

# The Texas Christian Advocate.

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NO. 47.

## DISTRICT CONFERENCES.

### CUERO DISTRICT CONFERENCE.

The twenty-second session of this conference was held at Waelder June 23 to 26.

Bro. Graham, the pastor, and his people were ready for us with royal hospitality and a brand-new Church.

The whole session was delightful and profitable. We sometimes hear complaint that the District Conference amounts to nothing and accomplishes nothing, but occasions of this sort disprove the statement. The Presiding Elder, Rev. J. S. Gillett, magnifies not himself, but the work of the conference, and is popular as President of the conference as he is in the field.

For a first-class Presiding Elder give us Gillett. Preachers and laymen say, Amen! The attendance of preachers and laymen was remarkably large, considering that Waelder is inconveniently situated for railroad connections. All the pastors were present, with four local preachers out of twelve; three recording stewards and ten lay delegates. The business was conducted without committees, except those on Quarterly Conference Records, District Parsonage and Public Worship.

Prof. W. L. Smith, of Waelder, in a short, appropriate address welcomed the members of the conference to the town.

Major G. W. L. Fly, of Victoria, responded in behalf of the conference.

The reports from the pastors were very gratifying. There had been glorious revivals in several churches and a large increase in the membership, several new churches have been built and more were in contemplation. Finances are well up in most places, notwithstanding the general financial pressure. Sunday-schools are prosperous and new ones are being organized. Churches and parsonages are generally comfortable and in good repair.

Much gratification was expressed when the Presiding Elder announced that the debt on the district parsonage was a thing of the past. This debt had been of several years standing, and had been the burden of sorrowful lament to many of the brethren, and of serious embarrassment to no one in particular except the Presiding Elder and his family.

At the suggestion of the Committee on District Parsonage the conference voted an assessment of \$12.50 on each charge for needed repairs on the district parsonage property, and later agreed that should the trustees have opportunity to sell the property to advantage and secure better, they were willing to assume an expense of \$50 additional, making in all \$200.

Under call of reports of missionary territory the Annual Conference was requested to establish a mission to embrace all the territory in the counties of Victoria, Calhoun and Refugio—except Victoria, Nursery and Mission Valley. Much of this proposed mission will be along the line of the railroad in course of construction from Victoria to Brownsville. We have no work in two of these counties, and the country is rapidly settling up.

At several points in the progress of the reports there was spirited discussion of important matters.

Pastoral visiting received attention, and several opinions were expressed that there is sometimes an unreasonable demand for attention, and the complaint takes this form: "You stayed all night with Bro. B, twice, and have eaten only once with me."

The Presiding Elder emphasized the importance of Church discipline, and the fact was recalled that many of the preachers have not discovered their value.

A whole afternoon was devoted to the discussion of the Epworth League, and some of the speakers showed thorough acquaintance with the subject. The time was profitably spent, and the brother who thought that the League was intended to take the place of the Sunday-school, Missionary Society, and all such organizations, and who was supported in his opinion by his pastor, received some information, as also did the brother who thought the League a part of the Sunday-school.

Bro. Gillett, who was quite unwell during the entire session, became so much worse that it was necessary for him to return home on Saturday morning, and Dr. Morris Evans presided during the remainder of the session. The conference adopted resolutions expressive of regret and sympathy for him in his sickness.

Dr. McLean and Prof. Thomas, representing southwestern University and Cornell Institute, gave gratifying reports of the prosperity of these institutions. According to Dr. McLean, the University presents the spectacle of a boy wearing his last year's pants—too big for his breeches.

Prominence was given to religious services, and the preaching was good. The next session will be held at Edna.

The following delegates were elected to the Annual Conference: G. W. L. Fly, W. T. Smith, W. Tarkington, G. Goodenow, Sr., O. R. Downsand, J. W. Burns were elected alternates.

Resolutions were adopted thanking the citizens of Waelder for their kind entertainment, and the papers for reporting the proceedings, and the conference closed a session which was a delightful one to all.

STERLING FISHER, Secretary.

NEW MEXICO CONFERENCE.

The third annual session of the New Mexico Conference, M. E. Church, South, was opened July 13, Bishop W. W. Duncanson in the chair. After the usual devotional services by the Bishop the following members answered to

their names: Revs. D. P. Brown, W. T. Burk, Wm. D. Clayton, I. N. Crutchfield, Jas. A. Crutchfield, J. M. Crutchfield, W. B. Jennings, C. H. Govett, W. D. Robinson, J. E. Saunders, J. M. Stevenson, B. B. Seagins, S. W. Thomas, B. J. H. Thomas, and the following lay delegates: Dr. T. G. Ames, Prof. F. W. Chatfield and Col. Robert S. Goss, answered to their names.

During the day Rev. Will Govett, of Silver City, reported, and Rev. H. L. Thomas, of Arlington, Texas, father of S. W. and B. J. H. Thomas, was introduced to the conference, as was also Rev. J. F. Corbin, of the Northwest Mexican Mission Conference.

S. W. Thomas was elected Secretary, with Wm. D. Clayton, Assistant, and Jas. A. Crutchfield, Statistical Secretary.

Bishop Duncanson preached Wednesday evening to a large congregation. The sessions of conference were held from 9 a. m. to 12 m. each day.

D. P. Brown preached Thursday morning, and Dr. H. C. Morrison, Missionary Secretary, preached Thursday and Friday evenings. On Thursday evening he took up his missionary collection, which he agreed should be applied to pay the debt on the Los Vegas Seminary. Five hundred and twenty-six dollars was raised.

Rev. George Needham, of the Rocky Mountain Methodist and Secretary of the Church Extension Board, preached Saturday evening and took up collection for his cause. Bro. Needham is an old acquaintance in this country, having been Presiding Elder in New Mexico for many years.

On Sunday morning Rev. J. D. Bush conducted an old-fashioned love-feast, at which time the brethren lived over the trials of other days. Some of the experiences were rich and glorious.

At 11 a. m. Bishop Duncanson preached, after which S. W. Thomas and Wm. D. Clayton were ordained elders. In the afternoon Rev. J. D. Bush preached and at night the Bishop again held forth. After which, communion service was administered, when, after suitable resolutions, thanking the good people of San Marcial for their hospitality, the conference adjourned.

All in all it was a glorious feast to the brethren, who have had a hard year. Monday the members of conference took the trains for home, preparatory to going to their new appointments, which are as follows:

EL PASO DISTRICT—W. D. ROBINSON, P. E. Deering—H. M. Vinson. Silver City—W. A. Govett. San Marcial—B. J. H. Thomas. Socorro and Magdalena—Jas. A. Crutchfield.

Albuquerque—S. W. Thomas. Cerrillos—Wm. D. Clayton. Las Vegas—D. P. Brown. Gallup—W. T. Burk. White Oaks—J. N. Crutchfield. Roswell—J. D. Bush. Pecos City—J. M. Crutchfield. Bonita—B. B. Seagins. Edney—Robt. Hodgson. Alpiques—J. E. Saunders. Pecos—C. H. Govett. Agent for Las Vegas Seminary—J. D. Bush.

The next session of the conference will be held at Edly, New Mexico. San Marcial is a town on the A. T. and Santa Fe Railroad, 150 miles north of El Paso, and is a beautiful place, made so to a large extent by many shade trees everywhere to be seen. The people are refined and hospitable and have treated us as though we were noblemen. May God bless them for the kindness shown us poor fellows.

WM. D. CLAYTON, Assistant Secretary.

NOTES BY D. P. BROWN.

—Bro. Robinson reported nine different Advocates taken in his charge. This gives an idea of the disposition of a New Mexico congregation.

—The Bishop's preaching was pointed, practical and at times inspiring; his administration searching and thorough.

—San Marcial is a railroad town of about 800 inhabitants, 150 miles north of El Paso on the Santa Fe line. Our Church alone occupies the field and is in a flourishing condition. The conference was well taken care of.

—The Rev. H. L. Thomas, of Arlington, Texas, attended the conference. His contribution to our work is his two noble sons, who are faithful and successful preachers.

—The conference met too early for our famous mission grapes and there was sorrow among the visiting brethren.

—Bishop Duncanson: The trouble with the New Mexico Conference is, it is too ambitious. It bites off more than it can chew.

—The report of Rev. S. W. Thomas, San Marcial, showed his charge paid during the year \$34 per member. Is there a charge in the connection that can beat that record?

—Dr. Neely, whom I knew in the North Texas Conference, was expected to represent the Church Extension cause, but did not come, and Rev. Geo. Needham, of Denver, spoke in its behalf.

—The Baptists, Presbyterians, etc., will join our Church, but they read their own Church papers; and an evidence of the power of the Church paper is the fact that they never make good Methodists.

Would that we could get many more like him in New Mexico.

—Our assessment for foreign missions was \$500. Our collection, including the amount raised on anniversary night, is \$747.

—Rev. J. D. Bush preached a strong sermon on Sunday afternoon. As a preacher and conference floor talker Bro. Bush stands at the head.

—Many kind words were spoken for our TEXAS ADVOCATE, and inquiries made for the genial editor and Bro. Geo. Owens.

—The conference organized three years ago with three districts; last year it came down to two; this year there is but one.

—Col. Robert Goss, President of Roswell Military School, was a lay delegate. He is a pleasant gentleman, and while his school does not belong to our Church, yet it is run on Christian principles. Bro. Goss made a good impression on the conference, and his school has its co-operation and sympathy.

—Rev. D. P. Brown, appointed to Las Vegas, supplies El Paso charge for the first quarter. His friends will address him at El Paso.

CENTRAL TEXAS DISTRICT CONFERENCE.

The twelfth session of the Central Texas District German Mission Conference, Methodist Episcopal Church, South, convened in the city of Houston, in the First German Methodist Church, South, June 29, 1892, at 9 a. m., W. A. Knoble, Presiding Elder of the Central District, was in the chair and presided to the satisfaction of all.

D. Schimpf was elected Secretary. The business of the conference was conducted by committees appointed by the chair.

The preachers were all present but one, who was absent on account of sickness in his family.

Quite a number of the lay delegates were absent, to the regret of the conference. On motion a morning session was ordered, and the hour for meeting and adjourning was fixed from 10 to 11:30 a. m. A District Conference prayer-meeting preceded the business from 9 to 10 a. m. They were refreshing hours from the presence of the Father.

Reports from the pastors indicate a fair condition of the Church in general. A thorough investigation was made of all the interests of the Church, and the reports of the committees showed that the condition of our district is a healthy one. We have had accessions in most all charges on the district. Church property has been improved, one new Church in connection with the First German Church in the city of Houston built.

Our hearts are sad, when we remember how little our American brethren, I mean the pastors of the Methodist Episcopal Church, South, in the city of Houston, Fifth Ward, reported very encouragingly of his work; he has organized a Church with nineteen members, and more to follow shortly.

The pastor and people of the Houston Station deserve much credit for their untiring efforts in entertaining the conference so pleasantly; their kindness will long be remembered, and we as a District Conference do invoke God's richest blessings upon them and their pastor. Millheim was selected as the place for holding the next session of the conference. The conference was pleasant and harmonious throughout. Our view and motto was the saving of souls and the glory of the Savior.

Our little German Conference is not dead, but still showing signs of life. Thanks be to God, the Lord is with us. He is leading, we are following. Pray for us, brethren. God bless the ADVOCATE, I AM, D. SCHIMPF, Secretary.

TRIP TO NEW YORK.

On July 4, in company with Bro. Sunday, of Palestine Station; Bro. Lucius Gooch, Bro. J. F. Cely and Miss Mittie Ezell, we started from Palestine to attend the International Convention of the Young People's Society of Christian Endeavor, which was to meet in New York city, July 7 to 10. Rarely if ever had a more pleasant trip been planned for any party from the Lone Star State than that for ours.

Little Rock, Ark.; St. Louis, Mo.; Indianapolis, Ind.; Cleveland, Ohio; Erie, Penn.; Buffalo, Niagara, Albany and many other places of lesser note lay in our route. Our party was just a superb one. We met on the train at Palestine Mr. Richmond and Miss Clothier, of San Antonio, who were to journey with us. Then at Jacksonville were joined by Miss Clifford Little, the beautiful and accomplished daughter of our Bro. A. Little, of the East Texas Conference; at Troupe, by Mrs. and Miss Jones, of Tyler; at Jefferson, by Miss Carrie Moody; at Malvern, by Mrs. Bagley and little son, Alfred, wife and child of one of our good stewards at Jacksonville; beside these, of men we had Brown, Steele and Greathouse, of Galveston; Savage, of Marshall, and others. The crowd were all religious and most of them good looking. Gooch and I weren't pretty, but what we lacked in this we tried to make up in agreeableness. We reached St. Louis on time. It was

the biggest city most of us had ever seen. From there to Indianapolis, through Illinois and Indiana is as fine a country as one could wish to look upon. Far away on every side vast prairies stretched themselves, broken only now and then by woodlands that skirt the water streams. The golden wheat had just been harvested, and the fields were up to the most noisy and persistent set of crickets that ever beset a crowd of dusty and tired travelers. They would take our party for one dollar each everywhere, to forty places of interest, but we heard that at every gate and crossing tolls would be levied. So we left them yelling at us and walked on our way. We went to the Temperance Hotel and registered, then plunged out with thousands of others sight-seeing. Our first desire was to see the falls. A walk of five minutes brought us to them, and we stood for the first time gazing on this wonder of the world. I wish I could describe it. But how can I describe what naught resembles in my eye hath seen? We viewed it from the American side, from Goat Island, and from the Canadian side. Every point of vision brought out some new and striking point of beauty and wonder.

