corrects no morbid condition, consequently their use is followed by greater constiveness. A remedy to be effective must be a powerful, corrective and cathartic properties. These are admirably combined in the medicine, Pils. They will, in a short time, cure all the sufferings that result from inactive bowels. They give tone to the intestines, invigorate the secretions, and correct imperfect functional action of the stomach and liver.

Tutt's Liver Pills
NEVER DISAPPOINT.
Price, 25c. Office, 39 & 41 Park Place, N. Y.

OPIUM HABIT
I want a good house keeper. I have four children, two boys and two girls, four to fifteen years old, and I think a lady from the country would suit best. I can provide a home, if you desire, and I will pay the necessary expenses to the church. If you are interested, please write to me at once. Reference required.
B. F. HINES, Farmerville, Texas.

IRONA.
An Interesting Interview With Col. John T. Tanner Concerning What Will Be in the Future.

THE "PITTSBURG" OF TEXAS.
A Location Possessing Vast Mineral Wealth, Exhaustless Timber, Fine Lands, Abundance of Pure Water and Health.

(From the Corsicana Light, July 29)
Col. John T. Tanner, a prominent citizen of Athens, Ala., recently connected with the East Tennessee Land Company and many other enterprises in Tennessee and Alabama, now visiting Corsicana. Col. Tanner is a personal friend of J. J. McClellan, Esq., one of our prominent attorneys, and his object in coming here is to look over the State a little and for purposes of business.

Learning that he had passed through Irona en route and made a careful examination of that location and its vast deposits of minerals, the Light representative called upon him for his opinion and to enjoy a pleasant chat. Col. Tanner is one of the foremost of the prohibition leaders, and it was he who placed the name of General Fisk in nomination for the presidency of the United States, a circumstance of which he is very proud. During the past twenty years Col. Tanner has been prominently identified with the growth and development of many of the most prominent towns and cities of Tennessee and Alabama, and when asked for his opinion respecting Irona, the property of Mr. H. G. Damon, he replied: "Perhaps I can best answer that question by going over my experience in cities that have favored in many important natural advantages that I find Irona to possess, and noting their progress under the all-potent factors, capital and enterprise."

"Birmingham, Ala., perhaps, furnishes us an excellent example by way of comparison. In a few more years Irona will be found at both places, with many things in favor of Irona, and the only advantage that I can now recall that the latter place does not enjoy is railroads, and this lack will very soon be supplied. The present era of prosperity in Birmingham has lasted about ten years ago; at that time there was one poor hotel building in the city, and standing alone, out in an open field, was a bank owned by Mr. Charles Lynn, one of the directors in the North and South railway, now the Louisville-Nashville system, one of the greatest lines of travel in our country. After building his bank, for which enterprise he was called a crank by his fellow directors in the railroad company, he began the operation of mining, but partly developed at this time, and his children have since developed into one of the foremost moneyed institutions of the South; and the mining industry has developed beyond all expectation."

"In the town of Elyton, lying a short distance from Birmingham, but now abandoned to that city, the Elyton Land Company was organized with a capital stock of \$200,000. This company began operations in Birmingham lands and realty, and has paid millions of dollars in dividends to its stockholders. To give some idea of the rise in values since this company began business, land lying at a distance from the city having been sold for no value nor brings about fabulous prices—\$250 to \$1000 per acre."

"Stock in this company is now worth two hundred dollars on every one dollar originally subscribed. This was the condition of affairs ten years ago; Birmingham had a population numbering about 100,000; the last census gives her 45,000 population, including her suburbs, which are connected with her by lines of rapid transit. "Decatur, Ala., one hundred miles north of Birmingham, a city that has had a wonderful growth, once its prosperity to the enterprise that built up Birmingham. Its projectors sold \$1,000,000 worth of stock before they had offered a town lot for sale, \$600,000 of which was subscribed for in one day. The site was owned by Major E. Gordon, a brother of Mr. Gordon, of Georgia. "Decatur is situated on the Tennessee river. There are valuable mineral deposits a short distance from the city, and a large body of rich land surrounding it. The Decatur Land Company's undertaking the development of these important interests, blast furnaces, iron works, and there has been added since car-works, bridge manufactory, wood, alcohol works, etc., etc."

