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## DISTRICT CONFERENCES.

### FORT WORTH DISTRICT CONFERENCE.

The sixteenth session of the Fort Worth District Conference, Northwest Texas Conference, M. E. Church, South, met at Mansfield, Texas, May 26, 1892, at 9 a. m., with Rev. W. L. Nelms, Presiding Elder, in the chair. Religious services were conducted by the pastor, Rev. T. C. Rasmussen, Secretary of last conference, called the roll. Many of the members were present and answered to their names. Many visitors were present. J. S. Chapman was elected Secretary; A. W. Baird, Assistant.

On motion, a morning and afternoon session was ordered. The hours for meeting and adjourning were fixed as follows: Morning session, 8:30 to 10:45 a. m.; afternoon session, 3 to 5 p. m. It was ordered that the work of the conference be done by means of committees. The President was empowered to appoint the same.

Bishop J. S. Key, D. D., reached the seat of conference and took the chair during the Friday morning session. His work in the chair, pulpit and Sunday morning love-feast gave great pleasure to the brethren.

The Sunday-school interest was considered. Three questions were asked. 1. Are we satisfied with our Sunday-schools? 2. If so, how are they managed? 3. If not, why? The subject was discussed with profit.

The several committees reported. The reports showed two facts: 1. Careful consideration on the part of the committee. 2. Progress in the district. The interest of the colleges was considered. The Southwestern University was represented by Rev. W. L. Nelms. The Polytechnic College by Rev. J. W. Adkisson, and the University of Texas by Prof. Dunn. God help the people to consider the interests and give the money now needed by those worthy institutions.

Rev. E. D. L. Timms, local preacher, J. W. Parsely, N. L. Clardy and Geo. Mulkey were elected delegates to the Annual Conference. A. J. Rogers and T. W. Hollingsworth alternates.

Granbury Station was chosen as the seat of the next conference. The work of a pleasant and profitable district conference was finished when we adjourned Saturday afternoon.

J. S. CHAPMAN, Secretary.

### WAXAHACHIE DISTRICT CONFERENCE.

Waxahachie District Conference held its twenty-seventh session, opening June 23, 1892, at Glenwood M. E. Church, South. Out of 115 members forty-two answered to their names at roll call. One charge had no representatives, some but few, none were full. Rev. John S. Davis, Presiding Elder, presided. The various interests of the Church were ably discussed and carefully considered. Experience, or class-meeting, love-feast, sacramental service and preaching gave a fine tone of spirituality to the business of the conference. The reports from the various churches, with slight advancement along the line with a cheering outlook for the future in spiritual and financial affairs. Rev. W. F. Wilson, Agent Polytechnic College at Fort Worth, and W. H. Vaughan, Agent of the Orphan Home, were the only foreign visitors present. No one from the Board of Missions, and on other interests of our Church present.

Resolutions adopted that the Presiding Elder appoint time and place for holding a District Sunday-school Convention, also that the Sunday-school Board of the Annual Conference appoint time and place for holding the Northwest Texas Conference Sunday-school Convention in 1893, and that they recommend some competent person for appointment of Sunday-school Agent, who shall devote his time exclusively to Sunday-school work.

Also that the preachers in their various charges receive their influence and assist in every effort to organize Epworth Leagues in their respective fields of labor.

Thanks to the kind citizens of Glenwood Church and vicinity for their hospitality and Christian courtesies, etc. One hundred and thirty-six dollars collected in cash and subscription for the Orphan Home.

Rev. J. A. Pace, local elder; J. M. Maloney, A. M. Dechman, A. S. Wilson, were elected delegates to Annual Conference; Joe Edwards and W. A. Hancock, alternates.

Avarado was selected as the place to hold the next session of this District Conference. A. M. DEXTER, Secretary.

### SAN MARCOS DISTRICT CONFERENCE.

The San Marcos District Conference convened in the Methodist Church at Mill Creek on Thursday, June 17, 1892, Rev. W. H. H. Biggs, Presiding Elder, in the chair. R. J. Ellis was elected Secretary. Preachers in charge of circuits and stations all present except one. The attendance of delegates and lay members very good. Prominence was given religious worship. Prayer-meetings were held at 8 a. m. and sermons preached at 11 a. m. and 8:30 p. m. during the session.

In some of the charges there have been gracious revivals and a great ingathering of souls. Weekly prayer-meetings well attended. Many of the charges report flourishing Sunday-schools. A number of Epworth Leagues have been organized in the district and are doing much good. All the pastors in the district were requested to organize Leagues as soon as practicable.

The financial outlook is very encouraging, and we believe that all the preachers will be able to report full salaries and collections.

Prof. A. Thomas, President of Coronat Institute, reports the past year as the most prosperous ever enjoyed by the school; many of the scholars were converted during the last term, and now that prohibition has been carried in the place, he thinks it speaks volumes for the success of the school.

The buildings are new and well lighted with electricity.

Rev. B. Harris represented Southwestern University. It is under very gracious influence, and religious training is given prominence. It is devoted to religion and education.

Resolution offered and read by Rev. J. T. Stanley as follows: Whereas in accordance with the laws of the Church our Presiding Elder, Rev.

W. H. H. Biggs, can not be returned to us; be it Resolved, That the District Conference gratefully recognizes and appreciates the able and impartial manner in which Bro. Biggs has discharged the duties of his office and met its great responsibilities.

Resolved, That we appreciate the kind and brotherly consideration with which Bro. Biggs has ever been governed in his relations with his brethren and that we assure him that wherever he may be assigned to labor in future he carries with him our love and prayers. Signed by B. Harris, J. A. Greening, S. C. Rector, J. W. Vest, J. T. Stanley, B. H. Passmore, W. O. Shugart, and adopted by the whole by a rising vote.

Mill Creek entertained the conference most hospitably and a resolution of thanks was unanimously adopted.

The following members were elected delegates to the Annual Conference: Dr. J. H. Combs, S. C. Rector, J. K. Buttes and R. J. Ellis. Lockhart was selected as the next place to hold the conference. R. J. ELLIS, Secretary.

### TERRELL DISTRICT CONFERENCE.

The twenty-third session of the Terrell District (North Texas) Conference convened in the town of Rockwall, June 23, 1892. The opening sermon was preached by this writer. Subject: "Methodist Church." It was certainly, as Calver once said, a big and a high subject.

The conference convened on Thursday morning, 24th, at 8 a. m. Geo. T. Nichols, the Presiding Elder of the Terrell District, was in the chair, and manipulated the conference well. It is one thing to preside with the usual dignity that is to fill a chair—and quite another thing to so manipulate a conference as to get all out of it that is in it and all into the occasion it is capable of containing, and it is just the difference between the two that makes a success or a failure. Nichols saw every salient point and touched it just at the right time.

The chair requested your correspondent to call the roll; to which all the pastors answered but one. Quite a number of laymen were absent, and a few of the local preachers.

Wm. A. Edwards was elected Secretary, and S. E. Waskom, Assistant Secretary.

A committee was raised on District Conference Records with F. A. Rosser, chairman, and an Auditing Committee for the District Parsonage with U. B. Phillips, W. E. Watkins and Dr. Davidson.

Both of the above committees in due time made approved reports.

Sid Bass, A. E. Carlisle and S. E. Waskom were appointed trustees for district parsonage all of whom did their work in proper time and well.

The conference devoted its time mainly to the spiritual state of the Church and its finances. The investigation on the spiritual state demonstrated life and power in our Zion and on the whole was very satisfactory, relatively speaking.

The finances of the Church were discussed under the heads, 1. What constitutes a good steward. 2. What are the difficulties in the way of present collections. It is strange how much new and racy matter can be brought out of a subject older than the oldest of us and yet it was just that way. There are two inexhaustible subjects, viz., the best way to conduct a prayer-meeting and the best financial method. Rev. W. L. Clifton and T. J. Milam flashed the radiant beams of their countenances on us. Clifton represented Central College, Milam the North Texas Female College.

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They seemed to be speaking for a promoter. Anywhere it looked that way, but I believe Clifton won it. Milam didn't really know which was the greatest, the North Texas Female College or Sister Kidd, and while playing between the two Bro. Clifton slipped in and cried out: "Central College is the biggest thing in North Texas." and walked off with the oratorical prize. We learned, however, from the brethren that they represented institutions of wonderful prosperity.

Dr. Adkisson, President of Polytechnic, was here in person. We saw the Doctor over here. It was a sad hour when we parted with him at Terrell. But our loss was gain to the Northwest Texas Conference. In the Doctor's benevolence he has had our sympathies, and in the unprecedented success of the Polytechnic our congratulations. In all he said and did here he was at his best. Time and distance have certainly not lessened or more to the stature of an already well-grown man.

Judge Veasey was not present to represent the Epworth League in person, but his henchmen, Phillips and Edwards, took advantage of his absence, constituted themselves his legal representatives and *vis*, and you just ought to have been there. Our Church does not yet understand the League, nor is its value to the Church yet appreciated. It is the giant infant of the Church.

The following brethren preached, viz., Smith, Adair, Adkisson, Milam, Goodwin, Jordan, Edwards, Phillips, Rosser, and Rosser. The preaching was generally pronounced up to the maxim for the above named, and the Presiding Elder said all except Rosser and Edwards surpassed anything in their life. So Rosser and Edwards held a little consultation and decided that anybody that could preach would sometimes fail and that what couldn't preach might sometimes succeed; so they took courage and decided they would go on in their usual successful way of preaching, and advised the successful brethren to go to Rockwall to do the most of their preaching.

Sister Perrell, of Gainesville, General Organizer of Parsonage and Home Mission Society, contributed much interest to the occasion and organized a society. Also Sister Owen, of Terrell, Correspondent of Woman's Missionary Society, Terrell District, was pleasantly present and represented her department well.

B. R. Goodwin, local preacher, S. E. Waskom, A. E. Carlisle and J. M. Reeder, laymen, were elected to the Annual Conference.

The conference selected Kemp as the place for holding its next session.

Thus closed the twenty-third session of the Terrell District Conference of the North Texas Conference. All that were at its organization have thus passed the twenty-third mile post and are hastening forward to the end of the race. Some who answered to its first roll call have long since settled accounts on the other side, and are enjoying the fruition of the faithful with God.

We have seldom passed a District

Conference more pleasantly and profitably than at Rockwall. We met many old friends and made some new ones that we expect to cherish with precious memory in the years to come. The pastor, Bro. Reynolds, and the citizens of Rockwall entertained the conference in a right royal manner. So we turned homeward from the nestling little queen of the black land with the most grateful and happy emotions. I feel that if there are any who did not receive a Benjamin's mess at that conference there they certainly do not know the way to the fountain whence spiritual life flows. Wm. A. EDWARDS, Secretary.

### CISCO DISTRICT CONFERENCE.

The second District Conference for Cisco District, Northwest Texas Conference, was held at Eastland, June 22-25, Rev. G. A. Bailey, Presiding Elder, presiding. The roll was called and sixteen pastors and sixty-nine local preachers and lay delegates were present. All the pastors were present but one. He was absent on account of sickness. M. C. Fewell was elected Secretary and E. V. Cox, assistant. The collection decided all to meet at 8:30 p. m. and adjourn at 10:30 p. m. and adjourn at 2:30 p. m. and adjourn at the pleasure of the conference.

The business of the conference was conducted without committees except the following: Missions, Education, Quarterly Conference Records, Sabbath Observance and Temperance. A committee was appointed to report on each of these subjects.

Reports from the pastors indicate a pretty fair condition of the Church in general. While the interests of the Church were not up to the proper standard, yet the outlook is hopeful. On some lines the reports were cheering. Some churches report a large per cent. of families that hold family prayers and many members, young and old, pray in public. Some good class-meetings were reported. The preachers were quite sanguine that the collections would be paid. One new church and three new parsonages have been built and some repairs on Churches were reported. The Sunday-school interest is good, but not as good as it should be. The conference felt that it was needful to try to increase the number of pupils until they would be equal to the number of members. The salaries of the preachers, on an average, are not one-half paid up to date. It seems that this interest is not getting the attention that other interests of the Church are receiving, and as a result is further behind than any other.

The indications show that our people strongly adhere to the rules of our Church on temperance. The formation of three new missions was recommended.

Reports on the work of the Epworth League were rather discouraging. While Leagues have been organized for want of sufficient interest they have not succeeded. Only one pastor, Bro. J. A. Gardner, has made a success of League work. He reports five active Leagues in his charge. Sabbath observance in the bounds of the district is good.

The following visiting brethren were present: Rev. E. L. Armstrong, Presiding Elder of the Abilene District; Rev. J. P. Mussett, Presiding Elder of the Brownwood District; Rev. J. W. Adkisson, President of the Polytechnic College; Rev. W. H. Dunn, Agent Orphan Home; Rev. L. Z. T. Morris, collector; Rev. R. F. Dunn, Agent Granbury College.

Sipe Springs was selected as the place for holding the next District Conference.

The following delegates to the Annual Conference were elected: H. Callahan, J. R. Brown, J. J. Switzer, D. B. Kealey.

The session was a very pleasant one, and Eastland entertained the conference to its entire satisfaction.

The following resolutions of general interest were passed by the conference: Resolved, That we heartily indorse the management of the TEXAS CHRISTIAN ADVOCATE and are well pleased with the able manner in which the Rev. Jas. Campbell has edited the same, and that we will endeavor to place it in every Methodist family. S. J. VAUGHAN, Secretary.

Resolved, That this District Conference pledge itself to earnest work to have the number of students in the Sunday-school equal at least to the number of members in the Church.

S. J. VAUGHAN, Secretary.

J. A. BURKS, Secretary.

E. V. COX, Secretary.

Resolved, That the Presiding Elder be requested to appoint a committee to investigate the feasibility of establishing a high school or college to be under the care of the District Conference.

Resolved, That that this committee be authorized to locate said institution when and where in their judgment they deem best.

Resolved, That no debt shall be created or the property to exceed 20 per cent of its value. S. J. VAUGHAN, G. M. CALHOUN, M. W. ROGERS, J. M. LANE.

The preaching during the session was of a high order, which is not necessary to State, when such grand old soldiers as L. Z. T. Morris, J. W. Adkisson, who gave us a splendid address on Christian education and emphasized his position with the statement that not a single student left the Polytechnic College at close of school unconverted; W. H. Vaughan who for the second time presented the claims of the Orphan Home and was rewarded with something over three hundred dollars; J. P. Mussett, E. L. Armstrong, and our own beloved Presiding Elder, and several earnest, faithful pastors of the district, who preached to the satisfaction of all, to the joy and good of many, and we trust to the salvation of some.

God bless the earnest, consecrated preachers, itinerant and local, of Cisco District.

The great feast was reserved for the last. The Sunday-school Convention was called to meet Sunday evening at 8:30 and we were all there as one family, equal in rights, privileges, opportunities and responsibility. It seemed that nearly every one present felt they had an interest in the work, and they did it; they enjoyed it, they conversed together, they sang, they talked, they prayed, they praised God together.

Bro. Bailey called upon everyone who would pray earnestly from now on for the success of the Sunday-schools of the district and for God's blessings upon

the Sunday-school officials to lay forward and give their hand to four Sunday-school Superintendents present. I believe every Christian under that arbor came forward with enthusiasm and realized that they were voting before God and the congregation and meant to keep it inviolate. We can now underwrite for the coming year the grandest success in Sunday-school work ever before known in the history of Sunday-schools in this part of the country. M. C. FEWELL, Sec.

### GUADALAJARA DISTRICT CONFERENCE.

Your readers' interest in conference reports originates from different sources. Some read them because they know all or some of the preachers, or laymen participating in their deliberations; others because they have a taste for such matter, and yet others read with the careful observer's interest to see what progress has been made regardless of the actors of the occasion.

A few brief notes, therefore, from this far-off land, where your readers never knew any of the preachers or people, save, perhaps, the writer, and though they may have largely forgotten him by virtue of the lapse of years, may still find a few interesting readers.

The central Conference of Mexico had been the custom from the beginning to pay all traveling expenses of the preachers to the District Conferences from the incidental fund of the mission. But there came a time when the active field work demanded every available dollar, then this custom stopped, and I am told that in most of the districts the conferences stopped also, for fare is high, distances long, and salaries short. But the district under notice is the mounted district—not a foot of railroad travel in it. There are many circuits; nearly all the men have no homes, hence our district secretaries continued the tenor of their existence. Last year we had a glorious time—never attended a better District Conference.

The session this year was called to meet at Antlan, 200 miles southwest of this capital. The greatest distance to any one preacher to reach was 100 miles, and the shortest, save the local pastor, was seventy. Of the fourteen pastors all were present at "roll call" save four: one detained at the bedside of a dying wife (she passed over the night we were to meet), another was two others engaged in opening a new station and were requested by the Presiding Elder not to come, as the cause in their absence might suffer; the absence of the fourth was on account also of sickness. Think of a tropical sun, roads nearly dusty paths where no man has fallen since last summer, the ground for beds and bread and beans boiled in water for their fare at times; and then, mark you, these men were on hand, every one, for the sermon the previous night to opening, and in high, joyous spirits, not a croaker in the crowd, and you will see that these Mexican preachers are worthy successors of the old stock of itinerants who made Methodism the greatest factor in shaping the destiny of the United States of America. One of these men had a misfortune and decided he could not attend, but the Presiding Elder requested that he make every effort to be there as he would be needed to aid the "beloved" in some special work. He started with only six days to go 400 miles. He used three lays of horses and was present for the benediction at the opening sermon. He was needed—that was enough. Another was absent because he had to go to his wife's letter urging me to come, and I said the Presiding Elder urges me—that I could resist—but now here comes his better-half urging me: "I'll go." So he did with great suffering, but he did his duty and the spirit of his opening sermon told that he was blessed in his deed. But why such notes? They are what you need to know, my brethren. They tell you who and what material these natives who are our companions in labor are made of. With such men to our help if we, the foreigners, and you, the Church at home, be true, victory for the gospel is an assured fact. A telegram called me home at the end of first session and the man who rode 400 miles in six days was unanimously made President. I elicited the fact that progress had been made all along the line. Increase since conference 108 and more to follow. J. D. SCOTT, Sec.

