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## HOME CONFERENCES.

**Woodville Circuit.**  
J. M. Porter, May 25: At my regular appointment yesterday at Chester seven were converted and five were sanctified. Bro. Dean was with me in the Spirit of the Master. Revival fire is burning on the Woodville circuit; may it ever continue.

**Madisonville.**  
I. W. Kelley, May 27: We closed a protracted service at Madisonville. The meeting resulted in much good. Several joined the church by trial. Bro. Pharr and McDonnell rendered valuable assistance. We now have the prospect of doing a great year's work on this charge. Children's Day service was a great success with us.

**Collinsville.**  
W. H. Brown, May 26: Our second quarterly conference was held on the 23rd and 24th. Everything quite satisfactory and nearly doubled this quarter; finances more than twice what it was last quarter and more than twice as many accessions. Everything is moving on grandly. Our presiding elder, Bro. W. D. Mountcastle, did us some of the best preaching we have heard. Bro. Smith, presiding elder of McAlester district, Indian Territory, preached us one of the best sermons he ever preached (we thought), but his boy, J. O. Shanks, who was with us, said it was not his best.

**Terrell.**  
F. A. Rorer, May 25: We have had Joe Jones with us. He preached to large congregations. We have had about forty accessions to our church; a few by certificate, however. A number gave their names for other churches. Now you will say about Joe Jones? I like him. He has a big soul in him and is an earnest preacher. His style is somewhat like Sam's. He says a great many things that grate harshly on the refined sensibilities of cultured people; but we believe such preaching is necessary to reach any class. It has been demonstrated that nothing reaches any and all classes more effectually than the gospel in pure English.

**Crawford and Valley Mills.**  
J. J. Davis, May 25: Our second quarterly conference is just over. Our presiding elder was on time, full of zeal and of the Spirit of the Master. His preaching four good sermons, which we all enjoyed very much. The pastor's report showed a net loss of three, notwithstanding twenty-six had been received. The back door had been open and the pruning-hook used. The finances were very well up; the Bishop's aid, and other collections coming up. We observed Children's Day at Valley Mills the third and at Crawford the fourth Sabbath. The rain and mud hindered us some at both places; yet we feel that good was accomplished. The collection amounted to \$10.05, given by the children almost exclusively. God bless the children.

**Goldthwaite.**  
J. T. Bloodworth, May 24: We are still pushing the battle of the meeting. Rev. B. Rhoads, an evangelist from Kansas, is here and has been doing some solid gospel work for the last fifteen days. I have heard but few preachers who are plainer in their interpretation of Scripture truth than Bro. Rhoads. He preaches the whole truth. Men get convicted and converted, and believe that we want. We have not had the great meeting we want, but we have certainly had a gracious time. The first conversions for Goldthwaite in three years, so I am informed. Any pastor need not be afraid to secure the services of this man of God. He goes to the bottom of things. He emphasizes the importance of genuine conversion. He will leave us in a few days, but his work will remain. Bro. R. will be in Texas a month probably. Meeting continues.

**Denison.**  
H. O. Moore, May 25: The second quarter of our year's work is done, and we are starting on our third with a glad heart. We have been permitted of God to fill all our appointments. We received during the quarter into the church twenty-four persons, and during the same period we raised for all church purposes \$207.85. We now have in Denison, free from any sort of debt, church property valued at \$650. We have, by far, the best choir and the largest Protestant congregation in the city. The presiding elder, Bro. W. D. Montcastle, is doing a fine work in this district, and is loved by all. This pastor believes that he has the love of his congregation, and as a reason for this belief cites the fact that no longer than this morning a wagon brought flour, meat, sugar, coffee, all sorts of canned goods and a nice lot of vegetables to his wife and little ones. God bless the givers.

**Longview.**  
L. M. Fowler, May 25: The protracted meeting in Longview resulted in about fifty conversions and reclamations. Twenty-seven joined our church and some have united with other churches in town. Bro. Little, Fontaine and Sunday assisted in the meeting and did valuable work. Bro. Fiedler, preacher one excellent sermon, and we were sorry he did not return and give us more of the same kind. The ministers and members of our sister churches took an active part in the meeting and the Lord blessed our souls abundantly. The Junction chapel, completed some months since, is now seated and ready for dedication. Our Sunday-school raised \$40.00 for the "Scarritt Training school." The prayer-meetings well attended and spiritual. Every department of the church in good condition and finances up. The Ladies Aid Society, generously assisted by the brethren, has repaired, recalculated and recaptured the church and we are ready for a visit from either a Bishop or an editor. Come to see us.

**Coryell City Circuit.**  
W. B. McKeown, May 25: Yesterday was Children's Day at New Hope. We can't give such a glowing account of this as we did for Coryell City, for several reasons: My wife was sick with fever and I could not be there till Sunday morning. Then some of the wisest had arrayed themselves against such foolishness; but, despite all this, we had a good service. The children did well—not a failure in the entire program for the

day. We read deep impressions on the countenance of many parents. Several of the children showed that their hearts were touched. Quite a number of the little children had accepted Christ within the last year, and as the class sang, "We are a happy little band," it made our hearts rejoice with theirs. The collection amounted to \$1.09. The brethren that labored so hard for the service count it a great victory for the church. I am resolved to labor more with the children. There is the hope of the church. The Epworth League at this place has a regular weekly prayer-meeting.

**Center.**  
J. B. Armstrong, May 27: Bro. Smith and Frick are having the greatest revival that I have ever been my lot to witness in the town of Center. I say greatest, because it has reached a point no other revival ever has done heretofore. Infidelity, skepticism and blasphemy are things of the past; and they all are bowing the knee and crying for mercy. God is most wonderfully working in the hearts of sinners and backsliders through the instrumentality of those faithful men of God. Our faithful pastor has been sowing the seed of sound doctrine until he succeeded in charging the battery (church) to its utmost capacity, and then our beloved Bro. Frick came along and touched the button with his spirit all aglow with the fire of God's love in his heart, which put the whole machine to work, and such a working. A number of conversions and sixteen accessions up to date. Our beloved Bro. Smith will, no doubt, give it in full.

**Austin.**  
Mrs. M. E. Whitten, May 27: Again has the Lord visited his people and the capital city has been blessed with a revival of religion. For more than two weeks Bro. C. A. Hooper has been holding protracted services in Mission Church in the Tenth Ward, assisted by Rev. J. F. Childers and his son, Thacker. The preaching has been with demonstrations of the Spirit and power, and has redounded to the glory of God in the conversion of twenty-five or more. The church is crowded to overflowing at each service, and many have to go away for lack of room. The people are earnest and thoughtful, signifying their appreciation of these gracious privileges, and many have presented themselves at the altar for prayers. Seventeen were taken into the church night before last—some heads of families, husband and wife starting together on this blessed journey to heaven. Bro. V. A. Godfrey, of Lufkin, came to help for two days, preaching two able and impressive sermons, which awakened considerable interest, when ill-health compelled him to leave us, to the regret of our people generally. On the seventh day of the meeting, Bro. J. M. Porter, of Woodville circuit, was on hand in the Spirit of the Master, and labored very faithfully for ten days, doing much good. The last four days of the meeting Bro. Dean, of Sunset circuit, was with us, doing faithful and efficient service. He made a fine impression. The Lord hath done great things for us, whereof we are glad.

**Livingston.**  
William Sprone, May 25: We closed a protracted meeting at Corrigan Saturday morning, May 23. Result, thirty-five conversions, and the church greatly revived. Nearly all who united with our church are willing to lead in prayer and are ready to testify when an opportunity offers. I continued the meeting five days without ministerial assistance. Then Bro. V. A. Godfrey, of Lufkin, came to help for two days, preaching two able and impressive sermons, which awakened considerable interest, when ill-health compelled him to leave us, to the regret of our people generally. On the seventh day of the meeting, Bro. J. M. Porter, of Woodville circuit, was on hand in the Spirit of the Master, and labored very faithfully for ten days, doing much good. The last four days of the meeting Bro. Dean, of Sunset circuit, was with us, doing faithful and efficient service. He made a fine impression. The Lord hath done great things for us, whereof we are glad.

**Sabbath Circuit.**  
James Hammond, May 27: The third quarterly meeting of Sabbath circuit was held at Leakey on May 17. Rev. Alanson Brown, presiding elder, was present, and was much appreciated by our people at Leakey. His earnest preaching and lively interest in the welfare of our church and for the good of the people is the reason why we have so many conversions. Rev. J. J. Jones, of our own circuit, was a former member of the Leakey conference. His old friends will be glad to hear that he is still vigorous and a warm supporter of the church. The largest collection for conference collections ever taken in Leakey. Bro. Brown raised for us \$102.60 in good subscriptions. Our new church is a most and will be quite completed in a week or two. This is the first church building in Edwards county, and will cost about \$1200. One member received by ritual. A gracious influence rested on us at all the services. We expect it to deepen into a sweeping revival.

**Caldwell Station.**  
E. D. Monzon, May 29: It is fitting that I like this opportunity of expressing my sincere appreciation of the kindness of our Caldwell people. All during the year there have been frequent tokens of love both to myself and to Mrs. Monzon; but never such as we received May 19, the first anniversary of our marriage. In the afternoon of that day some of the brethren took their pastor to a dry goods store and had his measure taken for a suit of clothes; Mrs. Monzon, also, was not forgotten. This, however, is not all. After supper company came in and a well-filled paper shows that they left something behind. No one but a preacher and his wife knows how their kindnesses are appreciated. I was pleased when the Bishop left me at Caldwell after conference. This year I have been working harder than ever before. I am preaching to large and attentive congregations, and believe this day is steadily laying the foundation for a lasting work. Lately I have organized an Epworth League. We expect much from it. I mean to put life into it and through it to work toward a deep-seated revival.

**Calvert.**  
O. T. Hotchkiss, May 28: We have just closed a gracious revival meeting. After weeks and months of preparation we commenced April 12 and protracted the services for six weeks. The interest and success of the meeting were unprecedented in the history of this town, and from first to last the attendance was remarkably good. We did not accomplish all that we wanted to, but many homes in our town were brought under the influence of the gospel of the Lord Jesus Christ, and made brighter and happier. The church has been graciously blessed and quickened into a new and better life. Many of our male members who have been in the church for years, and who

would not pray in public are now ready to lead us in our devotions, and they do it with power. Instead of two men that will pray in prayer-meeting we now have sixteen. We had about seventy-five conversions and reclamations, forty-one additions to our church, five children baptized, and four families with great alms, and \$85 on our conference collections. We are greatly indebted to Bro. J. R. Nelson, R. R. Raymond and W. W. Horner for efficient help. Bro. C. M. Keith was with us a day or two in the spirit of the gospel. To God be all the glory and praise.