"I might also mention Florence and Sheffield, with their mammoth industries, cotton and woolen mills, shoe factories and numerous other enterprises. Millions of dollars from the North have been poured into these cities, which owe their existence to the germ planted in Birmingham. "But, perhaps, the town of Harrison, in East Tennessee, affords a more striking illustration of what capital can do with a town having natural resources. Harrison was located February 7, 1880, and town lots were laid off. At the first stockholders' convention, held May 7, three months later, there were two thousand inhabitants in the city. At the first sale of lots, four thousand business men from the North were in attendance, and six hundred dollars were bid for property. Every year since the first sale, property has been taken at the first sale, and has run up to \$275 per front foot, when General Fisk stopped the sale for fear that such prices might hinder the progress of the town; sales still continue in private, however, and are very numerous. "The company's stock was sold May 7, a dividend of 3 per cent was declared on all stock issued up to date. "The stock of this company is capitalized at \$3,000,000, and by a fair valuation of half the value of what the property was sold for, would make the value of their investment at least \$15,000,000. Last month I applied to Mr. Hopkins, the secretary of the company, at his office in New York, for thirty days' option of \$50,000 of this stock that I wanted for some Texas friends, and was informed that there was no stock for sale at any price. "Next to Birmingham, Harrison is considered the biggest thing in the South, and all under prohibitory law. There are some people who seem under the impression that prohibition is a drawback to the progress of a town, but it has been clearly and abundantly demonstrated that such is not the case, and the city of Harrison furnishes an example that cannot be disputed. I have told you all this in order that I may emphasize a few facts that I noticed while at

IRONA.
I met Mr. H. G. Damon at a convention held at Fort Worth recently and afterwards receiving some printed matter about Irona, in which I recognized the same conditions that had lifted Birmingham and Harrison from obscurity to exalted prominence, determined to get carefully over the ground and ascertain whether they existed in fact or only on paper. I am more than satisfied with the result of my investigations and believe

that Irona is destined to become a great center of business and wealth. I find many advantages at Irona that the places I have mentioned did not possess at the start, viz: better water, timber in abundance, fine rolling land, beautiful site for residence and all the conditions conducive to health. There is absolutely no sickness there at all. The mineral deposits are not as extensive as at Harrison, but I judge there is sufficient ore to keep five 100-ton furnaces in operation at least 100 years, and I am informed by the geologist who tested the ores that they are not surpassed in any other section of our country for intrinsic worth and they will require no washing, which is a big item of saving. "There are no railroads built to this point yet, but I have reliable information that at least one road will be built soon. "The Sabine river, navigable nearly the entire year, runs by this tract, and its banks, formed of a sandstone deposit, is a security against overflow. With deep harbors built on the Texas coast, Irona will have a direct line of transportation for foreign shipments. At Sabine Parish, Louisiana, which is just opposite Irona and Sabine county, Texas, local opinion prevails and the new town will start out with a prohibition plank in her little deeds. Next to Birmingham I consider Irona to possess the most favorable prospects for profitable investment I have yet met with in my large experience, and I have shown my faith by subscribing for stock."

Since the date of the above interview all the Irona property, including mineral lands, has been purchased by the Sabine Land & Mining Company, which has lately been organized with H. G. Damon as President. The capital stock has been placed at \$500,000; shares, \$25.00 each. A limited number of the shares will be preferred stock, and will have a purchasing value of 25 per cent above the original cost—that is, \$100 worth of stock will buy \$125 worth of land. For further information, apply to SABINE LAND & MINING CO., Corsicana, Texas.

SANGER BROS.
Dallas, Texas.
July has come and gone, and an excellent business grows the new month of August. It means hard work for us, but with unwavering adherence to the grand principle of closing out all summer stock, we

SACRIFICE PRICES
UNMERCIFULLY.
Our new quarters are partially complete; every day finds some call for change in our several departments, so to make room for new stocks and lighten the labor of moving we make quotations lower than ever.

