

Texas Christian Advocate.

THE CONFERENCES.

NORTH TEXAS CONFERENCE.

Atford.

L. L. Naugle, Aug. 6: On last Sunday night we closed a meeting at Panther Creek on the Alvord Circuit with ten conversions and reclamations...

Lake Creek Circuit.

R. M. Patterson, Aug. 1: Rev. J. B. Powers closed a ten days' meeting at Union which resulted in the following: Thirty-five conversions and twenty-three additions to the Church...

Collinsville.

W. H. Brown, Aug. 5: I am just home from Robinsonville, in Red River County, where I have been helping Rev. J. B. Gober in a revival meeting...

Marjessville.

S. W. Miller, Aug. 3: On last night we closed a meeting at Marjessville which will be long remembered by many. We commenced on Friday night July 22. Rev. Frank Sherwood...

Dye.

D. W. Gardner, Aug. 3: We have just closed a meeting at Centralia, which resulted in much good. We felt that it was good to be there...

Chisholm.

J. H. White, Aug. 2: The Chisholm Circuit is not on a boom, but there is a steady, healthy growth, which we hope will be permanent. In the bounds of this charge, there is an old settled community (Willow Springs) where a number of years ago we had an organization...

Salem.

H. S. Anglin, Aug. 3: Our Salem camp-meeting of five days and six nights was a grand success. It closed on the night of the 1st of this month. Results, twelve conversions and twelve accessions to the Church...

Silver City Circuit.

W. A. Govett, Aug. 1: My people here are liberal-hearted folks, in fact they have hearts as big as wash-tubs (little wash-tubs of course). These are some of my last year's poundings...

Brownwood.

Mrs. Mollie Nichols, August 4: Santa Anna circuit held its third quarterly meeting at Clear Creek Church July 23d. Rev. J. P. Mussett, Presiding Elder, present and presided with the dignity that is characteristic of the brother. Conference very well attended...

ness no one but a preacher's wife knows how to appreciate.

WEST TEXAS CONFERENCE.

Lagarto.

Theophilus Leag, Aug. 5: We have just closed our camp-meeting for the Lagarto Circuit. We had twenty-eight professions of faith and sixteen accessions to our Church. The Church was greatly revived and stirred on the subject of duty. Bro. Deets, our Presiding Elder, conducted the meeting and did the preaching, and right well he did it...

Oakville.

J. F. Webb, Aug. 2: The grandest revival ever known in Live Oak County has just closed. Bro. Deets, our Presiding Elder and revivalist, preached the opening sermon Friday night, July 23. He was filled with power from above, and at his first command the grand army of the Lord marched forward...

NORTHWEST TEXAS CONFERENCE.

Jonesboro.

Marion Mills, P. C., Aug. 2: Our camp-meeting at Sardis, closed Friday night before the fourth Sunday in July. Eleven conversions; twenty-three penitents at the altar when we closed. The Church was greatly revived. A number promised to erect family altars after the meeting...

Rising Star.

M. M. Smith, Aug. 4: Just closed a good meeting in the Heiman neighborhood, under an arbor constructed by the boys principally. Results, twenty-three conversions and four reclamations, sixteen additions to the Methodist Church...

Madisonville.

Jim Adams: The Lord has blessed us greatly on Madisonville Circuit. At Midway we had a mighty shaking up of the "dry bones"—twenty-one additions. The Madisonville meeting was a blessing to all—twelve additions; at Elwood we had a religious earthquake—forty additions. Total number received as the three meetings, seventy-three...

Silver City Circuit.

W. A. Govett, Aug. 1: My people here are liberal-hearted folks, in fact they have hearts as big as wash-tubs (little wash-tubs of course). These are some of my last year's poundings. First—a fine black horse. Bro. Harold and I had covenanted together to pray for a horse, for I was much in need of one...

Brownwood.

Mrs. Mollie Nichols, August 4: Santa Anna circuit held its third quarterly meeting at Clear Creek Church July 23d. Rev. J. P. Mussett, Presiding Elder, present and presided with the dignity that is characteristic of the brother. Conference very well attended. Finances behind, but prospects good for the future...

baptized, and the Church greatly revived. The last night of the meeting there were twenty-five or thirty who came forward and asked an interest in the prayers of the Church. To God be all the glory.