**Lindale.**  
W. F. Wayne, May 27: We are moving on quietly on Lindale circuit. Bro. Scroggs, who was appointed to this work and who ever labors with great acceptability, is now absent, traveling for his health, while the writer is trying to hold the fort and keep the enemy at bay. We hope Bro. Scroggs' health will improve so that he may soon be able to come to our relief, as we have no other ministerial help, not even an exhorter, in the town of the work; but thanks to God we have good praying men and women, and, as the poet says, "Prayer moves the hand that moves the world," therefore, we are "not faithless, but believing." We are looking forward to a grand revival all over the work. Our next quarterly meeting is over. Our beloved presiding elder was on hand, preaching to the joy and satisfaction of all present. May he live long to proclaim the gospel of Christ to a sinful world. God bless the Advocate. One brother stated in love-feast that recently two short articles published in the TEXAS CHRISTIAN ADVOCATE were worth more to him than the price of the paper for twelve months. I wish all our members would take our church paper. They can't read it earnestly without being benefited. Every number comes laden with articles of food for the hungry soul.

**Mountain Spring.**  
J. S. McKee, May 28: Yesterday was a happy day at Bethel. Rev. C. L. Ballard dedicated our new church at that place; Bro. Easterling, who was expected to dedicate it, failing to come on account of bereavement. Our second quarterly conference was indeed a blessing to all. Presiding elder on hand, preaching two able and impressive sermons, and assisting to the satisfaction of all present. Again shouts and praises to God have gone up from glad hearts "for his unspeakable gifts" at Bethel. Good attendance of officials; every class being represented; \$60.00 salary on preacher's and \$100.00 on the salary of Bro. J. W. Montgomery, of Decatur circuit, was with us and preached Saturday night; also, Rev. Thomas Shanks, of the Indian Mission Conference, and preached Sunday night. Thanks to these brethren for their assistance in conversions, and the church greatly revived. Nearly all who united with our church are willing to lead in prayer and are ready to testify when an opportunity offers. I continued the meeting five days without ministerial assistance. Then Bro. V. A. Godfrey, of Lufkin, came to help for two days, preaching two able and impressive sermons, which awakened considerable interest, when ill-health compelled him to leave us, to the regret of our people generally. On the seventh day of the meeting, Bro. J. M. Porter, of Woodville circuit, was on hand in the Spirit of the Master, and labored very faithfully for ten days, doing much good. The last four days of the meeting Bro. Dean, of Sunset circuit, was with us, doing faithful and efficient service. He made a fine impression. The Lord hath done great things for us, whereof we are glad.

**St. Jo.**  
M. H. Whaley, May 29: The meeting on Children's Day at St. Jo, which occurred on last Sunday, the 24th inst., surely was an enthusiastic as well as an interesting affair, and although interrupted with a steady rainfall, the church was full of interested spectators, and the program we had prepared was gone through with in splendid style, and was greatly enjoyed by all present. In some respect we pursued the program furnished us by the Publishing House, though we enlarged on it considerably. We had quite a number of splendidly-delivered recitations on good moral and religious subjects, which were listened to by the hearers; our young ladies and young gentlemen, boys and girls, in the best of style. Every one seemed to enjoy it richly. The whole procedure was interspersed with the very best of music on the organ and by the well-trained choir. Our cash collection reached about \$45.00. One good Baptist brother, a donor, was present. The whole affair terminated satisfactorily to all present. Bro. Nelson, our pastor, delivered a short but eloquent address on Sabbath-school interest. We are sure that the children of the Methodist Sunday-school of St. Jo will be glad through the Children's Day comes again. The Methodist people of St. Jo, with numbers of Christians of other denominations, are hoping and praying for a glorious revival of religion in our town in the near future. Oh, that God may grant it us, for we need it above all other things.

**Wesgum.**  
H. G. H., Wednesday night before fourth Sunday in April, I. D. Scott, presiding elder, presided at the meeting in Seguin. Saturday and Sunday was second quarterly meeting for the charge—Presiding Elder W. H. H. Biggs on hand, presiding pointedly and earnestly, helping to give the meeting a good start. Attendance of members and people good from the first service. The meeting continued day and night until Sunday night of the fourth Sunday in May. R. R. White, Baptist, of Luling, preached one strong sermon, and Bro. Greening, of San Marcos circuit, three earnest, effective sermons. The meeting was a success. A more searching, full and powerful presentation of the gospel has probably never characterized a meeting in Seguin. A part of the time a large illustrated map was used and to good effect. The singing was lively and general. The methods were strictly Methodist, and the preaching eminently so. At the mourners' bench, on their knees, a number of souls were converted. Often nearly the whole church was up to be prayed for. The Holy Ghost was present in power. Methodists, Baptists and Presbyterians rejoiced together. A full salvation was taught as possible to all. Seven or eight took the vows of church fellowship, and nearly the whole church moved forward to a higher plane of spiritual life. Services for men and boys only and praise services were held. The meeting closed with evident reluctance on part of the brethren. Next Sunday night the subject of the Epworth League will be presented. In the midst of the

meeting the saintly daughter of ex-Gov. John Ireland was buried with impressive religious ceremonies. She was the beloved wife of J. W. Graves, and years ago was the faithful organist of our church. Last Sunday night four persons joined the Baptist and two the Presbyterian Church. Bro. Scroggs, the former pastor, heart good to know that the Seguin church is flourishing, and that providence evidently placed the present preacher in charge of this work.

**Palestine.**  
J. T. Smith, May 28: Palestine has had a grand meeting. Bro. Little, preacher in charge, began on Wednesday night before the first Sunday in May. He was soon reinforced by Bro. Alexander, from Henderson, who came down and preached Saturday night and Sunday; also, Bro. Leon Sonfield, of San Augustine, had come over to assist. Bro. Alexander preached two fine sermons, which were greatly enjoyed by the people. Bro. Sonfield did most of the preaching from then on, and to say that he made a very fine impression and did some splendid preaching is putting it mildly. A deep, religious feeling pervaded the meeting from the first, and within a few days the crowds had outgrown our house, and the meeting had to be moved to the San Jones tabernacle, where immense crowds gathered to hear Bro. Sonfield's pointed, earnest sermons, which were with power. Many persons were led to begin a new life. Bro. Crawford, of Trinity, was in the meeting the three last days and did some good preaching, with good effect. The total results of the meeting were thirty-three additions to the Methodist Church and about twenty-two to other churches of the town. This makes something near one hundred additions during Bro. Little's pastorate of less than six months. It is now almost definitely settled that Sam Jones will hold another meeting here, beginning about October 23, at which time we hope to have the greatest meeting ever held in East Texas. It is wonderful the change that has come over this place since he was here last November.

**Anderson Circuit.**  
R. P. Davis, May 29: Our second quarterly conference was held May 16 and 17 at Roan's Prairie. Our presiding elder, Bro. J. C. McKee, was not present, on account of sickness; but the presiding elders were present, and we had conference. Finances very much behind; otherwise we had good reports. The people were hard at work chopping cotton and plowing corn; but we concluded to give them a few days' services, so we began preaching on Sunday night before the quarterly meeting, intending only to run the meeting until Sunday night; but the people came to church, and the "Word" had its effect, and many penitents came into the altar, calling on God for help, which were heard and answered by the Holy Ghost's power. The congregation still improving until our church was filled with a tentative people; so the meeting continued with unabated interest through the whole week. I preached three days, so we sent for Bro. C. L. Farrington, of Huntsville, who reached us on Friday. He remained with us as our pastor for the remainder of the week, all the close of the meeting on Sunday night, doing some of his best preaching. Well, when the smoke rose from off the battlefield we found many who had given themselves to God. The church was brought nearer God, and some took up family prayers. A good prayer-meeting and Sunday-school is now being held many hearts made glad. Eighteen were received into the Methodist Church, with more to follow. To God be all the glory. We have several other hard places where we expect to have good meetings after awhile. Praise the Lord.

**Montgomery Circuit and Conroe Mission.**  
S. H. Morgan, May 29: Thank the Lord we are holding our ground for his cause. Missionary assessments paid in full and some money in hand to pay other claims. The contract for our new building at Conroe has been let and work begun. By conference we are sanguine of reporting a completed, comfortable and commodious church at Conroe. During this month we have held children's services at several points. We have only nine appointments at present. These services were well attended by appreciative audiences. In some instances refreshments were served on the grounds, and we spent the whole day in delightful praise and worship of God. The children of our work are a happy, cheerful, working band. God bless them. The children will stand by us, sing for us and pray for us. We are glad to get "get there" on the tide of this happy young life. God bless our dear girls and boys. Thirty little girls assisted us in raising missionary money. The aggregate of their efforts was \$89.15. One little girl, Mollie Collins, collected \$10.00. These are some of the things that are going on in these stinging fellows. I would be glad to mention by name each girl, but space will not permit. Brantley Sunday-school took the ribbon for the largest collection. Now we begin to work for souls in dead earnest. We want Montgomery and all the people of our work for Christ.

**Shive Circuit.**  
J. W. Hall, May 22: Our second quarterly conference convened at Live Oak, eight miles north of Erart, May 9 and 10. Notwithstanding there were sickness and untoward in the community, we had a respectable congregation, and our meeting was both pleasant and profitable. Our faithful and much beloved presiding elder, Bro. E. A. Bailey, was on hand, and as usual in the Spirit of the Master, preaching with such power that we felt like Peter on the Mount of Transfiguration. In some instances there was an evidence that we appreciate the labors of our presiding elder, all the official brethren wanted the next quarterly conference. After a practicable sermon on Saturday from the text, "The ox knoweth his owner," etc., the conference was applied with the wholesome dinner by Sister Nisbel, of Live Oak, and Sister Jones, of Round Valley. When the conference opened for business we were pleased to notice the presence of Bro. Waddell, of the Cumberland Presbyterian Church, and Bro. Heizer, pastor of Bee House circuit, who preached us a rousing sermon that night on the Christian warfare; and in the concluding prayer by Bro. Bailey and a revival song by Bro. Heizer, we were made to realize that it is not a vain thing to serve God. Come again, Bro. Heizer. My collections ordered by the annual conference are not up in full, though I have every reason to believe that the good people of Shive circuit (which are many) will not

permit their pastor to go to the annual conference without a full report on all lines. For to this end the church conference have resolved. The Board of Stewards had \$52.50 to report for the support of their pastor and presiding elder, and one of the stewards made a statement urging all the stewards to bring up their quarters in full at every meeting and thereby make each quarter stand for itself. I am laboring under some disadvantages this year from the fact that Shive circuit as it now stands, with ten appointments—one in Lampasas county, in Mills, two in Coryell, six in Hamilton—require so much of my time going to and fro to meet my appointments that I don't have the chance for reading, praying, meditation and pastoral visiting that is so essential for a pastor's success. Notwithstanding my work is large, I think I can truthfully say that I am serving a better charge now than when I entered on the work.

