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PRESBYTERIANISM.—SIN.

JEAN PAUL.

1. However objectionable some of the tenets of Presbyterianism may be to us, it cannot be denied that it certainly contains the elements of developing a very sturdy type of Christianity.

2. Presbyterianism agrees with Methodism in accepting only two religious orders, those of elder (presbyter) and deacon. But with them deacons are chosen of the laity. Their office is akin to that of Methodist stewards. Every Presbyterian congregation is entitled to at least three lay elders, elected and ordained the same as the clericals. The former are denominated ruling elders, the latter teaching elders.

3. The Synod of Dort, (1618), whose decisions in matters of Calvinistic predestination are accepted by all nearly Presbyterians declared the Armenian Remonstrants, "liars and deceivers." The Remonstrants were deposed from the ministry and banished.

4. Presbyterianism firmly holds with Calvin that "God has predestinated some to eternal life, while the rest of mankind are predestinated to condemnation and eternal death. Those whom God has chosen to life he keeps in progressive faith and holiness unto the end."

5. Calvinism militates against (1) man's consciousness of being a free moral agent; (2) our conception of God's love, wisdom and justice; (3) against the iterated scriptural offer of salvation to all men. (4) It makes preaching to the masses a hollow mockery, cruel tantalization. (5) Makes God responsible for Satan's fall, the origin of evil, Adam's catastrophe, yea, for every man's sinfulness and sins. (6) It consigns children who are not of the elect dying in infancy to the place of eternal torments. (7) It is but another name for fatalism, necessity, etc.—a modification of the mythological conception of the *Purges*, with a few verses of the Bible for adornment.

6. There being fierce opposition to the revival methods adopted by the Presbyterians in Kentucky, it led to a separation from the old church. The seceders are known as Cumberland Presbyterians. The new organization was effected in 1810. Revising the creed, the new organization expunged the repulsive doctrines of fatalism and infant damnation.

"Evolution" disturbs the Southern Presbyterian Church just now more than a little.

1. Sin is a transgression of God's law. Papists err egregiously when they distinguish between mortal sin and venial sin. Every sin is a sin unto death. Every sin has its shadow, that shadow is guilt. St. James asserts that by offending in one point, we are guilty of all.

2. When in the Lord's Prayer we say: "Deliver us from evil" we mean by that evil the evil heart of unbelief, the body of sin, indwelling sin, the evil present with us, captivity to the law of sin in our members. It is tantamount to praying for a new heart. In regard to inbred or original sin I would say that the sinner becomes damnably culpable when he neglects the "great salvation."

3. We are responsible for our "secret faults." Not infrequently we are ignorant of our faults, i. e., sins, because of neglect of self-examination. It is difficult to discover the beam in our eye. We are not conscious of our sins because of habitual indulgence. We are responsible for the formation of the habit. Withal, secret sins will not be secret long. Like fire in our clothes, the odor will tell of the fire.

4. The sin against the Son of God, consisting in rejecting him and his salvation is pardonable. But the sin against the Holy Ghost precludes the possibility of pardon, for the sin consists in shutting the door through which pardon is obtainable. The sin against Jesus may be the product of ignorance; but the sin against the Holy Ghost consists in denying what we experimentally learned to be true.

5. Not a few are partakers of other men's sins. *Particeps criminis* the church becomes if it tolerates pastors who with brilliant gifts lack the necessary grace. Guilt attaches to church authorities who fail to administer wholesome discipline. Woe unto parents who neglect to raise their children in the nurture and admonition of the Lord. Citizens sin by blindly following demagogical party-leaders, assisting by their votes to install unscrupulous men in positions of vast responsibility.

6. The blood of Jesus Christ is the only antidote to the poison of sin. Poison kills; so does sin. The blood of Christ cleanseth from all sin. Christ is to us sinners what the brazen serpent was to the perishing Jews. Look, look and live! Sin, destructive malaria; the blood of Jesus, the infallible disinfectant. Sin, a disease; Christ, the physician. Sin, incipient death; Christ, our life.

NEW ORLEANS, LA.

AT NASHVILLE, TENNESSEE.

We began services Sabbath morning June 9, in the McFerrin memorial church, to be dedicated next Sabbath at 3 o'clock p. m. We continue in it until next Saturday, then at 11 a. m. next Sabbath we begin in Elm street church and continue a week. We preached eight days in Carroll street, in May. Here are "Headquarters." We have not yet met the editors, P. E.'s and preachers, but did when here in May. It is pleasant to be with them.

We were several times in Dr. John's office, our Texas brother, so long the editor of the *Advocate*—genial, pleasant, affable and hard at work; faithful and conscientious in whatever place the church works him, and, like Dr. Fitzgerald, the friend of the West, the "Great West." Dr. John is one of the good men who will most likely "die at his post." He watches with a loving eye the whole interest of Texas in particular as well as the west as a whole. Brother Sutherland's great field is not forgotten, therefore, by him—a field we have watched and plead for since first we were in it in 1877. Dr. Young, the P. E. of Nashville, was my first P. E., when in November, 1855, we began our public life in St. Louis, Mo. He is as genial and sunny now as then, and much the same Dr. Young, although he was much younger then than now. Dr. Fitzgerald bears up wonderfully considering the labor he has to perform, and the many calls that pour in upon such an editor. He could not be grum if he were to try, and he never tries. His assistant, Brother Boswell, is faithfully on hand, and seems to fill his place well. Nashville is manned as to stations entirely with young men, save Tulip street in East Nashville served by Dr. West and the one by Brother Winn, Drs. Jones in Carroll street, Powell in Memorial, Lewis in West End, Haynes in McKendree, are all comparatively young men; as well as Dr. Erwin in Elm street, for whom years ago in Shelbyville we preached a week. Brother Winn is the oldest P. C. about the city. We promised these other brethren to preach for them as soon as we could, save Dr. W. We met Dr. Leftwich and wife, he being P. E. of Murfreesboro District, and preached for Dr. Orma four days in April last. Dr. L. was the P. C. of the new St. Paul church St. Louis, when we were in that city, and we served the same church two years also, in 1858 and 1860. He has always been a devoted Methodist and a faithful pastor. We were in Nashville the morning Bishop McTeir died, and were here when Bishop Keener preached the funeral sermon, the best and most just estimate we have heard or seen on the dead bishop. All in all Bishop McTeir's great and most enduring fame must be his connection with Vanderbilt. It was noted by all thinkers as a sad defect in the funeral sermon that no preacher was dwelt upon or even named, save indirectly Dr. Green, when heroes of our church were being catalogued, and that in a city where a Pitts and McFerrin so lately toiled, and a Baldwin labored. Such things do not agree well. We had as well parade the late presidents, and ignore Clay, Webster, Calhoun, Benton, Seward, Sumner, Everett, Crittenden, Douglas and Tilden.

We will arrive in Texas in July. We go to Marion, Ala., from here; to Missouri, July 7; and Thursday before second Sabbath of July, Montague, Texas; and third and fourth Sabbath will be in Stephenville work with Brother Hearn; first Sabbath of August at Kerrville; and third Sabbath of August with Brother Robbins' camp meeting at Douglasville, Texas. J. MITZLER.

A GREAT METHODIST ENTERPRISE.

Among the most important Methodist enterprises in the State, or indeed, in the South, without doubt, is Waco Female College, Farwell Heights, Waco, Texas. Many who will read this will remember that the presiding elder of Waco district, together with the pastors of Fifth-street and Morrow-street Stations, Waco, was appointed to consider and report upon certain propositions made by the trustees of the college, looking to its becoming the property of the Northwest Texas Conference. This committee reported every condition complied with, and the conference proceeded to elect a board of trustees. About forty thousand dollars had been subscribed by the citizens of Waco. Immediately after conference Dr. F. T. Mitchell, the efficient financial manager of the enterprise, aided by the newly elected Board of Trustees, undertook the location of the college grounds. Several sites had been proposed and liberal donations offered. Among these was "Farwell Heights," a beautiful suburb in the western part of the city. This tract consists of 303 acres of land, and it has, or a part of it at least, a rather a singular moral history. The writer owned and occupied as a home, after his presidency of Waco Female College, a little more than half of the tract. He felt permanently settled until the adjoining tract changed hands and the purchaser began to construct a race track and appurtenances which, he said, would be the pride of Waco. At once the "permanent home" was offered for sale, but property about Waco being dull at that time, no purchaser was found. The race track was finished at great cost, and a certain Methodist preacher could sit upon his front gallery and see the fast horses as they made the "home stretch" neck-and-neck. Earnest prayers were offered that a purchaser, to whom the surroundings would be more congenial, might come, or that God would overrule matter so that this valuable property would be brought to glory. His name. Happily the prayers were answered in both regards. A syndicate soon purchased the writer's property and in a few months members of the same syndicate, together with other gentlemen, bought the race-track tract. The owners of "Farwell Heights" offered fifteen acres in the most desirable part of their purchase for a site

for the college, and in addition the proceeds of the sale of one-fourth of the remainder. It was, after much and very mature deliberation, determined to accept this offer. The foundation of the building is finished, and is ready for the magnificent superstructure, which, according to signed contracts, must be ready for occupancy by September, 1890.

A brief description will be interesting to all who have the welfare of the young women of Texas at heart: The foundation built upon solid rock contains 663,000 bricks, and being grouted in cement is pronounced by competent judges perfect. The building is four stories, having an eastern front of 167 and a northern and southern front 114 feet. The chapel, with galleries, is 28 feet high and will seat 800 persons. Study hall is same size, but without galleries, and only 15 feet high. There will be recitation, music and art rooms, besides faculty, dining and other rooms sufficient for all possible purposes, both as to size and number. Every improvement known to modern science in the matter of lighting, warming and water, will be put into the building as it is constructed. The wonderful artesian water, lately discovered in such quantities at Waco, will, without doubt, be brought into contribution to the comforts of this great college home. The building will be the largest in the county, and the largest single educational building in the State. Its dormitories will accommodate two hundred boarders. The college site is 115 feet above the business portion of the city, and in the midst of the 393 acres which have been laid out into blocks, lots, streets and alleys. These lots are now on sale, and besides offering a good investment to capitalists, they give opportunity to any who desire to secure a home amid the most refining influences.

