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NO. 51.

THE CONFERENCES.

TEXAS CONFERENCE.

Bolivar Circuit.

R. J. Fort, Aug. 9: Closed a meeting at Bethel, August 7. Results: Four accessions and Church much revived. Bro. Greathouse preached one sermon, which was appreciated.

Cedar Creek.

Henry B. Watts, Aug. 15: Have just closed a meeting at Dagg School-house, resulting in eleven conversions and seven accessions. Bro. Brazelton, from Manchaca Circuit, was with us most of the time.

Conroe.

B. W. Shannon, Aug. 16: Have held three meetings at Brooks Chapel, Arnold Mills and Union Grove. Assisted by Revs. H. G. Williams and Southwell. Results, fifteen conversions and one accession.

Pleasant Hill Circuit.

J. W. Thompson: I have closed a meeting at Saly, on this charge, assisted by Bros. J. P. Skinner and H. T. Hart. We had about thirty conversions, some six or eight reclaimed, twenty-six additions.

Millican.

G. Powledge, Aug. 19: Have held two meetings this year—assisted by Revs. J. M. Adams, T. W. Fowler—which resulted in thirty-three accessions. In all, forty on the circuit, with other meetings to hold.

Center Point Mission.

A. M. Eubank, Aug. 9: Held a good meeting at Hicks' Spring. Twenty-four conversions and fourteen accessions. Held meeting also at Personville; one accession; assisted by T. B. Graves, Bro. Simpson and D. Compton.

Post Oak Circuit.

G. C. Hardy, Aug. 18: Have held meetings at Post Oak, Pleasant Valley, Blue Grove and Antelope, assisted by Revs. W. S. May, Presiding Elder, T. C. Miller, R. M. Kerr and E. L. Spragins. Results, near forty conversions and accessions.

Sealy and San Felipe.

A. S. Blackwood: Have held meetings at Sealy, San Felipe and Wallis Station, assisted by Revs. J. T. Browning, G. S. Sandie, C. A. Evans and R. T. Woolsey. Results: Thirty-three conversions and twenty-one accessions. Outlook very hopeful.

Collinsville.

W. H. Brown, Aug. 18: We closed our meeting at Westview last night. Results, about thirty-five conversions and reclamations and twenty-one accessions. One of the best revivals in the Church I ever saw. We had near 100 conversions there last year. Out of that number we have lost only one. Our people are indeed religious.

Matagorda.

J. W. Morris, Aug. 11: Peyton Creek camp-meeting and third quarterly conference over. Results: Thirty-five conversions and twenty-three accessions. Assisted by Revs. Arnold, D. H. Hotchkiss, Sears, Green, Sister Ella Smith and Prof. Beasley. Received this year fifty-four. Paid \$500 debt on parsonage, and it is now being painted and fenced.

NORTHWEST TEXAS CONFERENCE.

Orphan Home.

W. H. Vaughan, Aug. 15: Bertram gives me \$135.70 for the Orphan Home.

Miles.

J. J. Rape, Aug. 10: Held meeting at Miles. Prayed for rain and it rained. One conversion and one accession.

Moody.

M. L. Moody, Aug. 15: We are blessed with good crops and showers of mercy—sinners being brought to Christ.

Evant.

Geo. A. Nance, Aug. 16: Meeting closed at Fairview Sunday night; 3 conversions, two additions and one infant baptized.

Mexia.

R. R. Raymond, Aug. 22: I have just closed the best meeting I ever held on my own work—150 conversions. Praise the Lord.

May Circuit.

D. C. Starke, Aug. 17: Have held meetings at Wolf Valley, Clio, and now holding one at May. Result, eighteen conversions and ten accessions.

Dedemania.

Ed. R. Wallace, Aug. 8: Just closed a ten days' meeting at this place. Nine conversions and eight accessions. Assisted by Bros. Joe Rodgers, Owen and Ewel.

Irene.

J. W. Sanson, Aug. 15: Held good meeting at Rienz, assisted by W. C. Dunn. Results: Six conversions and eight accessions. Will build Church there this year.

Manahat.

Emmett Hightower, Aug. 9: The meeting at Gardner's School-house lasted from July 30 to August 7, and resulted in twelve conversions and thirteen additions.

Miller Springs.

W. H. Matthews, Aug. 17: Miller Springs and Leona meetings are over. Results about thirty-five conversions and twenty-eight additions. The Church graciously revived.

Arlington Circuit.

D. C. Ellis, Aug. 9: Have held meetings at Handy, Riverside and Thomas Chapel, assisted by Revs. W. L. Nelms, Presiding Elder, J. R. Atchley, H. L. Thomas and Y. B.

Whitehurst. Results: Twenty-one conversions and nineteen accessions; or organized at Riverside with eighteen members. Will build new Church there soon.

Crafton.

L. A. Wells, Aug. 15: The pastor, Rev. J. L. Yelton, assisted by Revs. A. Tula and T. J. Minnis, held a glorious meeting here, resulting in twenty-three conversions.

Fleming.

J. T. Bloodworth, Aug. 17: Have just closed a great meeting at Indian Creek, assisted by several brethren; one local preacher and quite a number of laymen professed perfect love.

Seymour Circuit.

R. A. Walker, Aug. 11: Held good meeting at Ogden School-house. Quite a number converted and seven accessions. Forty accessions this year. Assisted by Revs. J. T. Griswold and C. O. Jordan.

Plainview.

Mrs. B. F. Jackson, Aug. 12: Parsonage completed, with wind-mill on the lot and fine stream of water. The joint camp-meeting with Bro. W. B. Ford's work resulted in about sixty-five accessions.

Bluff Dale.

Sam C. Vaughan, Aug. 12: Closed a meeting at Post Oak Church last night. Begin here to-night. Twenty-eight conversions and a bigger work done in the Church. Praise God from whom all blessings flow.

Florence.

J. M. Sherman, Aug. 17: J. P. Childers held a tent meeting for us at Prairie View, closing last Sunday. His son assisted as the singer. Results, forty conversions and fifteen accessions; rest joined other Churches.

North Georgetown Circuit.

B. J. Tooley, Aug. 19: My meeting at Berry's Creek was the best on the work. Forty-six conversions; thirty accessions; Church wonderfully revived. The people here are thinking of building a new Church.

Moran.

George M. Calhoun, Aug. 9: Have had two protracted meetings on Hicks Circuit, at Rockwell and Bedford's Chapel, which resulted in ten conversions and reclamations, and the Church very much revived at each place.

Round Rock.

A. P. Smith, Aug. 18: Camp-meeting on Brushy was one of interest. Had fifty-four conversions and thirty-five accessions. Assisted by Revs. R. Tooley, W. E. McClellan and O. Halford. For missions, collected \$182.

Ryder.

W. A. Chambers, Aug. 18: Our protracted meeting at Hilton, on the 16th, embraced the third quarterly conference; assisted by Bro. Armstrong, Presiding Elder, and A. B. Mills; eight conversions; the good work still goes on.

Indian Creek.

T. J. Lasseter, Aug. 10: Held good meeting at Oswalt; assisted by Revs. C. V. Oswalt and Wickrow. There were forty-six conversions and thirty-three accessions to our Church. Raised in cash and subscriptions \$85 on our collections.

Bullinger Mission.

W. S. P. McCullough, Aug. 8: Have held meetings at Bowman, Norwood and Winters. Twelve conversions and ten accessions. Five-sixths assessment paid at Norwood. Assisted by Revs. J. N. Snow, Wright and J. J. Rape. Baptized Abraham Lincoln, and to-day Jefferson Davis.

Bryson Mission.

C. E. Lindsey: We held our meeting at Wesley Chapel and the Lord was with us. Results: Six conversions and ten accessions to the Church, with others to come in, several family altars erected and the church much revived. Bro. C. V. Bailey rendered us valuable service.

Dresden Circuit.

W. H. Major: Have held four meetings with good results; assisted by Revs. G. W. Wyatt, Presiding Elder; R. L. Averill, Joe J. Jones, M. D. Willford, Smith and Moore, and Laymen J. W. Lowery and Jackson. Results: Conversions, 175; accessions, 101; wholly sanctified, 1.

Breckenridge.

S. J. Vaughan, Aug. 16: Have held camp-meetings at Breckenridge, Wayland and Eolan, assisted by Revs. E. A. Bailey, Presiding Elder; R. F. Dunn, A. P. Payne, W. M. Mathis, W. M. Rogers, R. J. Huges, W. M. Hagar and T. M. Price. Results: Conversions, 175; accessions, 114. All fine revivals.

Copetas Cove.

A. N. Crawford: Saturday before the third Sunday in July Bro. Forbs, of the Baptist Church, and myself began a meeting on Clear Creek, five miles south of Copetas Cove, which resulted in the conversion and reclamation of twenty-five souls. God was with us from the very first service in great power.

Iredell and Hico.

Wm. Price, Aug. 17: Have had baptismal fire in three revivals, assisted by Revs. J. Collard, Gardener, Austin H. Trimble, Graves and Caperton. Over forty-one accessions. Parsonage at Hico improved to amount of \$500. Will hold camp-meeting at Iredell August 17.

Waco.

H. A. Bourland, Aug. 15: We are in the midst of a fine meeting at the College Heights. Mrs. Chase, daughter of Dr. F. T. Mitchell, started a Sunday-school near their residence, and close to the new college two years ago, and the pastors of the city have been holding evening services during a year

past. We began union services two weeks ago, which have been good from the start. Only a few pastors participate, but we have gone forward and twenty souls have been converted, and a deep interest is felt.

Bluff Springs.

G. P. R. Vangaret: Our third quarterly conference was held here July 30 and 31. Bro. John S. Davis was on hand and adorned the office of Presiding Elder. There have been fifteen or twenty conversions and twelve accessions to the Church here. Bro. Childers, our pastor, is an earnest and faithful man.

Iatan Mission.

T. L. Adams, Aug. 19: Our camp-meeting on Graves' Creek, August 5-15, was a great success. About thirty-four professed pardon; eleven thirty; thirteen added to the Church and one young convert confessed a call to the ministry. Baptists, Methodists, and a Campbellite sought and obtained sanctification at the same altar and were made one in Christ.

Killeen.

A. B. Roberts, Aug. 16: Our meeting at Beece's Creek was a good one; ten conversions, seven accessions; several blacksliders reclaimed and the Church greatly revived. Assisted by Bro. E. G. Duval, of the West Texas Conference, and J. W. Fort, of Harmony Circuit, and Bro. W. H. Harris, of Copetas Cove.

Alvarado.

J. M. Armstrong, Aug. 11: Last Saturday night closed a glorious revival. About two hundred conversions and 115 applicants for membership. We were assisted by Bros. S. J. Franks, J. E. Walker, J. P. Childers, M. S. Hotchkiss, Robt. Bonner, J. D. Odum, J. R. Steele, J. A. Walk-up and — Irwin, pastor Cumberland Presbyterian Church. Bro. T. V. Childers conducted the singing. Our Epworth League is taking on new life.

Salado.

C. G. Shutt, Aug. 18: Our meeting at Salado was a success. Eight professions and five added to the Church. Meeting commences at Corn Hill next Saturday. We have set in to build a one-dollar Church at Prairie Dell, where we were burnt out a few days ago. Any Methodist in Texas that will send to my address \$1 for this enterprise will do a good work and receive by mail three volumes (800 pages) Sam Jones' sermons, lectures and anecdotes.

Thornton.

J. O. Jordan, Aug. 12: We have had some very fine meetings; about 105 conversions and a good per cent of accessions and the Church in a revived state. The brethren of the local ministry did us good work. We had with us Bro. J. M. Bond, of Corsicana circuit; J. W. Lowery, of Navarro County; Wm. M. Shelton, of Mexia Station, and W. H. Moss, of Groesbeck Circuit.

Springtown Circuit.

N. B. Bennett, Aug. 17: We have scored another victory. Our meeting at Central was a grand success; twenty-six conversions, seventeen additions, ten adults and one infant baptized. The collections for missions in cash and subscriptions, amounting in all to \$14.05. The church did valiant service for the Lord. We were assisted by Bros. J. F. Swofford and G. G. Ellis, local preachers. Fifty-one conversions and forty-five additions this year.

NORTH TEXAS CONFERENCE.

Pattonville.

Chas. H. Peete, Aug. 11: A glorious camp-meeting now at Shady Grove. Conversions at every service almost. Praise God!

Crandall Circuit.

J. A. Rogers, Aug. 9: Good meeting at Crandall. Assisted by the Bros. Chenault. Results: Glorious revival and much shouting in the Church.

Commerce.

A. W. Gibson, Aug. 10: Have just closed two meetings at Wesley Chapel and Scatter Branch. Assisted by Revs. Harper and Lincher, local preachers.

Paris.

Charles E. Lamb, Aug. 17: God is blessing us at Lamar Avenue. Bro. P. C. Archer and his congregation are helping. His wife is a good worker. Plan is to move to Archer's Church next Sunday.

Deatur Circuit.

S. L. Ball: Have held three meetings at Shiloh, Sand Hill and Sweetwater. Twenty-four conversions and nineteen accessions. Church revived. Assisted by Revs. Ballard, Leath and Strickland.

Nequite.

J. B. Adair, Aug. 10: Have held meetings at Locust Grove and Pleasant Ridge. Assisted by Revs. G. T. Nichols, Presiding Elder, and N. A. Keen. Results: Forty conversions and twenty-nine accessions.

Roxton.

T. J. Beckham, Aug. 12: Held a camp-meeting at Round Prairie, assisted by Revs. Stuart Nelson, J. C. Moore, J. E. Vinson, Naugle and Lee. Results: Twenty-five conversions and eight accessions; one infant baptized.

Spanish Fort.

W. T. Ayers, Aug. 15: Yesterday we closed a gracious meeting on the Burlington and Nocona Circuits. God visited us with a great revival. About twelve conversions and reclamations, and sixteen added to the Church and three children baptized.

Lake Creek Circuit.

W. T. Keen: Rev. J. B. Powers, preacher in charge, held meetings at Unita and Brushy Mound, resulting in fifty-eight conversions and

thirty-eight accessions. Raised \$89.75 for missions, cash and subscription. Assisted by Bros. W. W. Burney, E. O. Evans and Fuller.

Alvord.

L. L. Naugle, Aug. 18: At our meeting at Foster's Chapel there were seventeen conversions and the Church much revived. After a sermon by Dr. Watson, of the United Brethren, we raised \$69 for missions; all assessments up in cash and subscription.

Roxton.

R. H. Kimball, Aug. 9: The meeting here closed with twenty-two conversions and forty-one accessions; seventeen infants baptized and the Church much revived. The pastor, J. T. Bloodworth, was assisted by Revs. J. R. Wages, Presiding Elder, J. G. Smith, Thompson and Mitchell.

Gainesville Circuit.

John W. Murphy, Aug. 15: Have just closed my camp-meeting at Whaley's. Forty-one conversions; fifteen accessions; will get many more; the Church wonderfully revived. Bros. Blackburn, Petty, Milam, Moore, Vinson, Nutter, Gossett and my local staff were present and did efficient work.

Bonita.

Jas. A. Kerr, Aug. 8: Shiloh revival closed last night; about twenty conversions, ten additions; four infants baptized; Church greatly strengthened; ground donated by G. W. Jackson for a new Church; about \$150 subscribed for the same. The local preachers, Revs. McCloud, Dyer and Holland, rendered good help; also Bro. Pace.

Greenville.

E. S. Boyd, Aug. 12: I have just closed a two weeks' meeting, a mile and a quarter east of Greenville, resulting in about seventy conversions, and the organization of a Church of twenty-six members. I. W. Clark preached for me three times, J. W. Hill once, and I was assisted part of the time by Bowman and Johnson of the M. P. Church; Bro. Josh Clark preached us one sermon.

Pleasant Mound Circuit.

D. T. Brown, Aug. 10: Meeting at Sengoville was a good one. The Church was lifted closer to God. Last Friday I closed a glorious meeting at Ilyle. It was the grandest revival I ever saw in the Church. Twelve or fifteen Scriptural conversions; eight accessions; two babies baptized; others will join our Church. Rev. E. T. Curtis, of the Kemp Circuit, was worth much to us in the meeting. Ilyle is a new place. Twelve months ago we had no organization there. Since that time sixty-eight persons have joined our Church.

Edom Circuit.

S. N. Allen, Aug. 12: Closed our meeting at Ben Wheeler. Twenty conversions and fifteen accessions.

Walton.

J. W. Griffin, Aug. 8: Held meeting at Transcend, Post Oak, Independence and now at Walnut. Forty conversions and thirty-four accessions.

Trinity.

