

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2 00

OFFICIAL ORGAN OF THE FIVE TEXAS CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS \$1.00.

VOL. XXXIV.

DALLAS, TEXAS, THURSDAY, NOVEMBER 3, 1887.

NO. 8.

MARRIAGE—CELIBACY OF PRIESTS.

JEAN PAUL.

1. If our young women were better initiated in the mysteries of house keeping and less given to expensive habits, there would be less bachelors leading dreary lives in desolate boarding-houses.

2. The wife is to be a helpmeet to the husband. Seldom that this relation is reversed at the instance of the wife. When husbands become trashy, beer-swilling, whisky-drinking, pettifaring nobodies, it is but right that women march to the front. Are all stones diamonds? Are all men men?

3. It seems to me that a law ought to be enacted requiring the presentation of a physician's certificate as to necessary good health of the parties desirous of contracting marriage. Have all married at marriages where some of the parties were consumptive and scrofulous.

4. In some of the European countries application for license to marry has to be published for two weeks consecutively in the official organ before the proper official is allowed to issue the same. A similar law here would do away with the prevalent matrimonial knight-errantry.

5. So long as the laws in regard to the contraction of marriage are not more stringent, the laws in regard to divorces will necessarily be large.

6. The author of Paradise Lost says in regard to divorce: "It is a less breach of wedlock to part with wise and quiet consent, betimes, than still to profane that mystery of joy and union with a polluted sadness and perpetual distemper."

1. In the Roman Church marriage is held to be a sacrament. We know this to be erroneous; but, supposing it to be so, why should not priests partake of that sacrament? Sacraments are means of grace. Are priests not in need of the same?

2. St. Paul asserts that those who failed to marry are parties who give heed to the seducing spirits and doctrines of the devil. God ordained the institution of marriage, and Christ honored it by his presence at the feast at Cana.

3. St. Peter is the pretended first bishop of Rome. The famous cathedral, St. Peter's, is erected on the spot where the said apostle is supposed to have been crucified. But Peter was, or had been, a married man. Jesus cured his mother-in-law of fever.

4. No scriptural requirements, but reasons of expediency dictated the celibacy of priests. Having no families to support, priests live exclusively for the church. Unmarried, they constitute a solid phalanx, ready to execute the behests of their superiors. But were not men who accept expediency as a lamp to their feet.

5. Though the question of priestly celibacy was agitated since the third century of the Christian era, this celibacy was not required by law until 1071, at the motion of Pope Gregory VII. But if it was a sin for priests to marry after that year, it was also a sin prior to that period. That sin was presumably never acknowledged, confessed or forgiven. Alas, for those priests! Sins unforgiven, drag down to hell.

6. The annals of the past centuries reek with narratives of priestly impurity and concubinage.

BIBLICAL AND SCIENTIFIC EVOLUTION.

REV. H. ARBRY.

By changing or straining the meaning of words and expecting readers and listeners to pay attention to sound rather than sense, it is very easy to prove anything. No Egli's word is more simple, more innocent or better understood than evolve—evolution. But if you change the meaning of the word and make it sawmill, or atheism, then the case would be different. Suppose you change the meaning of development and make it mean Buddhism, then very few Christians would believe in development, though they might still believe that a baby might evolve into a man.

Now, what are some plain facts touching "Evolution?" Plain, I mean, when looked into. Many things are not very plain at a glance.

About thirty or forty years ago, Mr. Charles Darwin, of London, a man of acknowledged scientific ability, but an infidel, wanted to improve upon the "scientific" infidelity of Lamarck and a few other French infidels by bringing Christianity into conflict with science. This conflict, at all, whatever might be its outcome, could not be stated in the form of an argument—a good one or a poor one in terms—without using some word implying change in a meaning different from its proper meaning. This impossibility arises from the consideration that there is no word in human language implying either origin or change in entire abrogation of Divine agency. And the reason why there is no such word is because there is no such idea within the domain of human thinking.

Whether Mr. Darwin understood this point clearly or not, I do not know; certain it is he found no such word. The simple, innocent word evolution served him just as well and no better than any other now of its class implying improve-

ment, progress upward, advancing, growing, unfolding or the like.

No small amount of dialectic skill and ingenuity is displayed, consciously or unconsciously, in making a new name for this poor, innocent word. Its proper meaning is simply to grow, unfold or advance from one condition to another. It means origin of substance no more than to build a house, or to educate a boy implies absolute origination.

The object was to get rid of Divine agency in the origination of substance or of men, or both, and so a new word must be made, and hence the bewigged and scented distortion of this simple word. The high-sounding flourish of science can throw a halo of mystery about almost anything. It has done this to some extent in this case, but after all evolution means change, not origin. It does not ignore Divine agency. Its meaning does not touch origin. You can think of matter only as already existing. You cannot think of it prior to existence, for then you would not think of something. To think of nothing is absurd. To think of matter you must think of it either as at rest or as changing. It must be already in existence. Neither can you think of how it came to exist, or by what processes, if indeed there were any, by which it came into existence. You cannot think of origin—absolute origin. You can think of change—of evolution.

The scientist—honored by no one more than by this writer—may trace the history of matter through its thousands of changes and developments back, back, and still further back, as far as he will; he may show you through nomadic periods, through germ life into star dust or fire-mist conditions; and, so far as I am concerned, whatever others may think—making no pretensions to position among men of science, I go cheerfully and feel not only entertained but instructed, all the way. I look at everything he shows me, and learn his lessons all the way as a learner. And, so far as science is concerned, I am as much and as well instructed by an infidel as by a Christian. And when we reach the farthest point in the pathways of either geology, biology or anthropology, he has shown me nothing but matter—matter in thousands of constantly evolving forms. If I ask him how this, or this came to be, he points me a step further back to matter in some other form from which it was evolved. And in all these excursions to the very utmost, we are still as clearly within the scientific enclosures of matter as we were in the forests or quarries of 1887, when we started. In all these rambles, or exact surveys, in the fields of nature, my scientific instructor has said to me not a word—no, not a word, about origin. I find he knows no more about origin than I do. He has been leading me through fields of nature—delightful fields, and full of knowledge and interest, it is true. But if we could turn every stone in it, and call the botanist to show and explain every leaf, and the biologist to explain to us every tissue of life in his cabinet, they all tell me about material substance and material changes, but with total silence as to origin.

When did Darwin, Huxley, Spencer, Haeckel, or any of them, tell us a word about origin? Not a word. They talk of evolution as though it were a mode of origin. But it is not a mode of origin. It is a mode of progress, or development of things existing. It might as well be said that muscular locomotion, or the cultivation of corn are modes of origin. They are only modes of progress. Science relates to progress, not to origin. The scientist finds everything that he finds at all, already existing, but knows no more as to how anything came into existence than an unlettered boor. He works with existing things, not with things non-existent. What is a non-existent thing? A thing—anything, one millionth the size of the smallest describable object has as complete an existence as a whole. And whatever else may be said of it, so far as science pretends to teach, it grew, developed or evolved from some thing standing before it.

If he tells me the world could not be created out of nothing—that is, not out of something, which would be the proper expression; for "out of nothing" has no meaning—I could not contradict him, for I do not know that that was or was not the way of it. I have no knowledge of the final, absolute resources of the Almighty. Who said the world was created "out of nothing?" We should be careful how we dogmatize beyond our reach. While we cannot admit the eternity of matter as a philosophical proposition, we must admit that we are totally ignorant of the final resources of the Almighty or of his power to create. Acknowledging our total ignorance of origin, how can we say it was this way or that way? We must tread carefully along here and not misunderstand each other.

We must distinguish as wide as the poles between the origin of something and its history, or progress, or evolution afterwards. No man of science has attempted to teach Evolution as a mode of origin. Before there can be evolution there must be something existing to evolve. Before there can be growth there must be something to grow.

So, let this word evolution be under-

stood according to its undisputed meaning, and there can be no controversy about it between any two persons using the English language. Everybody sees and understands evolution every day. Indeed we see little else. Our bread is evolved from seed wheat and some wheat-growing materials in the ground and in the atmosphere. The big children evolved from babies, and babies from embryo, and embryo from something before that. The flesh we wear to-day is an evolution from the mutton and the muck and milk, mixed with scores of other things we ate, drank and inhaled in days gone by. Everything we see is evolved from something that stood before it, and that from something before it, and so on back, back to a "beginning," or "the beginning."

As to this primal beginning, some people believe that God, an inscrutable, indescribable and non finite and self-existent Being, in some inconceivable and therefore indescribable way, caused materiality to be. Those who do not believe that existence came by such means cannot, in the nature of things, be said to believe about it. They simply deny.

And, be it noted, those who believe that God created, cannot be said to believe at all as to a mode of creation. They simply believe in the truth of an unexplained and inconceivable fact. And the stern, unbending law of mental science shuts us up to the necessity of believing that or nothing about origin. A mode of origin is absolutely unthinkable. Nobody believes in a process of origination. That would be absurd. Process implies change. And there can be no change until there is something to change, or to be changed.

Origin by evolution, progress or development would be as absurd as to state that something began by continuing. So, what does the Bible say about evolution? For, surely the Bible is full of it. To state all that it says would be to copy the entire historic part of the Bible. History is but an account of progress, showing the details of successive evolution or development. Trees grow, rivulets flow and fill the sea; animal life is successive, coming and going. All nature is in a constant state of changing, evolving processes. The Bible says plainly that way, away, back under in some inconceivable, and therefore indescribable condition called "the beginning," or more strictly, after the beginning, the earth was. But it was unformed—void. There was no land, no water, no vegetation, no animal life; all was chaos—of course, indescribable. And after this processes of formation set in, the unformed elements began to form—uniform—evolve—on and on through successive periods of unstated lengths called by the general name of days. This process of formation and development, in its nature historic, continued until we find a world separated into mineral, vegetable and animal departments with ten thousand times ten thousand subdivisions, all forming a complete and amazingly wonderful system of nature as we now wonderingly behold it.

So far there is no disagreement between anybody, scientific or unscientific, Biblical or non-Biblical, Christian or infidel, as to matter of historic fact. Where, then, is the dispute, and where and what is the exact point of collision? This is it: Some people think that God, the unoriginated cause, stood at the helm of the universe and directed, mediately or immediately, or both, all these affairs, and some think he didn't. I doubt if the question—if there is a question in issue—can be much more clearly stated.

Those who deny divine agency, simply deny it, but do not put something else—some other agency—in the place of it. There is no published non-biblical Scripture facts, nor no material antagonistic facts set up by scientists against Bible history that I know of; and still more, after some particular scientific research lately for such collision, none was found. See N. Y. Christian Thought for October, 1887. The question of divine agency is not historic, neither is it scientific. It is purely a matter of Christian faith. It may be rejected; but such rejection must necessarily be dogmatic. Whatever anyone may disbelieve about the divine agency, and however well assured any learned man may feel in such belief, it is clearly impossible to state such disbelief in any didactic or logical form. The question of God is not debatable. If believed at all, it is believed solely on authority, not on evidence.

Then, if there is no clear statement of fact touching scientific evolution antagonistic to Biblical evolution, what is the nature of the objections to their teachings put forth in the name and under the forms of science? I distinguish vividly between the scientific infidels themselves and the erroneous lessons they teach. With the former we have no more to do than with other irreligious men. And with the latter, the mere Christian has no more concern than with any other professional or scientific errors. But this depends on the question whether their express teachings do or do not in terms—not by influences—contradict the words of the Bible. And as we are totally ignorant, both as to teaching and conception, of any mode or manner of

any divine act, how can we deny any alleged mode, however erroneous, or even ridiculous it may appear? How can we say that any divine act was or was not performed suddenly, in a day or an hour, and not gradually, in thousands or millions of years, when the Bible is totally silent on that point?

The Bible is made to say many things the Bible never thought of. A very able and somewhat exhaustive essay on "Christian Evolution," by Professor Martin, may be seen in the October, 1887, number of the Christian Thought, previously read before the Summer School of the American Institute of Christian Philosophy, New York. GOLF VIEW, HANCOCK COUNTY, MISS.

LETTER FROM MISSISSIPPI.

GILBERTOY.

