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NO. 49.

HOME CONFERENCES.

Conversions and Accessions.

Conferences	Conv.	Acc.
Cooper	41	44
Barton's Creek mission	23	7
Willow City circuit	16	14
Hempstead	25	6
Howe	6	6
Bonham circuit	21	11
Van Alstyne	11	11
Waco	25	20
Weimar	25	20
San Diego	30	18
Morgan mission	13	4
Fairlee circuit	13	4
Lewisville	14	14
Weatherford circuit	12	19
Breckenridge	12	19
Allen	54	49
Italy	37	24
Williamsburg circuit	45	25
Stephenville	1	3
Bromm	175	110
Elkhart	20	11
Dodd	24	11
May circuit	20	11
Onville circuit	107	70
Jonesboro	75	50
Tasca	19	10
Waco	15	6
Van Valley	15	6
Wilson	26	18
Plano	13	15
Lipan circuit	13	15
Ray	5	10
Athens circuit	5	10
Hamilton	6	20
Helena	6	20
Montgomery circuit	10	22
Grand Saline circuit	56	20
Koby	42	20
Osage	20	25
Lindale circuit	20	25
Madison	30	35
Park	35	37
Oxford circuit	13	20
Crawford	13	20
Meridian	27	21
Big Valley	21	20
Caruth	21	20
Rayne	21	20
Abbott	16	24
Coffeyville	16	24
Total	1,176	1,027

Vernon District Conference.

B. F. Jackson, Secretary; J. E. Walker, Assistant Secretary. This conference was held in the town of Childress, Texas, July 24-27, where the people are very hospitable and religious. Bishop Key presided, wonderfully impressing everybody with his genial manners and consecrated spirit. The presence of reports were encouraging—reporting progress in every line of church work. Church and parsonage building is going on. Our membership is growing rapidly and gracious revivals were reported from several churches. The success of the church in this rapidly growing country is due to the expediency and wisdom of our methods of spreading holiness over the land. No other church in this section has enjoyed so much prosperity—and much of it is the result of the intelligent efforts and unselfish devotion of the presiding elder and the faithful preachers who have assisted him in the work. Much cannot be said in praise of these consecrated servants of the Lord, who have heroically met and overcome great difficulties and made many sacrifices in serving the church in this new and difficult field. While much remains to be done, some of us have the advantage of building on other men's foundations.

Six new pastoral charges were planned and recommended by the committee on missions, including much territory that is not now occupied, and a collection was taken to aid in the support of a missionary for some one of these new missions. In this Bishop Key was enthusiastic and thought that by personal effort he could increase this free-will offering for mission work in the Vernon district. The offering was \$50. The territory mentioned is rapidly being up with settlers, and we must finish them with the gospel. We had as visiting preachers, John H. McLean, G. W. Owens and M. K. Little. Dr. McLean came in the interest of the Southwestern University; Owens, in the interest of the Advocate and missions, and Bro. Little to see and hear and to impress all with his genial bearing and sanctified spirit.

It was encouraging to hear Dr. McLean say so many good things about the university. He said that its curriculum was equal to any; that the faculty was composed of men eminently qualified to teach, and men of piety, who preferred to teach in an institution where no distinction is given to moral and religious culture. They could command better salaries elsewhere, but for conscience' sake were teaching in the southwestern.

So he thought that these godly and capable men could be entrusted with the education of our young people and without the risk of having them being seduced by infidel and atheistical speculations. He said also that the graduates of the university were in demand for the responsible and prominent positions in the various occupations of life—some having been applied to before graduation. This fact is a great advertisement. Prohibition is rigidly enforced among the students. If a young man indulges in strong drink he is at once sent home. Thus the students are restrained from intemperate habits and protected against the viciousness of a bad example. Much was said of the "Ladies' Annex," of which I cannot write.

Certainly our people should patronize this school in preference to those located in distant States.

The following resolutions were adopted by the conference:

1. That we regard prohibitory legislation, whether by local, State, or Federal laws, proper and effective remedies against the whisky traffic, and that we urge systematic work by our church to secure prohibitory legislation as the only effective remedy for this great evil.

2. That we discontinue high license as a compromise measure with the enemy. We declare emphatically for prohibition of the traffic by legislation.

3. That we urge our preachers to make constant and earnest effort to instill into the minds of the people healthful and vigorous sentiments in favor of prohibitory laws.

4. That we heartily endorse the action of the General Conference on this subject.

The following are the delegates to the annual conference: Rev. J. W. Hendrick, J. W. Albert, R. C. Johnson, N. B. Bibbie, J. H. Bernates, J. G. Hawkins, W. W. Weatherly.

Clarendon was chosen as the seat of the next session.

Itasca.

J. W. Sanson, P. C., Aug. 8: On last Friday night I commenced a camp-meeting at Berry's Chapel and closed yesterday at 11 a. m., after six days' work. The church was greatly revived—moved off well on the start—and owing to the rains we closed sooner than we expected. Bro. C. S. McCarver did most of the preaching, and it is needless for me to say that it

was well done. Bro. T. G. Cansler, one of our best local preachers, preached once for us, with good effect. There were sixteen conversions; ten joined the Methodist church; \$15 in cash and \$45 in subscription raised on collections.

Evergreen.

W. B. Gabbey: The Evergreen camp-meeting, near Waco, Texas, B. F. Cassaway, pastor, and S. P. Wrist, presiding elder, was a glorious Pentecost; crowded large; altar well filled; souls converted and sanctified at every meeting.

Meridian.

W. O. Jones, Aug. 8: We are in the midst of a glorious revival at this place. Twenty-seven conversions to date. Twenty-one have joined the Methodist church and three the Cumberland Presbyterian. Praise the Lord.

Crawford.

J. J. Davis, Aug. 9: We are in the midst of a glorious revival at Tonk Creek. About fifteen professions up to date, and the church greatly revived. I asked the Lord for 100 conversions on my little circuit this year, and I think my prayers will be answered. "Bless the Lord, O my soul."

Bonham Circuit.

Z. Parker, Aug. 4: We have a revival meeting in progress at Binkley Chapel. Twenty-one professions to date, twenty-three penitents at the altar of prayer last night. The interest is deepening. The meeting goes on. No ministerial help.

Hamilton Circuit.

W. E. Caperton, Aug. 9: Last Sunday night we closed a meeting at Evergreen, Hamilton circuit. There were about five or six conversions; five additions to our church and one to the Methodist Protestant Church. We began a camp-meeting at this place last night. Finest outlook this place has ever had.

Caruth.

C. I. McWhirter, Aug. 10: I give you the results of two meetings: A good revival, twenty-one conversions, twenty accessions at Caruth; a deep and extensive revival, thirty-eight conversions and twenty-three accessions to date at Cochran. These appointments are on higher ground, spiritually, than they have been for many years.

Allen.

L. F. Palmer, Aug. 6: The meeting at Saxie resulted in twelve converts, four joined the church; at Dublin, twenty converts, fourteen joined; Pleasant Valley, fifteen converts, fourteen added; White's Grove, three converts, fifteen added; Allen, four converts, two added. More to follow.

Weatherford Circuit.

Chas. Irvin, Aug. 4: We closed our third protracted meeting for Weatherford circuit, held at Shady Grove. We had ministerial help from abroad. Results: Twelve professions; eight accessions and the multitudes were greatly awakened. There were twenty or twenty-five mourners in the altar at the last service. Praise the Lord for victory.

Italy.

A. T. Culbertson, Aug. 7: Closed our meeting at Frost on the 3d. Visible result, twenty-six professions. It is said that more than one hundred came forward for prayer on Saturday night; but rain and wind closed us out informally. We have had thirty-seven conversions and twenty-four additions to date and three meetings yet to hold.

Osage.

W. B. McKeown: Closed a ten days' meeting here; present results, forty-two conversions, twenty-three accessions and the church most graciously revived. Was assisted in the beginning by Bro. J. J. Davis and later by Bro. B. F. Badgett, both of whom had on the whole armor. My local preachers all did good service and worked as for the Lord. Thank God for a local ministry. We seldom see such power of God as was here manifest. Glory to God in the highest.

Big Valley.

W. A. Gilleland, Aug. 8: Gracious meeting in progress here. Grand victory. Eighteen professions up to date and eighteen accessions. The good work still goes on; interest increasing. Bro. M. H. Johnson was here several days and did efficient work. Bro. J. R. Nelson has been here since the 4th, and he will remain to the end of the meeting. The Lord is blessing his labors. Praise God for salvation.

Waco.

H. A. Bourland, Aug. 4: We had a glorious communion service at Fifth Street. One addition. We commenced a protracted meeting at Tenth Street last night with a crowded house. We had a sweet communion service and called for penitents; three conversions. My junior, Rev. Sam Barcus, alternates with me in the services. One of my oldest members gave to foreign missions \$100 last week. I sent it forward on his mission. Glory to God.

Grand Saline Circuit.

S. N. Allen, Aug. 8: We have just closed a meeting at Grand Saline, assisted by J. C. Calhoun, who did us good work. God bless Bro. Calhoun. The Lord was with us. Results: Ten conversions, five accessions to our church. Bless God for salvation. The ex-saloonist and his wife and two of his children were converted and will join the Baptist Church. Grand Saline has had a bad name. Friends, you can get your blotter and rub the smut off the name of Grand Saline. The church was greatly revived.

Eagle Lake Circuit.

E. M. Myers, Aug. 6: Owing to sickness of myself I have not been able to visit and study as much as I would like to have done; yet I feel and believe that that scripture is true which says all things work together for good to them that love God. The third quarterly conference of Eagle Lake church will convene at Eagle Lake the 31st of August, at which time we expect to protract the meeting. We are expecting good help. Everybody is invited to attend. We are praying and working that the good Lord may convert many souls in and around Eagle Lake. May God set this town on fire for heaven.

Helena Charge.

M. A. Hines, preacher in charge, Aug. 9: Our camp-meeting at Esccondido for Helena charge was a decided success. The church did well per part. Thirty-three joined the church during the meeting. Two joined the Baptist, one the Presbyterian; total, thirty-six. We don't

know how many conversions; heard of several. We suppose at least forty found peace in believing during the meeting. The following brethren were with us and preached faithfully: Bro. Alanson Brown, preacher in charge, L. Gregory, E. Y. Seale, C. Williamson and W. J. Thomas. To God be all the glory.

Dodd.

C. C. Davis, P. C., Aug. 8: Our meeting here resulted in only two conversions. The meeting at Providence resulted in sixteen conversions and eight accessions to our church, with more to follow. We closed a meeting at Oak Ridge last Tuesday. Two conversions; several "renewals"; three accessions to our church, and the church greatly revived. Bros. Moreland and Story held a meeting at Burnett's school-house. Result, four conversions.

Fairlee Circuit.

R. C. Hicks, Aug. 4: Our first protracted meeting for the Fairlee circuit has just closed at Olive Branch. God was with us in great power. Thirty-four conversions and twenty-six accessions to the church was the result of the meeting. The church is greatly revived. We are under lasting obligations to Bros. C. N. Riggan, A. W. Gibson, W. F. Clark and M. C. Harris, for valuable services. Our sails are spread and the breeze is favorable.

Water Valley.

M. J. Allen, July 29: Praise God for salvation. We closed our meeting on Salt Creek last Sunday with grand success. Fathers and mothers were happily converted to God. Fifteen or twenty conversions. God was with us in great power. Old gray-headed men brought out of darkness into light. Six added to this scribe's work with more to come. It cost \$10 on my collection. To God be all the glory. Assisted by Bros. Hancock, Lane, Hampton and Youngblood. These brethren did me good service. Praise God.

Howe.

G. C. Hardy, Aug. 4: I closed a very interesting meeting here last night. The church greatly revived and strengthened; sinners faithfully warned of the necessity of regeneration. Baptized morality is rampant in this country, but we are trying to keep in the "old paths." Rev. C. E. Lamb, evangelist, bringing to the North Texas Conference, came to our help, but Jennie tarried at home with the children. Results, five accessions, one regeneration. I don't know how many conversions. Eight heads of families are going to have family prayers and a cold church stirred to the bottom.