### MISSISSIPPI LETTER.

Well, you have had a long, hard "tussle" with the "rheumatiz," as it is called by the good old women in the flatwoods. I am glad you are better and back on the tripod of the TEXAS ADVOCATE. The man who filled your place did good work while you were away. Some of us counted on seeing you in Mississippi this year—at Brookhaven—where you were to have preached the commencement sermon before that famous female college. Rev. J. J. Wheat, D. D., filled your place, but not very soon, for he is a small man, physically. He is a born preacher. I never turn away from him to hear any man in Southern Methodism. For twenty years or more he was professor of Greek in the University of Mississippi. How the word multiples, grows and glows as it comes from his lips. It is likely that Dr. Wheat will take a chair in Whitworth Female College, at Brookhaven, this fall. They will need another good man there. Rev. W. E. Murrah, D. D., for five years past the Vice-President of that school, has been made President of Millsaps College, at Jackson, Miss. Dr. Murrah is young, vigorous, active, pious, cultivated and a good man everywhere for this new Methodist college. You will hear from him, or else I am greatly mistaken. I have known him for a long time—since before he began to preach, while he was yet at college. The Millsaps college bids fair to have a fine opening the first session. The buildings, all new and to be completed by the middle of July, are fine and admirably adapted to the purposes for which they were constructed. This will be a Methodist college in fact as well as in name. It will do great work for Methodism in Mississippi and in the regions beyond.

Well, you had a taste of our Rev. W. C. Black, D. D., in Texas this year and for some years before. Rumor says he is going to move to Texas this fall. Well, he is a good man, strong and a very fine preacher. His conference (the Mississippi) will have to give him up. His place will be hard to fill. Men after his pattern and preachers of his ability are not picked up every day. Indeed, they are few and far between. Texas

ought to be rich in good men, for she has been drawing the best from the whole Church ever since I could remember. Dr. Black has been a tower of strength for prohibition in Mississippi for many years past. He is always foremost in the thickest of the fight. Speaking of prohibition, reminds me that we are having great trouble with "blind tigers" in drug stores at Oxford and Starkville in this State. Oxford is the site of the University of Mississippi, and Starkville the site of the Agricultural and Mechanical College of the State. At Oxford the "blind tiger" business is run mainly by the officers and leading member of one of the city Churches. Shame on such men! They are a curse to the cause of Christ. These men were indicted by the grand jury for violating the laws of the State. Some of them were convicted, others were not. No Church can prosper and do good in the world that is ruled by such men. Elders, deacons and stewards ought to be above reproach. Those who sell whisky, with or without license, particularly without license, have no business being members of the Church. The more prominent they are in the Church the greater curse they are to it.

At Starkville our pastor has been making a great fight against the "blind tigers" and other popular evils: card playing, college balls, and the like. He has raised a storm of opposition. No wonder. When one antagonizes sin, sin will antagonize him. Some devils go out but by fasting and prayer, and some resist to the shedding of the blood of the saints. Ministers, and men and women of God, must be men of war. The conquest of the world will come at the end of a long, hard war. A full enlistment in God's army means the voluntary sacrifice of life for Christ's sake. The best way to find life is to lose it—to save life is to sacrifice it. The whisky sellers, wine-drinkers, dancers, card players and those in the Church and out of it at Starkville who side with these evil-doers, think the present pastor ought to be removed; and if they can influence the Bishop and his adviser, the Presiding Elder, they are going to have it done. This is the time, and here is a case where the Bishop and Presiding Elder ought to stand by the pastor. His Church—that is those of them with a heart to God's cause—and his other earnest Christians in town are standing by him like a rock-wall. He will win if you give him time and proper support. He is doing the work of God in that community. The Gadarens, those who drink, will stop, dance and feast, and want him to depart out of their coasts. The pocket, pleasure and fleshly nerve has been touched and they wince under it. A rich merchant of that town, an Israelite, unlike Philip, gave a big supper at which beer flowed like water. A toast to the Methodist pastor was proposed and the host responded. In the course of his speech, which was loudly applauded, he said, "We hope his presence will be inflicted on some other community next year." What a compliment to this true man of God. A man like this deserves to go back, again and again, to keep on doing his duty while the iron is hot. In some instances I have known preachers to be moved for the very reason why they ought to have been returned. Some people want a popular preacher at any cost to the cause of truth. He must please everybody, hit nobody and hurt no one. A pastor who wants him to depart because he spoke out plainly on the iniquity of men covering up their property and then taking advantage of the "bankrupt law." The quarterly conference had asked for that preacher's return. That sermon followed. The president of the Board of Stewards had petitioned and settled with his creditors in bankrupt notices. He was a delegate to the Annual Conference and plowed with the Bishop till he got that preacher moved. The blind tiger men, the dancing people, the card players, the beer drinkers and godless members of our own and other Churches will plow with the Presiding Elder of that district and the Bishop for the removal of this preacher. I do hope that the Presiding Elder will have grit and grace enough to speak to him, and that the Bishop will send him back to his own country to commit suicide when he tackles sin in the bounds of the North Mississippi Conference? I hope not. GILDEROV.

### A LITTLE PAPER.

One of the plans we have devised for increasing our school funds is the publishing of a little paper. We propose to call it "Our Mite Box," and I trust it will bring us in many nites to help forward this great work. The matter will consist of reports of our school work, Church work, letters from the children and everything of interest connected with the Mexican Missions. The editors will be two of my little girls, Maria Farias and Araminta Aguayo. We hope to print the first number this month. The press was given me two years ago by Miss Melissa Baker, a small girl throughout the Church for her good works. The paper will be issued once a month, and the subscription price will be ten cents a year. You will wonder, perhaps, what profit we can make at that rate, but I have carefully calculated the cost and find that each copy will bring us a net gain of eight cents; so if you will all go to work and send us subscribers by tens and hundreds, we shall realize quite a little sum. I don't think anyone will refuse you a dime, if you will only take the trouble to ask for it. Will you not all go to work at once? We cannot enter the paper as second class matter, and so get reduced rates of postage unless we have a list of regular subscribers first, so will you not every one try to send us a large number of names by the end of the month? For one hundred subscribers with \$10.00 cash, we will send a picture of our school as a premium. The first proceeds will go to help build a much needed school-room. BLANCHIE GILBERT, EL PASO, TEXAS.

### WITHDRAWAL AND EXPLANATION.

I hereby withdraw the announcement previously made in the ADVOCATE concerning the missionary debt. Now that I may be understood, I want to explain: While thinking and praying over the subject, it shot into my heart like an arrow—call on all your preachers to take a collection 11 a. m. first Sunday of August. I spoke to a leading man in the ministry and in schools, and he cordially endorsed the move. I then spoke to several members of the Board of Curators, a prominent layman, and a

member of Northwest Texas Conference Mission Board. All urged me to send out the call: the last named promising to write an indorsement and send to the ADVOCATE. Well, under these influences I sent out the call.

In a few days thereafter I received the Annual Missionary Report, in which the statement is made that if the collections are all raised it will reduce the debt to the sum of over \$80,000. The board seems to feel able to handle this little amount. Very well. Hope so. But the conviction abides, strong as ever, in my heart that the special effort ought to have been made. But I am but one, and would not assume too much. G. W. GRAVES, GEORGETOWNS, TEXAS.

[No one can object to the payment of the whole debt, and it ought to be paid as soon as possible. We are paying out interest on it. There can therefore be no reasonable objection to any special effort which will not interfere with the regular collection. Let every pastor go as far beyond his assessment as possible.—Ed.]

### GERMAN MISSIONS IN TEXAS.

In answer to Dr. Thrall's article under the above heading in the ADVOCATE of June 25, I will say that it is not my purpose to keep up a running fire with him on this subject. Since, however, the Parent Board and the Texas Conference have settled upon a policy concerning this work, it seems to me that, seeing that Dr. Thrall is not a member of the Texas Conference, and is a member of the Parent Board, it is not just the thing for him to do throw the weight of his influence against success on this line of operation. Granted that the Doctor's statistics are all correct, which I do not question, the argument that he draws from them bears with as much force against sending missionaries to Mexico, Brazil and Central America as it does against sending missionaries from the Texas Conference to the German population in its midst. The reasoning that would justify the abandonment of the Germans in Texas to infidelity and a defective Christianity, and sending missions among similar classes in Mexico and elsewhere, is beyond my comprehension. E. S. SMITH.

### THE CONFERENCES.

#### Moscow Circuit.

J. W. Cullen: Our second quarterly conference has come and gone. Our Presiding Elder, Bro. F. J. Browning, was at his post and was busily engaged in looking after all the interests of the Church, and as one of old said, so say we, "It is good for us to be here." To some of us it will ever be a bright oasis in all the deserts of life, and our minds will often revert back to it. We licensed one brother to go and preach, another brother to go and exhort. I have eighteen regular appointments; preach from thirty to thirty-five times a month; am going all the time. Have five or six other calls to preach on the edge of the county line, but have all I can stand up to at present. God is with us in great glory and power. Have held two protracted meetings with the following results: Sixteen joined the Church and eight infants and seven adults baptized; twenty recommitments, in fact the whole circuit; have five active Sabbath-schools, good attendance. My people know how to treat a preacher. They are poor, but they possess the spirit of the "widow," they give though it be little. Pastor's salary considerably behind, but we are favored with fine prospects for a good crop. Collections and salary will all come up right we are confident.

#### Engle Pass.

James Tafolla, June 25: On the 11th of this month I left San Antonio on my third round in my district. Having heard there were a good many Mexican people at Uvalde, I stopped at that town. I found about 1200 of my own nationality in complete spiritual darkness, and this right in the middle of the light of the gospel, where three Christian Churches are, but no one to speak to them of Jesus and his love. The place has been neglected by our Conference. I preached five times to this people and had very good congregations. Before I left I established a small Sunday-school. I found here a man and his wife who are members of our Church from Brackettville. They have been here only a few days. I found also one American Christian lady who seemed to be interested in the Mexican children. She has a small school of Mexican girls, and she is willing to teach them for what ever they can give her. She would dedicate all her time to this work, but she is a poor widow and has a little girl about twelve years old. We are having our Sunday-school in this town's house. She has two rooms, one of which she uses for the school. She has a few benches. If the Lord has called this lady to this work will he not open the way for her? She has to make a living for herself and little daughter. She has to pay rent for the house. I answer yes, the Lord will open the way; he has sent me to that place. I have seen and spoken to the lady. I know what she is doing. I write this for the people of God to read. I am God's agent. We have no missionary money in this conference, much less in the district where the Lord has sent me to preach to the Mexican people. Will not some of God's people that can do it help this lady? Her name is Mrs. M. J. Sturgess. She is a member of the M. E. Church, South, at Uvalde. If any will, write to me at 311 San Luis street, San Antonio, and my letters will follow me to any part of my district, and if anybody wants any more information about the lady, let them write to Bro. Baker, the pastor at Uvalde; and before I close this allow me to thank Bro. Baker and Keith, and all people of Uvalde for the very kind and Christian treatment I received from them while there.

Texas Christian Advocate. THE CONFERENCES.

WEST TEXAS CONFERENCE.

Kerrville. R. H. H. Burnett, June 27: Good meeting here; 125 converts and reclamations; seventy-two added to the Church. Go to Bandera tomorrow and then to Bourne.

Paint Rock. A. W. Wilson, June 28: Held a nine days' meeting at Waldrip. The revival fire broke out the first service and continued burning to the last. At least twenty converted and reclaimed; nineteen gave their names for membership in some Church; twelve joined the Methodist—ten of which were by ritual. Middle aged and old men who had never talked or prayed in public began discharging those duties and promised to erect family altars. Hardened sinners came forward and knelt for prayers and refused to go away until they found pardon. Bro. W. F. Wright, local preacher, was with us. All agree that the community was wonderfully benefited. To God be all the praise.

M. A. Black, June 28: Bro. R. H. H. Burnett was invited to Kerrville to conduct a revival meeting. He came and worked ten days and we had the greatest meeting in the history of Kerrville. Bro. Burnett is a plain, matter-of-fact Methodist preacher with preeminent abilities. He travels the "old paths," gives emphasis to the "old doctrines," and uses the "old methods." He preaches "repentance," "restoration," "faith," "regeneration," "heart purity." He is witty, sarcastic, forcible, logical and eloquent. He will carry you along from one hour to one hour and a half alternating between a big laugh and a great cry. He humiliates sin and magnifies holiness. He is caustic in exposing the trickery of the devil and unfeigned with beauty and pathos the Christ idea. He makes the devil a pessimist and Christ an optimist. I am perfectly candid when I say Bro. Burnett is in every way a safe, good revivalist, an indomitable worker and a great preacher. He has associated with him Bro. Vaughan, of Dallas, who sings the gospel sweetly and effectively and who is withal an elegant Christian gentleman. Bro. Bruner, a Southwestern University divinity student, was with him, and is a promising, consecrated young man. This is a strong team. Bro. Maloy will report the result of the meeting.

San Angelo. Abe Mulkey, June 19: June 14, in the name of Jesus the captain of our salvation, we opened our battery on the sins of San Angelo, a city of 1000 inhabitants. The tent was blown down the first day and damaged \$75, but we soon raised it, and at the hour of 7 next day District Conference was being held under her wing. A three days session was held; we hope with profit. We were glad to have the privilege of attending. Then the conflict began. In condemning Sabbath-breaking and other popular sins, it stirred the foreign element, and the day before the last they developed into White Caps, or, I should have said, Green Caps, and arrayed themselves in arms. Mulkey and Schiversa know no retreat, and continued to proclaim the truth. The noble, upright, pure and high-toned citizens, led by the Deputy Sheriff, rose in defiance of such conduct, and through love some were constrained to give up their animosity and fall in love with the Christian religion, and some asked to be prayed for. We believe God will help Angelo soldiers keep to the front in every thing. The Churches worked in cooperation, and I believe were closer united in love and more able to stand as one body against sin and Satan. Bro. Harris is a young minister; been preaching two years, and he is making a herculean effort to save Angelo and put her future character in the upper scale, which means progression in every sense of the word. It takes a Hercules in these busy Western towns, which are growing with great rapidity in wickedness as well as in size, to combat in spiritual things. May Bro. New Harris hold on with an unrelaxing grip to the strength of God who will bring him off more than conqueror and at last say, "Enter into the joy of thy Lord." He is towering in strength as a Christian warrior, and also in unity there is strength. His Church will stand at his right hand. The hospitality of San Angelo can not be surpassed in Texas or any other State, even in New York State. Results of meeting were about as follows: One hundred and fifty conversions and reclamations; one hundred and thirty joined the different Churches; forty-two dollars was given on debt of tent, and they were liberal enough in their free-will offering to us, for which we feel grateful; and may God forever bless San Angelo—through time and eternity—the older she grows and the bigger she gets. Long may she shine in her bright, sandy clime.

EAST TEXAS CONFERENCE.

Colmesneil Circuit. J. M. Porter, June 30: Am getting along well. Having splendid meetings; over 150 conversions and reclamations and 117 received into the Church to date this year. Am now engaged holding protracted meetings and will

be till September. "The Lord of Hosts is with us, the God of Jacob is our refuge." We are working and praying to have a clear report at conference. A revival at every appointment and the collections up in full is the watchword. Pray for us.

Starrville. D. W. Towns, May 31: Our second quarterly conference convened at Elbel last Saturday and Sunday. Bro. T. P. Smith, our presiding elder, was on hand in due time, and his work, both in the pulpit and chair, pleased all. Bro. Smith started out from this circuit, and his relatives and friends are all glad to have him back as presiding elder. We had a good quarterly conference. Financial report short, but we have a faithful Board of Stewards and they are doing their best. I am in good hands and I fear no evil. Tyler circuit will come to the front in the close. The pounding continues a keg of syrup from Bro. W. W. Adams and fifteen bushels of corn from Bro. Billie Jones are among the largest pounds of late. May the Lord bless the good people of Tyler circuit. We had interesting Children's Day at Center and Pleasant Retreat.

Lufkin. J. C. Cox, June 29: The writer has just returned from Clawson's Mills, where he has been preaching for a number of days. God gave strength and success. There was not a dull service during the meeting. Large crowds assembled and much interest was manifested every time we met. We had no assistance. The writer preached every sermon and led in every prayer. However, we have every reason to believe that much good was done. Many persons gave evidence of conversion. Sixteen were added to the Church. The community has been so changed that it hardly seems like the same community. Bro. J. J. Bonner, superintendent of the mills, and a member of the Methodist Church, did much for the meeting, missing but one service; that was unavoidable. We praise God for this victory and pray for still greater ones.

Homer. C. B. Smith, June 6: I have my work in better shape than when I last wrote. I am preaching my foreign missionary sermon this round and taking collections with the understanding that the overplus will go on the other assessments. Preached at Ryan Chapel (Burke) second Sunday; collection, \$23.25. At McKendree and Union Springs last (third) Sunday; collection, \$15.50. Received four into the Church at Burke, three at Union Springs, two by letter, four by ritual and one by baptism. The fifth Sunday in May meeting at Burke was doctrinal feast, conducted by H. W. (Bud) Moore, of Crockett. To borrow an expression from Sam Jones, "He got there." His arguments are logical and unanswerable, and I will say to the young brethren if they want their people thoroughly indoctrinated they can do no better than to send for Bro. Moore. He baptized thirteen children while here.

Murvell Mission. E. T. Bridges: The second quarterly conference for this charge was held the 18th and 19th instant. Our presiding elder, A. J. Frick, was at the post of duty looking after the interest of the Church. As it was chincherry time Bro. Crawford, of Carthage station, came down with his little short range popgun and shot at us Saturday at 11 o'clock, after which he called for penitents and fifteen or twenty came inquiring the way of salvation. Two were happily converted to God, one accession to the Church. The shouts of joy welled up from God's children and sinners quaked and trembled; so come again, Bro. Popgun, and we will furnish the berries if you will the wadding. Bro. Frick gave us one of his best sermons Sunday on the preservation of the Church of God. So Murvell mission is gradually moving upward. As I was crippled from some feet and Bro. Frick's horses were both crippled, we put all the cripples together and Bro. Frick took my match ponies and we went on our way rejoicing. Am glad to say that myself and the other ponies, Hays and Dave, are convalescent.