And the great battle in Texas is over for this time. It will be renewed again and again until the victory is gained. There is conscience and religion on one side and money on the other. Money may win to-day, but right and truth will come along to-morrow. Thus it has been, is now and will be in all time to come. God's mill grinds slowly, but it grinds surely, and O, so fine! The TEXAS ADVOCATE was a regular columnist in this engagement. It was red-hot after the first fire. Your brother of the quill of the secular press got as much, if not more than, he asked for. You hit him just and hard. He deserved it. He was a taunting Philistine who defiled the armies of the living God. Your sling sent the small stones through the joints of his harness every time. That was right. At times it is well enough to ignore some men, and then again to ignore is to confess judgment. There are times when it is right, and religious, too, to draw a man to his face. You are doing a great work for the cause of truth in the broad State of Texas. God bless you.

My copy of the TEXAS ADVOCATE was in great demand in this town during the prohibition fray in our State. This is a prohibition town—prohibition by local option. It is a rare thing—very rare—to see a drunk man here. Some whisky is sold on the sly, but whisky-selling and whisky drinking is under the ban. The sentiment of society is against the traffic and the use of spirituous liquors. I know of but one man in town—two thousand five hundred inhabitants—who is a habitual drinker. He gets ten gallons at a time, and keeps warm all the while. If there is a regular old fashioned drunkard in town I do not know it, and I am personally acquainted with every man in the place. There is the best lot of young men here I ever knew. Only three in town who do not belong to some branch of the Christian church, and not more than five who will not pray in public or conduct a prayer-meeting whenever called on. If we had open saloons it would be far otherwise. I have lived here now ten months, and I've heard only one oath sworn, and that by a stranger from the country. Vulgar anecdotes and ribald jokes I do not hear—not even over beer. Saloons breed profanity and vulgarity. It is understood by the reader that I would not hear these things, only by chance, or on rare occasions. My two sons, one just grown the other eighteen, say this is the best town in these respects they have ever known. No house of ill-fame here. Saloons encourage, if they do not breed, this vice. The man who advocates open saloons provides for profanity, vulgarity and prostitution. This is a hard thing to say, but it is the truth in it that makes it hard. The Agricultural and Mechanical College of the State is located here. There are two hundred and fifty boys in this school, and many have been turned away for want of room. Two hundred and ten are in the dormitory. If whisky were sold here and ruin would come to every nook and corner of the State. Now and then, once or twice during a season, a boy or two get whisky, some how, or in some way, and get drunk. These cases are very rare. Some men, from a distance, can get whisky here almost anytime, but it is like hunting for a needle in a haystack for civil home-folks to find it. I did my level best to get two table-spoonfuls of alcohol to try an experiment, but it could not be obtained for love or money. Finally a lady who had a spirit-lamp furnished the amount needed, and it evoked the white of an egg in a jiffy. They say "prohibition don't prohibit," but it does. I know of my own personal knowledge that it does prohibit. It prohibited me from getting alcohol right here where it is well known that I, like John the Baptist, am a "total abstinence" man. "Ab, but," says some one, "an old soak could have gotten it." Perhaps so, but the old soaks will soon die off, and the next crop of drunkards will be short. It is not so much the old soaks as the rising generation that we hope to save. They say "the whisky is poison." I'm glad of it. The more poison the better. If each drink were dead sure to kill it would be a good thing. As it is, it is often an awful long shot, but it is a dead sure one. It always gets its man. If the range were shorter and the aim deadlier, it would be all the more effective for temperance. If they will make it, and men will drink it,

why, let them put in still more poison. The year nineteen hundred will dawn upon a mighty change in our lives in regard to the manufacture and sale of drunkard making drinks.

SHARVILLE, MISS.

THE SECRET OF A LONG LIFE.

REV. H. J. FURNESS.

On the third day of September, there gathered together, from far and near, a great company, in the pleasant city of Newton, to do honor to S. H. Davis, Esq., a man who has completed a century of life in this world; who is older, by a few days, than the Constitution of our Republic; who heard the knell of the bells that tolled the death of our country's father; who recalls the welcome given to Lafayette on his first visit to our government; who remembers Boston as a town, and tells of personal acquaintance with its first mayor; but who looks around to-day, in vain, for any contemporaries.

An occasion so rare has its lessons, especially for the young. What is the secret of this longevity? Why does he survive? Why remain so well preserved to welcome his friends? Why retain in such measure his faculties? Why write his name so legibly on his one hundredth birthday?

It is an open secret. With the inheritance of a good constitution he followed the laws of nature in daily habit. He has always risen and retired early. Never turning night into day nor day into night. He has been temperate in his mode of living. Chocolate, crackers and milk—this has been the breakfast bill of fare, and simple bread and milk for supper, while the dinner consisted of a healthy variety. Liquor and tobacco were his abhorrence. "I have been a very busy man," he often says, in review of his life. This is true, for he was always at work, until an accident disabled him, and enforced rest in confinement to his house. He was a lover of nature—an outdoor man—and daily drank in the elixir of life from the scenes of beauty amid which he dwelt. Such regularity of habit, such temperance, such industry, without over-working and worry and treading upon the time for rest, these are the vital factors in this century of healthy, powerful life, without the experience of serious or severe sickness. The mind, in its health and activity, kept pace with the body. The years of manhood were devoted to teaching. Old pupils came back on this birthday, to testify to the quickening impulses, the progressing and practical ideas received under his tuition.

Opening all was the moral and religious element. He was earliest in the temperance reform; entered heartily into all associations for the public welfare—agricultural, horticultural, savings banks, library, cemetery—to all these he put his hand to help in organizing and sustaining. Early he united with the church of Christ, and has been a constant worshipper at the house of God, till a fall destroyed his "power of locomotion," as he called it.

More than a thousand visitors paid their respects to him on the bright and beautiful birthday. It was a rare picture. This aged man with grateful smile, unshrunk face and youthful spirit, surrounded by his host of friends and pupils. He teaches the young of our day the secret of a long life, while he waits with no fear, but childlike faith, the call of his heavenly Father to his final home.

—GOLDEN RULE.

HARD ON SPIRITUALISM.

This modern iniquity has received another black eye at the hands of the Seybert Commission, whose report has just been published by Lippincott. A brief history of this commission will be needed. The late Mr. Henry Seybert was a zealous believer in modern spiritualism, and before his death presented to the University of Pennsylvania a sum of money to found a chair of philosophy, adding the condition that the university should appoint a commission to investigate "all systems of morals, religion, or philosophy which assume to represent the truth, and particularly of modern spiritualism." Upon this authority the following commission was appointed: Dr. William Pepper, provost of the university, Dr. Joseph Leidy, Dr. George A. Knapp, Prof. Robert E. Thompson, and Dr. H. H. Furness. Afterwards Mr. Coleman Sellers, Dr. James W. White, Dr. Calvin B. Knerr, and Dr. S. Weir Mitchell were added. These gentlemen all expressed their entire freedom from all prejudice in the matter, though Dr. Furness confessed to a leaning in favor of spiritualism.

The commission first gave attention to the question of independent slate-writing. The first medium utterly failed on the first two sittings, and only once succeeded in writing two or three illegible words, which was easily explained by fact that the slates were held in concealment by the medium for a long time, and there was "a screw loose" when the slates reappeared. The commission pronounced it a case of very humble legedomain.

Dr. Henry Slade gave the commission a number of sittings, and this is their verdict, signed by each member: "However wonderful may have been the mani-

festations of his mediumship in the past, or else here, we are forced to the conclusion that the character of those which passed under our observation was fraudulent throughout. Close observation was all that was required to detect it. Many of Slade's tricks were puerile in their simplicity, such as playing an accordion with one hand under the table. A member of the commission easily duplicated it. The commission found that very few of the professional mediums are accepted by all spiritualists as free from the reproach of fraud."

They also found that as an investigation begins all manifestations of spiritual power cease. The gaze of a human eye is fatal to a manifestation. In one case of alleged spiritualistic writing a carefully adjusted pocket-mirror unknown to the medium gave back the reflection of fingers which were clearly not spiritual opening the slates and writing the answer. And every case of slate-writing that came before them was clearly physical. A juggler beat all the mediums by pure jugglery in broad daylight. The commission pronounces every case that came before it a case of fraud. It was the same with the "spirit-rappings." In every instance investigated by the commission the purely physical origin of the sounds was manifest by the fact that the mediums were invariably and confessedly cognizant of the rappings whenever they occurred, and could at once detect any spurious rappings, however exact the imitation.

Perhaps an interesting part of the report as any, relates to the Slade-Zoellner experiments. Prof. Fallerton, secretary of the commission, interviewed Prof. Zoellner's colleagues in the investigations. It will be remembered that Zoellner was looking for the fourth dimension of space. He held some seances with Dr. Slade, in company with Prof. Peckner and Spielhofer, of Leipzig, and Weber, of Goettingen. Prof. Wundt, of Leipzig, was also present. The first four were hoodwinked by Slade, and solemnly announced that they were perfectly convinced of the reality of the manifestations, and that they were not the result of imposture or prosidigitation. I now transcribe that Zoellner was of unbounded mind at the time; that Peckner was partly blind from incident cataract; that Spielhofer is exceedingly near-sighted; that Weber was very old and feeble, and did not see everything. Wundt, the only competent observer in the company, pronounced the thing a "hoax"; that the slate-writing was very bad German, just such as Slade spoke, and that all of it could have been done by an ordinarily expert juggler. And yet Zoellner's "great name" has been given to support this fraud, and many have been misled by it.

Dr. Furness made independent investigations of the sealed letter business, only to find it a fraud, of which he makes sport. He investigated the so-called materialization, and found "fraud where he hoped for honesty." He wanted to believe, and was inclined to it at the start. His judgment was warped in favor of spiritualism; but every "materialized" spirit that he saw was of flesh and blood, warm, breathing, the size and shape of the medium in the case, whose footfalls jarred the floor. One of these materialized beings wore hairpins and talked broken English. And so this report goes on. It is "mighty interesting" reading. It will serve to reveal to many who are wavering on the borders of spiritualism the utter wickedness and fraud of the system. It will prove a powerful weapon with which to club this absurd and wicked notion that is working such mischief. "The spirits that peep and matter" are thoroughly exposed. No one hereafter need be fooled by this imposture. Competent men who began to investigate, hoping to find it true, found nothing but fraud, imposture and wickedness. Daylight is absolutely fatal to it. —Western Advocate.

POSTSCRIPT.

Bishop HANCOCK has reached Nashville after his long-extended Western travels in good health.

It is said that during his reception in Nashville, many poorly dressed people, evidently farmers and working men and women, were passing before him. Mr. Cleveland administered a silencing rebuke to a number of well-dressed people who having been presented stepped back of him and were making unkind remarks touching the personal appearance of those passing in front. Hearing the remarks and laughter the President said: "These good people are here out of respect to me. I am not willing for you to make sport of them. It is not right." The laughter and comment ceased.

The Wilmington Star (N. C.) says: "Miss Abbott made a mistake. She violated the very highest of proprieties. She will not see it while it shall seem to be a profitable error, but she will feel it in time. The butterfly newspaper press and the fluttering beans of the opera, light enough to float and meander in mid-air without wings, may chirp and chatter within her ear-drums and lifted presence, and toy with the blossoms that garish her bosom, and turn somersaults in and out of her scented gloves, and stand on their heads on the illusive edge of her rhymer fan, and play bo-peep behind her perfumed handkerchief, and chorus to her, 'we glory in your spunk!' but when the opera is over, and the stage has been swept, and the butterfly beans and bandy-legged newspapers have been dashed together in a pile, they won't fill a match-box nor out-weigh a soap balloon."

Texas Christian Advocate.

SIN AND FORGIVENESS.

REV. W. A. SAMPEY.

[The substance of a sermon preached at Cove Spring camp-ground, Cherokee county, Texas, August 17th 1887, and published by request of some who heard it.]

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned we make him a liar, and his word is not in us.—1 John, 1:9, 10.

The idea contained in this text, is reflected by many other passages, such as Prov. xviii:13, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Isaiah lv:7, "Let the wicked forsake his way, and let the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." If we would get the full idea of what confess means in our text, we must compare it with what our Lord says: Matthew v:23, 24, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." From these Scriptures we get the following concise definition of confess:

Own up, repair, and quit. A man must own up his sins to the party or parties against whom they were committed. If he is unwilling to do this, he is unworthy of pardon, and God declares that he shall not prosper; yea more, "If we say that we have not sinned, we make him a liar, and his word is not in us."

We must, if possible, repair all damages resulting from our sins. If a man appeals to a court of equity, he ought to be willing to do what is right. If I pull down your fence, and let in cattle to damage your crop, and afterwards wish to be reconciled to you, it becomes me to repair the damages. If I wish pardon from God or man, it is nothing but just and right that I make reparation, if it should be in my power.