V. A. Godbey, August 8: The people of Groveton, good and clever, have pounded me with necessities and luxuries; for which they have my thanks.

Troupe.

C. H. Smith, Aug. 20: The meeting held at Bethel, with the help of Bros. Bridges, Holcomb and Spence, resulted in about twenty-three professions and eleven joined the Church.

Trinity River Mission.

D. C. Neal, Aug. 20: Have held meetings at Keechic and McMeans' Chapel. Do not know all the results yet, but meetings were good. Will organize at McMeans' Chapel first Sunday in September.

Athens.

J. C. Calhoun, Aug. 20: Our meeting at Bethel closed yesterday with twenty-one conversions; five reclaimed, eighteen accessions. Uncle Caleb Smith, of Troupe and Overton, assisted. The entire Church is revived and prosperity reigns.

Linn Plat.

J. S. Wilson, Aug. 16: The meeting at Flowery Mount was a great success; was assisted by Rev. J. N. Wilson. About 100 conversions and forty-three accessions and more to follow. In four meetings there have been 140 conversions and seventy-one additions.

Burkeville.

W. D. Lum, Aug. 12: We began a protracted meeting at Newton on the 5th inst., and still going on. The results to date are nine professions, five accessions, the Church wonderfully revived; assisted by Bros. B. W. Powell, B. Z. Powell, S. D. Norgor and Sim Hall.

Harmony Hill.

A. A. Wagoner, Aug. 11: Camp-meeting at Church Hill a glorious success. Conversions and reclamations fourteen; accessions twelve; family altars erected, and a large number promised to read their Bibles through and study it more. We are in the midst of a revival at this place—five converted last night.

Overton and Troupe.

C. H. Smith: Have held meetings at Overton and Owen, the latter was third quarterly conference, was assisted by Revs. A. Little, J. B. Smith, Boynton, T. P. Smith, Presiding Elder, and S. N. Allen. Results: Thirteen conversions and fourteen accessions.

Colmanet.

J. M. Porter, Aug. 8: For good reasons the quarterly conference was changed from Stryker to this place, and was held Saturday and Sunday, the 6th and 7th inst. Had a good at-

tendance of official members, and the finances were surprisingly up for this time of the year. Bro. Browning did for us his best work. Sister Browning and Miss Annie Seels, of Orange, were with him.

Shady Grove.

J. W. Cullen: Just closed a gracious revival here. Results: Thirty accessions to our Church and twenty to other Churches; twenty adults and fifteen children baptized. We have added this year eighty to the Church; sixty-six infants forty-five adults and baptized.

Homer.

C. B. Smith, Aug. 9: Closed a nine days' meeting at Burke; protracted from the quarterly meeting. Assisted by Revs. J. T. Smith, Presiding Elder, and Dr. E. P. Angel and F. A. Cramer. Can not tell how many conversions and reclamations—twenty-five or thirty, and fifty accessions. Eight or ten promised to erect family altars.

Jacksonville.

T. T. Booth, Aug. 20: Have held meetings at Chandler and Ballard, assisted by Revs. D. F. C. Timmons, Dr. R. S. Finley, B. C. Amesley and E. H. Beck, of the Cumberland Presbyterian Church. Results: Sixteen accessions and a greater number of conversions. Church revived. Pastor and wife made recipients of nice presents.

WEST TEXAS CONFERENCE.

Paint Rock.

A. W. Wilson, Aug. 9: Just closed a twelve days' meeting at Lipan. Fifteen accessions—most all by ritual. Assisted by Revs. A. J. Potter and New Harris.

Rancho.

A. T. Galloway, Aug. 10: Closed at Holston Pool Sunday night; good meeting; forty-one accessions and about the same number of professions; Church revived; eight infants baptized.

Wesatche Circuit.

W. H. Killough, Aug. 8: Meeting at Perdido a success. Church revived. Six accessions, three candidates for membership. Revival all over Cuero District. Old-fashioned Presiding Elder.

Lipan.

A. A. Coons: Meeting a glorious success. Ten conversions and seventeen accessions. Bro. Wilson labored faithfully with us thirteen days and the Lord was with us. Converts all members of the Sunday-school.

Lockhart Circuit.

A. G. Nolen, Aug. 10: Camp-meeting at Clark's Chapel embraced July 28 to August 7. Forty conversions, five reclaimed and twenty-seven accessions. Assisted by Revs. William Monk and T. W. Glass, of San Marcos; J. T. Thomaston, of Yoakum, and J. T. Stanley.

Lockhart.

J. T. Stanley, Aug. 10: Held a protracted meeting at Lytton Springs, assisted by Bro. A. G. Nolen, of Lockhart Circuit. Results: About forty conversions and thirty-three accessions. The Church was of course greatly revived.

Helena.

T. Gregory, Aug. 16: Rev. R. J. Deets, our Presiding Elder, protracted our third quarterly conference at Runge, which resulted in a great revival and seventy-one conversions and forty-two accessions. Prof. Mason rendered valuable service as leader of the choir.

Williamsburg.

W. E. Rector, Aug. 9: Have closed a round of protracted meetings at Hope, Massey Grove and Roxville, assisted by Revs. King, DePew, Wilson and Stockton. Results: Nineteen accessions and the Church quickened. Collections coming up.

Nursery.

T. S. Onderdonk, Aug. 10: Held extra good meeting on Daniel's Ranch, assisted by Revs. T. C. DePew, Dimmitt and Willie Meyers. Between forty and fifty conversions and thirty accessions. Two gave up to preach. Several sanctified wholly.

Waelder.

Jno. T. Graham, Aug. 11: Just closed a meeting at Benton Creek. Sixteen accessions with same number of conversions. Assisted by Rev. W. J. Sims, of Leesville. Congregation at Waelder rejoices in being able to worship in their new Church, which has been two years in building.

Kerrville.

C. H. Maloy: Just closed a camp-meeting; about fifteen conversions and fourteen accessions; assisted by H. T. Hill, F. H. C. Elliott and C. W. Godwin. Bro. M. A. Black, Presiding Elder, was with us three days and held quarterly conference. The reports were fair and collections on conference assessments good.

NEW MEXICO CONFERENCE.

Silver City Circuit.

W. A. Govett: Have organized first Church known in Pinos Altos with twenty members.

THE VENEZUELA MISSION.

When this mission was established the Rev. Milton S. Hotchkiss, Hillsboro, Hill County, Texas, was appointed

Texas Christian Advocate.

THE VENEZUELA MISSION.

I thank Bros. Wright and Bishop for their note that appeared in the ADVOCATE some time ago. I also thank the contributors to this fund, as well as urge on other subscribers to pay over to Rev. M. S. Hotchkiss, Hillsboro, Texas, what is still due, that not only Bro. Acosta may be supported, but that a balance due on the account of this mission's expenses may be met.

Both these items, brethren, are exceedingly urgent. The civil war in Venezuela has been of a very bloody character, and is still raging in its fury. It has paralyzed all business and made provisions very scarce and exceedingly dear. This is seen by the newspaper accounts as well as by Bro. Acosta's letters to me. The latest newspaper accounts were that beef was very scarce, and \$1 a pound! And that for Caracas only nine heaves a day were killed. This is alarming when it is remembered that that is a city of 70,000 or 80,000 inhabitants. I am truly concerned for Bro. Acosta, his wife and three little children; and what he is to do with the limited amount I have been able to send him, I know not. Any local help that he might have been able to obtain before is now cut short by the universal distress; besides, we have no rich or well-to-do members in Caracas. Yet, in all this he does not complain, but is cheerful amid the most alarming surroundings and gloomy forebodings. Brethren, we can not afford to let this lone representative of our Church in that distant land of darkness and death suffer for the necessities of life. We must not abandon him, or abandon the field. Shall we put out this light of our Church and of the Gospel by simply neglecting to supply it with fuel, so to speak? I do not believe that you will permit this dreadful result. I urge on all subscribers in arrears to pay up at once the full amount of their subscriptions; and I earnestly invite other friends to join in and help us. A lady at Georgetown, who heard me speak on the subject, gave \$10 to help the work, and she was not at Corsicana to subscribe.

A braver man was never sent to the front than Bro. Acosta. There he stands alone, lifting up his form and his voice in the midst of contending armies and opposing elements. He has by his side and dependent on him for protection and support as true a wife and as loving little children as ever followed husband and father, and I beseech, you, beg, of our Church to let them see, by their support, that we are not only to our shame, but to the serious detriment of the cause we represent—the cause of Christ.

If any one objects that our going to Venezuela with the Gospel was premature, and that we ought to have waited till peace settled down on the land before sending forth the "sower to sow," I must enter my demurrer against such an opinion, and I do it on both general and particular grounds.

First, the Gospel is one thing that is always in order—only the sooner the better in every case. It is emphatically a "now" and "to-day" business, but the emphasis is heightened where the perils to life are increased. War increases these perils. When men are dying they need the Gospel more than ever; and when men are facing death and see its glaring possibilities, it is then that they usually become serious enough to think of eternity and preparation for it; and when tears, and sorrows, and want fill the land, then it is that the consolations and hopes of the Gospel become precious, then it is that the voice of the Savior sounds sweeter than ever as over the raging tempest of destruction and misery it is heard saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Shall we to men benighted the lamp of life deny? Shall we to dying men the words of eternal life deny? Oh! say not that our mission to Venezuela was premature!

These are the general grounds of my demurrer. But there are special ones of great weight. I believe, judging from subsequent events and blessed results, that He who sees the end from the beginning inspired the movement, both as to its time and plans. I believe that the Lord of the harvest saw the reaper, Death, approaching, and hastened matters, and hurried up his laborers into that harvest. We did not know that war was coming, but He did; and He wanted his heralds there to proclaim the great Peace in the midst of internecine strife, and that it was He who touched the hearts of those brethren at Corsicana to supply the means for carrying out the blessed purposes of His mercy, just as He had previously touched Bro. Acosta's heart under Dr. John's appeal for volunteers at El Paso to go to Venezuela.

And these convictions as to the Divine inspiration of the movement are amply confirmed by its results. God had already been at work by His Spirit and servants in Venezuela, and we found a people ready to hand, but under the new order of a duly appointed pastor, and regularly established Church work, the success of the mission has been remarkable, and that right in the midst of all the political and social upheavals that have shaken State and society to their foundations. Our going was opportune. Hardly ever has our Church had a more successful work, or more inviting field; and it would be criminal in our Church to see or treat it in any other light, in view of the facts.

I shall now quote from Bro. Acosta's letters to show something of the true condition of affairs. In one of them he says: "Not only soldiers and adherents of one and the other party are launching out on the sea of battle, but the priests also issue their war proclamations, instilling into the minds of the people the spirit of war in their support of one of the parties." Can not the objector to our going to Venezuela see right here the wisdom and goodness of God in having at least one branch of His Church there to represent that "kingdom that is not of this world?" and that teaches all its subjects to "follow peace with all men, and holiness" to the Lord? This re-

solves itself into a great opportunity for Christ and His Church. Let us not despise it, or fail to see and accept it.

Again, he says: "Commerce is dead; suffering and want are assuming alarming aspects, and yet with all this our meetings are largely attended. Sunday the gathering was beautiful. There were two batisms of adults and another presented himself as a candidate. I am poorer than a prophet, and yet up to the present I have not lacked." This was written May 18. Since then he has lacked. Now listen to the profound truths of the sentence to follow:

"To-day more than ever do we need strength, in order that the Gospel, by God's grace, may be propagated even in the midst of the noise of war. What is war but the eloquent expression of evil political and religious systems, systems that stand in need of such purification as will enable rulers and the governed to live in peace and prosperity? These political commotions are telling us that they need the purifying element of the Gospel. I wish that during these stormy times it was in my power to print tracts that give at least an idea to these people of the true spirit and influence of the Gospel in the heart, and the great blessings that ever come on those people who are obedient to God's word and fear before him."

I close here, promising that this letter shall be followed by others composed largely of extracts from his letters that I am sure will fill the soul with gratitude and fire the heart with zeal of all who truly love the Lord Jesus and his cause. A. H. SUTHERLAND.

MEXICO CITY.

NOTES FROM SAN ANGELO.

We have just finished the third round of quarterly meetings of the San Angelo District. The preachers are at their posts, doing faithful, efficient work. The drouth in some localities has oppressed the people and hindered our work. The preachers have felt the touches of it in the drouth districts. Our conference collections are pretty well up in most of the charges, and we are hoping to pay all claims by conference. Most of the charges are behind with their pastors, but we hope light will break in upon us along this line on the last quarter. We have a great number of consecrated men in the office of steward whose hearts are burdened with the payment of claims of the preachers. Then we have many members who are in sympathy with the work, and who will do their utmost to meet the demands upon them. So we expect a good showing from the stewards on the last round. The Lord has blessed us in many of the charges with gracious revivals and large gatherings to the Church. This brings additional responsibility upon the pastors and Churches. To look after these, give them something to do, keep them under right influences and build up character, it will tax the preacher and the Church. It is a work, however, that must be done, or a falling away will be the result. In the Sherwood charge our two Church houses were blown down. The one at Sherwood was a good house, well finished and a substantial building—a credit to the community. But it strained our people at that point. Now that they are going to rebuild, they must have help. The Home Board of Church Extension can not do better than to invest largely in the rebuilding of that house. It is a good point. The conditions are favorable to our cause.

Our people at Sherwood are not rich, but heroic. The board must help those who are willing to help themselves. We need the help here in the West. Things are in part new with us now, but we are trying to plant solidly and build substantially. Help us now in the West, and in a few years we will pay it back with large interest. We are even doing our part now on all assessments. The preachers in this Western field are guarding closely every interest of our Methodism, planning wisely and pressing the work with Christ-like spirit, yet heroically. As the rain fall increases, the home-hunters will turn to the West. The West has the health, the cheap lands and the big-hearted people. A Western hand-shake is worth a long trip from the East. No dead fish press about it. It is warm and comforting. When the preachers appear before the boards, asking for help, remember these preachers have toiled hard, and that sympathetic hands have done about all they could do. M. A. BLACK.

CENTER POINT, TEXAS.

LLANO DISTRICT.

As I have not written to the ADVOCATE this year, I beg leave to occupy a little space in our paper with notes from the Llano District. In a short time after the adjournment of our Annual Conference at San Marcos, November last, we, wife, children and I, left Beville, and on the 20th of November reached Llano, the headquarters for this district, where we were cordially received and kindly treated. In fifteen years of itinerant life it has never been my privilege to serve a more kind-hearted people than are to be found within the Llano District. I am now completing my third round and while I have had more travel and work to do than any other year of my life, yet it has been to me one of the most pleasant years of my life. The people have been kind, and God has been good to us. My own health has been good and my family are enjoying the finest of health.

Since the 4th of May we have been living in the Llano District parsonage. The house is not yet finished, but will when completed be a nice home. Some of the appointments have not yet paid their assessments for district parsonage. Come, brethren, let's pay up at once, as I am anxious to get the house completed by conference and ready for your next Presiding Elder. Bro. I. D. Pafford had to give up his work in the early part of the year on account of ill health, and his place was filled with Bro. I. P. Box, a local preacher.

All the preachers in the district have been at their posts all the year doing faithful work. Many of the charges have been visited with gracious revivals. Of these meetings I need not

write as the preachers have and will write them up. Finances are as well up as usual, but still we are far behind in some of the charges. Let the preachers make an earnest effort to bring up all their conference collections. Dear brethren, if we will throw ourselves into this work heartily I believe we can raise most or all of the claims.

A word to the stewards: Brethren, in many cases the assessment made for the support of the preachers was very small, barely enough for them to live on if all is paid. It will work quite a hardship on your preacher if you fail to collect all his salary. Dear brethren, see all your members and make an honest effort to pay your appointment out in full. If we will all work together we will have the best report at conference ever made by this district. Let's not be satisfied with anything less than a gracious revival in every charge, and a full financial report. I hope the local preachers will not forget that the Discipline requires them to present to the fourth quarterly conference a written report of the extent and results of their labors for the year. And trustees to make a written report of the condition and value of Church property. Let everything be ready for the fourth quarterly conference so that there will be no delay in business. I. T. MORRIS.

LLANO, TEXAS.

MORE CHURCHES NEEDED.