Completing the singular history mentioned above, the college building is located exactly where the grand stand of the race track was, and one of the most beautiful and tallest towers will go up almost from the precise spot where stood the judges' stand. And not only so, but the writer upon a recent visit to the spot, saw some of the same colored drivers, who assisted in throwing up the race track, and it may be the same mules and iron scrapers, engaged in leveling it down. Verily, "what hath God wrought?" Does it not speak well for Waco, already called the "Athens of Texas," that she will not have a race track, but will, if one is made near her, buy it and level it, and donate it for a college campus?

The old building and grounds, on South Third street, hallowed in the heart of the writer, Dr. W. G. Connor, and many worthy predecessors of theirs, are very valuable, but being entirely inadequate to the growing demands, are to be sold and the proceeds go into the new college.

Prof. R. O. Rounsavall is just closing a very successful year. His matriculations have reached 200 pupils, some 90 or more of whom were boarders. With the continually increasing popularity of the school under its present management, it is difficult to say what will be done with the vast number of boarders that will flock here in September.

SAM. P. WRIGHT.

LETTER FROM THE WEST.

Dr. Philpott suggests the celebration of the semi-centennial of the Texas Conference. He wants all who have ever been members of the conference to be invited, and thinks LaGrange can take care of them by "straining herself a little." Indeed, there might be some groaning as the straining process went on before the crowds dispersed. Among the old-time members of that conference we remember M. Yell, now of Northwest Texas Conference, and at present living at Wimberly Mills, Hays county. Before me lies a letter from him, saying he would be with us at our San Marcos district conference if great feebleness did not forbid. Many people think this old veteran is dead and in heaven. You should have seen him and Thrall hold a love feast last year at Kyle with Bishop Duncan looking on. Some of us wanted to shout, but John S. Gillett only gave us his religious smile. Last year when I would go up to the mountains to hold quarterly meeting, and this old hero would walk into the church with his solemn air, I always felt like turning over the pulpit to him. Bro. Philpott, send for the old man to meet you at LaGrange. His life, now drawing to a close, is a history within itself. Speaking about history, Dr. Philpott says: "The history of Texas is a perennial romance, and must continue to inspire the bard of story and of song for coming millenniums." A plurality of millenniums! and the spirits in those ascending heights still talking of early Texas history—saddle-bags, Indian scalps, war songs and all. Brother, is that a fact or is it imagination? When I heard you deliver your famous speech on education in Chappel Hill eighteen years ago, in the presence of Drs. Kavanaugh, Mood, Connor, I hardly thought in your old age you would take such a flight. Yes, bring on your semi-centennial, and let us have at least sketches of the lives of our ascended heroes. Near the parsonage in Lockhart lives an old, old lady—Mrs. Stone. She sat in an arm-chair at church yesterday. She lived in Bastrop in 1839; was born in 1801, between Washington and Baltimore; was thirteen years of age and heard the cannonading when the British burned Washington city. She says she knew

Alexander, Richardson, Dr. Fisher, the Whipples, M. Yell, DeVilbiss, and even remembers young Bro. Thrall. She has been a member of the Methodist church sixty years, and was an Episcopalian twelve years. Get some one to touch up the scenes and reminiscences at the celebration, and we young men will read them with tearful eyes.

H. G. H.

GULLIVER GRINDS.

Out a Whetstone of the North Texas Female College.

I suppose that the "Visiting Committee" appointed by the North Texas Conference to attend the late commencement of our Conference Female College will favor the readers of the *Advocate* with an official account of what they saw and heard. Nevertheless, as a "looker-on-in-venue," I beg leave to set down a few facts which struck me—yea, which hit me hard—facts that are a credit to the conference and the president and the faculty of the North Texas Female College. Feats had been entertained in certain quarters that Mrs. Kidd and her dignified faculty were too altitudinous, so to say, for our Texas people; or, as one brother expressed it, "too high-falutin'ly" for so practical and common sense a folk as we Texans are. Perhaps there was a little too much fiddle and hardly enough faith—more fuss and feathers than facts and figures. Old Bro. Joshua Baggs was very much concerned lest his "gyrl," Jane, should lose at college that thrift and industry which had been such a comfort to her mother at home. But all doubts have been removed, and all fears have vanished like a presiding elder from a backwoods quarterly conference. The preachers, the doctors, the lawyers, the merchants, the mechanics, the farmers, are perfectly delighted! Old Josh. Baggs, especially, is pleased. "Matters haint like I was afeared," he remarked as he drifted out from an entertainment one night, "Jane's jest the same she was, only she's a powerful sight smarter." And so she is. It is true that her nouns and verbs are on letter terms than they once were, and then she does not say "kiver" any more; but she is so gentle, so tender, and so thoughtful of poor old "pa" (she calls him "papa") that old Josh is hog-wild with bliss.

Everything is greatly changed about the college—beautifully changed, as if Alladin's lamp had done its magic work upon campus and buildings, teachers and pupils. The terraced courts, the artificial grottoes, the trees, the flowers, the fountains, the old rooms made new, and the new and old made beautiful; the carpets, the pictures, the musical instruments—but my pencil snaps, and I will trim it for something else. The inside work of this school seems to be as thorough as the outside appearances are beautiful. At every turning you are impressed with the idea that the teachers know what they are doing, and that the students have been hard at work. The pupils, have, as Grant would say, the "swing of conquest," they are confident of having succeeded and are not ashamed to show their work.

The programs for the several nights' entertainment were quite full—in fact too full, but the school is so large and so many desired to take parts in the exercises, that the time could not be shortened.

I did not see the Friday night's entertainment; but when I reached the city on June 1st, I found the whole town agog with the "Isles of Greece." Among other items on the program for that night was an exhibition of the Grecian Pantheon—especially the female part of it; and so perfectly did the young ladies sustain their parts in the role of heathen goddesses that the audience actually thought Mrs. Kidd had secured a lot of the most beautiful statuary just for the occasion. Secured statuary indeed! I would like to see the Phidias who could chisel out of any stone the fair young forms who stood and knelt before the audience in that tableau!

On Saturday night (June 1st) the curtain rose at the Sherman Opera-house at 8:30 and an extensive program was worked off before a full house; gallery and parquet being crowded to their utmost capacity. The following ladies read essays on the following subjects: Miss Nannie Green, "Woman the Leader;" Miss Sallie Binkley, "Imagination;" Miss Zylla Moore, "Women of Shakespeare;" Miss Marion Lowery, "There are more things in Heaven and Earth, Horatio than are Dream'd of in your Philosophy;" Miss Laura Vaden, "English Literature;" Miss Maud Davis, "Standing with reticent feet where the brook and river meet, womanhood and childhood fleet;" Miss Addie Burton, "A reverie and a dream."

These young ladies all belonged to the graduating class, and their essays did credit to themselves and to their alma mater.

These essays were interspersed with other literary goodies and music, better than which nobody in this country ever heard. Fact is, Prof. Eckhardt is a graduate of the Leipzig Conservatory of Music, and he does not take off his headgear to any one when it comes to playing on any and all sorts of instruments.

Sunday morning at 11 o'clock Rev. M. H. Neely, D. D., came on to be heard in a most excellent commencement sermon. He preaches better without an instrumental solo; but then he came out grandly on the day and date aforesaid.

At night this scribe made his bow to

the Y. L. C. A. His theme was "Woman's Sphere." But the girls in their essays, and Dr. Neely in his sermon, had well nigh sliced the speech all out. However, he succeeded in pleasing the girls, but the preachers—at least some of them—did not like it. One brother suggested that some people could never see a success in any one but themselves. Ah, brother! you ought not to talk that way—it's ugly, you know!

Monday morning we met in the college chapel to hear and pass upon the contestants for medals in vocal and instrumental music and elocution.

Not being learned in these departments I am not able to judge of the merits or demerits of the contestants, though I was on two of the committees to decide the matter. According to our agreement Miss Barry got the prize for declaiming and Miss Dills for singing. Not being connected with the contest in instrumental music, I have forgotten who carried off the laurels, but the lucky one has not forgotten it. Selah!

Monday evening was the big pow-wow—the great day of the feast, the grand catastrophe, the flashing finale, the blazing blow-out of the whole thing. Admission into the opera house was fifty cents; but the crowds kept coming. They cared not for expenses. See it they must, and so they all came.

Promptly at 8:30 o'clock the curtain rose, and the audience was greeted with a song and chorus, after which Miss Gillia Pike, one of the graduates, stepped forward and read her salutatory. It was fine. Then came an instrumental trio and chorus from Handel's "Judas Macabees," with ten pianos, nine violins, one viola, one bass drum and eighty voices—121 performers. But my space is filling up, and I have no place for this program. I must mention, however, the awarding of diplomas by the president, Mrs. L. A. Kidd. Mrs. Kidd is a modest, cultured Southern lady of the pure stock. She shrinks from observation except when stern duty demands that she come forward. This did duty, and this she did, on Monday evening. There were ten graduates—nine taking the degree of M. E. L., and one that of M. A.

The president made a nice little speech in English to the M. E. L., but when she reached the M. A. graduate, Miss Works, she went back to Rome and gave us, or Miss Works rather, a beautiful lecture. Alderson, (E. W.) does not believe that I understood a word of it. Be that as it may, I have the consolation of believing that I was not the only green "watermelon smiling on the vine."

After all had been gone through with, the diplomas given, medals awarded, speeches made, valedictory (by Miss Bennie Works) read, and all that, old brother Eckhardt brought out his fiddles, etc., and gave us the grand musical explosion. The piece was a symphonic burlesque, and the following instruments were used: Five pianos, two mandolins, five trumpets, two snare drums, five triangles, five bells in E flat, five nightingales, four cuckoos, six quails, four whistles, eight rattles, four xylophones, eight castagnettes, five tambourines, four symbols, two bell-trees, one bass drum, one conductor and ninety performers. I have never heard anything to equal it—it was just simply immense!