When mine eyes first beheld the scene they grew moist with unbidden tears, and my heart swelled with a reverence and fear of God that had never felt before. I stood breathless and speechless with amazement. As my eyes ran along the crest of the American falls and saw the maddened waters that had leapt themselves into fury in the rapids above leap from their rocky heights to a depth of 168 feet, and as they broke themselves into particles and sparkled in the sun-shine, it looked as if God had opened his hand and was pouring forth on this favored spot an avalanche of diamonds. Looking still beyond these to the Horseshoe Falls on the Canadian side, the scene changes and you behold a rushing, roaring, falling sea of emerald. As I turned my eyes from the falls to the scenes below, the sights and sounds were overwhelming. The roar is like that of a passing tornado or the incoming of vast numbers of trains. The waters boil and seethe, sending up a mighty volume of smoke and spray, as if a whirl of fire had been kindled beneath them. While looking here we had our first view of a rainbow beneath a cloudless sky, and the first words we uttered were: "See that beautiful rainbow!" One is in constant need of an umbrella here, less for the sun than the continual falling water. An old Methodist preacher suggested to us that here God was demonstrating the true mode of baptism. From that we were set thinking. Yes, here is sprinkling and pouring of sin, led by Mr. Sankey and Mr. Stebbins, was the grandest thing I ever heard. They sang for the most part old songs and tunes, such as "Jesus, lover of my soul," and "Blessed assurance," and "At the cross, at the cross," and when the gathered thousands would join in, as they always did—for all had books which had been prepared as gifts to each member—it was as the voice of many waters.

The convention took up the question of the World's Fair and Sunday closing, and sent a telegram to the President and Senate asking that the gates of the World's Fair be closed on Sunday, and that no liquors be sold there. The papers of New York paid glowing tributes to the convention, and said for once they had a convention that all New York felt and knew was there.

One afternoon was spent in what was called denominational rallies. The Northern, Canadian and Southern Methodists met at Washington Square Methodist Episcopal Church, but the Canadian and Southern Methodists did not seem to be in it. Our Northern brethren took up the time discussing the action of their late General Conference, and the relation of the Epworth League and Endeavor Society. They were loud and excited; they criticized the General Conference and their resident Bishop in New York (Bishop Andrews) for not being in the convention, though it turned out that he was not at home, and when a speaker went for Dr. Buckley, with gloves off, for not being in the convention, the audience went wild with applause. This was the only place where we heard anything in the shape of debate.

On Sunday night, after one of the most inspiring meetings ever held, it would seem the great convention closed, to meet in Montreal, Canada, next year. Monday, Tuesday and half of Wednesday we gave ourselves up to sight-seeing, visiting Central Park, Brooklyn Bridge, Greenwood Cemetery, Brighton Beach on Coney Island, the U. S. Navy Yards, Plymouth Church, Talmage's Tabernacle, and many other places.

Mrs. Jefferson Davis and her daughter, Miss Winnie, were in New York at the Malloum Hotel. They left their cards at our hotel for us Texas to call at our convenience. We went in a body on Saturday evening (not all). The delegation appointed your humble servant to make a talk and introduce the rest, but the good old lady gave us no time for speech-making, but dispensing with all formality shook our hands warmly and bade us be seated, when she talked and chatted as if we were her children, come home on a visit. The daughter was out, which Mrs. Davis said she would regret much. When we went to leave I asked her if she would like for us to pray with her and she said nothing could please her more, and Bro. Sunday led us in our earnest prayer. When it was over the old woman shook our hands and with her eyes full of tears, bade us good-bye. I can't close this letter without mentioning our visit, with several other brethren, to Folsome

Mission on Tuesday night. This mission is in one of the slums of New York—the Bowery. The room was full of ruined men and fallen women, besides many earnest Christians who were there to work and sing and pray for their salvation. I never saw such a crowd and such a meeting. The singing, praying, talking, was wonderful. Every speaker of those who had been saved through that mission's influence was to tell how many years and months and days since they had been saved. I can only give one instance. A woman said: "I was the vilest woman in New York. I was a drunkard, a morphine eater, a thief, an abandoned vagabond; I have spent eight years in prison; but five weeks ago to-night God for Christ forgave me all; he washed me and saved me, and now, bless his holy name, I have no thirst for whisky, no taste for morphine, no disposition to go back to my old life."

They called penitents, and seven came, and were converted in less than twenty minutes.

Our Texas delegation worshipped on Sunday with Dr. Deems in the Church of the Strangers, where we had a warm welcome and a most delightful service, and heard Dr. Deems preach a very fine sermon. But I must close. We reached home in time, and found all well. J. T. SMITH, PALESTINE, TEXAS.

ENDOWMENT AND CORRELATION.

With our abundant crops with God's blessing upon us on all sides as never before, with our University full to overflowing and calling piteously for help, is this not the year, under God, to call a convention of some way come to an agreement that will give us correlation and endowment? The times demand it, and intelligent Methodism demand it. With the attention of our teachers directed to correlation, this can be had so as to give relative satisfaction in a short time. Our preachers brought to the point of proper appreciation of the need existing for the endowment of our University and \$1 per capita for the entire membership of the State will be in the hands of the University within two years from the date of our fall conference. This can be done. This should be done. This will be done, if the Methodists of Texas so determine. Let us arise and so determine.

J. T. L. ANNIS, GEORGETOWN, TEXAS.

MISSISSIPPI FUNDS.

To the Promoters of the Texas Conference.

DEAR BROTHERS—The domestic mission treasury for the Texas Conference is almost exhausted. September 1 another quarter's draft will be due. We must have the money in hand before these drafts are issued. There have been but thirteen contributions for this fund since conference from about eighty-three pastors. There are about eighty-three quarterly conferences that have been asked about three times each. What is being done for the cause of missions? How many of them answered "Nothing as yet" do we not know, but only thirteen out of eighty-three have communicated with the Conference Treasurer. The amount received so far is so small we think it would be an unwise thing to expose it. Now, brethren, especially you "other seventy" who have not returned anything to the Treasurer, please do so at once. If you have not already done so, please take collection for the fund Saturday after, you see this notice and forward all the cash you can get together by August 15 to Rev. J. E. Green, Treasurer, Houston. We confidently expect your remittances to make us able to meet the quarter due September 1.

JOS. B. SEATON, President Board of Miss. in Texas Conf.

DISTRICT CONFERENCES.

Marshall District.

The Marshall District Conference of the M. E. Church, South, will convene at Beekville, August 4, at 2 o'clock p. m. Sermon at 8:15 p. m. on "The Necessity of Disseminating Methodist Literature Among Our People"—J. S. Mathis, Friday—10:30 a. m. A meeting will be held in the interest of a Woman's Work for Women. Short addresses will be made by L. M. Fowler, J. W. Lively and W. W. Watts.

Saturday—8:15 p. m. A missionary mass meeting will be held and addresses will be made by John A. Sweeney, thirty minutes; J. M. Smith, fifteen minutes; A. A. Waggoner, fifteen minutes.

The following is the program of the Sunday-school Conference to be held during the session. "Train up a child in the way he should go; and when he is old he will not depart from it"—J. S. Mathis, T. B. Vinson.

"Why does the Sunday-school deserve the support of all good people?"—G. J. Nantz, T. B. Hines.

"How can parents be enlisted in Sunday-school work?"—J. R. Heartstill, J. W. Bridges.

"How can a Sunday-school in every church of ten or more members be secured and maintained?"—J. F. Riggs, W. W. McAnally.

JOHN ADAMS, P. E.

EL PASO DISTRICT—FIRST ROUND.

EL PASO DISTRICT—FOURTH ROUND.

EL PASO DISTRICT—FIRST ROUND.

EL PASO DISTRICT—SECOND ROUND.

EL PASO DISTRICT—THIRD ROUND.

EL PASO DISTRICT—FOURTH ROUND.

EL PASO DISTRICT—FIFTH ROUND.

EL PASO DISTRICT—SIXTH ROUND.

EL PASO DISTRICT—SEVENTH ROUND.

EL PASO DISTRICT—EIGHTH ROUND.

EL PASO DISTRICT—NINTH ROUND.

EL PASO DISTRICT—TENTH ROUND.

EL PASO DISTRICT—ELEVENTH ROUND.

EL PASO DISTRICT—TWELFTH ROUND.

EL PASO DISTRICT—THIRTEENTH ROUND.

EL PASO DISTRICT—FOURTEENTH ROUND.

EL PASO DISTRICT—FIFTEENTH ROUND.

EL PASO DISTRICT—SIXTEENTH ROUND.

EL PASO DISTRICT—SEVENTEENTH ROUND.

EL PASO DISTRICT—EIGHTEENTH ROUND.

EL PASO DISTRICT—NINETEENTH ROUND.

EL PASO DISTRICT—TWENTIETH ROUND.

EL PASO DISTRICT—TWENTY-FIRST ROUND.

EL PASO DISTRICT—TWENTY-SECOND ROUND.

EL PASO DISTRICT—TWENTY-THIRD ROUND.



Texas Christian Advocate

UNIFORMITY.

Chapter 6, Section 1 of our Discipline contains directions for the uniformity of public worship in our congregations, and we are required not to mend our rules, but to keep them. One of our rules for public worship is in these words: "In all our congregations let the people learn to sing and use our own hymn and tune book."

Our own hymn and tune book are alone to be used in public worship. What is meant by our hymn book is understood to be the one published by authority of the General Conference; but what is meant by our "tune book" is not easily ascertained, for by strictures on 899 some years ago and the controversy growing out of it caused one of the committees on the revision of the hymn book to say that the last edition of the "tune book" issued by our Publishing House was not by authority of the General Conference, and no tune book without that authority for its publication can be called "our tune book."

However that may be, the rule requires the use of our hymn book, and if it is used, and it should be uncertain as to which one is our tune book, I suppose that religious tunes adapted to the hymn will be sufficient. Our rule requires congregational singing, in my opinion should disband and join some other one who can, for singing is a part of religious worship, and singing by a choir alone is singing by proxy, and you may as well pray by proxy as to sing by proxy; and if you hire your singing, be consistent and hire your praying.

Choirs are of much benefit, if they are devotional in feeling, as leaders of the congregational singing, but if the members are not devotional in feeling, they cannot enter into the sentiment of the song, and instead of worshippers of God, they are only performers of music. Every member of a choir should be a religious person, for an irreligious choir is a curse to the Church; you can take that with any degree of allowance you see proper; I have said it, and I believe it before I said it, and I believe it since—better no choir than an irreligious one. Choirs some times select tunes unknown to the people, for the purpose of preventing the congregation from singing; they desire to exhibit their attainments; that is, their singing is on exhibition. Reform such choirs or excuse them. Music is of divine origin and devotional singing bears the soul triumphantly heavenward, and is a language which penetrates beyond our vision, and converses with the unseen but ever-living fountain of love, and brings back to the heart the consolations of our most cherished hopes. Let it not, then, be shorn of its glory, its beauty, and its strength. C. L. SPENCER.

WHICH IS THE BETTER WAY?

Old style, or new style, of conducting religious revivals? I mean the old style of the preacher delivering a Holy Ghost sermon, and then giving an earnest invitation to mourners to come forward, at his call, and give them time to see whether they will accept or not.

Or the more modern style of turning the matter over to the Church members as soon as the sermon is preached, and the invitation is given, and not to await to see whether they will accept upon his call or not.

I am willing to concede that both styles succeed to an extent, and that the more modern style is productive of this benefit; that it sets more Church members to work than the older way, but that it is subject to the following objections:

1. It educates those who ought to be interested, and perhaps are to an extent, to wait for a personal appeal from the Christian workers which spread through the congregation. 2. That there are very few Christian workers who can present arguments, or appeals in a stronger if as strong a light as the preacher himself has done for action. Again, the Christian worker should have a burning zeal to do effective work of this sort, which very few have equal to the preacher who has just preached, and may present a different line of arguments to those presented by the preacher, and thereby engender confusion in the minds of those to be influenced for good. Again, workers often do not know who are Christians, and who are not, who are serious, and who are not. Again, many are moved to work of this sort more mechanically than otherwise to avoid a scolding or chiding, which sometimes follows a little slow, or seeming reluctant action, for some preachers of this latter style frequently get somewhat impatient or peevish, and threaten to dismiss the meeting, etc., when the Church does not act promptly and energetically as he thinks it ought, which leaves an unsavory relish.

Another matter, I think, is to be deplored. The Church, or preacher, sometimes invites mourners or sinners forward for one prayer, and then in their great zeal for their salvation have two or three prayers before dismissing. It seems to me that when a proposition is made it should be religiously adhered to under all circumstances. F. C. McMILLAN.

MASSEY, TEXAS.

"SEMANA SANTA, OR HOLY WEEK."

Holy week! Those who live in a land of culture, where the true religion abounds, where superstition is almost unknown, cannot conceive of the idolatry mixed with the religion of this people. Upon some this religion is beginning to lose its hold; some, many, striking out boldly for Protestantism.

This "Holy Week" began immediately after Lent. The first procession was composed mainly of many, many little children dressed as angels, both black and white children mingling together. It was near dusk when this first procession moved. Near the front was a very large cross being carried, representing Christ carrying his to Calvary. This procession moved

down the street towards the main Church. Later on, as we were going to prayer-meeting, we passed temporary altars, saw the people kneeling to these images. So great was the crowd when the cross was placed that we could not pass and were compelled to cross the street. In so doing we became separated from two of the girls. Imagine my feelings. In the midst of a fanatic mob, temporary altars, the cross, the adoration of the people, and two of my girls some where in that crowd—we Protestants at the mercy of them—what could I do? I at first called to them in Portuguese, of course, receiving rude replies. Happily the girls knew some English, so I called to them in my own language. Others not understanding, listened, thereby enabling the girls to hear me when I called the second time. Fortunately they had gone in the direction of the Church, so we reached there in safety.

The second night of "Holy Week" I was enabled to go to the Matriz or main Catholic Church. This night there was a representation of Christ washing the feet of his disciples, one priest personating Christ, others the disciples. On one side of the Church was erected a temporary altar, draped in black, and here the feet of the twelve were washed.

In these Churches there are no seats, the women and children sitting or kneeling in the middle of the Church, the men and boys standing on the sides, separated by a railing. The usual images are to be seen, though the adoration of them is most painful to see.