At the late Beville District Conference these facts were developed, to-wit: There were forty-nine preaching places and only seventeen Churches, and seven of that number were either worn out or too small, leaving only ten good or fair Church-houses, and thirty-two congregations without any sort of a Church-house, dependent on court-houses, school-houses and private residences for shelter or a place of worship; and all this in the face of the fact that this is a border district between Romanism and Protestant Christianity and also bearing in mind that this district is nearly, if not quite, as large in territory as the North Texas Conference, with its ten Presiding Elders' districts. We only claim ten good Churches in this scope of country and seven old and worn-out or little and cramped houses of worship. O, this is a new country and we are in the midst of a severe drouth, and besides we have the promise of a goodly number of houses to be built. Yes, yes, this scribe knows about three of this goodly number; lots secured and subscriptions raised for two and considerable word of promised help for the third, and this in the face of dying cattle from September to June; and when we hear men speak of fodder per acre, instead of corn, indicates to us that it is very evident that these things will not materialize in the near future, and you know, Mr. Editor, that it is hard to get a team to pull together when once balked.

But what about the good, old times we heard so much of in those days of heated politics, when money flowed freely and times were easy. Why, sir, they make a new-comer think he is finding a second paradise on earth by falling to some higher in those good halcyon days of old? (A paradise in financial matters.) Why did they not build them? The country was new and they did not need them. I count just now eleven places of worship in four pastoral charges, and in five counties where there has been preaching ranging from six to twenty years, and no house of worship yet!

No, brother, the newness of the country will not answer. My your humble scribe suggest that neglecting to build God's houses and indifference to his cause has had much to do with the drouth and hard times; and that to read Jeremiah, Haggal and Malachi might be more profitable if not as interesting as the campaign speeches of Hogg, Clark, Nugent & Co.

Suppose you try it, ye members of humbering folds in the Church of God, remembering that the Lord God "is the same yesterday, to-day and forever." THEOPHILUS LEE.

ON AN OUTING.

Having been given a vacation by my Church in Gainesville, I have sought refuge from the dust and heat in the cool breezes of the Rocky Mountains, or, as they have been aptly called, the American Alps. I will not linger in detail along the way, only to say that the route along the Fort Worth and Denver Railroad, after you get into New Mexico, was to me a succession of scenic wonders. Raton Mountains, which constitute the foothills of the great Rockies, first caught my eye in the early morning. On the top of Capulin, an extinct volcano, the sun was gleaming, and as we passed the majestic Spanish peaks loomed up in view, and also Sangre de Christo Range, with long vistas of barren lands, shining silver mountain streams and clear, pure, light air instinct with life and health.

My first stop off was at Pueblo, Col. I found the preachers all away at conference at Durango. I remained there (preaching on Sabbath in Corona Chapel) until they returned. I had the pleasure of meeting Drs. Neely and Carroll and Rev. P. L. Stanton.

I learned from Dr. Neely that the whole State of Colorado had been formed into one vast district, and that he had been appointed to take charge of it. This made it necessary for him to transfer to this conference, and so the North Texas loses one of its most honored members. I told him that his friends in Texas would very much regret to lose him. He said it seemed a providential indication. I rather promised him that I next would go with him to Denver on next Sabbath and assist him in a meeting.

Leaving Pueblo I came to the Manitou Springs, the Saratoga of the West. They are situated at the base of Pike's Peak and are held in great respect for certain diseases. The water is well suited to those who are suffering with certain forms of dyspepsia or kidney disease. For those whose debility demands a weak soda water as a preliminary, or an accompaniment to a course of iron, it is especially suited. Its antacid qualities make it of pecu-

liar service in allaying the gastric irritation of that form of indigestion accompanied by acidity of the stomach. In air and scenery no more pleasant spots could be found. The most famous place among the environments of Manitou is the Garden of the Gods. Its glories have often been celebrated by painter and poet. Here "nature in some lightsome mood seems to have amused herself by fashioning fantastic and grotesque architecture." These quaint and curious monoliths rise from perfectly level ground in many-sided imagery. The construction of a railway from Manitou to the summit of Pike's Peak is a wonderful piece of engineering skill. It winds through the gorges and clings to the sides of the mountain, till finally it lands the traveler on the summit—14,147 feet above the level of the sea!

It is of standard gauge. The maximum grade is 25 per cent, and the minimum 9 per cent. Instead of being an ordinary traction road it is worked by cogs in the engine working in cogs in the rail. It is eight miles long, and is said to eclipse any railway in the world, as regards length and steepness of ascent. There are many other points of interest—in fact this whole region is full of inspiring and enchanting views—but you have not space for any description of them. Just now this whole land is thronged with tourists as never before—some for pleasure and some for health. Also it is the occasion of the Knights Templar Conclave in Denver. This has brought the Sir Knights, their wives and daughters from almost every State in the Union. And as one sees their splendid equipage and the honors paid them he is reminded of the great changes time has wrought in this ancient and mystic order. The ancient Knights made pilgrimages under every form of the possession and protection of the holy sepulcher. Their welcome was the flashing scimitar of the infidel. But the Knights of the present, who come to meet in their twenty-fifth annual convence, come in Pullman cars, over finely equipped roads in all the luxuriance and elegance known to modern travel, while their greeting is in waving flags and the cheers of applauding multitudes who rise to do them honor, crying, "Hail to the historic order which has come down through the centuries, representing all that is brave and noble and chivalrous in the past and whatever is true and upright in the present!"

Begging pardon for this intrusion on your valuable space, I am, fraternally, etc., J. H. KEITH.

MANITOU, COL.

FROM THE ARMY IN THE FIELD.

I am "having sorrow in my heart daily." First, Sister Cubertson, the wife of our pastor at Graham Station, sickened and died so suddenly and unexpectedly that I was shocked at its announcement over the wire. Sweet little Christian woman, modest, unassuming, yet heroic, true to conceptions of duty as the wife of an itinerant preacher. 'Tis not every preacher in the itinerant ranks whose wife is a help to him in his work, especially the moving.

To-day I learn of the sickness of Sister Charles Irvin. Sister Irvin has been confined to her bed with slow fever for nearly thirty days, and no better yet. The little daughter, quite sick in the meantime, and the father and husband delicate, to say the least. What poor Charlie is to I can't tell—sick child, sick wife, sick station. The latter, however, is growing rapidly better, and by the end of the year will be among the good appointments.

Bro. Irvin's Church is standing by him amid all his trials and family afflictions. May the Lord inspire them to stand by their pastor until their Church is brought to complete recovery and development.

Bennett has been puny most of the year, and while he, too, has a sick wife, he has done wonders, reports sweeping revival, parsonage enterprise on foot, etc.

Davis (poor little Ruf) has had to give it up again. If I ever was sorry for any one in this world, it is for him. He held on and stuck to it until he could do no more. It would nearly break his heart for the conviction to find permanent lodgment that he would never be able to preach again. Charlie, my oldest son, has the place for the present, and is moving out in the direction of a big meeting. Our victory had not our leader fallen.

As has already been announced in the ADVOCATE, Bro. Snoddy, of Farmer Circuit, is in delicate health indeed. I fear for him. He is a Kentuckian—a fine blooded, you see. He is high-spirited—can't bear to be left on any lines. And a sweet little wife—as game as he, from the same Blue Grass

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pastures—declaring her perfect willingness to undergo anything to aid him in his work and build up the Master's cause.

Snoddy has trouble with the unionists, the milk-and-ciderists, the neither hot-nor-coldists, you shake-the-tree-and-I'll-pick-up-the-fruitists; but the time for "sich" is overpast and can be winked at no longer.

Rowland still lives to the utter amazement of every one that has known him long, and those that do not declare he will kill himself this year; but those of us that have worked in the pulpit with him know a thing or two. Rowland is one of those fellows that shoots and comes again. When he shoots he shoots. The reaction is great, it is true, but woe to the man in front. He is constitutionally and religiously a revivalist of the truest and noblest type. He is played out in voice and nearly everything else but vim and religion.

The remainder of my brethren—the pastors—are all in good health, good spirits and doing a splendid year's work. At the first of the year we settled on a policy and every man works as though he thought himself personally responsible for its success. Of course the district is building up on all lines, especially those of organization and discipline. Nearly all the pastors have had revivals, and I am sure every work is to enjoy a most gracious visitation of the Holy Spirit. I am continuously in the field now from one revival meeting to the next. I spread my third roundout with an eye to this.

My own health is good; have not lost an appointment this year. Owing, however, to some "grip" water I was too sick to do Bro. Montgomery full work at his last quarterly conference. I am surprised and greatly regret that my little squib on "Endowment and Correlation" did not draw out some of the leading brethren of the conference; too busy, I trow, like myself, to take the time from the field. Well, dear brethren, think and pray, and when the rush is over, speak up. The leading State in Southern Methodism must keep pace with her sister States on this line of education. This we are not doing. I said one dollar per capita could be had in two years. A handsome sum this would make, and I have heard from enough wealthy laymen to know 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. One dollar per member! It can be had. As to correlation, time will do that for us. Our interests will so demand it that all parties will seek it. The sooner the better. J. T. L. ANNIS.

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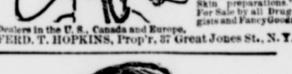
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Sunday School Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M. THIRD QUARTER, LESSON X. - SEPTEMBER 4.

STUDIES IN THE ARTS.

PHILIP PREACHING AT SAMARIA. Acts 8:5-25. GOLDEN TEXT: And there was great joy in that city. Acts 8:8. TIME: A. D. 37. PLACE: A city of Samaria.

OUTLINE.

I. Philip. Verses 5-8. II. Simon, the False Disciple. Verses 9-19. III. Peter. Verses 20-25.

INTRODUCTION.

Our last lesson recorded the death of Stephen. The persecution which arose at this time scattered the converts abroad. Philip went to Samaria. Under his fervent preaching a great revival was held. It seemed to surprise the apostles that the Samaritans should become Christians, and Peter and John were sent down to investigate. They soon became satisfied that the work was genuine, and they laid hands on the converts and prayed that they might receive the Holy Ghost. Among the professed converts was Simon the Sorcerer. When he saw that by the laying on of the apostles' hands the Holy Ghost was given, he offered money to the apostles for the power they seemed to possess. Peter sternly rebuked him. Then Peter and John returned to Jerusalem, preaching on the way in many of the Samaritan villages.

I. PHILIP. Verses 5-8.

5. Philip—not Philip the apostle, but one of the seven deacons—Acts 6-6. The city of Samaria—a city, supposed by some to be the capital, by others Sychar. Preached Christ—announced in public and private that Jesus was the Messiah expected alike by Jews and Samaritans.

6. The people with one accord gave heed—probably remembering how Jesus had preached in perhaps the same city.—John 4:39-41. Philip confirmed his word by miracles.

7. Unclean spirits... came out... many... were healed—these were evidences of power that none could dispute; conviction became overwhelming that God was with Philip.

8. There was great joy in that city—those that had been healed rejoiced; their friends rejoiced; above all those that had been converted were full of joy.

II. SIMON THE FALSE DISCIPLE—Verses 9-19.

9. Simon—nothing known of him; he was called the "Magician" or "sorcerer." Used sorcery—invoked demons and employed "black arts." Bewitched the people—astonished them by his jugglery and fortune-telling. Giving out that himself were some great one—claimed to possess power from God. Alexander says: "According to different early writers, he professed to be the Logos, the Messiah, the Samaritan Archangel, and the power of God personified."

10. To whom they all gave heed—his influence was very great; he was the popular man of Samaria; there was a restlessness among the people, an expectation of change, and they hoped that Simon might be a messenger of God.

11. To him they had regard—heard him, believed him; were strongly influenced by him.

12. When they believed Philip—they turned from Simon to Philip; they were converted to the gospel. Were baptized as a sign of faith. Both men and women—the Samaritans seem to have been an impressive and enthusiastic people. They readily heard the story of the woman at Jacob's well, brought Christ to stay with them, and now eagerly accept the Gospel from Philip.

13. Simon himself believed—some think that he was a hypocrite; others that he really believed, but with his mind, not in heart. Wounded—this is the word translated "bewitched" in v. 9. As the people had been charmed or bewitched by Simon, now Simon comes under the charm of Philip.

14. The apostles—notwithstanding the persecution, these remained at Jerusalem. They sent... Peter and John—to see that the revival was regular, that the work was genuine. Conservatism might have doubted whether Philip, who was not an apostle, should have been so ardent in his preaching, as John Wesley hesitated whether he should allow local preachers to preach; so a committee was sent down to investigate.

15. Who, when they were come down—Jerusalem being on high ground, people traveling elsewhere from thence were said to "go down." Prayed for them—they saw that it was a genuine work of grace; that they might receive the Holy Ghost—not the evidence of conversion, but that peculiar manifestation of grace which came at Pentecost, which was bestowed through the apostles, and which ceased with the apostolic age.

16. As yet he was fallen upon none—they had been converted, but this peculiar baptism of the Holy Ghost had not yet come upon them.

17. They laid their hands on them—as a symbol that power should come in answer to prayer; the apostles were the agents through whom the miraculous power was communicated. They received the Holy Ghost—thus authenticating Philip's work, and proving that the Church established among the despised Samaritans was as much a Church as that in Jerusalem.

18. When Simon saw—he had not received the Holy Spirit, and thought that in some way Peter and John possessed the power which was transmitted through the laying on of their hands. Offered them money—as if he could buy such men or such power.

19. Give me also this power—so that he could be of the same authority as the apostles, and thus add to his influence and wealth. From his name, the practice of buying and selling position or office in the Church is called "simony." It is a common crime where Church and State are united.

III. PETER. Verses 20-25.

20. Peter said... Thy money perish

with thee—that is, you and your money are both in danger of destruction. Because thou hast thought—as a man thinketh in his heart so is he; that the gift of God may be purchased with money—God gives, but does not sell, his blessings. Love can not be bought; it is a gift.

21. Thou hast neither part nor lot in this matter—in his present state he could have no share in the gift of the Holy Spirit. Thy heart is not right—this strikes the center; the man goes with his heart; Simon's conversion was only intellectual.

22. Repent—not only be sorry for, but turn from, his wickedness. Pray God—Rev. Ver. "Pray the Lord," the Lord Jesus. If perhaps—Peter does not doubt God's willingness to forgive, but the depth and sincerity of Simon's repentance. The thought of thine heart—thoughts are of the mind, but they are suggested and controlled by the heart's desires. May be forgiven—Peter does not presume to decide the case, but turns Simon to God.

23. I perceive—Simon showed it in action and word; that thou art in the gall of bitterness—malignant hatred of the gospel. Hackett says that "the expression imparts the same as malignant, aggravated depravity." Bond of iniquity—sin bound him as with a chain. Service to Satan is ever a bondage.

24. Pray ye—Simon was alarmed, not at his sin, but at the results which Peter threatened; he implores, not forgiveness, but deliverance from danger.

25. When they had testified—Peter and John bore witness before the Samaritans of the truth of the gospel and of the facts in Christ's life. Returned to Jerusalem—to report to the other apostles what they had seen and done on their mission. Preached the gospel in many villages—where converts were made and Churches established (Acts 9:31).

PRACTICAL.

1. We have in our present lesson the first Christian missionary expedition. Philip carries the good news from Jerusalem to Samaria. He had a welcome reception and many fruits to his ministry. It was appropriate that the gospel should be preached first to the Samaritans. Christ had said: "Into any city of the Samaritans enter ye not."—Matt. 10:5. Just before his ascension, he said: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria," etc.—Acts 1:8. The growth of the Church depends on the missionary spirit.

Max Muller, the famous Oriental scholar, says: "The very soul of our religion is missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary, if it disregarded the parting words of its founder, 'Go ye, therefore, and teach all nations,' etc. The spirit of truth is the life-spring of all religion; and where it exists, it must manifest itself; it must plead, it must persuade, it must convince and convert. There may be times when silence is gold, and speech silver; but there are times, also, when silence is death, and speech is life—the very life of Pentecost. Look at the religions in which the missionary spirit has been at work, and compare them with those in which any attempt to convince others by argument, to save souls, to bear witness to the truth, is treated with pity or scorn. The former are alive; the latter are dying or dead."

2. The Samaritan revival had all the marks of a genuine work of grace. Unclean spirits were cast out and the sick were healed. Peter and John were sent down from Jerusalem and they approved the work of Philip and laid hands upon his converts. There was great joy in that city. True religion always brings joy with it. Jerry McAuley, who founded the famous Water Street Mission in New York, was converted as a prisoner under a fifteen years' sentence. He said, "To the day of my death I'll think I saw a light about me an' smelled something sweet as flowers in the cell. I didn't know if I was alive or not. I shouted out, 'O praise God; praise God!' 'Shut your noise,' the guard said, going by. 'What's the matter with you?' I've found Christ, I says. 'Me sins are all forgiven me.'"