DeLeon.

H. S. Anglin, Aug. 5: Our Big Valley meeting closed last Sunday night. The good that was done cannot be told. There were nineteen conversions; backsliders reclaimed and Christians made happy. In a word, the meeting was a success from the beginning to the end. It was generated by R. W. Wellborn. Many thanks to Bros. Rasco, of Sipe Springs circuit; F. T. Weaver, local preacher, of Jonesboro circuit; T. M. Porter, local preacher, of Conacher station; W. W. Gressett and J. A. Noel, local preachers of this circuit, for their help. May the Lord bless them all.

Athens Circuit.

Albert Little, Aug. 8: Our protracted meeting at Malakoff embraced the second Sabbath in July and continued eight days, with good results. We had a fine revival in the church and quite a number professed religion; twelve united with the church. H. Crawford, of Lindale circuit, and L. M. Fowler, of Longview station, assisted. They did some fine preaching. They left an impression for good on the people of Malakoff. Our third quarterly meeting in this work came off last Saturday and Sabbath at Red Hill. Bro. John Adams, presiding elder, was not present. He was confined at home, sick. We continued the meeting five days; results, seven professions and five accessions to the church and a fine meeting in the church.

Williamsburg Circuit.

T. C. DeFow, Aug. 5: Our meeting at Mossy Grove was a success. Some of our members evidently did not expect much from the meeting, judging by the amount and kind of preparations made. Our efforts were too small and poorly planned, but the Lord met us there and the work began. Backsliders were reclaimed and sinners converted. Twenty-five added to the church. About forty-five, including backsliders, received pardon. We were ably assisted by Revs. A. G. Nolan, T. S. Armstrong and T. J. Stockton, besides good and true lay workers. This is Uncle Abe Nolan's old home, and how he hates the devil and works for sinners. He made a flank move one night by changing his position from the stand to the back part of the arbor after he began his sermon; twelve converted that night.

Montgomery Circuit.

S. H. Morgan, Aug. 8: Our third quarterly meeting was held at Bear Bend. Bro. Mickle, our presiding elder, was not with us. He was suddenly called to see his sister, who had been dangerously sick. Our meeting resulted in a grand revival; twenty-two accessions and three children baptized. Bros. Geo. H. and Geo. C. Stovall, of Willis, rendered us some valuable help. May God bless them abundantly. Our laymen and ladies of the church worked faithfully. A working church co-operating with their pastor is the secret of success. May the Lord wake up the dead churches and roll the burden and responsibility of soul-saving upon their hearts. The new church, Ebenezer, in the Bear Bend neighborhood, will be ready for dedication by the 5th Sunday in August. It will be a very comfortable place of worship.

San Diego.

J. W. Gibbens, Aug. 4: It seems to me that God has permitted me to be hedged in this year—first by fire for two months, then Mrs. G., for nearly the last seven months. Proud to say Mrs. G. is some better, but not such. Your unworthy servant met with a pretty bad accident by falling through a culvert on the Mexican National railroad. Had been on two miles to call on a family and was walking home after dark when he fell through. As the good Lord would have it, a friend was with me, who succeeded in getting me home about 12 p. m., from whence I have not been able to stir much. Owing to these hindrances my work is somewhat behind, but God is with us, and last prayer-meeting night we had two conversions and eleven of "riper years" baptized; many backsliders reclaimed; quite a number of family altars erected, and

while we were closing up with a shout of victory many, who had not seemed interested before, entered into a covenant to lead better lives and seek the blessing of a purer life. Nearly the entire church consecrated at the altar for full salvation, confessing their need of a more thorough work of God in their hearts, and expressing their belief in the doctrine as taught by those who say: "A pure heart is obtainable here, and now, by thorough consecration and an unswerving faith." Among the converts were two German ladies of good standing among us. They both joined the church. We thank God and take courage.

Lindale.

W. H. Crawford, Aug. 9: We closed a meeting at Red Springs Friday night, August 1, with twelve or fourteen professions and two accessions. More than half of the heads of families agreed to hold family prayers. Bro. J. M. Mills, of Tyler circuit, did me good work. He is one of the best men I ever knew, and an earnest preacher. We closed Friday night, August 8, at Swan Smith's with about twenty-five professions, and organized with nineteen members. A spirit of unity prevailed among all Christians, and a grand work was done. Bro. D. F. C. Timmons was the main factor in this revival. He did this scribe good, and the verdict was that he laid Sam Jones in the shade. He is indeed a grand man—grand in his Christ-like simplicity—as father to a child, but terrible to sin as an army with banners. I believe he would die before he would compromise with sin. More than half of my male members at this new church take the TEXAS ADVOCATE, and all the heads of families but one promised to hold family prayers.

Morgan Mission.

J. H. Morris, Aug. 5: Our third quarterly conference convened at Andrew Chapel July 29. Our beloved presiding elder, W. L. Nelms, was on hand looking after all the interests of the church, and he knows her interests, too, and preached two grand sermons for us, to the satisfaction of all and then left, to the dissatisfaction of all. We professed then for nine days, which resulted in thirty conversions and several recommitments and eighteen additions to the church. To God be all the praise. We had no ministerial help but one local preacher, Bro. Latham from the Whitney circuit, and he is certainly good help. He is full of the power of God. May God bless him in all of his labors. Bros. Finley and Wylie, laymen from Kopperl, was with us all the time and rendered us valuable help in their prayers and songs. May God bless them and make them a thousand times more useful. We commenced at seven o'clock praying that God will meet with us and save many souls. We ask the prayers of all who read this to pray for us that we may have the spirit of God from the beginning to the end, and we know that our labors will not be in vain. Praise God for what he has already done for us.

Willow City Circuit.

A. F. Cox, Aug. 3: Our camp-meeting at Larabee Spring, which began on the 24th of July and closed on Sunday night, Aug. 2, was a precious season of grace. The church was wonderfully blessed, and the power of the Holy Spirit was manifested in the conviction and conversion of a number of souls. Fourteen were received into the church by ritual, two of whom were baptized. There were some sixteen conversions; others will yet join. There were some thirty united in this meeting. The brethren manifested great interest from the beginning. They built the best arbor I ever saw, pitched their tents upon the ground and fed everybody that came, and they were abundantly blessed in their own souls and in the souls of their children. I was dependent entirely on local preachers for help, save that Bro. Bassett, of the M. E. Church, came at the latter part of the meeting and preached two excellent sermons. Our second camp meeting is to be held at Post Oak beginning on Friday before the 1st of August in this month. God be praised.

Saxie.

J. B. Taylor, July 31: We have just closed a union meeting near this place of nine days' continuance, with most glorious results. Our Baptist brethren first appointed the meeting as their own, but afterward concluded to invite this scribe to take part with them and hold a union meeting, which I consented to do. So, on Friday night before the third Sunday in the present month we began. The Lord was present at the very commencement, sinners were convicted, mourners converted, and Christians happy at almost every service.

Van Alstyne.

J. D. L. McKinney, Aug. 4: Our protracted meeting, which commenced on the 18th, closed last Wednesday night with the following results: Fourteen conversions and eleven accessions to the church. The church, together with many other Christians of our sister churches, were graciously revived. Truly we can say that the Lord was with us in might and power. Bro. S. Crutchfield, of Pottsboro, was with us during the entire meeting except the last day and did some earnest preaching and faithful altar work. Bro. W. D. Montcastle, presiding elder, was with us one or two days and did some good preaching; also J. W. Adkins, president of Sulphur Springs College, spent two or three days with us and acquitted himself well as an ambassador for Christ. Bro. J. C. McMillan, local preacher did some good work, together with Bros. Wm. Moore and Dickens, local brethren and yet, but not least, our own true and tried pastor, Bro. J. E. Vinson, was at his post of duty, watching every interest of the meeting

greatly. He will be with us again, embracing the first Sunday in September, in a camp-meeting near Alice. Pray for us, brethren, "not often do you get turned away from glory. Nevertheless it is the case here—Protestants, at that, so-called. Most of my people have agreed to hold the fourth Friday in each month as a day of fasting and prayer. Who will join us? May God bless you and the grand old ADVOCATE.

Rayne.

J. W. Manning: We have a big revival and thirty-four or thirty-five conversions and twenty-eight accessions to the church at Olive Branch, on K. C. Hicks' work. God has been with us.

Coffeyville.

J. Woodson, Aug. 5: Am having some gracious meetings. Twenty-four accessions to date, and several other meetings to hold. Pray for us.

Abbott.

S. B. Ellis, Aug. 8: Our meeting at Scott's Chapel resulted in sixteen professions and recommitments and eight accessions to the church by ritual.

Killeen.

Marion Mills, Aug. 8: Our third quarterly conference and camp-meeting has just closed. E. A. Bailey, presiding elder, was with us looking after all the interests of the church, and through his mighty sermons, prayers and exhortations, carried a ray with him the prayers and best wishes of all, that he may live long to bless the church. Bro. Vinson, from Lampassas, did valuable preaching and was with us in great power. Besides, the local brethren did good work. Thirty conversions; nineteen additions to the church, ten baptisms, backsliders reclaimed, the church revived. To God be all the glory.

Hempstead.

A Baptist Brother, Aug. 5: How station, adjunct of Hempstead, has enjoyed most gracious revival, under the earnest, eloquent, heart-searching word of truth as preached by W. R. Keith. Twenty-five souls were powerfully saved from all sin, and now rejoice in hope of the glory of God. Seventeen added to the church; the Baptist receiving eleven. Notwithstanding this is almost an entire Baptist settlement and this the first visit among us by this scholar and Christian gentleman, he has fulfilled his duty of our single exception, to all, as testified to by the handsome purse presented him Sunday, nearly everybody contributing. We Baptists felt and feel as if he was our minister. God bless such preachers, who have the ring and vim of the early apostles, and feel the prime duty of their calling to get souls saved. The people who will hold up the hands of Bro. Keith need not send for an evangelist.

Ray.

D. C. Ellis: I have held two of my meetings on Rogers' circuit. I commenced Ebenezer the first Sunday in July and continued eleven days. I was assisted by our beloved presiding elder, Bro. E. L. Armstrong, Bro. J. P. Mussett, preacher in charge, Ennis station, and Rev. J. A. Pace, a local from Ennis, also, our own dear local, Bro. Gill Leagor. God was with us in great power, the church was deeply moved, sinners were convicted and mourners converted. We counted as the result of the meeting twenty-six conversions and recommitments. Our next was at Rogers' Chapel. Here Bro. Mussett met me again, also Bro. J. S. Davis, of Waxahatchie circuit, and Bro. Thomas Payne, a local from Waxahatchie, and the last night and day that father in Israel, Uncle Andrew Davis, a superannuate from Waxahatchie, preached with much power. Here we had nine conversions and ten accessions, making in all thirty-five conversions and thirteen accessions.

Oxford Circuit.

B. H. McLendon, Aug. 5: Our first camp-meeting on this work was held at Moore's Chapel. It convened Friday night before the third Sunday in July and continued ten days. Results: A revival in the church, three conversions, three additions, one recommitment and five children baptized. Bro. J. E. Denton was with us from Saturday night until Thursday, doing good and efficient preaching. We were aided in our hearts to see him come, and truly sorry to see him go. After his leaving I had no help, except a few faithful laymen, who did all they could to make the meeting a success. The meeting was not what we hoped and prayed for, but all things considered, it was good as could be reasonably expected. Our next camp-meeting will convene at the Pecan nut on Oatman creek, Friday night before the third Sunday in August. All ministers are especially invited to come, and all working laymen, for this sort cometh not but by fasting and prayer and strong preaching.

Park.

J. D. Hudgins, Aug. 8: We are still alive and moving on nicely. The dear old ADVOCATE is doing a great work in our midst. I found me on the work; now we are taking forty-five. I closed a meeting at Red Lick the 29th of July; thirty conversions and nineteen additions, with more to follow. The church was built up spiritually and financially. At the close I got a pounding, the first in life, and you know the boy was happy. They brought everything that was nice; so you see Mrs. H. will not starve while we stay on the Elyan circuit. I went from there to Springdale and commenced the war. Bro. Powers came to my rescue and you can guess he preached. We had a glorious time; twenty-five conversions and eight teen additions; eleven children baptized. At the close of this meeting the six stars called on Bro. Powers to take up a collection for quarterage, as they were behind, which resulted in paying this church out (that is, if it is collected), \$49.50. I must say the Elyan circuit is doing well on all the lines. Our camp meeting commences on the 15th and will last ten days. Come one and all.