The "darkness of the earth" at the time of the crucifixion of Christ was represented, also the earthquake. In fact, these representations were more like a spectacular play than the commemoration of the crucifixion of Christ. The burial of Christ, the guarding of the tomb, the opening of the sepulchre, and all this followed by the weirdest, strangest procession I ever saw.

This strange procession passed shortly before midnight. In the distance could be seen hundreds of torches and a countless throng approaching. Singing could be heard and then responses by the people.

The custom is for the procession to stop at each street. Veronica, a woman dressed, gowned and masked in black, holds aloft a banner and as she sings and waves this banner the people bow in adoration.

Now the procession stopped in front of Collegio Mineiro. Veronica sang, the people knelt. The time has been when if non-believers would not kneel they would be stoned, but that is a thing of the past. We are still mocked and occasionally stoned, but nothing like in the earlier days of missionary work.

This procession consisted of three parts: In the center was Veronica, the angels yet guarding the "woolfin" in which the image of Christ had lain (how strange to have a coffin), and actually borne aloft by four men, the angels walking in front; behind, others carrying decorated banners, while immediately in the rear came many, many children dressed as angels; on either side walked the torch bearers, every one carrying a light, thereby making atonement for past offenses.

To make it more unattractive almost dead silence reigned—very little heard save the singing of Veronica. This procession and other things will cause me to remember ever my first "Semana Santa in Brazil."

MISS M. F. BROWN, Missionary from Austin, Texas, now working at Juiz de Fora, Minas Geraes, Brazil.

LETTER TO A LOCAL PREACHER.

DEAR WILLIAM: Your letter of recent date has come to hand. Some of its contents give me pain. You say, "There are hard feelings between myself and our pastor." From your own statements I judge that you are partly in the wrong. I do not blame you for conducting a funeral service when you were asked to do so. But to wholly ignore the presence of your pastor was discourteous. You would have shown a better sense of propriety by inviting his assistance. No matter how your abilities compare, he is your superior in office and should be so treated. I have known such an occurrence as a pastor and local preacher having hot words in the cemetery as to who should bury the dead. Shame! What coarseness in both! You can do much to help the cause of Christ by constantly turning the attention of the people to their pastor and doing what you can to inspire confidence in his leadership. But when by example you teach them to ignore him you render impossible for him a work that can be done by no one else. It was wrong in your pastor to speak unkindly of you. Christian prudence would have suggested a discreet silence. You did wrong to fly into a passion when you heard what had been said. You do not possess that love which "beareth all things."

Hereafter show him the courtesy due to his position and such disgraceful episodes as two messengers of Jesus saying spiteful things of each other may be avoided. It is doubtless true that your pastor is sensitive; but so are you, and there should be mutual forbearance. You seem sensitive in the extreme when you say: "Our pastor ran a revival for three weeks and did not once ask me to preach." Suppose you pause and analyze your motives. Why did you want to preach? Did you think you could present the gospel more forcibly than your pastor? Did you believe that more souls would be saved through your preaching than through his? Or (be honest now) was your vanity wounded because you were not called upon to display your accomplishments as a pulpit orator? If the first supposition is correct, you probably overestimate your own ability. If the latter, it is well that your pastor did not use you; for the devil does not want a fanner farce than a preacher exhibiting his talents while he stands between God and immortal souls. In either case you think more highly of yourself than you ought to think and underestimate the responsibility of a preacher before an audience. While a minister of the gospel should not shrink a duty, he assumes a grave responsibility when he thrusts himself into the pulpit, and is guilty of pre-

sumption in desiring to do so. If you will study your call to preach in the light of God's charge to Ezekiel in the third chapter of his prophecy, you will be cured of vanity. When your pastor is responsible for the preaching you would better thank him for doing it and leaving you free from responsibility. But you say: "The people wanted to hear me." You mean some of the people. Perhaps many of them preferred to hear your pastor and others. Those who wanted to hear you told you so, while those who did not were silent. Christians are still "earnal" enough to say, "I am of Paul; and I of Apollos; and I of Cephas." But preachers should have grace enough, like Paul, to reprove such a spirit.

Another thing: When I saw you last you were complaining because you were asked to preach at 3 o'clock, while the hours of 11 and 7:30 were given to others. You said you were not given a good chance. A chance to do what? Save sinners or show off? You will not be properly qualified to preach until you feel glad of an opportunity to tell men of Jesus any hour in the twenty-four and in audiences of one or one thousand. Unless you crucify your self-conceit it will hamper you through life. If fostered it will grow until you unconsciously become intensely overbearing. An influential local preacher has the power to make a pastor's life a burden and to greatly impair his usefulness. It is sad to see how selfishly a few men use their power. A local preacher can also aid and strengthen his pastor, and most of them really do so. Taken as a class there is not a nobler, more unselfish set of men in the Church. They carry the gospel where the pastor can not go, and are content to render unpaid services from youth to old age. God bless them! I am not disposed to find fault with the class, or with you; but my love leads me to warn you of rocks and sand-bars on which you are in danger of wrecking. More preachers let their usefulness go to pieces on the rocks of vanity than anywhere else. "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than himself." Let this mind be in you which was also in Christ Jesus, who... made himself of no reputation, and took upon him the form of a servant."

Do not be one of that class who hold credentials as a security for wedding fees and the like. Such men are ecclesiastical camp-followers, picking up what plunder they can find, often criticizing the movements of the enemy; but never go where the bullets fly. Be a soldier or go home. If you are not an invalid, preach or surrender your credentials. I am sorry you have no regular appointments. If God has called you to preach, and there are within your reach communities destitute of the gospel, your duty is plain. If I were your pastor and you did not preach except during revivals, I would be afraid to risk you then. Your gospel machinery might become so rusty through disuse that it would rub and hitch and break. Unless you preach you will backslide. "Yea, woe is you, if you preach not the gospel." Your Uncle, PATRICK O'LEARY.

TOBACCO—ITS USE NOT A SIN.

So has Bro. M. A. Black written, and so yet writes. He defends not tobacco, but defends its use for himself and others, dead and living. That shaver is closer than hair-splitting. Bro. Black is a lucid and logical writer, and in his article of June 16 has quite an array of forcible arguments that conclusively prove I will not use the old chestnut "as clearly as mud," but certainly as clearly as a "moonbeam," that the use of tobacco is not a sin to the living nor was it to the dead. Then I for one suppose that Bro. Black is not a sinful man in that respect, but that he is only a "stinking Christian," and maybe, too, a "filthy Christian." II Cor. 7:1: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," and chapter six, verse seventeen, says, "Touch not the unclean thing, and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." James 1:21: "Wherefore lay apart all filthiness and superfluity of naughtiness," etc. "Tobacco is at least 'superfluity,' and is sometimes naughty, as it makes some nervous people more nervous and quite sick to be compelled to remain where it is either smoked or chewed. It would be nearly death to me and some other members of my family to be compelled to remain in a room where it is smoked. Bro. Black virtually in his article admits it is filthy in its concomitants, and makes quite a number of illustrations apologetic for it, but fails to mention that some men's beard and shirts are nearly always stained with the saliva from tobacco and their breath repulsive. I for one think Bro. Black has clearly shown that the use of tobacco is not necessarily sinful; but yet is it not a form of iniquity? Is Bro. Black content to remain a "stinking" and perhaps a "filthy Christian?" Though he may not be actually sinning, is he perfecting holiness in the fear of God? F. C. McMILLAN.

PULLING THE OX OUT OF THE DITCH.

There are so many inlets and so many ways of helping this unfortunate animal into the ditch that even good and delicate persons assist in placing him there. When of necessity he must be pulled out on the Sabbath. Some years since I went to an appointment in the country and on my arrival I was informed that Bro. W., the class-leader, had ground all day the Sunday before. So early Saturday morning I called at the mill and found the leader and miller and after the usual good-morning he said: "Well I reckon I had better tell you all about it." I said, "Out with it." He began by saying, "I ground all day Sunday and I prayed all day. I didn't do it for myself, but for my neighbors; there isn't any money in the old thing; it didn't crack more than twenty grains a minute." I had heard that an honest confession was good for the soul, and as I believed he had made one, and as nothing more then; but I have often

thought of it since. I believe this good brother was honest and believed he was justifiable in pulling the ox out of the ditch; and so he may have been. But I do not think he was justifiable in shoving the old fellow on the edge of the pit so that he was compelled to fall in. I went back and inquired why the necessity to grind on the Lord's Day and found that this brother had a mill and gin combined and that he did not have water power enough to run both at the same time, so the sacks of corn were shoved aside and the gin went whizzing for six days because it payed better to gin than it did to grind; and the Sabbath came and the people were without bread. The ox was in the ditch and the class-leader put him there and of necessity must pull him out. I have not selected this case believing this brother to be the chief of sinners, but to show how easy it is to violate the Sabbath law, and especially when there is a semblance of charity in the act to quiet the conscience. The advocates for open gates on Sunday at the World's Exposition are trying to cover their disrespect for the Sabbath with the mantle of charity for the poor laborer. There is a bug under that slip! whose wings ought to be clipped. On my way to Church one Sunday morning I saw a reaper, a self-inder, moving like a thing of life. In my sermon that morning I referred to what I had seen on the way and condemned it. The owner of the machine afterwards sent me word that "he had intended to make me a present of twenty-five bushels of wheat, but for my smartness I could not get one grain." I sent him word that I did not live on hush money and that no one could close my mouth with a biscuit. We must cry aloud and spare not. In many places cotton choppers and pickers are hired on Sunday; yearlings bought and branded on Sunday; journeys commenced or ended on Sunday; I suppose to save a day, or as a friend once said, to "cheat the Lord out of a day." As Methodists we are not to "profane the day of the Lord either by doing ordinary work therein or buying or selling." J. W. VEST, SAN MARCOS, TEXAS.

EXEGESIS OF ACTS 2:37, 38.

Start a Campellite in Eden or Patmos, he will leap over wire fences, hedges and never stop till he gets under water, either in Acts 8, or as above. Now I'm going to build a fire fence around both places and force him through the fire first, then I'll feel the need of water when he gets to it. Then, they that gladly received the word, were baptized; changed from "picked in their hearts" to "gladness" and then baptized. In first chapter of John we read: "To as many as received him, to them gave he power to become the sons of God, \* \* \* who were born not of blood, etc., but of God." Receiving him, and receiving the word are the same, and by Divine testimony they were converted and then baptized. So in Acts 8. Eunuch says, "See here is water," etc. "If thou believest with all thy heart," etc. "I believe that Jesus is the Son of God." Now mark! In another place we read, "He that believeth in the Son hath everlasting life." Here also, by Divine testimony, the conversion took place, and baptism followed. Connect all this with Acts 10, when Cornelius and household heard the same word by the same man, and believed and were baptized with fire. Peter then says: "Let us have the water, as they have already received the Holy Ghost."

So you see, as Peter said, "No difference," all saved in the identical same way: repent, believe, be converted, then baptized. G. W. GRAVES.

BAPTISM OF CHRIST.

We are often told "that Christ was baptized as an example for us." Let us see: We are baptized as sinners out of the world into the Church. But, I. Jesus was no worldling. He had no sin nor guilt. 2. There was no Church to baptize him into. 3. Eph. 1:22-23 says, "He is the Head of the Church and the Church his body." Now, how can you baptize a man's head into his body? Baptize the Head of the Church into the body, eh? If this is not absurd, then please, tell all the dictionary makers to cut the word out of the books. G. W. GRAVES, IRDELL, TEXAS.

LET US DIVIDE.

By all means let us divide the North-west Texas Conference at its next session. C. S. McCARVER.

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CONDITION OF ACQUIRING KNOWLEDGE. It is sometimes said that a man can believe anything he wants to, and no quotation is more familiar than, "Convince a man against his will and he's of the same opinion still."

While these expressions can not be scientifically true, they do contain a great truth. Belief is the intellectual conviction that a particular statement or proposition is true as the result of the preponderance of evidence in favor of the statement as the mind sees it. There may be desire and even hope against the evidence, and one may persuade himself that this is belief, but when brought down to a scientific analysis it is not. Every one knows, however, what an obstruction desire and preconceived opinions are to a just weighing of evidence. It is almost impossible to convince one against his will. So potent are the influences of desire and prejudice over the mind in making up a verdict that where they exist courts of justice will not admit those under their influence as competent jurors.

It is an axiomatic principle that in order to find the truth one must have an honest desire to know it. The man who starts in search of the truth against his own will will make but poor progress in its discovery. A desire to know and a determination to make every effort necessary to know are essential in order to know. This is true in all departments of knowledge. The boy who hates Greek and has no determination to master it can never be made to master it under any sort of compulsion. He may stumble through the course, but he will never know the language.

The Lord Christ was only speaking in harmony with constitutional and axiomatic principles when he made the "will to do," that is, the desire and purpose to do, the condition of knowing the divinity of his teaching. The Revised Version by a correct translation of John 7:17 has harmonized the words of Christ with the nature of things. The old version, "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself," is not a correct rendering of our Lord's words, nor does it express the natural condition of knowing. More than once have unbelievers been told from the pulpit that the test is doing and that whenever they did the will of God then they should know. Then the will of God was defined as repentance and faith. Only do, repent and have faith and then you shall know. The very natural response of the unbeliever to this is, that he is required to surrender the very question at issue. He is required to believe before the evidence is in. The question is how to remove his unbelief and he is told that the condition is belief, and so faith is made the condition of faith to the unbeliever, which is absurd. It is also unreasonable to demand of one to do the will of God before he knows what that will is. When the preacher says this is the will of God and you must do it, he certainly ought to be able to give some proof that what he sets forth as God's will is the will of God, and he cannot reasonably expect anyone to do it without such proof. The Savior never made any such unreasonable demand as that any one should do God's will in order to know God's will. What he did say is given in the Revised Version: "If any man will to do his will he shall know," etc. Any man who sincerely desires and purposes to do God's will shall know it. He shall know whether that which is taught as God's will is really so or whether it is only the teaching of man; for God will make it known to him. "That they do hunger and thirst after righteousness shall be filled."