3. Simon Magus appears as a dark spot in the bright picture. Opinions differ as to whether he was convinced intellectually of the truth preached by Philip. All agree that his heart was not touched or changed. Peter said, "Thy heart is not right in the sight of God. He probably supposed that the apostles were more skillful jugglers, better versed in the "black arts" than he. He was willing to profess Christianity, to be baptized, for the profit to be made out of it. His tribe yet remains. There are some who are willing to put on the white robes of a monk's morality, if by so doing they can cover up their tracks or make merchandise out of their profession. Such hypocrisy will come to an end, although it may not be with the quick detection and sharp rebuke of Peter to Simon. The hypocrite's hope shall perish. It shows Peter's love for souls and the boundless forbearance and goodness of God that he should preach to Simon Magus and urge him to repentance and prayer, with the full promise of forgiveness. Nothing but the hand of obstinate rebellion and sin can shut the gates of heaven against the soul."

Old and Young.

THE ALPHABET-TREE.

To Jack all play was good. All learning very bad. Until one night, when tired out, A charming dream he had: In a wide garden space, All shine and green, stood he, When in the sunniest, fairest place, Grew an alphabet-tree.

Fruits purple, gold, and red, Bent every limb with load. A's were apples, the bunches of B's— Bananas yellow and big; He spied an orange—O, A plum, and that was P; C was a cherry, Q a quince, And a great blue grape was G.

How full of juice they were! How ripe the strawberries! And when he had eaten from every bough, Behold, Jack liked to read! He started and strook A Way down to X, Y, Z. And cried, "There never was anything So nice as this alphabet-tree!" —Cora Doty Bates.

A CONTRAST.

It was a dreary morning for a railway journey. The wind came shrieking full of frost from Northern snow fields, clouds hung black and portentous, undecided whether rain or snow would prove most discomfiting. Even a ray of March sunlight would have been a blessed relief, but it was not given.

The train was an accommodation, and every new passenger continued the story of coughs, colds, grip and pneumonia. Verily, it was a gloomy, dispiriting morning.

At a forlorn little hamlet, shivering in the mud at the foot of a rugged hill, a lady entered and made haste to announce to the first acquaintance she met, "O have you heard that Col. Hayden's baby is dead?"

"O don't tell me such distressing news," said the woman; "it can't be possible."

"But it is. The little thing was buried yesterday." And then followed a truly pathetic recital of the sickness and death of this lovely, idolized, only child of the wealthy parents. "And the flowers!" she said. "They were sent by express from friends far and near. The rooms were full of them. The tiny white velvet covered casket stood on a bank of creamy rose buds. The air was heavy with the fragrance of heliotrope and violets, but they brought no comfort to the stricken parents. Nothing gives them any comfort."

"I have never known Christians to continue in that way. They must feel the touch of God's hand after a little time."

"But they are not Christians."

"How terrible and hopeless that fact makes the thought of death!"

The morning seemed more cheerless than ever, and a silence fell that was not broken until the next station was reached. There a lady entered who was an acquaintance of those whose conversation had been recorded. She had been visiting in the vicinity, and had attended the funeral held at that elegant residence of Col. Hayden, but instead of commenting in any way upon the distressing circumstances, she said:

"Do you remember Jane Twiss, who taught so long at Dimicks Meadows?"

"O certainly. She married John Webber; and what a pretty couple they were. They went away somewhere to live with his mother, and I never have heard of them since."

"Well, he and his mother were members of our Church, and she brought a letter and united with us. She was faithful to all her Church obligations and made many friends. They had two children, and lived very comfortably; but when John Webber died very suddenly last fall the mother and wife were left with no resources but their own labor for their support. When the poor father had been three months in heaven a baby was born, and strange as it may seem, brought consolation to the sorrowing hearts. When it had been with them less than a month, the poor grandmother was stricken with apoplexy. The family moved into a smaller tenement, and Mrs. Webber struggled bravely on, and with the help of friends succeeded in keeping the little family together."

"The baby was an exceptionally beautiful child, and every one who called was touched at the pathetic sight as it lay on the bed by the patient grandmother, who considered it her special care. Last week I was told that the baby was ill, and made haste to call; but what was my surprise to hear the little girl who opened the door for me say timidly:

"O have you heard that our baby has gone away to heaven to see papa? You know she never saw him here, and of course she wanted to see him; but we were all so sorry to have her go."

"They were sorry indeed. The mother gave me a wistful smile, but could not speak at first, and tears ran down the cheeks of the poor paralyzed grandmother who lay helpless in bed. As the oldest little girl wiped them tenderly away, she said:

"Baby is asleep, just as papa was before they put him in the box. You can see her if you want to; mamma will let you. She is on the table there, under grandma's shawl."

"There was nowhere else to lay her," said the mother, gently fixing the covering from the tiny wax-like form.

"Isn't she pretty? Isn't she sweet? Won't papa be glad to see her?" asked the girls.

"What can I do for you?" I asked the mother, and her reply went to my heart. "O every one has been kind, and all the necessary arrangements are made, but I should be so grateful if I could have one little flower to put between her fingers. She was a winter child, and she has never seen a flower; but she was so like the flowers herself, I do want to bury one with her."

"When I carried some white rose-buds she said, 'Baby had her mission; her going has taken all dread of death from grandma, and I do not think death can be a terror to the children while they remember baby; but I want them to remember her with a flower in her hand.'"

"When I went away she said, 'I thank you, and I thank God, how good he is.'"

Drive them away—the aches, pains, weaknesses and ailments that make woman's life miserable. Some of them may be serious, and of long standing; they'll need time, perhaps, and patience. But all of them can certainly be cured and corrected with Dr. Pierce's Favorite Prescription.

It's a powerful, invigorating tonic and a soothing and strengthening nerve; a legitimate medicine, purely vegetable, perfectly harmless, and carefully adapted to women's delicate needs. At the two critical periods in a woman's life—the change from girlhood to womanhood, and, later, the "change of life"—it is a perfectly safe and an especially valuable remedial agent that can produce only good results.

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A silence fell once more, but this time it seemed as if the clouds had lifted, and as if the world was a pleasant place, after all; yet it was only the good news that the light of God's love had cheered and comforted that poor widowed mother's bereaved heart.—The Christian at Work.

A QUEER CLOCK.

Did you ever hear of a cat clock? If you were to go to China and wanted to know the time of day, the boy you ask might say, "wait, and I'll tell you."

Away he'd go to some miserable shanty, and bring out a sleepy looking cat, perhaps, and softly pushing up her eyelids, assure you that it was not noon yet.

You would wonder how a cat's eyes could tell him. But it is a fact that the eyes of a cat always become so narrow before noonday, so narrow as to look like a fine line, up and down. After 12 o'clock the pupil will grow large again.

Just look in your pussy's eyes, and see if you can tell, as the boys and girls do in China, what o'clock it is.—Our Little Ones.

A DEAR little boy, five years old, had passed rather a trying day. With the best of intentions he could not quiet his irrepressible spirits; he could not remember to mind; and had received severe reprimand. That night, when he ended his prayers with the usual petition "and make me a good little boy," he rose suddenly from his knees, looked up into his aunt's face and made this innocent remark: "Isn't it funny, Auntie? God can do everything else, but he can't make me a good boy."—The Tribune.

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THE ARTIST OF OAK CLIFF COLLEGE IN NORTH CAROLINA'S MOUNTAINS

BLOWING ROCK, N. C., Aug. 8, 1892.

DEAR PROF. EDGEMONT:

I have been so busy that I have not been able to write you fully of my work in the mountains. This is a wonderful place.

I had thought I would have to go out from the hotel every day, and brought my sketching outfit along in full trim, but I find such magnificent views from the verandas that we have no need of sketching stools and umbrellas.

We see King's Mountain on clear days, and the Black Mountains—Mitchell's Peak, 6000 feet—seventy-five miles away. We see also Hawk's Bill and Table Rock, forty-five and fifty miles.

We see twelve miles from us Grandfather's Mountain, nearly 6000 feet high. We are 4000 feet above the sea, on Blowing Rock. We look south over the John's River Valley. From a ledge 200 yards from the hotel we see "Wonderland."

We look perpendicularly down 2900 feet into the dense forest of the valley below. We came from Lenoir, N. C., by stage to this place, and the glimpses along the route were intoxicating. Never were we permitted to revel in the glories of North Carolina's grand ocean of mountains until we emerged from the forest and crowded out on top of Blowing Rock Mountain.

It was a beautiful day; here our first sensation was that the heavens had been lowered, and we were looking down into the sky. It was a queer sensation to a man from Texas.

I sketch from 6 a. m. to 6 p. m., besides sometimes trying a sunset after supper. When the sun shines, we study sunlight and shadow on the mountains; when it rains, we study cloud effects and the action of the storm. There is in the valley to-night a moonlight lake, about thirty miles wide by seventy-five long; the clouds have completely filled the cavities of the broad landscape, and we enjoy the feast from above. Oh! it is beautiful; but God made it. We've been studying it to-night, intending to paint it in the morning from memory.

When the moon is full and bright the scene very much resembles the ocean, and much more so to-night, because we were within easy earshot of the falls of Glen Berry, the stream being swollen by to-day's rains, and the association of the roaring with the scene before us, made us believe we were on the beach of the Atlantic itself.

Mr. Fisher, the artist from Washington, D. C., is here with his wife, and Miss Armstrong, of Waco, myself, and Miss King, of Bristol, Tenn., constitute our sketching party.

Mr. Fisher knows more about the mountains of North Carolina than the oldest mountaineer, for he has painted them on all sides. He has some wonderful sketches. I have twenty finished sketches, besides three or four large canvases begun. We began, Mr. Fisher and I, a little "Huckleberry" gatherer to-day. We are to paint him in the berry patch. He is a fine subject. I think I shall have at least forty sketches as studies for my pupils in the Oak Cliff College Art Department, besides several larger scenes for hanging in the studio.

I am delighted with the idea that the Art Department of Oak Cliff College will have as studies in landscapes for its pupils scenes taken directly from nature and from one of the most beautiful divisions of all the creation.

I think no other College in the South will be able next June to display in landscapes nothing but scenes from nature herself, or those copied from actual sketches from nature.

I mean to have the pupils work "outdoors" as soon as they are able to do so. We will not have a single copy from a "store bought" chromo in our June display. Will not that be grand? Not a long-legged "stork and cat-tails and water-lilies" in the entire collection! What a pity; but we can stand it.

We will have a fine opportunity for painting outdoor at Oak Cliff Park. There are some very pretty nooks down there by the lake.

We went over to Flat Top last week. Flat Top is 500 feet higher than Blowing Rock. On its summit, in the woods, are some beautiful moss-grown rocks. There is a little romantic cove over there, too. We made some sketches and climbed out on the nose of a cliff about 2500 feet from any landing place. If we had been disposed to commit suicide by leaping into space, that was the time.

You know what newspaper reporters call a "scoop," don't you? Well, Miss Armstrong and I were "scooped" by Mrs. Fisher and Miss King last night. They arose at 5 a. m. and caught a sunrise and exhibited it in the studio after breakfast. Miss Armstrong and I had been rising at 6 all along, but we gracefully acknowledged the "scoop" and have been more tame when alluding to our work ever since.

We had a glorious sunset yesterday evening, and it was a temptation to break the Sabbath; and I don't know whether it would have been a desecration to attempt to paint it if it was Sunday. But I didn't do it, and its being the Sabbath was not my only reason for refraining.

We do have such glorious sunsets from the observatory of the Blowing Rock Hotel. It is decidedly the finest view to be had on the mountain.

I shall be surprised if we do not have 200 boarders at the Oak Cliff College in September. I hear of it frequently. I know the Art Department will be full.

Will be with you by September 5th. Success to you.

S. H. LANDRUM.

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Five teachers of the Conservatory have had the best European advantages.

The Art Department is under Mrs. L. Q. C. Lamar, Jr., for two years a student in the Julian Art School, Paris, a pupil of Bouguereau and Flury.

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BEARING THE CROSS.

"Take up your cross" and the "crosses of Christian life" are familiar expressions which are probably used oftener than understood.

The true meaning of Christ's language will appear when it is considered in the light of its surroundings and other Scriptures. The first occurrence of the requirement to "take up the cross" is found in Matt. 10:38; but it is quite probable that the expression is there recorded out of its chronological order.

GO TO CHURCH.

A visit to our city Churches in the summer discovers a large per cent of empty pews. Why is this? The people are outing, is the usual answer.

Our Lord farther explains his language as follows: "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." (Luke). Mr. Godet remarks on these words of the Master: "Either of the two ways brings the just man to the antipodes of the point to which it seemed likely to lead him."

WHAT DO YOU THINK?

What do the people think, is what everybody wants to know, especially if it does not cost too much effort. It is well enough to know what people think. In the thoughts and opinions of others we have a rich fund of living knowledge, power and influence, which may be good or bad according to the character and ability of the people who think.

into its fruit, it should have been transformed. To lose it is to gain it, first of all, under the higher form of spiritual life; then, some day, under the form even of natural life, with all its legitimate instincts fully satisfied.

St. Paul sums up the whole matter in his own experience when he says: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live I live by the faith of the Son of God who loved me and gave himself for me."

HELP THE BROTHER IN BLACK.

Dr. W. M. Hayes, Commissioner of Education for Paine and Lane Institutes, says:

We pay our teachers by the month. The summer has been long, the collections small during the summer and our needs pressing. Now is the time to help.

THE WAY POLITICIANS KEEP THE SABBATH.

The following from the Rev. John R. Morris, our pastor of Washington Street Church, Houston, explains itself.

A FEW QUESTIONS.

Can a Christian man respect himself and vote for a ticket nominated by a convention which held its primary caucus on the Sabbath?

When a political faction, in defiance of the laws of God and man, holds a business meeting on Sunday, can you expect its candidates to maintain and enforce the laws if elected to office?

not to be ignored. Geology and astronomy may teach us in some respects the mind of God. But God and infinite wisdom is better learned in the study of mind which was made in the image of the Allwise Thinker.

Christ asked no mean question when he asked his disciples the opinion of the people concerning himself. What they thought did not affect his character, but it did theirs.

OUR CONDENSER.

Owing to the accumulation of reports from the conferences we have been compelled to run them all through the condenser—a machine which requires a considerable deal of editorial elbow lubrication to make it run smoothly.

EDITORIAL VIEWS.

THE Wesleyan Connection has no Bishops. Its single Conference meets every year; its law-making power in heres in the Legal Hundred, but in fact the whole Conference makes the laws, subject to the restrictions of the charter prepared by Mr. Wesley, and enacted by Parliament.

It is well to condemn error and denounce wrong-doing, but one who stops to criticize every fault he sees is not wise. The man who cannot resist the impulse to kick every cur he meets, will simply cause a great howling, and suffer all his days with a lame foot.

THERE is something as pitiful as its pusillanimous in Mr. O'Connor's apologetic remark that he "did not blame the Liberals for their temperance zeal," but "he thought it should be tempered with some regard for general politics."

THERE is no confidence to be placed in that man or woman whose thoughts dwell pleasantly on scenes of crime. The fact of their finding pleasure in such thoughts, evidences their own inward pollution.

DR. MEK, of the Central Methodist, thinks that "camp-meetings are, no doubt, very much like the gatherings in the days of Job. When the people of God assemble for worship, Satan goes along in the person of his agents, and the larger the gathering the more representatives he usually has."

IS THE editor of the Alabama Advocate after some beloved Alabamian's scalp, or is he just gunning at random in the following?

God pity the man who can go into the pulpit, preach radical regeneration and sanctification, and then come out and with his keen and pointed tongue inject hypodermic doses of the green and deadly virus of his insatiable hate into the good name and character of his brother.

PREACHING ought never to degenerate into mere exhortation, and exhortation ought not to harden into preaching. The two things are unlike, and are employed for different purposes.

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these representatives, can we expect public morals to be conserved by politicians?

Were there any ladies present in that convention hall when the English language was insulted by public profanity? If so, did they bolt? If not, why not?

By what rule of politeness and common decency can a man call himself a gentleman when he loads the air at a public meeting with the vilest profanity?

There is a law in Texas against swearing and loud, vociferous language in public places. Where were the State officers when the convention went wild and God's pure air was loaded with profane swearing?

Owing to the accumulation of reports from the conferences we have been compelled to run them all through the condenser—a machine which requires a considerable deal of editorial elbow lubrication to make it run smoothly.

THE Superintendent of the Eleventh Census, Robt. P. Porter, says: Over 20,000,000 communicants and an increase in the total value of Church property from \$7,000,000 in 1850 to \$631,000,000 in 1890, or at the rate of 621 per cent!

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winds off with the gushings of the heart and the deep earnestness of the soul. In the first part, the citadel of sin is assaulted as with rifled cannon, and in the second the works are entered and captured.