Thus ended Mrs. Kidd's first commencement as president of the North Texas Female College; and it is gratifying to know and to chronicle the fact that perfect confidence obtains throughout our entire conference in Mrs. Kidd and her faculty; and hope is entertained upon all hands that the institution has entered at last upon a career of prosperity that shall continue to increase more and to the good of the church, the blessing of the people, and the glory of God. Amen! So mote it be. Yours for high business.

GULLIVER.

THE HOME CONFERENCES.

Cleburne.
G. S. Jordan: Another good man gone. Bro. A. J. Garrison, of the O. S. P. C., died in great peace at his residence, six miles north of Cleburne, at ten minutes to 3 o'clock p. m., June 8.

Crockett.
A. G. Scrogges, June 8: The health of this country is very good, though there is some sickness. Crops are looking fine, never better all say at this time. All things considered, we have every reason to be thankful. Bro. B. R. Bolton is very sick this evening with fever. I think he has taxed himself a little too much lately. Hope he will soon be up again.

Deming, N. M.

Robt. Hodgson, June 10: We devoted the fourth Sunday in May to the children. Secretary reported ninety scholars on roll with an average attendance of fifty for the year. The church was beautifully decorated with flowers and house plants; and seats, aisle and all standing room was occupied with anxious hearers; while canaries, children, choir and congregation united in singing praises unto our God. Collection amounted to \$11. Methodism has taken root here and is growing. Rev. M. Cross of the Episcopal church, preaches here twice a month. Rev. Mr. Piper of the Congregational church, is spending his vacation in New York. I have made arrangements to take my better half and spend my vacation among the miners, trying to tell them of the inexhaustible mine of "God's in-

finite love" as revealed by the gift of his only son. We are expecting Bro. Potter in a few days. In April he came loaded with grape and canister—took in the situation of the enemy, took a fine sight and made a good shot. But this time as we are not on the war-path we look for a "Potter" for we have abundance of clay. God bless the dear old *Advocate*.

Shepherd.

J. M. Sitton, June 13: Our second quarterly conference was held at Farley's chapel, June 1 and 2. Official attendance small, owing to sickness. Finances behind. Thank God for our presiding elder; I am nearer the blessed Savior for having been with him. God bless him and his. I thank God for another thing; there were two (brother and sister) who were not ashamed of Jesus in the love feast Sunday morning. Last Sunday our regular appointment at Shepherd, and the Lord gave us such a good meeting we decided to protract it, but on account of sickness and rain we were forced to close, our last service being Tuesday night. Six conversions and six accessions to the church. Bless the Lord for Salvation. "Let all the people say, amen!"

Meridian.

W. V. Jones, June 14: The third quarterly meeting for Meridian station is over, and we enter upon the fourth with good prospects. Our presiding elder, Bro. Bailey, was on hand to time, looking after all the interests of the church. The assessment for preacher in charge and presiding elder about half paid, but all will come up, we think. Bro. Bailey preached a grand sermon on Sunday, after which we had an interesting communion service. We have had a great deal of rain within the last week, and the grass is growing faster than the cotton, and the wheat and oats in the shock we fear will be damaged. Corn is fine, and cotton prospects good.

Sherwood Mission.

W. E. Rector, June 12: Our presiding elder, Bro. Black, has come and gone on his third round. Our third quarterly conference was held at Knickerbocker. We had a profitable time, and it is not for form's sake that I say that our presiding elder preached in demonstration of the spirit and of power. How these presiding elders can preach. And when they are gone they leave you with a decided conviction in your own mind that you can't preach at all. But the spiritual strengthening that you get by their visit more than compensates for the depression that you sustain on this account. So that we appreciate and feel grateful for the visits of the presiding elder. Bro. Black preached in the morning on missions and took up a collection and the congregation, though small, responded nobly and the entire amount asked for, which was thirty dollars, was soon raised in good subscriptions. The collections ordered by conference for this work are now a little more than covered and one appointment yet to hear from. These western people always respond liberally when called upon, and why should they not in such a noble cause? In the evening Bro. Black preached and I am sure that the hearts of all present were made glad. I know mine was, and the quarterly meeting closed with a delightful communion service.

The West.

M. A. Black: The rains have been general in the West, and the crop prospects in Tom Green, and Irion and other western counties are good. This western country is improving in every respect. While additional land is being put in cultivation, and families are coming in from the East, the educational and religious matters are not neglected; schools and churches are receiving attention. At Knickerbocker, on Dove Creek, in Tom Green and Irion counties one man has put up some fifteen houses to be used by persons cultivating the land on this stream. While the facilities for irrigating on Dove and Spring creeks, and the Conchos, are good, there seems to be an increase in the rain-fall from year to year. The country is healthy and the land is rich. Sherwood is the county town of the new county of Irion; the town is growing and our church is growing with the town. Bro. W. E. Rector had a good meeting at this place some months ago. Dr. Carlton, a worthy local preacher, lives there and is a great blessing to our cause. While in San Angelo, I met at the church and at his pleasant home, Bro. A. J. Potter of the El Paso District. He is at home trying to get well. He has suffered much, but is submissive and strong in the faith of the gospel of the Son of God. It is thought that medical attendance and some rest will soon prepare him for his large district. Many letters of sympathy have been sent to Bro. Potter by his brethren during his affliction, and they have been a benediction to him. He sheds tears and says he loves the "Brotherhood" of Methodist preachers. Bro. Potter has done faithful and efficient service for the church for many years, and we hope God will be gracious and give him to the church for many years to come. We are now in the center of the third round of quarterly meetings; many camp; and protracted meetings are planned for the summer. The collections are coming up well where the brethren have been faithful in presenting the claims. Look, brethren, to your collections. Let San Saba district come out ahead.

Texas Christian Advocate.

THE INTERMEDIATE STATE.

An article, written by Bro. Price, with this heading, appeared in the ADVOCATE of April 4th. The position he takes is this: There is no intermediate place; the souls of the good at death enter immediately into heaven, while on the other hand the souls of evil men are cast into hell. In taking up this position Bro. Price finds arrayed against him Wesley, Bishop McTyeire, Watson (see Institutes, part 2, chapter 29), Dr. Pope (see Pope's Higher Catechism of Theology), Dean Alford and many others, but he is not dismayed! and boldly calls to his support Webster's Dictionary, Buck's Theological Dictionary and the Encyclopedia of Biblical Literature! From these sources, which he calls the "best authorities," he learns that the word paradise means heaven. This is the foundation of his argument. He makes even the few Scripture texts quoted to depend on these authorities. This is, indeed, a foundation of sand. A dictionary for a theological compend! A compendium for an argument! Are these fit grounds for making such a sweeping statement as that Wesley and McTyeire have "egregiously erred"? True, Bro. Price is living in the brightest day of Christianity, but it is a serious question to many minds whether the doctrines of the Bible are better understood now than formerly; but this is nothing to the point. Bro. Price's views of the subject are not new; they are old. His quotation from Wesley proves that the same ideas existed in Wesley's day, but were rejected by him. Unfortunately he did not have Webster's Dictionary at hand.

The line of argument as it proceeds is far from satisfactory. Scripture proofs are mentioned, but seldom quoted. Nevertheless, the argument is called proven "by unquestionable evidence," and, it is said, "divine light" demonstrates the fact that paradise is another name for heaven. Why call it "divine light," when it is only Webster, Buck, etc.? If it can be proved from the Bible that paradise means heaven, let us have chapter and verse.

Again, the argument, lame from the start, requires bolstering up in the following manner: Bro. Price argues that the soul of Christ and that of the penitent thief were in heaven during the time our Lord's body was in the grave. He goes on to say: "In opposition to this, many believe that he, Christ, went and preached salvation to the lost spirits of the antediluvians," and quotes Dean Alford. Now this is a side issue. Many who believe that Christ went to hades, do not accept Alford's exegesis of I. Peter iii:10. They are at one with Bro. Price in the reading of that text. By bringing in Dean Alford's peculiar view the main issue is obscured, and we find ourselves involved in a triangular discussion with Bro. Price at one corner, Wesley and others at the second and Alford at the third. Let us leave out Dean Alford's peculiar views, and we find the following to be the main issue, and the counter-statement to that of Bro. Price, viz.: "That the souls of good men at death go to hades, or to that part of hades called paradise; a place of rest; the antechamber of heaven. Thither, at death, Christ descended, from thence his spirit returned on the resurrection morn, when he told Mary: 'Touch me not, for I am not yet ascended to my Father.' The souls of the wicked also descend to hades, but not to Gehenna, to that part where the wicked await the dreadful summons to the bar of judgment, and where the great gulf divides them from the happy spirits that rest in Abraham's bosom." Great names and forcible arguments can be brought forward on both sides of this question, although none are visible in the article referred to. We shall be glad to see them fairly stated and grounded in the Scriptures. I close with the following objections to Bro. Price's doctrine:

- 1. If Christ had only just descended out of heaven, why did he tell Mary, "I am not yet ascended to my Father"?
2. Does it not take away the force of his ascension, making it to be a second ascension?
3. Does it not make the second coming of Christ from heaven to be a "third" coming?
4. Notice Acts ii:29 and 31 verses, where Peter says that "neither was Christ left in hell (hades, revised version), nor did his flesh see corruption." Observe the distinction between Christ and his flesh.
5. What notion of judicial proceedings can we have when the wicked are dragged from their punishment to be judged, or the righteous brought from heaven, their reward, to be judged.
6. Does the Judge (Matthew xxv:34) indeed invite the redeemed, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," when they had only just come out of heaven?
On April 18th a second article on this subject from the pen of Rev. Wm. Price appeared in the ADVOCATE. Moved once again to direct attention to his argument I will endeavor, as briefly as possible, to point out what are, I think, unjust conclusions. Bro. Price's former article charges such men as John Wesley, Dean Alford and Bishop McTyeire with egregious error. It was, therefore, to be expected that he would bring forward authorities equally great, as well as explicit scriptural proof in support of his views. So far this has not been done, and no hint is given of further discussion.