**Sherwood.**  
J. A. Phillips, May 28: Have just held our third quarterly meeting; Bro. Black and I, being with us. We were glad to see Bro. Porter in so much better health. At the conference eight members out of thirteen were present. On account of the present financial stress the stewards' report was rather small, but they are doing what they can. Our net gain in membership for Sherwood has been sixteen, which makes eighty-four names on the roll, and five others are seeking membership. Bro. Black baptized only thirteen children Sunday morning. I have introduced the ADVOCATE, "the junior preacher," into twenty-one families, which, I think, is a very good thing. They are doing well. May it continue to spread Scriptural holiness in the land.

**Georgetown.**  
F. S. Onderdonk, May 27: Last September, when I came back to Georgetown to school, I felt like I wanted to do something more for Jesus than to lay around town and sleep during Sunday afternoons. I went out in the country about four miles from town and took charge of a little union Sunday-school. Bro. W. P. Davis, a young preacher at school here, finally joined me. We introduced Methodist literature into the school, and under the power of God it began to grow until we had over forty members. One of the other of us preached nearly every Sunday, and the Lord honored the work with a few conversions and the Christians built up. Some time ago I announced, May 24 as a missionary day. It finally came, the house was full, and we were full of faith in God for his blessings. I made a missionary talk in behalf of our Mexican work. God came down and took charge of everything. One brother shouted and praised God all around through the congregation. The fire began to catch from heart to heart until I think the Spirit had moved on every one, both sinner and saint. All the Christians in the house gave me their hands and promised to live better. Many sinners, in fact nearly every one, came up for prayer. The people gave liberally to the mission cause. Mary Clark, a small girl in my infant class, made 35 cents and gave it for missions. This seems like a small size, yet if every child in Texas would do the same we would have no trouble in sending people to rescue dying Mexico. We next had a farewell handshaking, and with the benediction I left these dear people in God's hands until I return next year. To God be all the praise.

**Indian Creek.**  
W. M. Hooper, May 29: Children's Day, May 24, at Oswalt Chapel, Indian Creek circuit, was a success beyond our expectations, it being our first attempt to carry out that sort of a service in this place. On account of the delay in receiving the program, and that the preacher in charge might be present, the time was changed from May 17 to the 24th. There was a large congregation in attendance and great interest manifested. The program given by the Publishing House was strictly adhered to and carried out in full. The recitations were rendered by two little boys; the "Noisy Seven," by Master Oscar Kattiff; "The Child's Wish," by Willie Hooper. The entire service was very interesting and something new for the congregation at this place. The songs, "Rescue the Perishing" and "Work for Jesus" were added to the program and sung so sweetly, Miss Cora Posey kindly acting as organist for the day. The service was conducted by the pastor, Rev. T. J. Lasseter, who inspired the meeting with his own fervor for the cause of the Master. After the close of the children's service the pastor treated the large congregation to one of his best efforts on the relation of faith and works. Rev. J. W. Storey, now of Bertram and Mount Horab circuit, was in charge of this circuit the past year, and has the Bishop's word proper to remove him the people seemed to think that his place could not be filled in the hearts and affections of the people. Bro. Lasseter has not been on the work but six months and he is engrained in the hearts of the people nearly as much as Bro. Storey. Bro. Lasseter is doing a grand work here, and we expect grand results before the year is ended.

**Knockville Circuit.**  
E. R. Bowden, May 25: Junction City is located in the forks of the North and South Llano rivers, a beautiful little city of five or six hundred inhabitants. It is surrounded by mountains on every side, with rich river and valley lands to support her. Rich harvests are gathered with but comparatively little work, though there is but little farming done here, it, like the adjoining counties, being mostly devoted to stock-raising. Junction City has a very good school—nearly two hundred pupils—four churches. Sectarianism is at its highest pitch, and has almost destroyed religion entirely. Every denomination seems to be saying, "Lord, who shall be greatest, while the fowls of the air go about picking up the seed. Our district conference meets here the 25th of June. May the Lord meet with them that it may be indeed a time of refreshing from his presence. Bro. Sims, the preacher in charge of the Junction City work, is very much concerned for the cause of the Master here as well as elsewhere on his work. My work lies east, south and west of Junction City, extending over a good big scope of country, taking in seven appointments. I have just completed my second route. Since my first route I am preaching three times at each appointment, which will give me twenty-one sermons a month, and each round gives

me a ride of 250 miles. Up to the present date my work has not paid me a dollar; so, brethren, you see it takes work, grace and prayer.

**FROM MY PORTFOLIO.**  
A cry from Macedonia. Come over and help us! The following letter which I translate is from our Mexican Bro. Rafael Memeses, of Sonora State. A few months since he came to Chihuahua to attend to some business and find out what the Protestants taught. He informed himself, attended services, was converted and received into the church during his stay. Before returning home, about 200 miles distant, he supplied himself well with literature. After he had been gone over a month I received the following letter, which speaks for itself:—

**TEHUACANA, APRIL 1, 1891.**  
DISTRITO DE SAHAGUNA, SONORA STATE. I To the Pastors, S. G. Kilgore and Domingo F. Acosta, Chihuahua:—

MUCH ESTIMADO BROTHERS—In fulfillment of my promise I write you the present letter to salute you affectionately, also your esteemed families, and to tell you something of what is taking place here. As soon as I arrived at home I communicated to my wife and daughters that I was a Protestant, and that it was my desire that they should be also. This bit of news frightened them, and they made known to me their fears in my behalf and their desire to continue in Romanism. I told them that I would not force them to believe against their will, but invited them to study those differences that existed between the two churches, and after due reflection to decide for themselves, not forgetting the benefit we could render our ignorant people who have been literally skinned by the Romish clergy, in case we should be instrumental in converting them from error. After the same manner I worked with my aged mother of fifty years, who believed that San Antonio de Padua was the full-crown Archimedes in heaven, and that there was nothing impossible for said saint. I distributed among them the periodicals and books which I brought, and took advantage of every opportunity to propagate the idea of separation from error. It would necessitate a long letter to tell you of all my labors. Let it suffice to say that the town of Valle de Tacupeto, which has about seven hundred inhabitants, is disposed to follow Jesus, destroy the idols of the temple and consecrate it to the worship of God. They claim the right to do it because the temple was built by the people without any aid whatever from any priest. El Valle is the place of residence of my family and relatives, eight leagues from this small mining camp, where I am working some mines. Here in Yerba Buena there are sixteen families converted and desirous of having a Protestant pastor. In the town of Tarachi I have an agent who is working for the cause since my business does not permit me to visit there. As yet I do not know the results, but feel quite sure that they will follow the example of El Valle. I have begun gospel work in the small towns of Guisamopo, Bamori and Arivechi, and hope and pray for your valuable aid, and request you to take the necessary measures to send us one of our pastors as soon as possible. The three copies of the Evangelista have not reached me yet for which I paid you in Chihuahua. I now ask the editor at Mexico for fourteen more subscriptions which I have secured. The spirit of the people is most rejoiced and animated; if, as I hope, you help me by sending a minister, my work and efforts will not be in vain.

The ranch of Toparl, belonging to my brother and inhabited by twenty families, I believe will follow in our belief in mass. The ranch is sixteen leagues distant and nearly as poor as for what it is. It has never opened work there yet, but I believe the people will accept the gospel, because my brother has the same ideas as my own. Anxious to receive as soon as possible your consoling letters and wishing you every happiness, I remain your brother who has not yet returned from his mission. This Macedonian cry comes from the mountain district of Sonora. We have a young man who is equipped and ready to go, but we have not the \$55 per month for his support. For some one who cannot go, but is able to send, here is a precious opportunity. S. G. KILGORE, EL PASO, TEXAS.

## AGENT NORTH TEXAS FEMALE COLLEGE.

The claims of this college were not presented before the Dallas District Conference at its session in Plano, but then we heard all about it on the outside; on the corner, on the street, at the house, at the table, in bed and out of bed, going and coming and on Saturday night of the conference, the agent, Bro. T. J. Milam prayed about the college, preached about it, and took up a collection for it and raised in subscription and cash \$100. The agent also got assurances of two or three pupils for the next session of the college. Father knows Bro. Milam, knew him four years as pastor; knew him as long as it could. Had it not been for knowing the man, he might not have succeeded even as well as he did. There is no let up in the agent, and although money matters are exceedingly close, we just had to make some response to his call. Bro. Milam is in the right place, but owing to the financial situation he has for the present a hard appointment. Our presiding elder, T. R. Pierce, on Sunday of our conference, reassured us of the fact that God is in some way in everything. This being so, we pray the Lord of the harvest to give us an abundant crop this year, and that we also be the recipients of showers of divine blessings. J. R. ABERNATHY.

## WOMAN'S CHRISTIAN TEMPERANCE UNION.

The annual convention of the Texas Woman's Christian Temperance Union was held at Tyler, May 13-15. The newly elected officers are: President, Mrs. Helen M. Stoddard, Fort Worth, Texas; Corresponding Secretary, Mrs. R. Calhoun, Fort Worth, Texas; Recording Secretary, Mrs. Jennie Dixon, Oak Cliff; Treasurer, Mrs. Lou Young, Denison; Editor Texas White Ribbon, Mrs. S. C. Ashton, Denison, Texas; Superintendent Juvenile Work, Miss Hetherington, Dallas. MARY M. CLARDY.

## INFORMATION WANTED.

The Rev. R. A. Davis inquires for the whereabouts of Mr. J. R. McCormick. Any one having the information please address him at Downsville, La.



Sunday-school Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M. SECOND QUARTER, LESSON XI.—JUNE 11.

STUDIES IN THE KINGS AND PROPHETS. THE BOOK OF THE LAW FOUND.—II Chron. 34:14-25.

GOLDEN TEXT: The law of the mouth is better unto me than thousands of gold and silver.—Ps. 119:72. TIME: 6:11-6:10 B. C. PLACE: Jerusalem.