The editor of the Wesleyan Advocate knows how to appreciate a good steward: The faithful steward is an exemplar to the flock. He sets the tune. He gives as the Lord hath prospered him.

Dr. Hoss, of the Nashville, has got experience. We have seen a few scenes not over a thousand miles from Nashville itself, and have heard of places even in Texas where they raise more goats and razorbacks than sextons:

A Church without a sexton, a bell, or an organ, does not begin business as if it meant to succeed in life. Many a good sermon has been killed for want of aesthetic conditions in the house of God.

THE HOME, THE CHURCH AND THE SCHOOL. The Superintendent of the Eleventh Census, Robt. P. Porter, says: Over 20,000,000 communicants and an increase in the total value of Church property from \$7,000,000 in 1850 to \$631,000,000 in 1890, or at the rate of 621 per cent!

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United States nearly 150 separate and distinct Church organizations, holding to widely different creeds, and representing every variety of Church polity. It is stated that some of the denominations were never numbered before, and it required the utmost powers of persuasion to induce them to submit to the process.

A remarkable work is being done among the Jews in New York by Hermann Wanswiler. He preaches in Dewitt Memorial Chapel, which is surrounded by 50,000 Jews. At the first meeting, in 1890, there were sixteen present; now he has an audience of 1000.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church received for the work \$263,660, of which only \$12,000 came by gift or donation. The society supports 120 foreign missionaries.

The African Methodist Episcopal Church reports a bench of 12 Bishops, 9 general officers, 4150 traveling preachers, 9913 local preachers, 475,565 members, 1,484,000 followers, 53 Annual Conferences, including the United States and Territories, the Canadas, Nova Scotia, British West Indies, British Guiana, a conference in Hayti, San Domingo, and two in Africa. The amount expended annually for religious and educational purposes is \$1,583,353.

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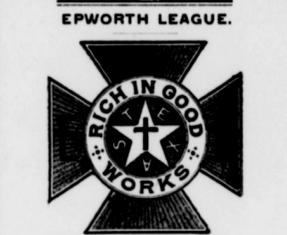
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TOPICS FOR PRAYER-MEETINGS. SEPTEMBER. 11. The Parable of the Sower.—Matt. 13:18-23. 12. The Temptation of Our Lord.—Luke 4:1-13. 13. Prevailing Prayer.—Luke 18:1-8.

TOPIC FOR SEPTEMBER 4. The Christ-like Spirit.—Mark 9:35-50.

1. The background group is a very important part of a picture. Colors often show to the best advantage in contrasts. We have before us a very natural picture. And the Christ-spirit in it is made the more prominent by the contrast of the human spirit of the disciples. They had been disputing by the way as to who should be the greatest. From parallel passages it is evident that they contended about the highest place of authority in the Kingdom of Christ. Who of the apostles should hold the highest office? The self-seeking spirit was theirs. To exercise the authority of office and be served was their idea of greatness. And this is the spirit pleasing to men which is an abomination in the sight of God. How can such believe in God when they seek honor one of another? How can a man preach special providence and trust in God when he spends all of his time in hunting a place for his own comfort and aggrandizement? You see the disciples undertook to make a slate for the future government of the Messianic kingdom, and as each one wanted the first place, the slate was broken in a general quarrel. As in the days of Christ so it is now. Slate-making belongs neither to the past nor to the future exclusively. The Christ-like spirit is the opposite of this. Christ came not to be ministered unto, but to minister. The Lord knowing what had happened in the way gave them the definition of the true greatness. "If any man desire to be first the same shall be last of all and servant of all." There are two interpretations to this sentence. The first is, that the way to true greatness is by service to others. The desire to serve is the true desire for greatness in the sight of God. But if any desire to be great in the estimation of others, if he seeks self promotion, the same shall take the lowest place in the sight of God, and in fact. The young man or young woman who desires the first place in the League, and who will not work unless in the lead, should be kept in the place of low private. Such an one is not suitable for leadership. Our Lord then illustrates his meaning by a little child. You are not to understand, however, that the disciple is to be like a child in every respect. Some make great mistakes by pushing illustrations too far to find analogy in every point. There are some things childish which none should imitate. But by ye as unambitious as this little child who makes no pretensions to greatness, and yet whosoever receives one of such in the name of Christ receives him. 2. Selfish ambition is intolerant. The disciples had also rebuked some in the way who were casting out devils in the name of Christ. This is in keep-

The Argument Used

By the makers of the second-class baking powders to induce the dealer to push them off on Royal consumers is that they cost less than Royal and afford the dealer much more profit.

But you, madam, are charged the same price for them as for the absolutely pure Royal, which is perfectly combined from the most highly refined and expensive materials. The lower cost of the others is caused by the cheap, impure materials used in them, and the haphazard way in which they are thrown together.

Do you wish to pay the price of the Royal for an inferior baking powder, made from impure goods, of 27 per cent. less strength? If you buy the other powders, insist upon having a corresponding reduction in price.

ing with their ambitious spirit among themselves. "We are the people, and beside us there is none other." They claimed a monopoly in casting out devils, as if casting out devils were only a means to glorify them. Nothing can be more diametrically opposed to the Christ-spirit than bigotry. Casting out devils is the main thing, and whensoever a miracle is wrought in the name of Christ, Christ is honored, no matter who the instrument may be, and the true disciple should rejoice that the name of the Master is honored, and that poor devil-possessed souls are made free. No greater mistake can be made than that all who do not belong to your meeting are against you. There are other ways to do good besides your ways. The Epworth League should cultivate a proper and modest denominationalism; they should be Methodists, but they should never persuade themselves that they are the only Christians, and that all other Churches are against them. Let there be no foolish Church pride and rivalry between Churches, but rather rejoicing that there are other Churches casting out devils in the name of the Lord.

3. The remedy for the worldly human spirit is self-denial. If thy right eye offend thee pluck it out. If thy right foot offend thee cut it off. The self-seeking spirit which was manifested by the disciples will in the end only cast down to hell. Better make a complete self-abnegation and rid yourself of every offending member than to be lost at last. To offend means to make to stumble. Whatever is opposed to the Spirit of the Master who gave himself to save others had better be gotten rid of at once. Cast out self and be filled with Christ. The Christ-like spirit is a purifying and a saving spirit. Like fire it burns up the worldly dross of ambition, bigotry and intolerance and like salt it preserves from internal corruption.

4. The Christ-like spirit is the spirit of peace. Where ambition, intolerance and bigotry reign there will not only be wars within, but quarrellings without. When twelve men desire the first place the state-making conference will break up in a row. But when each man is intent on serving Christ and his kingdom, there will be no trouble over the spoils of office. "Have salt in yourselves, and have peace one with another."

SOUTHERN METHODISM.

—Dr. J. J. Tigert has put his fraternal address into pamphlet form, at 10 cents per copy. It will sell well for the reading. All our people should read it for the information it contains.

—Bishop J. C. Granbery: The following named ladies, accepted as missionaries by the Woman's Board, are appointed to work in Brazil: Miss Alice Moore, at Piracaba; Miss Susan Littlejohn, at Juiz de Fora; Miss Amelia Elerding, at Rio de Janeiro.

—Bishop A. W. Wilson: The ladies herein named, having been duly accepted by the Woman's Board of Missions of the Methodist Episcopal Church, South, are hereby appointed to the China Mission of said Church, and will report for duty as follows: Miss Alice Waters to Miss Laura A. Haygood, Shanghai; Miss Sallie Reynolds to Miss Laura A. Haygood, Shanghai; Miss Sue Blake to Mrs. J. P. Campbell, Suhow; Miss Martha Pyles to Mrs. J. P. Campbell, Suhow; Miss Emma Gary to Mrs. J. P. Campbell, Suhow; all of whom are subject to appointment of the Bishop presiding at the next session of the China Mission Conference of said Church.

—Central Texas Journal: Rev. Marshall McIlhenny, of Lampasas, spent several days here the past week, visiting his son, Eli. Mr. McIlhenny has an immense host of friends in Stephenville, and every one of them would be glad to see him return and make this place his home again.

—The Rev. J. B. Powers, of Lake Creek Circuit, North Texas Conference, made us a pleasant call this week. He was returning from the funeral of his brother, who was accidentally killed at Italy, by the caving of the bank of a gravel pit. Bro. Powers has our sympathy in his bereavement.

—Karnes County News: We are requested to announce that owing to continued bad health, Rev. Thos. Gregory will be unable to fill his regular appointments on this (Helena) circuit for the month of August. He will, however, again take up his regular appointments, beginning the first Sunday in September, and in the mean time hopes to regain his health. We trust his hopes will be realized.

CHRISTIAN EXPERIENCE.

BISHOP KEENER'S CONVERSION.

[As we have never heard Bishop Keener tell his experience in full, we are not able to give it in full to our readers, but following is an account of his conversion.—Ed.]

This is the account of the conversion of John Christian Keener, now senior Bishop of the M. E. Church, South, who was a teacher of Wesley Chapel Sunday-school Bible class, and to whom I resigned my place as Superintendent after his conversion and left to engage in founding the Sailor's Bethel. Young Keener was the son of Christian Keener, the founder of Maryland temperance societies, and gave thousands in the employment of missionaries over the State, a merchant prince, owning ships, and a wholesale druggist. Young Keener had graduated from Wesleyan University under President Fish, was a young man of much promise, strictly moral, and one of the best Bible scholars I had ever met with; he only needed converting grace. His father put him in the drug house to learn the business. I had entered about the same time, and we worked together for seven years and became very much attached to each other. A more correct young man I never met with. I was Superintendent of Wesley Chapel Sunday-school and did all I could to induce him to become a teacher, but his plea was he was not religious. I then asked him to join the Bible class. He consented and met me at the school one Sunday morning. I introduced him to the teacher and class, and he was welcomed and given a seat. In a few weeks the teacher left and he was chosen by them to be teacher, and a more interesting teacher I never saw. He drew the young men about him. He was much interested in the work. The Holy Spirit was working in him, but he being of a very quiet disposition gave no outward evidence of its influence. As we were together every day we talked much on the subject of religion. He was calm and deliberate in his judgment, not at all excited. One night we were at the revival in the Church he came up to the altar, coolly folding his overcoat, and after laying it down and kneeling upon it, he engaged in silent prayer and continued it every night for about ten evenings. His friends would talk to him, telling him only to believe in the Holy Spirit, but he was very much worried and asked them to leave, as they did not understand then what they wanted to explain; so he was left alone, but every night he was at the same place kneeling on his coat. One night Bishop Waugh was present when he came to the altar. The Bishop knew of his case and knelt in front of him, Dr. Roberts on one side of the Bishop and I on the other. We were in silent prayer, that God would help the Bishop to explain and he to understand the way of faith. God did the work. Keener raised his head, and said to the Bishop: "I have understood it; I have it." Rising at last he said, "I thank you, and in the spring of 1839 I felt it my duty to leave the school and commence my life's work to which I had been called of God, to preach the gospel to sailors and the poor who were saying: 'No man careth for my soul.' I resigned and Keener was elected Superintendent of Wesley Chapel, filling my place with great acceptability for a few years."

Bishop Waugh had Keener trained to preach, and in 1841 sent him down South before the division of the Church. He became editor of the New Orleans Christian Advocate, and retained that position several years. Remaining there during all the yellow fever seasons he was in his post of duty preaching the gospel and editing the Advocate. He was elected Bishop of the M. E. Church, South, founded the missions in Mexico. He has done grand work for the Church as Senior Bishop of his Church.—*Samuel Kramer in the Local Preachers' Magazine.*

OUT OF SCOTLAND INTO ENGLAND.

After a delightful and profitable three days in Edinburgh, I left on the morning of the fifth instant for Melrose, and Abbotford. The ancient abbey at Melrose is, perhaps, the greatest of all Scotland's historic ruins. In the architectural genius which designed it, the skill which executed it in numerous delicate details, the marvelous taste in its carvings and tracings—some of which remain—and the exhaustless wealth of its associations, the venerable pile stands easily at the front of her sacred shrines. No wonder Sir Walter Scott spent so many meditative hours there. And the stone is carefully preserved on which he sat, and where he was thought to outline the stories that have enriched the literature of the ages. There the heart of Bruce is buried, and a tablet marks the place. His body sleeps elsewhere. There the Black Douglas is buried, and other notable Scottish chiefs. In the graveyard adjoining are the bones of honored leaders of the late rebellion, the last being Sir David Brewster. I saw a splendid statue of him in the University of Edinburgh, with which institution, you know, he had long and distinguished connection.

A drive of three miles took me to Abbotford, the home of Sir Walter Scott. Admission is gained by paying a small fee, and then a guide conducts the party through the apartments open to public eyes. The property is owned by Sir Walter's great-granddaughter, who resides there. We see his study as he left it—the books carefully arranged, his desk, and the large chair in which he sat. Through other rooms we are conducted, and told the history of this table, and that picture and yonder cabinet. We are shown hundreds of curious things he had collected, and others presented by kings, queens, princes and friends. There are the pistols of Napoleon, which he carried at Waterloo. But time fails for the enumeration.

Desiring to see the country, I ran down to Carlisle to spend the night, and thus have a day-ride to London, starting early the next morning. The start at Carlisle—an important border town, connected prominently with the early history of the country, and especially during the long wars between Scotland and England—was improved by the cathedral and castle. The castle is now used for soldiers' barracks, and is preserved with patriotic pride. Much history was made there also. I was conducted into the dark dungeons, where political prisoners were confined and where religious martyrs died. In one, Fox, who wrote the "Book of Martyrs," was himself a sufferer. In a room in the round tower the ill-fated, beautiful Mary Queen of Scots, was a prisoner for two months. The old guide showed us a stone in one of the dungeons from which water was dripping, which is called the "weeping-stone," the tradition being that it began this to weep on the day Queen Mary died. The dampness may be easily accounted for from natural causes, but the story is pleasant, nevertheless.

At night I walked up the street and joined the excited crowds in front of the

newspaper offices. Returns were coming in from the elections that day, and there were alternate shouts and groans, as party friends or foes had carried certain divisions. The scene was so much like many witnessed at home, I had to retake my bearings and look again into the room to remember that I was in England and not Mississippi. The inevitable and universal funny fellow is in the crowd—the vociferous small politician who shouts the loudest and has less involved in the issue—and the owl-wise old oracles, like the venerable Squire in Georgia scenes, who knows just the way the election will result, but is careful never to tell.

The next day I had a fine opportunity of seeing England from the Tweed to the Thames. Charming landscapes on either side greet the eye, and one would suppose the agricultural people were prosperous. There is, however, the same gloom among the rural population in England as elsewhere, and the same rapid, ominous drift to the cities. I passed through the great Yorkshire district, and the manufacturing cities of Leeds, Sheffield and Nottingham, whose industries have made them immensely rich and famed throughout the world. Passed through Bradford, by the course, of John Bunyan, and looked out, hoping to see the monument erected to the "immortal dreamer" some years ago, at the unveiling of which, I remember, the large-hearted Dean Stanley delivered a notable address.

The day was rounded shortly after 6, and the day's delightful journey ended, where all the world seemed to have come. There is one rebate to the delight of railroad travel in this country—the construction of the "carriages," as they are called, and the meager information furnished travelers as to the arrival and departure of trains, and the times and places for changing cars. You are supposed to know where you are going, and when, and how. These little compartments cars are not pleasant or safe for ladies traveling alone. Since I have been in England the newspapers have given accounts of a lady being injured on a railway carriage by a brute, who, I am sorry to say, murdered under the dress of a clergyman.

On the next day, at noon, I went to the City Temple and heard Dr. Joseph Parker, author of *Evangelicalism*, and many other well-known works. The Thursday before was an anniversary day—his thirtieth birthday sermon, in that pulpit. When I heard him a large congregation was present, and by occasional applause gave evident approval of his utterances. He wears a black gown, as do all the Congregationalists, and has a rather striking appearance. One is impressed with his power—his originality and vast reserve force; but his mannerisms are sometimes grotesque, and his attitude offensive to good taste. There are passages in his sermons of surprising and surpassing beauty, but the staple of his discourse was plain, and much of it not above commonplace.

The following explains itself. The round was published elsewhere before this was received: I sent you forth round of Austin District this week. Please correct copy as follows: Weherville cir. Sept 24, 25
Lancaster cir. Oct 1, 2
That is, change the position of Merrittown and Weherville in copy.
E. S. SMITH, P. E.

WAXAHACHIE DIST.—FOURTH ROUND.