TEXAS CONFERENCE.

Dodge. W. C. Bracewell, June 25: Dodge Circuit is still in existence and gaining ground steadily but surely. We have just moved into the new parsonage, and, strange to say, the Dodge preacher has actually been pounded, and it was not all potatoes either. Give Dodge a chance and we will come to the front. "There is nothing too good for the Lord." We are expecting a general revival. Pray for us, brethren.

Rogers Prairie. J. J. Calloway, June 25: Our second quarterly meeting for Rogers Prairie Circuit was held at Gum Springs Church, embracing the third Sunday in June. Bro. Fred L. Allen in the chair. We could not speak too highly of Bro. Allen as a presiding officer. He is a disciplinarian, yet as kind as a father. Finances were much as behind, Rogers Prairie Church excepted. We began our meeting on Wednesday before and continued until Thursday night following the quarterly meeting. Bro. Phair, of Centerville, Bro. Baker, local peacon, and Bro. Allen, did the preaching, and did it well. We can now exclaim with David: "The Lord is my Shepherd, I shall not want." Nor do we intend to lay down the gospel net until God shall say, "It is enough." The Church was greatly strengthened. We do not know how many conversions, but there were nine additions to the Church. The glory belongeth to God.

Weherville. J. L. Russell, June 27: We, Bro. Shettles and I, just closed a good meeting Sunday night on Alum Creek Circuit, at Willow Chapel. This place is one of our first appointments. We were more than glad to see our old friends again; but we rejoiced the more to find them in a good meeting. When we reached Bro. Shettles, Bro. Renick, of the Cumberland Presbyterian, was

with him and remained two days, doing some good preaching, and notwithstanding the rains every day we had fifteen conversions, fourteen accessions to our Church—four will go to the Baptist—ten reclaimed from their backsliding and made happy in Jesus' love. They promised to dance no more. Bro. Shettles is in favor with his people and will make a good return of his work at conference. I think all his members at this place were shouting happy Sunday night—Baptists thrown in.

Gause. E. M. Myers, June 27: I commenced a meeting at Gause the 11th of this month and closed the 25th. Had many things to encounter, but God gave us the victory. About ten conversions, many backsliders reclaimed, and the Church in better spiritual condition than ever before. Preached on missions the 19th, called for \$30 and got in cash and good subscriptions \$36. If I had called for \$50 I believe I would have gotten it. The grandest of all, we are going to build a church at Gause worth \$1000. I called the brethren to gether Saturday morning, the 24th; appointed a building committee, also a soliciting committee, and by night the soliciting committee reported over \$600. We were assisted the first week of the meeting by Bro. J. C. Moore, of the Bellville Circuit. Bro. Moore is a good preacher. Bro. T. K. True, of Hearne, helped the second week of the meeting. Bro. True is a man of experience. His preaching did us all good. Bro. J. C. Gidley, who is a citizen of the place, and also one of my local preachers, did us faithful service. God bless the above brethren for their labors of love among us.

Course. B. W. Shannon, June 23: On Sunday night, the 19th inst., we closed one of the most gracious revivals in Conroe ever yet experienced. The meeting began on the night of the 7th inst., and a deep interest was made manifest from the first and continued throughout the entire meeting. The Church had fallen behind in many respects and had become lukewarm and disinterested in Christian progress, and it seemed at times as though Satan had closed the mortgage on some, as they were perfectly dead to righteousness. But thanks be to the Lord, "where sin did abound grace now much more abounds." The Church was edified and sinners "plucked as brands from the eternal burning." Bro. L. P. Davis was with us and did all the preaching except one service that Bro. H. G. Williams gave us and the "Lord gave the increase." Bro. Davis truly knows how to work on all sides. God bless him; we were loth to bid him good bye, but there are others who love him as well as we do. Bless the Lord for salvation. We have planned for two camp-meetings and a gracious outpouring of the Lord's Spirit on these points are our earnest prayers. The results of the meeting were three conversions in the Baptist Church and seventeen in ours, with eleven accessions and more to follow and seven infant baptisms. We bless the Lord and press on to glory.

NORTHWEST TEXAS CONFERENCE.

Mineral Wells. J. C. Calhoun, June 23: After an eight days' stay at Mineral Wells, Texas, assisting Rev. H. H. Vaughan in a meeting, I am at home again much invigorated by my delightful trip and the rejuvenating power of the waters. I met Bro. Tunnell, of Booneville circuit, and M. R. T. Davis, of Weatherford, second Church, both assisting in the meeting, and real good fellows too. The meeting is still in session and had done great good in the Church. Some conversions already and the promise of many more. Bro. Vaughan and his efficient wife have a firm hold on their people and are in great favor with all classes. Mineral Wells overpowered me with their kindness, and, as Bolton says about experiences, "My love for them is terrific."

Sulphur Springs District.

W. L. Clifton, P. E.: I have been two rounds on the district. The preachers are hard at work and generally acceptable with the people. We have had several good meetings. At Sulphur Springs, Campbell and Carrollton we have had good revivals. At other places we have had good meetings. We have bought two parsonages and raised and paid debts on others. We have paid the debt on the district parsonage and repaired several of the old parsonages. Finances only tolerably good; the conference and mission collections much behind. We are hoping and working for an ingathering. Our district conference was splendid, the best I ever saw.

Bellevue.

W. W. Graham, June 27: Our third quarterly meeting, held at Wesley Chapel, closed last night, and a most gracious time it was. Bro. W. S. May, as everybody expected, rendered us a real service. At the close of the sermon at 11 o'clock, and before administering the sacrament, we lifted the best missionary collection I have ever taken in this country, yet nobody bolted. The communion service was remarkable for the presence and power of the Spirit and for the fact that all ages were represented, from the grandfather of seventy-five to the grandchildren of eight and ten. The climax of the occasion was reached when we met for love-feast, 4 p. m. As to the power of this meeting it is only necessary to say that we had one member of the Primitive Baptist Church with us and she got shouting happy. On Friday before the quarterly meeting a fast-day service was held at the Church according to the Discipline, page 82, which as a matter of course contributed greatly to the success of the services.

Iowa Park.

T. J. Minnis, June 25: I found nearly all over this country a sickly sentimental spirit of denominational unionism. Our revival meetings have brought the Churches out on a higher plane of spiritual usefulness, and while there were a great number of conversions and accessions, yet the results were not up to our desires. The baleful influence of such unionism was apparent in the lifelessness of all the Christian people. We commenced the year's work determined to change that condition of affairs, and commenced purging out the old leaven by changing some Union Sunday-schools to Methodist schools. Owing to these radical changes some opposition has faced us in our work. We now have a good school in Iowa Park, offered by Methodists, using Methodist literature and moving out on Methodist lines.

Galveston.

J. H. Keith, June 30: There is a union tent meeting now in progress in this place. Most of the Churches in the city have united and are working in it. There were five conversions last

night, and the prospects for a great meeting are very encouraging. The plans for our new Church have finally been adopted and the contract will be let July 13. The building will be 73x78 feet. It will have an auditorium, lecture room, class rooms and pastor's study. It will be brick, veneered, with truss roof, with hard-oil finish on the inside, and heated by steam. The seats will be circular and of antique oak. The windows of stained glass twenty feet high. The stone work will be of blue limestone. The rooms can be thrown together by folding doors. The lecture room and auditorium will be separated by portieres. When completed it will be one of the most beautiful and well arranged Churches in the State. Contractors who may want to bid on it may find plans and specifications at Stone & Blanton's, of Gainesville, Texas, and A. B. Bristol & Son, architects, 231 Wall Street, Dallas, Texas.

Terrell Station.

F. A. Rosser, June 17: Bro. Nichols, presiding elder, held our third quarterly conference last Monday night. Finances in advance of this time last year. At close of morning service I presented the annual collections to the congregation and raised in a few minutes in cash and subscription \$255. Our congregations are good; Sunday-school doing well. We have had eleven accessions and eighteen re-movals. Our district parsonage is free of debt and occupied by the presiding elder and family. I intended writing of how pleased we were to have with us the ladies of the "Woman's Parsonage and Home Mission Society," but through the press of other matters failed. However late, with your permission Mr. Editor, will have our say now. In the first place their meeting was a great religious benefit to us; and by the presentation of facts and figures we learn that though young, comparatively speaking, they are doing and have done much. By the way, it seems to me, as preachers, we ought to take more interest in this work. These ladies need our encouragement and help. We surely ought to be interested in the erection of houses for ourselves and families. In sending in the report of the meeting the name of Sister R. W. Thompson, of Dallas, was inadvertently omitted. She added much to the profit of the meeting by her presence, prayers and talks.

NORTH TEXAS CONFERENCE.

St. Jo. Stuart Nelson, June 26: I have just returned from assisting Rev. F. O. Miller in a protracted meeting at Wichita Falls. We had a glorious meeting. The Lord was with us from the first to the last service. About fifteen were converted and reclaimed. Bro. Miller is the "right man in the right place." His people love him and appreciate his love as being of the genuine sort by material as well as spiritual support. He has improved the church edifice wonderfully at an expense of some \$2000. Methodism is being rapidly solidified and utilized under his able leadership.

El Paso.

Miss Blanche Gilbert, June 23: We are moving steadily forward in the face of seemingly discouraging circumstances. I have entered 103 children since January and will close with about ninety of them still in school. The Lord has sent me a lovely companion, whom I trust I shall be able to keep. Bro. Corbin is going forward with the work of building the Church with very limited means. We have organized the women and children to help with their "mites." The children raised last month \$10 and the women \$6.25 out of their great poverty. I am getting ready to build a schoolroom for my boys on the church lot. I determined to do this without one dollar in sight. A few small donations have come to me for this purpose and Rev. G. W. Owens, of Oak Cliff, has pledged me all the lumber. This I accept as a sign that the rest will follow. The walls will be of adobe, and the cost of making our adobe and laying it will be about 5 cents. Will not every one that read these lines put at least one adobe in these walls? I am sure no one could invest a nickel more profitably. We want the room finished by September 1 next. I now have pictures of the school for sale at 25 cents each.

Durango.

J. C. Cavener, June 17: I wish to say to those interested in the drouthy district in this part of Mexico, that rain has fallen in some parts, especially south and east of here. Yesterday we had a fair shower in Durango; only a dust settler; but we take comfort in the hope that more rain will fall soon. The railroad will probably be completed by August instead of September. Yesterday I saw the first, and probably the last, Mexican bull fight. Eight young men were to fight with eight angry bulls. I stayed to see them kill three and whip two so they would not fight well, then I left. They do not try to hurt the bull only while he is trying to hook them. The scare almost made me sick. It is cruel, dangerous sport, but seems to be the delight of many.

elder, was with us, so much improved in health as to be able to preach three sermons, one on Saturday and two on Sunday. I think those who heard him have decided that he preached like a hearty man, with a good, stiff "backbone." He has thought of taking a rest, but feels too much improved to do so at present. Thank God for this improvement, and may God fully restore him. Our church at Itaska is nearing completion, and the contractor, Bro. J. T. Gilliam, is doing his best to make it a "thing of beauty," and we are sure it will be "a joy forever." My people seem willing to do their best these hard times to keep their pastor and family supplied with the necessities of life. God bless them and help me to do what he would have me do for them.

Barlett.

E. T. Harrison: Bro. Bishop brought with him his tent, under which we held a series of revival services, and revival services they were indeed; for, during the following week there were something near forty conversions and reclamations, thirty-four united with our Church, and some more to be received yet. Some joined other Churches. The Spirit of God was with us. Our Church was greatly moved up, and we have cause to praise the Lord. Bro. Bishop was called away because of sickness in his family, so we were deprived of the pleasure and profit of his presence; but God raised up men, as he always does, and with their kindly assistance we moved forward to victory. Praise the Lord! Our work is in a good condition. Our Sunday-school organized this year a children's missionary society, set on foot and money raised and subscribed to repair or finish two Churches. God has been with us to encourage and sustain us in every good word and work.

NEW MEXICO CONFERENCE.

El Paso.

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My wife, who was an invalid from nervous sick headache, has been entirely cured by six weeks use of Dr. King's Royal Gernetmer. Her health is perfect. In three weeks two of my children were cured completely of most可怕. IT IS TRULY A GREAT REMEDY. I WISH EVERY POOR SUFFERING WIFE HAD ACCESS TO THIS MEDICINE.

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Sunday School Lesson.

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

THIRD QUARTER, LESSON III.— JULY 17.

STUDIES IN THE ACTS.

THE FIRST CHRISTIAN CHURCH.— Acts 2:37-47.

GOLDEN TEXT: The Lord added to the Church daily such as should be saved.—Acts 2:47.

TIME: A. D. 30.

PLACE: Jerusalem.

OUTLINE.

I. Repentance and Faith.—Verses 37-40.

II. Faith and Works.—Verses 41-47.

INTRODUCTION.

The preceding lesson was on the descent of the Spirit at Pentecost. The news of the wonderful bestowment spread over Jerusalem and brought a great multitude to the scene of the miracle. Peter preaches a sermon. He first defends the one hundred and twenty disciples against the charge of drunkenness. Then he declares that the outpouring of the Spirit was in accordance with prophecy. He charges upon them the death of Jesus of Nazareth, proves from the Scriptures that he is the Messiah, and asserts his resurrection and ascension, of which the disciples were eye-witnesses. His concluding sentence was: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." The effect of Peter's sermon, which was delivered with a power hitherto unknown, was marvellous and is given in the present lesson.

I. REPENTANCE AND FAITH.—Verses 37-40.

37. When they heard this—all of Peter's sermon up to this time. They were pricked in their heart—their conscience was aroused, producing anxiety and remorse, which may be compared to a sharp bodily pain caused by a sin. Said unto Peter and to the rest of the apostles—the multitude seems to have broken up into groups, each group making inquiry of some one or other of the apostles. Men and brethren—they no longer charge them with being drunkards. What shall we do—the question implies that conviction was profound, and that they were ready to be taught; it implies humility and teachableness.

38. Repent—the first step in coming to Christ; a complete turning from sin to Christ. Be baptized—this was commanded by the Savior (Matt. 28:19) as a token of full submission, a sign of faith, an act of open confession of Christ. Every one of you—salvation is for all. In the name of Jesus Christ—trusting only in his merit, relying entirely upon him. For the remission of sins—Rev. Ver. reads "unto." Baptism does not remit sins, but is a sign that sins are remitted, a seal of forgiveness; therefore adults are never baptized except on their personal profession of faith. Ye shall receive the gift of the Holy Ghost—meeting the conditions of repentance, faith and baptism, the Holy Ghost would come upon them.

39. The promise—the bestowment of the Holy Spirit as Joel had prophesied; is unto you and to your children—God's covenant with Abraham included his children. No Jew, hearing Peter, could doubt that his children were included in the promise. To all that are afar off—all Gentile nations, Christ said, "Go ye into all the world, and preach the gospel to every creature." As many as the Lord our God shall call—not by an election, but by preaching. Those who hear the word can accept or reject it.

40. With many other words—we have recorded only the salient points or heads of Peter's discourse. See yourselves—by accepting the offer of salvation, from this untoward generation—"untoward" means "crooked," "perverse," and therefore unrighteous. We are constantly called to come out from a wicked world.

II. FAITH AND WORKS.—Verses 41-47.

41. They that gladly received his word—who accepted that Christ so faithfully preached; were baptized—thus making their profession public. The same day—the rite of baptism at once constituted them members of the Church. About three thousand souls—many of these were sojourners at Jerusalem, and carried the good news to their distant homes.

42. They continued steadfastly—were true to their profession, persevered in faith and works. In the apostle's doctrine—the truths preached by the apostles; fellowship—Christian association and sympathy; breaking of bread—generally understood as referring to the Lord's Supper; prayers—social prayer-meetings.

43. Ever come upon every soul—the community were filled with a reverential awe at what they saw and heard. This was intensified by the many wonders and signs done by the apostles, which are described in detail in succeeding chapters.

44. All that believed were together—constituted one community drawn together by mutual sympathy and love. Had all things common—each one devoted his possessions to the common good. This Christian communism was practiced only at Jerusalem, and may have been one cause of the poverty of the Church there, to which Paul makes references, and to relieve which he took collections.

45. Sold their possessions—this sale was voluntary, and was not practiced by all, as we learn from the case of Ananias and Sapphira. Parted them to all men—helped those in need and as they were in need.

46. They continuing daily with one accord in the temple—they were Jews as well as Christians, and performed daily devotions in the temple, persecution not yet having commenced. From house to house—Rev. Ver. "at home." Did eat their meat—their ordinary meals; with gladness and singleness of heart—the most common acts were performed as unto God.

47. Praising God—thanksgiving for their constant theme. Having joyed

with all the people—their holy and benevolent lives brought them into the good-will, not of the ecclesiastics, but of the common people. The Lord added to the Church—Rev. Ver. "added to them," to the assembly of Christians; daily such as should be saved—literally, "those that were being saved."

PRACTICAL.

We have in our lesson the characteristics of "The First Christian Church" and of all true Churches.

1. Its members were converted. They were (1) convicted of sin, (2) sincerely desirous of doing what they should do, (3) truly repentant, (4) willing to confess Christ in baptism as a sign and seal of their faith, and (5) therefore received the forgiveness of their sins by the regeneration of the Holy Ghost. The process of salvation is the same with every one, although the steps may not be divided with theological minuteness. There must be a turning away from sin and a heart acceptance of Christ. If the members of the Church are not converted, they constitute not a Church, but a religious club. This is the first, the great essential—a converted membership.

2. Such a membership will prove their faith by their works. (1) They will hold to the sacraments—baptism and the Lord's Supper; the one the door of entrance, the other the sign of allegiance to Christ. (2) They will be faithful to the doctrine committed to them, and not be tossed about with strange and hurtful notions. (3) They will maintain fellowship one with another, each esteeming the other better than himself. (4) They will not forsake the assembling of themselves together in public worship, but will be found in temple and Church, engaging in prayer and praise. (5) They will be liberal people. Each will minister to the other's needs. There will be a true Christian communism. A pentecostal Church will be a giving Church—giving to support the gospel at home and to send it abroad.

3. Such a Church as this will have power. Additions to its membership will be the rule and not the exception. Continuous growth will be its normal condition. If every denomination, if every congregation, possessed these elements of life and power and growth, the world would be brought to Christ in a generation.

