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NO. 3.

OUR STATE SCHOOLS.

REV. H. S. TRHALL, D. D.

Wisely, or unwisely, our State system of free public schools has come to stay. Every one wishing well to the rising generation will wish well of these schools. In our organic law, certain lands and certain funds derived from taxation are irrevocably devoted to the work of popular education. Sam Houston expressed the opinion, before his death, that the funds set apart for a university, should be given to the public schools to be used for the benefit of the masses, instead of a favored few, but this was not done and now a State University, so-called, is a fixed fact; albeit, located at the different departments in that institution are, at Austin, at Bryan and at Galveston. It can never become a university proper; that is, one "with groups of related colleges, faculties, or schools." We can but pray that these institutions will well serve the State in their respective spheres.

In addition to the means furnished for the support of our schools, a great work is being done in the State and summer normal schools in preparing teachers for our academies and common schools. Teaching is becoming not only an avocation, but a vocation; might we almost say a divine calling to a noble life work. The influence of these normally educated teachers is felt in every city, village and hamlet of our great State.

But our system of free schools has some serious defects. Wisely, perhaps, the legislature is prohibited from giving public funds to sectarian institutions. But that inhibition need not prevent proper moral and general religious instruction. Sectarianism is the bugbear and ghost of our politicians. If a teacher proposes to teach the ten commandments, or read the sermon on the mount, or repeat the Lord's prayer in school, immediately the senseless cry is raised, "Sectarianism!"—"Church and State." That is all "fal de rol." I am happy to believe that most of our teachers are better than the system and do inculcate correct moral and religious general principles from correct motives.

To compensate for this want of training in the public schools, Sunday-school teachers, preachers and parents must exercise constant activity to bring the young under proper religious instruction.

Another defect in our public school system is a tendency to a kind of cast-iron mold. The pupil must go through certain courses, and with a tendency to mechanical movements. He sits down, rises up, goes out, comes in, turns round, and all the time acts like a machine. It seems strange that teachers who have been instructed largely by lecturers should adopt a routine style of conducting their classes through the prescribed course. Do their pupils really master the subjects given to study, or do they learn to answer parrot-like. In sundry places I have asked Sunday-schools what part of the world Palestine was in? No response. I then stated that there were three great continents in the Eastern hemisphere—Europe, Asia and Africa—and asked which one Palestine was in? And the answers showed general ignorance.

Another growing evil is the importance attached to examinations. Toward the close of any session ask what the pupils are studying, and the reply will be, preparing for examination. The leading thought is, not to obtain a knowledge of the subjects, but to pass an examination. That is equally true in our academies and colleges; the grand object of supreme desire is to pass an examination. Some of these examinations may be thorough and may prove an acquaintance with the prescribed course; but many of them are superficial. The great purpose of the school is to give the pupil knowledge. Is not this same fault creeping into the church? Ask an undergraduate in one of our conferences now what he is doing, and he will tell you he is preparing for his examination. And will that examination include a general acquaintance with the subjects for study, or will it be limited to text books? Some of our committees simply ask if the candidate has read the book. If not, no examination takes place; whereas, he may have thoroughly mastered the subject by some other author. All examinations should be to ascertain what knowledge the pupil has of the subject of investigation. Under the rulings of some of our Boards of Conference examiners, I suppose some of our old preachers who studied Hedge's logic and Blair's rhetoric could hardly pass. "To pass an examination" is the goal aimed at by candidates in all professions and for applicants for positions under the rules of the civil service commission. Yes, pass an examination, but gain all the information available from sources outside of the text-books.

JASPER CIRCUIT.

REV. E. L. ARMSTRONG.