Stimms and Glenwood, at Bethel. Sept 17, 18
Lancaster cir. Oct 1, 2
Grand View cir. at Grand View. Sept 24, 25
Kennis sta. at Kennis. Sept 25
Lancaster cir. at Lancaster. Oct 1, 2
Reager cir. at Thomas's School House. Oct 5
Waxahachie cir. at Waxahachie. Oct 8, 9
Lancaster cir. at Lancaster. Oct 12
Lancaster and Ferris, at Lancaster. Oct 15, 16
Oak Cliff mis. at Overton. Oct 19
Wheatland and West Dallas. Oct 22, 23
Red Oak cir. Oct 26
Lancaster cir. at Lancaster. Oct 29
Waxahachie sta. at Waxahachie. Nov 12, 13
Let all of the preachers be sure to get up full reports of their fourth quarterly meeting if possible. I wish to say to the stewards, please brethren, spare no time or pains to pay your preacher's full assessment, for it will only be a bare living if he gets it. You know how short their living has been this far, and I have known men to labor harder and more faithfully than they have done despite the short finances; and now that the crops are abundant and money coming in, you can get their assessment if you will. I see persons in almost every charge in the district, who have neglected to this year for quarters, and the preachers suffering for want of help. You brethren, shall this state of things continue? Will you not say a thousand times, no, and get at it this business like you meant it. You have said it would be me this fall, please get it now and relieve these faithful men, and thereby honor God.
JOHN S. DAVIS, P. E.

People who give Hood's Sarsaparilla a fair trial realize its great merit and are glad to say a good word for it. Have you tried it?

UNANSWERED LETTERS.

AUGUST 9, 10.
J. C. Calhoun, sub. J. A. Rogers, sub. Jas. I. Leavelle, sub. Blackwood, sub. T. L. Adams, change. J. L. Mills, sub. W. M. Leatherwood, sub. Geo. C. Stovall, sub. J. C. Allen, sub. J. C. Calhoun, sub. J. C. Fox, sub. M. J. Allen, sub.

AUGUST 11.
Marion Mills, sub. R. A. Hall, sub. Geo. M. Calhoun, sub. W. F. Brinson, sub. A. E. Rector, sub. C. H. Manly, sub. S. N. Allen, paper stopped. Jas. A. King, sub.

AUGUST 12.
W. B. McKewen, sub. E. A. Smith, sub. M. G. Jenkins, sub. C. E. Gallagher, sub. P. C. Archer, sub. J. M. Jordan, sub. J. P. Davis, sub. S. C. Riddle, sub. R. A. Walker, sub. S. L. Ball, sample copies sent.

AUGUST 14.
P. N. Adkinson, sub. J. A. Smith, sub. O. T. Hotchkiss, o. k. R. M. Leaton, paper stopped.

I like my wife to use DIZZON'S COMPLEXION POWDER because it improves her looks and is as fragrant as violets.

Seminary Teacher.—Yesterday I read you the histories of some famous heroic acts; now, Ella, what would you consider an example of a modern deed of heroism? Ella.—To refuse a Lieutenant.

A Beautiful Complexion.

When the healthy glow of the cheeks and lips is once lost, no amount of preparations, called cosmetics, used externally, can restore it. Saxeol enriches the blood, clears the skin, and in this way produces a beautiful complexion.

Clerk—Allow me, madam, to recommend this cosmetic. It will make you look as if you were only forty. Madame, indignantly—Thank you, sir, I am thirty.

Tutt's Tiny Pills

To cure constipation purging the bowels should be avoided; it weakens their power of motion. A gentle aperient is the only remedy required. Tutt's Liver Pills are prepared with special views to the permanent cure of COSTIVENESS and HEADACHE. The liver and gall bladder are the system until they act on the liver, cause a natural flow of bile and their tonic properties impart power to the bowels to remove unhealthy accumulations. Good appetite and digestion result from the use of these pills. Price, 50c. Office, 39 Park Place, N. Y.

HAVE YOU GOT PILES

ITCHING PILLS known by millions of people. This form and BLENDING PILLS. DR. BO-SAN-KO'S PILE REMEDY. This medicine is a sure cure for hemorrhoids, piles, itching, and all other ailments of the rectum. Price, 50c. Office, 39 Park Place, N. Y.

others, have done everything possible to make my visit pleasant and profitable. Mr. Kelley opened his sacred treasury of Methodist antiquities for me, and you can possibly imagine the keen delight with which they were eagerly, reverently examined. There was John Wesley's original manuscript hymn book, written in long-hand by himself. Possibly, like myself, you did not know that Mr. Wesley used this, and not a printed book. This is a specimen line—the first of a well-known hymn: "191—See how great a flame aspr."

I looked through his account book and read the last, oft-quoted entry, made with trembling hand. There also I saw a volume—in some respects the most interesting of the collection, and until recently not known to be in existence—"Manuscript Notes of Mr. J. Wesley and others, Who Met to Read the Scriptures at the Origin of Methodism in Oxford." Another one is there, especially interesting to our side of the Atlantic—"John Wesley's Manuscript Journal, When in America." It was a rare pleasure to look into a manuscript hymn-book of Charles Wesley, and read several of his hymns in his own handwriting, and as they were first written, and also the manuscript journal of the great poet of Methodism and the hymnist of the world. In the mission rooms at Centenary Hall are also many valuable antiquities. The original paintings, "The Burning of the Epworth Rectory," and "The Death of John Wesley," are there, together with manuscripts, portraits and relics, each of special value.

On Sunday last I heard Rev. Mark Guy Pease and Archdeacon Farrar. In the morning, at St. James' Hall, where Mr. Pease preached I noticed Mr. D. L. Moody in the congregation—there, I doubt not, like myself, not only to hear the distinguished preacher, but to see something of that mission and the "forward movement." The congregation was very large, and the sermon, on the witness of the Spirit, practical, plain and pointed—quite characteristic of the author of "Daniel Quorn" and "Some Aspects of the Blessed Life." Dr. Farrar's sermon, in Westminster Abbey, was on the Lord's Prayer—eloquent and thoroughly evangelical. He inveighed vigorously against the conceit and selfishness of churchism.

On Saturday I go to Oxford for the Sabbath, thence to the conference at Bradford on Monday. Since my letter referring to Rev. W. J. Dawson's rumored withdrawal from Methodism, he has taken the final step and the word of regret has been expressed by any Methodist I have heard of either in public or private. Fraternally—*Chas. B. Galloway, in N. O. Advocate.*

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E. S. SMITH, P. E.

Waxahachie Dist.—Fourth Round. Stimms and Glenwood, at Bethel. Sept 17, 18
Lancaster cir. Oct 1, 2
Grand View cir. at Grand View. Sept 24, 25
Kennis sta. at Kennis. Sept 25
Lancaster cir. at Lancaster. Oct 1, 2
Reager cir. at Thomas's School House. Oct 5
Waxahachie cir. at Waxahachie. Oct 8, 9
Lancaster cir. at Lancaster. Oct 12
Lancaster and Ferris, at Lancaster. Oct 15, 16
Oak Cliff mis. at Overton. Oct 19
Wheatland and West Dallas. Oct 22, 23
Red Oak cir. Oct 26
Lancaster cir. at Lancaster. Oct 29
Waxahachie sta. at Waxahachie. Nov 12, 13
Let all of the preachers be sure to get up full reports of their fourth quarterly meeting if possible. I wish to say to the stewards, please brethren, spare no time or pains to pay your preacher's full assessment, for it will only be a bare living if he gets it. You know how short their living has been this far, and I have known men to labor harder and more faithfully than they have done despite the short finances; and now that the crops are abundant and money coming in, you can get their assessment if you will. I see persons in almost every charge in the district, who have neglected to this year for quarters, and the preachers suffering for want of help. You brethren, shall this state of things continue? Will you not say a thousand times, no, and get at it this business like you meant it. You have said it would be me this fall, please get it now and relieve these faithful men, and thereby honor God.
JOHN S. DAVIS, P. E.

People who give Hood's Sarsaparilla a fair trial realize its great merit and are glad to say a good word for it. Have you tried it?

UNANSWERED LETTERS.

AUGUST 9, 10.
J. C. Calhoun, sub. J. A. Rogers, sub. Jas. I. Leavelle, sub. Blackwood, sub. T. L. Adams, change. J. L. Mills, sub. W. M. Leatherwood, sub. Geo. C. Stovall, sub. J. C. Allen, sub. J. C. Calhoun, sub. J. C. Fox, sub. M. J. Allen, sub.

AUGUST 11.
Marion Mills, sub. R. A. Hall, sub. Geo. M. Calhoun, sub. W. F. Brinson, sub. A. E. Rector, sub. C. H. Manly, sub. S. N. Allen, paper stopped. Jas. A. King, sub.

AUGUST 12.
W. B. McKewen, sub. E. A. Smith, sub. M. G. Jenkins, sub. C. E. Gallagher, sub. P. C. Archer, sub. J. M. Jordan, sub. J. P. Davis, sub. S. C. Riddle, sub. R. A. Walker, sub. S. L. Ball, sample copies sent.

AUGUST 14.
P. N. Adkinson, sub. J. A. Smith, sub. O. T. Hotchkiss, o. k. R. M. Leaton, paper stopped.

I like my wife to use DIZZON'S COMPLEXION POWDER because it improves her looks and is as fragrant as violets.

Seminary Teacher.—Yesterday I read you the histories of some famous heroic acts; now, Ella, what would you consider an example of a modern deed of heroism? Ella.—To refuse a Lieutenant.

A Beautiful Complexion.

When the healthy glow of the cheeks and lips is once lost, no amount of preparations, called cosmetics, used externally, can restore it. Saxeol enriches the blood, clears the skin, and in this way produces a beautiful complexion.

Clerk—Allow me, madam, to recommend this cosmetic. It will make you look as if you were only forty. Madame, indignantly—Thank you, sir, I am thirty.

Tutt's Tiny Pills

To cure constipation purging the bowels should be avoided; it weakens their power of motion. A gentle aperient is the only remedy required. Tutt's Liver Pills are prepared with special views to the permanent cure of COSTIVENESS and HEADACHE. The liver and gall bladder are the system until they act on the liver, cause a natural flow of bile and their tonic properties impart power to the bowels to remove unhealthy accumulations. Good appetite and digestion result from the use of these pills. Price, 50c. Office, 39 Park Place, N. Y.

HAVE YOU GOT PILES

ITCHING PILLS known by millions of people. This form and BLENDING PILLS. DR. BO-SAN-KO'S PILE REMEDY. This medicine is a sure cure for hemorrhoids, piles, itching, and all other ailments of the rectum. Price, 50c. Office, 39 Park Place, N. Y.



Mrs. Amanda Paisley
For many years an esteemed communicant of Trinity Episcopal church, Newburgh, N. Y., always says "Thank You" to Hood's Sarsaparilla. She suffered for years from Rheumatism and neuralgia scores on her face, head and ears, making her death nearly a year, and affecting her sight. To the surprise of her friends

Hood's Sarsaparilla
Has effected a cure and she can now look and see as well as ever. For full particulars of her case send to C. I. Hood & Co., Lowell, Mass.

HOOD'S PILLS are made and are perfect in condition, proportion and appearance.

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Water Proof COAT
of your
Before Buying.
Watch Out
A. J. TOWER, Mr. Boston, Mass.

CARTER'S LITTLE LIVER PILLS.

CURE SICK HEADACHE
Sick headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Irritability, Distress after eating, Pain in the side, &c. While the most remarkable success has been shown in curing

ACHE
is the base of so many lives that here is where we can do the most good. Our pills cure it in other ways do not.
CARTER'S LITTLE LIVER PILLS are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not grip or purge, but by their gentle action please all who use them. In vials at 25 cents. Five for \$1. Sold everywhere, or sent by mail.
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WILS WILLIAMS, Secretary.

Marriages.

RUTLAND-BUCKNER.-At the residence of the bride's father, near Chapel Hill, Texas, August 2, 1892, by Rev. E. W. Tarrant, Mr. V. H. Rutland, of Cleburne, and Miss Mary E. Buckner, of Chapel Hill, Texas.

BARRON-LAMAR.-At the residence of the bride's parents, near Oenaville, Bell County, Texas, Mr. W. A. Barron, of Lott, Falls County, Texas, and Miss Mammie Lamar, of Bell County, Texas, Rev. E. G. Hocutt officiating.

TOMPINS-STEPHENS.-August 11, 1892, by Dr. T. H. Hall, Mr. J. M. Tompkins and Mrs. Callie Stephens, both of Henderson County, Texas.

TYSON-DUKE.-At the Methodist Church, in Maysfield, August 3, 1892, by Rev. W. H. Brooks, Mr. A. Tyson, of Eastland County, and Miss Minnie Duke, of Maysfield.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines; or about 170 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 be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

REV. WM. M. GILLESPIE.

Died at his father's residence in Maxwell, Va., July 9, 1892. Bro. Gillespie was a graduate of Emory and Henry College, Emory, Va. He then taught in the faculty for a while, then attended the Vanderbilt University at Nashville, Tenn. Failing health caused him to come to Southwestern Texas in the fall of 1890, and at the session of the West Texas Conference held in San Antonio in the fall of 1890 was appointed to the Kerville and Center Point Station, by Bishop Galloway, as a supply. In this charge he did good service, and made many friends. In the fall of 1891 he was received on trial in the West Texas Conference, and reappointed to the Kerville and Center Point Station. On his return from conference his health utterly failed, and he went to the work of his place being filled by Rev. C. H. Maloy, he taking the position of assistant preacher. He found a home under the hospitable roof of Sister Starkey, where everything was done for him that Christian hearts and willing hands could do. Seeing that the end was near, he wished to die at home, the last days of June he started, reaching home, he lived six days-then went to heaven. Pure, consecrated, scholarly, thoughtful, and a worker. His death was a triumph. Noble boy, good-bye, but not forever. Blessings on his loved ones.

M. A. BLACK.

WESTCOTT.-Bro. C. T. Westcott was born in Washington County, Wis., June 1, 1852; married Ida M. Hall, February 21, 1878; was converted in 1881 at Melrose, Church in 1879, and died July 23, 1892. He was one of the first to join the Church at Hitchcock, and was Superintendent at same place from its first organization, and was one of the leaders in every Christian enterprise. His death has, indeed, cast a gloom over the entire community. May the Lord give us the comfort the wife and children in their sad affliction.

W. R. CAMPBELL, P. C.

KILLIAN.-John N. Killian was born in Alabama January 1, 1831; came to Texas with his parents in 1837; settled in Anderson county, Texas, 1840. He joined the M. E. Church, South, in 1848 on probation; was converted in 1851 at Melrose camp-ground; was happily married to Miss Elizabeth Squires February 1, 1855; died June 3, 1892. His Christian life was a constant growth in grace, going on to perfection. He lived well and died well. His afflictions were great, but bore them with patience. He often said just before his death that it was all right; when God is through with me here he will take me to himself in that glory land. He is no more with us, but is gone to his Father and my Father.

T. W. BOYNTON, P. C.

HALL.-Sister D. A. Hall was born in Marshall County, Tenn., July 29, 1855; was converted and joined the Church in 1878; was married to J. C. Hall in 1879, and departed this life July 8, 1892. She leaves a husband and five children to mourn their loss. It was my privilege to receive Sister Hall and her husband into the Church by letter. Their house was a preacher's home. She was an affectionate wife, a kind mother, and above all a devoted Christian. I spent many hours with her the day before she died. I found her calm and resigned. After reading the twenty-third Psalm and praying with her, we sang three hymns together, and as we sang she praised God aloud, leaving every evidence of perfect peace. I preached her funeral in the Church at Dripping Springs, to a large congregation. May husband, children and friends so live, and we will meet in heaven.

J. A. GARISON.

WALDROP.-Mrs. Nancy Sarah Waldrop (nee Adeock) died quite suddenly at her home in Miller County, Ark., July 28, 1892. She was born in Miller County, Ark., October 16, 1872. She was converted under the ministry of Bro. R. V. Nabors in the summer of 1887, and joined the M. E. Church, South, of which she was a consistent member. The writer had no personal acquaintance with Sister Waldrop, but was informed that her conversion was bright, her walk consistent, and that she died in the full assurance of a living faith. A husband, two children, and a host of friends and relatives mourn their loss.

J. F. PIERCE.

BURCH.-Charley Valdane Burch was born May 3, 1888, in Cleburne, Texas, and departed this life June 11, 1892, at the home of his parents, in Alexander, Texas. Although quite young, little "Boskie," as he was called by the family, had developed religious impressions that were truly remarkable. He frequently spoke of dying and going to heaven, and would speak of knowing his little brother who had preceded him to the heavenly kingdom. He died with that dreadful scourge, membranous croup, and while suffering greatly, with apparent consciousness of approaching death, he told his sorrowing parents not to weep for him. In the quiet graveyard at Alexander we laid him to sleep, until the trump of God summons the dead to the first resurrection. May the sweet memories of his short life draw his parents and brothers and sisters to the Father's house not made with hands, where there is no weeping.