OUTLINE. I. A Long-lost Book Found.—Verses 14-21. II. Huldah the Prophetess Consulted.—Verses 22-28.

INTRODUCTION. In our last lesson we considered the character of the good king Hezekiah, and the wonderful reformation he wrought in Judah. Hezekiah was succeeded by his son Manasseh, who reigned for the long period of fifty-five years.

I. A LONG-LOST BOOK FOUND.—Verses 14-21.

14. When they brought out the money—that had been contributed, by the people to repair the temple, which had been neglected under the two preceding reigns. Hilkiah the priest found a book of the law—during his examination of the temple Hilkiah accidentally found the book of the law.

15. Hilkiah delivered the book to Shaphan—Josiah's official representative.

16, 17. Shaphan... brought the king word back again—before saying anything of the book, he reported the progress of the repairs on the temple, stating that the money had been turned over, and that the overseers and workmen were faithfully performing their allotted tasks.

18. Hilkiah... hath given me a book—Shaphan reported to the king the circumstances of finding the book, and then read certain portions of it to the king.

19. When the king had heard the words... he rent his clothes—Josiah was familiar with the Pentateuch; he had read it, or heard it read, time and again; but the unexpected recovery of the book, the matter of it, the wickedness of the people that had already deserved the curses; all conspired to agitate the king's mind and make him tremble at the judgments impending over his kingdom.

20. The king commanded Hilkiah and Ahikam—influential persons; the case was urgent, and the king sent an honorable deputation to the prophetess.

21. Inquire of the Lord for me—he was anxious to know if judgment would fall on him. Great is the wrath of the Lord—Josiah knew that the nation's wickedness deserved immediate punishment, and he feared that it would come in his time.

II. HULDAH, THE PROPHETESS, CONSULTED.—Verses 22-28.

22. Went to Huldah the prophetess—she was the wife of Shallum, who had charge of the robe-room of the temple or of the king's palace. In the college—Rev. Ver., "In the second quarter"—probably a new suburb of the city. They spoke to her to that effect—asked her whether the judgments of the law would fall in Josiah's time.

23. Thus saith the Lord—Huldah speaks as the mouthpiece of God; John the Baptist said, "I am the voice."

24. I will bring evil—God is not the author of evil, but He orders that results shall follow causes, and He brings punishment on those that persistently sin; or, to change the phrase, they bring punishment on themselves.

25. Because they have forsaken me—He brings up a true bill of indictment. My wrath... shall not be quenched—their cup of iniquity was full and the decree had gone forth.

26. As for the King of Judah—as Josiah had sent to inquire, so a personal message is returned to him.

27. Because thine heart was tender—wrath is tempered with mercy. Huldah affirmed that the threatened judgments would surely fall, but not in Josiah's time, because of his faith and zeal, both as an individual and in his royal character as leader of the people.

28. I will gather thee to thy fathers—Josiah was the last king to receive honorable burial in Jerusalem; he was mortally wounded in battle, but

died in peace, that is, before the calamities of the book fell on his people.

PRACTICAL.

1. In the first verse of the chapter from which our lesson is taken, we learn that Josiah was eight years old when he began to reign—of course under a regent. In the eighth year of his reign, when sixteen years old, he began to seek after the God of David; and in his twentieth year he began a reformation like Hezekiah's. As soon as he took the reins in his own hands he declared himself on God's side, and determined to restore the true religion. Happy that country whose chief rulers are consecrated men. But the most instructive lesson here is that Josiah, while he was yet young, began to seek after the God of David, his father. He was a consistent man of God from the beginning; he declined neither to the right hand, nor to the left (v. 2). How thoroughly has sentiment changed at this point of child-conversion. Once children were prohibited from coming to Christ, as being too young to understand the mysteries, or enter into the experiences of salvation; now everywhere children are gladly received into church membership, and, generally, they grow up into the steadiest and most reliable of Christians.

2. I have found the book of the law. No doubt under preceding kings attempts had been made to destroy every copy of the law. This had been hid in the temple; other copies had been preserved by pious families throughout the kingdom. Many attempts in other ages have been made to destroy the Bible.

Its self-perpetuating character is wonderful. The writings of wise men of old are lost forever, but we have the words of Moses and David, Isaiah and Daniel, John and Paul. If every copy of the Bible should be destroyed, so powerfully has it impressed the mind of man, so much is it studied at the present day, that the essential meaning of the book, and most of its words, could be reproduced from the memories of those who have meditated upon it day and night. Never again shall the book of the law be lost under the rubbish of time.

3. The Bible is like a rich mine; the more you read it, the more you find in it. Every perusal opens up new treasures and suggests new ideas. Those who study it most love it most. No doubt Josiah had often heard Deuteronomy read without special fear; but now such were his mental condition and surroundings, and interest in the finding of the lost book, that its words seemed a new revelation addressed directly to him. Let us read the Scriptures as a personal communication to us.

Josiah trembled for his people, fearing that the judgments of God would soon fall. Can we rest in ease when we read the denunciations of the Bible against sin, and know that destruction will soon overtake our friends unless they repent? This is a call to Christian activity. May we hear it.

4. The king sent an embassy of men to a woman to ask the Lord's will. Jeremiah and Zephaniah were prophets of this time, yet the committee was sent not to these but to a prophetess. This circumstance is all we know of Huldah, but this has immortalized her. The Jewish writers say that she was held in such high regard that she and Jehoiada the priest were the only persons not of the house of David, that were buried in Jerusalem.

There may be differences of opinion as to whether women ought to be licensed to preach, but there can be none as to their personal devotion to Christ and loving service in His cause. Dr. Priestly says: "It pleased God to distinguish several women with the spirit of prophecy as well as other great attainments; to show that in His sight, and especially in things of a spiritual nature, there is no essential pre-eminence in the male sex, though in some things the female be subject to the male." At the present day wide doors of Christian endeavor are opened to women both at home and in mission lands. And to many a one may be applied the Savior's eulogy of that one who anointed Him in the house of Simon the leper, She has done what she could.

Old and Young.

THERE'S A BOY IN THE HOUSE.

A gun in the parlor, a kite in the hall, In the kitchen a book, and a bat and a ball, On the side-board a ship, on the book-case a flute, And a hat for whose ownership none could dispute; And out on the porch, gallantly prancing nowhere, A spirited hobby-horse paws at the air; And a well-polished pie-plate out there on the shelf, Near the tall jelly jar which a mischievous elf Emptied as slyly and slick as a mouse, Make it easy to see There's a Boy in the House.

A racket, a rattle, a rollicking shout, Above and below and around and about; A wailing, a pounding, a hammering of nails, The building of houses, the shaping of sails; Extractions for paper, for scissors, for string, For every unadorned, bothersome thing; A bang of the door, and a dash up the stairs, In the interest of burdensome business affairs; And an elephant hunt for a bit of a mouse, Make it easy to hear There's a Boy in the House.

But, oh, if the toys were not scattered about, And the house never echoed to racket and shout; If forever the rooms were all tidy and neat, And one need not wipe after wee muddy feet; If no one laughed out after the morning was red, And with kisses went tumbling all tired to bed; What a wearisome work-a-day world, don't you see, For all who love little wild laddies 'twinkled be.

And I'm happy to think, though I shrink like a mouse From disorder and dim, There's a Boy in the House! —Exchange.

THE TIME I CHEATED.

Jule and I wipe dishes three times every day. Mamma washes them, and we wipe. We don't like to do it very well, specially the big platter.

Jule don't like to wipe that, 'n' neither do I. We most always take turns wiping it, 'cept sometimes when we forget whose turn it is. Then Jule wipes one side of the platter 'n' I wipe the other.

Jule's my sister. She goes to school, 'cause she's ten years old. I'm only eight, 'n' I don't go yet. That's why I have to wipe all the dishes noons. I mean every noon 'cept Saturday 'n' Sunday.

Jule don't have more'n time to come straight home from school 'n' eat her dinner 'n' go right back again. So she can't wipe any dishes 'n' sometimes there's lots 'n' lots of them to do.

Well, one day, Miss Crafton—that's Jule's teacher—told all the girls that she had some picture cards that she was going to give to the ones that weren't late to school for a whole month.

Jule said Miss Crafton held up some of the cards to show them 'n' they were real pretty. They had flowers on them in colors just like real flowers, 'n' Jule said she was going to try ever so hard to get one.

So every morning she'd start at 8:30, so she'd be sure to be early enough, 'n' noons she'd run both ways, 'n' for three weeks she wasn't late once.

Well, one Thursday mamma'd been baking. She always makes ever so many dirty dishes when she cooks, 'n' this time the sink was just heaping full. Course I'd had to help her all the forenoon, 'n' my feet were awful tired doing so many errands, 'n' I just hated to think about the dishes.

I did wish Jule would stop 'n' help me. But she ran in just the same she always does 'n' sat down and ate her dinner, 'n' while she was eating I went into the sitting-room.

Mamma had most washed the dishes, but I didn't feel like wiping them just yet. Sometimes I let my dishes get more cold before I wiped them, I hate to do it so.

Well, I went into the sitting-room, 'n' there was our old clock. It's a big one that reaches from the floor 'way up high above my head, 'n' father winds it. But don't you think, he'd forgotten to wind it that morning, 'n' there it had stopped just fifteen minutes past twelve!

And then I don't know what put it in my head, but I just made up my mind I'd make Jule help me anyway; 'n' I went back 'n' I said, "Jule, it's only fifteen minutes past twelve. You've got lots of time yet. Do help me about the dishes."

Well, she didn't want to at first, 'n' she said, "No," but I teased, and told her I was so tired, 'n' told her again it was only fifteen minutes past, 'n' she got a dish-towel 'n' hurried 'round to help me, 'n' I wiped too.

Oh my! you don't know how mean I did feel! I kept saying to myself, "Tisn't a truly lie, you know, the clock really did say fifteen minutes past, 'n' Jule needn't have believed me 'n' never have gone in to see for herself. I guess she won't be late. Anyway, 'tisn't any worse than an April fool."

But all the same I was real glad when Jule got through, 'n' picked up her hat 'n' started off on a run. She'd stayed until the very last dish was wiped, 'n' I was getting real scared for fear she'd be late.

Well, when four o'clock came I didn't want to see Jule much, 'n' I didn't run to meet her the way I do sometimes. But just the minute she came inside the yard I knew what had happened.

I guess she'd cried pretty much all the afternoon. She looked like it anyway, 'n' she went right on to cry again.