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monition of that mother whose home has long been in heaven, and we resolve "that her home shall be our home."

John Howard Payne met the demands of the whole human family in sentiment when he, in a distant land, wrote the beautiful song, "Home, Sweet Home." The poem was a native diamond at the beginning. As it stands now it is a jewel cut and set with perfect art, and on the forefinger of time sparkles forever.

"An exile from home splendor dazzles in vain, He gave me my lowly thatched cottage again. The birds sing merrily, that come at my call, Give me them with the peace of mind dearer than all."

"To the full return, overburdened with care, The heart's contented soul will smile on me there; No more from that cottage again will I roam, Be it ever so humble, there's no place like home."

OSCAR CLIFF, TEXAS. MRS. T. A. P.

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CHILLS WINTERSMITH'S Tonic Syrup or Improved CHILL CURE.

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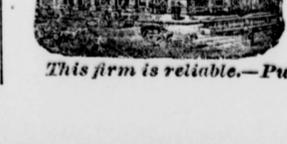
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THE VALUE OF FREEDOM.

We speak of the freedom of the will. The power to choose between two opposing motives, and to choose the weaker instead of the stronger. This does not mean a capricious and lawless power. It does not mean absolute and universal power—these belong to infinity alone. There are necessary limitations to all finiteness. Human freedom is therefore necessarily circumscribed. It operates only in a fixed sphere, but in this sphere it is above necessity.

This power implies the power to obey or violate laws emanating from a higher power. But in the exercise of freedom there are natural laws of the will itself limiting the manner and extent of operation. In the freedom of the will lies the power of good and evil—righteousness and sin—and no where else. Where there is no freedom neither of them can exist. Accordingly as moral goodness is valuable in the creature, so is the power to be good on the one hand, and on the other as sin is evil so is the power to be sinful dangerous.

Goodness and wickedness also ascend in the scale of worth according to the extent of the sphere in which the will may freely operate. The higher the order of intelligence and consequently the larger the sphere of freedom, the greater the power for goodness and wickedness both in quantity and quality. This finds ready illustration in case of the negroes now and when they were slaves. There can be no doubt but that with extended freedom of action they have become more criminal and intensely wicked—that is to say, those of them who are wicked. The frequent and heinous crimes they commit now were scarcely heard of then. On the other hand, their enlarged liberty has brought to those of them who are good a much highertype of manhood. We speak of course of generals and not of exceptional cases. There were some slaves who had more actual freedom under their masters than they have ever had since emancipation. Another case which illustrates our point is that of the sinning angels. Satan is in the view of the whole universe the embodiment of wickedness. He is the wicked one; the father of lies and the instigator of all wrongs. His wickedness corresponds to the liberty he possessed before the fall. No one with less freedom could have fallen so low. None with the liberty of a smaller sphere could have become so intensely wicked. Angels are not restrained by the material in flesh and blood with their attendant appetites as men are. They have more freedom, are nearer to God, and when they sin the crime is greater.

Now, let us look at the value of freedom from another standpoint: When the Divine mind projected the creation of moral beings he projected the possibility of disobedience, rebellion, moral evil, sin. The opposition of Infinite Goodness to moral evil is so great that no human mind can begin to conceive of its extent and intensity. In its wake would follow sorrow and suffering of every kind which would move the heart of God himself to sympathetic grief. Yet so great was the value of moral freedom with its possibilities of goodness that infinite wisdom created moral agents in spite of all the danger involved.

When the Garden of Eden was planted as man's habitation in it were planted two trees—one the tree of life, the other the tree of the knowledge of good and evil—the tree of death. This is God's proposition to all moral agents. Life and death are set before you; choose you between them. Why did God plant the tree of death in the garden? Did he not know that it would be a source of temptation to the man? Did he not know the advantage the serpent would take thereby? Why did he permit the serpent to enter that garden at all? The answer to all these questions is the worth of

moral freedom. Where there is but one road there can be no choice of ways. Where there is no tree of death there can be no choice of the tree of life. One man with the power to choose between life and death—righteousness and sin—was worth more in the estimation of God than all the myriads of animals which he had created with the same bodily senses and appetites which he gave to man, and with some intelligence, but without will-power to choose between moral good and evil. The tree and the serpent were only a part of the paraphernalia of man's freedom.

We know that God hates sin, but loves the sinner. We know that the sins of his creatures grieve him and in all man's misery and suffering his sympathy is touched. Then why does he not by the stroke of omnipotence wipe out all the sources of temptation, and stop human sinning and human suffering? The answer is the same: That would destroy moral freedom, and the moral freedom of one man is worth more than all the non-sinable animal machines in the universe. What God wants is the moral stamina which chooses life when death may be chosen.

Strange to say that by a natural law the free-will has the power to enslave itself—to destroy its own freedom. It has only to choose its own death and it is done. The free-will has power to bind itself hard and fast in the bondage of wrong-doing. One may persist in wrong-doing until it becomes a moral impossibility to do right. One act of wrong-doing would produce this effect were it not for the fact that in this state of probation there is a Divine power operating to give each one a gracious ability to turn from the evil way to find life and liberty in Christ Jesus. But the ultimate result of persistence in wrong-doing until probation shall end is an eternal bondage in wickedness from which there can be no possible escape. On the other hand, right-doing promotes freedom. None are free indeed except those who choose the truth. "The truth shall make you free indeed." The good are always free, and those who persist in choosing the right until death shall probation end shall be eternally free in the kingdom of God. Freedom finds its greatest worth and highest existence in righteousness. The worth of this power of freedom in right-doing can only be measured by the price which the Father of all Spirits has set upon it. For it he paid the death of his own Son.

The power of the will to choose the good and thus perpetuate its freedom can be cultivated, and should be the end of all education, whether at home or in the school. It should be the goal of every man's highest aspiration. The training of the will should begin in the cradle and end not till death.

We have heard of men who prayed that their appetite for tobacco be taken away, and it was done, but we have infinitely more respect for the man who quits and abstains from the use of will-power until the appetite is completely subdued. We believe in prayer, but think it more in harmony with the divine will to pray for grace to quit sinning than to pray God to quit for you. There is a grace of repentance which must be prayed for, but having the grace, you must repent yourself. "He that hath no rule over his own spirit is like a city that is broken down, and without walls." "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." It is good to have the will-power by the grace of God to quit sin, but it is better by the grace of God not to sin at all. The man who, by his will-power, resists every temptation, tramples under foot every unholy desire and appetite and brings every power into obedience to Christ, has the fruit of the Spirit called "temperance," which is self-control, and is like the Master, who was "tempted in all points like as we are, yet without sin." He is God-like, and free indeed. He is in possession of the highest and best manhood. Let him be crowned with honor.

ORGANIZING OPPOSITION. The German's of Texas are organizing over the State what they call "The German-American Citizens League." We have not the space to give their declaration of principles in full, which contains eight sections. The central expression around which all the others revolve, and which embodies the sum and substance of the whole, is found in section 2, which reads as follows:

"That the so-called Sunday laws, at present appearing upon our statute books, are an infringement upon the most sacred rights and privileges of American citizenship. This is refreshing. The Christian Sabbath has been a corner-stone of our civilization since the government has existed. Now come these foreigners in sentiment, if not by birth, and tell us that this safeguard against the oppression and bondage of the laboring classes is an infringement upon the "most sacred rights and privileges of American citizenship." The enemies of the Sabbath mean business, and have gone into organized opposition. What

is to be done? We need not expect much from the politicians. When these organized opposers of our most sacred institutions stand before the politician and say we poll so many votes, and you must repeal the Sunday law or else lose these votes, the politician will make a very low bow and say, your votes, if it please your majesty. One good remedy, therefore, is to teach the politician that other people have votes also, and that not being for sale none can get them but good men. Again, let everybody do his whole duty to educate public sentiment on the Sabbath question. If necessary let Sabbath leagues be organized, not as political societies, but as means of creating a healthy public sentiment by circulating good literature, etc.

Then let us push our missionary work among the Germans. Every one converted to God becomes at once a friend of the Sabbath. The memorial of the Texas Conference and the action of the Missionary Board touching that point were right and commendable. This is the best remedy of all, as it is also for every form of evil. When a man is soundly converted he becomes not merely a Sabbatarian, but a Christian. If we do not convert to Protestant Christianity those who come to us from foreign shores they will Romanize, paganize, heathenize and atheize us.

OPPOSED TO PROHIBITION. One of the great political parties, whose name it will not be necessary to mention for identification, still pronounces itself through its platform opposed to prohibition. Prohibition is not a sumptuary law, because it does not propose to regulate the eating, drinking nor clothing of the people. That which prohibits the traffic in a particular beverage because injurious to both individual and society cannot be considered a law to regulate the beverages of the citizen. A law to prohibit traffic in intoxicating drinks can no more be called a sumptuary law than the one which prohibits the sale of adulterated food. But while the legal suppression of the liquor traffic can not with any show of reason or truth be classed with sumptuary laws, it is a well known fact in the light of history that the little plank on sumptuary laws means obstinate and unrelenting opposition to prohibition.

FOR HOME RULE. The Queen of the United Kingdom of Great Britain has at last prorogued the Parliament. Electioneering had already begun and will now be prosecuted with much earnestness. The main issue between the Tories and Liberals continues to be on home rule for Ireland. As their custom is, the Irish are injuring their cause by the most outrageous rioting. They seem to think that the strongest arguments to meet a political opponent are flying stones. This, it is claimed by the enemies of home rule, proves that Ireland is not ready for self-government, as she is yet incapable of it. But on the contrary the riotous outbreaks of the Irish populace only show the necessity for a change of government, as the present provisional government by England, which has been in existence many years, has utterly failed to produce the best form of citizenship. The existing form of government is responsible for the present state of society on the Emerald Isle. Home rule should be given a trial. Self-government can only be learned by experience. It is claimed also by many Protestants that "home rule" would put the government of Ireland practically into the hands of the Pope. This we can not believe could be the case for any length of time. No democratic form of government will endure for any length of time the tyranny of ecclesiastical domination over the State. Whenever the people get a taste of the freedom of self-government the temporal supremacy of Roman Catholicism must retire to the shades of "innocuous desuetude." A people who have their liberties in their own hands will not tolerate the tyranny of priestly domination. Those Englishmen who went into such ecstasies of joy over the emancipation of the slaves in this country should now use their energies to give the Irish a little taste of liberty. All our Irish blood rises up in sympathy for "Poor Ireland." Let her have freedom.

ANARCHISM. Anarchism is utterly impossible in human society. No better proof of this fact can be given than that afforded by the anarchists themselves. The very moment an anarchist makes a convert to his views there exists between him and his convert that common attraction expressed in the proverb that "birds of a feather flock together." The two then begin to plot and plan to make other converts, and the result is an organized society or band to disseminate their views and to oppose all forms of government. An organized band of anarchists is, however, a contradiction in terms. The very moment organization begins anarchism ceases. Organized government to oppose all government is a ridiculous absurdity. Anarchism in

this country as well as others is demonstrated by the facts of their doings to be a misnomer. Instead of anarchism it is in fact organized devilry. Of anarchism pure and simple there need be no fear, as the doctrine of no government and individual independence can never spread to an alarming extent, and can never have any practical existence in the concrete. It is only the organized devilry which goes under the name of anarchism that is to be feared. But the very doctrine itself is reasonable in its nature and should outlaw in any civilized government those who promulgate it.

ADOPTION. We will not get all the comfort there is in the doctrine of adoption into the family of God if we adhere too strictly to the analogy of earthly adoptions. When we become the children of God it is not merely a legal affair by which we assume his name and become his heirs. When a man adopts a son he may confer upon him his name and property, but he can not impart to him his nature. God adopts children, not by legal process, but by birth. He imparts to them the divine nature. They are born of him and are his children in fact.

STILL THEY MARRY. Those people who feared that the entrance of women into the industrial pursuits would destroy in them the attractions of married life, may now banish their fears. Statistics show that over two-thirds of the women so engaged are under the age of thirty years. And though there has been a large increase in the number of working women, less than one-third of them get to be thirty. Of course they marry. Industry does not destroy the desire for marriage among women any more than among men. Many women make an independent living, but they are so generous and sympathetic in their natures that they want to share with others. They generally prefer, too, to share with the male sex, and often continue to support, not only themselves, but their husbands also. It is not the mere desire for a support that makes women marry. Those who hold that idea certainly entertain a very low estimate of woman's true nature. The desire for companionship, such as true marriage can only give, together with all the generous and noble traits in woman's nature, unite in the desire for married life. As for men, they do not object to the industrial peculiarities of the fair sex. In fact it is extravagance, prodigality, indolence and good-for-nothingness in both sexes which prevent marriage; while frugality, industry, independence and prudence sustain that ancient institution. When marriage ceases it will not be the fault of virtuous and industrious women, but of profligate and no account men.

THE CENTERS OF LAWLESSNESS. Any attempt to strictly enforce law in our cities will bring us face to face with the fact that there is a large class of lawless citizens congregated there. The central power of this element is always the saloon. The saloon in the towns and cities are the one element which prevents good municipal government and sends out into the country a continual stream of lawlessness which menaces all good society. The saloon be banished and the lawlessness of mobs and much of the crime they propose to unlawfully punish will disappear from the land. Shall we rise up and free ourselves or continue to submit to the tyranny of saloon domination?

OUR SPIRITUALITY. The crown and glory of Methodism was originally, and for a long period of her earlier history, that she had pre-eminence in seeking the personal salvation of men from sin by the power of the Holy Ghost faithfully proclaimed by a consecrated ministry, and lived and exemplified in the life and character of the Methodist clergy and laity. We have limited this claim to such a distinguishing honor. We would not disparage our glorious mother Church to which we owe so much, and for whose welfare we have joyously dedicated our life from our youth, and on whose altars all we are laid to remain a willing sacrifice till death shall close our career. But a limitation is required by strict candor. It is not to-day the peculiar and distinguishing glory of Methodism that she is pre-eminently characterized by intense spirituality.—Tennessee Methodist.

We have not a personal acquaintance with the spiritual condition of our Zion and can not speak from personal observation on the whole, but we have had a little acquaintance with our Church in Texas, having now been in the itinerant ranks nearly nineteen years, and during the past four years have visited all the conferences in this State, and by constant reports to the ADVOCATE from the field have been pretty well informed as to the spirituality of the Church. Comparing this information with what Methodist history we have read we believe the spiritual condition of Methodism in Texas is as good now as it was in the days of our fathers in any section of the Church. The revival spirit has never been more predominant than during the last decade. Judged by the true standard of spirituality, which is the "fruit of

the Spirit," "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance," we think our membership will compare favorably with that of any former period of the Church's history. If Bro. Haynes, like us, is influenced by the Church in his own State, then we most heartily sympathize with the old "Jerusalem Conference" and pray that the revival fires may fall upon her.

A DANGEROUS PLAYTHING. A sad accident occurred at the Oak Lawn Methodist Church, this city, this week. Two boys left home together with a target rifle. Report says that one of the boys loaded the gun before leaving home. It was a Winchester. After shooting it several times they began to snap it at each other along the road. Coming to the Church they stopped and one of them went in where services were being held. After coming out the other boy began to snap the gun at him, when it fired and killed him. The same paper containing an account of this affair gives an account of two children in another city, aged two and a half and four and a half years, playing with a pistol, when one of them shot the other dead. Firearms are dangerous things to play with. We can not call attention too often to a principle taught in the Bible, that whenever any one owns anything of a dangerous nature it is his duty to provide against that danger, and if he fails to do so provide, and injury results, he becomes responsible for it. To put guns with sufficient power to kill in the hands of careless boys is a serious responsibility. A boy who is so reckless with a gun as to be snapping it about at others has no business with it. And how can parents who leave pistols lying around where children can get them hold themselves guiltless when a child is killed as the result of such careless neglect? These things are said not to wound the feelings of the unfortunate parents in these cases, as the accidents certainly are a great punishment to them, but to warn others. Remember that there is a criminal negligence which makes one responsible for all the evils resulting from it. The Scripture says if a man owned an ox which was wont to push with the horn and did not keep him confined, he was responsible for all the damage done by the ox. A gun in the hands of a reckless boy or child is more dangerous than a goring ox.

THE MARRIAGE. There was no "slip betwixt the cup and the lip," and the two were united in the "holy bonds of matrimony" according to previous announcement. First Methodist Church was beautifully decorated under the supervision of the skillful and tasteful queen of the parsonage, Mrs. C. O. Jones, artistically aided by Mrs. C. A. Gill. The pastor was not forgotten by the decorators, either. He wore on the lapel of his coat a large rose. To give a full account of the decorations, trousseau, etc., is beyond this writer's ken, for he is not versed in that class of literature, nor has he any gifts in that language. He noticed, however, two white doves, or pigeons, with outstretched wings placed over the letters "T. and B.," respectively, which suggested that there was going to be some flying done. After the Rev. C. O. Jones had finished that beautiful, solemn and impressive marriage ceremony, which all Methodist preachers use, or should use on such occasions, for the reason that none of them can improve on it, Mr. Louis B. Torrey, one of the first young men of Dallas, did fly away with his own dear Bettie, the beautiful and charming daughter of Mr. Louis Blaylock, the junior member of the firm of Shaw & Blaylock. The happy couple, however, like one of Noah's doves, will fly back again. They will visit Houston, where Mr. Torrey's mother lives, then Galveston, the old home of the bride, then return to Dallas, where they will enter upon the pleasant duties of housekeeping. The presents were rich and numerous, enough to make any young couple's mouths water. This is the first daughter the ADVOCATE has given in marriage and we all feel proud of the good start we have made.

THE COLLECTION. OWING to the press upon us for space to give promptly the reports of the district conferences our reports from the pastoral charges have been delayed and then forced upon the second page, thus crowding out communications which should have appeared. Brethren, this is a most opportune time to practice brevity in making reports of your work. Give simply the results of your meeting. You can write it all on a postal card. The results if good will always be good news. Almost anything else you may say about a meeting will be "chestnut," because said so often before. Originality in these reports, as in obituaries, has long since been exhausted. See?