The case was this: Jesus was at his third passover in Jerusalem. The prejudice of the scribes and Pharisees against him had become intense. They demanded signs in proof that his teaching was from God—that that he was the true Messiah. But what were their motives? Why did they ask for signs? Why ask whether his doctrine was from God? The proof that they were seeking was not as to whether Jesus was really the Christ, but that he was not the Christ. They asked him to

give a sign hoping that he would try and fail. They had already made up their minds that he was not the Christ, and were acting hypocritically when they pretended to a desire to know. Christ knew that to such a mind the truth could not be made known. No proof would have been sufficient. If one had risen from the dead they would not have believed. One did rise from the dead and still they believed not. If Jesus had given the very signs they asked they would have said he had a devil. He did work many signs and wonders, and they said that he was in collusion with the prince of devils. They had a preconceived theory of their own, manufactured according to their own wills, and therefore the way to the truth was blocked up to them. In order to know one must come with honest purpose of heart. He must lay down all preconceived opinions and theories and search for the truth for its own sake. The purpose to do God's will is the test of the honesty of the desire to know it. If any man comes as an honest inquirer to know if the doctrine be of God in order to do it if found so, he shall know. When a man starts out on the presumption that there is no God, and searches the world over for evidence to sustain his presumption, he will be sure to persuade himself that the world is full of such evidence. When one searches the Scriptures for proof that immersion is baptism, he finds it, of course. He always finds evidence to support his theory. The Jews wanted evidence that Jesus was not the Messiah, and all the manifestations of Divinity did not make them free in the truth. But Christ has declared that no honest seeker for the knowledge of the divinity of his teaching shall remain in ignorance of it.

The full revelation of experimental knowledge of salvation must come after repentance and faith, of course, but before faith there is repentance, and before repentance belief or conviction. There is an intellectual knowledge before the spiritual knowledge which we get in the experience of salvation. No one believes on Christ savingly until he feels that he knows intellectually that he is the Son of God. Christ made the fact that he came not to do his own will but the will of the Father who sent him the best evidence that he spoke the truth from God. The absence of all selfish seeking and a burning zeal to do the Father's will was proof that he was from God. "He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." The same desire and purpose to do his will is the condition of knowing whether Christianity be of God or is only of human invention. The words of Christ in John 7:17 were spoken to the Jews who believed in God already, and the only condition on which they could know whether the teaching of Christ was of God was the honest purpose to do the things Christ taught, if found to come from God. But the same principle is true of the atheist or infidel as well. When he lays down his prejudices and searches for the truth with unbiased mind, with a sincere purpose to abide by its teaching when found, he shall surely find it. He shall know of the doctrine whether it be of God or man.

Doing his will is, however, the condition of knowing God in the sense that it is a means of increasing knowledge. One may understand mathematics theoretically, but he will understand it a great deal better after an experience of its practical uses. He who does as he knows will always know more and more.

NONE BETTER THAN HALF. A brother in one of our Western charges writes that the Methodists, together with the Presbyterians, are going to build a Church. We had hoped that the day of the half Church, two-thirds Church, or one-fourth Church in the conference report had about passed, but it seems not. We can appreciate the difficulties of having no Church and willingness to enter almost any honest plan to get one, but can not think the policy of building partnership Churches wise under any circumstances. There are no better people with whom to form such a partnership than the Presbyterians, perhaps, but because two families get along as neighbors in the most friendly manner, is no reason why they should both move into the same house, but the best of reasons why they should not. If there is anything in the world one should desire to be his own it is his home, even though it be in a hired house. It is a great deal better to have your own hired house than half of somebody's else. The man who controls only half of his residence does not control it at all—the other fellow controls it. It is much better to live in a borrowed house even than to own half of one which you can not control. This is true of Churches as it is of families.

When Doctor Know-all-things-even-the-secrets-of-God preaches a sermon the first Sunday in dog-days on the

eternal decrees made in the secret councils of the Almighty before the foundations of the worlds were laid, it will be sure to be followed by one on the second Sunday in dog-days on the absurdity of predestination and the doctrine of free-for-all-salvation to every one that believeth by the Rev. Doctor You-don't-know-all-things-for-I-know-a-thing-or-two-myself. Then Sister Mary Jane Rebekah Chambers and Sister Simanthy Smith will begin to discuss the relative merits of the two profound and non-understandable discourses, whereupon Bro. Chambers and Bro. Smith will conclude that one end of the Church had better be sold. But each sets such a high price on his own end that the other will never be able to buy it.

Another source of evil will be the disadvantage of using the house for Sunday-school. One must have the morning and the other the afternoon when both want the morning, or else there will be an amalgamated half Jew and half Gentile concern, which beats nothing only in being good for nothing. Another evil result of the hybrid will be to delay both Churches in securing one of their own long after they become able to do so. Do not build such a Church, brother. Better help the Presbyterians to build and let them control until you get able to build an out-and-out Methodist house, when you will be able to live at home.

ORNAMENTAL. Several of our conferees have been asking funny questions about Dr. Palmer's degree of D. D. It was conferred on him worthily by a female college in West Tennessee, and these brethren wish to know of what gender the degree is, etc. We insist that the degree is only ornamental except it be in the particular case of Dr. Kirkland, where it is a case of labor; that is, if Digging Doodles can be called labor, generally speaking the degree confers no distinction of demerit. The D. D.'s as a class, as far as our observation goes, are not inferior to their untitled brethren. If not fully, they are at least so nearly on a par with them that the distinction is without difference. Since no inferiority of merit can therefore be meant by conferring these compliments on the brethren, they must be intended to be ornamental, pure and simple. And since they are ornamental, why not be conferred by females as well as by males, especially when the recipient is a fine looking young bachelor? Can men beat the women at ornamentation? Who can more skillfully, and artistically, and decorously, and ornately, and properly, and suitably ornament a bachelor preacher than a beautiful, and charming, and gentle, and sweet, and modest, and educated, and sensible, and Methodist, and Christian young woman? We say, therefore, let it be a female.

SOUTHWESTERN UNIVERSITY. Attention is called to the suggestions of Bro. Annis. It strikes us that the University has about reached a crisis. From its first session until the last there has been a gradual and solid growth, until now the capacity of the present buildings has been reached. The necessity for more room is imperative. What will Texas Methodism do for this grand institution? Will the Church come to the relief and furnish the needed buildings, or will she say to the many young men anxious to be educated there, we cannot give you accommodation? The latter would not only be shameful but suicidal. The Church in Texas cannot now afford to check the growth of the University by her indifferent neglect. Thirty or forty young men are being educated there annually for the ministry, every one of whom is needed in our growing Church. A check in the growth of our schools means a check in the growth of the Church. Some time since Bishop Key visited Georgetown and seeing the imperative demand for more buildings, proposed to meet others with a donation of \$100 for that purpose. There were but few responses to the proposition. Something must be done to secure the needed funds. The Church in Texas is fully able to meet every demand of the institution and cannot be blameless if it is not done. The ADVOCATE is willing and ready to assist in any plan which may be suggested by those in authority.

THE EARLY STEWARD. It is none too early for the officers of the commissary department to begin to prepare for the annual mobilization of the itinerant army. The early bird gets the worm and the early steward gets the quartermaster. The preacher who waits until the last Sunday to raise his collections may get rained out and be left without another opportunity. The same is true of the steward. A steward should always give himself time enough to make two or three calls before the quarterly conference. If the good brother says I have no money to-day but will have some in a few days, the steward should not let the few days pass without a reminder

of the promise. But if he waits until the last moment he cuts himself off from that privilege and pleasure and perhaps deprives the preacher of a part of his salary. Begin at once, dears, and let's close up the conference year for once without a deficit on the preacher's salary. KEEP COOL. Near the beginning of the present heated political campaign in this State we warned Methodists against improper entanglements and unseemly displays of excitement. We have already heard of some Methodists who have come to blows over their political differences. Such rash and unseemly outbreaks of temper we insist are not of the Christian spirit. Those who can not participate in conventions without losing their tempers and bringing reproach upon their Christian profession had better attend a protracted meeting in the closet until they get enough grace in their hearts to honor Christ in their patriotism. The participation in politics which does not honor God is but poor service to the country. Genuine patriotism ranks next to love of home and religion and in fact is inseparable from these. Brethren, we beseech you by the gentleness of Him who never cried aloud in the streets, control your passions and keep cool. Remember that you bear the name of Christ. Let not your conduct make that name less influential over your associates.

THE COLLECTION. A REPORT of a meeting closes thus: "Mr. Editor—Do not put this in your waist-basket." We have no desire to put it there, but as it has no sign of a signature, into the waste-basket it goes. THE paragraph on the utterances of Dr. Tuttle in the Collection last week was taken from the Richmond Advocate, for which we failed to give credit at the time by oversight. WE have received in a neat little folder the announcement of Dallas College and Conservatory of Music for Young Ladies, Bellevue Place, Dallas, Mrs. C. O. Jones, President. Information can be had by addressing the President. THE Texas County Exhibitors' Association say they will not be downed, and Galveston or no Galveston, they will make a grand display of Texas products at the World's Fair in 1893. "OUR Mite Box" is a nice little paper published by Miss Blanche Gilbert in the interest of her mission work at El Paso. The price is 10 cents per annum. We hope it will accomplish the purpose aimed at. WE are pleased to acknowledge an invitation to the meeting of the "Texas State Horticultural Society" which met in the Guild building the past week. They made a fine display of the articles represented by them. AFTER Abe Mulkey's meeting at Pearsall this little card appeared in the Pearsall News: TO WHOM IT MAY CONCERN. In deference to the highly moral and religious feelings which now pervade the minds and hearts of the great majority of our citizens, I deem it my duty as a citizen and an officer of the State to notify all persons that after this date no business of whatsoever kind except such as the law expressly permits shall be carried on in Pearsall on Sunday. I would have enforced the Sunday law before this date but for the reason that I hold to the opinion that the laws can not be enforced without the support of public opinion and public sympathy. I. N. SPANN, County Attorney, Frio County.

"THE German-American Citizens' League" of Texas in their declaration of principles says: Section 2. "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." Here is organized opposition to the Sunday laws. These foreigners should not be allowed to "govern" the government who in kindness took them in from the burdens of a foreign home.—Westegan Advocate.

SOME insist, however, that the editor of their conference paper should visit alike all sections of its patronizing territory, forgetting, perhaps, that a lone editor must then so "spread himself" as to produce corresponding thinness in the paper by his neglect of office work, which he can not possibly do elsewhere. Many intelligent readers have a very imperfect conception of the quantity and variety of office work the editor must do, besides his own writing for the paper.—Arkansas Methodist.

A REMARKABLE story comes by way of New York to the effect that a Kentucky successor to the Louisiana Lottery is to be started under the name of the Kentucky Land Company. An old charter, obtained by Lytleton Cooke and his associates twenty-six years ago, for a perfectly innocent purpose, was dug up by charter peddlers many years later, amended so as to give lottery privileges, and has finally passed into the hands of some as yet unknown New Orleans capitalists. At one time the franchise was owned by Col. J. S. Cain, who sold it to a Chicago speculator. Good lawyers say they believe it can be used, and Gen. Dan. Sickles has been offered the Presidency of the company which is to operate it. We copy the above from the Courier-

Journal, and wish here and now to say, that the opinion of good lawyers that this octopus can be fastened upon the people of Kentucky, is a very poor opinion, from very poor lawyers. If such legal shysters as that can be foisted upon our people, in spite of the constitution and laws of our State, then our present Court of Appeals is not made of the sort of men we believe it to be. It is doomed, even with Gen. Sickles as its President. Central Methodist.

"AS I CROSSED Patrick's Bridge, which spans the river en route to the hotel, I was first attracted by the statue of Father Mathew, the apostle of temperance," which occupies a conspicuous position on a principal street. It was sadly significant, as I paid a second visit to the monument, to note that the large buildings in that immediate locality were saloons—called here 'public house.' On Saturday night, I was told, that section of the city is made hideous by the drunken orgies of the besotted 'faithful.' Alas! what a mistake Father Mather made, and which he freely acknowledged in later life! when he had wrought a revolution in the South of Ireland, and had the country in his hands, he failed to crystallize that reform sentiment into statutory and constitutional law. Now the very shadows from the outstretched hands of Father Mathew's statue fall nightly upon scores who have no knowledge of the grace he preached, and are the pitiable victims of rum and rags."—Bishop Galloway, in New Orleans Advocate.

EPWORTH LEAGUE. Topics for Prayer-Meetings. AUGUST. 1. Jesus at Bethesda.—John 5:1-6. 2. Jesus the Bread of Life.—John 6:22-40. 3. Jesus the Christ.—John 7:57-82. TOPIC FOR AUGUST 7. Sowing and Reaping.—John 4:27-28. 1. More than once the Master represents the gospel as seed and preaching or teaching it as sowing good seed. As the seed contains the principle of life which always manifests itself under proper conditions in the springing and growing plant, the gospel is the word of life, which only wants a proper soil in which to grow. The human heart is represented in the Bible as the proper soil for this good seed. 2. A farmer was sowing his wheat in his field when some of his neighbors came along and expressed great surprise that he should be wasting his wheat on such poor land. They said it would produce nothing and that the farmer was only throwing away his labor and his grain. But they did not know how thoroughly the soil had been enriched by fertilizers which had been turned under with the plow and were hidden from view. The farmer therefore was content to tell the critics to wait and see, and when the harvest came they were astonished that the yield was so great. The disciples marvelled that the Savior would be talking to the woman of Samaria. They thought his time foolishly spent. There was a prejudice among the Jews, it is said, against teaching the law to women. And that the Lord should be teaching a Samaritan woman was more than his Jewish disciples could well stand. To sow the seed of the gospel in such soil was to throw it away. But the Teacher knew how rich the soil was. He saw in the woman's heart the possibilities of a great yield of golden grain at the coming harvest. Many a time God converts those whom to human appearance are worthless, but they make the most fruitful members of the Church. Sow therefore in all hearts; God only knows the strength of the soil. The conversion of the vilest sinner may produce a veritable John Newton.