After owning up, and making reparation, then we must quit our sins. It is absurd to ask pardon in a case where we persist in continuing the wrong.

With this definition of confess before us, let us proceed to classify sins. We may place sins of every kind and degree in one of three classes:

First-class—Secret sins, or those sins which are known, so far as we can tell, only to the individual committing them and the All-seeing eye. This is a very large class, consisting of thoughts, imaginations, purposes, designs, words and actions, and in most cases constitutes the blackest part of the human character. You may imagine that you are a very clever fellow, yet if it should now be made known to you that those sitting near you could see all your secret sins you would turn pale as death; and if you should have power left to do so, you would instantly steal away and seek a hermit's cell in which to pine away and die. Now, my friend, like an honest man, own up these secret sins to God—I say to God, because these are sins against him alone. Make reparation by a godly sorrow, for that is the best; you can do in this case; then play quite—forever cease from such sins.

Second class—Sins against God, committed more or less openly before men. These are not only insulting to God, but damaging to society. As these have been committed before men, so they ought to be acknowledged before men. This is one reason why we have what is called very commonly the mourner's bench—an altar of prayer. Men have sinned publicly, and we invite them here to publicly confess their sins.

Third class—Sins against man. I need but remind you that what I call sins against man are sins against God, also. I wish to dwell more at length upon this class, inasmuch as the sins included in it are less frequently made the subject of pulpit effort than those included in the other two classes. I shall not attempt to mention the different varieties of sins against our neighbor, but shall touch upon a few of the most important.

I begin with dishonesty in money matters. We had once what was called the bankrupt law, and some men to shun an honest debt bankrupted. I would dislike to go into eternity with a bankrupt script pasted upon my forehead, indicating that I had wronged a meek widow, or orphan children, out of their money, when I might have paid it, had I have tried, would be too horrible for me to endure.

We have a homestead law, the design of which was doubtless good, to protect defenseless women and children, but stult men take advantage of it to screw themselves from paying an honest debt, and it sometimes turns about that women and children, instead of being protected as the law designed, are crushed—being deprived of their subsistence. A man lets his note or account run out of date, and then feels that he is under no obligations to pay, simply because the law is on his side. My father was particular to instill into my mind the idea that an honest man's no never runs out of date.

Sometimes men take advantage of others in trade, and make money by the operation. Let me illustrate: A man with a forty-dollar pony sets out to swap horses. After some days, during which he makes several trades, he finds that he has a horse worth forty dollars, and one hundred dollars besides, as the result of his shrewdness in trading. Now, I submit for your consideration, if he has not, in some way, cheated some person or persons, out of one hundred dollars. Such money is apt to burn a hole in your pockets, and finally become a millstone about your necks, and drown you in the gulf of perdition.

If you wish to be saved, you should repair by making restitution. Where this cannot be done, come as near to it as possible, so as to show the honesty of your intention. I will illustrate by giving the experience of a man with whom I was well acquainted. When a boy, in company with a bad companion, he robbed a third boy of his money in the city of Belfast, Ireland. At the age of twenty-one he came to America. Soon after this he began to seek religion, but every time he attempted to pray, that robbing scrape would come up before him. What to do he knew not. To find the boy he had robbed was impossible. Finally he settled the matter thus with himself and his God: "If I ever find that boy or any of his legal heirs, I will restore the whole amount with interest." God accepted this and blessed his soul.

He was afterwards wont to say that he got religion on a credit. He became one of the most liberal and scrupulously honest men I have ever known. So my friend, if you wish to be saved, own up, repair, and quit.

Time would fail us to notice slander, falsehood, misrepresentation, backbiting and such like. It is enough to say that thy brother hath aught against you. Something, matters not what, has caused you and some one else to stand apart; you may be entirely or only partly at fault, or the other may be entirely in the wrong; if you wish to do your duty, it becomes you to make an effort to settle the matter. Religion means love, and where love is, you have peace and harmony. Leave thy gift at the altar, and go and be reconciled to thy brother, and then come and offer thy gift. Where two persons are at odds, it is generally the case that both parties are more or less to blame, and most commonly where one will go to the other, in a Christian spirit, ready to make concessions, the other will do the same. Two brothers of my acquaintance, making no pretensions to religion, were so at odds that they had not even spoken to each other for several years. One of them, after hearing a sermon, in which the idea of making reparation was stressed, came to the conclusion that he would go the next day to see his brother and make an attempt to settle the matter. So the next morning he hired a buggy and started to see his brother at a distance of nine miles away. On reaching the little town in which his brother lived, he met him on the street and said: "Brother, I am satisfied that we have been doing wrong. I am willing to make any confession which are honest and right in order to bury the matter between us." His brother replied: "I am willing to do the same." In a few minutes the whole matter was settled, and the two brothers dined together that day in peace and harmony. Now, if two sinners can do this, why should two professors of religion fail to be reconciled, when one of them makes an honest effort to settle? I think that they will hardly ever fail. Try it. If you fail, you will have a clear conscience. In every instance in which you have said or done anything concerning which any one has any right to complain, go at once and acknowledge your fault and ask pardon, and then try to do so no more.

Corrupt nature says that it is hard and disagreeable to confess to your neighbor, but grace says that it is easy and pleasant. If you, under grace, have never tried it you have no idea of its sweets. I have tried it, and I am prepared to say that if I wished to be ineffably happy for the next thirty days, I would like to have at least one case for each day, to whom I could make confession, if I could get them without doing wrong.

If we thus confess our sins God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

THE JOHN CHURCH CO., Cincinnati, O. And 19 East 10th St., New York City.

THE CHILDREN'S HALLELUJAH AMERICAN ANTHEM BOOK, (81.25 or 82.25 per doz.) Johnson, Albee and Tenney. Prices everywhere. Large sales. Order with Ditson & Co.'s imprint.

AMERICAN ANTHEM BOOK, (81.25 or 82.25 per doz.) Johnson, Albee and Tenney. Prices everywhere. Large sales. Order with Ditson & Co.'s imprint.

JEHOVAH'S PRAISE (81.00 or 82.00 per doz.) By L. O. Emerson, an W. Church Music Book of the best character. Many New Anthems and Metrical Tunes.

AMERICAN ANTHEM BOOK, (81.25 or 82.25 per doz.) Johnson, Albee and Tenney. Prices everywhere. Large sales. Order with Ditson & Co.'s imprint.

OPIMUM Morphine Habit Cured in 10 to 30 days. No labor or rubbing. SEND FOR ONE TO THE NATIONAL CO., 25 Dec St. N. Y.

A Famous Doctor

Once said that the secret of good health consisted in keeping the head cool, the feet warm, and the bowels open. Had this eminent physician lived in our day, and known the merits of Ayer's Pills as an aperient, he would certainly have recommended them, as so many of his distinguished successors are doing.

The celebrated Dr. Farnsworth, of Norwich, Conn., recommends Ayer's Pills as the best of all remedies for "Intermittent Fevers."

Dr. T. E. Fowler, of Bridgeport, Conn., says: "Ayer's Pills are highly and universally spoken of by the people about here. I make daily use of them in my practice."

Dr. Mayhew, of New Bedford, Mass., says: "Having prescribed many thousands of Ayer's Pills, in my practice, I can unhesitatingly pronounce them the best cathartic in use."

The Massachusetts State Assayer, Dr. A. A. Hayes, certifies: "I have made a careful analysis of Ayer's Pills. They contain the active principles of well-known drugs, isolated from inert matter, which plan is, chemically speaking, of great importance to their usefulness. It insures purity, certainty, and uniformity of effect. Ayer's Pills contain no metallic or mineral substance, but the virtues of vegetable remedies in skillful combination."

Ayer's Pills, Lowell, Mass. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Dealers in Medicine.

CRYSTALIZED LENSES. Persons suffering from weak eyes arising from nervous exhaustion or over taxation, either in youth or middle age, will find great relief by using HAWKES' Crystalized Lenses. We do not claim that our glasses will restore all eyes to their natural state, but thousands have had their sight improved by their use, and they are known to be the purest and most brilliant lenses in use.

CARTER'S LITTLE LIVER PILLS. Sick headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Headache, etc. While their most remarkable success has been shown in curing ALL EYES FITTED. And the Fit Guaranteed by Eisonohr Bros. & Schneider, DALLAS, TEXAS.

CURE SICK HEADACHE. Sick headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Headache, etc. While their most remarkable success has been shown in curing ALL EYES FITTED.

CARTER MEDICINE CO., New York City. X-MAS MUSIC. Christmas FOR 1887. Complete Lists of Christmas Music of every description. Mention the name of any address on application.

AMERICAN NATIONAL BANK, Dallas, Texas. CAPITAL, \$200,000. SURPLUS, \$60,000. W. H. THOMAS, Pres. E. C. SLAGHTER, V. P. J. E. GANNON, Cashier.

THE NATIONAL EXCHANGE BANK, OF DALLAS. DIRECTORS—John N. Simpson, W. H. Gaston, R. A. Forry, S. E. Niles, Wagon and Carriage Hardware, Howe Scales, Barb Wire, Mechanics' Tools, Hardware, Warehouse, Cutlery, No. 67 Elm St., and 628 Pacific Avenue, DALLAS, TEXAS.

OUR EMPEROR COMPLETE GUN. REBOUNDING BARRELS, TOP SNAP, CHOKE BORE, FINEST LAMINATED BARRELS. OFFICE OF EMPEROR'S Double Barrel, Breech-Loading Shot Gun, the best in the market. New Catalogue giving full description sent Free. We have a full line of Guns, Rifles, Wall Hangers, Hunting and Sporting Goods at the Bottom Prices. A good Double-Barrel Breech-Loading Gun for \$9.50. C. W. CLAFLIN & CO., 74 & 76 Duane St., New York City, N. Y.

MORONEY HARDWARE CO., Wholesale Hardware. Desires in Irons, Saws, Nails, Wagon and Carriage Hardware, Howe Scales, Barb Wire, Mechanics' Tools, Hardware, Warehouse, Cutlery, No. 67 Elm St., and 628 Pacific Avenue, DALLAS, TEXAS.

DRUGGISTS, 67 Elm Street, DALLAS, TEXAS.



IT PAYS TO BUY THE BEST!

The Ames Engine

Is one of the oldest and best made. Thousands testify to their reliability, simplicity and durability. Don't be carried away by new, untried machinery, but buy the best. Prices and terms reasonable.

"EAGLE GIN"

Has stood the test for 30 years and gets better every year; absolutely stands ahead. We guarantee the following points: First ginning; never breaks the rod; made entirely of hard wood; good sampler; satisfaction entire.

P. S.—The "Light running Plano," guaranteed to be equal to any machine that goes into a wheat field, and sold at bottom prices and terms.

BARGAINS! Dallas City Property.

We are offering the following bargains for a few days: 40 1/2 acres on Ross Avenue, adjoining the new Episcopal college, now being erected by Bishop A. C. Garrett. The situation is high, overlooking the entire city. House vacant a new being manufactured, and is the most desirable residential street in Dallas. This tract would make the most desirable suburban addition to the city. The adjoining property is now selling in 5-acre lots at \$1250 per acre. Price for 40 1/2 acres \$5000. Also ten acres in South Dallas on Lottimer Avenue, C. only one mile from center of business, and one-fourth mile from City Park. Pine-orch grove on south end of this tract. Adjoining property is now selling in one and half-acre lots at \$1500 per acre. Price for 20 acres, \$3000. Terms easy. Also a few other bargains. Call and see us.

GANO BROS., 101 Elm Street, Dallas, Texas. H. HAMILTON, 747 ELM STREET, DALLAS, TEX. LATE DESIGNS OF Window Shades, Wall Paper, AND DECORATIONS, Artists' and Painters' Supplies, Window Glass, Etc., Etc. Schneider & Davis IMPORTERS AND Wholesale Grocers.

Write us for prices and samples before placing your orders. DALLAS, TEX. S. H. MCBRIDE, REAL ESTATE AND COLLECTING AGENT, AND NOTARY PUBLIC. No. 1307 Elm St. (Central Hotel Building.) DALLAS, TEXAS.

Acting as Agent exclusively for Owners of Property and Charge for services a reasonable commission. I now offer for sale on the beautiful Building Property. I also have a few Special Bargains for any one desiring to make a Cash Investment. I also have Farms, Ranches and Wild Lands in all parts of the State at a reasonable figure and on easy terms. I am a specialist in Renting Houses, Rendering for and paying taxes for Non-Resident owners. Correspondence solicited.