IN DRESS GOODS
WE OFFER:
Black and white striped Albatross, 38 inches wide, at 35c, worth 55c.
A line of black and gray Checks and Plaids, 55c, worth 85c.

For traveling dresses, or for early fall wear, these goods are admirably adapted, and dollars can be saved by purchasing now.

We have also some **Decided Bargains**—IN—
CHINA SILKS.
This reduction in figured China Silks will be final. When sold out it will leave us without any to carry over, and at the prices we name they will be sure to go.

Our \$1.10, our \$1.25 and our \$1.35 qualities are all marked to the uniform price of 73 Cents a Yard.
Our 85c and our \$1 qualities are both marked 58 Cents a Yard.
Our excellent 65c quality is offered at 40c Cents a Yard.
In solid colored China Silk we offer our 50c quality for 31c.

A fine assortment of Striped Sarah Silks are also offered at 68c, worth \$1.
We also announce a **Great Mark Down**—IN—
Wash Fabrics
French Satens, choice pattern, fast colors, excellent qualities, sold regularly 25c and 30c, now 16 Cents a Yard.
Challies, soft, cool and in every respect desirable, 30c, worth 45c.

Scotch Ginghams, perfect in weave, attractive designs, a sensible, serviceable fabric at all times, 35c, worth 50c.
The same with popular side-bands, at 22c, worth 35c.

Mail Order Dept.
Absent buyers are served by mail as well as if they were in the store. Price lists and samples mailed free upon request.

Sanger Bros
Please refer to Texas Advocate when writing

N. C. Y. L.
Prof. Alonzo W. Mell, Lecturing Dr. Price's College for Young Ladies, Nashville, Tenn., is located in Dallas, Texas, and may be addressed at that point, Bellevue Place, bet. Ervay and Broadway streets. Correspondence invited and all information given.

LOCATION WANTED
By a competent physician of experience and ability in a good Methodist town or country neighborhood to reside and practice medicine. Address Lock Box 62, Kosciusko, Miss. June 25, 1890.

FORT WORTH DISTRICT—FOURTH QUARTER.
Fort Worth First Church, 3d Sun in Aug
Fort Worth, Missouri Avenue, 3d Sun in Aug
Fort Worth City, 4th Sun in Aug
Grandview, 5th Sun in Aug
Abbot, 6th Sun in Aug
Hess, 7th Sun in Aug
Grandview, 8th Sun in Aug
Arlington and Village Creek, 9th Sun in Aug
Arlington, 10th Sun in Aug
Marble Falls, 11th Sun in Aug
Whitney, 12th Sun in Aug
West, 13th Sun in Aug
Hillsboro, 14th Sun in Aug
Fort Worth, Mulkey Memorial, 15th Sun in Aug
Paris, Tex., 16th Sun in Aug

Hood's Sarsaparilla
100 Doses One Dollar
The Chief Reason for the great success of Hood's Sarsaparilla is found in the fact that Merit Wins. Hood's Sarsaparilla is the best blood purifier and actually accomplishes all that is claimed for it. Prepared by C. I. Hood & Co., Apothecaries, Lowell, Mass. Sold by druggists.

BENBROOK & HOWARD.
1027 Main Street, Dallas, Texas.

BANNER LAMP
GIVES ALL OTHERS FOR Beauty, Brilliance, Safety & Economy.
GIVES A STEADY WHITE LIGHT.
SERVES IN WORKSHOPS AND HOMES.
Price Lower than any other lamp of equal merit. Several attractive styles. \$1.00 per dozen for cash. The PLUM & ATWOOD MFG. CO., New York, Chicago, Boston.

SENSIBLE WOMEN
all wear FERRIS' GOOD SENSE CORSET WAISTS.
THOUSANDS NOW IN USE.
Read the Health, Beauty and Economy of FERRIS' CORSET WAISTS. They are made of the finest materials and are guaranteed to give perfect support and comfort. They are also made in a variety of styles to suit all tastes. Address: FERRIS BROS., 341 Broadway, New York.

GULLETT'S MAGNOLIA GIN
THE FOREMOST STANDARD COTTON GIN OF THE WORLD.
HIGHEST AWARD GOLD MEDAL FOR BEST QUALITY.
DAVIS BROS., Weatherford, Texas.