Weimar.

T. B. Graves, Aug. 4: We closed a protracted meeting at Osage camp-ground last Friday night. Bros. J. P. Childers and B. J. Guess were with us most of the time, in the spirit of the Master, and the Lord blessed their labors. There were about twenty-five clear conversions, twenty additions to the church by ritual and three by certificate; fourteen children and eleven of "riper years" baptized; many backsliders reclaimed; quite a number of family altars erected, and

with that anxiety that is only felt by a truly awakened servant of God. And since this is the last year that he can serve us, we wish to voice the entire town and surrounding community's appreciation of him as a preacher, pastor and citizen. Since his connection with us, four years next fall, many can say that through his untiring efforts they have stepped upon a higher plane of Christian living and feel that they have been made better by his having been sent among us, and wherever God, through his instrumentalities, may send him and his helpmate, they, with us, will surely call them blessed ere the time rolls round for them to go to other fields. And while we love Methodist usage we can but reluctantly give them up to go to fields elsewhere. With best wishes to the ADVOCATE I close, withholding many words of praise and adoration for such faithful and loving servants of our blessed Lord as these two have been.

Barton's Creek Mission.

J. L. Havins, Aug. 1: I closed my meeting at Liberty last night. The Lord was with us in power to save souls. There were twenty-five conversions, several recommitments, seven accessions to our church, seven to the Cumberland Presbyterian Church, and several will join the Baptist Church—in fact we had a revival. Methodist, Baptist, Presbyterians and Campbellites all worked together and shouted the praises of God. We had no ministerial help outside of our own church except Bro. Freeman of the Cumberland Presbyterian Church, who did some of the best preaching I ever heard. Bro. Freeman is full of faith and the Holy Ghost and good works. All the churches were on their feet. Methodist, Presbyterians and Campbellites, all came up to the help of the Lord against the night. The Lord gave us the victory. All glory to his name. My local preachers stayed with me until the last. They are always at their post. God bless them in their labor of love.

Cooper.

W. A. Stuckey, Aug. 3: We have just closed our second protracted meeting on Cooper circuit. The first was held in Cooper, which resulted from the first conference. The revival fire had caught before the conference closed. Bro. R. C. Hicks remained, and on Monday we were joined by Rev. C. N. Riggan, from Ladonia, and later by Bro. Batman. These brethren did splendid preaching and their cause for God's cause won for them many friends among both saints and sinners. The meeting lasted two weeks and resulted in forty-four conversions, forty-four accessions to our church, and eighteen to other churches; many recommitments and all the churches gloriously revived. There are still others to join the church. Bro. Charles Foster, a local preacher at this place, preached the last sermon. It was a sermon of instruction to the young converts; and, notwithstanding he is only one year old as a preacher, the people went away that night saying: "The best I ever heard." We have improved our church membership to the amount of \$292. Cooper is rising. Our second meeting was held at Long Law, three miles from Cooper. God was with us in great power. The people shined, and God blessed our labor in the conversion of four souls; but being in bad health and having but little ministerial aid, I was compelled to close the 5th day.

Bullfinch Camp-Meeting.

J. White Davis, Aug. 9: Our camp-meeting was a grand success. Failing to get the ministerial aid we anticipated, Bro. Fred L. Allen, our presiding elder, procured the services of Bro. F. E. Hammond, of Rockdale charge, and he, with Bro. C. A. Evans, of Caldwell charge, and our local preachers, did excellent and faithful work for the Master. Results: Upward of fifty conversions and thirty-five accessions to the church. Sunday, the 3d, there were seventeen adults and ten infants baptized. It was a grand day indeed, and many will long remember the class of twenty-seven who were received into full connection that evening. Many have said, after taking everything into consideration, there never was a better camp-meeting held at Bullfinch camp-ground. Good order prevailed during the entire meeting, and a deep interest was manifested all the time. We closed with forty or fifty penitents at the altar. It was estimated that 150 or more covered wagon tents were on the grounds the last Saturday and Sunday of the meeting. May the influence of that meeting spread all over the surrounding country and many souls be brought to Christ. Praise the Lord for his goodness to us. The Lord bless all who worked so faithfully for the meeting.

Lipan.

T. J. Morton, Aug. 9: Our camp-meeting at Ashbury Chapel embraced the third Sunday in July and was a grand success. The Holy Spirit was in the very first service, and his power was manifest more and more to the close of the meeting. The church rejoiced, penitents wept and "Praise the Lord," thirteen souls were happily converted and three joined the church. On Sunday, at 11 a. m., all the conference collections were almost doubled in cash and good subscription. I baptized two infants and two adults during the meeting. They keep up the prayer and class-meetings at Ashbury; also the Sunday-school work is being pushed by Bro. McClish and his co-workers. Their Sunday school celebration on the first day of July has not been surpassed in the bounds of my knowledge this year. Thanks to the following ministers for valuable preaching and service rendered in the meeting: James Kizzier, John Hill, of our church, and Bro. Crawford, of the Missionary Baptist Church. God bless Bro. Campbell. He is an earnest, warm-hearted Christian minister, and did us valuable service through the entire meeting. Then there was old Bro. John White, local elder of this circuit. Though seventy-eight years of age he sang, prayed, exhorted, and preached from beginning to end. He says he is living on borrowed time, and is happy every day in anticipation of his rich reward "beyond the river." Our meeting at Jacob's Wells embraced the fourth Sunday in July and lasted a week. The membership, with some exceptions, was greatly revived; but we finally had to close the meeting without a single conversion. How strange! As the days went by and we preached, prayed, and rejoiced, penitents would come trembling and weeping into the altar and go away unbled. The remark was frequently

(Continued on 5th page.)

Texas Christian Advocate.

SOME SUGGESTIONS.

A PASTOR.

There is nothing like a good start in any work of life. The next thing to that is to have a man give that start to every institution. Emory College is moving with Millsap College in her endowment. The \$25,000 and \$50,000 that Bros. Patillo and Millsap gave was not \$100,000, but it was a good start, and they were good men to make the start. All Georgia and Mississippi are now thinking, talking and acting for an endowment for their colleges. Why not? They have no greater interest in the State. What advantage has there over Texas in any sense? Climate, soil and natural resources of every kind (and we think, of course, better) are just as good here. Growing cities, improved stock, extension of railroads, the country developing in every way, and why not we go ahead of these States? All we need is a man to step out and say let \$100,000 be raised and to get a start here is \$20,000 or \$50,000, and call for the balance. We will then have the starting point, and this is much in a great fight. There is no man better qualified to give direction to means than the man who has accumulated wealth. Yet how strange that some men who purposed doing good with their money will wait until after death for that money to start on its mission. Then often it falls into the hands of men who do not know how to give direction to it, and the good they would have done is lost. What we want now is living men's money for the South-western, and then we can hope to get their brains with it; and as they know how they have made it, they may tell us how to use it.

There are some places where men can place money and it will be impossible for them to estimate the value of the investment. Certainly, if those places could be found, there would be a mighty gathering of people to them. Think of two hundred and ninety-seven young men under the influence of such men as the professors and in such homes as we have at Georgetown, and going out into different parts of the State to impart this influence to society in the various professions of life. No man can estimate the value of money invested in this way. Then, let every man who can make an investment of his money in these young men, do so by following the man who leads off with his \$25,000. There is nothing in the Bible against such an investment, but much for it. Give as much as you please with the idea that the object is one of charity; but never forget we are calling for men, business men to make an investment. It is not a donation, nor a loan but an investment in the endowment fund of Southwestern University. Will men of wealth stop and consider this opportunity?

It was not long after the professor arrived in the town, where he had come to seek a position as teacher in the school before he gave his testimonials to the president of the School Board. Why? Because he knew these would be a help to him in securing the position, or, rather, he was using them for the purpose they were given to him. What better testimonial can any man secure than a church certificate? How soon ought a member of the church place in the hands of the pastor of the church his certificate? Why wait even until the next service?

The teacher sent some of his certificates ahead of him, so the trustees could be investigating the merits of them. It takes no time for the preacher to do this. The signature of a preacher in charge needs no investigation. It could only be gotten on that paper but one way. The character and standing of the person who holds it. Then, why are so many people in Texas keeping the best testimonial that they could have gotten in America in their trunks? Why do these documents leave a place without these documents and the pastor have to urge them to send for them? Their value is certainly not properly estimated.

PASTOR'S STUDY.

BRYAN STATION—EARLY DAYS.

H. G. H.

In 1869 Bryan was the terminus of the Central railroad. Old Booneville, two miles from the station, had been wiped out. This writer was selected to go to Bryan, preach and build a church. H. V. Philpott had been on Bryan circuit and gathered thirty names as members for the station. These names were handed to the preacher on a slip of paper. The most of the people—a thousand or eighteen hundred—were under tents and wood-sheds. The place was then the greatest cotton market in Texas. Saloons abounded. The only preaching place for Methodists, Baptists, Episcopalians and Presbyterians was a newly-constructed theatrical hall, a saloon in the lower story. Low comedy runs six nights in the week. Gaming tables were spread in the streets Sundays. While congregations worshipped above and preachers called sinners to repentance, the rattle of glasses and the noise of drinking proceeded beneath. Soon a band of gamblers came by, bought the building, filled the upper hall with gaming tables, turned the churches into the streets. This was a godsend to the churches. Immediately we commenced to build. Harvey Mitchell and T. T. Smothers subscribed \$100 each the next day and the subscription soon reached \$1300, with the names of many gamblers and saloon men on the list. The railroad gave a lot; on it a twelve-foot square room was built for the bachelor preacher who boarded round. In four or five months we were in the new, unfinished church, which is now valued at \$5000. While the building was going up we were running a Sunday-

school and holding a congregation in an old academy building. Next year Smothers supplied the work until the arrival of Dr. Orcenith Fisher, just from California, who took charge and moved his family to Bryan; Robert Alexander was presiding elder. During the first year H. V. Philpott held a camp-meeting six miles from town, at which were present Alexander, Philpott, B. T. Kavanaugh and Dr. F. A. Mood, just from South Carolina, and this writer. An educational convention was discussed and resolved upon by those brethren at this camp meeting in the interest of a central university. In 1869 the district conference convened in the new church at Bryan, on which occasion H. S. Thrall delivered a memorable discussion on "Methodism." Maj. I. D. Thomas, now of Oak Cliff, Dallas, soon moved to Bryan from Tennessee, took charge of our Sunday school and was a great help to the church. Harvey Mitchell and I. D. Thomas became law partners. Mitchell was afterwards one of the State commissioners for locating the Agricultural and Mechanical College within a few miles of Bryan. Methodism found congenial soil and grew rapidly from the start in this young town.

EDUCATIONAL DAY FOR NORTH TEXAS CONFERENCE.

REV. J. A. WYATT.

At its last session the North Texas Conference adopted the following as a part of Report No. 4 on Education: "The Board of Education respectfully recommend that the first Sunday in September, 1890, be appointed an educational day throughout the bounds of this conference, and that on that day the subject of Christian education be brought prominently before our people, and the claims of our schools be presented, that special collections be taken and reported in due time to the treasurer of the Board of Education, to be divided equally between Central College and North Texas Female College."

As the appointed day is near at hand and nothing so far has appeared in the ADVOCATE concerning it, I write to call attention to it as a matter of grave importance to our general well-being. Methodism, born in a college and ever fostering the cause of Christian education, can never afford to lose an opportunity to assert her high position in both word and deed on this vital subject. I regard the above as one of the wisest steps taken recently as an advance step in this direction, especially if pastors will give it attention; otherwise it will fall a dead letter on our records. Our people need information on this as well as some other leading subjects, and the quicker they get it the better it will be for all. There is certainly no better plan than this for the general diffusion of this information. I am glad, also, that the action provided for a collection; for every one has the right of an opportunity to take stock in a movement which is necessarily one of the leading factors in the uplifting of the race. Consecrated learning has ever been the hand maiden of the consecrated heart, and is destined to be more so as the decades go by. Hence, there is no reason why every Methodist should not have the opportunity to take stock in this department of the enterprise of "spreading Scriptural holiness over these lands" for this is the ultimate end of Christ in education.