This circuit is in the East Texas Conference, and for many years was in the bounds of the San Augustine district, but is now in the Beaumont district. There may occur an occasional error in regard to dates, as I write mostly from memory, and from the statements of some of the early participants in planting the church in that country. Jasper county was early settled by a hardy and brave class of men, coming mostly from Mississippi and Kentucky,

In 1817 John Bevil penetrated the Western wilds as far as Bevilport, on the Neches river. The country was a pathless wilderness, covered with dense growth of timber. The fountains were numerous, and many beautiful streams of clear, sparkling water abounded. Wild game was found in great abundance. Mr. Bevil determined to make that section his home. He returned to Mississippi for his family, and on horseback they made the perilous trip, and settled near the spot on which Jasper, the county site, was afterwards located. He was followed by others, and in 1849, when my father settled in that county, there were several citizens who had already been thirty years in the county.

The first preacher of our church to preach and organize the work in that country was Rev. Moses Spears. He came as missionary in 1839. His charge embraced all the country south of San Augustine to the coast, and was bounded east by the Sabine, and west by the Neches river. He traveled extensively, and organized a church in nearly every neighborhood. He was a man of deep piety, sound in doctrine, and earnest in the delivery of the message of life. He was no ordinary man; possessed of strong native ability, dignified in his bearing, courteous in society, and having a liberal education, he made a lasting impression for good wherever he went. He did a lasting work throughout his field of labor, and his memory is cherished by those who knew him in that day. Six miles west of Burkville, Newton county, Texas, there was standing a few years ago, an old log church house bearing his name. He died in the prime of life; full of zeal and in cheerful hope of immortal bliss.

In 1839 Littleton Fowler, a peerless preacher, was the general superintendent of all mission work in the eastern part of the Republic of Texas, and it was under his immediate direction that the Jasper mission was formed.

It is unnecessary for me to write of the immortal Fowler. His labors for the salvation of souls and God's glory in Texas, stand as a lasting memorial of his intrinsic worth more lasting than granite shaft or tomb of marble, while his works proclaim his worth. He left behind him a son, Rev. L. M. Fowler, now of the East Texas Conference, to perpetuate his good name, and follow in the path his father trod.

With Littleton Fowler as presiding elder, and Daniel Carl as preacher in charge, the Jasper mission was strongly manned in the year 1840. Bro. Carl followed up successfully the labors of his predecessor, extending the work into regions beyond, visiting the scattered settlers, preaching, praying, singing and shouting the praises of God. Everywhere he deeply impressed the people as a man of one work, and of deep devotion. Strong in faith, fervent in spirit, possessing a sweet disposition—making full proof of his ministry. His labors worked like leaven after he had gone.

WARREN, TEXAS.

LET US HAVE A CHANGE.

REV. GEO. T. NICHOLS.

It is to be hoped that when the General Conference meets in St. Louis next May, that we shall have a change in the law, so that the recommendation for license to preach will pass out of the hands of the class of which the applicant is a member, into the hands of the quarterly conference of the charge in which applicant lives, and that we shall have the power to license to preach, for recommendation to the annual conference for admission on trial into the traveling connection for local deacons and elders orders, given alone to the district conference, placing the responsibility of all local preachers with that body, and in case of trial, let the preacher in charge of the work where the offender lives, proceed against him through a committee, arresting his character until the district conference, when his case shall be tried by a suitable committee of that body, subject to an appeal to the annual conference. As the law now stands, the quarterly conference tries, and an appeal is allowable to the annual conference, possessing by the district conference the next in order after the quarterly conference. For license to preach let regularly appointed committees of examination act for the district conference, and the action of the conference be upon their recommendation, and the same in case of application for admission on trial into the traveling connection.

In all such cases let the local ministry sustain the same relation to the quarterly conference as the supernumerary and superannuated being responsible to the district conference. To my mind such change will work well. It will remove this work, the most important steps in our system commencing at the point of license to preach and the recommendation of suitable candidates to the traveling connection, from the hands of personal friends and kindred and possible existing prejudices, and place all men upon equal footing and of equal showing. It will lessen the work of the fourth quarterly conference, and give more and better character to our local ministry, and elevate, enlarge and focalize the work of the church as in the hands of the district conference.