Evant.

Geo. A. Nance, Aug. 3: The meeting closed at Live Oak Sunday night after continuing nine days. Some of the visible results were: Eleven conversions and four penitents left at the altar, eight accessions and three more to be received into full connection. Collections ordered by the conference provided for and more besides; over two-thirds of it in cash; \$5 dollars raised as a present for a crippled man who professed religion...

Robert Lee.

Geo. F. Fair, Aug. 3: We are trying to evangelize in Coke County. Meeting at Saco very successful. It lasted seven days. Fifteen conversions and backsliders reclaimed, the membership revived. Had children's meeting. Two dozen promised to lead Christian lives, and sixteen asked for "penny cards" to help pay the missionary debt...

Troy.

W. M. Adams, Aug. 8: We had a glorious revival in the Church at Shiloh. All the members who attended regularly, or most of them, were greatly revived. A number of our dear brethren and sisters were at different times at the altar seeking perfect love. We had fourteen conversions according to their own testimony, and ten accessions to our Church...

Praeger Mission.

U. J. Morton, Aug. 4: At our meeting at Providence, embracing third Sunday in July, we had one conversion and took a good collection for missions. Thanks to the following brethren for efficient ministerial aid: J. E. Morton, J. T. Owen, Ed. Stephens and William Whitenburg. My meeting at New Hope embraced the fourth and fifth Sundays in July. Results, two conversions, eight additions and a good revival in the Church...

TEXAS CONFERENCE.

G. S. Sadel: We closed our meeting at Asbury, on the Patterson Circuit, on the night of the 5th Sabbath in July. We had fourteen additions and conversions, several backsliders reclaimed, and the Church very much strengthened. Bro. John R. Morris, of Houston, was with us and rendered valuable assistance.

Madisonville.

Jim Adams: The Lord has blessed us greatly on Madisonville Circuit. At Midway we had a mighty shaking up of the "dry bones"—twenty-one additions. The Madisonville meeting was a blessing to all—twelve additions; at Elwood we had a religious earthquake—forty additions. Total number received as the three meetings, seventy-three. Bro. Ward, Cain, Lumnus and Robert Adams assisted me in these meetings. The record shows how they labored. Just before the meeting at Madisonville the good people gave us a pounding. The only thing lacking in our Presiding Elder, Bro. Mickle. The Lord send him back to us strong for the "last round." "Praise God from whom all blessings flow."

INDIAN MISSION CONFERENCE.

Headton, I. T.

J. B. Williams, Aug. 2: Our camp-meeting at Weaver school-house closed July 31, with good results. We were disappointed very much in that Bro. J. C. Weaver, of Whitesboro, Texas, could not be with us on account of his wife being sick. We organized a Church of twenty-five members, and received six members, whose names will be registered at Wild Horse Prairie. We took up missionary collections; raised \$13, and there had been some other money raised by the missionary women, enough to raise it to \$16 cash. After preaching the good brethren presented me \$5.75. Bro. J. W. Holland, J. C. Seivally and my father, W. M. W., was with us and did most of the preaching. Bro. McClanahan, the preacher in charge, baptized seven adults and one infant Sunday evening.

NEW MEXICO CONFERENCE.

El Paso.

D. P. Brown, Aug. 1: I have been here just two weeks, so there is little to report. Yesterday was quarterly conference occasion with us, and our new Presiding Elder, Rev. W. D. Robinson, formerly of this charge, officiated. He is a Presiding Elder sure enough. At the 11 o'clock service he sang in the choir, preached a strong sermon, took up a missionary collection, administered the Lord's Supper and announced the business session for Monday night. I see that already

he has announced his appointments in the ADVOCATE, and all this seems to me to be taking hold with a right spirit. It may not be generally known, but the Presiding Elder's office is the most trying and responsible in these mission fields and demands more of a man than in the Eastern Conferences. El Paso District has sixteen appointments, covering the territory of New Mexico and a large part of Western Texas. Men are continually leaving or changing about. The Bishops are far distant, so that the whole responsibility falls upon the Presiding Elders' shoulders, and the success of the work depends much on his tact and energy. God bless Bro. Robinson in his difficult work, and may the New Mexico Conference have the best year of its existence. We are enjoying cool weather and an occasional rain. We are looking forward to better times in El Paso Church work. Of our 10,000 population only about two hundred and fifty belong to the different Churches. My observation thus far of El Paso and its needs leads me to believe that only patient, personal work will arouse the indifference of the Church and world. May the Lord give us strength to accomplish something this year. It may be of interest to my Texas brethren to know that my health is improving.