The article now before us is divided into three sections. In the first Bro. Price attempts to show that when Jesus told Mary: "I am not yet ascended to my Father," he leaves room for the fact that he had done so in spirit. In order to prove that Jesus had gone to heaven when his body lay in the grave, Bro. Price refers us to Luke xxiv:6.

The text stands thus: "Father, into thy hands I commend my spirit." This fails to prove that being in the hands of God certainly implies being in heaven. We pass by Bro. Price's argument as too transparent to need disproving; but stop short at his next statement when he says: "The scriptures teach, that Paradise is heaven." Where do they teach this? Neither does Bro. Price's first or second article prove from the scriptures that paradise is heaven. The statement is a clear begging of the question; the very item in dispute is assumed instead of proven. In summing up this point we notice Jesus said: "I am not yet ascended to my Father." But Bro. Price teaches he had ascended to his Father, when his body was in the grave.

The second argument concerning Paul's visions and revelations may be dismissed in a few words. Many eminent scholars think Paul refers to two different events. He was caught up into paradise, and also into the third heaven. Bro. Price fails to prove from scripture that paradise and the third heaven are the same place. His reference to John iii:12-13 is unfortunate for his cause; it proves too much: "And no man hath ascended into heaven, but he that descended out of heaven, even the son of man."

The third argument deals with the beautiful and impressive vision of the souls of the martyrs which rest under the altar. Rev. vi:9-10. Side by side with this vision, Bro. Price places the vision of the great multitude which no man could number; Rev. vii:9-10; and infers that the souls of the martyrs were in the same place with the great multitude. The conclusion is not just, and shows how disconnected texts may be recklessly used in argument. If we consider each passage by itself, we find they are quite distinct, and have no reference to one another. John says: Rev. vi:9. "And when he opened the fifth seal, I saw underneath the altar; the souls of them that had been slain for the word of God." The location of the altar is not given. Again John says: Rev. vi:12. "And I saw when he opened the sixth seal." Under this seal is an awe inspiring vision of the judgment day, and following it there occurs the vision of the great multitude which no man could number, standing before the throne and before the Lamb in heaven. These are not as Bro. Price thinks, disembodied spirits awaiting judgment, but the order of the narrative would lead us to regard them as glorified saints, who have passed the ordeal of judgment and entered into heaven, therefore, "the Lamb which is in the midst of the throne, shall be their shepherd and shall guide them unto fountains of water of life." Rev. vii:17.

Bro. Price attempts to prove that the altar beneath which the souls of the martyrs rest is the same as the golden altar before the throne. A text, Rev. viii:3, and labeled "proof," is given, but we must begin to read at the first verse of this chapter, "And when he opened the seventh seal" the golden altar is seen for the first time.

The following considerations will help us in gaining a true idea of the altar. In this mysterious book God is represented as being in the temple. Rev. vii:15. "They serve him day and night in his temple." Isaiah and Ezekiel use the same figure familiar to the Jews, who worshipped in the earthly temple built by Solomon. Two altars belonged to this temple. Their counterparts are found in the heavenly temple. In front of the temple entrance and outside the building was set the great brazen altar for sacrifice. Within the temple and before the entrance to the most holy place, the golden altar of incense was set. Transferred to the spiritual world they throw light upon the subject before us. Under the brazen altar, the altar of sacrifice, are found the souls of them that were slain for the word of God. Outside the temple, and yet within its courts, they wait the day of judgment. They cry, "How long, O Lord?" A white robe is given them; no crown as yet. Paul expects it "at that day," the judgment day, but they are told to rest for a little while until their brethren should be killed, even as they were. The seventh seal being opened discloses within the temple another altar called the golden altar, to distinguish it; an angel stands before the altar and adds incense to the prayers of all the saints, and the smoke thereof ascends before the throne. Bro. Price thinks this represents the prayers of the martyrs who are under the altar, and bringing blessings upon the world by their prayers. But this golden altar is within the temple, while the other altar, by analogy, would be outside. In the spiritual world, whether in paradise or in heaven, as Methodists do not believe the saints engage in prayer, but "prayer is lost in praise." Only Roman Catholics believe their saints pray for them in heaven.

Having thus carefully discriminated the visions as they appear under the fifth, sixth and seventh seals, we cannot accept Bro. Price's conclusions, when, without scriptural authority, he regards them regardless of this distinction. But even had he noticed this very important point, we should be cautious in accepting important doctrines which are based upon such a figurative and prophetic foundation as we find in the Book of the Revelation of Jesus Christ by his servant John.

JAMES HAMMOND, BANDERA, TEXAS.

WHY NOT BAPTIZE THEM? W. R. KNOWLTON.

If a child should refuse to ratify and confirm the promise made by its parents in the "baptismal covenant," does it not thereby nullify its baptism as far as it is concerned, thus placing it in the attitude of an unbaptized candidate, subject to be baptized? Should not our discipline recognize them as unbaptized persons, and authorize our preachers to baptize them as such? That would not be re-

baptism. They are required to ratify and confirm it, in order to constitute it baptism to them. The parents have done their duty in making the promise, and the child becomes a party to it, by ratifying it; therefore, it certainly nullifies its baptism as far as it is concerned; when it refuses to ratify and confirm it, although it does not affect the promise, as far as the parents are concerned. If children are properly taught, these cases would be very few. Yet when they do occur, I see no reason why they should not be baptized as unbaptized candidates. If this is not the case, I do not see why they are required to ratify and confirm the baptismal promise made by their parents. There is nothing in our discipline, that I can find, that forbids their being baptized. We have an unwritten rule among us not to rebaptize. But this would not be rebaptism. For they certainly nullify their baptism when they refuse to become a party to it. I have baptized those who had been immersed as adults who refused to accept it as baptism—they nullifying it, because they said that they went into the water sinners and came out sinners. And I think children do the same when they refuse to ratify their parents' baptismal promise. Brethren, please canvass this question against our next General Conference, that they may take some action on it.

DR. BOLAND'S "PROBLEM OF METEORISM." MISS FRANCES E. WILLARD.

So far as I can remember, no book on holiness has ever fallen under my eyes that I have not read, pondered and prayed over. From Carvoso and Hester and Rogers to this last new book of a distinguished Southern Methodist theologian, I have sounded the whole gamut; and I must say this last work strikes me as the most reasonable of all. It has marks of the exactitude born of our scientific age. In many books of blessed intent, there is confusion of terms, and the illustrations fail to illustrate; but Dr. Boland is not only a clear thinker, but he writes in a clear style. His subject has long seasoned in a well assorted mind. He knows whereof he affirms. He shows us his own "working-hypothesis." Best of all, Dr. Boland brings good cheer to the despondent, the outer court of whose outer sensibilities is oft assailed, and he proves that so long as King Emanuel's flag floats over the Gibraltar of their will, they have been sacredly loyal to their heavenly vow.

As a Methodist of nearly thirty years church membership, and more than forty years training, I thank God for this masterly presentation of that highest human theme—holiness, or wholeness, to the Lord.

ARTICLES—GENERAL RULES. W. R. KNOWLTON.

I am satisfied that our articles of religion would be more impressive, and our general rules more binding if the scriptures upon which they are based were printed in the discipline under each as found in the Methodist Armor. I mean the scriptures, not the notes. If it would be too cumbersome to print the full text, they could give book, chapter and verse. But I think it best to have the full text, especially under each of our general rules. I think our papers should discuss the subject and have it brought before our next General Conference for their consideration and action.

BELLE PLAINE COMMENCEMENT.

I attended the commencement exercises of Belle Plaine College, by appointment of the conference, and as none of the other members of the Visiting Committee were present, I send a brief report. The attendance has been small and some what irregular during the past year, on account of the financial pressure in the surrounding country, and a burdensome debt on the buildings hindered the faculty and trustees from going confidently before the public for a patronage. The trustees now announce that they have made arrangements that will put them beyond such embarrassments for the future.

The exercises evinced the fact that the pupils at Belle Plaine have careful and efficient mental training, while the deportment of the students, both in and out of the school-room, shows that the heart has not been neglected. Judge Onins and wife are a decided success in the school-room. Dr. Barbee did not appear to preach the commencement sermon, but Rev. W. D. Robinson filled the place, and in his own peculiar way, took us on an excursion among the planets. The audience was delighted with his sermon. The writer preached at night, while a storm of wind and rain raged around the building. I was in doubt as to which made most noise, the preacher or the storm, until I heard from one of the audience, who retired to the basement and reported that, "the gentleman was preaching an excellent sermon, but he couldn't hear a single word of it."

Rev. R. M. Shelton's literary address on Tuesday was strong and eloquent. He has convictions and does not hesitate to express them. A. P. TAYLOR, For Committee.

PARKER INSTITUTE.

The District High School of Weatherford district, Northwest Texas Conference, located at Whit, Parker county, Texas, has just closed its sixth annual session. Sunday, June 2, at 11 a. m., Rev. J. J. Shirley preached an interesting and instructive sermon from Psalms, viii:1: What is man that thou art mindful of him. The writer had the pleasure of preaching to a good audience at night. The examination showed that both instructors and pupils had been diligent, and that success had crowned their efforts. The literary and musical entertainments given by the school Thursday

and Friday nights were largely attended, and reflected great credit on the young ladies and gentlemen of the institution.