3. The gospel is like wheat in its power of multiplication. An article in a leading magazine some time since, on intensive farming, states that a farmer in England had succeeded in making one grain of wheat produce over ten thousand grains. One grain of wheat can be made to produce a great many stalks, and each stalk a great many grains. The Savior sowed in one heart and the woman returned with a great multitude of her fellow citizens ready to be garnered into the granary of the Lord, or rather to be reaped and sowed again. 4. Not many of us now can be original sowers. Our fathers have gone before and the gospel has been planted in the land. The Holy Spirit has also gone before and prepared the way. The people generally believe in Christianity, and there is a desire in the heart for something better than this life. The fields are white unto the harvest. Reapers are needed. Enter at once into the work. Do not say that if you can not be the original sower you will do nothing. The wages of the reaper await you in the joy of gathering in the golden grain if you will only thrust in the sickle. Above all do not say the time is not yet. It does not take the word of life six months, as it did Palestine wheat, to ripen into grain. The harvest is here now and the Master of the field calls for your services. 5. The work of the Lord is the meat and drink of the Christian's soul. The disciples who had been away buying bread while Jesus was sowing asked him on their return to eat, but he said he had already eaten. He had been

doing the will of his Father. He had been sowing and watching the grain grow and ripen into the most wholesome food for the soul. The joy of having brought a poor dying soul into the light of life was more strengthening to the soul than meat and drink to the body. May it be the joy of all Epworth Leaguers to live on this meat and drink. NOTES. EVERY pastor who has not yet organized a League in his charge should do so at once and report same to the ADVOCATE. We want short items of news and interest for our League department. Please send them, brethren. A GOOD work for the members of the League to do is to scatter good literature by getting subscribers to the ADVOCATE. Let every member of the League assist the pastor in this work. THE Epworth League of the Shearn M. E. Church, South, gave their regular monthly social Friday night last, July 15. A large audience was present. The exercises opened with hymn "Blest be the tie that binds," then followed a short, earnest prayer by Rev. S. H. Flatauer. The Houston Mandolin Quartet rendered two fine selections. After a solo and a fine recitation, the members and their friends were served a watermelon fete. All who were present had a good time, and it is hoped by the members of the League to give like socials monthly. Our League is doing good practical work. Our literary meetings are full of interest. Our devotional services are well attended; sinners convicted and souls are now for Christ. The work still goes on. Amen. S. H. FLATAUER.

SOUTHERN METHODIST. News, Views and Personal. —Central Methodist: Dr. Rivers was quite sick last week, but it is hoped the trouble is only temporary, and that he will soon be himself again. —Holston Methodist: The main building of Trinity College, at Durham, N. C., has been about completed. It is a splendid edifice costing between \$60,000 and \$70,000. This institution is about to start out on a new career of prosperity. The munificence of Messrs. Dukes and Carr has placed it on high ground. It will be the pride of North Carolina Methodism. —St. Louis Advocate: Miss Mary Dameron, daughter of the late Logan D. Dameron, of this city, was recently married to Count Resenslow, of Holsten. The wedding occurred at the American Church in Lucerne, Switzerland. Dr. Carradine is still at Hot Springs, in a critical condition. The latest findings state that there is a slight change for the better. —Episcopal Methodist: Bishop A. W. Wilson left this city Tuesday, for New York, and will sail Wednesday for Brazil, where, at Rio de Janeiro, on August 12, he will preside over the Brazil Mission Conference of our Church. The Bishop expects to visit all our mission Churches in South America, and inspect the methods of work and results accomplished, and preach at each station. We have fifteen missionaries in Brazil and three new ones will enter into the work at this Conference. Bishop Wilson has been studying Portuguese, the predominant language of the country, and has learned enough to make himself understood. —Alabama Advocate: Bishop Keener, and family are regular tenters at the Seashore Camp-meeting. They have a cottage near the tabernacle which in appearance is a good avenue. Inside—counting the character and measure of hospitality extended—it is away beyond the average. He has vindicated his divine right to a place in the Episcopal College. The Bishop is "given to hospitality." In some sweet way—from nature of grace—his good wife and children are of same mind, attitude, and habit. It was a halcyon hour spent in their company. Again came the presence and blessing of the Master "in breaking of bread." In Kentucky and Tennessee we hear much of "breaking the record." The Bishop has shattered somebody's exegesis of Matthew 13:57. No man can be more respected, honored, and loved by his neighbors. His wife and children are also admired. We are glad to meet and greet his three preacher sons and the widow of the brilliant and lamented Wilkinson. Her daughter—Miss Mary—was just home from Tuskegee, where she graduated with honor.

PERSONALS. —The ADVOCATE extends sympathy to the Rev. H. M. Haynie, of the Texas Conference, who was bereaved in the death of his wife July 17. —The Rev. J. H. Collard, Jr., writes: My address hereafter will be No. 1019 South Third Street, Waco, Texas. I go to Hico August 15 instead of Geneva. —The Rev. C. O. Jones left this week to deliver two lectures at the Myrtle Springs Chautauqua, near Wills Point. This is a new enterprise, and the present is its first assembly. —Dallas News: Cards have been received for the wedding of Miss Louise M. Young, daughter of Rev. and Mrs. W. C. Young, to Mr. James L. Jenkins, on Wednesday evening, July 27, at 6 o'clock, at the residence of the bride's parents, No. 345 Wall Street, South Dallas. —Our reports bring the sad news of the death of two other preachers' wives this week. The death of the wife of Rev. W. W. Henderson, of the Northwest Texas Conference, was expected, as she had been seriously sick for some time. The death of the Rev. Robert Hodgson's wife was reported at the session of his conference. The ADVOCATE extends its sympathy to both these brethren in their deep affliction. —The Rev. Sam P. Wright writes from Liberty Hill, July 24: "Bro. Bascom Henry is passing through the deepest waters. His precious wife died at 7:30 o'clock this morning after a brief but very painful illness of five days. She leaves five children, the youngest an infant three weeks old. Bro. and Sister Stockton, Sister Henry's father and mother, and Bro. Will Nelms with his wife, who is her sister, are here. The good people of this circuit did everything that loving hearts could desire, or willing hands execute, to show their sympathy and affection for their pastor in his hour of great need. It is not necessary to say to those who knew Sister Henry's sweet Christian character that she died in full sight of her heavenly home. An obituary will appear in due time." The ADVOCATE extends sympathy and the help of God's grace to the bereaved.



# Pay the Price of the Royal for Royal only.

Royal Baking Powder is shown by actual chemical tests absolutely pure and 27 per cent. greater in strength than any other brand.

Many grocery stores have recently been stocked with second-class brands of baking powder, which are urged upon consumers at the price of the high-cost, first-class Royal.

These powders cost from 8 to 30 cents a pound less than the Royal, besides being of 27 per cent. less strength. If they are forced upon you, see that you are charged a correspondingly lower price for them.

### STILL IN "OULD IRELAND."

After a visit to Blarney Castle and some other historic places in the city of Cork, I left by the afternoon train for Dublin, accompanied by Mr. and Mrs. Thompson, who gave me much valuable information about the country through which we passed. That railway led us through the counties of Tipperary, Queens and Kildare, with good opportunity of making observations upon the agricultural condition of the section and the manner of life of the tenantry. While driving over the hills near the city of Cork, I looked into several houses of farm laborers. Their buildings have been improved under some legislation a few years ago, but they live in filth and wretchedness still. I noticed the large family huddled in one room, on a dirt floor, the adjoining room being the stable for cow, horse and pigs. In some parts of the country I was told the family occupied one room, and the pigs were not excluded. The soil is productive, but American wheat has compelled farmers to convert their fields into grazing lands. Oats, barley and potatoes are cultivated, but the chief industry is raising stock. This, in a measure, accounts for the immense immigration to America for many years past.

Passing through Tipperary, I had a good view of the famous "hogs of Ireland." There the people get their fuel, and hundreds, men and women, were at work cutting out the black turf in blocks and piling them up to dry. It is said to make very good fuel. I saw much of it being hauled into Dublin.

One of the objects of interest to be seen from the railroad car is a mountain called "The Devil's Bit." And very appropriately is it named. It looks quite like some evil, hungry monster had bitten an immense piece out of that lofty ridge. Two or three of those tall, circular towers, found at different points in Ireland, each with an ancient and curious history, were also seen.

Dublin, the political capital of Ireland, the official residence of the Lord Lieutenant, and a rich treasury of romance and history, is well worth a visit. I much regretted that a longer stay was not possible. The two places where I longest lingered were Trinity College and St. Patrick's Cathedral. The three hundredth anniversary of the Dublin University, of which Trinity College forms a part, will be celebrated in a few days. Representatives from Australia, and the different parts of earth will be there. Trinity College was founded during the reign of Queen Elizabeth, and has been the alma mater of some of the most distinguished names in the civil and literary history of the United Kingdom. Edmund Burke, the great orator and statesman, was educated at Trinity, and a bronze statue of him appropriately stands near the front entrance. Oliver Goldsmith was also a student in those halls, a statue of whom stands just across the entrance from Edmund Burke, and in the library is carefully preserved a pane of glass taken from the room of Goldsmith, on which he had cut his name. Grattan, the Irish statesman, and the leader of the last Irish Parliament, known as the "Grattan Parliament," was also an alumnus of the College, and just in front of the main building is a large statue of that favored son of Trinity. Within the library is the roll of that Parliament from 1783 to 1790, containing the autograph of each member. The library contains 250,000 volumes, and is increasing rapidly. Under an act of Parliament, of many years ago, the College is entitled to a copy of every book published in the United Kingdom.

I looked reverently upon some old manuscripts of the sixth, seventh and eighth centuries, and many of later date. The library of Archbishop Usher is there, and was really the substantial foundation of the whole collection. In glass cases are carefully preserved autograph letters of Mary, Queen of Scots; Dean Swift; Dr. Johnson, of Dictionary fame; Ben Johnson, Pope, Milton and others. Of the numerous venerable buildings, the ample cathedral, etc., I need not consume space in writing. I noticed a number of young men passing from one building to another, wearing black gowns and peculiar caps, and was informed that all students in class hours are thus habited.

Diagonally across the street from Trinity College is the Bank of Ireland, a semi-circular building, with immense Corinthian columns. That was once the House of Parliament, and much of it is preserved exactly as when used for legislating in behalf of this law-making people. The building was begun in 1729, and cost over £90,000. It was purchased by the Bank of Ireland for less than half that sum. The old House of Lords looks now as when the peers vacated it—the same long table, chairs, etc., everything the same, except a statue of George III stands where the Lord Chancellor sat in pre-

siding over the body. On the walls are two magnificent pieces of tapestry—one representing the Battle of the Boyne; the other the Defense of Derry.

Near this historic structure is a statue of Tom Moore, whose muse has given an immortal sweetness to the traditions of this Emerald Gem of the Sea. And just beyond, in the center of one of the principal streets, is a magnificent monument to Lord Nelson, surmounted by a life-sized bronze statue of the hero of Trafalgar. And near the Nelson monument is a statue of O'Connell. When passing that of the driver of the jaunting-car, who had commented with characteristic volubility and eloquence on everything seen, exclaimed, "Oh, sir, there was the boy who could give any of 'em a moile, and then late 'em!"

I spent some time in St. Patrick's Cathedral—the Westminster of Ireland—and early made famous by the ministry of Dean Swift. There is a marble bust of the witty Dean on the walls, and by its side the Latin inscription he had prepared for his own tomb. And just under the floor the great genius sleeps. The building is quite an old one, having been erected in the twelfth century. Tradition says it is built on the site where St. Patrick baptized his first converts from heathenism. At all events, near the chancel there is a bold spring of clear, cool water, and the sexton was kind enough to let down a cup and give me to drink. If there be any virtue in that sacred well, I shall claim it. All round the building are busts and marble slabs that commemorate the names and events of Irish history.

Of Penix Park—said to be the finest in Europe—with its Wellington monument, 205 feet high, its Viceroyal Lodge, the summer residence of the Lord Lieutenant, the Constabulary Barracks, the Zoological Gardens, etc., I shall not write, but greatly enjoyed. And so other places will have to be passed by.

At 2 p. m. I left for Belfast and the conference, and at 6 p. m. was met at the depot by good friends to welcome me to the hospitality of Irish Methodism, and the palatial home of Mr. George Horner, J. P., The Lodge, Cliftonville. Never have I received a more cordial greeting, or enjoyed more open-hearted, generous fraternity.

I was in good time to hear what is termed the "opening sermon" of Rev. Dr. T. Bowman Stephenson, the President of the conference. The pastoral session of the conference—attended only by ministers—met on the sixteenth instant, at which time the appointments and other matters confined to the pastoral session had been considered. The representative session—composed of the ministers present and a certain number of laymen elected from each district—had met that morning.

This, now, was the formal, opening sermon; and an able, instructive one it was, quite up to some of Dr. Stephenson's platform and pulpit utterances at the Ecumenical Conference in Washington. The next morning after the minutes were read, a resolution of thanks to the President for his sermon was moved, the mover making quite a speech, seconded by another in a speech which entered into a minute analysis of the good points of the sermon, and supported by two others in rather lengthy talks. The resolution was put by the Vice-President and adopted most heartily, after which Dr. Stephenson made a short, modest response of thanks. That, of course, was all very new to me. I knew it was the custom on this side of the sea, but had never witnessed it before. The Secretary then read my credentials as a fraternal delegate from the M. E. Church, South, and I was introduced to the conference in appreciative words by the President. On Tuesday evening the delegates from England, Rev. John Bond and Rev. Thomas Allen, and Rev. Dr. John Potts, of Canada, had been received, and delivered addresses. The conference, fixed that evening to hear Rev. Mr. Thompson, of the South African Conference; Rev. Mr. Best, of New Zealand, and myself. Being quite unwell from a severe cold contracted at sea, and commissioned chiefly to the English Conference in response to their message to us, I did not deliver a formal address—spoke only twenty minutes. As is their custom, however, a resolution of thanks was offered by Dr. Wm. Crooks, seconded by Dr. McMullen, and supported by Dr. Oliver McCutcheon. All of these had been in the South, and spoke most delightfully of their observations upon Southern Methodism, and their acquaintance with some of our men. All spoke, and very generously, of Bishop McTear, Dr. McFerrin and Dr. Summers, and were pleased that a representative of our great branch of the Methodist family had been sent to see them. And in private these honored brethren have much to say pleasantly of their visit to the South.