There can be no more worthy institutions than Central College and North Texas Female College, the institutions named in the above action as places of deposit for stock taken in this enterprise.

The time was when, for lack of information, I opposed these collections for education, and made a public attack upon them when our conference met last at Sulphur Springs; but when Bro. John K. Allen, in reply, showed I feebly that these collections are the means of endowing our colleges, with the capital remaining in the peoples' hands, a new light dawned upon me in regard to this important duty and I suffer no one to give it more hearty support than I do now. Let us all bestir ourselves and assist in putting our colleges above financial pressure.

I APPROVE.

REV. E. L. ARBUTHNOT.

Under the caption of "I Object," my dear brother, J. T. Smith, of the East Texas Conference, enters a sharp protest against the action of the late General Conference in reference to the support of the bishops and the plan adopted for the entertainment of the General Conference in the future. I, too, was somewhat opposed to the plan until I looked at it in its bearings upon the whole Southern Church. But I am now convinced of the justness and utility of the plan, and hope to convert Bro. S. I fail to see what good he proposes to accomplish by his article. He will surely add to the prejudice already existing, and thereby retard his own success in the future in raising the small pittance for these objects.

He surely misapprehends the subject in part, at least.

In the first place, the entertainment of a body containing 275 delegates for twenty five or more days must cost a considerable amount. Somebody must pay that amount—"the delegates themselves, the church in the city where the conference convenes," or the whole church at large—which is the best? I take it as fair and just that the church should bear this burden. During the General Conference at Richmond in 1886, one noble layman paid out of his own pocket \$1500 for the entertainment of delegates. After receiving six under his own hospitable roof, would it not have been more just and charitable for 1,200,000 Methodists to have divided the above amount among them than for one man to pay it?

Again, it will only cost a fraction over 2 cents per capita on the whole membership to pay the amount pro-

posed. Oh, what a mighty strain on the great Methodist Church, South, every four years to collect 2 cents per member to defray the expenses of her representatives in the only legislative body of the church, that they may be made to feel that they are not dependent upon the hospitality of strangers! To obviate this, and facilitate business, the General Conference has wisely provided for the entertainment of this great body so as to bear equally upon all interested. And now the cry comes, "Why this waste? Better give it to missions, church extension," etc. We read somewhere of a like objection that received the hearty rebuke of the Master.

Bro. Smith wholly misrepresents the action of the conference in reference to the bishops' salaries. Who ever heard of a bishop, preacher, or anybody else, save a congressman, getting "back salary?" No, sir; no back salary grab this time.

When the General Conference assembled in St. Louis we had eight bishops. It was resolved to elect two additional bishops, which was accordingly done, and they at once entered upon the discharge of their duties.

The Committee on Episcopacy (wise and prudent men) reported in favor of raising the salary of bishops from \$3000 to \$3600. The report was adopted without objection by the conference. The committee then distributed the amount for the two bishops elected, \$7200, and \$600 each to the eight older bishops, making \$4800; total, \$12,000, among the forty-six annual conferences of the M. E. Church, South, which was just and right, and should be paid (and in this section it will be paid).

Our bishops are men of worth and work. They are the churches' servants and should receive what is allowed them without a remonstrance from any member or minister. I sometimes think of the fable of the mouse and the mountain as I hear the wall arising from some quarters. Let us do our duty as a church. Think what little we are doing for the church, and the willful waste we are making of the Lord's goods. I trust Bro. S. will consider this whole matter prayerfully and in deep silence, and hastily recover from the error into which he has fallen. I write not for pleasure or controversy, but for the good of the church.

NASHVILLE, TENN.

You see from the above I am not in Gonzales, my ministerial home, but at Nashville, Tenn., my former headquarters. However, I write now from the country home of my wife's father, northeast of the Cumberland river, adjacent to the city.

As the Cuero District Conference (West Texas) had just convened in Gonzales, when we had much good preaching and our protracted meeting of nearly four weeks having been held—resulting in about thirty additions—and the conference collections all secured, and my wife's health not being very robust, our generous congregation was liberal and considerate enough to give themselves a rest by granting their pastor an unlimited recreation; and the most excellent Board of Stewards showed their pleasure of the anticipated rest by furnishing the pastor with a round \$100. So after arranging with Rev. George Ward to occupy the pulpit, and the city attorney, Walters, to hold the prayer-meetings, Mrs. Denton and her husband started on July 9 for the "hub" city of Methodism (South) via New Orleans. We are having an enjoyable visit among relatives and old parishioners, but I am getting anxious now to return to the Lone Star to see my brethren and to aid my venerable brother, Dr. H. S. Thrall, and some other brethren in revival work. I shall remain here a week or so longer. Have preached each Sunday twice since leaving home, save one, then it rained all day nearly. Also baptized two infants. Rev. Dr. R. J. Deets, presiding elder, wrote me a good report of Bro. Maloy's camp-meeting.

I was present at the preachers' meeting in the Methodist Publishing House Monday morning and heard the discussion on the subject: "Who is Boss over the Church Edifice, the Pastor or the Board of Stewards?"

The discussion was provoked in consequence of the article on the subject by Dr. Hoss in the Christian Advocate (Nashville), where the doctor seemed to think that the pastor and Board of Trustees together, conjointly, should have authority—that is, that the next General Conference should so legislate. I did not remain until all had spoken, but believe the preachers were a unit as to the pastor's entire control of his pulpit, and that the Board of Trustees were simply to keep and protect the property from any kind of impositions. But it was thought by one or two (this writer being one) that even if the pastor were to endeavor to use his pulpit or the edifice for any other purposes than that of divine services, the Board of Trustees would have a right to stop him.

We have had some rain here lately and the weather is very pleasant, indeed. But I must close.

E. K. DENTON.

MARRIED FIFTY-FOUR YEARS.

On the 21st of July the writer had the pleasure of attending a barbecue and family reunion given on the fifty-fourth anniversary of Mr. and Mrs. J. J. Young's marriage, they having been united in matrimony July 21, 1836, in Tennessee.

They are the parents of nine children, one of whom died at seven years of age. They have forty-two living grandchildren and three dead. Their great-grandchildren number ten. In the fifty-four years there have been but four deaths.

The married life of this couple extends over the most eventful period of American history, if not of the whole world. What mighty changes have been wrought since A. D., 1836! Queen Victoria had not ascended the British throne. Gen. Jackson was president of the United States. Chicago and San Francisco were not in existence, and St. Louis was a village. Texas had just gained her independence in the battle of San Jacinto. Our railroad system was in a primitive condition and telegraph was not invented till eight years afterward. Grain was cut with a reaper-hook or a scythe. Instead of the cook-stove and sewing-machine were the fire-place and the loom.

Mr. Young moved to Texas in 1840, since which he has been identified with the history and interests of this State. He is well known in this and Fayette counties, where he lived many years. Wherever he has lived he has been one of the most honored and respected of citizens. He and his wife are life-long members of the Methodist Church and their home is known far and wide as a home for ministers of all denominations. They have always been liberal supporters of churches, schools and whatever contributes to the moral and material welfare of the country. Such people are a blessing to humanity and leave the world better than they found it.

The reunion was a most enjoyable affair. It was held under a grove near a spring of good water. A large quantity of well barbecued beef was prepared, and other edibles in great abundance. After an address by the writer, dinner was served, and then pictures were taken, first of the family present and then of the entire company. After this we quietly dispersed, feeling that the reunion had made us better and we hope had drawn us nearer together. Long may Father and Mother Young live to bless their numerous descendants and others by the influence of their hallowed and godly lives.

fore, we submit that three things are essential in the initial steps of this movement if we would give permanency to it and make it a blessing to the generation to come:

- 1. We must have a taking name. One that will catch the eye, the ear and the heart at once.
2. We must have a distinctively Methodist name. One that carries with it Methodist history in place or fact.
3. We must have constitution and by-laws that comprehend and supply the real needs of our young people, in order to their vigorous development for service in the church of God.

Our board is trying to mature such matter as will meet the last of these necessities. But as to the name, we are in doubt, and hence desire to consult a multitude of counselors in whom we have assurance there is safety.

Now, therefore, will any one—bishop, presiding elder, preacher, missionary, Sunday-school worker, man, woman or child—interested in this matter, think carefully and then sit right down and send the undersigned a name for our Young People's League. We expect to hear from thousands and certainly out of them all we can select one that will fit the case exactly.

Now, let your postals pour like an April shower. J. R. PEPPER, Corresponding Secretary General Conference Sunday-school Board, No. 1 Madison street, Memphis, Tenn.

[We suggest the name of the mother of Methodism, Susanna Wesley.—Ed.]

THE WOMAN'S MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.

Summary of receipts and expenditures for 1888-89 and 1889-90.

Table with columns for Receipts and Expenditures. Receipts include Dues, Contingent, Donations, Work of prayer, Memorial fund, Life-box collection, Life membership, Special, Balance from previous year. Expenditures include Remitted to Nashville, Paid for traveling expenses, Paid for exchange and stationery, Paid for printing, Miscellaneous.

WILLOW CITY, TEXAS. W. M. S. AT DECATUR.

The Woman's Missionary Society of Decatur, North Texas Conference, held its eighth anniversary meeting on the night of July 27, at the M. E. Church. The house was crowded. C. L. Ballard, presiding elder, preached an excellent sermon and quite lost himself in the magnitude of woman's work for w-man. After the sermon, communion services were held. At the close of meeting the sum of over \$20 was raised for the purpose of making Rev. E. C. DeJernet, formerly pastor of this church and the organizer of the Woman's Missionary Society at this place, a life member of the society.

Mrs. C. A. DIAKE, Cor. Sec.

GIVE IT A NAME.

The late General Conference passed the following resolution touching Young People's Leagues: Add to answer 9, paragraph 106, at the end of said answer, the following, to-wit: "And they shall also cause to be organized Young People's Leagues, having for their object the promotion of piety and loyalty to our church, education in church history, and their encouragement in works of grace and charity, and shall prepare suitable constitutions and by-laws for the same, together with such other literature as may be required for their successful operation."

Our Sunday-school Board, earnestly desiring to obey every instruction of the General Conference, is now ready for further suggestions from our workers over the entire connection regarding this important matter. The necessity for these co-operative efforts among the young people of our church seems now to be very generally conceded and has found in a large expression and emphasis in the many societies and leagues of our country, some of which have grown to mammoth proportions.

One mistake, perhaps, has been to have the same character of an inscription under many names in one ecclesiastical body. Happily for Southern Methodism, we have not thus far gone to any great excess in that direction and, therefore, in all the better condition to set on foot a permanent movement in that line, untrammelled by other interests. There-



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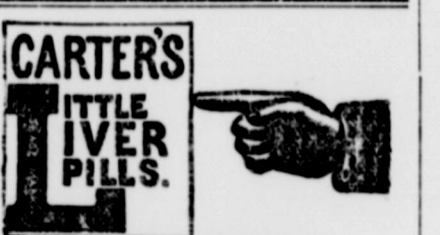
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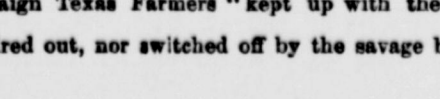
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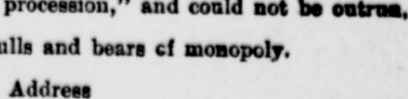
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NORTH

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Prof. estimated formation append to "Mr. G. in view From the and con- fully served teacher. Boston, "Dear that pupil and holding has you, I sh- success we have ex- one can acquaint teaching pupils.

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Texas Christian Advocate.

JAS. CAMPBELL, Editor. ASSOCIATE EDITORS: S. H. FINLEY, D. D., East Texas Conference...

SHAW & BLAYLOCK, Publishers. OFFICE OF PUBLICATION—COR. MAIN AND SYCAMORE STREETS, DALLAS, TEXAS.