THE MYRTLE SPRINGS CHAUTAUQUA ASSEMBLY.

The above institution held its first annual session last week. It is located in the city of Myrtle Springs, near El Paso. The place is a system of springs possessing more or less medicinal properties. It has one fine hotel, with numerous families resident, that will give board on reasonable terms. Your correspondent has been chosen President of the Chautauqua for two years, and of course that means success. During the entire week there were class exercises and recitations by a young lady elocutionist from hour to hour. But I only ask space to speak of the lectures and the lecturers. C. O. Jones—perhaps you know the brother—gave us two lectures—one on "Self-Culture," the other on "Individuality." These people here think Jones is the biggest fish that swims. One fellow, who is not a member of any Church, said if the conference would send Jones to Myrtle Springs Circuit he would pay 50 cents towards his support. I mention this for his encouragement. His lectures were well conceived and well executed, exhibiting wit, cogent thought and literary merit from beginning to end. His style is conversational, tending occasionally to oratorical. No institution need hesitate to call on C. O. Jones for a lecture. But he got me into trouble that I am afraid will never end. He said one of the means of self-culture was cleanliness, and a fellow ought to wash his face every morning. My wife said that was just what she had always been trying to teach me, and ever since I have had to wash my face every morning. He said likewise good eating contributed to self-culture, and the way he got good victuals he kissed the cook, and, sir, next day every woman in the area and the place invited Jones to dine. Sister E. invited the brother, but Bro. E. went along with a good stick; but we want him again. His lectures should be heard by all the youths of both sexes.

Bro. Timmons, of Tyler, came rushing in like a blazing comet, bedazzled our eyes, cheered our souls, filled us with clean, honest and a fellow ought to wash his face every morning. My wife said that was just what she had always been trying to teach me, and ever since I have had to wash my face every morning. He said likewise good eating contributed to self-culture, and the way he got good victuals he kissed the cook, and, sir, next day every woman in the area and the place invited Jones to dine. Sister E. invited the brother, but Bro. E. went along with a good stick; but we want him again. His lectures should be heard by all the youths of both sexes.

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Your correspondent delivered his famous lecture on the "Fool-Killer." As soon as the subject was announced the distinguished brethren manifested nervousness—began to want to go home, and as soon as Bro. Timmons uttered the last words of his lecture, he leaped into a buggy prepared, and driven by a strong and trusty young man; he escaped for life. This Myrtle Springs Chautauqua is destined to become famous. Its location is portentous. W. M. A. EDWARDS.

THE WACO CAMP-MEETING.

The first camp-meeting of the "Texas Camp-meeting Association for the Promotion of Holiness" was held July 26 to August 4. The grounds are three miles from Waco, on the Cotton Belt Railroad. The location is fortunate, being near a growing city, centrally located as to the State, in the midst of a fine grove, with a dense forest adjacent.

The present campus embraces only ten acres, inclosed with a neat wire fence, but it is intended to add at least ten acres more—possibly fifteen—by the time of the meeting next year. The entire plot of twenty or twenty-five acres is to be inclosed, and laid off into streets and lots, all named and numbered, and the whole beautified with parks, and perhaps ornamental shrubbery. The lots are to be leased for a small consideration to such persons as will build houses and occupy them during the annual camp-meeting. Many have already signified their intention of doing so. A large and well regulated house is to be built to be known as the "Preachers' Tent." It will be furnished with cots, tables, wash basins, bath tubs, chairs, and any other articles that may be necessary, and will be for the free use of the preachers who attend the