W. H. GASTON, 24 V. Pres. JNO H. GASTON, Vice-Pres. ESTABLISHED 1875. NATIONALIZED 1887. The National Exchange Bank, OF DALLAS. DIRECTORS—John N. Simpson, W. H. Gaston, R. A. Forry, S. E. NILES, WAGON and Carriage Hardware, Howe Scales, Barb Wire, Mechanics' Tools, Hardware, Warehouse, Cutlery, No. 67 Elm St., and 628 Pacific Avenue, DALLAS, TEXAS.

Flippen, Adoue & Lobit. BANKERS, COR. ELM & POYDRAS STREETS Dallas, Texas. SHEPARD & MILLER, Attorneys-at-Law, No. 759 Main Street, DALLAS, TEXAS.

MORONEY HARDWARE CO., Wholesale Hardware. Desires in Irons, Saws, Nails, Wagon and Carriage Hardware, Howe Scales, Barb Wire, Mechanics' Tools, Hardware, Warehouse, Cutlery, No. 67 Elm St., and 628 Pacific Avenue, DALLAS, TEXAS.

B. O. WELLER & CO., Staple & Fancy Groceries. We buy all kinds of Country Produce. Cor. Harwood and Elm Sts. W. H. HOWELL & BRO., Wholesale and Retail DRUGGISTS, 67 Elm Street, DALLAS, TEXAS.

Pine, Agricultural and Ranch Lands.

Owing to the fact that there are several lines of railroad now being and soon to be extended through the heavy pine districts of Texas, where excellent pine lands can be bought at from \$1.00 to \$2.50 per acre, which, when the railroads pass through them will sell readily to mill men at from \$5.00 to \$10.00 per acre, offer an unassured field for investment. The information I have will enable me to buy lands immediately on the line of the NEW ROADS. SAW MILL MEN AND INVESTORS should at once correspond with me on the subject.

J. S. DAUGHERTY, Rooms 1 and 16 Merchants Exchange, Dallas, Texas.

RANCH LANDS. For lease for a term of years, 47 1/2 acres of Splendid Grass Land, all under fence, with two excellent springs of never failing water. The land is situated 6 1/2 miles northwest of San Marcos, Hayes County, Texas. For Lease, 400,000 acres in Gaines County, Texas, for a term of years. If I can contract this to responsible parties, the owners will then fence and water it ready for occupancy by January 1, 1888.

Wanted, 40 families, with good teams, to rent lands from me in Kaufman County. Lands, houses and other improvements are equal to any in the State. SPECIAL OPPORTUNITIES FOR INVESTMENT. First—I am in communication with two experienced Oil producers from Pennsylvania, who have discovered Heavy Oil in Texas, and that it flows from the well is worth 50 cents per gallon. They want parties to buy the land and then they will take lease on it for a term of years and prospect at their own expense and give ten per cent. of the oil as royalty. Investors need not make this lease without their wish. For particulars, correspond with me, stating amount you can invest if satisfied with prospect for profit. Second—I know at or near where two Trunk Line Railroads will cross in Northwestern Texas, and want money to buy the lands with a view to locating town. For particulars, correspond with me.

AGRICULTURAL LANDS Situated in N.thern and Central Texas, both improved and unimproved, in tracts to suit purchasers. In all cases, when you write, state the amount of money you can invest, and for what purpose you wish to use the property. This will enable me to offer that which is best suited to your purpose in the range of your means.

T. & P RAILROAD LANDS—HOW TO BUY THEM. Examine the land and agree with the company as to price, then write me or call on me and I will give you a note which I will make your payment for you in Land Grant Bonds. In this way you can save from 40 to 50 cents on the dollar; or, if you want time on your land, or owe the company on lands already purchased, and are pressed to meet your payments, you can arrange with me to pay them out for you and make your payments as to enable you to meet them with convenience, and by adopting this plan in purchasing you will get the 4 discount off your price that the company allows for cash. Do not make payment on your land until you have ascertained what I will charge you for doing it.

J. S. DAUGHERTY, Rooms 1 and 16 Merchants Exchange, Dallas, Texas. C. H. EDWARDS. Chickering, Wheelock, Mathushek, PIANOS. Mason & Hamlin, Western Cottage, Kimball, ORGANS.

The Largest Stock and the Oldest Music House in North Texas. Pianos and Organs sold on easy payments. Bargains in second-hand Pianos. 733 & 735 Main Street, DALLAS, TEXAS.

G. H. SCHOELLKOPF, JOBBER AND MANUFACTURER SADDLERY, LEATHER AND SHOE FINDINGS. The only exclusive Wholesale Saddlery and Leather House in the State. Solicits orders from the trade, merchants and manufacturers only. 608 and 610 COMMERCIAL ST., and 607 and 609 JACKSON ST. DALLAS, TEXAS.

GUNS, RIFLES. SPORTING GOODS—Every Description. SEND FOR ILLUSTRATED CATALOGUE. I GUARANTEE LOWEST FIGURES IN THE SOUTH. A Fine Breech-Loading Double-Barrel Shot-Gun for \$10.00, Etc., Etc. W. ELLIOTT, Sherman, Tex. (ESTABLISHED 1855.)

PIANOS: BEHR BROS. & CO. DECKER BROS. MASON & HAMLIN. FURNITURE, WALL PAPER, AND SHEET MUSIC, ETC. Church and Pulpit Furniture Ordered. WALL PAPER SAMPLES SENT ON APPLICATION. Write me for Prices and Terms.

W. ELLIOTT, Sherman, Tex. Name this Paper. TOWER'S SLICKER The Best Waterproof Coal. FISH BRAND. The FISH BRAND SLICKER is warranted waterproof, and will keep you dry in the heaviest rain. It is made of the finest quality of coal, and is perfectly safe to use. It is the best coal for use in all climates. It is perfectly harmless, clears the lungs, purifies the blood, stops and cures every discharge from the nose, sweetens the breath, and cures catarrh in all stages. Sent post paid and guaranteed for only 25 cents in stamps, by GEO. H. STEBBARD, 1226 NICHOLS STREET, BUFFALO, NEW YORK.

NASAL CATARRH Healing Catarrh Powder. Can be Easily, Quickly and Lastingly Cured, provided one knows how. PERFECTLY SOLUBLE. Will positively and effectually cure in a few days any Catarrh of the Nose, Throat, or Lungs. I know what I am talking about, and what I say is the TRUTH. If not, denounce me in this paper as a Fraud. Many thousands of packages sold in the past few years, and I hereby declare upon oath that I seldom have a complaint, and do not know of a failure to cure in all that time. It is perfectly harmless, clears the lungs, purifies the blood, stops and cures every discharge from the nose, sweetens the breath, and cures catarrh in all stages. Sent post paid and guaranteed for only 25 cents in stamps, by GEO. H. STEBBARD, 1226 NICHOLS STREET, BUFFALO, NEW YORK. Only 25 CTS. IN STAMPS.

OUR EMPEROR COMPLETE GUN. REBOUNDING BARRELS, TOP SNAP, CHOKE BORE, FINEST LAMINATED BARRELS. OFFICE OF EMPEROR'S Double Barrel, Breech-Loading Shot Gun, the best in the market. New Catalogue giving full description sent Free. We have a full line of Guns, Rifles, Wall Hangers, Hunting and Sporting Goods at the Bottom Prices. A good Double-Barrel Breech-Loading Gun for \$9.50. C. W. CLAFLIN & CO., 74 & 76 Duane St., New York City, N. Y.

We send our Catalogue to any address. It shows illustrations and prices of a large variety of Gold and Silver Badges, Medals, and Charms for Schools, Societies, and Lodges. If you do not find what you want write us, giving a description or rough drawing of it, and we will give you a price. C. P. BARNES & BRO., Mfg Jewellers, 622 Main St., Louisville, Ky. We refer to the publishers of this paper, which please mention when you write.

For our reliability we refer you to Messrs SHAW & BLAYLOCK.

Quite as Bad as Bullets

An Old Soldier Talks of His Campaign in Virginia--The Enemy in Ambush--Twenty Years After.

SELMMA, N. C., Feb. 11, 1887. Gentlemen:--Yours inquiring whether or not I had been benefited by Kaskine, and if so to what extent, &c., to hand. In reply will say that my health has not been as good in twenty years now. I suffered with chills from malarial poison contracted while serving in the Confederate army on the Peninsula Campaign in Virginia. Did not miss having a chill at least once in twenty-one days, and more frequently once in seven days, for more than fifteen years.

In this condition I visited New York in November, 1885, on business. While there I stopped with Mr. E. D. Barker, of the University Publishing Company. I told Mr. Barker of my condition. He called my attention to your Kaskine and procured for me a bottle. After my return home I took the pellets as directed and found much relief afforded thereby. Of this change I wrote Mr. Barker, who sent two or three bottles during the past year. My health greatly improved. I increased in weight from 165 pounds to 200 pounds, my present weight. I believe the Kaskine did it. Quinine had failed, as had other remedies usually administered in such cases.

Now, unless in case of exposure to extra bad weather, I do not have chills, and my general health is quite good. I turned over half a bottle to a young lady friend a few weeks since. I learn from her mother that she was much benefited by it while it lasted.

I trust you may be able to introduce Kaskine generally in this country, in which many suffer from diseases consequent upon malarial poison in the system. From my own experience I can emphasize its excellence for such diseases. If I can serve you call on me. I am very truly yours,

JOHN C. SCARBOROUGH.

Seven years ago I had an attack of bilious remittent fever, which ran into intermittent malarial. I tried all the known remedies, such as arsenic, mercury and quinine. The latter was administered to me in heavy and continued doses. Malaria brought on nervous prostration and dyspepsia, from which I suffered everything. Last winter I heard of Kaskine and began using it. A few bottles of the wonderful drug cured me. Malaria and dyspepsia disappeared, and as you have seen a June day brighter for the summer storm that had passed across the sky, so the cloud left my life and my health became steady and strong.

MRS. J. LAWSON.

141 Bergen St., Brooklyn, N. Y. Mr. Gideon Thompson, the oldest and one of the most respected citizens of Bridgeport, Conn., says: "I am ninety years of age, and for the last three years have suffered from malaria and the effects of quinine poisoning. I recently began with Kaskine which broke up the malaria and increased my weight 22 pounds."

Other letters of a similar character from prominent individuals, which stamp Kaskine as a remedy of undoubted merit, will be sent on application. Price \$1.00, or six bottles, \$5.00. Sold by Druggists, or sent by mail on receipt of price.

The Kaskine Company, 54 Warren St., New York, and 35 Farringdon Road, London.



SILVER AND PLATED WARE. Send your address and we will mail you our Illustrated Catalogue Free. Reference: this paper. IRION & GIRARDET, S. W. Cor. 5th and Market Sts., Louisville, Ky.

\$100 to \$300 A MONTH can be made working for us. Agents preferred who can furnish their own horses and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1019 Main St., Richmond, Va.

CONVERSION AND SANCTIFICATION.

Reply to Bros. Gassaway and Hogan.

Bro. Gassaway charges me with not fairly stating my argument on the religious meaning of the terms regeneration and sanctification in the Bible. I failed to observe the distinction observed by the brother who reported conversions and sanctifications by the use of the term "entire" or "wholly" in connection with the term, "sanctification." I do not recollect Bro. Gassaway's report if I noticed it. The report I had especially in view was one of several made by W. B. Godbey, who has written a small work on sanctification, which I suppose is a standard among second-blessing brethren, in which on page nine, he says: "I use the words, sanctification, holiness, perfection and purity synonymously." Bro. Robertson, in his reply to my article, labors to show that sanctification, without the qualifying term, is distinct from regeneration. Bro. Gassaway himself quotes from Wesley's journal the following: "Many years ago my brother frequently said, 'Your day of Pentecost is not fully come; but I doubt not it will, and you will then hear of persons sanctified as frequently as you do now of persons justified.'" And now comes L. L. Peckett, in the ADVOCATE next succeeding the number in which Bro. G's article appears, reporting conversions and sanctifications without using the qualifying term. It is a fact notorious throughout the country that, in the preaching and writings of second-blessing brethren, sanctification and the second blessing are synonymous. And yet I am unfair in my argument, and show "the candor which might be expected from one who charges his brethren with doing more harm than good," etc., etc. As my old grandmother used to say to me when I was a boy and behaved rudely: "Shocking, shocking, shocking!"