One from America, and accustomed

of marked ability. Dr. Potts, of Canada, has worthily represented his Church, and is enjoying a visit to his native land. My friend, Rev. Thomas Allen, of Sheffield, England, is a guest in the same house with me, and a pleasant companion. Rev. John Bond, whom American Methodists remember, is one of the honored visitors from across the channel. But of this occasion and the Methodism of Ireland I must write again. Fraternally,  
—Chas. B. Gallaway, in New Orleans Advocate.

P. S.—It is rumored that Rev. W. J. Dawson, of England, is about to accept a Congregational pulpit in London. He is the brother who wrote of the "Failures of the Ecumenical Conference."

C. B. G.

### AMMONIA OR ALUM.

#### How to Detect Them.

Ammonia and alum are the most common adulterants used in the manufacture of baking powders. The Government report shows that a large percentage of the baking powders on the market contain either one or the other, or both these pernicious drugs. Ammonia particularly is in very general use.

This wholesale use in an article of daily food, of one of the most injurious poisons, is simply criminal. Slow ammonia poisoning produces disease of the stomach and is particularly injurious to the complexion. The presence of ammonia or alum in a baking powder, however, can easily be detected.

**To Detect Ammonia.**  
Mix one heaping teaspoonful of baking powder with one teaspoonful of water in a tin cup; boil thoroughly for a few moments, stir to prevent burning and if ammonia is present you can smell it in the rising steam. Or place a can of the suspected powder top down on a hot stove for a minute or two, then take off the cover and smell.

**To Detect Alum.**  
Alum powder can be tested by putting a couple of teaspoonfuls of the powder in a glass of cold water. If no effervescence (that is, bubbling or simmering) takes place, condemn the powder and return it at once.

Take one-half teaspoonful of baking powder in lid of say half pound can; char thoroughly over a strong alcohol flame, a good gas jet, or red hot coals. After charring that is, burning until the whole mass is black) pour a little vinegar into the lid and smell the fumes. Alum powders give off sulphuretted hydrogen, which may be detected by its foul odor.

Dr. Price's Cream Baking Powder is reported by all authorities as free from alum, ammonia, or any other adulterant.

### ARMORE SUPPLIED.

I have appointed Rev. D. C. Strange, of Kopper, Texas, pastor of the Church at Armore, to fill out the unexpired term of Bro. Shanks. I hereby acknowledge the receipt of several applications and take this method of replying.

J. N. Moor, P. E., Armore District, Indian Territory.

### PROF. W. F. MISTER.

Of Dallas, Texas, has accepted a position in the faculty of the Polytechnic College. The faculty and board of trustees, together with the patrons and friends of the college, should be congratulated upon this acquisition to the teaching force of the institution.

Prof. Mister is a graduate of the University of Mississippi, is ripe in experience as a successful teacher, and is an exemplary Christian gentleman. He is well known in Texas, and has been connected with institutions of learning at Fort Worth, Waxahachie, Plano, Dallas and elsewhere, at all of which places he sustained the record as set forth above. The following is from the Rev. C. O. Jones, of Dallas:

"Do you know Prof. W. F. Mister, for nine years Principal of the Plano Institute? He is an experienced and first-class teacher. If your faculty is not full, and he is available, you can do no better than to secure his connection with the College. He is a thorough gentleman and an all-around scholar, and would add strength to your faculty."  
J. W. ADKISSON.  
FORT WORTH, TEXAS, July 12, 1892.

### Religions.

The Kaufman County Sunday-school Convention met at Kaufman July 23.

Lindsey Ellis, to be hung at Kaufman, has prepared for his journey by being baptized.

Rev. E. M. Murrill, Methodist, will begin a revival at Binkley Chapel, near Randolph, Fannin County, July 25.

Evangelist Burnett has been in a big camp-meeting at Boerne. Satan has

put in a plea that hereafter the fight be with soft gloves—but "Dick" won't have it.

One hundred conversions at a six days meeting by Joe Jones at Malakoff.

Drs. Deets and Lee will assault Old Nick's strongholds by the camp-meeting process near Lagarto, to begin next Thursday.

Sam Jones, the great tosser of the English language, closed last week a lecture engagement with the San Marcos Chautauqua.

W. S. Wesley, the cowboy evangelist, is holding Satan in check at Aurora—being assisted by large crowds and many converts.

At Milford, Texas, July 23, the Ellis County Sunday-school Association closed a two days' meeting. The following officers were elected to serve the ensuing year: W. A. Calfee, Waxahachie, President; W. E. Ellison, Milford, first Vice-President; H. S. Parsons, Italy, second Vice-President; S. S. Chambers, Ennis, third Vice-President; S. W. Garvin, Midlothian, fourth Vice-President; J. L. Hardy, Waxahachie, Secretary and Treasurer. The association convenes at Italy next year.

The sixteenth annual convention of the Indian Territory held at Fort Gibson the past week had representatives of Cherokee, Choctaw and Creek Nations. Workers were present from Baptist, Presbyterian, Cumberland, Congregational and Methodist Churches. A resolution declared "that we, as citizens of the United States and of the Indian Territory, claim and expect the protection of just and salutary laws; especially do we urge the necessity and indispensability of the laws which were intended to protect the people of the Indian Territory from the business of selling intoxicating liquors. We respectfully invoke the attention of Congress to the fact that the Federal Court at Paris, Texas, against the decision of every other Judge having jurisdiction in the Indian Territory by a decision on a technicality, annulling the plain intent of the law, has literally flooded the Indian Territory with beer; that one town of 500 population is consuming a carload of beer daily at a cost of 25 cents per pint bottle; that every town in the territory, with the exception of less than a dozen, have suspended local prohibition and are licensing the traffic, and the whole territory outside town limits is unprotected. We respectfully urge upon the administration that it exercise its powers to prevent licensing and upon Congress to supplement our legislation so that the evident intent of our laws may not be defeated by mere technicalities."

**"Tired All the Time."**  
Is the complaint of many poor mortals, who know not where to find relief. Hood's Sarsaparilla possesses just those elements of strength which you so earnestly crave, it will build you up, give you an appetite, strengthen your stomach and nerves. Try it.

Hood's Pills act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

Randolph—My papa took dinner with the President once, Archie—Poo! what's that? My papa used to know Mr. Barnum.

**IF YOUR BACK ACHES.**  
Oryon are all worn out, really good for nothing. It is general debility. Try **ROWEN'S IRON BITTERS.** It will cure you, cleanse your liver, and give a good appetite.

Wickers—I don't believe there is much difference between genius and insanity. Wickers—Oh, yes there is; a heap. The lunatic is sure of his board and clothes.

Ladies who value a refined complexion must use Pozzoni's Face Pink. It produces a soft and beautiful skin.

Visitor—That is a very intelligent-looking man; isn't his insanity doubtful? Asylum Attendant—Oh no; his case is hopeless. His hobby is a patent thermometer that will agree with the Government weather forecasts.

Why don't you stop using Tobacco? Send 50 cents to Acme Remedy Co., Dallas, Texas, for box of Acme Tobacco Cure.

Saxet is the best female tonic.

**DISTRICT CONFERENCES**  
San Antonio District West End ..... July 27  
San Antonio Dist. .... Chisno ..... July 28  
Marshall District ..... Beckville ..... Aug. 4

**BUOYANCY OF BODY**  
Can never be realized where the bowels do not act as nature intends they should. Instead, there is headach, weight in the stomach after eating, acidity and belching up of wind, low spirits, loss of energy, unsociability and forebodings of evil. An unhappy condition, but

**TUTT'S**  
**Tiny Liver Pills**  
Will relieve it and give health and happiness. They are worth a trial.

### UNANSWERED LETTERS.

JULY 20.

E. T. Brasler, one paper stopped. Jas P Rogers, sub. J. A. Greening, sub and change. R. A. Walker, change. E. A. Smith, O. K. J. N. Hunter, sub. H. A. Bond, O. K. J. R. Nelson, sub. H. G. Horton, sub. J. B. Adair, sub. T. R. Clendenin, sub. W. B. Walker, sub.

JULY 21.

C. S. McCarver, sub. J. W. Hall, sub. E. G. Hocutt, sub. W. H. Terry, sub.

JULY 22.

W. B. Ford, sub. J. J. Callaway, sub. have at engagement with the San Marcos Chautauqua.

JULY 23.

M. L. Moody, sub stopped. W. C. Brucewell, sub. J. H. Watts, sub. M. L. Moody, paper stopped. R. M. Leaton, sub. J. W. Morris, sub. J. W. Kelley, sub. W. A. Stuckey, sub.

JULY 25.

M. M. Smith, sub. C. C. Davis, sub. H. Bradford, sub; one at half price. W. B. McKrown, sub. J. W. Hill, sub. Sam C. Vaughan, sub for 2 years.

JULY 26.

S. Crutcheild, sub. J. J. Davis, sub at half price. C. E. Gallagher, sub. U. B. Phillips, sub. Geo. W. Bruce, sub.

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**Wounds Bruises**  
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(Plan of building adopted. The right wing is completed, and the rest to be completed as soon as practicable.)

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Devotional.

AMEN. I can not say, Beneath the pressure of life's cares to-day, I joy in these, But I can say That I had rather die than be a rigger way If I am it please.

A MEANS OF GRACE EXTRA.

The use of biographies affords a means of grace too important to be overlooked. The Bible is really a series of biographies. God chose to present truth concentered in the records of human lives.

Marriages.

BOLTON—LEWIS.—On the evening of July 14, at the residence of the bride's father, Mr. Lewis, five miles east of Campbell, Hunt County, Mr. George A. Bolton to Miss Doney R. Lewis, Rev. J. M. Sweeton officiating.

SMITH—FISHER.—At the Methodist Church, Bristol, Ellis County, Texas, July 17, Mr. Guy Smith to Miss Florence M. Fisher, both of Ellis County, Rev. Wm. Sproule officiating.

ROBERTSON—GRAY.—On July 14, 1892, at the Methodist Church in San Felipe, Texas, Mr. John E. Robertson and Miss Cattie R. Gray, both of San Felipe, Rev. A. S. Blackwood officiating.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines; or about 120 to 180 words. The privilege is reserved of condensing all obituary notices. 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.

MOORE.—Vida Moore was born January 20, 1892, and died March 29, 1892. This delicate flower was only allowed to remain two months in this world. The unkind winds of adversity sweep from us the objects of our fondest hopes, and with compass and lay this joy upon our children and takes them away, but we have a good hope of a better life, God bless the bereaved.

WALLER.—Era Elmo Waller, infant son of Bro. W. Waller and Sister L. Waller, was born March 4, 1892, and died June 24, 1892. The few days the little one spent on earth were full of pain and suffering. He is now transplanted to the other shore, there to reign in peace with Jesus throughout eternity.

BAKER.—Little David Baker, son of Rev. T. R. and M. C. Baker, was born January 13, 1890, in Dale County, Ala.; moved to Texas in 1891, and died at his home, near Center, Shelby County, Texas, May 10, 1892. He was one of our brightest schoolmates. He is missed by us at school and at Church. Weep not for him, parents, for we know that he is in that sweet by-and-by. He died in the triumph of a living faith and has gone to that celestial home above. May God bless the bereaved parents, brother and sisters.

BAKER.—Little Otis, son of O. D. Baker, was born June 26, 1892, but it seemed that he was a flower too precious to be left in this cold, dark world of sin, exposed to its blighting and blasting winds and frosts, so God, who is too wise to err and too good to do wrong, plucked it from the embraces of father and mother and transplanted it in the Paradise above where it will forever bloom and send out the fragrance of its pure, innocent life. It died July 7, 1892. Mourning not for little Otis, brother and sister, only be faithful and you shall again embrace him in that bright and happy clime.

WALKER.—Miss Lou Walker was born in Mississippi. She came to Texas before the war and lived with the family of Dr. Routh, near LaGrange, Fayette County, until the day of her death. A part of the time of her life spent in Texas was at the home of Mr. Smith Walker in Lavaca County, near Monticello, who died on the morning of January 27, 1892, after a short illness, with pneumonia, and without a struggle. Her last words were, "Peace, sweet peace; rest, sweet rest," and her last night was spent in singing and praying. She had a most amiable, happy and cheerful disposition, and she was a truly consecrated and devoted Christian. She is mourned by all who know her. She lived a happy and useful life and died a triumphant death.

LAWRENCE.—Mae Lawrence was born February 22, 1883, and died April 15, 1892. Mae was a bright, sweet little girl, loved by all who knew her. She was thoughtful and careful for one of her age. She was sick for several weeks, and her patience and fortitude surpassed anything the writer ever witnessed. During this time she was very thoughtful of her mamma. To the very last she would say, "Don't weep, mamma, 'Papa thinks I am a little better.'" Her suffering was intense until nature succumbed and she went home to rest. We laid her body in the Olive Branch cemetery to await the resurrection morn. She has left behind a mother and step-father and a host of friends who look forward to that day when we shall all meet again. JOHN HELPENSTILL, BUSHY CREEK, TEXAS.