meeting. It will be large enough to accommodate at least fifty. Everone pronounced the preaching shed already built to be the finest ever erected in the State. It is 80 by 120 feet, and its seating capacity at a reasonable estimate is more than 2000. It is high and airy, so that the congregation gets the full benefit of the breeze. The acoustic properties are fine, and notwithstanding the open air, it is remarkably good for both speaking and singing. As this was the first meeting held, and the accommodations for the public necessarily limited, the attendance was not so large as it will be in the future. It was good, however, there being some forty tenters on the grounds, giving a day congregation of about three hundred, which swelled at night to from five to seven hundred. On Sabbath the audience was very large, reaching fully two thousand. Between twenty-five and thirty preachers were present, nearly all of them taking more or less part in the meeting. Among others we recall the names of Revs. B. F. Gassaway, W. A. Dodge, L. L. Pickett, W. B. Godbey, H. A. Bourland, E. C. Armstrong, H. J. Harris, W. L. Harris, O. M. Addison, D. T. Holmes, I. Z. T. Morris, C. N. N. Ferguson, J. H. Collard, W. M. and T. L. Adams and the writer. Besides these itinerants quite a number of brethren of the local ranks were present. From the first service the blessing of God was on the meeting. There was scarcely a service held in which there were not sinners converted or believers sanctified, and generally both at the same service. Up to the time of my leaving there had been over one hundred sanctifications and about sixty conversions. From early morning till late at night the voice of prayer and praise ascended to God, almost without a break. The whole campus seemed filled with the Divine presence, and an unceasing song of gladness filled the air. The preaching and teaching was in "demonstration of the Spirit and in power," and the convictions were deep and pungent. The preaching was Scriptural and in full accord with the standards of doctrine in the Methodist Church, while "comoutism," fanaticism and such like were condemned in unceasing terms. No form of heresy or evil went unrebuked, and all who preached seemed ruled by the same purpose to adhere with the utmost closeness to the Bible and the teachings of Wesley, Watson, Fletcher and all the old Church fathers concerning the experiences of grace. We believe God will bring great good to the Church through Waco Camp.

W. F. LLOYD.

CHAPPEL HILL AND BELLVILLE CAMP-MEETING.

The Chappell Hill and Bellville camp-ground is located in Austin County, midway between the two towns. It is beautiful for situation, having a stretch of prairie in front and a magnificent grove immediately in the rear. Under the superb management of Nicholson, Rayson, Felder, Billingsley, Bell, Brad and others, forming a regular Camp-

Meeting Association. A tabernacle capable of seating from five to six hundred has been built, wells have been dug at convenient places to supply the tabernacles with fresh sparkling water, and the grounds have been and are being beautified. All honor to the men who projected this grand enterprise for the Lord. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." The thirty tents and more are substantially built—the best I ever saw. The recent meeting held here, beginning July 21 and closing August 1, was attended by great multitudes, and was wonderful in every respect. The best of order prevailed, and so far as I know, police regulations were unnecessary. It was emphatically a religious meeting. Rev. C. H. Brooks, Presiding Elder, held the preaching force well in hand, and the old gospel, pure and simple, was given to the hungry crowds. Every service was honored of the Lord. No modern evangelistic clap net methods were used, no diluted truth was uttered from that platform, and no up-lifted hands were counted as so many "recruits for the King's army." Repentance, faith and the necessity of regeneration were stressed at every service, and altar work was considered of the first importance. The old-time methods of obtaining the old-time religion were blessed abundantly of the Lord. Although tears were shed, and shouts of praise went up from happy, emancipated souls, yet there was less excitement than I have known at similar meetings. The spirit of reverence was profound. The Lord was in his temple and the people were silent before him. The most prominent and influential men in that section of country attended the meeting, and many of them were converted and joined the Church. The second Sunday of the meeting was a day never to be forgotten. Vast crowds came from every direction to listen to the old story of the cross. At 11 o'clock a solemn sermon on the judgment was preached, and at 3 o'clock a class of thirty-five assumed the vows of the Church. A grand scene I have never witnessed. But these were not all that separated themselves from the world. At the close of the meeting 109 had knocked at the door of the Church for admission. A collection of \$552 was taken to enlarge the tabernacle, and for other necessary improvements; subsequent additions run the total amount up to \$620. This enabled the trustees to purchase a small tract of land east of the encampment. They now have in all twenty acres, which will hereafter be used for camp-meeting purposes. Cold-dry figures can not approximate the good that was accomplished. Eternity alone will reveal the number of reclaimations and conversions. Scores professed faith in Christ, and scores more will be saved ultimately through the influence of the meeting. It was a glorious meeting, and I thank God I was there. I came home almost voiceless, but with my soul full of love's sweet music. Thus closes a brief description of one of the grandest camp-meetings ever held in Texas. E. H. HARMAN.