"O, Lulu," said she, what made you tease me to stay this noon? I was ten minutes late, and now I can't have any card!" 'n' she cried so hard that—O I'd rather wiped dishes a hundred years than had her feel so!

Well, she cried 'most all the evening, 'n' didn't want any supper, 'n' all the time she never even 'spected that I'd told her the time wrong.

And I went 'round feeling like Judas 'n' 'Nias 'n' Sapphira until I couldn't stand it any longer, 'n' then I told mamma 'n' Jule everything, 'n' I cried; Jule wasn't mad at all, 'n' we made up, mamma went 'n' told Miss Crafton all about it next day, 'n' she gave Jule one of the cards same as the other girls.

I 's'pect Miss Crafton thinks Jule's got an awful wicked sister, 'n' I agree with her, for I really believe it was a truly lie after all.—Youth's Companion.

FOR THE TOILET

There is no more useful or elegant article than Ayer's Hair Vigor—the most popular and economical hair-dressing in the market. It causes the hair to grow abundantly and retain the beauty and texture of youth; prevents baldness, heals troublesome humors of the scalp and keeps it clean, cool, and healthy. Both ladies and gentlemen everywhere prefer Ayer's Hair Vigor to any other dressing for the hair. Mrs. Lydia O. Moody, E. Pitts, writes: "I have used Ayer's Hair Vigor for some time, and it has worked wonders for me. I was troubled with dandruff and falling hair, so that I was rapidly becoming bald; but since using the Vigor, my hair is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth of the same color as when I was a young woman. I can heartily recommend the use of Ayer's Hair Vigor to any one suffering from dandruff or loss of hair."

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THE FOX IN THE GARDEN.

A Fable from the Talmud.

A fox came near a very fine garden where he beheld lofty trees laden with fruit that charmed the eye. Such a beautiful sight, added to his natural greediness, excited in him the desire of possession. He fain would taste the forbidden fruit; but a high wall stood between him and the object of his wishes. He went about in search of an entrance, and at last found an opening in the wall, but it was too small to admit his body. Unable to penetrate, he had recourse to his usual cunning. He fasted three days and became sufficiently reduced in bulk to crawl through the aperture. Having effected an entrance, he carelessly roved about in this region, making free with its exquisite produce and feasting on its more rare and delicious fruits. He remained for some time and glutted his appetite, when a thought occurred to him that it was possible he might be observed, and in that case he should pay dearly for his feast. He, therefore, retired to the place he had entered, and attempted to get out, but to his great consternation he found his endeavors vain. He had by indulgence grown so fat and plump that the same space would no more admit him. "I am in a fine predicament," said he to himself, "Suppose the master of the garden were now to come and call me to account, what would become of me? I see my only chance to escape is to fast and half starve myself." He did so with great reluctance, and after suffering hunger for three days, he with difficulty made his escape. As soon as he was out of danger, he took a farewell view of the scene of his late pleasure, and said, "O garden! thou art indeed charming, and delightful are thy fruits—delicious and exquisite; but of what benefit art thou to me? What have I now for all my labor and cunning? Am I not as lean as I was before?" It is even so with man, remarks the Talmudist. Naked he comes into the world, naked must he go out of it; and of all his toils and labor he can carry nothing with him save the fruits of his righteousness.—Jewish Messenger.

THE MAN THE PRINTER LOVES.

There is a man the printer loves, and he is wondrous wise; when'er he writes the printer man he dotheth all his 's. And when he's dotted all of them with carefulness and ease, he punctuates each paragraph, and crosses all his 's. Upon one side alone he writes, and never rolls his leaves; and from the man of ink a smile and mark "insert" receives. And when a question he doth ask—taught wisely he hath been—he doth the goodly penny stamp, for postage back, put in. He gives the place from which he writes—his address the printer needs—and plainly writes his honored name, so he that runneth reads. He writes, revises, reads, corrects and rewrites all again, and keeps one copy safe, and sends one to the printer man. And thus by taking little pains, at trifling care and cost, assures himself

his manuscript will not be burned or lost. And so he speaks through all the land, and thousands hear his word, and in the coming day shall know how much he served the Lord.

So let all these who long to write, take pattern by this man, with jet black ink and paper white, do just the best they can; and then the printer man shall know, and bless them as his friends, all through life's journey as they go, until that journey ends.—Exchange.

MANNERS FOR BOYS.

Hat lifted in saying "Good-bye" or "How do you do?"

Hat lifted when offering a seat in a car, or acknowledging a favor.

Keep step with any one you walk with.

Always precede a lady upstairs, and ask her if you may precede her in passing through a crowd or public place.

Hat off the moment you enter a street door, and when you step into a private hall or office.

Let a lady pass always, unless she asks you to precede her.

In the parlor, stand till every lady in the room is seated, also older people.

Let ladies pass through a door first, standing aside for them.

In the dining-room, take your seat after ladies and elders.

Never play with a knife, fork or spoon.

Eat as fast or as slow as others, and finish the course when they do.

GO HOME, BOYS.

Boys, don't hang around the corner of the streets. If you have anything to do, do it promptly; right on, then go home. Home is the place for boys. About the street corners and at the stables, they learn to talk slang, and they learn to swear, to smoke tobacco and to do many other things which they ought not to do.

Do your business, and then go home. If your business is play, play and make a business of it. I like to see boys play good, earnest, healthy games. If



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A. K. HAWKES, Atlanta, Ga.

I were the town I would give the boys a good, spacious playground. It should have plenty of green grass and trees and fountains, and broad space to run and jump and to play suitable games. I would make it as pleasant, as lovely, as it could be, and I would give it to the boys to play in, and when the play was ended I would tell them to go home.—Sunday School Scholar.

JUST A HINT TO BOYS.

I stood in a store the other day when a boy came in and applied for a situation. "Can you write a good hand?" was asked.

"Yaas."

"Good at figures?"

"Yaas."

"Know the city well?"

"Yaas."

"That will do—I don't want you," said the merchant.

"But," I said, when the boy had gone, "I know that lad to be an honest, industrious boy. Why don't you give him a chance?"

"Because he has not learned to say 'Yes, sir,' and 'No, sir.' If he answers me as he did when applying for a situation, how will he answer customers after being here a month? He will be rude and drive them away and thus do me more harm than good."

What could I say to that? He had fallen into a bad habit, young as he was, which turned him away from the first situation he ever applied for.—Selected.

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CHRIST AND WOMAN'S MISSIONARY SOCIETY.

The coming meeting of the Woman's Board of Missions, at Fort Worth from the 7th to 14th, reminds us afresh of woman's work for the salvation of the world. The results of woman's influence and work in the church can never be estimated in this world if in eternity. From the first she has been in the majority and Christianity, always the true friend of woman, has ever found a grateful friend and strong supporter in her. In more recent years, however, woman's work in special departments of church work has been organized. This may seem to some as an innovation—a discovery left to the church in the last times. But not so. The gospel of our Lord is equal to every emergency and is never to be overtaken by surprise. Whenever the church makes what seems to be a discovery of some new power to give extended efficiency to its work in spreading the gospel, let the Book be examined, and if we are not mistaken the substance of the discovery will be found there.

The ministry of our Lord did not overlook the ministry of women in the work of saving the world. We are indebted to the gospel of Luke (8:1-3) for the account of our Lord's second circuit in Galilee, though the other evangelists record several incidents which occurred on that circuit. It is from Luke we learn that the Lord Christ made that circuit with quite a company of his disciples. It was a missionary tour. No city nor village escaped the "preaching and shewing the glad tidings of the kingdom of God" by the Chief Missionary and Head of the church. The twelve apostles, unto whom and their co-laborers and their successors the preaching of the gospel was to be committed after his departure, "were with him." How did this itinerating company of missionaries get their support? This question cannot be entirely answered by the hospitality of the people.

The apostles, with our Lord, had a common "bag" out of which they made contributions and paid expenses, and Judas Iscariot was treasurer. But how was that "bag" filled? This question is partly answered, at least, by Luke's record of this second missionary circuit of Galilee. "The twelve were with him, and certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna and many others, which ministered unto him with their substance."

That was a bona fide woman's missionary society. If it was not the very first society of the kind, it is, nevertheless, certain that these women supported the very first missionary. The society not only supported the missionaries, but went with them into the field. They did not go as apostles nor as preachers, but who can believe that their help was confined to replenishing the treasury alone? What personal ministrations they rendered who can tell? What ministry to the sick and the poor, teaching to the women and others as they went; how many they persuaded to believe in the Lord who had healed them; how they magnified the fame and power of the Master by relating the story of their own blessing, who can tell? How many were persuaded to trust the Savior through the influence of that company of women who only be revealed in "that day." What great things had the Lord done for them! And what great thing hath he done for all women! No wonder they are ready to minister unto him in person and substance.

This is the work our women are doing to-day. At home and abroad, in personal influence and teaching, and "of their substance," they are ministering unto him. And let it be remembered it is their substance. Men may in theory and fact hold the title to the great bulk of property in the world, but not in equity—and not in law in this State—half is the wife's. No less to woman than to man belongs the substance of this world. No less to woman's work than to man's is the accumulation of wealth due. Not by begging are they to support their great undertakings in the work of the gospel, but by ministering of their own. However, they may have to beg to get possession of their own. If the men do not wish to be begged let them surrender to the women what in equity is theirs. Let all who oppose Woman's Missionary Societies remember that the Lord Christ was accompanied and supported by them in his missionary work.

THE COLLECTION.

We have an obituary signed "His Grandpa." We cannot publish communications of any character without signature of author.

To DESTROY the power to do evil is to destroy the power to do good also. The man who says neither evil nor good is only a dumb devil. There are no dumb angels.

But few people withhold criticism of the work of others long enough to remember that their own works are subject to judgment, and that in judging others they are making a standard of judgment for themselves. If I by Beelzebub cast out devils, by whom do your sons cast them out. The work (if they do really cast out devils) is the same, and like effects are produced by like causes. "Therefore shall they be your judges."

It requires a stronger man than the devil to cast out the devil. When, therefore, the man who is lead captive by the devil at his will, thinks he can cast out the prince of darkness by his own strength he could not be worse deceived. Neither is he who was not able to cast him out able to keep him out. It requires the same strong arm to prevent his entrance which was required to thrust him out.

"EITHER make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt: for the tree is known by his fruit. O ye generation of Vipers. How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Envious, slanderous and false words cannot proceed out of a clean heart, nor do divine fruits grow on apostate trees.