The Board of Trustees has been fortunate in securing and retaining Prof. Amos Bennett, of Kentucky, one of the best instructors in the State, as president of the school. About 130 pupils have been matriculated during this year. The continuance of Prof. Bennett for an additional term of three years, with the privilege of a longer term if mutually desired, has given the friends of the school great confidence in the enterprise. Arrangements are now being made to put up an addition and to improve the present building. The outlook is hopeful. The moral and religious tone of the community was never more encouraging. The Sabbath-school and prayer-meetings are well attended. Precinct local option has long prevailed, and an active council of the U. F. T. are guarding against the fearful vice of intemperance, and thus aiding in securing protection to pupils—especially sons sent from the parental roof—against this most destructive vice. The school is the property of the church—free from debt, with a good patronage. Prof. Bennett having taught successfully in the school for the past four years has an invaluable advertising fund in the pupils he has already sent out—armed and better equipped for the great battle of life. Having been intimately acquainted with the history and progress of the school, I know whereof I speak. The fall term of the school will open the first Monday in September next. Let those interested remember Parker Institute is the school for economical and thorough training. C. H. ELLIS, WHITT, TEXAS.

District Conferences.

AUSTIN DISTRICT CONFERENCE.

The twenty-second session of the Austin District Conference was held in the town of Bastrop, May 23d to 26th. Every itinerant in the district, with but one exception, was present. Twenty votes were cast in electing the laymen to the annual conference. The sessions of the conference were unusually harmonious and profitable. Our presiding elder proved himself a president indeed, and by his thoughtful care in arranging the program for each day's services, made the exercises doubly interesting. The spiritual feature of the conference was manifest at each service, giving promise of a gracious revival at Bastrop. Several charges reported gracious revivals thus early in the year; among them First Church, Austin, and Columbus.

The several committees did faithful service, and reports of marked interest were presented. Our missionary operations in the city of Austin have been attended with remarkable success, even beyond our expectation. How foreign it is to Methodism and Christianity to centralize, and build great houses and gather wealthy congregations and leave the masses without the gospel, to perish at our very door. True, we must so arrange our congregations as to constitute strong, self-supporting charges. When we have accomplished that we must look beyond, and bless others with our wealth. Statistical blanks were used by the conference, and by this means some facts were brought out by the committee on the spiritual state of the church, that should command the attention of the thoughtful. With a membership of 2297, we have nine class-meetings, forty-nine family altars, with an average attendance of members at preaching of 655; regular communicants, 640. It is true these figures are only approximately correct. Still we should ponder and pray over them. It was the opinion of the committee that we need a revival that should take hold of the ministry as well as the membership.

The Southwestern University was ably represented by Dr. Heidt, who gave indeed a favorable report. Many were disappointed that the genial agent, and our presiding elder, failed to put in his appearance. Upon the whole, we finished our conference and separated for our respected fields of labor, feeling that it was good for us to be at district conference. The tardiness and brevity of this report was caused by sickness and other unavoidable delays.

W. S. HOTCHKISS, Secretary.

Missions.

WEEK OF PRAYER.

Program for the Week of Prayer and Self-Denial, with Family Offerings for Missions, August 1-11, 1890.

Sunday, Aug. 4.—Sermons on the Relation of the Holy Spirit to Foreign Missions. Acts xiii. 1-3.

Monday, Aug. 5.—Prayer and offerings for China, our oldest, most difficult, and most important mission field.

Tuesday, Aug. 6.—Prayer and offerings for Japan, our newest and most open field among the heathen.

Wednesday, Aug. 7.—Prayer and offerings for Brazil, where, among other consecrated laborers, the daughters of two of our Bishops are laboring to bring to a knowledge of Christ.

Thursday, Aug. 8.—Prayer and offerings for Mexico, where, at our very door, are ten million souls without the pure gospel.

Friday, Aug. 9.—Prayer and offerings to extend the work in the Indian Mission Conference, both among the half-civilized and the wild tribes of Indians, who look to our church so largely for the preaching of the gospel.

Saturday, Aug. 10.—Prayer and offerings for our Mexican Border, Cuban, and Western work, with the large unevangelized population in those fields.

Sunday, Aug. 11.—Sermons on Christ in the Home; or, Obligations as Families to the Gospel. Joshua xxiv. 15; or Acts xvi. 14, 15.

The offerings may be made at each service, or be set aside daily and presented at the service Sunday, the 11th—"an offering from each family."

The Mission Board, at its recent annual meeting, adopted a resolution calling on the Church to "observe a Week of Prayer, especially for missions, beginning on the first Sunday in August, and that the preachers be requested to preach a sermon on the subject of missions; also that a special family offering be requested from each family in the church."

The Bishops were requested to "appoint a committee, to consist of three of their number, to prepare a programme for the 'Week of Prayer.'" Bishop Hendrix, chairman of the committee, has sent us the Program, which we have given above.

We will furnish a supply of the Program in leaflet form to any preacher who will send us his address.

Also a supply of leaflets suited to the services of each day, for gratuitous distribution.

We hope to hear from every preacher in our connection.

I. G. JOHN, Sec.

REPORT OF BOARD OF MISSIONS.

We have just received and read the forty-third annual report of our Board of Missions, prepared and sent out by Drs. John and Barbee. It begins with an address to the church that will surely quicken the missionary pulse of all who read it. Then follows a general review of our missionary operations, from the planting of the gospel among the Wyandotte Indians by John Stewart to the last departing missionary from our shores.

There you have in a neat pamphlet of 223 pages more missionary information than you ever saw in your life in the same space. I got it on Monday, sat down to read it, and though I had taken my collection and sent the money to the treasurer, yet I thought this the time to make a missionary sermon. I set to work and from the report got my text, got my facts, got my figures, got my arguments, yea, and the exhortation too, and, instead of one, I made two sermons and preached them both, one in the morning, the other at night. I would advise every preacher to get it and read it. No matter how much you know on the subject, it will help you, and you will get happy while reading it.

Send your address and eight cents to pay postage to Dr. John and he will send it at once. J. T. SMITH.

MEETING OF NORTHWEST TEXAS MISSION BOARD.

The May meeting of the Mission Board is over, and the brethren are back at their respective posts. Eight of the twelve members were present: H. Bishop, W. H. Vaughan, J. Fred Cox, W. G. Connor, B. F. Gassaway, J. P. Mussett, J. H. Wiseman and J. R. Nelson. Of the four absent, two were detained on account of revivals, C. W. Daniel and G. W. Owens; and one by sickness, Wm. Price.

Visitors—Presiding elders—John A. Wallace, Abilene district, and W. T. Melugin, Brownwood district. Pastors—C. V. Oswalt, Coleman and Ballinger station; W. E. Caperton, Hamilton circuit; R. R. Raymond, Sipe Springs circuit; George D. Wilson, Santa Anna circuit; George F. Fair, Pecan circuit. West Texas Conference—A. E. Rector, San Angelo station, and Laymen Robt. Brown and Drinkard.

The following order of service was observed:

Tuesday evening—Sermon on missions, H. Bishop.

Wednesday, 9 a. m.—Missionary prayer and experience meeting. 11 a. m.—Preaching, B. F. Gassaway. 3 p. m.—Business meeting of the board. 8:30 p. m.—Sermon, Dr. W. G. Connor.

Thursday, 9 a. m.—Business meeting. 11 a. m.—Preaching, J. Fred Cox. 3 p. m.—Business meeting. 8:30 p. m.—Missionary mass meeting, songs, prayer, addresses by J. H. Wiseman, John A. Wallace, J. P. Mussett, W. G. Connor and H. Bishop; collection.

The presence of pastors, fresh from the field, with the smell of battle still on their garments, was an inspiration to the Board, and to the two presiding elders we are indebted for valuable information and thoughtful suggestions. The "spirit of missions and missionary territory" in his respective districts was represented by every presiding elder but two. From one of these came warm words of encouragement, from the other no response. Many of the missionaries, in compliance with the request of the Board, hung their scythes at high noon long enough to tell us of their fields and labors. The material and spiritual development of these reports, in most of instances, was truly gratifying. The indications are, at conference, old fields, that have been carried for years, will be "laid by" and new ones "taken in."

Herewith is attached report from the missionary on "his first legs," which came to hand the day after the board adjourned.

Quite a number of pastors throughout the conference have already, in cash and subscriptions, and lifted their collections, and from every quarter is wafted the good news, "fine prospects for clear decks." Brethren, let the assessments be the minimum of your ambition.

Just as I predicted, this meeting of the Board was an occasion, a big one. The preachers delivered themselves with a hickory that astonished even us, who thought we knew the brethren's speed. Bishop was strong in the spirit and his sermon a master outline of missions. Gassaway was juicy and mellow, but left the Christ of Missions on our consciences. "What will you do with him?" Connor, the ripe South Carolinian, was every inch himself with his three P's—pointing, pleasing and persuading. Cox,

deep and systematic, left us "bound to serve God" by the hand-grip covenant. Indeed, at the first service, it was evident the Lord had kept his engagement in Galilee. The presence and the power of the Unseen One were felt in every heart. In the missionary prayer and experience meeting, these disciples realized they were in "apostolic succession" and were fired afresh with the gospel commission for "every creature."

For two days and three nights we preached missions, heard missions, sung missions, prayed missions, talked missions, discussed missions, and planned missions. Missions got in the air, on the streets, in our homes, hearts and pocket-books. We had converts to missions, shouted over missions, and gave to missions. It was missions, missions, until everybody was saturated with missions and fired with missions, believed in foreign missions and home missions, and in mind was a martyr missionary, or a missionary hero returning home. In all my life I never heard, saw or experienced as much on the subject of missions in the same length of time. The exercises culminated the last night in a missionary mass-meeting; a prayer that held the throne with one hand and the heathen with the other; songs that swept the chords of the heart and wept its burden; five addresses as aflame with the fire of love; and the easiest collection almost ever lifted. The audience was religious and hailed it as a privilege to give to the cause of missions. No pull, no proposition, just a paper and pencil were handed from one to another. The amount subscribed in a few minutes was more than the assessments for both foreign and domestic missions of Brownwood Station—and this too from a people that have given and given. The meeting of the Board still lingers as precious ointment in my church. Our present gracious revival began there. Come again, brethren.

J. R. NELSON, Sec.

REPORT OF MARGARET MISSION.