I am frequently asked by Methodists if I believe in sanctification, and it is no uncommon thing to hear Methodists say they do not believe in sanctification. They get their idea of it from the second blessing brethren. The Texas Holiness Association ought to agree on the use of terms. Bro. G. says: "A tyro in Methodist theology knows that regeneration is sanctification begun." Then, so far as regeneration and sanctification are concerned we are together. They are the same in the beginning. Bro. Gassaway must believe that sinners may be sanctified; it is the sinner that is regenerated. In this he differs from his brother, James A. Graves. Get together, brethren. If regeneration is sanctification begun, it differs from entire sanctification only in extent. If so, entire sanctification cannot reasonably be called a second blessing. It is admitted on both sides of this question that perfection may be attained unto by a gradual growth. If a sanctified person should receive a dozen blessings, each one of which adds to his holiness, and the last should complete the work, could that be called a second blessing? Again: it is not impossible that a regenerated person should die before he attains unto perfection, according to the second blessing theory. If he should, what would become of him? He appears to be neither saint nor sinner. If he is not a sinner he can't be damned; and if he is not a saint he can't be saved. How will you dispose of him? Will you say he is entirely sanctified at death? By what authority? My theology does not place me in an attitude so inconsistent with reason and the Bible. Bro. G. says: "Paul addresses his first letter to the Corinthians, 'Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus,'" and yet in chapter third he calls them carnal, though babes in Christ," and urges these babes in his second letter to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

To these same babes Paul says: "Ye do wrong and defraud and that your brethren." And so Bro. G. believes that envying, strife, divisions, doing wrong and defrauding are consistent with a sanctified state. His manner of reasoning obliges him to believe it. When Peter, in the second chapter of his first epistle, says: "Wherefore laying aside all malice and all guile and hypocrites and envies and all evil speakings, as newborn babes desire the sincere milk of the Word that ye may grow thereby." Bro. G. would have us believe that all these sins are consistent with a sanctified state. Shades of Paul and Fletcher! "A Methodist preacher preaching antinomianism!" How shall we that are dead to sin live any longer therein? But antinomianism is a fruit of the second blessing theory. As for myself, I'll submit to be branded as a disciple of Zinzendorf rather than be identified with such a theory. Let us hear W. B. Godbey's experience when he received the second blessing: "My weary soul found sweet, happy rest in the arms of Jesus. And where is the war? The battle is fought, the victory won, the field is silent." "The blessed Savior lives my life for me, Glory and honor to his sweet, dear name forever." No more singing, "I come to wander Lord I feel it; no more fighting if I would reign; no more fighting to win the prize, and sailing through bloody seas; but to be carried over a smooth sea on a flowery bed of ease to mansions in the skies." Now, let us hear Paul: "But I keep under my body and bring it into subjection; lest that by any means when I have preached to others I myself should be a castaway." But I said: "It is something new under the sun." I am sorry I

said that. It gave Bro. G. so good a chance to quote Wesley. Well, it depends on the time from which you date as to whether or not a thing is new under the sun. If you date from apostolic times it was a new thing under the sun the first time regeneration and sanctification were reported as distinct works of grace. If you date from the time I became a member of the Methodist Church, which was thirty-two years ago, it is a new thing under the sun. The Methodist Church is not now trying to spread scriptural holiness over these lands according to the second blessing theory and practice. If so, where is the necessity of a Holiness Association not connected with the church. Methodist preachers who do preach holiness as the second blessing brethren do, are charged with opposition to holiness. Bro. G. says: "But it is fashionable in these days for the opponents of entire sanctification to ignore the teachings of the Methodist standard of doctrine; and so Bro. Moss does, and appeals to the Bible. Where is the Methodist preacher who opposes entire sanctification? What is the 'Methodist standard,' if it is not the Bible? The Holiness Association may ignore the 'teachings of the Methodist standard' and teach for doctrine the sayings of men, but the Methodist Church does not. Bro. G. asks: 'Are the teachings of our standards of doctrine on the subject of entire sanctification at variance with the teachings of the Bible on the same subject?' Does not our fifth Article of Religion say: 'The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation? It is a 'sad spectacle' indeed, for a Methodist preacher to teach that sin is consistent with a sanctified state, and that a 'second blessing' is necessary to salvation. That is the 'erroneous and strange doctrine' I would 'banish and drive away.'" May the Lord hasten its departure. Bro. G. says I treat the subject with the candor you would expect from one who charges his brethren with doing more harm than good. I said, "that it is the opinion of many good people that they are doing more harm than good." I spoke the truth and lied not.

He says: As to the charges Bro. Moss brings against us, viz: "That we are doing more harm than good, dividing the church," etc., etc. I pass them by. Why pass them by? They are of a serious character. Everyone of them can be easily sustained. "They subvert a useful purpose, however; they determine the animus of the writer." Yes, they show that he had a mind to tell the truth. The first time I ever saw the second blessing theory in operation was in 1877, in the town of Gainesville, under the management of a preacher from Illinois. It caused such division and strife in the church that you could not have written unto them as unto spiritual, but as unto carnal--even as unto babes in Christ--why? Because the second blessing part were intolerant, showing no patience toward those who differed from them and accusing them of being opposed to holiness. These are they who separate themselves and make a distinction between the people of God not authorized in God's word. This is no Methodist movement. Preachers and members of other churches are identified with it. See what they are doing in California especially, and say whether or not they are dividing the church. That is a timely warning Bro. Hogan gives his "second blessing" brethren in his "Read and Remember" in The Way of Life, of Oct. 22: "By all means stand by your pastors as far as the Discipline authorizes." It is a fact, that many of our people become disaffected toward the church when they join a "Holiness Band." Now until I see that these associations produce a higher type of Christians than the Methodist Church does, the church is good enough for me. The only thing in which I see that they excel is in testifying. As to the fruits of the Spirit: love, patience, goodness, faith, meekness, temperance, etc., I have yet to learn that they produce more than the church. I said they profess to be more holy than the justified. Do they not? I said they seemed to be wanting in some of the essentials of holiness--as meekness and humility. Read Bro. Gassaway's article as an exemplification of the truth of that saying. As to his insinuations in reference to the candor and animus of the writer, my reply is simply--let him gas away. "May the Lord bless dear Bro. Moss." I thank you, Bro. Hogan; may the Lord bless you, too; but it must be "the old time religion," and not the "second blessing." Love to all. W. H. MOSS.

REGENERATION.

REV. C. S. FIELD.

"Repent ye, therefore, and be converted."--Acts, II:38. We come to consider a very important subject, namely: regeneration or conversion. Let us first understand the exact significance of these terms. Perhaps one-half of the debates and wars of words would cease if disputants fully understood each other. A pale yellow looks almost white, and a decided yellow is almost red, and between these two extremes there may be a thousand shades, and yet all one color; so as to the ideas conveyed to the mind by certain terms--especially theological terms. Conversion means "a change by which the enmity of the heart to God and his law, and the obduracy of the will are subdued, and are succeeded by supreme love to God and his

government and a reformation of life." (Wesley.) The same definition is given to regeneration with this addition: "The act of forming into a new and better state." The definitions given by Watson and Roston are substantially the same as the above. (See Raiston's El. Div., p. 420.)

We will discuss (1) the subjects; (2) the agent or agents by whom it is accomplished; (3) the extent of the change and conditions.

1. The subjects--When we consider that regeneration is a change of the will from rebellion to submission; a change of the affections from enmity to love, and a change in the conduct from sin to righteousness, we at once conclude that the subject of this great change must be possessed of a knowledge of God, be capable of willing a different and better act. There are passages of Scripture in the Word of God addressed to penitents; others addressed to the impenitent, and yet others addressed to believers. Now, to take the threatenings intended for the impenitent and hurl them in all their fury against the penitent soul, or to soothe the impenitent with promises intended only for the believer, would certainly not be "rightly dividing the word of truth." Such passages as "He that believeth not shall be damned," "Thou shalt love the Lord thy God," "Repent and be converted," are to be applied only to those capable of faith, love, repentance and conversion. A knowledge of God is necessary to conversion, since it is impossible to believe in, love and obey one of whom we know nothing, and as all infants, idiots and many of the heathen know nothing of the true God, therefore all Scripture making faith, love and obedience to God conditional to conversion is not to be applied to them. So, then, the subject of this change must not only have capacity, but an opportunity for knowing and loving God.

2. The agent or agents by whom it is accomplished. In the conversion of the world God has ordained that man shall be a co-worker with himself; so, as to a man's own conversion--he becomes a co-worker with God. In proof we cite the following: "Work out your salvation; it is God that worketh in you." God has given power to believe, and set before us an object of faith, and Christ is as well adapted to the heart as rays of light to the eye. He has granted the word of truth and sent a living ministry to expound it, and mercifully sends his Holy Spirit to reprove, convince, enlighten and comfort. On the other hand he demands of us that we "believe on him whom he hath sent," and obey his commandments. This we are enabled to do by the assistance of the Spirit, and as many as are thus "led by the Spirit of God, they are the sons of God." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

3. The conditions: or in other words, what does God require of man before the Spirit operates upon him in converting power? As steam is the power which propels the engine, so the power which moves and governs man is his will. Thompson says, "The will is the power of originating action." We sometimes say, man is governed by his emotions. Not so! the emotions can only plead at the throne of the will, and the plea may be granted or refused. While a man is alienated from God his will rebels against him. "He will not come to the light." His will often gives liberty to the baser passions, and "The works of the flesh are manifest, which are... envyings, murders, drunkenness, and such like."

An objector here says, "Does not God save on condition of faith, and faith only?" Granted; if you take the Bible definition and illustration of faith. It is that disposition which prompts and enables us to do the will of God. Every illustration in the eleventh chapter of Hebrews couples faith with action, and in many instances, grand, heroic action. The skeptic says, "give me sufficient evidence, and I am forced to believe." True, but no amount of evidence will force you to act without the consent of your will! A great deal of theorizing is done to discriminate between "historical" and "saving faith," when so far as the essence of each is concerned, there is absolutely no difference. "Saving faith" is only "historical faith" acting. To instance: Two men came to our State a few years ago with capital; both firmly believed that money invested in land would soon pay a large profit. A invests in land, but B. chooses rather to spend his money in pleasure-seeking; in a short time A. is immensely wealthy and B. is a pauper. Their faith in the enterprise differed neither in quality or degree. However, in a financial sense, A. had saving faith. Taking faith as an abstract principle and there is no difference between the faith of a devil and the faith of a saint. So, the, not simply the consent of the will; but, so to speak, the termination of the will, which says, "I will quit sin; 'I will serve God'; is the condition upon which God not only pardons, but regenerates.

4. The nature and extent of this change: Looking back to our first definition of regeneration we find: "The act of forming into a new and better state." In regeneration no new faculties are given to the soul, and no passion is destroyed, but only regulated or turned to its appropriate object. To instance: before regeneration the passion of love existed, but it was the love of

the world--when regenerated the affections are set on things above. The unregenerated hate the service of God, but when regenerated hate the service of Satan. In neither case is the passion destroyed, but directed to its appropriate object. Old objects of affection are passed away. "Behold, all things are become new."

As to the extent of this change, if a machine had been repaired, the repair or change made would depend upon the extent of damage or derangement. The change is in the will, affections and conduct, and where these are greatly perverted the change will be greater than in one who is "not far from the kingdom of God."

THOSE TWO BLOSSOMS.

Men think and think! After that they speak, write or act. I presume that in this way "the blossom" that came by New York, as well as that other one that sprung up in Rock Hill, to see full light in your columns first, came to be penned. The former, at least, showed signs of thought. To say old things over again--things that everybody had heard--and to talk about difficulties in the way of doing something that ought to be done, are easier tasks than solving difficulties, contending with them in hand to hand combat, or doing the thing itself. I have not made much noise in the world--never expect to. But I have met, face to face, the "evils of a divided Methodism," and in my opinion he is indeed blinded by something who does not see them, though he meets them not as I and others have to do. Rev. J. R. Allen covered the ground, and under the first two of his heads a large majority of the opposition to organic union may be classed--first, "Old Prejudice;" and second, "Mistrust."