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TEXAS ANNUAL CONFERENCES. New Mexico, El Paso, Texas, Bishop Fitzgerald, Aug. 27. West Texas, San Antonio, Texas, Bishop Galloway, Oct. 29.

For \$4.50 WE WILL SEND THE TEXAS CHRISTIAN ADVOCATE one year to any address and give one copy of Webster's Unabridged Dictionary, postage prepaid.

For \$2.50 WE WILL SEND THE TEXAS CHRISTIAN ADVOCATE one year to any address and a copy of Thrall's History of Methodism in Texas. The retail price of the book is \$1.00.

CHRIST THE JUBILEE. In the synagogue at Nazareth Christ declared himself to be the preacher described by Isaiah lxiii, 2.

The jubilee is described by the prophet to mean: "Good tidings to the poor." "Release to the captives and recovering of sight to the blind" (literally, those in prison, as they are restored to light when brought out of the dungeon); "To set at liberty them that are bruised"; "To proclaim the acceptable year of the Lord."

The entrance of the gospel of our Lord Jesus Christ is the beginning of the year of jubilee to any people. The gospel is specially good news to the poor. It is the adjuster of all difficulties between the rich and the poor.

The poor are oppressed at no time and in no country so little as where the gospel reigns. The gospel is the friend of freedom and the release of the slave.

These people are among us; their destiny is bound up with ours; and we shall make a fatal mistake if we neglect to bring to bear on them as far as possible the lifting and cleansing influences of Christian education.

Instead of one year of blessing every fifty years, the gospel proclaims one

"acceptable year of the Lord"—one perpetual year of grace, one grand jubilee for the whole world.

All this is true of the temporal effects of the gospel. These temporal blessings are only suggestive of the spiritual; for all that is done for the body, and much more is done for the soul.

Wherever the Christ reigns supreme, whether over individual or nation, the ideal typified by the old Jewish jubilee is fully realized.

This is the jubilee, the gospel, men are anointed to preach, and which they cannot preach without the anointing. Man may proclaim the gospel theoretically, and the people may accept a theoretical gospel, but the result will only be a theoretical jubilee.

The voice that proclaims the acceptable year of the Lord must also be able to proclaim the "Spirit of the Lord is upon me." But there was no jubilee in Nazareth, though the anointed himself proclaimed "The acceptable year of the Lord," because Nazareth rejected him.

THE SUNDAY-SCHOOL AND GOOD BOOKS.

When we consider the good to be accomplished, together with the comparatively small cost, it is astonishing that every Sunday-school is not equipped with a good library.

No Sunday-school should be satisfied with the work of a single hour with the children on a Sabbath morning, but if possible should extend its work through the whole week.

The young people will not read the books disappears the very moment you put interesting books in their reach. They will not read esthetics, nor dry dissertations on the foreknowledge of God, nor Bible dictionaries, nor "chronological geographies."

There is hardly a more important question for parents and the church to solve than the supply of reading matter for the young. Many parents are grossly negligent in this respect, and the church is often not less guilty.

There is hardly a more important question for parents and the church to solve than the supply of reading matter for the young. Many parents are grossly negligent in this respect, and the church is often not less guilty.

The cost, comparatively, is a mere bagatelle. We dare say that a hundred good books for the young can be bought on an average of \$1 each. This would give each of one hundred persons the advantage of reading a hundred good books at the mere cost of \$1, or it would give each of a greater number of persons the same advantage at a less cost.

THE COLLECTION. If Christianity does not make this life more desirable, then we cannot trust its promises in reference to the future; but if it does all that it promises to do for us in this life, we ought to accept it as trustworthy in what it proposes in reference to the future.

These people are among us; their destiny is bound up with ours; and we shall make a fatal mistake if we neglect to bring to bear on them as far as possible the lifting and cleansing influences of Christian education.

Instead of one year of blessing every fifty years, the gospel proclaims one

TEXAS PERSONALS.

Georgetown Sun: Rev. Dr. J. H. McLean is on a tour in Northwestern Texas in the interest of Southwestern University.

The Rev. Dr. F. F. Mitchell, of the Northwest Texas Conference, had the misfortune to break his collar-bone by a fall some weeks since, but is slowly recovering. We hope he will be entirely restored soon.

Nashville Advocate: Rev. E. K. Denton, formerly of the Tennessee Conference, but now of Texas, is on a brief visit to Nashville. He looks as if the great West had agreed with him, and brings a good report of Methodism in the Lone Star State.

The friends of Rev. A. J. Potter not only purchased liberally of his book containing a concise "biography of his wife's husband," but when he was ready to leave last Sunday, C. G. Baker kindly presented him with a nice compliment of silver, amounting to nearly \$12.

The Rev. H. M. Sears, under date August 4, writes: "Bro. Harry May, preacher in charge of Centerville circuit, lies at the parsonage very low with nervous prostration. Let prayer be made of the church for him and his dear wife and children." Let this request be granted. We pray that there may be a speedy recovery.

The Rev. John R. Allen, of the North Texas Conference, has ready for the press his book on "Biblical Economics." There is no live issue to-day that which touches man's relations to property. There is a field here for doing great good both in church and state.

A representative of the ADVOCATE met Rev. G. R. Bryce on the train the past week, en route to Georgia. He was perturbed in spirit, and said: "Look here, Bro. M. S. Hotchkiss tells me it is circulated around this country that I have quit the Methodist Church. Please say in the ADVOCATE that I couldn't do it; wouldn't know what to quit to, or where to go to if I did quit, unless I went glimmering, and I aren't going to do that. I don't know how such a report got out—or who started it—but I want everybody to know that as a Methodist I'm a 'stay'er!'"

SOUTHERN METHODISM.

News, Views and Personals.

I. G. John, Corresponding Secretary: There will be a meeting of the Board of Missions, under the call of the president, August 29, in the mission rooms, Nashville, Tenn., to take action upon the resignation of Rev. A. Coke Smith, Secretary.

The San Jones meeting in West Point, Miss., has been postponed on account of Mr. Jones' inability to be present at the appointed time. The meeting will begin August 17 instead of August 5, as heretofore announced, and will continue through the 24th.

Nashville Advocate: We are glad to note that our good friend, Rev. John H. Dye, who is an honored member of the White River Conference, and has long been superintendent of the Arkansas School for the Blind, has been elected president of the American Association for the Instruction of the Blind, to succeed Dr. W. B. Dye, of New York. He is worthy and well qualified.

Alabama Advocate: The contract for the building of the new First Methodist Church in Birmingham has been let and the work will begin at once. The edifice is to be Romanesque in style, and will be built of Ohio sandstone, at a cost of \$100,000. The seating capacity will be 1500, with a separate building in the rear for Sunday-school purposes. It is said that this will be the finest Methodist Church in the South.

Nashville Advocate: Rev. W. M. Hayes, who has lately been appointed by the bishops of our church to fill this responsible position, is a one-armed Confederate soldier. Bishop Haygood has known him long, and speaks of him in the highest terms. In the South Georgia Conference, of which he is a member, no man has a better standing. He was selected for this new place, not because he sought or desired it, but because, in the judgment of those who best knew all the facts, he was the fittest man in sight.

Correspondent Wesleyan Advocate: A mighty spiritual blessing! The hearts of the Douglasville people had been prepared for a half of preaching by Revs. M. S. Williams and M. D. Smith, and the work of S. Miller Willis. Such fearful indictments of sin one seldom hears and it had its effect. From the first the power was present. When the delegates arrived they soon saw that the meeting had taken hold, and they strove for the salvation of Douglasville. They were true men and labored at their homes, on the streets, at the altar, in the congregation, and everywhere, and God shook the whole town as an aspen leaf. Every afternoon the street meetings were a power, grown men kneeling on the streets for prayer. At first nearly all the citizens opposed the street meetings, but God blessed them and not a month was opposed them. The whole town was convicted, and a host in and out of the church were converted. The business meetings were deeply spiritual, as the Discipline requires, but the old men and ministers said they never saw such a district meeting. Brethren, let us make all our conferences a power for God. Sunday was the big day with Douglasville, though nearly all the delegates had left. The sacramental and love feast service at 9 a. m. saw

conversions. The sermon of Dr. Glenn reached hearts and in a few moments after \$2322 was raised to pay off the debt of \$2001.45 on the beautiful new gothic church, which cost \$5455.

THE CAMPAIGN OPENS.

Dr. Morris started August 1 for Montana, Washington and Oregon. I leave to-day for Colorado and adjacent regions. We crave the prayers of all our people and the co-operation of both preachers and laymen.

Forty thousand dollars, to be used in donations, are needed to meet obligations heretofore assumed. Let every charge pay only its assessment for the current conference year and this demand will be met. Then twice \$40,000 more can be used by the General Board to profit in entering open an inviting field. To provide at the ensuing annual conference sessions for raising this sum during next year is the important point to be attained in connection with our work.

Let vigorous measures be adopted and carried out for collecting the \$100,000 asked of the church as our ninth assessment, and I believe it will be reported nearly, if not quite, in full to the conference sessions beginning one year hence.

This will leave \$50,000 in the conferees, where it is collected, to build up waste places and meet all reasonable home demands without resort to individual appeals or local organizations. Then \$50,000 from the assessment will be at the disposal of the General Board and if to this we can by special appeal add \$30,000 more we will be able to provide in some measure for the frontier and for Mexico, and set apart a round sum to be used as an emergency fund, on which we can draw in cases of fire, flood, storm and other casualties. This is thoroughly practicable and in every way desirable and so becomes our duty. Let it be done.

DAVID MORTON, Cor. Sec'y.

LOUISVILLE, KY.

SOUTHWESTERN UNIVERSITY.

PROF. SAMUEL G. SANDERS.

During our last commencement a member of the Texas Conference referred with commendable pride to the large number of our students who came from the bounds of his conference. This first directed my attention specially to our patronage as related to conference lines. During a recent trip in the interest of the university several preachers manifested quite an interest in this subject, and expressed a desire that an exhibit of the patronage of this university by conferences be made in the ADVOCATE for the information of the church. It occurred to me that such an exhibit might be not only of interest, but would also be a useful criterion whereby to intelligently direct efforts for the enlargement of our patronage. The wise husbandman endeavors to make the fruitful tree bear more fruit, while he digs and enriches the soil about the unfruitful one that thereby it may be induced to yield fruit. On my return home a careful examination of the records was made with the results given below.

Our matriculation during the session which closed last June was in the university and Fitting School 297, and in the Ladies' Annex 140; total, 437. An analysis of these numbers will show the patronage by conferences as follows:

Table showing patronage by conferences: EAST TEXAS CONFERENCE (University 11, Ladies' Annex 6, Total 17); SOUTH TEXAS CONFERENCE (University 20, Ladies' Annex 2, Total 22); WEST TEXAS CONFERENCE (University 40, Ladies' Annex 18, Total 58); NORTHWEST TEXAS CONFERENCE (University, outside of Georgetown, 64, Ladies' Annex, outside of Georgetown, 15, Total 79); TEXAS CONFERENCE (University 50, Ladies' Annex 22, Total 72).

The membership of the several conferences is as follows:

Table showing membership of conferences: West Texas, 11,648; Texas, 15,905; East Texas, 28,702; North Texas, 26,069; Northwest Texas, 28,506.

Dividing the membership of each conference by the number of students from its bounds, we find that the Texas Conference has one student to every 172 members; the West Texas, one to every 201; the North-west, leaving out the Georgetown church, one to every 487; the East Texas, one to every 1035; and the North Texas, one to every 1681. In this estimate no account is taken of the Mex can Border and German Mission Conferences. Any students that may belong to them are credited to the American conferences in whose bounds lie the counties wherein such students reside.

No attempt will be made here to explain the great disproportion between the patronage of several of the conferences. The reason therefor will be supplied in thought by those interested. After all due allowance is made, the fact remains that the patronage of some of the conferences, membership considered, is very meagre. The statistics given above should suggest to the conscience of every Methodist in Texas the question of his duty to the university. It is the property of united Texas Methodism. With this Methodism cordially and harmoniously united in its support, it has undoubtedly greater possibilities than any school belonging to the Southern Methodist Church. It is well equipped for the work which it professes to do, and its facilities are being enlarged as rapidly as the church furnishes the means and the patronage. Let all strike to make our next opening, September 15, the largest in our history. Let Texas Methodists, preachers and people show between now and then that they are working by word and deed for the upbuilding of their university.