DR. E. G. WEST'S NERVE AND BRAIN TREATMENT.
Specific for Hysteria, Depression, Piles, Neuralgia, Headaches, Mental Prostration, Softening of the Brain, resulting in insanity or leading to misery, decay and death. Preparation Old Age, Barrenness, Loss of Power, and all other ailments caused by over-exertion of the brain, or over-indulgence in any of the pleasures of life. Each box contains one month's treatment. \$1.00 a box or six for \$5.00, sent by mail prepaid. Write our order for six boxes, will send purchaser gray matter to retain money. Fine testimonials. Full instructions issued and genuine sold only by SHOOK & DOVREN, Druggists, 506 Ave. Corner Main and Murphy Streets, Dallas, Texas.

BELLS
Steel Alloy Church and School Bells. Made for Churches, Schools and Public Buildings. Catalogue with over 2500 testimonials. Best quality Bells for Churches, Schools, etc. Fully warranted. Write for VAN DUZEN & TIFT, Cincinnati, O.

McSHANE BELL FOUNDRY
BALTIMORE, MD.
Best quality Copper & Tin Bells. ALSO CHIMES & PEALS. Write for terms. 222 Walnut Street, St. Louis, Mo.

Texas Christian Advocate

Nangy But Nice. She that big man-of-war saw this morning was the Philadelphia. She can make over twenty knots an hour. He from the glorious West—Pooch! Why, I know a judge in Chicago who unmade sixty-seven knots in forty-five minutes.

To Dispel Colds. Heads aches and Fever, to cleanse the system effectually, yet gently, when constive or bilious, or when the blood is impure or sluggish, to permanently cure habitual constipation to awaken the kidneys and liver to a healthy activity, without irritating or weakening them, use Syrup of Figs.

Decreased Opportunity. "There goes a man who has retired after thirty years on the bench." "You don't say so! Amassed a considerable fortune, I suppose?" "I think not. There's not so much profit in shoe-making as there used to be."

Don't shake and shake and shake but the king of tonics take. It's name is Cheatham's Tasty Chili Tonic and you rely on its curing chills and fever every time. That's what it's here for. Guaranteed.

Diarrhoea, Dysentery, Cholera Flux. Morley's Tasty Chili Tonic is a powerful medicine for the cure of cholera, dysentery, diarrhoea, and all other ailments of the bowels.

The World is Deaf. To produce a better remedy for Diarrhoea, Flux, Summer Complaint, Cholera Infantum, Colic and all bowel troubles, than Morley's Blackberry Balsam or Neutralizing Cordial, Price, 25 cents per bottle.

My wife has suffered for fifteen years from congestion and painful menstruation. After using three bottles of Bradford's Female Regulator she is now able to do her house work and go where she pleases.

Count de Geese. Do you call that a good portrait of me? Why, that is the face of a port-bait. Miniature Painter (calmly)—Indeed! Then, sir, you will have to pay for it in advance.

Improve the nutritive functions of the scalp by using Hair's Vegetable Sulfur Hair Renewer, and thus keep the hair from falling and becoming gray.

Byron's Phenomenal Luck. Byron is the luckiest town in the West. It has a brass band just organized, without the means to procure instruments.

Flex Cured. My two children had the Flux very bad, and one bottle of Morley's Blackberry Balsam cured them both sound and well.

At the Interscholar: Beatrice—Isn't that a fine line type of a runner, Harry? "No, it's a fine type, but he has just made a miss-spint."

A "Soft" Answer. Irate Country Squire to New Groom—Look here, confounded jay, I won't have this! Do you think I'm not? New Groom—Shure, sir, O! can't say, sorry I only came here yesterday!

Womans is the spring that moves the world. Yet how many who aorta toll along through life afflicted with all sorts of aches, pains, and weakness, that can speedily be cured by the use of Dr. Drougoule's English Female Bitters.

Gargling Him. "I'm delighted to hear you speak so well of my coffee," said the landlord. "You have commended it so," said Bequet, "whispered the tenant. "I'm trying to submit it to my friend here."