We rarely ever publish corrections of verbal errors which occur in the ADVOCATE. They unavoidably occur sometimes. There were two or three

such mistakes on the editorial page the past week, but we will not mention these for the reasons that those who discover them will know they are mistakes, and there is nothing to be gained by informing those who do not make the discovery. We pause, however, to make the following corrections in the article by Bro. Price on the missionary debt. The word "liberty" was printed for "liberality." Bro. Price also called on the pastors to take collections—"we got 'papers' instead of 'pastors.'" The Rev. J. N. Moore, one of the Presiding Elders of the Indian Mission Conference, desires a good preacher for Ardmore Station, vice Rev. J. O. Shanks, who died recently. Address him at Ardmore, I. T.

THE PEOPLE'S PARTY in convention at Omaha nominated Gen. Weaver, of Iowa, for President, and Gen. Fields for Vice-President.

OUR Legislature has passed a law that no more lottery tickets will be sold in Louisiana after December 31, 1893. Of course Gov. Foster will sign it. That settles the lottery for good.—N. O. Advocate.

We congratulate the ants on its success, and the whole country on its deliverance.

WHEN a man joins the Church he joins everything connected with the Church. He joins the prayer-meeting, class-meeting, Sunday-school and everything else, and he promises to support all these institutions! Have you thought of that vow lately?—New Orleans Advocate.

GEN. JOHN BIDWELL, of California, has been nominated by the Prohibition party for the United States Presidency and the Rev. J. B. Cranfill, of Texas, for Vice-President.

LAST week Dr. Moore, editor of the Western Advocate, paid his respects to certain of his editorial brethren on some matters connected with the "Hamilton amendment." Of the amendment itself he has nothing to say, and of this we are glad. It is wholly indefensible. Doctor Moore is a gallant man, and rather enjoys a fight, but there is not much nerve in his arm or music in his voice unless he believes himself to be right. That he can not think on this amendment, and so passes it in almost entire silence. He comes as near apologizing for it and begging the Church to let it pass through a purely formal course as we could expect in one of his ardent temperaments. We honor him for it.—Pittsburg Advocate.

Dr. Moore, editor of the Western Advocate, is going to have a hard road to travel if he persists in defending the Hamilton resolution. In fact it should be called the Hamilton-Moore resolution, as Dr. Moore accepted it as an amendment to a resolution he had placed before the General Conference. In taking the vote, however, the Hamilton paper became a substitute for the Moore paper. Some of the strongest advocates for the admission of the women are opposed to this Hamilton-Moore resolution.

DURING the recent session of the Northern Methodist General Conference a great missionary mass-meeting was held one Sunday afternoon. Although there were scores and hundreds of preachers present, Mrs. Bishop Newman opened the meeting with prayer. Rather, she read a most painstaking and elaborate address to God, or—to the crowd! A Northern Methodist paper pertinently inquires, "was it a prayer at all, or only a performance?" We answer without hesitation—only a performance, and a very silly one at that.—Southern Advocate.

We have not seen the performance, but can trust the judgment of Dr. Kirkland.

OUR great Connectional organ, with the whole Church to draw from, has about 25,000 subscribers. The subscription price is \$2 a year. The receipts from that paper last year were only one thousand and eight hundred dollars above the cost of its publication, and they gave the paper credit for what advertising it did for the house, we suppose, as they have done heretofore. Take this last item out and the cash receipts were probably not equal to the cost of publishing it. And yet some people think a good paper can be published at less than \$2 a year—some even wanted to reduce the "Nashville" to \$1 a year.—Raleigh Advocate.

MONEY is our menace. As ever, money is the arch-enemy of the Church and the Republic. Greed of gain has soiled almost every page of history with blood or bribery or blight. Its fatal venom has made disinterested statesmanship a dream of a once proud record in American history. It has polluted politics, corrupted candidacy, and reproduced before our very eyes the infamies of proud governments in the past which proved their death. Causes as often patient to a reflecting mind have rendered ours the age and the country for the most conspicuous exhibition of the havoc of avarice the world ever saw. If the Church ever had a call to a sound and pronounced position on this question, that call has come with intensified power in the past two decades. If the Church ever had cause for shunning all unholy alliance or entanglement with the money power, she has an hundred fold cause now.—Tennessee Methodist.

All history confirms the statement of the inspired Paul that "the love of money is the root of all evil."

EPWORTH LEAGUE. Topics for Prayer-Meetings. JULY. 24. Jesus and Nicodemus.—John 3:1-28. 31. Jesus at Jacob's Well.—John 4:5-26. TOPIC FOR JULY 17. Naaman the Syrian.—II Kings 5:1-14. 1. Perhaps nearly everybody has heard a sermon preached on the healing of Naaman the Syrian. He was

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When compared in money value, this difference would be as follows:

If one pound of Royal Baking Powder sells for 50 cents,

One pound of no other powder is worth over 36 cents.

If another baking powder is forced upon you by the grocer in place of the Royal, see that you are charged the correspondingly lower price.

captain or commander-in-chief next the king himself, and was in great favor with his king. The sermon makers lay great stress on the words "but he was a leper." They sometimes go on to depict how a man may be in high position, wealthy, clever, a fine gentleman, and all that, "but he is a leper." By this they, speaking in figure, mean a sinner. The disease of leprosy has time out of mind been used as an illustration of the disease of sin. Both are of a very malignant nature, growing worse with time, and incurable except by miraculous power. That is to say, the cure of leprosy can not be effected by the ordinary means of medicine. It eludes the skill of the human physician. Neither can sin be cured by human effort at reform, etc. This cure God reserves to himself and offers it on the condition of faith and on account of the atonement made by Christ.

2. The sermonizers go on to say that God, however, uses human means in bringing about the conditions for the cure of sin as he did in the case of healing Naaman's leprosy. The first instrumentality God used in this notable case was the little Jewish servant girl he had captured in some of his wars with the Jews. She told him where he could go to get healed. Let this be a hint to every member of the League that he may be instrumental in a much greater salvation. You can tell the sinner where to go in order to be healed of his sins. God uses the very humblest of instruments sometimes—generally—and he will use you with your consent and co-operation.

3. Mark how the King of Syria sent to the King of Israel instead of the prophet; how he sent money and presents to buy the gift which God only could bestow. Men often go to the wrong place. Some people want to be saved by renowned preachers and great evangelists. The King of Syria was perhaps excusable because he knew not the power of the true God. But mark how Naaman was disappointed when the prophet told him to wash in the Jordan. He "thought" Elisha would make some great display, that he would feel complimented and honored to have one so great to patronize his healing virtue; that he would eagerly accept his gold and silver for rubbing the leprosy away. He was wroth because the prophet did not see the case as he did. Now the sermon-makers say that this is just the mistake that sinners make. They attach too much importance to themselves and the human instrumentalities.

4. They say—the sermon-makers—that the means used was a cure for this very mistake. Naaman was right when he said that the waters of his own land were as good as the Jordan. The Jews' river had not one whit more healing virtue than the Syrian's river. It was not the washing nor the seven times that healed the leper, but the power of God. Then why was the water used? Because it had no virtue to heal—no more than water baptism. Using a means which had no virtue, the power of God was demonstrated and at the same time the use of the means brought the Syrian into co-operation with God the Healer. That is faith. Faith is the condition which brings the soul into co-operation with the Divine Savior. It does not save itself. The very nature of faith forbids dependence upon human effort, for it is trust in another for salvation. It brings the soul into co-operation with God and at the same time demonstrates that the saving power is not in itself, but is Divine.

ORIGINAL or birth sin is not merely a doctrine in religion, it is a fact in man's world acknowledged by all, whether religious or not. Let a man be providing for an unborn child; in case of distribution of worldly property, he will take care to bind him by conditions and covenants which shall guard against his fraudulently helping himself to that which he is to hold for or apportion to another. He never saw that child;

he does not know but that child may be the most pure and perfect of men; but he knows it will not be safe to put temptation in his way, because he knows he will be born in sin, and liable to sin, and sure to commit sin.—Alford.

Many inquirers find it difficult to believe themselves inately bad, simply because they have been told that such a belief is required of them. No man taught the doctrine of original sin, commonly so-called, so impressively as Jesus Christ, and yet he never mentioned it. His whole scheme was founded upon the assumption that men were wrong. Every call to a new point, every frown upon sin, every encouragement of well-doing, meant that society needed regeneration.

SIN enters by degrees upon the soul if it can get but one of its claws into it, it will quickly follow with its head and whole body—"A little leaven leaveneth the whole lump." Unfaithfulness to God is first discovered in the smallest matters, then it proceeds to greater things. As the decay of a tree is first visible in its twigs, but by degrees it reaches on the bigger arms, and from them to the main body. As it is the nature of a cancer or gangrene to run from one joint or part of the body to another, from the toe to the foot, from the foot to the leg, from the leg to the thigh, and thence to the vital parts. So we not sometimes see a whole arm imposts with the prick of a little finger; and have we not sometimes heard of a great city betrayed by the opening of a little postern? These little sins will grow to great ones if let alone. Time will turn small dust into stone. The poisonous cockatrice at first was but an egg. Small twigs will prove thorny bushes if not timely stubbed up.—Stevenson.

A LEOPARD may be flayed, but he is spotted still, because the spots are not only in the skin, but in the flesh, and bones, and sinews, and most inward parts. When the disease is accidental, as to lose the sight by small-pox, or the like, there the physic of morality may be advantageous; but where the disease is natural, as in the man who was blind, there physic will do no good; a miracle alone must restore such a one to his sight.—Stevenson.

THERE are different ways of treating diseases. A man has a bad malady upon him, and it breaks out in his flesh. He goes to a quack, who gives him an ointment, which he applies outwardly to heal the sore till the morbid appearances vanish, and he congratulates himself on the cure, and commends the charlatan for his skill. By and by the man is lying so grievously sick and ill that he does not know what to do. "Oh," thinks he to himself, "have I made a mistake?" And when the true physician comes he says: "What have been your symptoms?" He tells the tale of an eruption on his skin, and the remedies he resorted to. "Ah," says the physician, "the disease is deep inward; you have taken the wrong course; your present symptoms are fatal; you will die. It was well that it should come out on your flesh, seeing it lurked in your constitution. When you have a disease, you had need lay the ax at the root, and not at the branches. It is not the disfigurement of the skin that is alarming as the blood-poisoning that caused it." Forthwith he begins to deal with the real evil.

So, my dear friends, you are only tinkering with the symptoms, the mere eruption on the skin, while you aim at outward reformation. You must be born again: that is the only cure for the leprosy of sin.—Spurgeon.

Why hath God appointed the eye to see, and not the ear? Why the hand to take food, rather than the foot? It is easily answered: because these members have a particular fitness for these functions, and not the other. Thus faith hath a fitness for the work of justification peculiar to itself. We are justified, not by giving anything to God—what we do—by receiving from God what Christ hath done for us. Now faith is the only receiving grace, and therefore only fit for this office.—Gurnall.

SALVATION is a gift from God. But, as one has forcibly said, "a gift is not a gift until it is accepted." That which is forced upon another without his consent is not a gift, it is an imposition. A dose of medicine poured down the throat of an unconscious or a resisting patient is not in any sense a gift. The word implies two persons, one of whom is free either to bestow it or withhold it; the other of whom is free either to accept it or to reject it. The act of accepting salvation is surely man's act, and that act is faith. The free act of God in bestowing salvation is grace; the free act of man in accepting it is faith.—Gurnall.

WHAT is the matter with the Epworth League? I beg to ask through the ADVOCATE if the Epworth League does not afford sufficient latitude for the employment of every talent of every pastor representing the M. E. Church, South. Every pastor has not the

versatility to run an Epworth League and a Christian Endeavor Society at the same time, and even if he has, can a pastor do so, or undertake to do so, without laying himself liable to serious censure? Under such a regime we may not wonder if the League takes on an unhealthy growth and continues it until it has to be dissolved and reorganized. So far as I am concerned personally I realize that it requires every moment of my time to meet the duties implied by my ministerial vows, assumed under the laws and usages of the M. E. Church, South. Oh no excuse me, I cannot find time to devote to the Christian Endeavor work and the Epworth League work also. I endorse the former but besides endorsing the latter I am under the strongest possible obligations to work for it while in that work for the young people of the Church I have the honor to represent I find a fruitful field, whose inexhaustible resources lays right upon every capacity of heart and mind. Brethren, let us foster this vigorous child of Methodism.

G. V. RIDLEY.

THE Epworth Leagues of Missouri have held a convention at Jefferson City, the capital of that State. The St. Louis Advocate says:

The convention was a notable gathering, and the tide of interest and enthusiasm gathered increased force and volume each hour of its session, from the opening address of welcome by the Rev. W. T. McClure, pastor of our Church at Kansas City, to the climax, which was reached on Thursday night, in the consecration and testimony service conducted by Dr. C. S. Brown of St. Louis, a veritable Pentecost, culminating in the Methodist hand-shaking and rejoicing, as the great congregation, led by Dr. Mathews, sang "Palms of Victory, Crowns of Glory." Under the head of miscellaneous business, on the second day, the following resolution was adopted:

Resolved, That a committee of six be appointed by the chair to nominate the officers and to provide for an executive committee to take such measures as may be necessary to perfect the work of this convention.

Under this resolution, which, though somewhat ambiguous, was understood to mean a quasi state organization to carry forward the interests of the League in the State, the following officers were elected: Dr. M. B. Chapman, of the Advocate, President; John A. Rich, of the Epworth League of Marshall, Treasurer; W. O. Carter, of Epworth, Secy.; J. N. Baskett, of the Missouri Conference, and J. L. Carlisle, of the St. Louis Conference, Vice-Presidents; A. E. Whitaker, St. Louis, Secretary; Mrs. E. A. Thomas, California, Treasurer. The following were chosen as members of the Executive Committee: St. Louis Conference, W. O. Carter, Epworth League, Chas. McClure; Missouri Conference, Prof. S. P. Cresap and Rev. Z. M. Williams; Southwest Missouri Conference, Prof. A. A. Jones and Rev. W. J. Carpenter. These officers and the Executive Committee held a meeting and laid out plans for an Epworth League campaign throughout the State. It is hoped that by the next convention the number of Leagues and Leaguers will be doubled.

"It is practically settled. The Epworth League is to have roomy and delightful headquarters at Chicago during the World's Fair. A number of young men who are prominently identified with the League in this city have organized an association to build a modern building with accommodations for at least 1,000 persons. It will be located not far from the Exposition grounds, and rooms will be available at low rates to Leaguers and their friends. We believe the plan will be warmly indorsed and appreciated by a host of our young people, who will desire safe and congenial surroundings for the Epworth League at the great Exposition."—Epworth Herald.

SOUTHERN METHODISM.

News, Views and Personal.

—Washington and Lee University has conferred the degree of Doctor of Laws upon Bishop E. R. Hendrix.

—St. Louis Advocate: Dr. Carradine is still quite ill and his friends are much concerned regarding his condition. He left this week for Eureka Springs.

—We are glad to note that our friend Rev. H. M. DuBoise, editor of the Pacific Methodist Advocate, has been dubbed "D. D." by Emory and Henry College.

—Central Advocate: Rev. Dr. McAnally, the senior editor of the St. Louis Christian Advocate, is slowly recovering from a severe illness which has confined him to the house for about two months.

—Southern Advocate: Emory College at its last commencement conferred the honorary degree of Doctor of Divinity on Rev. T. G. Gibbs, of Epworth, Ga., Rev. S. A. Weaver, of South Carolina, and Rev. A. H. Sutherland of the City of Mexico.

—Wesleyan Advocate: Rev. George G. Smith, D. D., the children's evangelist, closed a meeting of much interest at Merritt's Avenue, last Sabbath evening. Dr. Hopkins, the pastor, received twelve young people into his Church on Sunday morning as the immediate result of the meeting, and others will go to other Churches. Dr. Smith is doing a good work for the young people. This is a work for which he is specially adapted.

We are sorry to note the loss sustained by Rev. W. A. Parks, of the North Georgia Conference, in the burning of his house at Oxford, which occurred the evening of the 18th inst. The building was totally consumed, and no insurance. Some friends have proposed that a general contribution be made to help replace the house. That, with its results, is in the future.

—Alabama Advocate: The article of Bishop Hays, "On Thousands of Souls Saved Today," was timely and has done more good than any article found in the Advocates for years. Many preachers had just about concluded that they were figure-heads, and that their mission was simply to entertain and hold the fort till the evangelist or other brother could get there. It is time for congregations to learn that revivals are not to be worked up, but that they come down from above. But in saying this we do not wish to be understood as implying anything against revival efforts or revival methods. Not at all. What we mean is, do not look to man, but to God. Man is a co-worker with God. We are instruments in God's hands. A zealous Holy Ghost pastor, backed by a working and praying Church, can have a revival when they will, for God always will a revival when we do.

TEXAS PERSONALS.

—The postoffice address of Rev. C. L. Browning is Sweetwater, Texas.

—A telegram from the Rev. C. R. Wright announces the death of the wife of the Rev. John Carpenter. Bro. Carpenter is one of the veterans of the Northwest Texas Conference and of the itiner-

ancy. Many hearts will pour out to him their sympathy in this great sorrow.

—We omitted to say in our notice of the Rev. J. R. Mood's desire for employment last week, that his postoffice is Georgetown, Texas.

—We are obliged for calls the past week to Revs. W. H. Hughes, George T. Nichols, J. M. McKee, and Bros. Marvin, of Garland, and J. A. Norsworthy, of Greenville.

—The Rev. J. W. Sims visited the Henderson ranch last week with his three little children. He had a pleasant time. On leaving Mr. Henderson gave him a \$100 horse, and a sister-in-law gave the children nine valuable presents.

—Prof. R. O. Rounsavall has consented to continue with Waco Female College, and the trustees of that institution have elected him President. His accomplished wife will assist him in the management of the college.

—Cards are out announcing the marriage of Miss Willie, daughter of Dr. and Mrs. T. M. Marley, of Marshall, to the Rev. Louis A. Webb, of the East Texas Conference. We had thought that was a catching and an aspiring Webb, and that he would some day make his Marks. We congratulate all parties and wish the couple much happiness.