Again, let us have a change so that the district conference shall elect the

district steward, instead of the quarterly conference, as the law now stands.

Finally, let us have a change so that the minority, in case of trial in all lower courts, may have the right to an appeal from the decisions of the majority, as well as the accused from the decisions of the court by which he may be tried. In all trials give the church equal showing with the accused.

SULPHUR SPRINGS, TEXAS.

HOME CONFERENCES.

Coffeyville.

J. Woodson, Sept. 14: We are having a gracious meeting. Seven conversions last night and one to-day—thirteen to date. Many yet at the altar unsaved.

Pleasant View.

C. I. McWhirter, Sept. 19: The meeting at Pleasant View has been in progress eighteen days. Up to date there have been eighty-three conversions. The meeting has been one of great power. The conversions have been exceedingly bright and joyous and the revival deep and far-reaching.

Alvarado.

John M. Barcus, Sept. 16: We had a glad day yesterday. A debt of \$1,450 has harassed us here for three years. Yesterday we went before the congregation and asked for \$1,500 and received \$1,550 in gift-edged subscription. Praise God for salvation from debt as well as from sin! Bro. Nelms, of Fort Worth, is helping me.

Vernon.

A. B. Trimble, Sept. 16: Our meeting at Paradise closed on Sunday night the 8th. Results: Nine conversions and nine accessions, besides several re-conversions, and church greatly revived. Commenced meeting Thursday night in the Ansley's neighborhood. We have had fine rains; people plowing, fixing to sow wheat.

Gaidwell Circuit.

O. T. Hotchkiss, Sept. 16: Since my last report have held two meetings: First one, we had eight additions. Bro. C. A. Hooper rendered efficient help. The other meeting, two accessions. Bro. F. E. Hammond was with us and preached faithfully. Our work is coming up very well. Expect to make a clean report at conference.

Martin Gap Mission.

R. V. Galloway, Sept. 18: Our fourth quarterly meeting will be held at Fairy, Oct. 23d, at 3 o'clock p. m. We have had a gracious revival at every appointment. Nearly 100 have been added to the church the past two quarters. Our finances will all be up, I think, by conference. Preacher and presiding elder will be paid in full and no church debt left over for another year. Amen.

Milano.

W. F. Brinson, Sept. 16: We closed our protracted meeting for Milano circuit last night was two weeks ago. (I have been sick ever since.) We were assisted by Bro. N. F. Law, at Milano; C. R. Wright at Midway, Dr. Womack and Peeler at South Bend. No ministerial help at two other points. Results: Forty accessions, two by certificate. Thanks to the brethren for help. To God be all the glory.

Annona.

C. L. Ballard, Sept. 19: We have closed our round of protracted meetings. Results: Seventy-five professions, fifty accessions to the church with others to follow. All of the churches revived except the one at Annona. This circuit is an advanced ground from what it has been for several years; so say some of my people. God has been good to us this year. To Him be all the glory. Our meeting at White Rock, Garland station and Pine Springs resulted in great good.

Moulton Circuit.

W. L. Griffith: For the first time in my itinerant life I have had to take a rest from my work. I did not so design before "entering into the rest that remaineth for the people of God," but friends insisted, and my condition demanded it, so with my family I went to Blanco, where we enjoyed the fellowship of fathers and mothers, and brothers and sisters. We were made glad on our return home to Waelder, and I have again entered upon my work, ready to live or die for the cause which I have espoused. We now report our new church at Moulton ready for dedication. We have had fourteen conversions and fourteen accessions. We hope to make a better showing at the annual conference, and still a more glorious report at the General Conference in that day.

Muchacha.