Jamaica Ginger is nowhere, beside Johnson's Anodyne Liniment for all summer troubles.

A Considerate Husband: "I wish you were like Mr. Bunting," complained Mrs. Larkin; "he's so considerate to his wife." "That's so?" replied Mr. Larkin; "you ought to see her at her toilet, she has to be brought to her to get her hair brushed."

"Don't Care to Eat." It is with the greatest confidence that Hood's Sarsaparilla is recommended for loss of appetite, indigestion, sick headache, and similar troubles. This medicine gently tones the stomach, assists digestion, and makes one "real hungry."

Dying Millionaire: I have been much in litigation—always success fully, too—and I want to leave everything to the lawyers. Attorney—Ah! You wish me to make a will, then, bequeathing—Dying Millionaire—Cutting off all my relations, and bequeathing the money to charitable institutions.

Adapting It: "Lige!" "Yes, Mr. President." "Is it not the custom of rulers to give themselves a vacation?" "It is, your excellency, but if you were to adopt that custom it would be necessary for you to spell the word with an additional 'e'."

Don't shake and shake and shake but the king of tonics take. It's name is Cheatham's Tasty Chili Tonic and you rely on its curing chills and fever every time. That's what it's here for. Guaranteed.

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ABILENE DISTRICT—FOURTH ROUND. Buffalo Gap, at Valley Creek, Aug. 16, 17. Leebair, at Belle Plaine, Aug. 23, 24.

PALESTINE DISTRICT—THIRD ROUND. Homer, at Home, Aug. 21, 22. Kickapoo, at Camp Ground, Aug. 21, 22.

CELBURNE DISTRICT—THIRD ROUND. Hico, at Wednesday before 2d Sun in Aug. 16, 17. Grand Creek, at 2d Sun in Aug. 16, 17.

SHERMAN DISTRICT—THIRD ROUND. Pottsville, at Pottsville, Aug. 9, 10. Denison, at Denison, Aug. 9, 10.

CAMERON DISTRICT—THIRD ROUND. Wadleyville, at Power's chapel, Aug. 16, 17. Mayfield, at Branchville, Aug. 16, 17.

ABILENE DISTRICT—THIRD ROUND. Abilene, at Abilene, Aug. 9, 10. Vernon, at Vernon, Aug. 9, 10.

CURR DISTRICT—THIRD ROUND. DeWitt, at DeWitt, Aug. 9, 10. Fort Worth, at Fort Worth, Aug. 9, 10.

GATESVILLE DISTRICT—THIRD ROUND. Jonesboro, at Jonesboro, Aug. 9, 10. Abilene, at Abilene, Aug. 9, 10.

MONTAGUE DISTRICT—THIRD ROUND. Alvord, at Foster, Aug. 9, 10. Chico, at Chico, Aug. 9, 10.

WACO DISTRICT—THIRD ROUND. Mount Calm, at Fairview, Aug. 9, 10. East Waco, at Friendship, Aug. 9, 10.

TERRELL DISTRICT—THIRD ROUND. Farney, at Lone Star, Aug. 9, 10. Mesquite, at Pleasant Ridge, Aug. 9, 10.

JEFFERSON DISTRICT—THIRD ROUND. Kilbair, at Kilbair, Aug. 9, 10. Linden, at Linden, Aug. 9, 10.

AUSTIN DISTRICT—THIRD ROUND. Austin, at Austin, Aug. 9, 10. Winchester, at Winchester, Aug. 9, 10.

SAN AUGUSTINE DISTRICT—THIRD ROUND. Tenaha, at Concord, Aug. 9, 10. Martinsville, at Martinsville, Aug. 9, 10.

BEAUMONT DISTRICT—THIRD ROUND. Burkville, at Newton, Aug. 9, 10. Jewell, at Jewell, Aug. 9, 10.

GALVESTON DISTRICT—THIRD ROUND. Alvin, at Alvin, Aug. 9, 10. Richmond, at Richmond, Aug. 9, 10.

HUNTSVILLE DISTRICT—THIRD ROUND. Anderson, at Fairview, Aug. 9, 10. Madisonville, at Midway, Aug. 9, 10.