This Mission is the south end of Hardeman county, and covers a territory 25 by 33 miles—a fine scope of country. Population will average about one settler to every third section of land; good class of people; number of appointments, 5; membership, 115; no schools; 5; received into the church since conference by certificate, 32; number received by vows, 15; total, 47. Number of Sunday schools organized, 3; number of prayer meetings, 5; number of subscriptions for church papers, 15; number of Missionary societies, (children's) 1.

MONIES RAISED AND EXPENDED FOR OTHER PROPERTY.

For Parsonage \$300; for Sunday schools, about \$25; incidentals, \$7.80; paid on foreign mission assessments, \$20; paid on Home Mission assessment, \$20; paid on church extension, \$15; paid on two parsonage lots, 100x150 feet, \$50; total, \$447.80. Assessed for P. E., \$35; assessed for P. C., \$300; paid both about \$50. We also have deeds made to us for church lots adjoining the parsonage, lots, but the donor will not agree to deliver until we get ready to build. I shall recommend the raising of this work to a circuit next year. Respectfully, G. S. HARDY.

A TRAINING-SCHOOL FOR MISSIONARIES.

The Woman's Board of Missions at its last annual meeting took action toward the establishment of a training-school for missionaries. Miss Belle Bennett, of Kentucky, was appointed to investigate plans, methods, place of location, and to arrange for the speedy establishment of such a school. She was authorized to present the subject throughout the church, and to collect funds for it; also to enlist the interest and patronage of other churches and societies.

The object of this institution is to furnish thorough instruction in the Bible and all that relates to foreign missions, to give practical training in city mission work, and to arouse a greater interest in missions. This is not a new idea. In 1872 the Institute for Home and Foreign Missions was established in London, and

(Continued on third page.)

Advertisement for SYRUP OF FIGS. Includes an illustration of a woman holding a bowl of figs and text describing the benefits of the syrup for various ailments like constipation, indigestion, and general weakness.

Continued from second page.

the result has magnified the Lord in the fruitful labors of hundreds of men and women in the home and foreign fields. In our own land the Chicago training-school for city, home and foreign missions was opened in 1885. Though it has not completed its fourth year, one hundred and six young women have been in attendance. Of this number thirty-seven are now actively employed by six different boards in various foreign missions and in city missions at home. This school is carried on altogether by volunteer contributions and labor. Five teachers and assistants devote their time to it without salary, and lectures by some of the best men and women in the country are given without compensation.

The success of these schools encourages those who have felt a similar need to supply it. The call from the field is for trained, experienced women; yet the pressure for immediate reinforcements has hurried the departure of our missionaries without giving them the opportunity for the training such a school would afford. Now the time has come when our thought and effort must be directed to this important object. Already a beginning has been made. Individual members of the board have pledged \$600, with promises of continued effort in raising money; and providential indications point toward the location of the school in a certain large city whose Christian workers offer active and financial help.

If possible it should be opened next fall. Candidates are now waiting to enter. That possibility means work and liberal giving. Will not those who appreciate the importance of thorough Bible study and other training for foreign and city mission work give their prayers and money to aid in establishing such a school in our Southland?

As this work is not included in the appropriations of the Woman's Board of Missions, it is not to be presented to auxiliaries; nor is it allowed to divert any of the funds of the society, and no money collected for any missions will be directed to it. But as individual members all are urged to give, and to induce others outside of the Woman's Missionary Society to make donations for the establishment of this school.

For full information on this subject address Miss Belle H. Bennett, White Hall, Ky. Donations may be sent to her, or through the regular channels of the Woman's Missionary Society, to Mrs. H. N. McTyeire, jr., Nashville, Tenn. In the latter case, let care be taken to state that it is for the "Training-school for missionaries."

Mrs. D. H. McGAVOCK, Cor. Sec. W. B. M.

About the Lesson.

LESSON XI, SUNDAY, JUNE 23.

JESUS RISEN.

Mark xvi:1-13.

GOLDEN TEXT.

"Now is Christ risen from the dead, and become the first-fruits of them that slept (1 Cor. xv:20)."

MEMORY-VERSES, 67.

QUESTIONS ON THE LESSON.

- 1. Who came to the tomb with spices? Mary Magdalene, Mary, the mother of James, and Salome.
2. For what purpose did they come? To anoint the body of Jesus.
3. At what time of day? Very early in the morning.
4. What week-day was it? The first—our Sunday.
5. What did they say? "Who shall roll us away the stone?"
6. What did they see when they reached it? The stone was rolled away.
7. What did they see when they entered the tomb? A young man in white raiment.
8. How did they feel? They were sore afraid.
9. What did the angel say? "He is risen."
10. What did he show them? Where Jesus had lain.
11. What did he tell them to do? To tell the disciples that Jesus would meet them in Galilee.
12. Which one of the disciples did the angel mention by name? Peter.
13. To whom did Jesus appear first? To Mary Magdalene.
14. What did she do? She told the disciples.
15. To whom did Jesus next appear? To two disciples as they walked in the country.
16. Had Jesus told his disciples he would rise? Yes, many times.

TALK ABOUT THE LESSON.

The blessed Lord was laid in the sepulcher on Friday, late in the day, and belonged to Joseph. The chief priests sealed the tomb and set a watch. The sad, broken-hearted disciples went to their home to weep over his death. The Sabbath passed. Mary Magdalene, and Mary the mother of James, and Salome—three faithful ones who had been last at the cross, and who had seen him laid in the sepulcher—came early on Sunday and brought sweet spices to place around his body, for he was not, like our dead, confined and covered in the ground, but laid in the stone sepulcher. It was very early—the sun was just rising—and they said among themselves, "Who shall roll us away the stone?" As they drew near they saw it was rolled away, for it was very great. Mary Magdalene at once went to call the disciples, and on her way met Jesus. The others entered into the sepulcher, and there saw a young man dressed in a white robe. They were affrighted, but he calmed their fears and told them Jesus had risen, and they should go and tell his disciples to meet him in Galilee. They went out quickly and fled from the empty tomb, so affrighted

that they told no one. Jesus appeared to Mary Magdalene in the garden, and she told the disciples, and they ran to the sepulcher and found it as he had said. Then two of the disciples met him as they walked in the country; but though this too was told the others, it seemed so little like the truth that they believed it not. For forty days occasionally the disciples saw him, and then in triumph he ascended into heaven, where he prays for us. What is he to you? Have you given him your love? Are you willing to follow his footsteps, and live for him? Is Jesus your Savior? Without him you have no hope for time or eternity. Seek him, and he will be found of you.—Illustrated Lesson Paper.

LESSON NOTES.

I. The resurrection. (1) In the life of our Lord He referred the proof of all His claims as the world's Savior to the fact that He would rise from the dead. (2) In the preaching of His disciples they declared this to be the sure guarantee of all they said. (3) It is not a fact of human experience, or of scientific demonstration, but of divine revelation. We must believe that Christ rose because the Bible says so, and for the same reason we must credit our own future resurrection from the dust of the earth. (4) One of the strongest arguments outside the Scriptures is the fact of Christianity to-day. The living Church is the evidence of the living Christ. (5) Because of the resurrection being such a fundamental doctrine in Christianity, we would naturally look for clear proof in the New Testament of Christ having risen. This we have, no less than eleven distinct manifestations of Him being recorded. Some of these are given in our lesson. (6) It is worthy of note that He never appeared unto His foes. The carnal eye cannot see the risen Lord.

II. Our Lord's first manifestations. Vs. 1-16. (1) Early on the third day after the events of the last lesson, possibly about forty hours or less after Jesus had been put in the sepulcher, certain women came to it and found to their astonishment that it was empty. (2) Instead of finding a stone to remove from the door, an angel was there ready to communicate marvellous things: that Jesus of Nazareth was risen from the dead; that He would meet them all at the place in Galilee previously appointed, and that they must at once communicate the fact to the disciples. (3) On the same day He appeared personally to Mary Magdalene. No sooner had she seen Him than she ran to tell others. (4) To those disciples going into the country, to the village of Emmaus, He also appeared on the day of his resurrection. (5) During some time after this to the eleven (v. 14), and to about five hundred more. He made another appearance in Galilee, delivering to them the great commission recorded in verses 15, 16. In this commission we behold the Gospel to be for the whole world—the preaching of it the great obligation of the Church and its acceptance by faith the essential thing in salvation, and baptism a divine ordinance outwardly signifying what is spiritually signified and experienced by the love of the true God in the heart.—Dr. A. H. Moment in Treasures.

Old and Young.

THE CHURCH AND THE WORLD.

The Church and the World walked far apart. On the changing shores of time; The World was singing a giddy tune; And the Church a hymn sublime. "Come, give me your hand," cried the merry World, "And walk with me this way;" But the good Church hid her snowy hand, And solemnly answered "nay; I will not give you my hand at all, And I will not walk with you, Your way leads unto the second death, And your words are all untrue." "Nay, walk with me but a little space," Said the World with a kindly air; "The road I walk is a pleasant road, And the sun shines always there; Your path is thorny and rough and rude, While mine is flowery and smooth, Your lot is sad with reproach and tell, But in circles of joy I move." "My path you can see is a broad fair one, And my gate is high and wide, There is room enough for you and me, To travel side by side." Half shyly the Church approached the World, And gave him her hand of snow, And the old World grasped it and walked along, Saying in accents low, "Your dress is too simple to please my taste, I have gold and pearls to wear, Rich velvets and silks for your graceful form, And diamonds to deck your hair."

The Church looked down at her plain, white robes, And then at the dazzling World, And blushed as she saw his handsome lip, With a smile contemptuous curled. "I will change my dress for a costlier one," Said the Church with a smile of grace, Then her pure white garments drifted away, And the World gazed in their place Beautiful satins and shining silks, And roses and gems and pearls, And over her forehead her bright hair fell, Crisped in a thousand curls. "Your house is too plain to suit my taste," Said the proud old World, "I'll build you one like mine, With kitchen for feasting, and parlor for play, And furniture ever so fine." So he built her a costly and beautiful house— Splendid it was to behold; Her sons and her daughters met frequently there, Shining in purple and gold. And fair and festival frolics untold— Were held in the place of prayer, And maidens bewitching as accents of old, With worldly graces rare. Invented the very cunningest tricks, Untrammelled by gospel or laws, To beguile and win from the World Some help for the righteous cause.