—Belton Reporter: Rev. Horace Bishop, Presiding Elder, conducted quarterly services at the Methodist Church Sunday. Mr. Bishop went on to Waco Monday to join his wife and daughters. On account of continued illness of Mrs. Bishop the tent meeting was postponed until September. It will then continue perhaps ten days or two weeks, and will embrace the third Sunday.

—Sister Henderson, wife of the Rev. W. W. Henderson, has returned from San Antonio, where she had been in search of health, to her home. Bro. Henderson writes that the state of her health is worse and she can not live long unless there is a speedy change for the better. Let the Church remember her in prayer. This family are passing through fiery trials of afflictions. They have our deepest sympathy. May the Lord be gracious to them.

ACKNOWLEDGMENT.

Since the last report the following payments have been made:

Tenth street, San Antonio \$ 5.00  
Post-office, " " " " 10.00  
Timpson, " " " " 10.00  
Dublin, R. D. Cameron 10.00  
Total \$27.00

There are quite a number of Sunday-schools that have not yet paid their subscriptions made last year. In the straitened condition of our missionary treasury this money is very much needed, and we earnestly hope that all the old subscriptions will be paid, and many new ones made. I will cheerfully receive and forward and acknowledge through the ADVOCATE all amounts sent in.

W. F. LLOYD,  
Treasurer.

PORT WORTH, TEXAS, JUNE 29, 1892.

BOOKS AND PERIODICALS.

This paper will only select from the books sent in for review, and in the interests of our readers demand, we will, however, publish promptly an acknowledgment of all books received.

The catalogue of Emory College, located at Oxford, Ga., W. A. Candler, D. D., President. Number of students past year 285.

Catalogue of Martha Washington College, Abingdon, Va., S. N. Barker, President. Number of students 108.

Review of Reviews for July. The Review of Reviews always timely in the subject matter it presents, is especially so in the July number. New York.

"The Origin, the Nature, the Works, the Destiny of the Devil," together with the Devil as God's Agent, illustrated with twenty-five pictures. By W. A. Jarrel, D. D. Cloth, price, 90 cents.

"A Bible View of Baptism," by J. M. Boland, price, 10 cents. Barbee & Smith, Nashville, Tenn. This pamphlet is said to be having a fine run and doing great good.

Seventh Annual Catalogue of John B. Stetson University, De Land, Fla. John F. Forbes, President.

Annual Catalogue of Granbury College, at Granbury, Hood County, Texas, shows prosperity.

HOLINESS MEETING.

Our Holiness meeting will be held on grounds three miles east of Waco, on the Cotton Belt Railroad, beginning July 29 and continuing ten days. Ample accommodations for tenters. A boarding tent will provide cheap board. A cordial invitation to be present is extended to all.

B. F. GASSAWAY,  
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WILL COME TO TEXAS.

Last fall while in Texas I had several kind invitations from the brethren to assist them in their meetings, but on account of previous engagements in Georgia and South Carolina I had to decline. I am now at Moberly, Mo., and will come to Texas at the close of our meeting here to fill engagements already made. Mr. O. E. Mattox, of Atlanta, Ga., is associated with me and has large experience in the training of choirs and Sunday-schools. Write me.

THOMAS H. LEITCH,  
MOBERLY, MO.

NOTICE.

Evangelists Collier and Moore will not be here at the camp-meeting in August, as has been announced.

SAMUEL MORRIS,  
P. O. West Charge,  
GENEVA, TEXAS, June 29, 1892.

CAMP-MEETINGS.

Cherokee Circuit camp-meeting will begin at its regularly appointed time, Friday night before the third Sunday in August, and will embrace the third and fourth Sundays. All ex-pastors are respectfully invited to be present, also all the young preachers who have gone out from this circuit.

T. R. CLENDENIN, P. C.

Crockett Camp-Meeting.

We are planning for the biggest camp-meeting at Shiloh, on Crockett Circuit, ever held in Houston County. It will open August 23 and continue to September 4. The camp is nine miles Southwest of Crockett, and has been known over forty years as Shiloh Camp-ground. Rev. Thomas H. Leitch, of Charleston, S. C., will conduct the preaching services from first till last.

J. N. WARREN.

The time for this meeting has been fixed to begin on Friday before the second Sunday in August, and to close on the following Friday morning, provided the campers should not decide to protract beyond this limit. On Saturday before the first Sunday in August is the time appointed to prepare grounds, to let stand privileges to the highest bidder and to select some one to furnish beef to campers. J. M. Kennedy, J. L. McKamy, J. M. Wells, J. W. Christler, J. M. Cochran, H. B. Johnston and John Russell constitute the Committee of Arrangements. Let the pastors of the four charges represented in this meeting and other pastors who have adequate charge give notice and urge a large attendance of campers.

C. I. McWHIRTER,  
Secretary of Campers.

DISTRICT CONFERENCES.

Palestine District.

We have secured rates over the Cotton Belt Railroad to the District Conference at Lufkin, July 20. Four cents will be charged for the round trip. Tickets will be on sale July 19 and 20, good for return till July 25.

LUFKIN, TEXAS.

San Augustine District.

The San Augustine District Conference will be held at Chireno, Nacogdoches County, commencing on Thursday, July 8. I want all the preachers and delegates expecting to attend the same to notify me as early as possible by postal card. Please state how you will come and when you will get here. Parties coming by rail will be met at Nacogdoches, which is the nearest railroad point, if you will notify me in time.

G. W. LANGLEY, P. C.

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ANNOUNCEMENTS.

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Candidate for  
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W. L. McDONALD  
respectfully asks your support for  
COUNTY ATTORNEY OF DALLAS COUNTY,  
at the Democratic primaries, July 20, 1892, if elected, he will enforce the laws with fear or favor, giving equal rights to all and special privileges to none.

We are authorized to announce  
S. N. BRASWELL  
as a candidate for  
COUNTY JUDGE OF DALLAS COUNTY,  
subject to action of the Democratic Convention.

Z. E. COOMBS,  
respectfully asks your support for  
COUNTY JUDGE OF DALLAS COUNTY,  
subject to action of Democratic Convention.

HENRY W. JONES,  
candidate for  
COUNTY CLERK OF DALLAS COUNTY,  
subject to the action of Democratic Convention. Respectfully solicits your vote.

S. H. McBRIDE,  
candidate for  
COUNTY CLERK OF DALLAS COUNTY,  
subject to the action of the Democratic Convention. Respectfully solicits your vote.

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DISTRICT CONFERENCES.

Palestine District..... Blossom..... July 7  
Lufkin..... July 20  
Beaumont District..... Jasper..... July 20  
San Antonio District..... West End..... July 27  
San Augustine Dist..... Chireno..... July 28  
Marshall District..... Beckville..... Aug. 4



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Marriages.

WOOLLEY-DANKINS.—By Rev. Fred L. Allen, June 17, 1892, Mr. James H. Woolley and Miss Mattie Dankins; all of Leon county, Texas.

CLEMENTS-RUNNELS.—At the residence of the bride's parents, in Timpson, Texas, May 29, 1892, Dr. J. B. Clements and Miss Maud Runnels, both of Timpson, Texas, Rev. C. F. Smith officiating.

LAWRENCE-ALSUP.—At the Methodist Church, in Carthage, June 21, 1892, by Rev. C. F. Smith, Dr. W. P. Lawrence and Miss Marguerite Alsup.

TOMLINSON-BANKS.—At the residence of the bride's father, Rev. D. D. Banks, near Alto, on June 23, Mr. L. O. Tomlinson and Miss Louisa Banks; all of Cherokee county, Texas; Rev. J. B. Luker officiating.

ATER-ZENT.—At the Methodist Church, in Bertram, Texas, June 22, 1892, Mr. L. D. Ater and Miss Carrie Zent, Rev. Jas. W. Story officiating; all of Burnet county, Texas.

SERGEANT-DRAKE.—At the residence of J. W. Hall, near Gatesville, Texas, May 29, at 9 a. m., Mr. James Sergeant and Miss Eva Drake, Rev. J. W. Hall officiating.

LANE-HIGHTOWER.—At the home of Mrs. M. E. Lane, in Georgetown, on June 22, 1892, Mr. W. O. Hightower, of Dallas, and Miss Mattie Vernon Lane, Rev. R. Lane, of Queen City, Texas, officiating.

CADE-MAGERS.—At the residence of the bride's father, June 20, 1892, Mr. A. B. Cade and Miss E. L. Magers, at 8 p. m., both of Tarrant county.

BATEMAN-MOTLEY.—At the residence of the bride, in Willis Point, Texas, June 15, 1892, Col. D. B. Bateman, of Fort Worth, and Mrs. Josephine Motley, of Willis Point, Rev. Wm. A. Edwards officiating.

HOOKS-HERRING.—In the Methodist Episcopal Church, South, in Kountze, Hardin County, Texas, June 20, 1892, by Rev. O. A. Shook, Mr. J. L. Hooks and Miss Corrie Herring, all of Kountze, Texas.

DAVIS-HAYNES.—May 30, 1892, at the residence of Mr. A. V. Haynes, in Fisher County, Texas, Rev. J. I. Davis, of the Northwest Texas Conference, and Miss Georgie Haynes, Rev. Patterson officiating.

FRANKLIN-PINKARD.—At the residence of the bride's father, D. P. Pinkard, four miles east of Comanche, by Rev. J. T. Bloodworth, Mr. Willie Franklin and Miss Clara Pinkard, June 12, 1892; all of Comanche county.

McCULLOUGH-KESTER.—In the M. E. Church, in Ballinger, Texas, by Rev. J. P. Mussett, assisted by Rev. J. N. Snow, June 19, 1892, Rev. W. S. P. McCullough, of the Northwest Texas Conference, to Miss Louie M. Kester, of Ballinger, Texas.

YOW-CHESEY.—At the residence of the bride's parents, June 26, 1892, Mr. S. T. Yow, of Navarro County, and Miss Martha Chesney, of Freestone County; Rev. J. A. Kidd officiating.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines; or about 120 to 180 words. The privilege is reserved of condensing all obituaries. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to wit: at the rate of ONE CENT per word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column. PRICE IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

REV. CALVIN JESSE COCK.

Rev. Calvin Jesse Cock, the subject of this notice, was born in Hardeman County, Tenn., March 19, 1827. He came to Texas early in life, and was educated at McKenzie College. While at college under the influence and ministry of that prince of preachers and educators, Rev. J. W. P. McKenzie, D. D., he embraced the Christian religion and at once united with the M. E. Church, South. He was licensed to preach about 1852, or 1853. He was admitted to trial into the East Texas Conference in the fall of 1853, and was admitted to membership in the fall of 1855, and was ordained deacon November 25, 1855, by Bishop G. F. Pierce, and on November 22, 1856, he was ordained elder by Bishop H. H. Kavanaugh.

He was happily married to Miss Eliza J. Patton October 15, 1861. She passed happily away to her reward on high August 27, 1879. To them six children were born. Two have gone over the dark river and are at rest. When the Trinity (now the North Texas) Conference was set off from the East Texas Conference, and organized in the fall of 1867, he was one of the number who helped to constitute the new conference.

Bro. Cock traveled and preached as a pastor for a great number of years, both in the East Texas and North Texas Conferences. I am unable to give the names of the different pastoral charges which he so effectively and faithfully served; but he was true and faithful to every charge or trust committed to his care and keeping. Many will rise up on the last day and call him blessed. As a preacher he was logical, pointed and clear. His sermons were well arranged, full of thought and application. In his preaching he had a purpose, and that was to convince and save. At times he was exceedingly pathetic and eloquent under the inspiration of his theme. He had strong convictions and the courage to sustain them. He was a consistent Christian, full of good works and the Holy Ghost. Several years ago he took a supernatural relation. Since then he has made his home with his son, Buford Cock, in Sulphur Springs. He was true to his pastor and helped him all that he could. He was social and friendly, and as clear of hypocrisy as any one I ever knew. Indeed, this is the verdict of saint and sinner.

On the 22d of May, 1892, he breathed his last, and passed away as serenely and as calmly as the sun sets in a cloudless sky. His four children were all present at his burial. Every business house in the city, even the saloons, closed for the funeral service. He was buried with Masonic honors by the side of his companion, to await the trump of the resurrection morn.

May the three sons and the daughter left behind follow in the footsteps of their sainted parents until they shall meet "beyond the river where the surges cease to roll; where in all the bright forever, sorrow ne'er shall press the soul."

D. J. MARTIN.

CLARBY.—Adaline Clarby was born in Bedford County, Tenn., July 5, 1819; was converted and joined the M. E. Church, South, 1835; was married to Richardson Clarby March 24, 1836; removed to Texas and settled near Dallas in the year 1837; she moved to Brown County in 1877; then to McCulloch County in 1887, where she lived until June

17, 1892, when God called her home to reap the reward of a consecrated life. Grandma, as she was called, will be missed. She was always present at Church. She delighted in the service of God's house. Her house was always the preachers' home. Her heart and purse were ever open to the needy. She was perfectly resigned to the will of the Lord and spoke frequently of her departure while she was sick and often rejoiced in Jesus her Savior. She leaves one daughter and five sons, one sister, two brothers in Tennessee, and a host of friends to mourn their loss. God grant that we may all meet her again.

M. W. McCULLOUGH.

HAWKINS.—One year ago to-day (April 23, 1892), as the lengthening shadows proclaimed the close of day, the pure spirit of Waxahachie's most honored and devoted citizen took its flight to realms of bliss to await the coming of kindred souls that vie around the great white throne forever.

Benjamin Franklin Hawkins was born on the 18th day of January, 1828, in Shelbyville, Ind. His father was a prominent practicing attorney, who was honored with the office of County Clerk. At the age of sixteen his son, B. F. Hawkins, became Deputy Clerk. It was there that the noble qualities were manifested that adorned his life and made him pre-eminent in his generation. He came to Texas in the spring of 1848, bringing with him a model wife to share the joys or sorrows that might come in this adventure in the land of the Comanche Indian, whose tomahawk was stained with the blood of those who preceded them, and at whose side daunted the scalped of many who had dared to invade this paradise of the American buffalo, antelope and other game which roamed over this portion of the "Sunny South." He settled in what was then Cass County, near where the town of Midlothian is now situated, on a section of 640 acres of land. Two years subsequent to this time the county of Ellis was organized, he being one of the commissioners. At the first election he was chosen County Clerk, which office he held continuously until his death, except two terms during the period of State reconstruction, making a period of forty-two years of office. This is a record without a parallel. He was the friend of all, and especially of the poor and destitute. His conviction of duty to God and his fellow men was clear, and he had courage to back it.

In the language of Shakespeare, "He is without a fault." Humble, devout and always looking for something to do, he lived and died a member of the M. E. Church, South. He was the pastor's friend. As President of the Board of Stewards he made liberal provision and was always ready to supplement in an emergency. His seat at Church was rarely vacant at any of the services. He was powerful in prayer. He talked with God as with a familiar friend, and the people trembled as one by one in their several relations he presented them at a throne of grace. For many years he was Sunday-school superintendent, and through the children he led to Jesus. He was a Mason of high rank, and was honored by the mystical body throughout the State. His was a model home. His presence there brought sunshine and joy to every member of the family. There was a pathos in his words that sent a thrill of joy and gleam of light through every heart. His two sons survive him—one taking his place as County Clerk, and the other an attorney of great promise and a graduate of the law department of our State University. His accomplished daughters have married prominent citizens and business men of Dallas and Waxahachie, Texas.

In the language of Shakespeare, "He is without a fault." Humble, devout and always looking for something to do, he lived and died a member of the M. E. Church, South. He was the pastor's friend. As President of the Board of Stewards he made liberal provision and was always ready to supplement in an emergency. His seat at Church was rarely vacant at any of the services. He was powerful in prayer. He talked with God as with a familiar friend, and the people trembled as one by one in their several relations he presented them at a throne of grace. For many years he was Sunday-school superintendent, and through the children he led to Jesus. He was a Mason of high rank, and was honored by the mystical body throughout the State. His was a model home. His presence there brought sunshine and joy to every member of the family. There was a pathos in his words that sent a thrill of joy and gleam of light through every heart. His two sons survive him—one taking his place as County Clerk, and the other an attorney of great promise and a graduate of the law department of our State University. His accomplished daughters have married prominent citizens and business men of Dallas and Waxahachie, Texas.

He was a man, take him for all in all; we shall never look upon his like again."

About two years ago it became evident that a cancer was developing on the lower lip. The skill of the physicians from Maine to the Gulf was summoned, but every effort proved abortive. The disease was rapid and the suffering intense. Hope, attended by dire forebodings, oscillated to and fro almost to the last, when sadness like a pall settled down over the entire city. The closing scene can not be described by mortal tongue, as one by one the anxious throng passed to press his hand and receive of look upon this noble man. The memories that cluster around the last moments of this father, this dying Christian, are a precious legacy to his family.

His body was borne by tender hands to the old Church where he had worshipped for forty-two years. Here, in the presence of the weeping throng of friends and kindred, Rev. John Allen preached the funeral sermon. Headed by the Masonic fraternity the large procession moved slowly to the cemetery just inside of which the Sunday-school stood in open column singing "Some Sweet Day," as their gallant leader was borne to his spot where his dust shall rest until the trump of God shall wake the nations under ground and call us to our reward. We commend to his God the dear ones at home. Faithful wife and precious mother, lean upon that strong arm which is able to bear up you. You will meet again. M. K. LITTLE.

HARRISON.—Lawrence Harrison was born in Tennessee in 1812. He was married to Miss Nancy G. Miller. This union was blessed with fourteen children, eight of whom preceded their father to the better world. The remaining ones are all members of the Church their father loved so much. A few years before his death it was my privilege to be his pastor. I found him to be a man of God, who loved God and the Church. His pastor always received a cordial welcome to his home. Bro. Harrison was an invalid for many years, and in his last illness suffered untold pain, yet he did not complain. He gradually ripened for the grave, and with pleasure looked forward to the happy reunion in the city of God. L. W. Harrison, his son, who is a member of the North Texas Conference, was called to the bedside of his father, who prayed and watched faithfully until the spirit took its flight, which took place June 10, 1892, in Harrold, Wilbarger County, Texas. May God bless his aged wife who still lingers on the shores of time. Children, your father is gone, but "you know where to find him."