SULPHUR SPRINGS DISTRICT—THIRD ROUND. Winslow, at Winslow, Aug. 21, 22. Leebair, at Belle Plaine, Aug. 23, 24.

CHAPPELL HILL DISTRICT—THIRD ROUND. Elgin, at Elgin, Aug. 16, 17. Patterson, at Harris' chapel, Aug. 17.

CALVERT DISTRICT—THIRD ROUND. Boon Prairie, at Wesley's Chapel, Aug. 16, 17. Millican and Welborn, at Welborn, Aug. 16, 17.

MARSHALL DISTRICT—THIRD ROUND. Troop, at Overton, at Canton, Aug. 9, 10. DeBerry, at Bethel, Aug. 16, 17.

SAN ANTONIO DISTRICT—THIRD ROUND. San Antonio, at San Antonio, Aug. 21, 22. Fourth Street, at Fourth Street, Aug. 21, 22.

SAN MARCOS DISTRICT—THIRD ROUND. Seguin, at Nockem, Aug. 21, 22. Belmont, at Belmont, Aug. 21, 22.

WAXAHACHE DISTRICT—THIRD ROUND. Red Oak, at Bluff Springs, Aug. 16, 17. Lantana, at Lantana, Aug. 16, 17.

BROWNWOOD DISTRICT—THIRD ROUND. Cottonwood, at Cottonwood, Aug. 16, 17. Carbon, at Carbon, Aug. 16, 17.

PLAN OF EPISCOPAL VISITATION, 1890-91. Western Conference, at Atteridge, Kan., Aug. 20.

Western Conference, at Atteridge, Kan., Aug. 20. Central Conference, at Tangent, Or., Aug. 20.

New Mexico Conference, at El Paso, Tex., Aug. 27. Louisville Conference, at Bowling Green, Ky., Aug. 27.

Japan Mission Conference, at Spokane Falls, Wash., Aug. 27. Missouri Conference, at Fayette, Mo., Aug. 27.

Los Angeles Conference, at Santa Ana, Cal., Aug. 27. Kentucky Conference, at Lexington, Ky., Aug. 27.

St. Louis Conference, at Poplar Bluff, Mo., Aug. 27. West Virginia Conference, at Guyandotte, Va., Aug. 27.

Clinton, Mo., Bishop Key. Tennessee Conference, at Pulaski, Tenn., Aug. 27.

Missouri Conference, at Chillicothe, Mo., Aug. 27. Pacific Conference, at Santa Rosa, Cal., Aug. 27.

China Mission Conference, at Shanghai, Aug. 27. Texas, Bishop Key. Texas, Bishop Key.

APPOINTMENTS. Elm Grove, at night, Aug. 7. Roxton, at night, Aug. 8.

AN Important Question Settled: Literary Oid Mail—There is a line of poetry that says, "There never ending spring abides." Do you know who wrote it? Billy Shipp—I do not know his name, but I think he must have been an advertising agent of the Waterbury Watch Company.

WESLEYAN FEMALE COLLEGE, MACON, GA. Annual session begins October 1st. Catalogue Free. Rev. W. C. Bass, Pres.

CHAPPELL HILL FEMALE COLLEGE, WASHINGTON CO., TEXAS. Established 1851. Always in the front rank, and now abrest with the best institutions in the South.

GRANBURY COLLEGE, GRANBURY, HOOD COUNTY, TEXAS. Society pure and elevating. Healthful locality. Beautiful scenery.

MONTGOMERY FEMALE COLLEGE, CHRISTIANBURG, VA. MRS. E. T. BAIRD, Principal. Send for Catalogue.

CENTRAL FEMALE COLLEGE, ALAMO CITY. Healthful location. 12 teachers. Thorough course. Send for Catalogue.

SCIENCE HILL, Shelbyville, Ky. An English and Classical school for girls. Prepares for Wellesley.

WESLEYAN FEMALE INSTITUTE, STAUNTON, VIRGINIA. Opens September 1st, 1890. One of the most liberal and attractive schools for young ladies.

WASHINGTON COLLEGE, UNIVERSITY, Lexington, Va. Instruction in the usual academic studies and in the liberal arts.