The angel of mercy flew over the Church, And whispered, "I know thy sin;" Then the Church looked back with a sigh and longed To gather the children in; But some were off at the midnight ball, And some were off at play, And some were drinking in gay saloons. As she quietly went her way.

Then the sly old World gallantly said to her, "Your children mean no harm, Merely indulging in innocent sports." So she leaned on his proffered arm, And smiled and chatted and gathered flowers. As she walked in ungodly show, While millions and millions of precious souls Rushed on to darkness and woe. "Your preachers are all to old and plain," Said the gay World with a sneer; "They frighten my children with dreadful tales, Which I do not like them to hear."

"They talk of judgment, fire, and pain, And the horrors of endless night. They talk of a place that should not be mentioned to ears polite; I will send you some of a better stamp, Brilliant, gay and fast; Who will show how people may live as they list, And go to heaven at last?" "The Father is merciful, great and good, Loving, tender and kind; Do you think he would take one child to heaven, And leave the rest behind?" So she called for pleasing and gay divines, Gifted and great and learned, And the plain old men that preached the cross Were out of her pulpits turned. Then mammon came in and supported the church, Rent a prominent pew, And preaching, and singing, and floral display, Proclaimed a period new.

"You give too much to the poor," said the World, "Far more than you ought to do; Though the poor need shelter, and food, and clothes, Why need it trouble you?" "And afar to the heathen in foreign lands, Your thoughts need never roam, The Father of mercies will care for them; Let charity begin at home." "Go take your money and buy rich robes, And horses and carriages fine, And pearls and jewels and dainty food, And the rarest and costliest wine; My children, they dote on all such things, And if you their love would win, You must do as they do, and walk in the ways That they are walking in." The Church held tightly the strings of her purse, And gracefully bowed her head, And smothered, "I've given too much away; I will do, sir, as you have said."

So the poor were turned from her door in scorn, And she heard not the orphan's cry, And she drew her beautiful robes aside, As the widows went weeping by; Her mission treasures beggarly plead, And Jesus' commands are in vain, While half of the millions for whom he died Had never heard his name.

And they of the Church and they of the World, Walked closely, hand and heart, And only the Master, who knoweth all, Could tell the two apart. The Church sat down to her ease and said, "I am rich, and in goods increased; I have need of nothing and naught to do, But to laugh and dance and feast." And the sly World heard her and laughed in his sleeve, And mockingly said aside, "The Church has fallen, the beautiful Church, And her shame is her boast and pride!"

Then the angels drew near the mercy seat, And whispered in sighs her name, And the saints their anthems of rapture hushed, And covered their heads with shame. And a voice came down from the hush of heaven, From Him who sat on the throne, "I know thy works, and what thou hast said, And how thou hast not known That thou art poor and naked and blind, With pride and pain enthralled, Once, excellent bride of a heavenly groom, Now the harlot of the World." "Thou hast ceased to watch for that blessed hope, And hast fallen from zeal and grace, So now, alas, I must spew thee out, And blot thy name from its place." "But the faithful few who my promise have kept, With the lukewarm shall not perish; My Church—a true Church, the Church within— I'll chasten, rebuke and cherish; From hades I'll ransom, and those who live I'll keep from the great temptation; My Body, my Bride, I'll present to myself, In the morning of the first resurrection." —Erechoyte.

MY AUNT MARY'S CHRISTIAN EXPERIENCE.

Mrs. BELL GREGORY. On my next visit to my aunt Mary's home she continued her experience as follows: Three years passed away from the time that I last spoke of without making any perceptible change in my life from a spiritual standpoint. I had now reached the age of sixteen, when the world and its pleasures seemed inviting to me in its fullest sense. But still a strong desire for rest and peace was constantly bearing on my mind. At this time I attended a Methodist revival held by a dear brother, now in a distant State. I was induced by his touching appeals to go to the altar for prayer. It was the first time I had ever gone to the mourner's bench, and a sense of the solemn step and the deep conviction that was weighing on me made me tremble and fear. The Holy Spirit descended in power, and souls were converted all around me. I had gone to the altar with good intentions and a heart burdened with sin, but the tempter had gone there also. I sincerely desired to become a Christian, but the tempter would tell me, "Not now, not now." A dear old minister, now in heaven, stood over me, begging me to

accept Christ just then, and I could feel the blessed Savior knocking at the door of my heart just as plain as if the scene had been real, instead of spiritual. But still I would not yield. All the pleading and praying of Christian friends could not induce me to let go of the world and accept Jesus as my Savior, and I went away from that altar unsaved, and that, too, from my own choice. O how dark and gloomy was the time that intervened between that night, when I had willfully refused to accept Christ as my Savior, and the next summer, when I again attended a revival, and again sought the salvation of my soul at the sacred altar, as an humble penitent on my knees before God. My command of language is inadequate to describe the mental anguish which I endured there at that time. The billows of hell seemed to be breaking beneath my feet. It seemed to me that I was forsaken by the great God whose pardon I had refused to accept the year before. I have often thought that if angels lingered near they must have pitied me for the agony of soul which I endured at that hour. Kind friends, that I shall never forget, stayed near me till late in the night, praying and singing for me, and begging me to accept Christ. And when I could hold no longer I cast myself in the arms of Jesus, believing that he would save me. At that moment a ray of heavenly light shone in on my soul, and a peace and quiet which I had never known before, took possession of my soul. God had spoken peace to me, but not in as plain a manner as I expected. And for this reason I would not receive it as conversion and acknowledge it to the world as I should have done. Because the blessing was not as powerful on me as I had heard others describe, I feared I might be deceived. I believe it was because I did not accept Jesus the summer before when he stood knocking at the door of my heart and pleading with me to accept his pardon; that the evidence of his forgiveness was no brighter. Somehow after that particular time I always feared more to approach God, for I knew that I had grieved him by turning away from him when he was so near me. And even after he had forgiven me, I would go to the altar for prayer as a seeker of religion, thinking that, perhaps, I had been deceived. But never again could I feel that sense of conviction resting on me since that night. I have often prayed for it, but it would seem instead, a sense of peace would take possession of me. God says that when he once forgives our sins that he will remember them against us no more forever. And in this condition I remained for three years, and all needlessly, for if I had thanked him for the blessing he had given me and acknowledged him before the world, he would have given me a greater blessing than, just as willingly as he did on the same conditions afterward.

FISH-CATCHING ON THE POTOMAC.

Have you ever watched a large river seine, worked by hundreds of men engaged in catching fish? The largest I ever saw was on the Potomac river. It was said to be nine miles round, and was worked by what seemed to me a countless number of colored men.

It was a wonderfully interesting sight to one coming upon it for the first time, and one not easy for those not engaged in the work to fully witness. Through the courtesy of one of the men conducting it, however, our party, consisting of three, were allowed to secure a boat and row out past the workers and in and around the sinuous windings of the great net; for, of course, this net or seine was not stretched smoothly out, but curved in numerous zigzag points around in the river. It was attached to windlasses at either end, worked by two stalwart colored men, who as they saw it grow heavy with the weight of fish, slowly worked the windlass that drew it in.

While they did this other colored men, numbering scores, waded out into the river, up to their very arm pits and necks, to catch the fish in armfuls from the net and fling them with what seemed like lightning speed into an immense flat-bottomed boat, having a high pit, which sailed inside the seine for that purpose. Still other men in small boats sailed around the net in places to deep for the men to wade, caught the fish and threw them into the huge receptacle in the same way.

In order that we might have the full benefit of the sight, the conductors of the enterprise kindly allowed us to get out of our boat and stand upon the deck—a bare outer rim only a few feet in width—of this great flat boat (it was in shape very much like the old-fashioned mudscoops seen on our New England rivers, only many times larger) and look down into the deep pit where the newly caught fish struggled for existence.

It was an unique sight above and below. As the shoals of fish came flying into the boat from every direction, with a speed and impetus that made one almost dizzy, myriads of scales flew upward from the captured fish below and came down again, covering our heads and faces and clothes and the waters around us as if the heavens were showering silver. It was a truly magnificent sight. The description may make you fancy the reality to have been unpleasant or unclear; but it was not so. The splendor of this light fleece of silver ascending, hovering and sparkling in the air, and then shimmering down again made one forget everything but its beauty as it spread and waited for a great space over the waters.

But mercy on us! how those fish did fight for life, and fight each other! "As cold-blooded as a fish," is an expression I have often heard, but I saw fish whose blood was up that day. The noise that came from them as they struggled

and gouged and tore in among one another, was half vocal, half hissing. The majority of the finny tribe were shad, with large numbers of herrings, pickerel, flounders and other fresh water fish, and a goodly supply of eels. The latter were the hardest fighters of all; so absolutely fierce, in fact, that the men on the boat deck had to take the large ones up—grasping them strongly by the middle—and knock their heads on the boat-edge, else they would tear the other fish to pieces.

While this was going on, several men at either end of the boat were engaged in catching up some of the fish as they came in, taking from them some of their spawn, and putting it into little phials. These phials they deposit in a certain temperature, letting them remain a certain number of hours or days, and when the spawn is fully alive they throw it into the Potomac again, and thus that great river is kept constantly stocked, despite the millions that are caught daily during the season.—Mary Peabody, in June Wide Awake.

GETTING HIS RIGHTS.

In one of the Police Courts up town in New York, one morning, a very small boy, in knickerbockers, appeared. He had a dilapidated cap in one hand and a green cotton bag in the other. Behind him came a big policeman with a grin on his face. When the boy found himself in the Court room he hesitated and looked up as if he would like to retreat, but as he half-turned and saw the grin on his escort's face he shut his lips tighter and walked up to the desk.