PREJUDICE and envy project their own coloring upon the objects of their displeasure. That this man casts out devils cannot be denied, but then he is in league with the devil. He casts out devils by Beelzebub, the prince of devils. The work itself may be good, but the motive and means are devilish. So said the Pharisees of the work of our Lord Christ. These Pharisees are not

all dead. There are those who still say we are the people and besides us there are none else. We are the church of Christ and all others are human institutions. It is true these Methodists have done more for the salvation of the world in one century than we have in 1800 (?) years, but then, they count babies, and their church is only a human institution. The ancient Pharisee attributed divine works to the devil, and the modern Pharisee, in his envy, giveth the greater honor to the human (?) institution. Beware, brethren, of blasphemy against the Holy Ghost.

No one can ever be harmless by merely doing no harm. The only way to be harmless is by doing all possible good.

We have received the catalogue of the third annual exhibit of the Texas State Grange Fair, which will be held at McGregor, Texas, from October 1 to October 8, 1891. Ten thousand dollars will be given in premiums.

THERE is no such thing as moral indecision. A man may persuade himself by the deceit of his heart that he has not chosen the evil when he defers choice of the good, but it is only a deception, for not to choose the good is to choose the evil. He who is not for Christ is against him.

We are indebted to Prof. S. G. Sanders for Registers of Southwestern University and Ladies' Annex for 1890-1. They make the following showing: UNIVERSITY. Collegiate Department, 119; Fitting-school, 288; Special, 1; Total, 408. LADIES' ANNEX. Collegiate Department, 82; Fitting-school, 71; Special students, 25; Total, 178. Grand total, 586. This is an increase of matriculations over the past year of 47.

NEGATIVITY of character is positively harmful. The man who does no harm is not always the most harmless of men. That which remains undone is often more harmful than that which is done. The Lord Christ came upon a man possessed of a dumb devil and cast him out. He could not talk, but he was a devil "all the same." He could not back-bite nor blaspheme with his tongue, but neither could he show forth the praises of God with his mouth. The man possessed was dead so far as language was concerned. Words of kindness, of encouragement, of instruction, of praise, of powerful influence were not his. Negation is death. To be negative is to commit suicide. Beware, therefore, of the dumb devil.

ALL the Methodists of Dallas do not read the ADVOCATE. Here is the proof:

This is the age in which "knowledge runs to and fro," and men are wise; but some awkward suggestions of ignorance touching current facts occasionally crop out. Dr. Nesbit, once editor of the Pittsburg Christian Advocate, E. C. Carney, has been some time dead. Some of his brethren of Dallas, Texas, the other day elected him "honorary member of the Trinity Historical Society" (whatever that may be), and addressing him as editor of the California Advocate, requested his portrait. The dear Doctor is in heaven and could not respond, but Dr. Carney, the veteran editor (de facto, de jure), of the Californian, responded in his stead. Fame is an uncertain quantity, but not so uncertain as the "intelligence" of certain church people—even some "historically inclined" who do not read the current literature of their own church.—Pacific Methodist Advocate.

WHAT does it matter when, where and how a soul is born, provided it be born of God? What does it matter when, where and how a church is organized, provided the divine approval rests upon it? That which God indorses cannot be otherwise than of God. When God indorses a human act he virtually makes it his own. Ten thousand times had we rather belong to an institution with God's present approval than to one without it, though it be hoary with centuries.

Just now some of the brethren that are publishing "independent" papers, and finding their personal advantage in the operation, are passing around an article written by a layman of the Methodist Episcopal Church, the substance of which is that it is not possible for the editor of an official ecclesiastical journal to maintain his manhood, or to utter his inmost opinions on matters of current interest. The inference intended to be drawn is that if the Methodists wish to get sincere and honest discussion they must look for it in the "independent" press. The modesty involved in this inference quite overcomes us. We lift our hat to it, and make our humblest obeisance before it.—Nashville Advocate.

The truth is, the office of the editor of an "organ" is as broad as his ordination vows, and what one cannot do or say with propriety as a Methodist preacher he ought not to do or say as an editor of an independent paper. The fact that a Methodist preacher edits an independent paper does not release him from amenability to his church.

The corrupt man when on guard may so choose his words as to conceal his real character, but his unguarded and idle words will discover the hypocrite.

Again, an idle word carelessly spoken may have the same effect upon the hearer as the word spoken in earnest. "But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The Rev. G. W. Owen, just returned from the Corsicana District Conference, reports that it had a fine session. Bishop Key presided.

A BROTHER begins a five-paged legal cap communication for the ADVOCATE as follows:

"I promised to write to several friends, and as I have been crowded for time since I entered my work, and, therefore, have failed to comply with my promise. I will ask the ADVOCATE to let me write through your columns, as it will save me much trouble.

No, brother, we cannot let you have the ADVOCATE to carry on a private (?) correspondence with your friends. We are a little pressed for time ourselves now and then, and very much pressed for space, and printers do not set type for fun.

THE ADVOCATE has received a complimentary season ticket to the Weatherford Sunday-school encampment-grounds July 1-8.

The papers state that one result of Sam Jones' meeting at Chattanooga is a large league for the enforcement of the Sunday liquor law. If the league does its duty that will be a visible, substantial fruit of Mr. Jones' labor that no one can gainsay. Many of the criminal laws are dead letters in our cities, especially those restraining the sale and use of strong drink. Saloon-keepers defy the laws in many places. This shows not only the wickedness of saloon-keepers, but the indifference or cowardice of temperance men and lovers of order.—Holston Methodist.

SOUTHERN METHODISM.

News, Views and Personal.

Holston Methodist: About 500 conversions and as many accessions were reported at the Wytheville District Conference.

The Methodists of Clarkdale, Miss., have subscribed \$6000 to build a \$10,000 church. The remainder will be easily raised.

Bishop A. G. Haygood has been engaged to write notes for the Sunday-school Magazine on the doctrinal teachings of the lessons.

N. O. Advocate: Major Millsaps has given an additional \$15,000 to his already liberal gift to Millsaps College. The Board of Trustees of Millsaps College has located that institution on the Henning way property, near Jackson, Miss.

Bishop Haygood, in Wesleyan Advocate: This afternoon I have read two letters from Central Mexico. Two district conferences had just been held. They report more than one hundred and fifty conversions for the present conference year. I think there will be twice as many in these districts by conference, next November.

Jas. A. Anderson, in Arkansas Methodist: I was especially pleased to find that our preachers in Nashville are solidly Methodist as to the practices of their people. They tolerate no foolishness about leaders, cards and other devilry of that sort. They cannot away with that snobbery that counts it a part of refined life to engage in such things. And are they not right!

St. Louis Advocate: Mr. Logan D. Dameron, for more than twenty years connected with this paper as publisher and manager, died at Lexington, Mo., Saturday, May 23, at 6 a. m., in the sixty-third year of his age. This announcement will convey sadness to many hearts, for Mr. Dameron was widely known and esteemed. The remains of our friend were brought to this city and buried in Bellefontaine cemetery, Monday afternoon, May 25.

Alabama Advocate: The friends of Dr. W. C. McCoy will regret to learn that he has been quite ill at his home in Decatur, for two or three weeks. His health has been feeble for many months, but he was thought to be improving until this recent attack. We called to see him a few minutes in passing through Decatur last week, and found him cheerful and hopeful of recovery.

Dr. W. H. Potter, one of the Missionary Secretaries, pronounces the Easter collection for the training-school the most successful ever taken in the church. It will reach nearly \$15,000, leaving a surplus to go on the endowment fund. The formal cornerstone laying will be on July 2, after an address by Dr. Walter R. Lambuth, Superintendent of our Japanese Mission. The Board of Managers will meet at the same time.

J. E. P., in Holston Methodist: The Discipline, chapter 4, section 1, answer 1, says: "When persons offer themselves for church membership let the preacher in charge inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurances of their desire to flee the wrath to come and be saved from their sins; and also of the genuineness of their faith and their willingness to keep the rules of the church." Formerly when a probation or trial of six months was required the preacher in charge was required to ask for recommendation of the class-leader or other person before receiving the candidates into full fellowship. Now the practice is quite common in cities and towns to receive persons into full membership either at the time of applying for membership or at least in a few days afterwards; the pastor generally contenting himself when the candidates answer the questions read to them in the formula for baptism. It is astonishing that admission to all the rights and privileges of membership in the organized church should be so loosely attended to in this day of careful organization in other societies.

C. M. Hensley, Oxford, Ala., in Alabama Advocate: Birmingham district, under the leadership of Dr. West, manifests steady improvement. The new building for First Church is steadily going up. It will cost when completed about \$100,000. Dr. Riddick has been the very successful pastor here for the last three years, and is now completing his limit. Dr. West, in addition to the duties of his

office as presiding elder, is writing the "History of Methodism in Alabama." He has written what will make 500 pages of printed matter to date. It is needless for me to say the history when completed will be accurate, thorough and readable. We have seen much time wasted in preachers' meetings and district conferences upon the diagnosis and prognosis of purely hypothetical questions. Again, in discussing living topics, we frequently lose sight of but one element entering into the matter. The old question, How shall we reach the masses? is ever recurring. I have never yet seen Rev. J. C. Moore, of Denison, and do not recollect of this topic that did not proceed upon the seeming hypothesis that these masses were like swarms of settled bees awaiting the coming of the bee-man with hive and wings to be housed and go to work making honey. How many churches and pastors are yearly drubbed by the good editors and superiors for failing to report full hives and much honey! My reading of the Old Testament and New Testament and personal observation, leads me to believe that these masses have a something called will, and a heart said to be depraved, and can, will and do resist all every effort to lead them to Christ. Israel heeded not Elijah although backed by the fiery tongues that licked up the offering. Amos, Hosea and our Savior lamented, "Ye will not come unto me that ye might have life."

TEXAS PERSONALS.

Mrs. Mary M. Clardy's postoffice address is 310 West Belknap street, Fort Worth, Texas.

The postoffice address of Rev. J. T. L. Annis is changed from Big Springs to Weatherford, Texas.

We had a pleasant call from the Rev. L. L. Nangle and wife this week. They were just from the Montague District Conference and reported a good session.

We had a pleasant visit from Rev. H. O. Moore, of Denison, and Rev. J. C. Fowler, East Sherman, this week. They were on their way to the Corsicana District Conference.

Mrs. Rebecca Calhoun is the efficient president of the Woman's Missionary Society of the First Methodist Church in Fort Worth, Texas. Her address is 310 West Belknap street.