HUNTSVILLE FEMALE COLLEGE, Huntsville, Alabama. First session begins Wednesday, September 2nd, 1890.

Boston University. Professors and Lecturers. One hundred and sixteen students from nearly every southern state.

TEXAS BUSINESS COLLEGE, Laredo, Texas. Laredo, Texas. Temporary capital, Austin, Texas.

SMITHFIELD CIRCUIT. Following is the plan for our projected meetings. Each meeting will begin with Saturday night.

ALLEN CIRCUIT. St. Paul, at night, Aug. 9, at night. Wylie, at night, Aug. 22, at night.

GILMER CIRCUIT. Parish Chapel, at night, 1st Sun in Aug. Mt. Gilla, at night, 2d Sun in Aug.

EDUCATIONAL. EMORY AND HENRY COLLEGE, EMORY, VIRGINIA. Its unrivaled location and beautiful grounds; Through Collegiate Course and Modern Methods; Large Library and Unequaled Literary Societies.

WESLEYAN FEMALE COLLEGE, MACON, GA. Annual session begins October 1st. Catalogue Free. Rev. W. C. Bass, Pres.

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A \$60.00 Sewing Machine For \$14.00. Singer Sewing Machine. Sewer Sewing Machine. Sewer Sewing Machine.

Church Notices. Table with columns for month and day, listing church services and events.

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DAILEY'S SALINE Aperient. A PLEASANT, EFFERVESCENT, SPARKLING LAXATIVE. Prepare in accordance with an analysis of the waters of the Celebrated Baden-Baden Springs of Germany.

CENTRAL COLLEGE—MAIN BUILDING. PRESIDENT'S RESIDENCE AND COLLEGE HOME FOR GIRLS. CENTRAL COLLEGE. A chartered literary institution under the auspices of the North Texas Conference.

SHE... Not by bad feelings... This girl in all p... honest... rilla. T... For S... of... Texas... Send for... Catalogue... REV. A. B. JOSEPH, President.

SHE WAS POISONED!



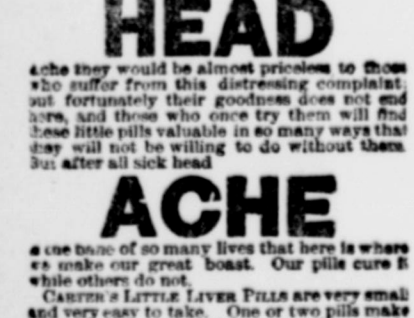
Not by anything she drank or took, but by bad blood. Is it any wonder she feels 'blue'?



One of the commonest reasons for not attending divine services is this: 'I was too tired after my week's work and want to rest.' Sunday is a day of rest, but it is to be used as a day of worship.



Mandrake Pills. They clean the linings of stomach and bowels. They regulate all the organs. They correct all the disorders of the stomach.



Carter's Little Liver Pills. Sick headache and indigestion are the troubles that lead to a bilious state of the system.



Estey Pianos and Organs. Always the Best. Now better than ever. Over 200,000 in Use. Fully Warranted.

Devotional.

THE DAILY CROSS. Mrs. M. E. SANISTER. Who vain would follow Jesus. A daily cross must bear. With never ceasing patience.

THE DAY OF REST.

One of the commonest reasons for not attending divine services is this: 'I was too tired after my week's work and want to rest.' Sunday is a day of rest, but it is to be used as a day of worship.

Marriages.

Woolly-Lagone. At the residence of the bride's father, Mr. D. H. Lagone, of Milam county, Texas, on July 24, 1890, by the Rev. E. G. Hoot, Mr. V. P. Woolley, of Lee county, Texas, and Miss Amanda Lagone, of Milam county, Texas.

Walker-Dealy. At the residence of the bride's mother, in Montgomery, Texas, on July 28, 1890, Mr. L. H. Walker, of Houston, Texas, and Miss Susie G. Dealy, of Montgomery, Texas.

Benning. Mr. Frank Benning, one of our brightest and best young men, and the mainstay of the church, died at his place the 24th inst. Frank was a model in every relation of life.