HAYNIE.—Died, July 17, 1892, at Osage Camp-ground, Mrs. Mattie Thomas Haynie, wife of Rev. Henry M. Haynie, preacher in charge of the Methodist Episcopal Church, South, Weimar, Texas. Bro. Haynie was conducting a camp-meeting at Osage, six miles from Weimar. After morning sermon his wife, feeling indisposed, retired to a tent. In a few moments afterward Bro. Haynie was called to her, but to find her laid breathless her feet without a pain, without a parting look or word. So ended a beautiful Christian life. We can literally say she "died on the field of battle," helping her faithful husband to fight for Jesus. From, ONE THAT KNEW AND LOVED HER, LAGRANGE, TEXAS.

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HENDERSON.—Mattie C. Henderson was born April 12, 1851, in Salem, Miss. She was the daughter of Rev. J. W. Walkup. They moved to Arkansas, and from there to Texas, where in the year 1878 she was married to Rev. W. W. Henderson, and started the next day in the great work of winning souls for Christ. Always an active worker and faithful helpmeet, leading ladies' prayer-meetings, holding family worship, etc. In a word, she was "ready to every good word and work." She made friends everywhere and was beloved by all who knew her. Being the daughter of an itinerant, and the wife of an itinerant preacher, she knew both the perils and the joys of itinerant life, but she always "endured as seeing Him who is invisible." Sister Henderson was the mother of eight children—six of whom survive her. She died at the parsonage of North Belton Circuit, July 14, 1892. Her condition was well known to herself, and she talked freely to all around her of her departure. Some ten hours before she died she called each of her children, her husband, her mother, father, brother and sisters, and enjoined all to meet her in heaven; then asking her blessed Savior to take her home, she quietly awaited the hour when it was done. She died of rapid consumption, but her triumph over death was complete. Her remains were interred in Salado cemetery. Many tears were shed while the writer spoke of her noble Christian character, and we went away feeling that "earth has no sorrows that heaven can not heal." We expect to meet her there. W. R. D. STOCKTON, BELTON, TEXAS.

COCKE.—Sallie A. Cocke, daughter of Col. F. B. S. and E. M. Cocke, was born in Granger County, Tenn., February 14, 1846, and died at her home in Gonzales County, Texas, June 25, 1892. When quite young she gave herself to the Savior, joined the M. E. Church, South, and was ever after a devoted Christian, never failing to exert her influence for good upon those around her. She was married to A. G. Coe July 5, 1869. He, with eight children, survives her. She was not an ordinary character. Her grace and dignity were most admirable. She shone most at home. One rare and excellent trait was the thoughtful consideration and respect with which she always bore herself toward her family, even the youngest child. During her late illness she talked much of dying. She expressed a desire to remain with loved ones, but rejoiced greatly in anticipation of the happy meeting with the Savior and dear ones gone before. She asked all the family to meet her in heaven. She died in full faith. May God bless the bereaved. A. T. GALLOWAY.

WYNKOOP.—Mallinda Ann Wynkoop was born February 27, 1877, at Terrell, Kaufman County, Texas. She died near Canton June 5, 1892. She professed religion and joined the M. E. Church, South, July, 1891, at Morris Chapel, Van Zandt County. Her last words were: "I am going home; I want you to meet me in heaven." This was said to her mother, O. mother, you have new interest in heaven. Be encouraged to fight on the battle of life and gain heaven at last, where there is no sickness, sorrow nor death. No, mother, there will be no parting with children and loved ones. Then may this hope enable us to meekly submit to God's providences, which sometimes seem to be hard and are sore bereavements which work out for us a far more exceeding and eternal weight of glory. God bless the bereaved. W. E. JORDAN.

On the Ragged Edge—The clothes that are washed without Pearline. If you get them clean by the necessary rubbing with soap, they will soon get ruined by the wear of it. Pearline saves the wear, by saving the work—there is little or no rubbing. It does no harm to anything that it washes, and it washes everything. Use Pearline, and use less labor. Labor is useless, if you use Pearline, for it is unnecessary.

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OAK CLIFF COLLEGE.

CURRICULUM. Literary Department.

The old foggy idea that the female mind cannot comprehend the higher Mathematics and Greek is not worthy of notice. The converse of this proposition will be demonstrated in OAK CLIFF COLLEGE. This institution, established on the broad basis of nonsectarianism, looking to all parts of Texas and the entire South for its support, has adopted a curriculum commensurate with any in our land. In Mathematics, from Arithmetic, through Conic Sections and Calculus; in Languages, Latin, Greek, French, German, Spanish, Italian and Anglo-Saxon; a four years' course in the Sciences, History and English, makes a most complete, as well as a most liberal, literary department. The completion of such a course will insure that mental discipline necessary to a symmetrically developed mind.

Special attention given to those classes not prepared to enter the College Department. They will receive such instruction from the regular College Faculty in a systematic, graded course as will fit them for the Freshman Class at the earliest possible day. Girls of all ages admitted. Beginners will not be intruded to inferior instructors.

Thoroughness will be the characteristic of each department. Conservatory of Music.

The branches taught are: Piano, Organ, Singing, Violin, Mandolin, Guitar and Banjo, and Theory of Music, embracing (a) Harmony, Simple and Double Counterpoint, Canon and Fugue, (c) Form, (d) Instrumentation and (e) History of Music. The course covers four years, provided the candidate is well prepared when entering.

A Diploma with the Degree (M. B.), Musical Bachelor, will be conferred on each pupil completing the course. School of Art.

In style and color the course will be that of the German school—Vuesodorf Academy and the National Academy of Munich. First Year: Drawing from Outline Studies and Casts, Composition and Execution of Still Life.

Second Year: Casts continued, Composition continued, Color begins in Oil, Water, or Pastel, Flowers, Landscapes, Foliage, etc., (on China). Third Year: Color continued, with Models from Life, Human Features, Expression, etc. Fourth Year: The Human Figure, Foliage, Landscapes, etc., continued. School of Elocution.

Elocution and Physical Training comprises a three years' course. The Delsarte System given special attention. For those who desire to pay special attention to this study, a carefully graded course has been arranged, which, when completed, will entitle the pupil to a certificate of proficiency.

It is the design of the Faculty and Board of Trustees of OAK CLIFF COLLEGE to make this institution of learning the peer of any in the country, and with this end in view each school has adopted an extensive course and will be under the care and supervision of a Principal or Director of national reputation. Parents appreciating the superior advantages offered, are sending in their applications rapidly. A very large number of students has already been enrolled. Rooms are being engaged daily. Only two allowed in a room 16x20 feet. Those who desire to send their daughters to a first-class College, will oblige us by sending in their application at once. Send for catalogue.

Very Respectfully, M. THOS. EDGERTON, Pres.



THE CONFERENCES.

EAST TEXAS CONFERENCE.

New York.

J. M. Mills, July 21: We closed our first protracted meeting yesterday at New Hope after five days. The power of God was in the first service and continued throughout, the meeting increasing until both saint and sinner felt surely God is here. We had good help by our local preachers and the Church. Four joined. We thank God for a good start.

Overton.

C. H. Smith, July 23: I write again to give results of my Fountain Head meeting. We began to-day a week ago and closed last night with sixteen mourners at the altar. Visible results: Church much revived, sixteen professed religion and fourteen joined our Church. Bros. Spence, Bridges and Pope did some good preaching. Other ex-pastors did good service and the Church did nobly. Troupe and Overton circuit is all right and looking up. We begin here at Overton to-night. May God bless you in your work.

Grand Saline Circuit.

E. R. Large, July 22: We closed our meeting at Grand Saline last night. It was a good meeting, especially with that part of the membership that availed themselves of that occasion. It was a revival to them. I had the help in the way of preaching one sermon from Bro. Sloan, two from Bro. McMahon, and one from Bro. Burgamy, local preachers on this work. The visible results of the seven nights and six days work are some six or seven conversions and eight additions to our Church—all good material; five by ritual, three by letter, and now I am at home nursing a very sick babe, and I will fail to reach it. It is sad.

WEST TEXAS CONFERENCE.

Hondo City.

Jas. Hammond, July 21: We have been blessed with a gracious revival, conducted by Bros. Burnett and Vaughan. Fifty-five gave their names for membership. Thirty-five joined the Methodist Church by ritual and eleven by letter. Bro. Burnett's preaching was effectual in converting sinners in the old-fashioned way—at the mourner's bench; and Bro. Vaughan's singing was a large factor in the success of the meeting. A deep impression was made on the entire community. Bro. Brainer did a good work in talking up the meeting. We were in the midst of a revival at Utopia. Bro. F. H. C. Elliott assisting. About forty mourners at the altar last night and several conversions.

Round Mountain.

C. E. Statham, July 21: I have just closed my second protracted meeting. The first was held at Round Mountain, beginning June 24, in connection with my third quarterly conference. Bro. Morris, Presiding Elder, was present. Spiritual condition of the Church on the up grade; finances behind. Bros. Monk, of San Marcos; Denton, of Blanco; Drake, of Willow City; Watkins, of Honey Creek, was with us and did efficient work. Results: Fourteen conversions and reclamations; five accessions to our Church; \$62.75 raised on conference assessments. Began at Fall Creek second Sunday in July. Bros. Monk and Watkins assisting in this meeting. Several conversions; some backsliders restored to the divine favor; several joined our Church; \$32 subscribed on conference collections. Began at Rockvale next Saturday.

Lavonia Circuit.

L. Gregory: Lavonia Circuit held its third quarterly meeting at Lavonia July 9. It was fairly well attended, but finances were behind, but prospects are favorable. Bro. Deets, our Presiding Elder, protracted the services ten days. The meeting was a grand success: sixty-five professions, thirty joined the Methodist Church, five the Presbyterian and three the Baptist. Some from a distance will no doubt join elsewhere. Bro. Deets did all the preaching, presenting the truth in a very forcible manner, which found its way to the hearts of men. Our brother is an evangelist—in every way adapted for that work. Bro. Mason has done good service in singing. He organized a large choir and they were in their places every meeting. And how they did sing! God bless them; they did well. Professor Howard, a teacher of vocal music, rendered good service. We held the meeting in the Presbyterian Church, as it was larger than ours. It was kindly offered us by that noble body of people. Our people worked well during the meeting, and the Lord worked through them, for the town was moved from center to circumference. Great praise is due to the Lavonia people for their hospitality. Everyone seemed determined to make the meeting a success.

Pearsall.

Abe Mulkey, July 19: Rev. I. K. Waller, our pastor at Pearsall, came over to our camp-meeting at Staples with the Macedonian cry, pleading that his people were burdened for the salvation of souls and now was the time, and every good man was prepared for the battle. So we abandoned our trip to Mr. Moody's school and accepted the call to Pearsall, and, though weak in body and strength almost gone, we reloaded our diligence and entered into the work with all our soul. The revival commenced at once. Revs. Wright and Collins, of the Presbyterian and Baptist Churches, with their members, and Bro. Waller in the lead, we proposed to take Pearsall for Jesus. Quite a host stepped in the troubled waters and were healed. About 225 converted and reclaimed. One hundred and seventy-seven names in all were given for membership. Old feuds were settled. Three physicians at dagger-points made peace—gave God their hearts and themselves to the Church. Some went to the saloons, settled their accounts and bade their old associates good-bye, and were saved to

their families and friends and to their town. Every one says the saloons must go. In three months I predict there will not be a saloon in Frio County and these men will be prospering in a business they will be proud of. People twenty-five miles away came in wagons, attending the meeting. These people and all Western towns are noted for their cordial hospitality. The last service was a prayer service for rain. Not for three years have they had a good rain. This drought embraces a belt of 100 by 400 miles. How parched everything looks, perfectly barren, not a sprig of grass. The cattle have been subsisting on prickly pear that now has become too tough to eat. One ranchman has lost 10,000 head of cattle—starved to death for want of water and grass. One has forty-seven wind mills on his ranch and pumps water from wells for his herds. I could not keep from weeping to hear of this distress and to hear the poor cows lowing for water as I saw them reeling as they walked. I was told the poor Mexicans went over the prairie searching for bones and took them to other towns and sold them; happy when they could make 10 and 15 cents a day. I want to ask all praying people to join our band to pray God send down the rain upon the thirsty earth at Pearsall and around. I can say these dear people have complied with God's position in II Chron. 7:14 as near as I can see, also Mal. 3:10, and we believe we can stand on his Word; we can base our faith on his promise. Now is the day of salvation to them. Let us pray now and at once.

P. S.—I am at this present writing at San Marcos Chatauqua for the purpose of letting Sam Jones wipe out my gun.

NORTHWEST TEXAS CONFERENCE.

Moody.

M. L. Moody: I closed a meeting at a school-house five miles from here, resulting in ten or twelve conversions and nine accessions. Bro. Crockett preached two good sermons for us. Meeting begins here August 5.

Alvaredo.

J. P. Childers, July 23: I am here in a gracious revival. Seventy conversions to date.

J. M. Armstrong, July 25: Our tent meeting moves on grandly. About one hundred conversions to date, and the tide seems to be constantly rising.

East Taylor Mission.

J. R. B. Hall, July 23: Our meeting at Somers closed last night; twenty conversions and reclamations; thirteen additions to the Church. The Church is revived very much. Bros. Richie Moody and E. A. Smith rendered us good work in the revival.

Killeen.

A. B. Roberts, July 20: We closed a glorious meeting at this place Sunday night. Visible results, about twenty-five conversions, seventeen additions to our two to the Baptist Church, with more to follow. Our collections for this place all raised, also nearly \$200 to liquidate a Church debt. The following named brethren assisted in the meeting, viz.: G. W. Graves, W. V. Jones, E. G. Duval, C. E. Maule and W. L. Harris. Bro. Jones did the most of the preaching. To God be all the glory. Our new Church at Nolanville is nearing completion.

Brownwood Station.

J. G. Putman: We closed a meeting here the first Sunday in this month after having run two weeks. Results: eight or ten conversions, fifteen or twenty additions and the Church greatly quickened into new life. We had the efficient help of Rev. C. A. Oswald, of Comanche Station, most all the time, and Rev. J. N. Snow, of Ballinger Station, the last week, and Rev. T. J. Lasseter, of Indian Creek Circuit, part of the time, and Rev. J. P. Mussett, Presiding Elder, for a few days. All of these brethren did good work. My people greatly enjoyed their earnest gospel preaching and the Lord blessed their labors in the upbuilding of his kingdom. Thanks to those brethren for their very efficient help, and to God be all the praise and honor for the good accomplished in the name of the Master.