ALEXANDER INSTITUTE.

Rev. Isaac Alexander, president of Alexander Institute, has resigned his position in said institution, and Rev. G. J. Nunn, of Crockett, Texas, has been unanimously elected in his place.

Bro. Nunn has been in charge of Crockett Academy for the last five years, and it is the honest opinion of his friends and patrons that no better successor to Dr. Alexander could have been made in this great State. We had just made arrangements with him to remain in charge of our school (one of the largest of its grade in East Texas), when he decided to accept the call to Kilgore, and while our school, and especially the Methodist Church in Crockett, are the losers, the whole people in the East Texas Conference are the gainers. Seven months ago the future of Alexander Institute looked gloomy, almost hopeless to me, and I said so on the conference floor at Rusk, and withdrew my subscription. I thought with the loss of Dr. Alexander's house, which was the boarding department, and with the probable loss of Dr. Alexander from the school, that we would never be able to rally. I made two mistakes. First, I did not know the pluck of the citizens of Kilgore. They have met the demands of the conference, and by the first of September will have a magnificent college house for the president and female boarders of the school. Second, I did not know Prof. Nunn as I know him now after seven months of association with him. He is a man of great industry and almost unbending energy. And with his accomplishments as a scholar, his rare good sense, his unquestioned piety and ample experience as a teacher, he is bound to succeed, if our preachers and people will do their duty. I am greatly rejoiced over the present outlook. I thought for a time all was lost, and I said so. I believe now I was mistaken, and it is honest to say it, and I have said it and fall into line.

J. T. SMITH.

CROCKETT, TEXAS.

MEXICAN BORDER MISSION CONFERENCE.

A. H. S.

In a late number of the ADVOCATE I see among work done by the recent General Conference that the name of our conference was changed to "Border Mexico." This is a mistake. No change was asked and no change made. The Central Mexican was changed to Central Mexico—this was all. Our name is given by Bishop Keener when, in December, 1874, he organized the work as the Mexican Border district, in the West Texas Conference. Now it is the Mexican Border Mission Conference; and from this name we want only one change from this time till the Master comes, and that is to eliminate the word "mission;" for it is our earnest desire and honest aim to reach self-support, and thus take out the word "mission." I am urging on the preachers dependence on their people for a living, and on the people the duty—yes, necessity—of supporting the pastorate in order to reach the highest condition of success. I know our approach toward self-support must appear slow to the home church, as it does to some of us; but several things must be remembered in mitigation of this slowness.

1. The poverty of our people. On an average I am sure that one member in our home churches is five times as able pecuniarily as our average Mexican member. So that it would take, at the lowest estimate, five hundred of our Mexican members to do what one hundred of our American members can do.

2. Education has much to do with members of the church in the discharge of their duties. It has taken hundreds of years to bring up the sprightly whites to their present state of liberality; whereas these sluggish more than semi-Indians have not had the gospel a score of years. Let us remember what salaries our preachers received, what liberality our members displayed during the generally called golden age of Methodism, say fifty years ago, and beyond, and we will learn a lesson of patience with these people.

3. It is to be supposed that the Americans have a purer type and deeper experience of religion than these people—and these are what make the fountains of liberality flow.

4. These people have been so "robbed and peeled" by the priests from time immemorial, that now they naturally and unconsciously shrink from the collector. They can hardly be expected so soon to divest themselves of the idea of giving, as they formerly did, in a commercial sense, a kind of quid pro quo, as so much for so much business, and that a man's religious attainments as well as his future prospects depended largely on the amount of his pecuniary support of the clergy and institutions of the church. Now, we come along preaching a salvation obtainable "without money and without price;" and it is not hard for them to resolve this into "good news" peculiarly as well as spiritually. After awhile they will more fully learn what is meant by their promise to "support the institutions of the church." We are certainly teaching such doctrines and duties as well as inculcating such an experience as will inevitably bring them up to the New Testament standard.

When the multiplicity of our collections is remembered, and the respectable sums contributed for each are added up, then it will be seen that we are even now giving good promise of a better day in this regard. In the meantime, brethren of the home church, let us continue to have your patience and your prayers, as well as your generous support. We are at least making a showing for the work, and the time and the money expended. At this time seventeen years ago all there was of the border work was a class of a dozen Mexicans in our American Sunday-school at Corpus Christi, Texas, of which this writer was pastor. This

class was taught by Bro. Wm. Headen, our worthy Sunday-school superintendent; for at that time I could not speak Spanish. From that small beginning the Word has gone out, and the work gone on till now we have belted the continent, and have missions in seven Mexican States and one territory, and in one American State and two territories. Our membership reported at last conference was over eighteen hundred and is now certainly over two thousand. Those who may consider this territory and this membership an easy conquest are greatly mistaken. If your missionaries and representatives on this way have not been noted as capital letter writers, or have not impressed the church with the idea of hardships endured and perils run, still allow me, as the oldest one among them, to bear witness to the fact that they are honest and incessant workers, and have planted Methodism over almost, or quite as much territory as that occupied by our church east of the Mississippi river—territory where fifteen years ago it was not known. Their monument is their work, and their record is on high.

LAREDO, TEXAS.

A CARD.

To the Official Members of Waxahachie District:

DEAR BRETHREN—At each quarterly conference during the year the question is asked, "Are there any complaints?" It is extremely rare to hear it answered otherwise than in the negative. It refers solely to the official conduct of the members of the quarterly conferences, and has more meaning than we usually attach to it. Indifference to official duty is just ground for complaint, and now, in all kindness, we regret to say there are members of quarterly conferences in this district who have not been present at a quarterly conference in twelve months. The most trivial excuse keeps you a way. Some stewards will stay away because they have no quaterage to report. Some local preachers appear only at the fourth quarterly conference; and some fail to come even at that time. Trustees fail almost constantly unless they hold some other office; and the same can be said of Sunday-school superintendents and church secretaries. Now, brethren, you compose one of the most important conferences in the church. You have not only the finances of your charge to look after, but you are to make preachers; to renew their license; to recommend applicants for deacons' and elder's orders; to recommend preachers for admission on trial. These are all matters of great importance. The presiding elder or pastor who permits himself to be kept away from a conference by some trivial matter merits and receives the heavy rebuke of all concerned. Ought not each officer in the church meet his obligations and responsibilities as well as the members? Do you not think so? As we are now about beginning the last round of our quarterly conferences for the present year, I appeal to each one of you to make it a duty to be present and take your place and bear your part in these conferences. Do not fail. You want to confer with your pastor and presiding elder about your charge. Your counsel and presence is needed. Sometimes serious troubles are averted and unpleasant occurrences obviated by a full attendance. Do your duty. It is necessary to your own personal peace. It will build up your charge, encourage your pastors, who are made to realize that their labors are appreciated, and the Lord honored.

Let the trustees be ready with a full answer to the twenty-third question; local preachers with a written report of their labors in full for the year.

Let each steward be on hand with a report of his work, and should a deficit appear in this line, let them confer together and provide at once for the deficit. Your pastors have been faithful in their work. They have met their appointments, preached the Word, held your prayer-meetings, conducted revivals, baptized your children, visited your homes in times of distress, ministered the comforts of religion to the dying and buried your dead, and now, as the year closes, come up like Christian men and pay them their dues. It is contemptible to excuse yourself at the end of the year, when your pastor's work is done and the salary due, by speaking unkindly of him. To pay for the work performed is your duty, to refuse is sin. "Even so hath the Lord ordained that they who preach the gospel shall live of the gospel."

E. L. ARMSTRONG, P. E.

MISSIONARY INSTITUTE.

Dr. H. C. Morrison having given us the fourth Sunday in October, we have decided to utilize the occasion by having a missionary institute in Marlin, October 23-26. We have secured the best talent in Texas for the program, which I will publish in due time. The object is not to raise our assessment, but our people to a higher appreciation of this cause. We are in the corner of three districts, Cameron, Calvert and Waco. Will the pastors of these districts, especially, come and bring their people and hear these men of God in this cause? If they will, they will find a hearty welcome by our people, and they will see an uplifting in their charges next year by all who come. At a proper time I will publish the program of the institute.

I. Z. T. MORRIS.

MARLIN, TEXAS.

SPECIAL ATTENTION.

I wish to know the amount and object, whether foreign or domestic, of missionary receipt No. 53, dated June 20th, 1890. If the holder of that receipt will write me those facts he will greatly oblige.

W. W. PRINSON,

Treasurer West Texas Conference.

DEATHS.

Rev. Thomas Myers.

The Rev. W. J. Joyce writes: Rev. Thomas Myers, a superannuated preacher of the West Texas Conference, died at the residence of Rev. B. Merchant, Rockport, Texas, July 24, 1890. A suitable obituary will appear soon.



ROYAL BAKING POWDER Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, August 7, 1880.

HOME CONFERENCES

(Continued from first page.)

made in my presence, "I do not believe that there is a single sinner attending these services who is not deeply convicted; but there was such a number who would not yield that they must have contracted the good influence made upon those who came to the altar. God grant that the seeds sown may yet spring up and grow to the glory of God. They gave me in cash and good subscription a goodly sum for all the conference collections. Bro. Tate, of the Missionary Baptist Church, preached alternately with me almost through the entire meeting. Bro. Tate is a good preacher, and I feel indebted to him for the hearty service he rendered. We do not consider our meeting a failure by any means; indeed, I believe there will be fruit gathered from it "in the great day." We held two nights and one day's meeting at Mt. Pisgah on the first Sunday in August. The brethren were not in proper attitude to hold a successful revival meeting at that time, owing to the scarcity of water for stock; hence, we closed our Sunday night with a happy shaking and a hearty pledge for renewed zeal and energy for the Master's cause. The people of Mt. Pisgah promptly gave the amount assessed against them for all the conference collections, in cash and good subscription. We have six more meetings to hold. May the Lord bless us and give us the victory.

Stephenville.

C. N. Bailey, August 6: We held through two Sundays at Oakdale. Much substantial work was accomplished. There was a neglected part of the Sunday school for about three years, prayer-meeting had gone out of date, and only one family altar, or perhaps two, where even an effort was made to keep the sacred fires burning. Under such circumstances serious divisions and backslidings were found. Many of these were removed. A new service was placed in a fair way to complete an organization, a weekly prayer-meeting appointed and a goodly number agreed to take up family prayers. Three joined, one professed religion and one infant was baptized. Prominence being given to the question of building a church at Oakdale, the spirit of enthusiasm was greatly quickened. Hence, you observe we have had a revival in the church. The work in character was thorough, being, as a brother expressed it, "of no mushroom growth." We own a ten-acre lot in the midst of a thickly settled place, and as we are surrounded so financially, as any community I have visited in Erath county. Rev. J. M. Johnson, our superannuated brother, resides here and proposes liberal expenditure of both means and influence in order to build. Besides the good things spoken of and others which might be mentioned, the brethren raised a handsome purse for the pastor's salary. Will begin at Corinth Friday night before the third Sunday in this month.

Hotby.

J. M. Hackett, Aug. 8: Camp-meeting near here closed last Monday with fifty-three conversions. Of these twenty-nine joined the M. E. Church, South, sixteen went to other denominations and eleven, it seems, are yet undecided as to what church they will join. Thanking the Lord who helped in the work, Bro. Hackett, of Anson, did most of the preaching. He had to leave Saturday for other fields. Bro. Wallace was then on hand to hold our third quarterly conference. Conference over he seized the work when Bro. R. left, it in great earnest, and in his hands it developed into a grand revival. I never witnessed heavier conversions. Had to hold-up-your-hands professions. Some think the dry weather interfered with our meeting. I don't know. The Lord has done a great work for us. Blessed be the name of our Lord. He has taken our town. On Monday, building the 10 o'clock store, and office closed, and all made it their business to attend the meeting. Bro. Wallace organized a young men's, also a young ladies' prayer-meeting at the close of this last service; and after finding out who would join these, there was not one left who would not give their hearts and agree thereby to attend them for the purpose of seeking salvation. One, I hear, was converted at the first prayer-meeting and made public profession. Bless the Lord for talking religion. The work is thus going on. After the meeting I went with a few conversions and a happy conference on Sion's mountain. I enjoyed the trip and his company very much. He is a grand little man and a good presiding elder over young preachers. May the Lord bless him in his difficult and delicate work.