I want to call attention to my own experience. Bishop Key, last winter, sent Rev. Wm. Monk to Kingston. About the same time the M. E. Church also sent a man there, who arrived first, with his family. Both men had come a long way and could ill afford to leave. I went up to see about it. I thought, prayed, consulted and advised; and finally left undecided. We had more members in town than they had, but neither was organized, and the M. E. preacher arrived first. Both were ignorant of the other's appointment. Nobody was to blame. The town was away off in one corner of the country, and might belong to either one district or another, or none--hence the confusion. My people said: "Leave Bro. Monk here;" but the other brother plead to the contrary. Finally, however, after coming home, I decided to vacate. The change cost Bro. M. \$50, though he was in no sense to blame. In a new and rapidly developing country, as is all of this vast Western frontier, such cases are likely to come up every year, until the whole procedure will be a source of ridicule among the people of the world. The blossom from Rock Hill would not beat the Cape May settlement, nor would it serve such cases as above, for some towns are outside of all districts, and a Southern Methodist writes to the nearest presiding elder of his church, while a Northern Methodist does likewise. Moved by the appeal both send men to the unoccupied field innocently.

But in conclusion, I believe that the money wasted by these two churches at home and abroad in printing, and jointly occupying territory, is an outcries sin and a shame, for which God will hold every man personally responsible who exerts an influence to perpetuate "A Divided Methodism."

J. D. SCOTT, JR., EL PASO, TEXAS.

PATENTS OBTAINED AND SUITS CONDUCTED. KNIGHT BROS., COR. BROADWAY AND OLIVE STS., ST. LOUIS, MO. ESTABLISHED 1844.

MOTHER'S FRIEND. A LINIMENT PERFECTLY HARMLESS AND SHOULD BE USED A FEW MONTHS BEFORE CONFINEMENT. SEND FOR BOOK TO MOTHERS. BRADFIELD'S REGULATOR CO., ATLANTA, GA.

DON'T you want a \$300 30 Shot Hesper Loading Shot Gun for \$15, a \$30 Breech Loading Gun for \$10, a \$12 Concert Organ for \$7, a \$25 Magic Lantern for \$12, a \$10 Silver Watch for \$5, a \$10 Gold Watch for \$5, a \$10 Silver Watch for \$5, a \$10 Gold Watch for \$5. You can get all these articles Free if you will devote a few hours of your leisure time evening to introducing our new goods. One lady secured a Gold Watch free, in a single afternoon. A gentleman got a Silver Watch for fifteen minutes work; a boy 11 years old secured a watch in one day; hundreds of others have done nearly as well. If you have a Magic Lantern you can start a business that will pay you from \$10 to \$50 every night. Send at once for our Illustrated Catalogue of Gold and Silver Watches, Self-Cocking Guns, Dog Retrievers, Dry Goods, Indian Scout and Astronomical Telescopes, Telegraph Instruments, Type Writers, Organ Accordeons, Violins, &c. It may start you on the road to wealth. WORLD MANUFACTURING CO., 122 Nassau Street New York.

GUNS Our \$15 Shot Gun now \$10. \$15 Breechloader \$10.00. All kinds of Guns guaranteed better than others. Send money for Catalogue. POWELL & CLEMENT, 150 Main St., Cincinnati, Ohio. 390 Dummy Selections, Scrap Pictures, etc., and nice Sample Cards for \$1. Hill Pub. Co., Cadiz, Ohio.



DR. DROMGOOLE'S ENGLISH Female Bitters

A Powerful Uterine Tonic and Female Regulator, for the Cure of all Female Complaints and Irregularities. For sale by all druggists. "Family Medical Advisor" mailed free on application to J. P. DROMGOOLE & CO., Louisville, Ky.

VINEGAR BITTERS

New Style Pleasant Taste, is palatable as a Cordial, a most invigorating Tonic, a painkiller, but thorough Cathartic, and strengthens the whole system, relieving disease.

ROOFING

Price low: anybody can apply on Steeple Surface; materials durable, Fireproof. Write once for Illustrated Book. IND. PAINT ROOFING CO., NEW YORK. Sample free if you mention TEXAS ADVOCATE.

Texas and Pacific Ry.

The Great Popular Route Between THE EAST AND THE WEST.

Short Line to New Orleans

and all points in LOUISIANA, NEW MEXICO, CALIFORNIA, ARIZONA.

FAVORITE LINE TO THE North, East & Southeast.

Double daily line of Pullman Palace Sleeping Cars through to St. Louis. THE IRON MOUNTAIN ROUTE. See that your tickets read via TEXAS and PACIFIC RAILWAY. For Maps, Time Tables, Tickets, Rates, and all required information, call on or address any of the Ticket Agents, or E. P. TURNER, Ticket Agent, Dallas, Texas.

THE Missouri Pacific Ry

THE GREAT-- NORTH & SOUTH TRUNK LINE, Is the Thoroughfare of Travel between Central and Southwest Texas to All Points North, East and West.

Double daily service of elegant Pullman Buffet and Sleeping Cars between San Antonio and Kansas City and St. Louis. Don't be deceived, but call for your tickets via the Missouri Pacific Railway. For any desired information, tickets, maps, folders, etc., call on E. P. TURNER, Ticket Agent, Dallas, Texas.

Cooper & Robertson,

702 MAIN ST., DALLAS, TEX., GENERAL REAL ESTATE

Collecting Agents,

Buy and sell Dallas City Property, Hardware, Groceries, Furniture and Tinware and Live Stock. Make a specialty of placing money for capitalists in loans and investments. C. M. TERRY. J. M. PACE, Jr.

TERRY & PACE REAL ESTATE

AND Rental Agents 512 Main Street, Dallas, Texas.

Buy and Sell City and Country Property on Commission, Pay Taxes, Negotiate Loans, etc. ROBERT H. WEST, Attorney-at-Law.

MURPHY & BOLANZ, REAL ESTATE

ESTABLISHED 1874. SUPERINTENDENTS. Public Buildings and Churches a Specialty. OFFICE, 707 MAIN STREET, FORT WORTH, TEXAS. J. P. MURPHY, CHAS. F. BOLANZ, Not. Pub.

MURPHY & BOLANZ, REAL ESTATE

Collecting Agents No. 721 Main St., Head of Martin St. DALLAS, : : TEXAS.

Texas Christian Advocate.

G. W. BRIGGS

EDITOR.

ASSOCIATE EDITORS.

- R. S. FINLEY, D. D. - East Texas Conference
S. J. HAWKINS - North Texas Conference
H. S. THALL, D. D. - West Texas Conference
E. S. SMITH - Texas Conference
HORACE BISHOP, Northwest Texas Conference

SHAW & BLAYLOCK, PUBLISHERS.

Joint Board of Publication of the Five Texas Conferences.

TEXAS CONFERENCE.-H. V. Philpott, D. D., N. F. Low, J. F. Folin.

WEST TEXAS CONFERENCE.-J. G. Walker, B. Harris, J. B. Durrell.

NORTHWEST TEXAS CONFERENCE.-J. Fred Cox, Horace Bishop, Saml P. Wright.

NORTH TEXAS CONFERENCE.-S. J. Hawkins, W. F. Brestling, J. H. McLean, D. D.

EAST TEXAS CONFERENCE.-R. S. Finley, Jno. Adams, R. W. Thompson.

OFFICERS OF THE BOARD. J. H. McLean, D. D., President

S. J. Hawkins, Secretary

Saml P. Wright, Treasurer

TO CORRESPONDENTS. No notice can be taken of anonymous communications.

Persons desiring the return of their manuscripts, if not accepted, should send a stamped and directed envelope.

TO PREACHERS. Care is used at the sessions of the conferences to procure correct postoffice addresses.

Our Lord had suffered under Pontius Pilate had risen from the dead and was ready to ascend into heaven.

POWER. Let us hope that she did not "show up."

Something was wanting. The ship was perfect from keel to top gallant.

This is what the feeble and timid churches need now. A church that has no power from the Holy Ghost.

Let the church, however, that would receive the Holy Ghost count the cost. We cannot use the power; the power must use us.

"Ye shall receive power," he added: "And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"Elevate the stage." These good people have made a disastrous failure.

THE CHURCH PRESS AND THE ISSUE. We reprint on this page the correspondence growing out of the McKendree incident.

THE REFORMED WALTZ. The Tenth Annual Convention of Dancing Professors by introducing a new code.

THE CHURCH PRESS AND THE ISSUE. Those who suppose that average dancers will obey rules in waltzing, such as these.

CLIPPED AND CONDENSED. Advance Thought: Rumors are among the best things in the world to let alone.

AN IMPORTANT MATTER. The subscription system of the Southern Advocate is the same as that of this paper.

EDITORIAL BREVITIES. The total of the Self-denial Fund to date is \$24,491.11.

THE HOME CONFERENCES. Johnson City Mission. -R. M. Leaton, Johnson City, Blanco county, Oct. 25.

A SUGGESTION. -J. Fred Cox, Colorado, Oct. 25. In the issue of the ADVOCATE, Oct. 25, Bro. Campbell's open letter to Bro. Sutherland.

ENQUIRY ANSWERED. -T. W. Morton, Whitesboro, Oct. 26. Some months ago some brother asked the question, through some issue of the ADVOCATE.

THE CHURCH PRESS AND THE ISSUE. We reprint on this page the correspondence growing out of the McKendree incident.

THE REFORMED WALTZ. The Tenth Annual Convention of Dancing Professors by introducing a new code.

THE CHURCH PRESS AND THE ISSUE. Those who suppose that average dancers will obey rules in waltzing, such as these.

CLIPPED AND CONDENSED. Advance Thought: Rumors are among the best things in the world to let alone.

AN IMPORTANT MATTER. The subscription system of the Southern Advocate is the same as that of this paper.

EDITORIAL BREVITIES. The total of the Self-denial Fund to date is \$24,491.11.

THE HOME CONFERENCES. Johnson City Mission. -R. M. Leaton, Johnson City, Blanco county, Oct. 25.

A SUGGESTION. -J. Fred Cox, Colorado, Oct. 25. In the issue of the ADVOCATE, Oct. 25, Bro. Campbell's open letter to Bro. Sutherland.

ENQUIRY ANSWERED. -T. W. Morton, Whitesboro, Oct. 26. Some months ago some brother asked the question, through some issue of the ADVOCATE.

THE CHURCH PRESS AND THE ISSUE. We reprint on this page the correspondence growing out of the McKendree incident.

THE REFORMED WALTZ. The Tenth Annual Convention of Dancing Professors by introducing a new code.

THE CHURCH PRESS AND THE ISSUE. Those who suppose that average dancers will obey rules in waltzing, such as these.

CLIPPED AND CONDENSED. Advance Thought: Rumors are among the best things in the world to let alone.

AN IMPORTANT MATTER. The subscription system of the Southern Advocate is the same as that of this paper.

EDITORIAL BREVITIES. The total of the Self-denial Fund to date is \$24,491.11.

THE HOME CONFERENCES. Johnson City Mission. -R. M. Leaton, Johnson City, Blanco county, Oct. 25.

A SUGGESTION. -J. Fred Cox, Colorado, Oct. 25. In the issue of the ADVOCATE, Oct. 25, Bro. Campbell's open letter to Bro. Sutherland.

ENQUIRY ANSWERED. -T. W. Morton, Whitesboro, Oct. 26. Some months ago some brother asked the question, through some issue of the ADVOCATE.

THE CHURCH PRESS AND THE ISSUE. We reprint on this page the correspondence growing out of the McKendree incident.

THE REFORMED WALTZ. The Tenth Annual Convention of Dancing Professors by introducing a new code.

THE CHURCH PRESS AND THE ISSUE. Those who suppose that average dancers will obey rules in waltzing, such as these.

CLIPPED AND CONDENSED. Advance Thought: Rumors are among the best things in the world to let alone.

AN IMPORTANT MATTER. The subscription system of the Southern Advocate is the same as that of this paper.

EDITORIAL BREVITIES. The total of the Self-denial Fund to date is \$24,491.11.

THE HOME CONFERENCES. Johnson City Mission. -R. M. Leaton, Johnson City, Blanco county, Oct. 25.

A SUGGESTION. -J. Fred Cox, Colorado, Oct. 25. In the issue of the ADVOCATE, Oct. 25, Bro. Campbell's open letter to Bro. Sutherland.

ENQUIRY ANSWERED. -T. W. Morton, Whitesboro, Oct. 26. Some months ago some brother asked the question, through some issue of the ADVOCATE.

THE CHURCH PRESS AND THE ISSUE. We reprint on this page the correspondence growing out of the McKendree incident.

THE REFORMED WALTZ. The Tenth Annual Convention of Dancing Professors by introducing a new code.