B. F. GASSAWAY.

TURBEVILLE.-Little Robert Bowman Turbeville son of Brother W. M. Turbeville, was born April 15, 1892, and died June 20, 1892. This sweet little baby boy's stay on earth was short, but it was the joy of the home while here. Now it has gone to brighten and make more joyous the heavenly home. He was a sweet child and their bereavement is sad indeed. We can only comfort them with the words of the Master and cheer their gloom with the strong, hopeful words of David. Although he can never come to you again, you can all go to him.

M. G. JENKINS.

WATSON.-Died at her home in Monks-town, Fannin County, Texas, August 2, 1892, Sister Indiana Watson, daughter of Dr. J. F. and Fannie Gass; born May 15, 1867, in Randolph, Bibb County, Ala.; united in marriage with J. B. Watson, June 25, 1884; joined the M. E. Church, July 15, 1885, and lived a consistent Christian until death. Sister Watson was a loving husband and mother, and aged parents to mourn their loss; but they weep not as those who have no hope. May God give them grace to overcome every trial, that the now broken family circle may be reunited in heaven.

W. M. PRESSNER.

JOHNSON.-How sad, and in a day, to see the promising babe cut down and its place made vacant. But God, who gave its life had prepared a place for it. Thomas Cesie Johnson, son of M. B. and M. E. Johnson, was born in Huntsville, Walker County, Texas, March 10, 1892, and died in Limestone County, Texas, July 29, 1892; was baptized by Rev. Seth Ward. Cesie had more than an ordinary appearance and a great many admired him. It was only divine grace which enable the parents to say: "The Lord has loaned him to us for a while and has now taken him to yonder." May God bless the bereaved ones.

G. J. IRVIN, Pastor.

ANDREWS.-Susan Louisa, daughter of Mrs. Minnie Andrews, was born March 24, 1888, and died at High Island, Galveston County, Texas, April 11, 1892. The earthly mission of little Susie was short, but fraught with many blessings. In her death a happy home has been darkened and bright anticipations have been blighted. It was the fond wish of her mother that her womanhood might be consecrated to the cause of Him to whom she dedicated her in infancy; but our Heavenly Father knew best. Before the touch of sin had blighted her fair innocent life God took her to dwell with the purified hosts of heaven. Her loved ones have their blessings rest upon the stricken mother, two brothers and one sister.

R. J. FORT.

CATES.-Mrs. Narcissa Cates was born February 14, 1808, in Tennessee; was married December 1, 1828, to Otho Cates, who died February 1, 1845. She lived in widowhood forty-seven years and reared her family of eight children. Four of them have gone into eternity. Four still live to mourn their loss. She was converted and joined the Methodist Episcopal Church in her fourteenth year and lived a pure Christian life for more than seventy years. She died July 15, 1892, at the residence of her son, R. G. Cates, near Decatur, Texas. Her dying testimony was in harmony with her Christian profession. She died in the triumphs of a living faith, exhorting her friends and relatives to meet her in heaven. May we meet her in heaven.

S. L. BALL, P. C.

DENMAN.-M. R. Denman, M. D., was born at Monroe, Miss., March 2, 1822; graduated at the University of Louisiana, New Orleans. He moved to Texas about 1854, and served as surgeon during the late Civil War, having had charge of the Hospital at Galveston and Houston. He joined the M. E. Church, South, when he was about sixteen years of age, and for fifty-four years has been living a consistent Christian. Bro. Denman was married to Miss A. V. Gieber, at Overton, Texas, October 15, 1874. He fell from a wagon July 2, and died from injuries received, at his home in Wrightsboro, Gonzales County, Texas, August 10, 1892. He was frequently heard communing with Jesus, and his soul seemed in an ecstasy of joy; for, when unable to articulate words, he sounded the notes of a glad song, clapping his hands to the tune. His last words were, "Jesus, and praise the Lord." The writer held a short Church service in the house, after which the Freeman's took charge. Bro. Denman having been a consistent Mason since he was twenty-one years of age.

C. F. GOODENOUGH.

WAINMAN.-Mrs. Julia Wainman, wife of Mr. E. L. Wainman, died in Waco, Texas, August 3, 1892. She was the beloved daughter of Mrs. Dora Gillespie, of Houston, Texas, and was reared in that city. At ten years of age she gave her heart to God and united with Shearn Church, Rev. Mr. Werlein being at that time her pastor. She was a virtuous, God-fearing, and loving wife, the Savior from her childhood. She was married to Mr. Wainman September, 1887, and soon after they came to Waco. She soon after united with the Fifth Street Methodist Church, and with her characteristic piety and fidelity entered the Ladies' Aid Society and lived there until her death. Only a few days ago we laid her infant to rest, and now the mother has gone to keep it company in the skies. "Blessed are the pure in heart, for they shall see God." And such was she-so pure and gentle and loving to all. Our prayer is that husband, mother and little "Fannie," who suffered much, but bore it with a complaining fortitude, willing to suffer the will of the Lord. She talked much during her sickness, and exhorted her husband as to how she wanted her two little girls, Nona Lee and Bessie Thompson, reared, and that she would be his guardian angel. She wanted to be an active worker, but she said, "Glory be to God, hallelujah," and said it would be a happy meeting when she met a dear father, mother, brother, sister and babe in heaven. Our dear little babe, Thomas Kavanaugh, named for his grandfather Lovett and Bishop Kavanaugh, died on June 29, preceding his mother to eternal rest only seven days. The religion she professed gave her a foretaste of heaven and bore her triumphant soul through the dark waters of death. She was one whose disposition was lovable, and whose life was hid with Christ in God. Thus we, husband and two little girls, are bereaved in the death of a dear wife and child, and a precious mother and brother; but glory be to God we mourn not as those who have no hope, for she died in full view of heaven. Thank God! there is rest for the saints. Sleep on, dear wife and babe, till our God shall call in the morning of the resurrection, when we shall meet to live together forever with our God in the eternal heaven of rest.

H. A. BOYLAND.

HOLDER.-Sister Sarah Edna Holder was born August 4, 1872, in Polk County, Texas, near Hollywood Church. She joined the Church August, 1888; was married to W. P. Holder, January 1, 1891, and departed this life July 13, 1892. She leaves behind her a heart-broken husband and a little babe, six hours old, with many relatives and a large circle of friends. But few women can leave such a record as she, for her life was a life hid with Christ in God. All her ways were ways of peace. A shining, spotless character is what she has bequeathed to her grief-stricken husband and babe-more precious than the gold of this world. She lived well, and she died well-in the triumph of a living faith she passed away; gone to reap her reward. Yes, confident we are she is an angel around God's throne. Oh, may her life and her death be observed and practiced by every member of the family! "Blessed are the dead who die in the Lord." To the husband and babe we point them to our blessed savior, who promises to heal the hearts that are broken. God grant that her death may prove instrumental in the saving of husband, father, mother, brothers, sisters and relatives. Her pastor,

J. W. CULLEN.

HOME STUDY. Best course, Pennsylvania. Send for circular. Thoroughly tested by 100,000. ADVANTAGE! \$1.00. L. G. BROWN, 170 Lafayette St., Dallas, Tex.

MOORE.-Sister "Sukie" A. Moore, daughter of Elias K. and M. F. Cochran, was born in Angelina County, Texas, January 27, 1862. When about eleven years of age she gave her heart to God, was converted and joined the M. E. Church, South, on February 22, 1882. She was married to Mr. H. A. Moore, July 22, 1892, she died. Her eyes, the pulse ceased to beat and the sad message was spoken, "She is dead." It was the privilege of this writer to be intimately acquainted with the deceased. I do not hesitate to say that she was a true, devoted Christian woman. Did she leave any testimony? It is asked. She was not permitted to talk in her last days, for her disease destroyed her power of speech; but she left a glorious testimony-"a pious walk and a godly conversation." She was an every-day Christian-one that loved her God, her Bible and her Church. Her place in the Church and community will be hard indeed to fill. Why she was taken we can not tell. We must bow in meek and humble submission to Him who doeth all things well, striving to emulate her splendid virtues and follow her godly example. She leaves a husband and a precious daughter, besides a host of relatives, to mourn their loss, but their loss is her eternal gain. We praise God for the assurance of a happy meeting in "the sweet, bright forever." God of infinite love comfort the bereaved ones and grant that her godly life may be a blessing to us all. "Write, blessed are the dead, which die in the Lord from henceforth; yes, saith the spirit, that they may rest from their labors; and their works do follow them."

J. E. VINSON.

BROWN.-Mrs. Lula Lee Brown (nee Martin) was born at Oakland, in Hopkins county, Texas, March 6, 1871. She was the daughter of J. W. and Rebecca Martin, of Hopkins county, Texas. She was quite young when she was taken by her mother, Mrs. Butler, until she was nearly grown, and then she lived with her mother's brother, Mr. J. W. Mann, until she was married. About four years ago she was married to James Brown by Dr. Barbee. Several years ago she emigrated to the State of Texas, and at once united with the M. E. Church, South. She was a consistent Christian, a faithful member of the Church, a devoted wife, an affectionate mother, a kind and an obliging neighbor-tender and sympathetic toward the sick and the suffering. She passed to her reward on her death on August 3, 3:30 a. m. She leaves two little children (boys), one brother and her devoted husband to mourn her departure out of this world of suffering. Her funeral service was conducted at the Brooks cemetery, where we laid her remains to rest. Her dear parents and her husband until the resurrection morn. Friends, Hay and W. R. Davis conducted the service. She was my niece. Her father and I came to Texas together in the fall of 1879. Lula was a good girl, a noble woman, and is now in the better land. May heaven's blessings rest upon the husband and two little children (Edgar and Jesse) and upon her brother, who linger behind, and may they all at last meet in heaven.

D. J. MARTIN.

LOVETT.-Mrs. Anna E. Lovett, now my glorified wife, was born in Montgomery County, Ky., October 24, 1863. She was the daughter of religious parents (Enoch and Mary Thompson), by whom she was reared in the Christian faith. She learned while quite young to love and reverence God, and it was from them she inherited the many noble traits of character that made her whole life so beautiful and pleasant. She came to McKinney, Collin County, Texas, with her parents in 1877, and lived there one year, in 1878, they moved to Grayson County. Her mother died October 6, 1880, and four years later, December 15, 1884, her father died, thus leaving her, together with two brothers and sisters, fatherless and motherless, but with faith in God she never questioned the wisdom of the Lord's providence. In the spring of 1884 she joined the Christian Church and was baptized, not in order to, but because of remission of sins, for she had always believed in regeneration by the Spirit of God, and was regenerated when she joined that Church. In 1885 she, with brother and sister, returned to Kentucky, where she found a home with her grandfather, at the old Keith mansion, near Mt. Sterling; it was in the same mansion in 1886, December 28, that she and I were married. January, 1887, we returned to Texas and settled in Red River County. In 1888 she joined the M. E. Church, South, where she remained until her death, until God, through his unimpeachable providence, transplanted her from the Church militant to the Church triumphant, which occurred at Cale, Indian Territory, July 10, 1892. She died of consumption, and was sick several months, but never murmured. She knew the will of the Lord, and she said that she could not get well, and as soon as I made known to her that she could not live but a few days, she said: "All is well, the way is clear," and asked me to bow at her bedside and pray, not that she might recover, but that she might have a peaceful home, in which to die. She suffered much, but bore it with a complaining fortitude, willing to suffer the will of the Lord. She talked much during her sickness, and exhorted her husband as to how she wanted her two little girls, Nona Lee and Bessie Thompson, reared, and that she would be his guardian angel. She wanted to be an active worker, but she said, "Glory be to God, hallelujah," and said it would be a happy meeting when she met a dear father, mother, brother, sister and babe in heaven. Our dear little babe, Thomas Kavanaugh, named for his grandfather Lovett and Bishop Kavanaugh, died on June 29, preceding his mother to eternal rest only seven days. The religion she professed gave her a foretaste of heaven and bore her triumphant soul through the dark waters of death. She was one whose disposition was lovable, and whose life was hid with Christ in God. Thus we, husband and two little girls, are bereaved in the death of a dear wife and child, and a precious mother and brother; but glory be to God we mourn not as those who have no hope, for she died in full view of heaven. Thank God! there is rest for the saints. Sleep on, dear wife and babe, till our God shall call in the morning of the resurrection, when we shall meet to live together forever with our God in the eternal heaven of rest.

J. A. LOVETT.

DAVIS.-Mr. J. N. Davis departed this life July 15, 1892, aged thirty-eight years. The home of his birth and childhood was in Holmes county, Miss. His residence during the last eleven years of his life was in Palestine, Texas. He was baptized and united with the M. E. Church, South, in December, 1880. He assured his wife that he did not fear death, but expressed a desire to get well that he might be with her and their little Joe. But the death angel called him hence, and now, through eyes of faith, we behold him with his little Sallie and Ruie, in the beautiful spirit world. May the grace of God be more than sufficient for the sadly bereaved wife, and may she and little Joe eventually join the happy trio in their "home in the palace of God."

LAURA L. PHILLIPS.

MOORE.-Sister "Sukie" A. Moore, daughter of Elias K. and M. F. Cochran, was born in Angelina County, Texas, January 27, 1862. When about eleven years of age she gave her heart to God, was converted and joined the M. E. Church, South, on February 22, 1882. She was married to Mr. H. A. Moore, July 22, 1892, she died. Her eyes, the pulse ceased to beat and the sad message was spoken, "She is dead." It was the privilege of this writer to be intimately acquainted with the deceased. I do not hesitate to say that she was a true, devoted Christian woman. Did she leave any testimony? It is asked. She was not permitted to talk in her last days, for her disease destroyed her power of speech; but she left a glorious testimony-"a pious walk and a godly conversation." She was an every-day Christian-one that loved her God, her Bible and her Church. Her place in the Church and community will be hard indeed to fill. Why she was taken we can not tell. We must bow in meek and humble submission to Him who doeth all things well, striving to emulate her splendid virtues and follow her godly example. She leaves a husband and a precious daughter, besides a host of relatives, to mourn their loss, but their loss is her eternal gain. We praise God for the assurance of a happy meeting in "the sweet, bright forever." God of infinite love comfort the bereaved ones and grant that her godly life may be a blessing to us all. "Write, blessed are the dead, which die in the Lord from henceforth; yes, saith the spirit, that they may rest from their labors; and their works do follow them."

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LAURA L. PHILLIPS.

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HALL.-Sister Hall, wife of the Rev. J. W. Hall of the North Texas Annual Conference, and preacher in charge of the Gatesville Circuit, was born in Rowan County, N. C., May 2, 1856. Her parents moved to Madison County, Miss., in 1871, and she was married to J. W. Hall January 3, 1878, and departed this life in their own hired house July 27, 1892. She was the mother of seven children, the youngest being only three days old at her death. She was raised by religious parents-Old School Presbyterians-and was herself a member of that Church, but after her marriage joined the M. E. Church, South, with her husband, and lived a consistent member of the same until her death. She was not a very demonstrative Christian, but a very decided one, and at times gave audible expressions of religious joy. She evinced that peculiar trait which is essential to a preacher's wife-a good governor of children, and now that she has gone they still remember their prayers, sweet songs, and good manners. May the good hand of our Heavenly Father guide the bereaved husband in his management of the little ones committed to his care. Sister Hall's death was rather sudden and unexpected, until she became unconscious, which took place about six hours before death. This doubtless deprived her from pronouncing her last benediction upon her husband and children, and from telling of redeeming grace and dying love. But her husband said she often gave expressions of peace with God. Her life, however, of devotion and consecration to God, is the strongest evidence upon which to fix our faith that God has transplanted her from his kingdom below into his kingdom above.

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LETTER FROM INDIAN TERRITORY.

The weather is warm and dry at present, though we had a good night's rain last week. Health in this part of the country is remarkably good. Slaughtering cattle and hay cutting is the general order of the day. We were made glad by a visit from the "old man" last Saturday. He only spent one day with us, as his camp-meeting began on Tuesday following. We find ourselves rather lonely now, owing to the fact that our three eldest children are on a visit to grandpa and grandma in old Fannin. God bless the old people and children; they are as essential to happiness as meat and drink to existence.