Rev. H. A. Bourland, pastor of Fifth Street M. E. Church, South, West, left May 27 for Fayette, Mo., where he will preach the commencement sermon and deliver the literary address before the young ladies of Howard Female College.

The Rev. J. T. L. Annis has been appointed to the Weatherford district vice Rev. W. H. Vaughan, who was relieved of that charge in order that he might give his whole time to the Northwest Texas Conference Orphan's Home. This announcement is not official, but correct.

Willis Index: Rev. W. H. LeFevre went to Houston last Monday evening for the purpose of meeting and escorting home in state his wife and family, who for the past several months have been visiting relatives and friends in Central Texas.

The Rev. W. H. Vaughan magnifies his office as agent for the Northwest Texas Conference Home. He writes: "Corsicana district conference at Hubbard City gave me for the Orphan's Home \$1000 in cash and subscription. I bring the matter before the good people of Belton to-morrow."

Sister M. E. Whitten, of Austin, writes: The friends of Rev. F. E. Hammond will be grieved to learn of his illness; he having been confined to his bed twenty-one days with slow fever. We are encouraged about him now; think he is decidedly convalescent, but not out of danger. We ask his brethren to pray for him.

The Rev. S. M. Miller writes: "It became my sad duty to perform the burial service of an infant of Rev. Stuart and Lucy Nelson, of Saint Jo. Little Neely David was only permitted to entwine its tendrils around the hearts of loved ones and then blossom in eternal splendor. There, with its little sister, to be watching and waiting for papa and mamma. Bro. Nelson has truly been called to pass through a dark ordeal. The shadows of death have been hovering over his otherwise pleasant home at intervals with little cessation for about nine weeks, and yet it seems to hold with relentless grasp their oldest daughter, Alice. Will the brethren pray the great Head of the church to stay the hand of affliction and permit our dear brother to go forward in his loved employ of saving souls to God by preaching the gospel? I will say that Brother and Sister Nelson are bearing their crosses like soldiers." The Advocate extends sympathy and prays the goodness of God upon our brother.

REV. J. FRED COX.

Only a few hours ago I learned of the departure of J. Fred Cox to the better land. Others will write of the preacher, I only ask to speak of the man. I became acquainted with him at McKenzie College in 1856. His deportment as a student was everything that could be desired. Methodical in his habits and possessing a fine order of mind, his lessons were well prepared for recitations. He was a few years my senior, and we were not together in many classes; but so far as my knowledge extends he never came up with a poorly digested lesson. He went to school with a definite purpose in view and he accomplished it. As a debater he was fast and manly. His opponent might complain of being hard-pressed in the argument, but he could not complain of lack of courtesy and honorable dealing on the part of his antagonist.

As a friend, Bro. Cox's virtues are conspicuous. He knew how to be faithful. During the dark days just subsequent to the war between the States, when all was lost but God and the eternal verities of the soul, I wended my way to Brenham, the seat of the Texas Annual Conference. The Northwest Texas Conference was to come into history the following year, and I desired to become a member of the new conference; but I could not apply for admission at Brenham, because I was not then a licentiate. What I was to do in the interim of conference was solved by those two large-hearted men of God, Thos. Stanford and J. Fred Cox. Here is the plan: "Go home, get your license and come up and serve as a junior on the Hillsboro circuit."

I was cordially received into the hearts and homes of those noble men of God, and consequently what I now write comes out of my heart. Of Bro. Cox's personal appearance, his head and face were remarkable, expressing intelligence and benignity, and forming just such a picture as one would like hung in his sitting-room that the children might behold and admire it. May the God of all consolation be with the stricken wife and sorrowing children. JOHN F. NEAL.

COPPERAS COVE, TEXAS.

Report adopted by the Board of Missions at its semi-annual meeting at Weatherford. Your committee beg leave to report as follows: Whereas, we have learned by a telegram from Bro. Neels of the death, yesterday, at 2 o'clock, at his home, in the city of

Fort Worth, of Bro. J. Fred Cox, a member of the Northwest Texas Conference, and a member of this board;

Resolved, that in the death of our precious fellow-laborer we have, each one, lost a personal friend, tried and true; this board a worker, who was ever faithful to the trust placed in his hands; the Northwest Texas Conference a member than whom no one is more highly esteemed and the church a servant whose Christian experience was of rich and ripe type.

2. That while his death was of the most triumphant character, and leaves us with no shadow of concern that an entrance has been administered unto the everlasting kingdom, yet his connection with us was so long, his labors so faithful, and his friendship and love so dear, that we cannot part with him without a grief which we have no words to describe.

3. That our words expressive of deepest sympathy to the family so deeply bereaved, and assure them of our prayers for divine comfort and consolation, and of our abiding interest in their welfare.

4. That the secretary send a copy of these resolutions to Sister Cox and one to the TEXAS CHRISTIAN ADVOCATE.

SAM P. WRIGHT, J. H. WISEMAN, J. P. MUSSETT.

HOPE FOR OUR NEGRO WORK—CONGRATULATIONS TO THE CHURCH.

This article is not written to make an argument for the work we are doing, and hoping to do so, at Paine and Lane Institutes. That argument has been made, and has been successful with nearly all who have patiently listened. I write now to call attention to the progress we are making, and to congratulate the church and the cause on the progress that we are making in this movement to help educate and train the negro preachers and teachers of the colored M. E. Church was first entered by our General Conference, it looked like a forlorn hope. Very few understood it, and nearly all had deep prejudices against it; and those who remained strong because in such instances they would not investigate that they might see differently. The first commissioner was Rev. J. E. Evans, D. D. He belonged to the old school of Southern preachers, and was at his best before he sanctified, brave, generous, loving, faithful. He had never advocated a bad cause, nor flinched in the face of duty, however unpleasant. His name was almost a synonym for purity, righteousness and sound judgment. For these very reasons he was selected as the first commissioner, in the hope that his confidence which the people had in him would rally many supporters to the new enterprise. Alas! he met an almost impregnable wall of prejudice that he could not overcome. He visited and sermon in a city where he has served as pastor, and where he was greatly beloved, and he brought enough cash to pay his expenses home, and that little was given for his sake, and not for the cause he represented. Then came Rev. W. C. DuLap. Pure and strong and sweet-spirited, and withal an indefatigable worker, he traveled and spoke and sang and preached, and he was known from one side of the church to the other. And DuLap did well, too. He got the institution going and managed to raise enough to keep it going, at least after some sort. And he it was that found Moses U. Paine, and secured the generous gift of a building. Bro. Paine met the prejudice that his predecessor did, and when he went out of office the masses of the people knew and cared about as little for the enterprise as they did at the beginning. The preachers had given nearly all the money.

The last year of the Commission, Rev. W. M. Hayes for this difficult and delicate work. Every day vindicates the wisdom of that choice. He is ceaselessly at work with tongue and pen, and before his unanswerable arguments, and in the presence of an empty sleeve, made empty by a shell on the battle-field of Virginia, the prejudices of the people are giving way, and the gold and silver so long withheld yielded to this Christian cause. The commissioner has the matter on his own heart. It was there before he was even thought of for the office. God was preparing him for the work. He talks it and writes it and prays over it day by day. He thinks it the most important work now before the church and calls upon us to observe a day of fasting and prayer in its behalf. Such a spirit, filled with God, and on fire with zeal for his mission, cannot fail to succeed. He has gotten the ear of the people, and he explains and pleads his cause. The Kentucky Methodist of May 21 has the following concerning a visit of his to the city of Louisville:

Rev. W. M. Hayes, D. D., of Covington, Ga., our commissioner for the Paine and Lane Institutes, preached a magnificent discourse at the Fourth Avenue Church, in this city, last Sunday to a large congregation. The collection taken after the sermon amounted to \$120. He preached at night in the Walnut street church, and made a fine impression upon our people in Louisville, and they will welcome him back whenever his duties call him this way. He made most interesting talk at the preachers' meeting Monday morning. The General Conference was wise in its selection of Bro. Hayes for this important position. He is a wide-awake, capable man and will stir the people on the great question he is agitating wherever he goes. He is greatly encouraged with the hearty reception and substantial aid he is receiving everywhere. He is planning great things, and has a most hopeful view of the situation. No doubt his work can engage the head and heart of a man than the education of the colored people of the South.

This is but a fair sample of the way he is being received wherever he goes, and on all sides the outlook for this special work of the church is very encouraging. Again we congratulate the church, the cause and the commissioner. The Texas Conference responded nobly when he visited them last fall. Let the churches be ready for a like reception when he shall come to our State again.

LA PAZ LETTER.

My work here is quite different from what I anticipated. They call my school the "English College" (English Institute). The primer is the book for all my students except one. He formerly taught a school here, and is ready for the first reader. One trouble I have is to keep the students from skipping words and lines while reciting, and lessons between recitations. Another difficulty is met in trying to prevent persons outside from disturbing us. Men, women and children collect at the doors and windows, reminding me of the account given by Washington Irving of Ichabod's pyramid of darkies at the dinner in Sleepy Hollow. They gape, smile, laugh and return another day to watch me with about as much interest as the average boy takes in a cage of monkeys. At first thought you may co-side this quite funny, but if you will only think seriously, the sadness of the scene surely will predominate. The

SUCCESS ASSURED.

The Scarritt Bible and Training-School.

The work contemplated by the Scarritt Bible and Training-school for missionary and other Christian workers, which, under the auspices of the Woman's Board of Missions of the Methodist Episcopal Church, South, is to open next year in Kansas City, is to more thoroughly equip three classes of persons, namely, missionaries, both home and foreign, trained nurses and Sunday-school teachers.

It is not the ordinary plan of training that is adapted and the course of instruction will be directed. Lady missionaries going out from America to heathen lands need such facilities of instruction as are found at Midway Park, London, and at Kaiserswert, Prussia. It was at this last named institution that Florence Nightingale got her training as a nurse which led to such a revolution in the hospital work of the British army, when the whole was placed under her care, and to that esteem of her work by the English people during the Crimean war which caused to be placed in the British Museum a portrait of her, a purse of \$250,000 which she used for the establishment of a similar institution in London.

Nurses are now being trained in special training-schools for that purpose in our large cities, notably in New York and Brooklyn, in connection with the King's St. Luke's and St. Mary's hospitals, in Philadelphia, where one gentleman has expended \$500,000 to found the Mary J. Drexel Home for that purpose; and in Baltimore, where the Johns Hopkins Hospital, erected at a cost of \$1,000,000, has a well-equipped training-school.