Advertisement for Blackwell's Bull Durham Smoking Tobacco. Includes an image of a man smoking a pipe and a pack of tobacco. Text: "BLACKWELL'S BULL DURHAM SMOKING TOBACCO. PUREST, MOST RELIABLE. If old King Cole the merry old soul, Had lived in this great age of ours, He would have called for BULL DURHAM To smoke in his pipe, And been merrier under its powers. Thousands of Smokers. The Millionaire in his palace, The Laborer in his cottage, The Swell on the street, The Sailor on his ship, Comfort-lovers everywhere, Prefer Bull Durham. Blackwell's Durham Tobacco Co., DURHAM, N. C."

Advertisement for Solid Gold or Solid Silver Medals, Badges, Charms. Includes an image of a medal. Text: "Solid GOLD or Solid SILVER MEDALS, BADGES, CHARMS. For Schools, Colleges, Lodges, Societies, or Individuals. Send us a rough sketch of what you want and we will send you an estimate of the cost, or send for our New Illustrated Catalogue of these articles and you may see what you want. We can fill your orders promptly. We pay cash or trade for Solid Gold or Solid Silver, at its value, to melt up. Send it by registered mail and we will tell you what we can allow for it. C. P. BARNES & BRO., Mfg. Jewelers, 540 W. Market Street, Louisville, Ky. This firm is reliable.—Publishers Texas Advocate."

Advertisement for The Chancellor Brewster Side Buggy. Includes an image of a bicycle. Text: "The 'CHANCELLOR' BREWSTER SIDE BUGGY. Absolutely the BEST BUGGY for the money ever placed on the market. Has No. 1 machine buffed, full leather top and back curtain, a great improvement over the old style. Brewer fashions on back seats, Rubber Storm Apron, silver plated joints, silver plated hand around foot, silver plated seat handles, silver plated Dash Board, silver plated Fork Bars, seven Patent Wheels bolted between every spoke, furnished with our patented fifth wheel, by which king bolt doesn't pass through the axle in wear and tear and which it can not be duplicated in the market and supplies a long felt want for a full trimmed buggy at a moderate price. Write for Special Price. We carry over 500 Vehicles in stock, both all sizes, and are Headquarters for Harness. We also carry a full stock of Hay Presses, Baling Ties, Trunks and SULKY RACKS and HAY CUTTERS, and TRACTION ENGINES, BORMUM MILLS and EVAPORATORS. WRITE US FOR YOUR WANTS. PARLIN & OENDORFF CO., DALLAS, TEXAS."

Advertisement for Ayer's Hair Vigor. Includes an image of a hairbrush. Text: "AYER'S Hair Vigor. Restores faded, thin, and gray hair to its original color, texture, and abundance; prevents it from falling out, checks tendency to baldness, and promotes a new and vigorous growth. A clean, safe, elegant, and economical hair-dressing. Everywhere Popular. 'Nine months after having the typhoid fever, my head was perfectly bald. It was induced to try Ayer's Hair Vigor, and before I had used half a bottle, the hair began to grow. Two more bottles brought out as good a head of hair as ever I had. On my recommendation, my brother William Craig made use of Ayer's Hair Vigor with the same good results.'—Stephen Craig, 832 Charlotte st., Philadelphia, Pa. Ayer's Hair Vigor Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists Every where."

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FEELING AND ACTION.

Christianity is practical or nothing. No further proof of this statement is necessary than the life of Christ, its founder, which was one of constant activity. He followed no other occupation but to do good, and there is no matter what emotions one may have, no matter what sorrow for sin, nor what ecstasies of joy, nor what compassion for the suffering, unless these be translated into action they have been felt in vain.