Shoemaker. Sweet little Florie, bright and beautiful flower, daughter of Robt. D. and Elizabeth Shoemaker, of Florence, Texas, aged five months and twenty-four days.

Gray. Bro. Seaborn M. Gray was born the 21st of October, 1858, in Dale county, Ala., and joined the M. E. Church, South, in 1870, and was married to Miss Mary S. Fuller in May, 1871, and they lived happily Christians in the church together until death.

Wheat. Raymond, son of J. M. and Amanda Wheat, was born November 17, 1880, and died at his home, near Smiley, Gonzales county, Texas, July 12, 1890.

Edgar. Daniel D. Edgar, son of Nicholas Edgar, was born in the State of Louisiana, July 23, 1824; moved to Texas with his parents in 1830, and settled in Shelby county, Texas, moved to the town of San Augustine, where the subject of this notice was educated at the Wesley College.

Wade. Sister Lientia Wade was born March 20, 1850. Her maiden name was Williams. She was married to Rispy Wade, Dec. 22, 1876. She professed religion the 20th of August, 1881, and joined the M. E. Church, South.

Smith. Died of typhoid fever, after an illness of six weeks and three days, at her home in Blanco county, Texas, July 21, 1890. Sister Ann Eliza Smith, consort of Bro. Joel P. Smith, was born in Cumberland county, N. C., April 29, 1822.

Deats. Marvin McTeire, son of Capt. Geo. S. and Rebecca Deats, was born September 14, 1881, and died Sunday, June 22, 1890, after a severe illness and much suffering.

Dye. Minnie Lee Dye was born in Kaufman county, Texas, July 22, 1883, and died near Owen, Smith county, Texas, June 29, 1890, aged six years, eleven months and seven days.

Johnson. Bro. Sam'l P. Johnson was born in Shelby county, Ga., January 14, 1851; was married to Miss Nettie Perry, of Marion county, Ga., October 19, 1871; came to Hunt county, Texas, in January, 1872, and joined the M. E. Church, South, in the summer of 1873.

McClulloch. But a step between me and death. So it was with our departed sister, Polly Ann McClulloch. Having attended to her domestic duties on Friday, she retired to rest at night, apparently in usual health.

Wynne. Mrs. Mary J. Wynne was born in Henderson county, Tenn., November 25, 1819; professed religion and joined the Cumberland Presbyterian Church in her twelfth year, in which church she lived a consistent and devoted member until June 9, 1890, being her seventy-second year.

Cole. Noel Cole was born on the 19th of October, 1820, in Sumner district, S. C. His history from birth to manhood was know nothing about. He chose for his partner in life a Christian woman whose obituary appeared in the Advocate in 1881.

Down with Rich Prices. A 25-cent Soap with 100 Washings. A 50-cent Soap with 200 Washings. A 75-cent Soap with 300 Washings.

SKIN DISEASES SWAYNE'S OINTMENT. The simple application of Swayne's Ointment without the use of any other medicine will cure all the eruptions of the skin.

WORLD'S BEST. Ready Reference. Complete. New Plan. A. E. THAYER & CO., 1403 Filbert St., Philadelphia, Pa.

Hill. Richard Watson Hill, son of Josiah H. and N. S. Hill, was born in Talladega, Ala., Aug. 29, 1840. Came to Texas with his parents when a boy five years old.

Wilkens. Mrs. M. A. Wilkens, nee Smith, was born in Covington county, Ala., August 28, 1860, and departed this life June 29, 1890. When a child moved with her parents to Louisiana; lived there four years; thence, with her parents, back to Alabama, lived there two years; thence, to Milam county, Texas.

Vanderburg. Another one of earth's heroes called home. Bro. William Blackheath Vanderburg was born October 25, 1841, in the city of Montgomery, Ala.; was married to Miss Sallie H. Abney March 20, 1869, in Palestine, Texas.

Wynne. Mrs. Mary J. Wynne was born in Henderson county, Tenn., November 25, 1819; professed religion and joined the Cumberland Presbyterian Church in her twelfth year, in which church she lived a consistent and devoted member until June 9, 1890, being her seventy-second year.

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