North Belton.

W. H. Matthews: We closed a very precious meeting on the night of 21st at Cedar Creek. There were about forty-two conversions and reclamations. Bro. Henderson, the pastor, could not attend the meeting on account of the sickness and death of his wife and his own ill-health. Sister Henderson died with the full assurance of a blessed immortality. Bro. Henderson has the love and prayers of all his people. Let the entire Church remember him at a throne of grace.

Troy.

W. M. Adams, July 19: Our meeting at Pleasant View was a success. Our results are as follows: two conversions, eight accessions, Church revived, some seeking at the altar perfect love. Bro. C. S. Field did us some faithful, good preaching. Praise the Lord! Our people paid in cash and good subscription for this Church all their assessments for conference collections and considerable more. Three young ladies of the Church have secured in cash and subscription for missions and conference collections \$30.80. Well done, good and faithful servants. Our camp-meeting began at Shiloh camp ground July 15, as previously announced, and is increasing in interest. Last night we had three mourners, three bright conversions and a real shouting time. Hallelujah.

Iatan.

T. L. Adams, July 18: Our camp-meeting at Iatan, July 8-18, was a great success. Church revived—began with eleven members; had nine accessions; a dozen professed pardon; eight professed purity of heart. The standard of salvation under the preaching of Bro. W. L. Harris and Sister Houghton's Bible readings was lifted to the ministry and fourthers who had heretofore been called confessed and accepted it (one after having run Jonah-like for forty years), two were recommended to the quarterly conference for license to preach. It was decided to

establish an annual camp ground at this place. More than half the money in hand to purchase timber for a Church house. God be praised for all. Amen.

NORTH TEXAS CONFERENCE.

Farmersville.

J. W. Hill, July 23: Meeting closed with 153 conversions. Church on fire. Will organize Epworth League to-morrow. General outlook good. Rev. I. W. Clark did glorious work. I help him at Greenville, beginning August 15.

Pilot Grove.

L. F. Palmer, July 21: Our meeting at Cross Roads resulted in two being added to the Church. No converts. At Cottage Hill we had eleven converts, six added to the Church. The Church in a better condition. Will go to Pilot Grove next.

Petty and White Rock Charge. C. C. Davis, July 22: Our charge is in reasonably good condition. We have had no revival yet, but expect to commence a meeting at Petty to-morrow night. We hope and pray for a glorious revival. Our meeting at White Rock charge will commence on Saturday night before the third Sunday in August. We hope all who read this will pray for our success.

Marysville.

S. W. Miller, July 20: At our second quarterly meeting the Church at Marysville was named Landers Chapel, in memory of Uncle Harry Landers (deceased), and Aunt Callie Landers, who have put over \$450 in the present building, besides being quite a benefactor in many ways. Our camp-meeting will be held at the Iron Bridge, on Fish Creek, commencing Friday, August 19, 1892, on the self-supporting system, and a general invitation is given to ministers to come and enjoy good water, fine shade, plenty of grub, and work in abundance. I wish to express my thanks to a few good sisters for some (much needed) clothing given to wife, which she greatly appreciated.

Prairieville Mission.

S. D. Cook, July 16: We have just closed our first meeting. It was the best meeting that has been at that place for ten or twelve years. So the people say. Between twenty-five and thirty conversions and reclamations; fifteen added to the Church, with more to follow. The whole town and community greatly stirred religiously, and Methodism built up. Thanks to Bro. Smith, preacher in charge of Poetry Circuit, and Bro. Carter and Worley, local preachers of same circuit, and Bro. Curtis, local preacher of Kemp Circuit. These brethren all labored faithfully in the meeting, and did our people much good, and also endeared themselves to us and will be long remembered by us. We have four meetings to hold and hope all who read this will pray for us. We are serving a good people. The good sisters at Prairieville presented us a nice friendship quilt, for which they have our thanks. To God be all the glory.

TEXAS CONFERENCE.

Alum Creek Circuit.

E. L. Shettles, July 1: I commenced a meeting at Alum Creek, which resulted in forty accessions to the Methodist Church. Bro. W. Wootton, of Bastrop Station, did the preaching, and as a revivalist he is second to none. God bless him. He did noble work. His preaching was convincing, convicting and effective—the kind that causes sinners to repent and call upon the Lord to have mercy upon them. Praise the Lord for all his blessings. Have recorded sixty-one by ritual and three by certificate up to date.

Davilla.

W. F. Brinson, July 18: Our camp-meeting for Davilla Circuit began the night of the 5th. The Lord was with us the first service and all through the meeting which closed last night. Bro. W. H. Brooks, from Maysfield, was with us the first Sunday of the meeting. The Presiding Elder, H. T. Hart, and McMahan, all did faithful service; also the local brethren and the Church and all who love the Lord Jesus Christ worked faithfully. The President of Chappell Hill Female College preached once. Did us good. Well-veiled. Results: Church members wonderfully revived, some Church members converted; about forty-five conversions, thirty-one accessions, and eleven children baptized. Quarterly conference was held and good reports from the stewards. A committee was appointed to take steps toward building a new parsonage at Davilla. A very good collection Sunday. Later—after the camp-meeting, this morning one young man was converted and came with his brother to the parsonage to tell the news and to give his name for Church membership and to be baptized, and we baptized him in the parsonage.

GERMAN MISSION CONFERENCE.

Industry.

W. A. Knolle, July 15: Our District Conference in the city of Houston was a blessing to preachers and members. All the preachers were present except one, on account of sickness in his family. The spiritual state of the Church as shown by the reports of the different pastors is good, the same being evidenced by the number of accessions to the Church. Quite a number of protracted meetings are to be held and a great outpouring of God's Spirit is expected. The Sunday-schools were

reported in a good and flourishing condition. The prayer-meetings were well attended and often times of great blessing. Most of our people have family prayer. Our Church property is in good condition. We dedicated a new Church in the city of Houston on the third day of July, this being our third house of worship in the city of Houston. O may God give us men and means to carry on this good and great work. Devotional exercises during the conference and preaching the word was given especial prominence, and we had some soul-stirring sermons. From Houston, Bro. Miller and myself went to Grassville, near Giddings, to assist Bro. Schrimpf in carrying on a protracted meeting. The good Lord was with us in his convicting and converting power. Saturday and Sunday night the altar was surrounded with penitents and the result was fifteen conversions and the entire congregation revived to renewed life in Christ Jesus. We ask the whole Church to pray for us, that our German work may prosper in the saving of many thousand souls.

NEW COOK BOOK FREE.

The Price Baking Powder Co., Chicago, has just published its new cook book, called "Table and Kitchen," compiled with great care. Besides containing over 500 receipts for all kinds of pastry and home cookery, there are valuable hints for the table and kitchen, showing how to set a table, how to serve, how to enter the dining room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest as well as that of the most economical and home like is provided for. "Table and Kitchen" will be sent postage prepaid to any lady patron sending her address, (name, town and State) plainly given. Postal card is as good as a letter. Address Price Baking Powder Co., 154, 156 and 158 Michigan Street, Chicago, Ill. (Mention if desired in German.)

Obituary—Texas.

July 20.—Nathaniel Edwards, a veteran of San Jacinto, died in Galveston county. J. R. McCormick, an attorney, at Vernon.

July 21.—Mrs. Gilbert Buchanan and Mrs. Sess at Giddings.

July 23.—Mrs. Mary A. J. Boydstein, at Rockwall. Mrs. John H. Smith, at Ferris. R. F. Jones, of Vernon, at Van Alstyne.

July 25.—Maj. F. Waltman, a Dallas drummer, at Schulenburg.

A handsome complexion is one of the greatest charms a woman can possess. POZZONI'S COMPLEXION POWDER GIVES IT.

Texas Incidents.

Chinch bugs are hurting corn in Robertson County.

A new block of brick buildings is on tap at Hillsboro.

Robertson County is moving for a great fair at Calvert in September.

Caldwell is to have electric lights, water works and an ice factory.

Out west the mesquite bean does good service in feeding cattle when the drouth destroys grass.

At Elgin, Texas, and vicinity water is so scarce that it is becoming a very serious question.

August 15, the occasion of Mr. Mills' speaking at Waxahachie, there will be a great barbecue picnic.

The Summer Chatauqua at Weatherford on July 20, promises to have a large attendance.

There is a great suit now going on at Dallas, with the greatest legal mind engaged, before Judge McCormick to test the constitutionality of the railway commission law.

The Southwestern Mining Convention will meet next fall at El Paso—a majority of miners having expressed their choice. As an entertainer this queen of the Rio Grande has no superior and few equals.

For many years in succession I had my corn in the bin more or less ruined by weevils. From my own experience in this line, and what I know from other sources, I should judge that there is an annual loss of over a million of dollars from weevils in Texas alone. Last fall in putting up my corn, I placed two open bottles containing bisulphide of carbon about four feet apart on the floor of the bin. The mouths of these bottles were covered with a single layer of cheese cloth, and each bottle covered with an old broken box. The corn was thrown on these boxes and the bin filled to its utmost capacity. The result of this experiment was highly successful. What live weevils were admitted from the field were destroyed and none further appeared. Thus at the cost of 50 cents, with very little trouble, I effectually protected 500 bushels of corn against the weevils. Another feature about this experiment is that I have noticed neither mouse nor rat in the bin nor any traces of them, which was not the case before, for in previous years they too had done great damage to the corn. (G. P. Hackenberg, M. D., Texas, January 28, 1892.)

Saxet is the best blood purifier.

Texas Casualties.

John Jahnke was killed in a runaway accident near Brenham, July 20.

Jno. Fields, colored, drowned in Talmage Lake, near Marshall, July 23.

Sheriff Hogan, of Gillespie County, committed suicide at Fredericksburg.

The house of J. R. Crawford, at Belcher, was burned and with it his baby.

Walter, son of F. D. Jodon, drowned while bathing in the Rio Grande near El Paso.

In a freight wreck on a trestle near Lampasas a tramp named Strickland was seriously injured.

The fifteen-year old son of James Self, near Joshua, had his leg crushed in a threshing machine.

Mrs. Alice Touchstone, nineteen years old, of Waco, has been adjudged insane. Cause, religious enthusiasm.

Mike Hogan, a carpenter, living alone in a cabin at Belden, was assassinated July 20 by parties unknown.

At Beaumont, a plane-knife was thrown from the machine and struck Henry Echbach in the breast, killing him.

The three-year-old child of Hardy Crouch, of Waco, was roasted alive July 23. She was in the baby-buggy and accidentally set fire to her clothing while playing with a match.

Geo. Werner, a German, living near Boerne, buried \$1200 on the bank of a creek. A water-spout raised the creek, washed away his money and he ended his life by the pistol process.

While Job Johnson was digging a well at Grapevine, Texas, when about twelve feet deep the dirt caved in and buried him to the depth of seven feet. After about three hours he was taken out dead.

Albin Regnier shot and killed his granddaughter, Josephine Graneau, at Sherman, July 20. He had been led to believe by gossips that she was leading an impure life. A post-mortem examination disproved the slander against the poor girl's good name.

The twelve-year old son of W. O. Maedgen, of Troy, Texas, being thrown by his horse, his foot hung in the stirrup. He was thus dragged some distance, breaking his left leg in two places, both lower bones of right leg broken and larger bone crushed and protruding, right arm broken in three places.

ARE you going to try and stop using tobacco? If so, use Acme Cigarette and Tobacco cure. For sale by Druggists, or sent on receipt of 50 cents by Acme Remedy Co., Dallas, Texas. Don't put it off.

Miscellaneous.

The Indian Territory has a population of 177,782 people.

The cholera plague is yet on the increase in Russia and Persia.

Cincinnati has hotter weather than for fifteen years—the temperature being as high as 101.

A hot wave in the Northwest set the mercury to 101 and 103 in South Dakota and Minnesota.

Brazil has put a quarantine on all vessels from America, France, Russia and Mediterranean ports.

Ardmore, I. T., is to celebrate in grand style on July 28, the fifth anniversary of her birth as a town.

Since the re-election of Diaz, Mexico is moving forward. Several new railroad lines are in prospect in the near future.

The British minister to Guatemala has telegraphed that the Government of Honduras has closed its ports to foreign commerce.

Chile's offer to pay \$750,000 in gold as indemnity for their assault upon the sailors of the Baltimore has been accepted by the United States.

E. A. Carr, of the sixth Cavalry, has been appointed Brigadier-General of the army, vice Gen. Stanley, retired. Carr was senior cavalry officer on the active list.

San Francisco's Chamber of Commerce has petitioned Congress for government aid for the mail service to Australia, supported in the past by private corporations.

A revolution on the Island of Cuba against the Spanish Government is said to be imminent. The Cubans are tired of taxation and what they call the Spanish carpet-bag regime.

A dispatch from the City of Mexico, July 23, says: "An earthquake at Guadalupe has demolished the State house, cathedral, hospital and many private houses. Slight earthquake shocks were felt at Chihuahua."

The annual report of the United States Attorney for the Indian Territory to the

Advertisement for CUTICURA, featuring a bottle illustration and text: "HUMORS OF THE BLOOD & SKIN Cured by CUTICURA. HUMORS OF THE BLOOD, SKIN AND SCALP, whether itching, burning, bleeding, scaly, crusty, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDY, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood and skin purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. CUTICURA REMEDY are the only safe blood and skin purifiers, and daily effect more great cures of blood and skin diseases than all other remedies combined. Sold everywhere. Price, CUTICURA, 50c; SOAP, 25c; RESOLVENT, \$1. Prepared by Foster Drug and Chemical Corporation, Boston, Mass. Send for "How to Cure Blood and Skin Diseases."

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