It must not be inferred, however, that Christianity is to spend itself on the materialities of life. For three days Christ Jesus had been feeding that deeper spiritual hunger of the soul with words of the gospel. The spiritual wants are first and above all, but these can not be separated from the lower wants as long as the soul is in the body.

But one will say hunger, and thirst, and nakedness, sickness, pain, and sorrow remain with the children of men, and that too with Christians as well as others, and there is no heavenly hand to banish these and give healing and happiness instead.

But it must be remembered that the Lord has left his Gospel and Church in the world to do as he did when with us in the flesh.

"But away with your emotional religion, we want none of it." Then, my dearly beloved, you want none of Christianity, for Christianity is nothing but emotion translated into action.

But, finally, dearly beloved brethren, when you have resolved and resolved, and waited and waited to be assured, until all your broad acres have been disposed of, please to leave us your old walking sticks to remind us that you have at least been bothered with a few good intentions.

obligation upon you, my brother, than an intelligent and proper use of your emotions.

SOMETHING LIBERAL FOR THE UNIVERSITY.

Bro. Annis, of the Weatherford District, writing of the needs of Southwestern University, says: "I have heard from enough wealthy laymen to know that the moment they are assured that the Church will stand behind them with an assessment, and that money enough will be forthcoming with which to do something, they will respond liberally."

It seems to us that enough has been done by the Church already to show these wealthy laymen that everybody means business except them. We mean those who are waiting to be liberal; some have already helped liberally. The growth and success of the institution, so far, is enough to assure any reasonable man who wishes to help the educational interests of the Church that his money, if given liberally, will not be bestowed in vain.

Now, the whole of our trouble is that these brethren are waiting to do something liberal. They are waiting for the Church to do it. Who is the Church? Are not these wealthy laymen part and parcel of the same? The wealthy laymen are waiting for the preachers and poor laymen, and the poor are waiting for the wealthy brethren who are always going to do something "when," and "if," and yet never do it.

It is so easy to resolve to do, provided "enough money will be forthcoming," when the only way to make it forthcoming is for these very resolvers to get liberal; in fact, they are waiting on themselves. We are reminded here of a piece of liberality told the writer by the lamented Dr. F. A. Mood. A certain old brother, wealthy in rich Texas lands, told the Doctor that he intended to do something handsome for the University.

Indeed, Jesus is a stumbling block to the Jews, and this is the cause of their obstinate nature's uttering all manner of baseless, airy, ridiculous arguments. But in the midst of such a condition of affairs we see that the leaven of Christ's teaching is working in some hearts of our people. There are remnants of grace who by the mercy of God are enlightened to see the truth which is in Jesus, and stand up to testify for Christ, Israel's Messiah and the world's Redeemer.

It gives us great delight to see any sign of the Jews returning to the Father's house by accepting his Son who was born unto them in the manger at Bethlehem and rejected by them at the Judgment Hall of Pontius Pilate and on Calvary. With a glad heart and open arms we welcome any one of that great

people who see in the Jews' stumbling block the Light of the world. When we remember that they are the descendants of Abraham and Moses, and that God made them a peculiar people to himself, to be the depository of his revelation to men; that the laws which God has handed down to us through them are the foundation of all the best civilizations of the world; the inspiring songs of their inspired poets; the visions of the sublime truths and practical morality seen and taught by their prophets; when we see the special providence of God and hear the majestic tread of Jehovah's march in their history; and, above all, when we remember that Christ and his apostles were Jews, we can but look with longing desire that the descendants of our Father's chosen people should be securely enclosed in the fold of their and our Shepherd.

We have often wondered if the Christians of this country are doing all they can and should do for the conversion of this people. The writer once heard a rabbi complain that the Christians severely ostracise the Jews in their social intercourse. The reply was that the Jews themselves were the exclusivists and responsible for the social ostracism. But he contended that the fault was with the Christians, and that the Jew is not a social exclusivist. Be that as it may, we here raise the question if it be not the duty of the Christian to associate with these people more than he does in hope of bringing at least some of them to Christ.