THE CHURCH PRESS AND THE ISSUE. Those who suppose that average dancers will obey rules in waltzing, such as these.

CLIPPED AND CONDENSED. Advance Thought: Rumors are among the best things in the world to let alone.

AN IMPORTANT MATTER. The subscription system of the Southern Advocate is the same as that of this paper.

EDITORIAL BREVITIES. The total of the Self-denial Fund to date is \$24,491.11.

THE HOME CONFERENCES. Johnson City Mission. -R. M. Leaton, Johnson City, Blanco county, Oct. 25.

A SUGGESTION. -J. Fred Cox, Colorado, Oct. 25. In the issue of the ADVOCATE, Oct. 25, Bro. Campbell's open letter to Bro. Sutherland.

ENQUIRY ANSWERED. -T. W. Morton, Whitesboro, Oct. 26. Some months ago some brother asked the question, through some issue of the ADVOCATE.

THE CHURCH PRESS AND THE ISSUE. We reprint on this page the correspondence growing out of the McKendree incident.

THE REFORMED WALTZ. The Tenth Annual Convention of Dancing Professors by introducing a new code.

THE CHURCH PRESS AND THE ISSUE. Those who suppose that average dancers will obey rules in waltzing, such as these.

CLIPPED AND CONDENSED. Advance Thought: Rumors are among the best things in the world to let alone.

AN IMPORTANT MATTER. The subscription system of the Southern Advocate is the same as that of this paper.

EDITORIAL BREVITIES. The total of the Self-denial Fund to date is \$24,491.11.

THE HOME CONFERENCES. Johnson City Mission. -R. M. Leaton, Johnson City, Blanco county, Oct. 25.

A SUGGESTION. -J. Fred Cox, Colorado, Oct. 25. In the issue of the ADVOCATE, Oct. 25, Bro. Campbell's open letter to Bro. Sutherland.

ENQUIRY ANSWERED. -T. W. Morton, Whitesboro, Oct. 26. Some months ago some brother asked the question, through some issue of the ADVOCATE.

THE CHURCH PRESS AND THE ISSUE. We reprint on this page the correspondence growing out of the McKendree incident.

THE REFORMED WALTZ. The Tenth Annual Convention of Dancing Professors by introducing a new code.

THE CHURCH PRESS AND THE ISSUE. Those who suppose that average dancers will obey rules in waltzing, such as these.

CLIPPED AND CONDENSED. Advance Thought: Rumors are among the best things in the world to let alone.

AN IMPORTANT MATTER. The subscription system of the Southern Advocate is the same as that of this paper.

and women who help to make up the picture of which he is the central and resplendent figure-men and women selected not for their dramatic talent, since in the work which they have to do none is needed, nor for the soundness of their lives; but, often, only for the grace of their figures or the modesty of their claims as to salary.

A few days ago there appeared in one of the great Northern dailies, an illustration of what we mean. In an interview with the manager of a dramatic company, which had advertised for "finely formed ladies" to do the work of helping to make up the gorgeous pictures necessary to the proper representation of one of its plays, the reporter asked: "What qualifications are necessary? The answer was, that the chief qualification was 'a good form.'" On being asked how many applications he had had that day, the manager replied:

"Ten, out of which I took one. The others either drank, were bothered with lovers, or had no form. The one I accepted was a modest-looking girl, who was apparently well-favored. 'Have you ever been on the stage?'"

"No, sir," said she.

"Do you know anything about the stage?"

"No, sir."

"Are your father and mother living?"

"I am an orphan; I live with my aunt."

"Well," I said to her, "there's a pass to the theater for the matinee to-morrow. You go there, see how the girls dress and how you would have to dress if I employed you. You must decide for yourself whether you think you can appear daily in such a costume, with all the temptations that will be around you."

"Why? What is it?" she asked.

"That is all I have to tell you. I merely wanted to open your eyes. If you think you would like to go with us, come around to-morrow afternoon after the matinee and I will send to Miss Adams, who will see if your form is satisfactory."

"She may and she may not show up. It's hard to tell."

Let us hope that she did not "show up." But when the church member "shows up" at some performance "against which nothing can be reasonably objected," let him think not only of the "star actors" but of that poor girl that is being butchered in this country to supply the lovers of pleasure more than God with "innocent recreation."

If the testimony of the New York Evening Post and the New York Observer can be relied upon, there is not to-day in New York city even in the most fashionable theaters a decent play, much less one "against which nothing can be reasonably objected." In three of the leading theaters the plays on the boards are characterized by the daily papers in general not only as low in tone, but excessively vile in their delineations of unnatural criminality. In the fourth theater, the one which has been considered under the religious influences that Dr. Kelley has so much faith in, a play has been produced of which the New York Evening Post says:

"The prevailing sentiment is of the kind to be found in the books of Ouida, and rises occasionally to a pitch of audacious indecency which might shock even that nasty writer. It is to be hoped that the applause which was bestowed upon some of the actors will not be mistaken for admiration of the play, and secure it a further hearing."

The New York Observer, commenting on the same play, says:

"It must be a very repulsive business to those who earn their livelihood by appearing in the leading theaters of New York. It is difficult to imagine anything more exquisitely painful to a pure and refined woman than to represent in public moral villainess, in association with words and actions which are meant to convey impressions of things unknown in the social intercourse of ladies and gentlemen. We can only account for what we read daily of the drama, by presuming that familiarity with the theater and its ways, develops a standard of judgment as to what is right and wrong, decency and indecency, totally indifferent from that which prevails in other circles."

This is the drama as seen in the best and most fashionable theater in America, a theater supported chiefly by church members who have long claimed, as Dr. Kelley does, that religious influences can "elevate the stage." These good people have made a disastrous failure. All other good people who attempt to "elevate the stage" will make the same failure. Why, we know not, unless as the Observer says, "familiarity with the theater and its ways, develops a standard of judgment as to right and wrong, decency and indecency, totally different from that which prevails in other circles."

SOME INTERESTING LETTERS.

In a letter printed in the Nashville American, October 23, Dr. C. Kelley says:

"I am a pastor, and I am a pastor of the same date, I put my power to vindicate myself in his hands. If he does not propose to reply, it is just that the notes to him and Bishop McTyeire be published, that my silence may be accounted for."

I await his sense of justice.

In reply to the above, Mr. Candler publishes the correspondence referred to, and which here follows:

Rev. W. A. Candler: THE AMERICAN OF OCT. 13.

DEAR BROTHER: -The American of Oct. 13 was handed me to-day at Gallatin. On my return home, at the first moment in which I could free myself from duties to the sick, I hasten to give you the information you ask at the hands of the American. I wrote substantially the article for the authorship of which you ask. The change of heading, as it appears in the American, from that I gave it, takes from it, I think, much of its real purport. The article was headed, as nearly as I remember, "Mr. Candler's Charge of Ignorance," and had to do not with you personally, but with published utterances of yours which, from your elaborate character, I presumed to be furnished by you to the paper. The paper has this history: After reading the American of Monday I thought Col. Colyar's editorial to be specially worthy in its general tenor of commendation. As I sat deep in the night, watching by my sick, it occurred to me to say as much to the colonel. While writing a

short personal and private note, I had occasion to refer to you in a complimentary manner, and at the same time express a regret. When the note was finished, with no other occupation at hand, the thought came to me to verify the point of regret in the original note and supply a vacancy in Col. C.'s editorial. In doing so I scribbled the article which appeared in the American. Sent it to Col. C. with the private note I had written, not asking its publication, but leaving him free to do with it what he thought best. Had I believed at the time that it bore the character of a personal attack, it would have been burned. There is but one personal allusion in the article that looks beyond the published words of your sermon, and that is to your credit.

But why send it at all? You are already in a condition to answer this question in part; but to aid you, I remind you that after having heard you in public discourse on this and kindred subjects some years ago, I sought an opportunity to express to you privately my earnest disagreement with you as to your methods of dealing with these questions. I said to you that, as a pastor of some experience, I had found a different method more effective, and that I was so impressed with your many points of excellence that I grieved to see you taking a course which I thought would be hurtful to the church. I was the more grieved when I saw the mistake in methods of your sermon. I gave you full credit for earnestness and honesty of purpose, but believed that nothing less than an exposure in the same form in which you had given your utterances to the public would bring you to a more careful and considerate method of dealing with these questions. I thought you well worth saying, if it might be, I knew there could be no adverse influence in you so far as the respect of the church was involved, for your view and methods both are ever-widely popular. I saw an opportunity, which does not often occur, to oppose a man to his own personal benefit, and with the hope that it would help the interests of the church. I have a score of times, perhaps, been attacked in newspapers anonymously. I have sometimes replied, often said nothing. I have never seen fit to demand the name of the authors. This is perhaps the third time in my life that I have appeared in print without signing my name. The correspondence between you and the American indicates how this occurred.

I think a calm, thoughtful, and broad discussion of these issues would be well, and if we can secure space in any journal not yet set out for before the points can be fully brought out, I am at your service. I do not seek the controversy; I may not be for the best; but in the fear of God, and in deep love to the church, I will not shut it.

There are too many points of likeness between us for me to go otherwise than love you. Yours truly, D. C. KELLEY. (FURNER'S REST, OCT. 15, 1887.)

Rev. H. N. McTyeire, D. D.: DEAR BISHOP: -I have just completed a note to Rev. W. A. Candler, in response to his article in the Banner of the 14th and the American of the 15th, asking to know the author of a squib in the American under his sermon on theaters. In that note this sentence occurs: "I wrote substantially the article for the authorship of which you ask." I shall not seek to pursue this matter further before the public unless he, by a reply, shall make it proper in my esteem for me to do. If called before the public I could not well avoid noticing your address before the official board of McKendree, as reported in the American of Oct. 14.

I would not willingly do you injustice; I therefore write to ask whether the report of the American is correct, or whether, for truth's sake, it demands emendation. Yours truly, D. C. KELLEY. (FURNER'S REST, OCT. 15, 1887.)

DEAR DOCTOR: -Yesterday evening I got yours. In answer to your inquiry as to the report of my remarks in the American of the 14th, I say: The report is substantially correct. No emendation is needed. Yours, H. N. McTYEIRE. VANDERBILT UNIVERSITY, OCT. 15, 1887.

THE CHURCH PRESS AND THE ISSUE.

We reprint on this page the correspondence growing out of the McKendree incident. With the controversy on Greek literature and the ancient and modern drama, now going on in the Nashville American, this paper, as the organ of Methodism in Texas, has nothing to do. We shall not trouble our readers with it unless it touches the main question from which we tried to clear the mists last week. To what has been said we have only the following to add:

1. It is gratifying to see how sound the Southern Methodist press is upon the questions at issue. Our church papers, without exception, have condemned theater-going and sustained the preacher who warned his people against this evil practice.

2. Some of our contemporaries have been so severe on Dr. Kelley. It cannot be denied that he has made a serious mistake, that his course cannot be defended, and that the doctrines of his letter are pernicious. It is not only the right, but the duty of the church press, to show the evil of his teaching and defend the church and the ministry. It is not proper, however, for the church press to turn itself into judge and jury to try any man. A church newspaper is not a proper court of trial for a Methodist preacher. A church newspaper, in our opinion, oversteps the bounds when it suggests that Dr. Kelley "resign his office" and "retire from the notice of the church."

THE NEW HYMN-BOOK.

The text of the new Hymn-book is completed. All the hymns have been agreed on by the committee and ratified by the College of Bishops. Final action was taken at a joint meeting of the two bodies, which was exceedingly harmonious and pleasant. Bishops McTyeire, Wilson, Granbery, Hendrix and Key, and Drs. Carlisle, Cox, Mahon, McLean, Huntlett, Tillett and Fitzgerald, of the committee, were present. In making this announcement the Nashville Advocate adds: "The best of the old Hymn book has been retained, and the new one has been enriched by additions from all available sources. Nearly thirty collections of sacred hymnology have been reaped and gleaned in the preparation of the work. A Appendix, con-

taining hymns for social worship and revival services, will follow the body of standard hymns. The wisdom of this arrangement will be obvious to all. It will meet a popular demand without exposing our people to the imposition of the vendors of the trashy doggerel so unhappily prevalent, and leave no reason or excuse for any to use any other than our own hymnology. To a committee consisting of Bishop McTyeire and Drs. Fitzgerald and Tillett was assigned the duty of arranging the Tune-book and seeing the work through the press. This committee will have all needed help from musical experts in the performance of this work. So it is expected that the music will be all that is desired."