Plano.

D. J. Martin: We commenced a series of meetings at Plano on second Sunday in July and closed on fourth Sunday in same month. I was assisted by Bros. J. W. Blackburn, C. I. McWhirter, J. A. Stafford, L. A. Hanson and L. A. Dunlap, of the Chamberlaine Presbyterian Church of this place, and the local brethren. Bros. McWhirter and Hanson were with me all through the meeting, or nearly so; while the other brethren whose names I have mentioned were only present part of the time. They all did faithful preaching and earnest work. Results, twenty-eight conversions and several recommitments and eighteen additions to the church up to date. The church here was an important factor in the meeting. We have some as good workers in the church here as can be found anywhere. They are honest and brave, full of faith and the Holy Ghost. They are ready to leave their homes and families and go to any place where they are called to go, and in this way bring many to Christ who otherwise would, perhaps, never be brought to salvation. The good they have done and are doing can only be known in the great hereafter. The faith of the church has been greatly strengthened and her spirit-

ual pulse quickened. Taken every way, the church has been greatly benefited and highly favored. The outlook is promising, her sky clear and sea smooth. Let the life-boat move on to the haven of rest beyond the clouds and beyond the storm. Bro. McWhirter has assisted us the past three years in our meetings at this place and has done faithful preaching and singing, and deservingly lives in the memory of this people and will ever have a place in their thoughts and affections. Let the good work go on. I heartily return thanks to all of my ministerial brethren who helped us in the meeting and pray that the blessings of God may rest upon them and their charges. To God be all the glory, both now and forever. Amen.

Bremont.

O. T. Hotchkiss, Aug. 7: We closed a most excellent camp-meeting last Sunday night. From the opening service (July 24th) to the last power of God rested upon the congregation and there were scenes that are not often repeated in a lifetime. There were five services in which there were from fifteen to twenty-eight professions. The call for volunteers to help in building the arbor and preparing the ground was generously responded to, more than fifty men answering with faithful service. There were thirty tents on the grounds and numbers of campers in wagons. The attendance was large and the behavior excellent. The preaching was earnest, plain and faithful and God honored it in the conversion of many sinners. It is hard to state results; in fact, much that was accomplished will never be known "till life's battle's fought and the victory's won," but some things we tell in honor of our blessed Master who enabled us to achieve success. There were 176 professions and recommitments, 110 additions to our church, ten children baptized, fifteen new family altars established and seven were called to the ministry. That last item I would like to emphasize. After a plain, earnest talk from my brother, Rev. M. S. Hotchkiss, on the need of more laborers in the vineyard and a call to the ministry, seven men knelt at the altar, saying God had called them to that work and that they were willing to go. In the number there are men who will make their mark. They are not all ready to enter conference yet, as some of them will have to go to school; but they are in God's hands and will give themselves to his service. The following brethren have our thanks for faithful and untiring help: Weems Wootton, H. M. Sears, J. W. Horn, M. S. Hotchkiss, J. M. Adams and D. H. Hotchkiss; local, Bros. Padgett and Cain.

Breckenridge.

A. P. Payne, Aug. 6: Our first camp-meeting for this work was held at Squire's Chapel, twelve miles west of this place. It convened Friday night before the third Sunday in July. Preparations for the meeting had been made, and when we arrived found several already in camp fixing for business. Services began at night with some interest. Saturday night Bro. T. M. Price came to my relief, and a relief it was. He did the preaching at 11 p. m. and at night until Tuesday morning. Congregations good and interest increasing nearly every hour. Strong expressions of approval were heard in reference to his earnest, clear and forcible sermons that sprung the church to action, when showers of blessing were poured out on us all, and many daughters were born to God. We had the co-operation of all the Christians, who came and tented, fed the people, sang and prayed just like we were all of the same family. Bro. Price came again Thursday, stayed two more days, doing the work of an evangelist. Bro. H. L. Hodges, a local preacher from Wayland, was with me two days, doing faithful work. Upon the whole, it was a grand revival. The church did their duty and that is a great deal to say. We had some faithful laymen that did fine service. Among the visitors were Judge Wm. Veal, Uncle Bob Rodriguez, Joe Greig, and Mathews, whom the church will long remember. Results, twenty-three professions, nineteen accessions, eighteen by ritual. This makes fifty-two accessions since conference. Collected for conference claims \$43, other objects \$47—this, for a society beginning in August. The first of this conference year is doing well. I am to begin at Shady Grove next Friday; at or near Wayland Friday before the fifth Sunday in August; at Breckenridge Friday before the fourth Sunday in September. Ministerial help solicited.

Jonesboro.

A. B. Roberts, Aug. 7: Our camp-meeting at Harmony Chapel was indeed a time of refreshing from the presence of the Lord. About seventy-fifty conversions to the church, and more to follow. Several will join the Baptist Church. A young men's prayer-meeting was organized with about forty members. "Praise God from whom all blessings flow." On Friday night, just after 11 o'clock, a fire broke out in the building. The arbor caught fire and burned up. Great excitement prevailed for a time, and many were the prayers offered God save the church, for a brick wind was blowing in that direction. The flames almost reached the church, and for a time the roof seemed to be covered with sparks and burning leaves, and I heard every sinner who saw the fire, say, if the Lord had not interfered, the church would have burned up. But the fire was made to praise the Lord, Psalms cxlviii. 8, for we all seemed to be inspired with a burning zeal for the glory of God and for the salvation of souls. I quoted Psalms 118: "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest," etc., from which I made a little talk, and called penitents, and in the light of the burning arbor, about twenty-five persons bowed on the ground for prayer and one soul was happily converted to God that night. On Saturday another arbor sixty by seventy feet was built quicker than ever one was built in the State of Texas of the same size, and that night we had sixteen conversions. God has done a wonderful work for that people the past two years, and they know how to appreciate it, for they say they are now able to support a preacher, and they desire the coming annual conference to make Harmony Chapel a station, and send them a live preacher. R. V. Gallaway, of Martin Gap, was with us several days, preaching, exhorting, praying and singing with the spirit of the Master, and all alluded to him leave the meeting. Bros. J. E. W. Toland and V. C. Canon, local elders, were with us nearly all the time, and rendered efficient service for the Master; also Bros. Farmer, Ward and Kinchin, of the Baptist Church, and Bro. Joiner, of the Chamberlaine Presbyterian Church, rendered efficient service for the Master in the meeting. To God be all the glory forever. Amen.

Oenaville Circuit.

L. C. Williams, Aug. 6: Our much-esteemed pastor, Bro. E. R. Barcus, has just closed a remarkable meeting at Shiloh, on the Oenaville circuit. Shiloh is one and a half miles from Troy—a depot on the Missouri Pacific railroad—and about the same distance from the site of Maj. Penn's meeting, which closed four or five days before our meeting commenced. It is told us that our meeting would be a failure; that no man could follow so closely

upon the heels of Penn's meeting, which reported 250 conversions, and succeed. But our presiding elder, Sam P. Wright, and our pastor came down with their families and stretched their tents, and said: "We must have a good meeting." And I must say it has never before been my good fortune to enter the list with such a band of earnest, consecrated workers. Truly are these men of God rearing families that will carry forward the work of the Master after they are called to their reward. The meeting began Friday night, July 25, and closed Sunday night August 4. There were about 100 conversions and seventy-five accessions to our church. The conversions, for the most part, were of that bright and joyous type that give promise of permanence and usefulness in the church. The presiding elder, J. M. Barcus and Sam Barcus did most of the preaching. The Word was with power, and God honored his truth and the prayers and faith of his people. Bro. Wright Stanford, son of our own Uncle Tommy, and his precious wife, who were with us, were very efficient workers from first to last, doing most efficient work in the choir, in the altar and in the secret grove. Sister Wright, her daughters and her son Hal, God bless him, and Sister Barcus and her sons and daughter—God bless them all—will long be remembered by people of Shiloh. This scribble, like many another old fogy, was opposed to the organ, but unlike many an old fogy, kept it to himself, determined to await results. It was not long, however, until he became convinced that it was a very proper thing to "praise God in his church." The presiding elder, on the last Sunday of the meeting, a class of sixty persons stood up for reception into the church, and I thought I had never before seen in that number of persons so many fine looking young ladies and young gentlemen. God bless them and help them all to keep the vows they took that sweet Sabbath day at Shiloh.

Camp-Meeting at Fiskville.

M. E. Whitten, Aug. 7: The Lord has again remembered his people, and poured out his spirit upon them in the conversion of sinners and in the upbuilding of Zion. The camp-meeting appointed for the Fiskville camp-ground, six miles from Austin, convened July 25 and closed August 5, resulting in over thirty conversions and twenty-four accessions to the church and a general upbuilding of Zion. The following brethren were present: Harman, Hooper, Moutzon, Chappell and Watter, all doing valiant work for the Master. The sermons preached were full of power and the Holy Ghost, the appeals to the unconverted earnest and faithful, the altar crowded with penitents—sometimes over twenty kneeling there; and many happy conversions; attentive listeners, and yet so many unsaved. To many of us it was a season of great rejoicing, and God permitted some of us to ascend "the mount of transfiguration" and behold his glory. 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He spoke of his distress and remarked, "I had long been should go to a country where the dead ears should be unstopped." Grand old man! May God's presence illumine his pathway even through the "dark valley." He was too feeble to preach for us, but his presence and his good words over twenty kneeling there; and many happy conversions; attentive listeners, and yet so many unsaved. To many of us it was a season of great rejoicing, and God permitted some of us to ascend "the mount of transfiguration" and behold his glory. With great reluctance we saw it brought to a close, when the altar filled with weeping mourners and hundreds of serious looking sinners in the audience. How our hearts linger around that old Fiskville camp-ground! 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DR. HARTMAN'S

Lecture on Acute Diseases of the Abdomen—Continued.

Cholera Morbus and Bilious Colic.

These Two Painful and Dangerous Diseases Graphically Described.

A Letter From a Cholera Morbus Patient.

There are two acute diseases of the abdominal organs which I have decided to include in one lecture, not because there is, strictly speaking, any similarity in the nature of them, but because their chief symptom is violent pain and cramps, which necessitate nearly the same treatment. The three ailments referred to are cholera morbus, bilious colic and renal colic.

Cholera morbus is usually quite alarming in the suddenness and severity of its onset, as well as the violence of all the attending symptoms. It is prevalent in warm countries and in temperate climates during the summer months. Without any warning the person is taken with vomiting and purging, intense griping, and spasms in the arms and legs. The vomited matter is mostly bilious, and the passages from the bowels are of the same kind. Great anxiety and depression soon follow the attack unless promptly checked by the proper treatment, and the symptoms very quickly become alarming to patient and attendants.

As soon as possible after the first symptom of the attack a wineglassful of Pe-runa should be taken. If it is vomited up immediately it should be repeated at once, and continue to repeat this dose until the stomach no longer rejects it.