Indeed, Jesus is a stumbling block to the Jews, and this is the cause of their obstinate nature's uttering all manner of baseless, airy, ridiculous arguments. But in the midst of such a condition of affairs we see that the leaven of Christ's teaching is working in some hearts of our people. There are remnants of grace who by the mercy of God are enlightened to see the truth which is in Jesus, and stand up to testify for Christ, Israel's Messiah and the world's Redeemer.

Whatever the Jew's religious bias may be, believer in Divine Government as he is, he will, confronted with so stupendous a phenomenon as is the growth and power of Christianity, willingly acknowledge that under God's purposes this grand movement was necessary, dowered and destined to lift toward the stars beings altogether too prone to grovel in the dust.

Dr. Hirsch denies the inspiration of the Gospels, but draws upon them for many facts. While he does not, it seems, acknowledge Jesus as the true Messiah, nor his divinity, yet he does acknowledge him to be, "if not more, the noblest type of humanity." We regard the attempt to prove that the Jews did not crucify Christ as rather hopeful than otherwise. It shows that the Doctor does not justify the crucifixion, but looks upon it as a great wrong, from which he would like to have his race exonerated.

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have justified their fathers. It is in this sense alone that any Jew is responsible for the sins of his fathers, and the same is true of the Gentile also. The Gentile who justifies the crucifixion of Jesus Christ is just as guilty of that murder as any Jew can be.

DEMONSTRATION NOT NEEDED.

What some people call intellectual difficulties is nothing more than moral perverseness. There are those who are always demanding signs demonstrative to them of the truth of Christianity. They have intellectual difficulties that can not be overcome by the ordinary evidences of truth.

CORRUPTING LEAVEN.

An evil doctrine is compared by our Lord to leaven in bread. It is aggressive in its influence, and no part of the lump escapes its corrupting power of fermentation. He earnestly charged his disciples to beware of the leaven of the Pharisees and Sadducees.

NOT TOO MUCH AT ONE TIME.

It is a kindness that the Heavenly Father does not bestow all his blessings on us at once. We could not stand it. Some can stand more than others. One blind man Christ cured at a stroke, but another received his sight more gradually.

THE WAY POLITICIANS KEEP THE SABBATH.

A report in the News, dated August 14, says: The most distinguished arrival was Gov. James S. Hogg, who came in with a small party from Austin over the Central. The Governor took rooms 106 and 108, spacious and cool, on the first floor of the Capitol adjoining the parlors.

Another item, of same date, says: The Hogg men have had no caucus to-day, but have discussed matters purely on the quiet. They have a caucus tomorrow morning, when the details will be arranged.

We very much regret that the candidates for the high office of Governor could not make it a matter of conscience to rest on the Sabbath, even if they were not disposed to attend Church.

ONE EXTREME BEGETS THE OTHER.

The Christian Intelligencer, organ of the Dutch Reformed Church, thinks it is perilously near Universalism to say "that a father who would pass by his child in danger of ruin and make no attempt to save him would be a 'monster of cruelty,' and that a God who can do so with his creatures is no better, and is inconceivable."

and love of God. Another miracle of monstrosity is that any can conceive that it is necessary to the glory of God that any soul should be eternally damned.

THE COLLECTION.

For the first time in many years, probably in the history of the city, says a dispatch from Denison, the spirit of the Sunday law is in force in Denison to-day.

We commend the example of Denison to other cities which are still under the influence of the lawless elements. When the good effects of the enforcement of law is seen, the laws will grow stronger and be appreciated by the citizenship.

The Rev. R. C. Armstrong, B. D., of the Northwest Texas Conference, is out in a timely "Conpendium of the Sabbath and Religious and Civil Liberty."

How do you like our symbol? We have been very much delayed in getting it ready, as the design is original and it required some correspondence in negotiating, etc.

EPWORTH LEAGUE.



TOPICS FOR PRAYER MEETINGS. SEPTEMBER. 1. The Christ-like Spirit.—Mark 9:39-40.

This lesson is naturally divided into three sections: 1. The discourse of Jesus and its explanation. (Verses 37-39).