The book will be ready for distribution just as soon as it can be put through the press. We trust every church will speedily supply itself.

THE LATEST.

The Chicago Tribune gives the following under the head of "The Latest": Clergymen (closing his sermon)-Finally, beloved, abstain from the appearance of evil. While there may be nothing wrong in the exercise of dancing, considered in and of itself, yet the associations connected with the public dancing hall are such that I cannot, as a faithful shepherd to whose keeping is committed the spiritual welfare of his flock, commend it as a proper place of resort either for the old or young.

Individual in back seat (rising up)-With the permission of the pastor and congregation I would like to say a few words in reply to the sermon that has just been delivered. As a man who has been for years engaged in conducting a dancing hall I cannot keep silent under such unjust and slanderous charges. I have always followed my profession conscientiously. I keep an orderly and quiet academy (which I may state incidentally, is the Apollo Belvedere hall, No. 27 Terapichore place), and I defy any of you to say that there has ever been a breath of scandal connected with the name of Prof. C. Herbert Lightfoot, instructor in dancing and deportment. Winter season opens December 5. Terms given on application. Office hours from 9 a. m. to 5 p. m. Take elevator. [This appears to be the coming style.]

VICTIM OF THE CIGARETTE.

Robert Louis Stevenson, an English writer whose genius has in the past few years won him a wide reputation, is said to be a victim of cigarette smoking. During an hour's conversation with a friend in New York recently he consumed a package of cigarettes, filling his lungs with the smoke and keeping them filled. The Atlanta Constitution says: His physicians say that his ill-health has no other basis than this vile habit, and his family and I friends have implored him to give it up; but he continues to smoke, and it will be only a short time before the most powerful mind of this generation, so far as the production of active literature is concerned, will succumb to the active cigarette. Mr. Stevenson is said to be in a terrible condition physically, though his mental faculties are as bright as ever. Cigarette smoking means the inhalation of smoke laden with nicotine and the fumes of chemically prepared paper. This inhalation has been very swift in its work in Mr. Stevenson's case. He has lost one lung, and the other is fast going, and his entire system is prostrated. It is a pity that the most brilliant and fascinating prose writer of our day should be the victim of so silly a habit.

THE REFORMED WALTZ.

The Tenth Annual Convention of Dancing Professors by introducing a new code have conceded the justice of the charges made against round dances by Christians of every denomination. Their new code, in the opinion the New York Advocate, will probably operate about as the modern society does in reforming drunks. The same paper says:

Those who suppose that average dancers will obey rules in waltzing, such as these, "The gentleman's right arm is to be extended just so that the hand will rest against the lady's back, while the lady's left hand is only allowed to extend to the top of the gentleman's right shoulder, the fingers closed and curved, and the tips only resting thereon. The lady's right hand should be closed, and placed in the left palm of the gentleman's, with the knuckles uppermost, instead of down, as heretofore. Do not understand human nature. A Roman Catholic Bishop in Canada, when asked by certain soldiers to intern the rule against dancing in Lent, said that he would give his consent at once on a single condition, which was that the sexes should dance apart. The soldiers lost all interest in the petition.

AN IMPORTANT MATTER.

The subscription system of the Southern Advocate is the same as that of this paper. The approach of the conferences leads our contemporaries to say some things that we reprint and beg each subscriber to read: "Have you paid your pastor for your church paper? If not, do so at once. Remember, he will have to settle at conference for your subscription whether you pay or not. He is not able to pay for your subscription out of his own pocket, and even if he were, you should not allow him to do so. Pay up your subscription, and when you do, be sure to renew for a year in advance. You will appreciate the paper more if you see nothing for it; and certain it is the paper will appreciate you more highly as a subscriber if you pay in advance."

EDITORIAL BREVITIES.

The total of the Self-denial Fund to date is \$24,491.11.

The current number of the Huntsville Item says: "At eleven o'clock Tuesday morning a large congregation assembled at the newly erected church known as Martha's Chapel, about eight miles from our city, the occasion being to witness the dedication of the church by Bishop Duncan. Huntsville was well represented. The Bishop delivered an able and effective sermon, which impressed all present as an old-fashioned gospel sermon. While his language was simple and easily understood, his comparisons and metaphors were striking and appropriate. A vein of pleasant genial humor, tempered by a sweet Christian charity, was perceptible throughout the discourse. He paid a touching tribute to the life and vir-

tues of Uncle Jimmie Johnson, who had been chiefly instrumental in securing the erection of the church. After the Bishop had concluded his sermon, the impressive ceremony usual on such an occasion, was gone through with according to the formula laid down by the Methodist church. The church was delivered to the Bishop by Rev. J. M. Wesson, an old and highly esteemed minister. The presiding elder, preacher in charge and members were present. After the services, the large crowd repaired to the tables spread by the hospitable members of the community. The spread was abundant, and there was enough and to spare. Soon after the citizens began to disperse in all directions, feeling the day had been well spent, and that it was indeed good to be there."

The Rev. Joseph Norwood, of San Luis Potosi, Mexico, accompanied by his son, Marvin, is spending a few days in the city. We are glad to find him in good health, and to hear encouraging reports of his work in Mexico.

Dr. JOHN reports an encouraging advance in collections for foreign missions. The collections last year of the Southwest Missouri Conference were in excess of its assessment; this year its collections are advanced \$2,008.92 over those of last year. It has nearly doubled its assessment. The increase reported in the Tennessee Conference amounts to \$3,955.53. It approaches within \$137.47 of its assessment of \$18,000. The Indian Mission Conference reports a decided advance. The Secretary claims that its anniversary was one of the best he ever attended. After the address by Bishop Galloway and the Secretary, the congregation promptly and cheerfully subscribed \$500.

The St. Louis Conference, at its last session, adopted a resolution declaring the signing of petitions for saloons inconsistent with the obligation of church membership. In this conference has done well. It has given an expression of the conscience of the church upon this subject. -Southern Methodist. We trust that the resolution is indeed an expression of the conscience of the church upon this subject; but when did the St. Louis Conference get to be a law-making body?

The Dakota lay electoral conference of the M. E. Church elected Bishop Fowler, second reserve lay delegate to the General Conference. It is claimed that this action is sustained by the declaration by the General Conference, in 1872, that "in all matters connected with the election of lay delegates the word 'aymen' must be understood to include all the members of the church who are not members of the annual conferences."

The Nashville Advocate: Our brother of the "old Richmond" has asserted that not one of the Hymn-book committee can raise a tune. If Huntlett, Cox and McLean could get a chance to sing for him (or at him), the effect would be like that of David's harp-playing upon the evil-spirited Saul.

AMONG the visitors at the ADVOCATE office this week were, Bro. Barrett, of Waco; J. J. Armstrong, of Welmur, Rev. B. J. H. Thomas, Rev. Benj. Thomas, Rev. John R. Allen, Rev. W. R. Manning, Rev. Ben. H. Bonds, Rev. E. L. Armstrong and Rev. Saml P. Wright.

The Rev. B. F. Haynes, who goes to McKendree Conference, is said to be one of the best preachers in the Tennessee Conference, and he stands with Candler on the theater question.

THE Wesleyan Advocate: We notice with regret that the Methodist Episcopal Church, every now and then, makes a departure from the spirit and genius of Methodism. In matters of form, adaptation to circumstances is allowable and commendable, but for a pastor to make the reception of a member into the church dependent upon "a vote of leaders and stewards," meeting, seems to us an abdication of the pastor's function not contemplated in the constitution and order of the Methodist Episcopal Church, before the division of it. Yet the Christian Advocate of New York says: "It is to be feared that there are men in the ministry of the Methodist Episcopal Church, whose influence steadily undermines its peculiar institutions. As an example take this: There is a minister who publically says that class-meetings are a zone-by institution in the church; who never visits one; who never gives out notices of them from the pulpit; holds no leaders and stewards' meetings; does not take a vote of the leaders and stewards' meeting as to whether probationers shall be received into the church."

In another place Col. John Henry Brown pays a graceful tribute to the memory of Rev. J. G. Johnson.

CLIPPED AND CONDENSED.

Advance Thought: Rumors are among the best things in the world to let alone.

Southern Advocate: The love of the play house and of the sanctuary will not flourish in the same bosom.

St. Louis Advocate: No number of theater-going Methodists can lineage such sacrifice (as the Abbott interruption) in a Methodist church.

Holston Methodist: No Methodist, though he sit in the amen corner on

preached to them before, like many in this day, and at the seventh verse he confirms the same thing. "For God hath called us to uncleanness but unto holiness."

6. What has been the increase in membership during the year now closing?
7. What is the number and value of churches and parsonages?
8. Is the population agricultural or stock raising?
9. Should the mission be raised to a circuit, continued as a mission or discontinued?

TO AGENTS AND SUBSCRIBERS.

We keep no accounts with individual subscribers, but only with the managers of the Methodist Episcopal Church, South, in their several charges. Any subscriber, therefore, wishing to renew his subscription will either send us the money in advance or get the minister to send on his name.

A Campaign D. comment.
The Associated Press has sent out a Macon, Ga., special telegram dish up for the Chicago News, giving a thrilling account of the reception of ex-President Jefferson Davis. It is most extravagant, and on its face bears many evidences of falsehood. But it will serve its purpose—that of stirring up sectional hate.

POWELL'S EXTRACT
WIND-DESTROYER
Hemorrhages, Bleeding from the Lungs, Stomach, Nose, or from any other vessels, is speedily cured and stopped.

W. L. DOUGLAS
\$3 SHOE.
The only \$3 SEAMLESS shoe in the world, with fine calf, perfect fit, and warranted Congress Patent.

Is He Fit to Die?
—M. H. Rankin, Cuero, Oct. 26: The converted man who is regenerated and born again, is he prepared for death and heaven? This is what concerns me most just now.

UNANSWERED LETTERS.
Oct. 26—C. V. Oswalt, sub. John A. Wallace, sub. C. R. Carter, sub. W. J. Joyce, sub. T. M. Price, sub. Geo. S. Wyatt, sub. F. M. Win...

TO AGENTS AND SUBSCRIBERS.
We keep no accounts with individual subscribers, but only with the managers of the Methodist Episcopal Church, South, in their several charges.

Rheumatism
It is an established fact that Hood's Sarsaparilla has proven an invaluable remedy in many severe cases of rheumatism, effecting remarkable cures by its powerful action in correcting the acidity of the blood, which is the cause of the disease, and purifying and enriching the vital fluid.

CHRISTMAS!
To facilitate the selection of Christmas Music for your Sunday-school, ten different numbers of our ANNUAL and SERVICES (including this year's issues) will be mailed on receipt of 25 cents.

Picket's Work.
—L. L. Pickett, Little Rock, Ark., Oct. 27: Our meeting at Benton was fine; closed Sunday night. Had seventy conversions, and fifty-five additions to our church, fifty being from the city.

AGRICULTURAL REPORT.
WASHINGTON, Oct. 25.—The department of agriculture has received from the State agent the following as to the crops in Texas: "The season during the past month has been generally favorable for gathering the crop, and cotton picking has progressed rapidly.

Successful Season for Whalers.
SAN FRANCISCO, Oct. 26.—This season has proven most successful for Pacific whalers. The catch reported up to date is 255 whales, which, at an average of \$5,000 to the fish, makes the total value of the catch \$1,275,000.

Lincoln in the War.
The writers now enter on the more important part of their narrative, viz.: the early years of the War and President Lincoln's part therein.

ANNUAL CONFERENCE NOTICES.
Northwest Texas.
Those brethren who do not receive notice concerning their homes before leaving for conference, may take Holt Lane street car at Union Depot, and get off at Fourth street, within the block of the church.

Grand Larceny Charge Against Store and Ould.
NEW YORK, Oct. 25.—District Attorney Martine presented to the grand jury yesterday papers in the criminal case for grand larceny against Russell Sage and Jay Gould brought by the bondholders of the Kansas Pacific Company.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

KEATING I. & M. CO.,
DAVID BRADLY MANUFACTURING CO.
"Square Corner" Sulkies and Gangs.
Endorsed as a new principle in construction.

THE CENTURY MAGAZINE
WITH the November, 1887, issue THE CENTURY commences its thirty-fifth volume with a regular circulation of almost 500,000.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

LA BELLE WAGONS.
Too well known throughout the State to need any introduction. Farmers want them because they always give splendid satisfaction. Send for circulars.