Here is a letter from one who has tested the virtue of Pe-runa in cholera morbus, which fully illustrates the management of a case. It is from Fort Wayne, Ind., and reads as follows:

"Dr. Hartman—Dear Sir: On May 21st I was suddenly attacked by cholera morbus in the early part of the night. I had already gone to bed, and was perfectly quiet and feeling usually well, when I awoke with an awful griping pain in my abdomen and cramps which at once put me in such agony that I could not suppress loud groans. The noise I made awoke a neighboring sleeper, who immediately came to my relief. I asked him to go for a doctor at once, for it seemed to me as if I should die. I had not time to help myself, and he said there was no use to send for a physician, as it was evident I had cholera morbus and he had Dr. Hartman's 'I'lls of Life,' which was all the physician that any one needed. He got the book and turned to page 13 and read it. He injected one quart of warm water with two tablespoonfuls of Pe-runa into the bowels, and, as my suffering was so severe, he fixed double the quantity and injected it as quickly as possible. In fifteen minutes I took another wineglassful of Pe-runa, and I began to feel entirely relieved from the pain and cramps. I had not time to get up, as he seemed to me almost like magic, for in two hours I was entirely free from pain, and, with the exception of the weakness produced from my indescribable suffering, I was as well as ever in my life. I have perfect confidence in the efficacy of Pe-runa in cholera morbus, and am sure that if every one could know this remedy cholera morbus would be robbed of nearly all its terrors. I continued to take a tablespoonful four times a day for a few days, which brought back my vigor and health and cured me of a dyspepsical difficulty which had troubled me for some time. The disease known as bilious colic is caused by the passage of gall stones (biliary calculi) through the bile duct. These stones (calculi) are formed in the gall bladder from the bile, and when they are of small size their passage through the gall bladder through the bile duct to the duodenum is not noticed, but when they are as large as a pea or filbert, or walnut even, their passage through this duct is accompanied by great pain.

The symptoms are a sharp, tearing pain, beginning in the right side, but soon extending across the body and to the right chest and arm, and being attended by vomiting, and often jaundice. This, if not stopped, may last from an hour to three or four days. The pain throughout is terrific, causing great prostration. If the stone passes safely through the duct the patient will recover if properly treated, but if it is too long delayed in its passage inflammation and perforation will ensue, when recovery is very doubtful.

To thoroughly relax the whole system, and yet to sustain the heart's action until the stone passes through the duct, is all that can be done after the attack sets in. Pe-runa, in large and repeated doses, is by far the best remedy in these cases I have ever used. It should be given in wineglassful doses every half hour until relief is obtained, when a tablespoonful every three hours for a day or two will complete the cure. No opium or other narcotic will be needed in this treatment if strictly followed, and a cure is absolutely certain. Bilious people are most subject to this trouble, and one attack of it is sure to be followed by another unless something is taken to correct the action of the liver, which will prevent the further formation of gall stones. The remedy that will accomplish this is Man-lin, taken as directed on the bottle. Any one who has had one attack of bilious colic should not neglect to take a thorough course of treatment with Man-lin to prevent the possibility of another attack.

Dr. Hartman's address is Columbus, Ohio.

Devotional.

"AND HIS WILL IS OUR PEACE."

Oh, restless soul of man, unsatisfied! With the world's empty noise and feverish glare, Sick with its hopes of happiness denied, The dust and ashes of its promise fair;

Battled and buffeted, thy days perplexed, Thy cherished treasures profitless and vain, What comfort hast thou, captive, thwarted, vexed, Mocked by mirage of joys that merge in pain?

Though love be sweet, yet death is strong, and still; Inevitable change will follow thee; Yes, though thou vanquish every mortal ill, Thou shalt not conquer mutability!

The human tide goes rushing down to death; Turn thou a moment from its current broad, And listen: what is this the silence saith, 'Oh, soul!' 'Be still and know that I am God!'

The mighty God! Here shalt thou find thy rest, Oh, weary one! There is naught else to know, Naught else to seek—here thou mayest cease thy quest. Give thyself up. He leads where thou shalt go.

The changeless God! Into thy troubled life 'Steals strange, sweet peace; the pride that drove thee on, The hot ambition and the selfish strife, That made thy misery, like mists are gone. And in their place a bliss beyond all speech; That lifts thee out of bondage, out of reach Of death, of change, of every earthly ill.

—Celia Theaster, in Century.

MISCELLANEOUS PROVERBS.

Love is life's poetry written upon the heart.

Satire is nourished more by vanity than malice.

Self-love is the compliment we pay our vanity.

Hypocrisy is the worship of vice at the shrine of virtue.

True merit is always modest, often painfully diffident.

Friendship claims its pay in kindness and always with usury.

He only is master of his faults who has courage to confess them.

To esteem virtue for its true worth is only less than to practice it.

True courage is doing right without the desire of praise or fear of censure.

Affection for the dead is often the price paid for the admiration of the living.

Doing good is action immortal photographed for the gallery of heaven.

Flowers are the pendings of the Divine hand which man can but poorly imitate.

Pride is selfishness in bloom dispensing its fragrance and beauty to secure praise.

Love has many counterfeits which pass current until tested in the crucible of sacrifice.

Immortality is man's gift by creation, man's inheritance by affinity, man's duty by purchase.

The world is man's theater of action; God's law the standard by which he will be judged, rewarded, or punished.—Fletcher.

GOD'S LAW.

Law is an aid to living, not its end. It is better to be under the law than to be without law, but it is better to be above than under the law. The spirit of freedom is preferable to the spirit of bondage. In the latter case submission is a matter of struggle. In the case of the glorious liberty of the children of God precision and rightness of action are a matter of course, while spontaneity is a matter of delight. Rules and laws are a good and necessary discipline for us; but when once our will and character are completely identified with the principle underlying the rules of conduct, we rise above rules, not to break them, but to fulfill them with the spontaneity and freedom of a master.

We are carrying out a principle, not submitting to an ordinance. "Do you fancy a Greek workman ever made a vase by measurement? He dashed it from his hand on the wheel, and it was beautiful," says Ruskin; "and a Venetian gassawer swept up a curve of crystal from the end of his pipe; and Reynolds or Tintoretto swept a curve of color from their pencils as a musician the cadence of a note, unerring and to be measured, if you please, afterward with the exactitude of divine law." Yet for one who is not a Reynolds or a Tintoretto, the beginner, whether he be an artist, artisan, or workman, character-builder, the discipline of law is necessary. And in a sense we all are still beginners in the art of Christian living. Only in the world to come can we perfectly and finally rise above the "Thou shalt's" and the "Thou shalt not's." We still need them, and by being under them we shall at last rise above them; and even where we have attained to liberty and spontaneity, like the Greek workman at the wheel and the Venetian glass-blower and the musician, we must ever be on the alert lest our very liberty lead us into carelessness and from thence to ruin. Liberty and mastery, while they bring spontaneity, at the same time greatly enlarge responsibility.

DESERTERS FROM CHRIST'S ARMY.

In large sections of our cities homes are being supplanted by boarding-houses. Their occupants, whose business is in stores, shops and offices, are uncertain as to their stay. The restraints and inspirations of home society and religion have largely lost power with them, and by so much they are of less value to themselves or others. These boarding house sections are the most difficult of all fields for Christian work. Their people are not so poor as to call for missionary service. They are simply irresponsible and irresponsible. Churches, formerly flourishing, have become choked and withered, as this kind of population has occupied their territory. Nor do these people remain stationary in their indifference. Positive vices follow the breaking up of home-life and relaxing the sanctity of the Sabbath. The worst foes of society enter it through the door of the boarding-house.

Yet, if Christians so placed by necessity would realize their opportunity, this most difficult problem might be easily solved. God calls none to more important service than those in city boarding-houses. If you would do your part in it, your way is plain. Find out by business-like inquiries the church within reach where you can do the best service. Make the acquaintance of the pastor and secure a sitting. Go into the Sunday-school and take a class if the way is open. The best people in the community you will find there. Be there regularly and promptly. Visit your scholars and cultivate the acquaintance of teachers to whom you are attracted. In these ways friendships are soon formed and are abiding. Of course, you will soon take your letter and unite with the church. Your influence in the right direction

among the people with whom you associate will soon be felt. Your invitations to them to attend church will you need not be abusive. Only let them see that you are sincere, satisfied, and engaged in a useful field of service. A railroad conductor once went with a large company of conductors on an excursion to a Southern city. They arrived on Saturday night. An attractive trip had been planned for the next day. In the morning this gentleman was served to be taking rather more than usual care with his attire. A friend said to him: "Of course, you are going with us on the excursion?"

"No," he replied, quietly; "I am going to church; that is my habit on Sunday."

Another question received the same reply. Soon comment on it began to pass around, and discussion followed. When he set out for church he was accompanied by one hundred and fifty men whom his friend had served to take on Sunday excursion to the place of worship.

Any one is to be commiserated who has not a home that he can call his own. But if your lot is in a boarding-house, and you abide faithful, you have a noble mission. You can foster in it the grace of a Christian home. You can make it the ally of the church. You can help to prepare its inmates to make homes for themselves. And, if you have removed from one home to another, you can make the new one a new link to bind the community to the church and to God; and so you can enrich the people among whom you have come to dwell, and strengthen the stability of the State, and enlarge and ennoble your own life. If you will do this, the time to begin is the first week of your settlement in your new quarters. Every week's delay brings you nearer to the company of deserters from Christ's army.—The Congregationalist.

Marriages.

KIRK—ROBINSON.—At the residence of the bride's father, Rev. I. N. Robinson, at 8:30 p. m., July 20, 1890, Mr. John H. Kirk and Miss Beulah B. Robinson, Rev. W. F. Brinson officiating; all of Milam county, Texas.

RICH—THACKER.—Near Milam, Mill county, Texas, July 25, 1890, Mr. C. H. Rich and Miss Mary J. Thacker, by Rev. G. W. Temple.

BURWELL—GUINN.—At the residence of the bride's father, Mr. W. B. Guinn, by Rev. I. K. Waller, Mr. Charles B. Burwell and Miss Ada Guinn, July 27, 1890.

FLOURNOY—MOORE.—At Morales, Arbor, July 6, 1890, by Rev. E. G. Duval, Mr. Richard Flournoy and Miss Ora Moore.

WINGFIELD—MOORE.—At the residence of the bride's mother, near Morales, on July 7, 1890, by Rev. G. Duval, Mr. R. Wingfield and Miss Emma Moore, all of Morales, Jackson county, Texas.

THORNTON—STEPHENSON.—At the residence of the bride's father, Bro. Isham H. Stephenson, by Rev. H. S. Anglin, Mr. A. L. Thornton and Miss Ada Stephenson, on July 31, 1890; all of Comanche county, Texas.

Obituaries.

The space allowed obituaries, formerly to twenty-five lines, or about 170 to 200 words. The privilege is reserved of condensing all obituaries. Parties desiring such notices to appear in full as written, should remit to cover excess of space, to-wit: at the rate of ONE CENT per word. Money should accompany all orders.

POETRY CAN IN NO CASE BE INSERTED. The contents of personal obituaries will be prepared if ordered when manuscript is sent. Price five cents per copy.

REV. EVEN L. RAGLAND.

Rev. Even L. Ragland was born in Halifax county, Va. Dec. 16, 1816; emigrated with his parents to Tennessee in 1832; embraced religion and joined the Methodist Episcopal Church in 1855; was licensed to exhort in 1856, and on the 24th day of September, 1857, he was ordained to preach by order of the quarterly conference of Red River circuit, Tennessee Conference. In the absence of the necessary historic data, I am left to infer that he was the same year admitted into the traveling society of the Tennessee Conference. He was ordained deacon by Bishop Andrew Nov. 8, 1840, at Jackson, Tennessee; was ordained elder by Bishop Andrew at Holly Springs, Miss., Nov. 6, 1842. I deeply regret that I have not the minutes of the Tennessee and Memphis Conferences with him, but he is known to be a man of high character and noble spirit. He spent the remainder of his life, an efficient, faithful and honored local preacher, and died in great peace at his son-in-law's, Mr. Casteel, near Commerce, in Hunt county, Texas, July 14, 1890. My acquaintance with him began in 1857. I was engaged in a case, as he then lived near Ferrin Ragland, a prominent physician and druggist at Pilot Point, Texas. An only daughter by a second marriage is living. The two precious wives preceded him to the glory land. He selected a location in 1850 and in 1852 immigrated to Texas. Here he spent the remainder of his life, and he spent the remainder of his life, an efficient, faithful and honored local preacher, and died in great peace at his son-in-law's, Mr. Casteel, near Commerce, in Hunt county, Texas, July 14, 1890. My acquaintance with him began in 1857. I was engaged in a case, as he then lived near Ferrin Ragland, a prominent physician and druggist at Pilot Point, Texas. An only daughter by a second marriage is living. 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