Our faithful, hard worked preachers report glorious revivals almost everywhere that the gospel is preached in this Territory. At a recent school-house nine miles southeast of us, Bro. E. F. McClannahan and others have conducted a ten days' meeting, resulting in great good. Many souls were happily converted, and several professed perfect love. The protracted meeting at Duncan begins to-morrow night. May the Spirit of the living God move upon this people and cause them to drop for awhile the busy cares of temporal life and engage in a mighty effort to route the enemy from our land. This country, like all others, has much good material going to ruin. Bless God for the prospect of getting rid of the vile beer joints in the Territory. The law prohibits whisky because it intoxicates, and has tolerated beer till the Nation has become famous for its drunkenness. We know men in this country who were prosperous, and whose wives were happy smiles to Church two years ago when there was no beer here. Now their finances are shortened, their faces bloated and victims, the countenance once beaming with love is changed to frowns, and the poor, trusting wife, if she gets to the house of worship at all, carries the impress of sorrow on her sad visage. Tears have taken the place of the roses on her cheeks and the lips once wreathed in smiles quiver with heart-pain. What mother who loves her darling boy would not rather die herself than see him a drunken wreck? But I did not begin a temperance lecture.

During the session of the Wynwood District Conference, held at Marlow, from July 14th to 17th, we took our wagon and a trusty team, and with Sister Mattie Woodrow, sister Amanda Wyatt and our oldest daughter, started for the conference. We stopped with Bro. and Sister J. W. Treddy, whose hospitality we can never forget. We arrived on Friday evening; heard a splendid sermon that night by Rev. C. W. Myatt. Saturday morning Bro. J. B. Holland preached, and at night Bro. J. J. Methvin stirred the hearts of the people on the subject of missions. On next morning Bro. J. L. Keener told us in unmistakable terms what our duty is to the Church. If any one found an objection to his discourse, in our humble opinion it is because he is too stingy to help spread the gospel by his own fees. A Campbellite brother came and said, "Believe that Jesus is Christ and be baptized and join the Church;" a Methodist revivalist came along and said, "Resolve for God and a better life," and there were about fifty "resolves," and the Methodist preacher received them all in with gladness, blowing the matter to the ends of the earth through the Church paper, when it was patent to every eye there was not an ounce of spiritual religion. Thus "saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness." And again: "Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness." But there was none of this, not even repentance toward God and faith in the Lord Jesus was preached. Thus the Church is filling up at the expense of God's spiritual kingdom and to the profit of the devil. But the brother is bent on numbers, for his glory at the Annual Conference stands in figures and not in a spiritually crystallized Church. Nothing but figures make the horn sound. The children did not so much as "come to the birth," much less being brought forth as prophet said. Why did not the pastor apply the law of the Discipline? But the evangelist arose and said, "There was but one condition required of those who desired to join the Church"—a "desire to flee the wrath to come, and be saved from their sins." The pastor arose and said, "That's it. Sing a song and let all who desire to flee the wrath to come" join. Then about fifty went forward and took their seats, saying by this act, "We've come from a far country; now therefore make a league with us." Thus the pastor, "without counsel from the mouth of the Lord," and in violation of the law of the Discipline, makes a league and incorporates them into the body of the Church. But why did not the pastor say, while "there is but one condition" to join the Church, yet this is conditioned on other conditions, which I will read to you from the book of the Discipline, and is as follows:

1. By doing no harm, by avoiding evil of every kind.
2. By doing good, by being in every kind merciful, both to the bodies of men and to their souls.
3. By attending upon all the means of grace such as the ministry of the word, the Supper of the Lord, and family and private prayer, with searching scriptures and fasting?
The Discipline says, these things are "previously required of those who desire admission into these societies."

And the Discipline further states: "Let the preachers in charge inquire into their spiritual condition, and receive them into the Church when they have given satisfactory assurances of their desire to flee the wrath to come, and to be saved from their sins." When the pastor is satisfied on these points, he may "receive them according to the prescribed form." If pastors would be more painstaking for the purity of the Church and let the "resolvers" put their resolves into practice before entering the Church, the horn would not sound quite so loud in figures, but more sweetly in the congregation.

There should be and is a wide distinction made in the evidence in the reception of those who are born by the Spirit into the invisible kingdom of God and those who propose to join on "resolves." The evidence of the one is, "Repentance toward God and faith in the Lord Jesus Christ," the witness

of the Spirit, his adoption into the invisible kingdom of God, already delivered from the wrath of God, and his sins through the blood of the atonement. The other should be made to give in practice all the evidence laid down in the General Rules of the Discipline. If these conditions were kept before the people, not many "resolvers" would offer for membership.

N. A. KEEN.

ful in location, which is to be the marvel of the near future and a pride of Southern Methodism.

After joining wife again at Stephenville, and while we were wending our way homeward in a buggy, enjoying moderate progress and the sweets of camping out in a Texas summer, our passage was being broken into. They prized up the kitchen window, as we afterwards learned, sent in a little boy and gained access to open doors. These were not robbers, but friends, as is evident from the nice hand-made carpet that was left neatly placed on the floor of our choice room. This was entered by our generous young ladies, the prime movers of whom were Misses Ida and Willie Garvin and Miss Nellie Brown.

We cheerfully resume our duties in bright anticipations of the Annual Conference.

C. V. BAILEY.

TOO MUCH GLORY.

IF EVER there was a time when the door of the Church should be guarded it is now. We have two much quantity and too little quality. The Methodist Church is not now what it was once in power, and all this is caused by the lax manner in which the door of the Church is guarded. There seems to be a mania for large results, regardless of quality. A Baptist brother came along and said, "Quit your sins and be baptized and join the Church." A Campbellite brother came and said, "Believe that Jesus is Christ and be baptized and join the Church;" a Methodist revivalist came along and said, "Resolve for God and a better life," and there were about fifty "resolves," and the Methodist preacher received them all in with gladness, blowing the matter to the ends of the earth through the Church paper, when it was patent to every eye there was not an ounce of spiritual religion. Thus "saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness." And again: "Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness." But there was none of this, not even repentance toward God and faith in the Lord Jesus was preached. Thus the Church is filling up at the expense of God's spiritual kingdom and to the profit of the devil. But the brother is bent on numbers, for his glory at the Annual Conference stands in figures and not in a spiritually crystallized Church. Nothing but figures make the horn sound. The children did not so much as "come to the birth," much less being brought forth as prophet said. Why did not the pastor apply the law of the Discipline? But the evangelist arose and said, "There was but one condition required of those who desired to join the Church"—a "desire to flee the wrath to come, and be saved from their sins." The pastor arose and said, "That's it. Sing a song and let all who desire to flee the wrath to come" join. Then about fifty went forward and took their seats, saying by this act, "We've come from a far country; now therefore make a league with us." Thus the pastor, "without counsel from the mouth of the Lord," and in violation of the law of the Discipline, makes a league and incorporates them into the body of the Church. But why did not the pastor say, while "there is but one condition" to join the Church, yet this is conditioned on other conditions, which I will read to you from the book of the Discipline, and is as follows:

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of the Spirit, his adoption into the invisible kingdom of God, already delivered from the wrath of God, and his sins through the blood of the atonement. The other should be made to give in practice all the evidence laid down in the General Rules of the Discipline. If these conditions were kept before the people, not many "resolvers" would offer for membership.



INFLAMMATORY RHEUMATISM.

DALLAS, AUGUST 17: GENTS—A few weeks ago I had a severe attack of Inflammatory Rheumatism. My right leg from knee down and both hands inflamed and swollen nearly twice their natural size, and hands badly drawn; could not use my hands or feet to move was to suffer excruciating pain; was in severe pain all the time when not under the influence of narcotics or local applications of cocaine or such drugs. This continued more than two weeks, while I was under the care of able medical men. Receiving no benefit I abandoned medicine, commenced using your Electric Electro-Pain. In less than twenty-four hours pains had ceased, only paroxysms occasionally. In a short time all inflammation and swelling disappeared. I am now well and all right, except a slight enlargement in one hand, which is fast disappearing. A dozen young men, outside of my own family, know the truthfulness of this statement. I recommend the Electro-pain as a panacea for suffering. D. D. GOLDMAN, 233 Ross Ave.

To Williams & Swynmer, Agents, offices Dallas and Galveston. Address them for this home treatment without medicine.

GAINEVILLE, TEXAS, July 13, 1892. Messrs. Parlin & Orendorff Co., Dallas, Texas: GENTLEMEN—I used the Tricycle Plow bought of you two seasons, and in my judgment it runs one horse lighter than other riding plows. If I had to buy again I would take a Tricycle. I cheerfully recommend the Tricycle to farmers wanting a good plow. Yours truly, J. E. BRIGGS.

Obituary.—Texas. Aug. 17.—D. F. Davis, at Waco; D. M. Curtis, of New Orleans, formerly of Galveston, died at Abilene; J. K. Dunbar, of Austin, Texas, Superintendent of the Southwestern Telegraph and Telephone Company, died at Lithia Springs, Va.

Aug. 18.—Mrs. W. S. Malloy, at Vernon; Mrs. T. L. Rogers, at Sulphur Springs; L. H. Hale, at Terrell.

Aug. 19.—Fritz Eben, an old resident of Austin County; Dr. J. P. Lynch, at Dallas; ex-postmaster W. H. Bates, at Denton.

IF YOUR BACK ACHES, Or you are all worn out, really good for nothing, in general debility, try BROWN'S IRON BITTERS. It will cure you, cleanse your liver, and give you a good appetite.

Texas Accidents. Ella Rodgers, at Waco, was trampled to death by her father's horse. Alice Cutting, a young woman of bad repute drowned herself in the bayou near Orange.

Henry Miller, a Hopkins County farmer, fell dead at his home near Sulphur Springs. The twelve-year son of A. J. Murphy was killed by lightning near Nacogdoches, Aug. 17.

Jack McRay was killed at Waco by cars passing over his body. His people live at Hawkinsville, Ga. Joe Wadley, a switchman, at Pedras Negras, was arrested at Eagle Pass and jailed, being in delirium. He died in a few hours.

W. H. Hendry, a farmer near Corrigan, Texas, being demented, ended his life by sending a Winchester ball through his brain. Frank Gutierrez, on the Alamo ranch near Laredo, while on horseback, roped another horse running past him, was jerked to the ground, his head striking a tree, and instant death followed.

Aug. Schultz, a tailor, killed himself accidentally; a pistol ball passed through his brain August 16; considerable brain matter passed, yet he regained consciousness and talked rationally before he died in the evening of August 18.

A general row among a crowd returning from a People's Party Convention near Macune in San Augustine county, resulted in the probable fatal wounding of Burton Brown and John Peoples, and serious wounding of Claiborne Garrett, David Brown. They were all good citizens, but "whiskeymatized."

Houston, its ultimate point being Kansas city. The Ben McCulloch Camp Reunion near Decatur, August 17, drew immense crowds. At St. Joe, Aug. 19, the Bob Stone Confederate-Camp drew together 3,000 people.

Gordon, Texas, will vote on incorporation August 26. Experience of others would admonish them to don't. "First sales" are received at Hubbard, Weatherford, Killen, Greenville, Valley Mills and many other points.

August 17 the ex-Federal soldiers living in Bell County had an enjoyable time at Miller's Springs near Belton. On the Belton Fair grounds a good flow of water came when their artesian well had gone toward China only 1000 feet.

Six weeks is given as the time required to complete the Katy extension from Smithville to Lockhart, when cars will run. Among many improvements chronicled in Baylor County is an 80-horse steam power plow to be started with capacity to break sixty acres per day. The owner has three sections of his own and will contract to break for other parties.

R. A. High, of Navarro County, is the new President of the State Alliance; Miss Fannie Moss, Cleburne, Secretary; J. R. Granberry, of Travis, Vice-President; Stump Ashby, State Lecturer; Henry E. McCulloch, of Guadalupe; L. L. Clark, of El Paso; G. W. Baird, Executive Committee, Harry Tracy, Dallas; W. R. Cole, Dallas, and L. S. Rhodes, of Van Zandt, delegates to the National Alliance.

Dr. I. M. Cline, the forecast official of the United States Weather Bureau for Texas, states that the chief of the Weather Bureau has authorized him to say that frost warnings will be telegraphed to Government expense to a number of points in Texas during the coming winter where a forwarding of coming frost would be of value. Localities desiring these frost warnings are requested to make application for the same at once to the observer, United States Weather Bureau, Galveston, Tex., stating in the application the name of the person to whom they desire the telegrams addressed.

The Missouri, Kansas and Texas Railway Company filed Aug. 20, in the State Department a copy of a resolution authorizing a mortgage by the Missouri, Kansas and Texas Railway Company of Texas of its corporate property and franchises to secure the payment of an issue of bonds of said company to the amount of \$10,000,000 for constructing, extending, completing, improving and operating its railway, including the 500 miles more or less of extended and branch lines of road intended to be hereafter constructed, viz: 1. A line from Sherman to Fort Worth; 2. From Henrietta to Wichita Falls; 3. From Waxahachie to Trinity; 4. From Comstock to Sabine river; 5. From Lockhart to Smithville; 6. From Boggy tank to Houston; 7. From Patton to Velasco; 8. From Coupland to Austin. The company also filed a certificate of resolution adopted, increasing the capital stock of the company in Texas from \$8,000,000 to \$13,000,000.

When Baby was sick, we gave her Castor's. When she was a Child, she cried for Castor's. When she became Miss, she gave to Castor's. When she had Children, she gave them Castor's.

Miscellaneous. Silver and lead of high grade have been found within fifteen miles of Little Rock, Ark. The Government is determined to vigorously enforce the order removing stock from the Cherokee strip. Occupants are regarded as trespassers and should be warned to get out.

The Indian bureau gives the number of school positions filled by Indians at 443, and salaries at \$62,878. Among the number are engineers, physicians, teachers, carpenters, one printer, cooks, seamstresses, laundresses and assistant industrial teachers.

TAHLEAH, I. T., Aug. 20.—For the information of those who desire to know what is necessary to become a citizen of the Cherokee Nation, the following letter from R. V. Belt, Acting Secretary of the Interior, is given: DEPARTMENT OF THE INTERIOR, Office of Indian Affairs, Washington, May 23.—Sir: In reply to your communication of May 19, I have to advise you that in case of the Eastern Cherokees, etc., (17 U. S. 31) the Supreme Court decided as follows: "If Indians in that State, (North Carolina) or any other State east of the Mississippi, wish to enjoy the benefits of the common property of the Cherokee Nation in whatever form it may exist, they must, as held by the court of Claims, comply with the constitution and laws of the Cherokee Nation, and be admitted to the citizenship as there provided." Application for citizenship in the Cherokee Nation should therefore be submitted to the authorities of that nation, and from their decision in such cases there is no appeal. You are also advised that an applicant for citizenship in the Cherokee Nation can have no rights therein until he shall have been lawfully admitted to citizenship in accordance with the local laws of the nation, and, further, that should he enter the nation prior to such admission and make improvements therein, he would do so at his own risk and would be liable to removal as an intruder. Very respectfully, R. V. BELT, Acting Commissioner.

The delicious fragrance, refreshing coolness and soft beauty imparted to the skin by FOGG'S POWDER, commends it to all ladies. Assessment rolls show changes in taxable values. Atascosa County decreased \$43,950 and increased in Kerr County \$604,154, Scurry, \$248,854, and Webb \$354,270.

A general row among a crowd returning from a People's Party Convention near Macune in San Augustine county, resulted in the probable fatal wounding of Burton Brown and John Peoples, and serious wounding of Claiborne Garrett, David Brown. They were all good citizens, but "whiskeymatized."

Abilene is now booming as a wheat center. Albany has shipped three hundred cars of cattle this season. Albany School Board is searching for a capable superintendent. A new military company—The Rifles—has been organized at Waxahachie. The Bryan Light Infantry disbanded, and so notifies Adjutant General Mabry. Work will be commenced on the extension of the railroad which is now located from Virginia Point to North Galveston. The line is now to go to

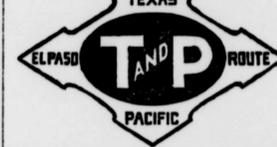
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For rates, tickets and all information apply to, or address any of the ticket agents or C. P. FEGAN, GASTON MESLER, Trav. Pass. Agt., Gen'l Pass. & Ticket Agt., JNO. A. GRANT, 1st Vice-President. A. I. A. R. TEXAS

When through reading this paper, please hand it to your neighbor as a "missionary."

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THE CHEMIST COMPANY, 77 MURRAY STREET, NEW YORK.

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Persons addicted to the use of opium should try the above remedy. The principal ingredients composing it have been used with remarkable success in the English hospitals of China, and prescribed by the most eminent physicians of the day. Sent securely sealed in any address. W. G. BERTHELE, Pharmaceutical Chemist, Cincinnati, O.

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