Mr. Hudson, in his "Methodistic Armour," says: "When Christ called men to be his apostles he did not seek perfect men. He says, 'Come and join my school; be my scholars.'"

In all secular societies, a new member is not only expected but required to at once acquaint himself with the rules and purposes of that order and be governed by them.

Christ-like. The same Holy Spirit which descended upon him he gives them, and he dwells in them. It is the influence of the Spirit operating through the Christian which he speaks of as rivers of living water.

There was the same division of opinion between the officers who reported to the Sanhedrin and that august body that had obtained among the people. The officers had been sent to arrest Jesus presumably on the charge of falsely claiming to be the Christ.

How do you like our symbol? We have been very much delayed in getting it ready, as the design is original and it required some correspondence in negotiating, etc.

A GOOD SUGGESTION. [The following paper was read before the League Union of Dallas, at its monthly meeting held at Trinity Church.]

There is a necessity for a closer study of Methodist doctrine in the League. In organizing what is now known as the Epworth League, its founders desired to inaugurate a system of close study of the doctrines and teachings of the M. E. Church, South.

But suppose now the question should be asked: "Well, since you are a Methodist, what do you believe, and why?" Along this line many, and perhaps most, of the young members would have to plead ignorance.

After being enlisted it is necessary to be drilled and instructed in all the arts of warfare in order that he may render efficient service and honor the cause he represents.

Now unless these persons are made familiar with their obligations as Church members, and persuaded to perform them, what is more natural than that they should overstep the requirements through ignorance, and, becoming discouraged at some ones' "I told you

Marriages.

McKAY-TALKINGTON—At the residence of the bride's father, Mr. G. W. McKay and Miss Edie Talkington, both of Ellis County, Rev. Wm. Sproule officiating.

WITHERS.—Died at the family residence in Vernon, Texas, July 2, 1892, Mrs. Florence Doris Withers, wife of James Withers.

RITCHIE.—On the evening of July 29, 1892, Sister N. J. Ritchie passed away. She was born on July 29, 1836, and was fifty-six years old the day she died.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines or about 10 to 15 words. The privilege is reserved of condensing all obituary notices.

ALEX.—Willie Roland, son of Roland and Joanna Allen, was born March 2, 1875, and died at his mother's home in Village Mills, Hardin County, Texas, of injuries received from a fall into a caldron of boiling water at 5:30 p. m. the day before.

CAMPBELL.—Death has again visited the home of Brother and Sister Campbell and taken from them their little son Joseph, aged five years.

HILL.—Miss Willie Hill was born February 6, 1876, and departed this life July 21, 1892, having lived on earth sixteen years. A little less than two months before God took her to himself he set his seal upon her brow and she became a happy Christian.

KEMP.—Sister Allie Kemp was taken from earth to heaven from her home, near Van Alstyne, August 6, 1892, aged sixty-six years six months and eleven days.

RICE.—James Porter Rice was born in Shelbyville, Tenn., August 22, 1816, and died at his home in Weatherford, Texas, June 26, 1892.

WHITEMAN.—McDade Whiteman, M. D. was born in Port Gibson, Miss., April 17, 1840, afterwards moved to Louisiana, and at the beginning of the late war he enlisted in the Confederate Army.

SMITH.—Miss Mary Esther Smith, daughter of Judge Smith, of Overton, Rusk county, Texas, was born July 7, 1873, and died July 21, 1892, aged nineteen years.

WHISENANT.—J. N. Whisenant was born February 13, 1845, and died near his home, five miles south of Dublin, Texas, July 8, 1892.

WILSON.—On the evening of July 29, 1892, Sister N. J. Ritchie passed away. She was born on July 29, 1836, and was fifty-six years old the day she died.

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CARTER.—William H. Carter, was born in Rochester, N. Y., August 12, 1833, and while a mere lad moved with his parents to Cincinnati, O., where he grew to the estate of manhood.

BLACK.—Percy A. Black, born July 12, 1840, and died at his home at Mount Pleasant, Burleson county, Texas, July 31, 1892.

McKINNEY.—Bro. H. C. McKinney was born in Kentucky, August 1, 1815. In early youth he came with his parents to Texas and settled in Red River County.

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