F. O. MILLER.

PERSONS.—B. W. Persons was born February 6, 1854, in Talbot County, Ga.; was married to Miss Fannie V. Young June 10, 1877, in Talbot County, Texas; professed religion and joined the Methodist Church in Cleburne, Texas, in 1884, and died June 1, 1892, at his home near Cleburne. Bro. Persons was faithful to all his duties in the home and in the Church from the day he took the vows of membership until his death. He served the Church faithfully as private member, then as steward and Sunday-school superintendent. His religion was prominent in his home and business life, and all who spent an hour in his presence left with the impression that he was governed by his religion, and that he loved his Church. He leaves wife and five children, all of whom have been dedicated to God, and we trust the example and prayers of father and mother for a Christian family, and commend them to the care of Him who knows just how to comfort and help.

B. F. BADGETT.

MEHAFFEY.—Died, at the residence of the Rev. O. W. Carter, near Thalia, Foard County, Texas, at 2:30 p. m., June 16, 1892, Dr. A. D. MehaFFEY, aged eighty-two years. Bro. MehaFFEY was born in Haywood County, N. C., February 11, 1810, and had at the time of his death been a consistent member of the Methodist Church for fifty-five years. He was not only a Church member, but was the purest type of a Christian enjoying that full measure of grace that makes us happy in this life, and sustains in the trying hour of death. Yes, Bro. MehaFFEY died well. Two days before his death he talked to the family saying, "My work is done, and I am prepared and willing to go and wait the Lord to take me;" and when the summons came it seems that, like Stephen, he was permitted to look into heaven and behold the beauty of the celestial city before he closed his eyes. His body had been buried in the Methodist Church for fifty-five years. He was not only a Church member, but was the purest type of a Christian enjoying that full measure of grace that makes us happy in this life, and sustains in the trying hour of death. Yes, Bro. MehaFFEY died well. Two days before his death he talked to the family saying, "My work is done, and I am prepared and willing to go and wait the Lord to take me;" and when the summons came it seems that, like Stephen, he was permitted to look into heaven and behold the beauty of the celestial city before he closed his eyes. His body had been buried in the Methodist Church for fifty-five years.

DAVIS.—Little Pleasant Davis, the son of P. B. Davis, was born in Newton County, Texas, July 23, 1888, and died near Lufkin, Angelina County, Texas, June 14, 1892. The will of God be done. The parents had dedicated little Pleasant to God in baptism. They fondly hoped to see him reach manhood and spend his life in God's service, but he has left the home of his earthly parents and gone to live in the home of God. We point mourning parents to Jesus who sustains the sorrowing. Weep not, for God has said, "Suffer little children to come unto me."

J. D. FORD.

FULLINGIM.—Little Arch A. Fullingim, infant son of H. R. and V. A. Fullingim, was born July 12, 1890, and departed this life October 28, 1891. Little Arch was a promising child, but in God's wisdom, saw fit to take him to a better life. His suffering was intense, but death set him free, and we feel sure that he now lives with him who said, "Suffer little children to come unto me;" and now, dear parents, I would say, sing on and pray, for your work will soon be done. The angels will soon bring your angel child and live with him forever.

A. J. HENDERSON.

HENRY.—Little Lolie E. Henry died June 23, 1892, being seven years of age. Although she suffered much she was patient. She was sick four or five weeks, and said from the first she would not get well, and seemingly had no fear of death. The good Lord has taken her himself. How sad the home. Her place at the table is now vacant and the little cot is also vacant. How much that mother will miss her darling child! God's only child, but, dear parents, sweet little Lolie is safe in heaven in the Great Shepherd's fold, waiting to greet you.

J. D. BURKE.

DAVIS AND DAVIS.—Mother and child, Mrs. Kate Davis, wife of W. J. Davis, aged thirty-three years, passed peacefully away June 14, the child a few days previous, and was buried in Leona Chapel Cemetery. She was sick some eleven or twelve days; had the best medical attention that could be procured, and faithful husband and neighbors all did their best to save her, but all in vain. The Master called and she had to go. She was but a short time among us, but was well liked by all who made her acquaintance. She was not a member of the Church so far as I know. Her trust seemed to be in God. She leaves a husband and three little children to mourn her untimely death.

A. B. DILLARD.

CHAPMAN.—Ida B. Chapman, aged twenty-two years, died near Gordon June 16, 1892. Professed religion and joined the Methodist Church about six years ago and from that time has been an acceptable member. She knew the experience of this new, sweet Christian young lady. Let father and mother, brothers and sisters, meet her in heaven.

E. V. COX.

CHAMBERLAIN.—Maggie, the infant daughter of Rev. L. S. and Sister Maggie E. Chamberlain, was born in Brazoria County, Texas, September 25, 1891. Maggie was a bright and lovely child, she was the only girl in the family and was petted by all who knew her. At first she was called after her grandmothers on either side, but after her mother died, they called her "Maggie" for her mother. She was dedicated to God in baptism by the writer on May 1, 1892. On that beautiful May morning she was bright and lovely as a rose, and continued to be so until a few days before her death, when cholera infantum did the cruel work and little Maggie is gone. Though only about eight months old, in her sickness she would call "papa" and "mamma." She died June 11, 1892, just two months after her mother. Little Maggie has gone to meet the departed mother. Let all who read this pray for our dear brother in this his great affliction.

D. C. STARK.

WARREN.—Bro. W. S. Warren was born in Alabama January 9, 1838. At the age of ten years he went to Mississippi. He was married December 16, 1858. He went from Mississippi to Florida in 1871 and returned to Mississippi in 1874, where he remained until 1885, when he came to Texas. He professed religion and joined the M. E. Church, South, in 1890, in the communion of which he lived a faithful member until his death, which occurred May 7, 1892. Bro. Warren was a good man. His sickness was long, his sufferings intense, but he endured it patiently, as seeing Him who is invisible, expecting to receive the crown of the faithful. He leaves a large family that will miss him more than any one; besides he was loved by all who knew him. May God bless his family and save them.

J. A. ROGERS.

JACKSON.—Walter Lemuel, son of O. A. and S. C. Jackson, was born February 14, 1891, and died May 4, 1892. Little Walter was a bright, interesting little fellow and a favorite with all who knew him. He was an extra smart child for his age. But alas! death loves a shining mark. And while it is sad to think we shall see him no more on earth, it is a consolation to know that his sweet, happy spirit is forever at rest, and in the sweet by and by, we shall meet him where parting shall be no more. Then weep not, kind friends, but let us remember that God doeth all things well, and that he has promised that everything shall work together for good to them that love the Lord. His cousin, L. I. A.

PERSONS.—B. W. Persons was born February 6, 1854, in Talbot County, Ga.; was married to Miss Fannie V. Young June 10, 1877, in Talbot County, Texas; professed religion and joined the Methodist Church in Cleburne, Texas, in 1884, and died June 1, 1892, at his home near Cleburne. Bro. Persons was faithful to all his duties in the home and in the Church from the day he took the vows of membership until his death. He served the Church faithfully as private member, then as steward and Sunday-school superintendent. His religion was prominent in his home and business life, and all who spent an hour in his presence left with the impression that he was governed by his religion, and that he loved his Church. He leaves wife and five children, all of whom have been dedicated to God, and we trust the example and prayers of father and mother for a Christian family, and commend them to the care of Him who knows just how to comfort and help.

B. F. BADGETT.

ROUSEDALE.—Died at LaGrange, Texas, June 8, 1892, John C. Rousedale, in his twenty-sixth year. His death is not only a great loss to the Church, but to the community, "and thou shalt be missed" can be said of him as Jonathan said of David. He became a member of the Church at fourteen years of age; was universally esteemed for his sterling honesty and manliness. His was a noble nature, generous and impulsive, that exercised itself in helpfulness where his services were needed. To his mother who watched at his bedside he gave the assurance that all was well, and said to her, "I am going to heaven. He leaves behind him father, mother and several brothers and sisters, who mourn their loss, but not as those without hope. The consolation of the Psalmist in the loss of his child can be theirs: "He can not come to me, but I can go to him." Bless God for the Christian's hope and the Christian's faith. There remains a rest for the people of God and we shall meet beyond the river. His pastor and friend, GEO. E. CLOTHIER.

LAGRANGE, TEXAS.

BARTLEY.—Mrs. Amanda Bartley (nee Maxberry) was born in Tennessee April 5, 1829, and died at her home, six miles west of Ladonia, March 19, 1892. September, 1846, she was married to Mr. T. D. Bartley, who preceded her to the mansion above several years. They removed to Texas in 1850 and in 1859 she joined the M. E. Church, South, at Providence, Dodd County, of which she held a faithful and consistent membership to the day of her death. She was always ready to lend a helping hand to the needy. She visited the sick and watched by their bedside. All who knew her loved her. She is, and will be, greatly missed in her community not only by her children, but by all the neighbors. Bereaved ones weep not, but lift up your eyes and view by faith in a risen, living Christ the vacant mansion in heaven which he has prepared for you, and into which, if you will trust him as your Lord and Savior, he will soon sweet day come and take you, that where he and your mother are, there may be also.

HER PASTOR.

RANDALL.—Mrs. E. N. Randall, wife of the late Dudley Randall of precious memory, was born in Georgia, March 15, 1818. After a painful illness of two and a half months she sweetly fell asleep in Jesus, May 15, 1892. Her sufferings were indeed great, but were borne with a degree of patience and resignation it has seldom been our lot to witness. She had been a consistent member of the M. E. Church, South, for many years, and the religion she professed in early youth sustained her in her declining years, proved a happy solace in her hours of suffering and enabled her to receive the Death Angel as a sweet messenger. Truly he came in the sweet spring time, not to cut down a chamber of the ground, but to transport to a fairer clime one so well prepared, so willing to go. During her last days she talked so freely of her trust in God, of her sweet assurance of a home in heaven, that it was indeed a benediction to those who were permitted to hear her. Sadly will the dear ones miss her. We will meet in heaven.

CALDWELL.—Judge Colbert Caldwell, who for a number of years resided at Navasota, Texas, and who had many acquaintances scattered throughout the State, died of heart failure at the residence of his son in Fresno, Cal., April 13, 1892. He had lived at McPherson, Kas., since 1880. In March last in company with his estimable wife he spent a few weeks visiting a daughter in Winfield, Kas., leaving Mrs. Caldwell at the latter place he went to California, stopping a few days with a son at El Paso, Texas. He had been at Fresno but a few days when the summons came and he passed quietly away. The remains were sent to Winfield for burial. The Judge was born in Shelbyville, Tenn., in 1822. In an early day he settled in Arkansas where, in the practice of his profession and in handling cotton, he gathered quite a fortune. But failing health induced him to change his location, and in 1850 he settled at Navasota, Texas, where he remained until some time after the war. He was raised a Presbyterian, but never united with that Church. While living in Texas he united with the M. E. Church, South, and in his later years was a member of the M. E. Church. He ripened into an earnest Christian and died in the faith of the gospel. The writer knew him well and spent many pleasant hours in conversation with him, in which not only the technical things of religion, but the joys and hopes of a definite religious life were discussed. He leaves to mourn their loss the wife of his youth and many years, with three sons and two daughters.

WINFIELD, KANSAS.

WILSON.—Bro. Stonewall Wilson was born near LaGrange, Fayette County, Texas, March 10, 1832; was converted in early life and joined the M. E. Church, South, at Osage, under Bro. Jenkin's administration. He was a man of decided convictions, not very demonstrative but true to his convictions of Christianity; was broad and noble in character; those who knew him best admired him most. He died in perfect peace after considerable illness in the little city of Eagle Lake, in Colorado County, Texas, December 5, 1891; was married to Miss Lizzie Williams in 1852, who now, with mother and sisters and many warm friends, mourn their loss; but, thanks to our Heavenly Father, our loss is his eternal gain. In his last minutes he looked up and said: "All is well, all is well!" PASTOR.

SWAYNE'S OINTMENT

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

FOLKS RECOVERED

DR. W. F. SNYDER, WYCKOFF'S THEATER, CHICAGO, ILL.

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DR. ALDRICH, SPECIALIST

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BUFFALO CAMP-GROUND.

Camp-meeting at Buffalo Camp-ground, situated a few miles west of Caldwell, Burleson County, will commence Friday night before the second Sunday in August. The camp-meeting will be self-sustaining. Ample provisions will be made for preachers. We want the people to come and camp. We have a good shed and an abundance of good water. We need help. Will the ministers of the gospel come and help us? We invite workers to come and help. Bring your hymn books and come in the spirit of the Master. Arrangements will be made to convey the preachers from Caldwell to camp-ground. J. P. SKINNER, LEXINGTON, TEXAS.

SERVICES FREE.

To my Brethren and Friends of the North Texas Conference: My services during this summer are at your command, free of any charge. I am employed only by the following named brethren: J. L. Angell, at Springtown, third Sunday in July; A. R. Nash, at Mt. Zion, fifth Sunday in July; W. M. Robbins, at Harrell's camp-ground, second Sunday in August. Brethren who wish me to assist in protracted meetings will address me at Royce City, Texas. C. J. SHERWOOD.

WANTED-A GOOD HORSE.

Our Presiding Elder, Rev. G. W. Graves, while attending our quarterly meeting at Bonner's School-house lost one of his buggy horses. The horse ran into barbed wire and was ruined. Will some generous brother in the bounds of Gatesville District present Bro. Graves with a good horse to enable him to continue his work in the district? The horse he lost was worth \$100. Surely some one will respond.

NOTICE OF MEETINGS.

At Liberty Hill, embracing fourth and fifth Sundays in July. Our Presiding Elder, Bro. Horace Bishop, will hold his tent meeting. Everybody cordially invited. At Leander, first and second Sundays in August. Cordial invitation to all. H. B. HENRY.

Hood's Sarsaparilla absolutely cures all diseases caused by impure blood and it builds up the whole system.

CORNER-STONE.

The cornerstone of the Logansport Methodist Church will be laid on July 17, (third Sunday), by Dr. J. M. Beard, of New Orleans, La. Especially the East Texas people are invited to attend, one and one-fourth reduction will be given on H. S. E. and W. H. Y. S. H. WHEATLEY, P. C.

Scottsville Camp-Meeting, August 9-20.

The following railroads will sell tickets to and from Scottsville, at 4 cents the round trip, on August 9, 10 and 11, good for ten days: The T. and P. from all points between Fort Worth and Texas, N. O., P. from New Orleans. This line will give us an extra from Shreveport to Marshall daily; a double extra if needed. The L. and G. N. from as low down as Palestine, including Tyler and Longview. The H. and E. and W. Texas from Houston up. The N. S. and P. from as low as Vicksburg. The Southern Pacific along its Louisiana division to connect with the N. O. P. at Alexandria, La. Louisiana people may get correct rates and route by conferring with that old steamboat captain, C. M. Guess, or the Rev. Fitzgerald Parker at New Iberia, La. These men can give items also as to the "Louisiana House" being built on our camp. Write them.

To preachers, their wives and families we give free homes. At present we can stow away about one hundred. We have purchased five large tents and ordered for six more. We hope to care for all. As in the past, we will try to extend this free home to all; but the number this year will be so great that it will be impossible for us to do so to all. We shall ask our many friends to help us. When you pack your grip put in a comforter and a pillow, and bring it right along. Meals can be had on the ground at 25 cents. Free delivery from depot to camp, one-fourth mile. Good water, clean campus; scavengers clean the ground daily.

Seven services daily, all under the arbor. The sexton's bell calls the hour. We are prompt to this bell. No side meetings, no "faith healing," no "second coming" services, no side issues, no huckstering, no catch-pennies, no gate fees, no public collections, no suction pumps in the pockets of the people. Our work is to deal with the plain, straightforward gospel that saves from sin and sanctifies the soul now. The hobby we ride is a present and conscious salvation from sin. Nothing more, nothing less. As heretofore this camp will keep along with Mr. Wesley and the Methodists. The grace and privilege of entire sanctification for the believer is made prominent. Yes, it is the central truth taught here. God has signally owned the work here. Thousands scattered over this Southland are living witnesses to the simplicity and truthfulness of heart which is taught and experienced at Scottsville. To all our friends we extend a cordial invitation. Come with us. J. W. LIVELY, P. C. T. W. WINSTON, A. B. WASKOM.

DR. PRICE'S BAKING POWDER.

Supplying the Army, Navy and Indian Department. (Chicago Inter-Ocean.)

The purchasing agents of the United States Government have ordered nearly one hundred thousand pounds of Dr. Price's Baking Powder in the first five months of this year, 1892. The government exercises great care in selecting its supplies of all kinds, rejecting everything that is not of the best, and the very fact that it has adopted Dr. Price's Baking Powder is proof that it has found it the best of all the baking powders. Dr. Price's is recently adapted for export, as neither long sea voyages nor climatic changes affect it, this brand keeping fresh and sweet for years, while other baking powders deteriorate rapidly. It is guaranteed to the government to be a pure cream of tartar, free from ammonia, alum or other harmful substances, and it is also the only baking powder prepared by a physician of high standing.

APPOINTMENTS GLEX ROSE MISSION.

Only Grove ..... 29 Sab in July  
Porter's school-house, 4th and 5th Sab in July  
Camp-meeting, Palmyra, 1st Sab in August  
Protracted meeting, Liberty Church.

Brethren, remember us. Prayers for the success of these meetings and the aid of any orthodox preachers or laymen will be greatly valued by H. M. GLASS, P. C.

HOME STUDY

Book-keeping, Penmanship, Business Forms, Arithmetic, English, Grammar, Spelling, Geography, History, Civics, and other subjects. Sent by mail on receipt of \$1.00. Address: H. M. GLASS, P. C., 150 Lafayette St., St. Louis, Mo.

Can't Cook as Mother Did!

How many a young wife's heart has been saddened by hearing the above remark! And yet how often the words are true; especially when cake, pastry or biscuit are in question! The reason is plain, yet it is "like telling a secret."

Our mothers used and are using Dr. Price's Cream Baking Powder. They cannot be misled into using any of the ammonia or alum powders. No dyspepsia no sallow complexion, when mother did the cooking.

The first symptoms of ammonia poisoning, says a New York paper, which appear among those who work in ammonia factories, is a discoloration of the nose and forehead. This gradually extends over the face until the complexion has a stained, blotched and unsightly appearance.