"Please, sir, are you the judge?" He asked, in a voice that had a queer little quiver in it.

"I am, my boy; what can I do for you?" asked the justice as he looked wonderingly down at the nite before him.

"If you please, sir, I'm Johnny Moore. I am seven years old, and I live in 123d Street, near the avenue, and the only good place to play marbles on is in front of a lot near our house, where the ground is smooth; but a butcher on the corner—and here his voice grew steady and his cheeks flushed—that hasn't any more right to the place than we have, keeps his wagon standing there, and this morning we were playing marbles there, and he drove us away and took six of mine and threw them away off over the fence into the lot, and I went to the police station and they laughed at me, and told me to come here and tell you about it."

The big policeman and the spectators began to laugh boisterously, and the boy trembled so violently with mingled indignation and fright that the marbles in his little green bag rattled together. The justice, however, rapped sharply on the desk, and quickly brought everybody to dead silence.

"You did perfectly right, my boy," said he, gravely, "to come here and tell me about it. You have as much right to your six marbles as the richest man in the city has to his bank account. If every American citizen had as much regard for rights as you show, there would be far less crime. And you, sir," he added, turning to the big policeman, who now looked as solemn as a funeral, "you go with this little man to that butcher and make him pay for those marbles, or else arrest him and bring him here."

This little boy knew there was a difference between right and wrong. He did not scold nor fight nor swear, but he asked for his rights. This judge knew what was right, too, and taught a good lesson to the bully who wronged the boy, and to the policeman who laughed at him.—Selected.

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AND most powerful alternative is Ayer's Sarsaparilla. Young and old are alike benefited by its use. For the eruptive diseases peculiar to children nothing else is so effective as this medicine, while its agreeable flavor makes it easy to administer. "My little boy had large scrofulous ulcers on his neck and throat from which he suffered terribly. Two physicians attended him, but he grew continually worse under their care, and everybody expected he would die. I had heard of the remarkable cures effected by Ayer's Sarsaparilla, and decided to have my boy try it. Shortly after he began to take this medicine, the ulcers commenced healing, and after using several bottles, he was entirely cured. He is now as healthy and strong as any boy of his age."—William F. Dougherty, Hampton, Va.

"In May last, my youngest child, fourteen months old, began to have sores gather on his head and body. We applied various simple remedies without avail. The sores increased in number and discharged copiously. A physician was called, but the sores continued to multiply until in a few months they nearly covered the child's head and body. At last we began the use of Ayer's Sarsaparilla. In a few days a marked change for the better was manifest. The sores assumed a more healthy condition, the discharges were gradually diminished, and finally ceased altogether. The child is livelier, his skin is fresher, and his appetite better than we have observed for months."—Frank M. Griffin, Long Point, Texas.

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ENDURE SOUND DOCTRINE. "For the time will come when they will not endure sound doctrine."

Therefore, let every preacher watch in all things, endure afflictions, do the work of an evangelist (gospel preacher) and make full proof of his ministry.

THE note following notifies us of the death of another of our brethren. Many warm hearts will go out in sympathy for the brother and relatives of our deceased brother.

REV. H. T. HARRIS. The note following notifies us of the death of another of our brethren. Many warm hearts will go out in sympathy for the brother and relatives of our deceased brother.

THE COLLECTION. The Dallas District Conference held its session at Trinity Church, Dallas. The reports from the various charges showed that the pastors have not been negligent.

THE REV. T. R. PIERCE distinguished himself for the sweet spirit, pleasant manner and ease with which he presided over the Dallas District Conference.

Mrs. L. A. Kidd represented the North Texas Female College of which she is president before the Dallas District Conference in a modest, but telling speech.

WE did not hear the speech of Rev. J. W. Adkisson, president of the Central College, but it was pronounced by those who heard it an excellent presentation of the subject of Christian education.

DR. J. H. McLEAN, of the Southwestern University, was present looking after the interests of that institution.

PREACH SOUND DOCTRINE. Herein lies a great danger. A worldly church will not endure sound teachers. "Like people, like priest."

gratification of every desire along the journey. A worldly heaven and a worldly journey to it is the conception formed under the influence of a perverted nature. All the ingenuity of human reason and Satan combine to persuade men that there is such a heaven or none at all.

The appeal is a powerful one because made to the same principles and passions as their own; for the teachers are men of like passions with themselves. And when once the worldly element in the church is supported by a like teacher, the worldlyizing of the church is complete.

THE town of Lancaster has gone dry—declared for prohibition by a majority of twenty-five. A good example; let others follow. This is the best evidence that Lancaster is prospering.

SOME of our exchanges are criticizing severely the carelessness of builders and owners of the dam which broke and turned the deluging waters upon the unfortunate people of Johnston.

SINCE the health of the Pope at Rome has been in a precarious condition the press has been discussing the question whether the next pope will not be an American, and the name of Cardinal Gibbons has been mentioned as the probable selection in case Leo XIII dies.

My brother, Rev. J. C. Orr, of the Southern Illinois Conference, Methodist Episcopal Church, sends me a joke which is too good to be lost.

THE dispatch was written, sending a cordial greeting and referring them to I Corinthians, xv:58: "Therefore, my beloved brethren, be ye steadfast," etc.

THE curious coincidence of a rain and a lecture by the editor of this paper has grown into superstition. Richmond Advocate. And so even the rain interposes in the interest of a long-suffering people.

AND when the torrent is collapsed by such a wet blow the calm must be very painful.

A FEW MINUTES WITH THE PRESS. What The Papers Think and Say.

THE Western Advocate, in an elaborate article discussing naturalness in oratory, remarks: There is a new school of oratory, priding itself upon its naturalness.

travagances. This so-called nature is really very elaborate art, and far more artificial than the thunder it condemns and echoes. Its great defect is that it can never become eloquence, because it rejects the conditions and despises the effects of eloquence.

THE article concludes with this summary: 1st. A natural manner is not that of some one else, but your very own; 2d. A natural manner is one that seems natural, though it has acquired that appearance by art.

THE fact that there are about twelve hundred vacant churches in the Presbyterian communion, and a very large number in every evangelical denomination in the land, not even excepting the Methodist, ought to furnish food for reflection.

THE Nashville Advocate, discussing the question whether ambition be lawful in a preacher, among other things, says: But in all that we have said we do not wish to be understood for one moment as intimating that there is anything wrong in a minister sincerely and profoundly desiring to discharge the duties of his office in such a way as to win the approbation of God and the favor of good men.

ST. Louis Advocate: Our sister, Mrs. Sue Mooney, leaves Missouri. She has accepted the charge of Dresden Academy, Dresden, Tenn. Her daughters will be associated with her. They have purchased the property. Sister Mooney goes at once to her field and to her old and loved work of teaching.

ST. Louis Advocate: North Carolina is being well served by our bishops. Bishop Granbury has been giving them appointments and attending a number of district conferences.

ATLANTA Journal: Johns Hopkins University, of Baltimore, has recently conferred the degree of Doctor of Philosophy on Morgan Callaway, Jr., of Oxford, Ga.

RICHMOND Advocate: The Rev. J. H. Patterson, a member of our conference, who had been in ill health a long time, died in North Danville on the 9th, in full hope of immortality.

Waco Day: The annual literary address by Rev. G. W. Briggs, at the commencement of Waco Female College was one of the most remarkable for eloquence, sound logic and fitness ever heard on any similar occasion in Waco.

SAM'L P. Wright, Lorena, Texas: Rev. G. W. Briggs' address before Prof. Rounsavall's graduating class (Waco Female College) last Tuesday was a marvellous performance.

J. B. Turner, June 12: The Advocate is indeed a welcome visitor in our household. The appointment at this place was suspended during the drought, and has never been reinstated.

THE Treasury for Pulpit and People has discovered that some theologues are afflicted with the terrible disease of "theological hydrocephalus" and recommends a remedy: We cannot account for the vagaries of some theologues in any other way than that through some constitutional infirmity or inflammatory cerebral tendency, effusion of fluid into the cavities of the brain has occurred and the individual has therefore assumed a staggering gait and a squinting look.

THE Cumberland Presbyterian gives this explanation of the why of the twelve hundred vacant Presbyterian churches, which may be reasonably correct, but is not our worthy contemporary mistaken about the Methodists? Where are the pastorless Methodist churches?

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J. B. Turner, June 12: The Advocate is indeed a welcome visitor in our household. The appointment at this place was suspended during the drought, and has never been reinstated.

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Dr. John E. Edwards in Raleigh Advocate: Commencement sermons have become an institution. This is all very well, provided, nevertheless, etc. The proviso covers several particulars.

Rev. T. H. B. Anderson, of California, proposes the institution of a summer theological school at Santa Rosa.

Raleigh, N. C., offers \$20,500 for the location of Trinity College, which has resolved to move to some central town in North Carolina.

Central College Missouri has conferred the degree of D. D. on the Rev. S. H. Werlein, who was once a member of the Texas Conference but now of the St. Louis.

Bishop J. C. Keener has ordered his post office address changed from Carrollton, La., to Ocean Springs, Miss. We suppose his family will spend the summer there.

We see from a note in the Nashville Advocate that Dr. John, our missionary secretary, has been forced to flee to the mountains on account of two or three weeks' sickness. He is said to have greatly improved by the change.

Our California brethren are discussing the question of consolidating the Pacific Methodist and Los Angeles Advocate. That no doubt would be a good move as the patronizing conferences cannot furnish more subscribers than one paper ought to have.

We learn through a letter from Rev. Warner Moore, Ph. D., of the death of Rev. D. D. Moore, of Memphis, a prominent educator and late editor of the Memphis Christian Advocate. He died in great peace on the evening of June 6, and was buried from the First Church the next day at 3 o'clock p. m.

St. Louis Advocate: Our sister, Mrs. Sue Mooney, leaves Missouri. She has accepted the charge of Dresden Academy, Dresden, Tenn. Her daughters will be associated with her. They have purchased the property. Sister Mooney goes at once to her field and to her old and loved work of teaching.

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