The institution is to be thoroughly Christian in its atmosphere and tone, while seeking to provide the most capable instructors in all its departments. There will be given thorough instruction in the Bible, the contents of each book being minutely studied and drill in normal Bible-class work being given to every student, so that aptness in imparting instruction be attained. Every student thus has actual experience in teaching before she can complete her course.

She is prepared, whether as missionary, nurse or Sunday-school teacher, to turn to that those passages of Scripture which are so often quoted in our religious literature, to instruct or answer difficult questions or impart comfort, according to the needs of her work at home or in foreign lands. The best ways alike of studying and of teaching the Bible will command full attention and under the best instruction. The evidence of Christian character will be studied so that the difference between the claims of the Christian religion and all other religious systems may be well understood by those who go out as its representatives.

A good familiarity with church history is to be sought that all courage may be inspired by the knowledge that there are no difficulties to be overcome by Christianity such as have not already been surmounted, while the methods of missionary work and the various people among whom the Christian religion seeks an entrance may be prepared to work in the field. The testing of power to study and to impart instruction in the home missionary work will determine who are suited to be sent to foreign fields and where.

The instruction in physiology, in hygiene, and in nursing will be by the most competent lecturers. The lectures will be part of the course of every student. Actual experience will be had by the students in the nursing of the sick in the hospital wards and they will be taught how to bandage wounds, prepare food, note symptoms, etc. It is expected that all mothers and others will be able to take this course in nurse-training. The open door to competent nurses in heathen lands led William H. Seward on returning home from Asia, to say, "Let all your missionaries be women and let them be doctors." While it is not contemplated that they shall take a medical course, yet elementary instruction in medicine will be given so far as is necessary to make intelligent nurses.

With the most competent instructors, with lectures by such men as D. L. Moody, A. T. Pierson, Jas. H. Carlisle, J. A. Broadie, J. H. Vincent, and A. G. Haygood; with a delightful atmosphere at home for the students, it is expected that the Bible and training-school will become an attractive center and a great source of power for good. While under the auspices of the Methodist Episcopal Church, South, its students will be enrolled from all churches, it is expected that many beds in the hospital wards will be endowed both for adults and children, and that Easter and other offerings will be annually made for its maintenance while an endowment is being raised. Reasonable rates of board will be charged, but instruction and access to the library and lectures will be free to all regular students who pass the entrance examination. The school opens in September, 1892, as the success of the Easter collections settles the matter of the constitution being complied with.

The widely distributed Easter offerings tell of how many hearts are praying for the success of the training-school. Within less than two weeks after Easter the treasurer, Miss Belle H. Bennett, of Richmond, Ky., had received over \$9000 of the \$10,000 necessary to complete the \$25,000 needed before the building could be begun. Work has been commenced, so that everything can be in perfect readiness by the time set for the opening of the training-school. Baltimore sends for the walls of the training-school a brick from the foundation of Cokesbury College, whose cornerstone was laid by Bishops Francis Asbury and Thomas Coke; also, a brick from the old Lovell Lane Chapel, the church in which Asbury was ordained and the Christmas conference held in 1784. Rev. J. J. Tigert, D. D., tenders 200 volumes to be placed upon the bookshelves of the library. Rev. W. B. Palmer has already sent Ziemssen's Cyclopaedia of Medicine in twenty volumes. Rev. R. H. Rivers, D. D., the one week preacher ordained by Bishop McKendree, promises his ordination papers for the museum, in which will be placed similar parchments signed by the American Methodist Bishops. Our missionaries will contribute objects of interest from all our missionary fields for the Missionary Museum. A Palestine museum will contain those objects calculated to secure a correct understanding of the customs and costumes of the Holy Land for a better knowledge of the Bible. In the meantime Miss Bennett will gladly receive contributions to the sustentation or endowment fund. A special lectureship—the Olin Lectureship—will be endowed through the efforts of Mrs. Wightman.

conveys the printer, and not the writer, is at fault, but more equally there is such liberality displayed in the transposition of words as still to make sense in the reading, but not as intended by the writer. Such a case occurs in my account of the capture of Santa Anna recently published in the ADVOCATE. The types make me say: "A plainly-dressed man took the floor and began speaking. His name I afterward learned, April 21, 1891, was Joel Robinson." I certainly did not put any date at this point. I did not mean, as here stated, that the man's name was unknown to me until the date mentioned; but as I wrote on "Savvy" in my copy, I did place the date "April 21, 1891," at the close of the article. By what means it left its proper position and appears where the type put it is one of those unaccountable things which sometimes happen in a printing office.

OSCAR M. ADDISON. [We are very certain of two things, viz.: that we have Bro. Addison's original copy before us; and secondly, the printer followed copy as Bro. Addison wrote it. The word "learned" is the last word of a full line at the bottom of first page, has a comma after it, and is followed by the date "April 21, 1891," below the line, but written at the left-hand side of the page as if beginning a new line. Who ever heard of the date of an article being placed at the bottom of the first page? It should have been at the top of the first page or at the end of the article. Any printer with sense enough to set type and without omission to know what was in Bro. Addison's mind would have set the sentence just as it appeared in the ADVOCATE. We do our best to follow copy, unless plainly incorrect, but cannot promise to print what was in the mind of the writer unless he puts it on paper.]

WACO FEMALE COLLEGE. This old-established and well known institution of learning will close its session of 1891-2 on June 2. The work accomplished during the year has been very satisfactory to the Board of Trustees and is creditable to both teachers and pupils. Prof. Rounsaville contemplated retiring from school work at the end of the present term—which closes also the eighth year of his administration as president—but has seen it expedient to forego doing so at least for a year longer. Under his able management, assisted by his accomplished wife, the grade of the school has been raised higher and its reputation greatly increased.

The Board of Trustees have recently re-elected Prof. Rounsaville to the presidency and associated with him in the administration as vice-president Prof. M. Thomas Edgerton, of Tennessee. Prof. Edgerton is now, and for a number of years has been, president of Tennessee Female College, at Franklin, Tenn., in which position he has won for himself an enviable reputation as an educator. He is an affable, courteous Christian gentleman, and has had much practical experience in school matters. He will soon bring his family to Texas, where he has elected to make his future home, and will devote his talents and energies to the interests of Waco Female College. His wife, who has had much experience and great success in the management of girls, will have charge of the boarding department of the college, and under her direction every possible care will be taken to preserve the health and promote the comfort of the pupils committed to her charge.

The session of 1891-2 will open the second Wednesday in September next, and under the joint management of these practical and experienced educators, assisted by a full faculty of well chosen teachers, the college will be better equipped than ever for educating the daughters of Texas. The new building which is being erected will not be ready for occupancy by the opening of next session; but before its close we hope to have the building finished and thoroughly furnished. The Board of Trustees to the college to parents and guardians who have daughters to educate.

D. R. GURLEY, Chairman Board of Trustees, W. F. C. "TOBACCO NOTICE." Since the above notice appeared in the ADVOCATE I have received more than thirty letters with stamps and envelopes inclosed, requesting me to send my tobacco receipt. I have not the time to answer all separately, so I will answer all in one through the ADVOCATE. The most of these letters are from ministers. All seem anxious to get rid of the tobacco habit. Some of them have been using the weed twenty, thirty and one brother said he had been using it for sixty-five years, and will give me any expression from these letters: "I will give you \$10 if you will cure me from wanting tobacco for one year and leave breath in my side." "If there is anything on God's green earth that will free me of my pipe forever, send me the receipt. I would be a good advertisement for my county." "If you have a key to unlock my sin, I pray you set the captive free." "If your receipt will relieve me, I never will cease to give God the glory and be thankful to you." I deeply sympathize with these brethren and sisters, and will gladly give them the only remedy that I have ever tried, and the only charge that I make is that they follow strictly the prescription and vow to God that you will never use the weed again; secondly, pay thy vow unto the Most High; thirdly, call upon him and he will deliver you; but you must call in faith, nothing doubting; if you give faith, as a grain of mustard seed, you can drive the devil out of his house, and then show your faith by your works. If you will not use my remedy, you can try Bro. Dees'. I have seen it tried and will guarantee that it will do all that he claims for it and perhaps more. He only used one cartridge and it relieved him of his pipe forever. If he had taken a larger dose it would have converted him of the love for tobacco forever. Yours in love. When you come to San Marcos, come to see me, but not all at one time. J. W. VEST, 316 MARCOZ, TEXAS.

Complexion Powder is an absolute necessity as the refined toilet in this climate, Pizzoni's combines every element of beauty and purity. Housekeeper—What makes butter so high now? Deaer—Th' oleomargarine laws, mum. Summer Days—Where Shall We Spend Them? The Cotton Belt Route will place on sale, June 1, excursion tickets at greatly reduced rates to all prominent summer resorts. Write to any agent of the company for a copy of "Summer Days" and for any information desired in regard to a summer trip. General Passenger Agent.

The difference between ladies and ducks is that ladies are dressed to kill, while ducks are killed to dress. The publishers of the TEXAS CHRISTIAN ADVOCATE heartily endorse the merits of Hawkes' Crystallized Linens.

What Others Say. From Bishop Key. Except the Seashore Camp-ground near Biloxi, Miss., I know no place with better natural advantages for the purposes you have in view than your grounds near Corpus Christi. Located on the beautiful bay, the summer heat of the day is tempered by the gulf breeze, while the nights are a real luxury. Abundance of fish and other products of salt water give a most agreeable change of diet to dwellers in the interior. The retirement and quiet are restful to busy workers and conducive of meditation and worship. You only need a growth of trees giving abundant shade, and these will come in time and make your place complete. I wish you great success. Very truly, JOSEPH S. KLV.

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TERRELL DISTRICT—THIRD ROUND. Farmersville sta. June 30, 31. Merit sta. at Merit. June 27, 28. Rockwell and Rose sta. at Rockwell. July 4, 5. Scotland sta. at Allen's Chapel. July 11, 12. Nevada sta. at Prairie Grove. July 18, 19. Wills Point sta. July 25, 26. Terrell sta. at Terrell. Aug 1, 2. Peoria sta. at Peoria. Aug 8, 9. Ford sta. at Cad 0 Mills. Aug 15, 16. Allen sta. at Pleasant Valley. Aug 22, 23. Kemp sta. at. Aug 29, 30. Kainer sta. at. Sept 5, 6. Fortney sta. at Lone Star. Sept 12, 13. Mesquite sta. at. Sept 19, 20. Georgia sta. at. W. L. CLIFTON, P. E.



ONE ENJOYS Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known. Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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