Dr. Price's Cream Baking Powder is the only pure cream of tartar powder that contains the whites of eggs.

Dr. Price's Cream Baking Powder is reported by all authorities as free from Ammonia, Alum, or any other adulterant. In fact the purity of this ideal powder has never been questioned.

PROHIBITION PARTY PLATFORM.

The Prohibition party in national convention assembled, acknowledging Almighty God as the source of all true government, and his law as the standard to which all human enactments must conform to secure the blessings of peace and prosperity, presents the following declaration of principles:

1. The liquor traffic is a foe to civilization, the arch-enemy of popular government, and a public nuisance. It is the citadel of the forces that corrupt politics, promote poverty and crime, degrade the nation's homes, thwart the will of the people, and threaten to deliver our country into the hands of rapacious class interests. All laws that under the guise of regulation, legalize and protect this traffic, or make the government share in its ill-gotten gains, are vicious in principle and powerless in remedy. We declare anew for the entire suppression of the manufacture, sale, importation, exportation and transportation of alcoholic liquors as a beverage by Federal and State legislation, and the full powers of the government should be exerted to secure this result. Any party that fails to recognize the dominant nature of this issue in American politics is unrepresentative of the support of the people.

2. No citizen should be denied the right to vote on account of sex, and equal labor should receive equal wages without regard to sex.

THE FINANCE PLANK.

3. The money of the country should be coined by the government and in sufficient quantities to meet the demands of business and give full opportunity for the employment of labor. To this end an increase in the volume of money is demanded, and no individual or corporation should be allowed to make any profit through its issue. It should be made a legal tender for the payment of all debts, public or private. Its volume should be fixed at a definite sum per capita and made to increase with our increase in population.

4. The tariff should be levied only as a defense against foreign governments which levy tariff upon or bar out our products from their markets, revenue being incidental. The residue of means necessary to an economical administration of the government should be raised by levying a burden on what the people consume instead of upon what they consume.

5. Railroads, telegraph and other public corporations should be controlled by the government in the interest of the people and no higher charges allowed than necessary to give fair interest on the capital actually invested.

6. Foreign immigration has become a burden upon industry, one of the factors in depressing wages and causing discontent, therefore our immigration laws should be revised and strictly enforced. The time of residence for naturalization should be extended and no naturalized person should be allowed to vote until one year after he becomes a citizen.

ALIEN LAND OWNERSHIP.

7. Non-resident aliens should not be allowed to acquire land in this country, and we favor the limitation of individual and separate ownership of land. All unearned grants of lands to railroad companies or other corporations should be reclaimed.

8. Years of inaction and treachery on the part of the Republican and Democratic parties have resulted in the present reign of mob law, and we demand that every citizen be protected in the right of trial by constitutional tribunals.

9. All men should be protected by law in their right to one day's rest in ten.

10. Arbitration is the wisest and most economical and humane method of settling National differences.

11. Speculations in margins, the cornering of grain, money and product and the formation of pools, trusts and combinations for the arbitrary advancement of prices should be suppressed.

12. We pledge that the Prohibition party if elected to power will ever grant just pensions to disabled veterans of the Union army and navy, their widows and orphans.

13. We stand unequivocally for the American public school and opposed to any appropriation of public moneys for sectarian schools. We declare that only by united support of such common schools, taught in the English

operations, throwing out 4000 men. The trouble is due to a disagreement over the annual wages scale.

The following silver bill passed the Senate July 1: That the owner of silver bullion may deposit the same at any mint of the United States to be coined for his benefit, and it shall be the duty of the proper officers, upon terms and conditions which are provided for by the law for the deposit and coinage of gold, to coin the silver bullion into standard dollars, authorized by the act of February 29, 1879, entitled, "An act to authorize the coinage of standard silver dollars and restore its legal tender character," and such coins shall be legal tender for all debts and dues, public and private. The act of July 14, 1890, entitled "An act directing the purchases of silver bullion and the issue of treasury notes therefor and for other purposes," is hereby repealed, provided that the Secretary of the Treasury shall proceed to have coined all silver bullion in the treasury purchased with silver or coin certificates.

Texas Casualties.

At Dallas, July 2, Ed. Noble, aged seventeen years, was accidentally shot and killed by R. M. Wallace.

At Lancaster, July 2, Mrs. A. Baker, an elderly lady, while riding in a hack, was thrown out and the wheels ran across her breast, breaking her collar-bone and two ribs.

Jack, the ten-year old son of W. O. Bates, of Cisco, while in bathing fell down an embankment against a bowlder. He is in a precarious condition and may lose one lower limb.

Near Marshall, July 1, while Rev. Wm. Mathews' family were returning home from the Alliance camp-meeting, his mule ran away, tore the wagon to pieces and dangerously wounded four of his children.

Obituary-Texas.

June 28.—Mrs. Mary Haven, at Denton; John C. Cooper, at Abilene.

June 29.—Mrs. H. F. Schweer, at Denton.

June 30.—Judge Jowers, aged eighty years, at Palestine; H. K. Butler, at Gorman, Eastland County.

July 1.—Mrs. Elizabeth Carter, near Belton; Mrs. E. J. Slaughter, at Pilot Point; Mrs. E. G. Davis, at Salado.

Elder Goodman—My good man, I trust you go to church. Slippery Joe—Well, I reckon I ain't missed a Sunday since last October. Elder Goodman—I am delighted to hear you say so, my good man; I hope you will continue this commendable regularity of attendance. Slippery Joe—Oh, you can bet yer boots I'll keep on goin' till it gets warmer an' this. I ain't 'dill of bloke that stays out o' doors in a New England winter any more'n I ken help.

Mike—"They say, Pat, that the tonne will come whin all the coal will be used up. What will they do fur firin' this?" Pat—"Bury coke, yer fool."

THE MOUNTAIN CHAUTAUQU.

A Delightful Summer Home.

At Mountain Lake Park on the summit of the Alleghenies, 2900 feet above the sea level, on the main line of the picturesque Baltimore and Ohio Railroad, from August 9 to 23, will be held the tenth annual session of this famous Chautauqu, with fifteen days packed full of the best things genius can devise or money can procure. Dr. W. L. Davidson, the superintendent, has prepared the program with great care. The leading platform celebrities of the country will appear from day to day, while a course of practical exercises under the direction of the best instructors will do their helpful work for the multitude of students who will come. Professors from the leading universities have charge. The schools begin August 2 and continue three weeks. Tuition is very low. No program rich in novelties, so strong in music, so crowded with neat, attractive and helpful lectures has ever been offered the patrons of the Park. It will be a constant revelation to the listening multitudes. Follow a moment and see what may be expected. A full cast military band of sixteen pieces from the State College of Kentucky. Their playing is simply magnificent. They will remain during the entire assembly, and will give an added enthusiasm to our Chautauqu, which has always been lacking. That series of lectures follows, Prof. W. S. Weeden, will again have charge of the chorus work. Miss Sadie Gre Thomas, of Baltimore, and Miss Gertrude Smith will be our soloists. Miss Margarite Wuerz, a superior violinist, will delight us for a week. On the program following to be expected: The gifted orator, John DeWitt Miller; the ever popular, Leon H. Vincent, Rev. Frank Russell, of New York; the Secretary of the Evangelical Alliance, John Temple Graves, the successor of the gifted Grady, in the affections of the South, a perfect wizard with the English language; Richard Lawson, with his liant original selections in dialect; Dr. G. Chapman Jones, of New York; Dr. John B. DeMott, amazing scientific lectures, illustrated by a ton of apparatus; Miss Cecile Gohl, on home life in Sweden, in costume; Elmer Hanson, a retired and practicing artist and conjurer, who will mystify his audience; Miss Anne Adele Powell, a superb elocutionist; Prof. French, of Chicago, the celebrated crayon artist, who draws pictures in the presence of his audience; Col. L. F. Copeland, ever in demand from ocean to ocean; Dean Wright, without whom we would hardly know how to get on; Fred Emerson Brooks, the celebrated California poet humorist, reciting his own poetry, accompanied by D. W. Robertson, who plays delightfully upon aleigh bells and tumblers, unquestionably the most unique and delightful entertainment now offered to the public; Comrade Frank W. Smith, the grandest speaker for Grand Army occasions that can be found on this continent; Corporal Jas. Tanner, the old soldier's friend; our old friends, Prof. W. H. Dana and Rev. S. Hamilton Day; Rev. Dr. Chas. R. Chas. of New York, who brings a large and accurate model of the tabernacle, and explains it in detail; Prof. Chas. F. Underhill, the celebrated impersonator, who will give "David Copperfield" and "The Rivals"; Dr. C. W. Baldwin, with an illustrated talk on Alaska, and a sermon from a prominent Bishop on the last Sunday. What more could you ask? Where will you find a more attractive program? For illustrated detailed program and all information address L. A. Ruddlell, Mountain Lake Park, Md.

Unanswered Letters.

JUNE 27.  
W. M. Adams, subs; 2 cards. T. T. Booth, subs. J. A. Smith, paper stopped. Jim Adams, has attention. H. B. Whittenburg, change. S. W. Jones, sub. J. J. Callaway, subs. W. N. Bonner, sub. J. E. Nelson, subs. J. I. Davis, sub. H. E. Smith, sub. H. W. Bowman, sub. E. M. Sweet, subs. Nat. B. Read, subs. Sam. I. Morris, subs. J. J. Lasseter, sub. J. M. Alexander, paper stopped. H. T. Hart, subs, for 2 years each.

JUNE 28.  
Chas. F. Smith, sub. I. N. Coburn, subs. A. S. Blackwood, change made.

JUNE 29.  
I. S. Ashburn, sub has attention. J. G. Miller, subs. A. R. Nash, sub. C. Rowland, sub. J. R. Ritchie, subs. J. R. Nelson, change. A. A. Waggon, subs.

JUNE 30.  
Wm. Price, has attention; letter and card. P. S. Addison, sub. T. J. Minnis, subs. W. Wootton, sub. L. G. Watkins, subs; 2 cards. C. M. Harless, sub. A. W. Wilson, sub for 2 years. J. H. Miller, sub stopped. John T. Graham, sub. Sam. I. Morris, subs. J. White Davis, o. k. E. J. Maxwell, has attention. W. H. Crawford, sub.

JULY 1.  
J. A. Wyatt, sub. J. T. Bloodworth, sub. J. R. Nichols, sub. H. M. Sears, sub. M. J. Allen, o. k. J. B. Hall, sub. H. B. Henry, subs. J. W. Bell, sub. T. W. Boynton, sub. O. A. Shook, subs; 2 cards.

JULY 2.  
J. H. Chambliss, sub. R. A. Walker, sub. J. R. Nelson, subs. A. Russell, change. Sam. I. Morris, sub. T. M. Pledger, sub.

JULY 3.  
M. W. Shearer, subs. W. Wootton, paper stopped. Jas. A. King, sub; how will you have the chromo sent? Jas. M. Sherman, sub. N. B. Reed, sub. G. S. Hardy, sub. M. M. Smith, sub.

"Did you know, Jellaby, that o'd Manyrocks walked all the way to Chicago from Auburn, N. Y., when he first came here—was too poor to pay his car fare?" "Is that so? And now he's too rich to, and rides on a pass. Queer world this!"

ALE AND BEEF

"PEPTONIZED"  
(INVALIDS, CONVALESCENTS, NURSING MOTHERS.)

Supplies complete nutrition. Agreeable to the most delicate palate. The only liquid predigested Food Tonic on the market.

Physicians Prescribe it. Your Druggist Sells it.

THE ALE & BEEF CO., 257 W. 17 Street, New York City.

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Heiskell's Ointment

Is a positive cure for all forms of SKIN DISEASE.

We have this assertion on our observation of over thirty years, in which time a very large number and variety of skin diseases have been reported to us as cured, by the simple use of Heiskell's Ointment, without the aid of internal remedies. Many of these cured, cases of long duration, that had resisted the treatment of the most eminent medical talent in this and other countries. Heiskell's Ointment secures never to have failed in a single instance.

Sold by Druggists, or sent by mail. Price 50 Cents per box.

Send for "Hints for Kitchen and Sick Room," Free. JOHNSTON, HOLLOWAY & CO., 611 Commerce Street, Philadelphia.

Ready July 1st.

Gospel Hymns Nos. 5 and 6 Combined 68 Pieces, many of which can be found in no other book. Music, \$60 per 100; 70c. ea. by Mail. Words, \$30 per 100; 25c. ea. by Mail.

The John Church Co. The Biglow & Main Co. 71 West 4th St., Cincinnati. 126 East 9th St., New York.

Texas Christian Advocate. Only \$2 a year, Preachers \$1.

CASTORIA

for Infants and Children.

"Castoria is so well adapted to children that I recommend it as superior to any prescription known." H. A. Acheson, M. D., 111 So. Oxford St., Brooklyn, N. Y.

"The use of 'Castoria' is so universal and its merits so well known that it seems a work of supererogation to endorse it. Few are the intelligent families who do not keep 'Castoria' within easy reach." CARLOS MARTIN, D. D., New York City. Late Pastor Bloomingdale Reformed Church.

"For several years I have recommended your 'Castoria,' and shall always continue to do so as it has invariably produced beneficial results." EDWIN F. PARKER, M. D., "The Winthrop," 125th Street and 7th Ave., New York City.

THE CASTORIA COMPANY, 77 MURRAY STREET, NEW YORK.

The "CHANCELLOR" BREWSTER SIDE BAR BUGGY



Has No. 1 machine built full leather top and back curtain, a great improvement over the old style. Brewster fastener on axle steps, Rubber Storm proof, silver plated joints, silver plated head round boot, silver plated seat handles, silver plated Dash Rail, silver plated Hub Caps, Sargent Patent Wheels bolted between every spoke, furnished with our patent fifth wheel, by which king bolt does not pass through the axle in workmanship and finish it can not be duplicated in the market and supplies a long felt want for a full trimmed buggy at a moderate price. Write for Special Price. We carry over 500 vehicles in stock of all kinds and are Headquarters for Harness. We also carry a full stock of HAY PRESSES, BALING TIES, SWEEP AND SULKY RAKES, MOWERS, TRAGHERS, TRACTION ENGINES, PORTLAND CEMENTS AND EXPLOSIVES. WRITE US FOR YOUR WANTS. Address PARLIN & ORENDORFF CO., DALLAS, TEXAS.

Important to Farmers.

We cater to all classes of trade, and have bargains in all departments for everybody. We are bidding for the patronage of every person that reads this, and for

The Patronage of Every Farmer in the State.

The inducements offered are: Very low prices on the very best goods, whether you have a dollar or a hundred dollars to spend. A THOROUGHLY WELL BOUGHT STOCK, purchased by intelligent buyers and sold to you by intelligent sellers who never misrepresent anything in order to effect a sale, who will treat you politely, and when you have finished trading you feel that you bought what you wanted and it

Came to You at Prices that You Know are Right.

Further, if anything you bought does not suit, nobody will hesitate to exchange it for you, and if you can not get what you want in exchange your money is refunded.

We invite every Lady and Gentleman to inspect our Stock or send for Samples and see our prices before making their purchases, and we know all will decide that (quality considered) OUR PRICES ARE THE VERY LOWEST. Another great advantage in buying from us is that our assortment in each line is very large, and no matter how little or how much you want to spend, you can satisfy your own taste from large assortments.

Our immense trade in our Wholesale Departments in Dallas and Waco, and our Mammoth Retail Establishment in both cities enables us to make

Enormous Purchases from First Hands

and save all middleman's profits. And our enormous sales make it easy for us to sell good, first-class merchandise cheap.

QUICK SALES AND SMALL PROFITS

has ever been our grand business principle. The character of goods we sell, and the fact that we have only one price for everybody; that we never allow misrepresentations; that a child can buy as well as the parent and get treated the same; and last, but not least, the fact that we have stood the test of over

A QUARTER OF A CENTURY

is again some of the reasons why all people who want Dry Goods, Clothing, Shoes, Millinery, Fancy Goods, Carpets, Mattings, etc., etc., flock to the well-known house of

SANGER BROTHERS

DALLAS, TEXAS. When writing mention Texas Christian Advocate.

SUBSCRIP... VOL... DISTRICT... CALVERT... The tenth... odist Chur... a. m., June... Presiding I... during the... Four of the... local presc... delegates a... Committe... tigate and... terests of... reports wer... ed much o... From these... in substanc... The spiri... is fair. Th... men and a... are exampl... of our holy... members a... designates... as "twin o... devil, and... God;" and... children sa... practically... up upon... fact is not... Woman's l... ous activi... spirituality... There is... trict, and... mented. I... fact that t... needy sun... of missions... help, they... their missi... While the... within the... seven Sund... Methodist... the Union... tain locali... to be our... distinctive... Church to... be successf... schools." T... be establish... wherever... together fo... own litera... schools. The... one-third... collections... tion. The... usual per... There was... year in th... to leave a... were kept... The Com... als recom... prescribed... urged upon... their peop... to read th... following... resolved, P... ADVOCATE... have memb... respective... to have n... The Com... Sabbath O... deploring t... tive effec... most natio... bath descen... the Sabbat... 1. That o... once a ye... upon Temp... the Sabbat... 2. That w... as preacher... the strong... Sabbath de... The Com... their rep... tions in su... 1. That w... ize our own... State. 2. That w... vent our pe... rian schoo... Methodism... All the at... were adopt... Mrs. Sallie... Texas Wom... ported the... tion of the... and forcible... A resolut... both minist... most earn... Women's J... the bound... Rev. J. T... the Palesti... Presiding I... trict, and R... Waco Fem... conference. Rev. J. I... represented... Methodism... sity for a... people. A... was taken... Rev. S. J... address up... and submit... Hill Fema... tion of the... A resolut... ple of Oak... hospitality... by a ring... to the offic... road for r... adopted. The follo... to the Ann... I. N. Cron... W. B. Blak... were elect... Kosse was... meeting ne... Prominent... exercises th... was preach... at 4:30 and... brethren pr... D., opening... Smith, A. J... J. L. Yeats... len closing... There wa... accessions... The lov... gracious... few rejoice... preaching... mission ser... interesting... night servi... pray. Thus end