H. M. Glass, Sept. 10, reports three protracted meetings: At Lemmon's Springs, seven conversions and five additions. Morgan, eighteen conversions, sixteen additions. At these two meetings no ministerial help. At Morgan, young Bros. Chatton and Hull, new converts, did noble work. At Apperson's camp-ground, Rev. E. L. Armstrong held our third quarterly conference, stayed and labored three days in the fulness of the blessing of the gospel. His sermons about "The Barren Fig Tree," and "The Sinner who covers his sins shall not prosper," were enough to alarm any thoughtful sinner and hasten him to take refuge in Christ from impending destruction. Rev. Dr. Tims, of Mansfield, was also with us in pulpit and altar and did noble work for our people. Young Bro. Taylor, from Italy circuit, came in the hottest of the

battle, and found this writer in need of help from earth and heaven. Twenty-two joyful converts; sixteen added to the church. All the young men who joined the church last year, as well as this, hold out faithful, and they will all pray in public when called on. Our finances are behind. By the blessing of God and concert of action we hope to roll up all at conference. Two young men's prayer-meetings, The Advocate recommended everywhere.

Corn Hill.

J. S. Tunnell, Sept. 11: Corn Hill circuit is improving. Three meetings have been held. Something over eighty have professed conversion. Fifty-five have joined the M. E. Church; nine children have been baptized and a good number of adults; twenty-eight subscriptions to the Texas Advocate secured; two new churches to build, I hope, in the near future. Rev. J. R. Nelson, of Brownwood station, preached one week for us at Corn Hill. We had a glorious meeting, the fruits of which eternity alone can reveal. If not providentially hindered three other meetings yet to come ere the 6th of November. Our finances much in arrears, but special effort will be given that part of the work until conference. All honor and praise be unto Him, to whom honor is due.

Fairview.

J. E. Basham: I have just closed a twelve days' meeting at this place with grand success. One hundred and six souls were converted to God, and forty-seven added to the church, and more to follow. Fairview is in Jack county. There have been two churches burned in the last year at that place and three arbor. The people sent to Hood county for me to come and hold a meeting, and we came and commenced our first meeting in life, praying God for success. Bro. Jackson was with me part of the time, doing good service; also Bro. Simons one day and night. We went to Poolville for Bro. White to do our baptizing. He and Bro. Newsum came over and spent two days with us. Many thanks for all help. It is said that the hardest men in Jack county were converted in this meeting. A nest of infidels was broken up and some of them came in the church. May the good work go on. Praise God for salvation from all sin. Pray for holy consecration (holiness).

Paluxy.

U. J. Morton, Sept. 19: Our meeting at Bethel, embracing the third Sunday was rained out. Bros. Oliver and James Morton and Sister M. A. Morton were camped, and they stayed from Friday until Monday afternoon, and we had service three times a day, but the rains continued and we were compelled to close without any conversions, but good was done, the church was quickened and good resolutions were formed. The brethren are resolved that Bethel shall be represented at the stewards' meeting in October. Old Bro. Oliver is stirring up the steward. Indeed, the steward himself, (Bro. Thompson), seemed to take on some new life. May the good Lord bless those brethren who things which remain, before their "candlestick is removed." I look for them to make a commendable report at the stewards' meeting. One more protracted meeting to hold, and then wind up for conference.

Water Valley.

M. J. Allen, Sept. 16: I have just returned home from Garden City, Sterling and Montvale. I held a protracted meeting of ten days at Garden City, with grand success—twelve conversions and eight accessions and the church thoroughly purged and praising God with a loud voice and sinners falling on their knees and crying for mercy. I thank God that his grace is sufficient for us in our undertakings and trials through life. When I came on the work there were only two churches organized, with eighteen members on the whole work. Now we have five organized societies, five Sunday-schools, one Methodist school getting along well, two prayer-meetings; received twenty-four into the church, twenty by ritual and four by letter; have built a parsonage, raised about thirty dollars on missions; sold several books and Advocates. Dr. Carlton, of Sherwood, was with us a few days, and also Rev. W. L. Carlton, local preacher of Garden City. Both did good service. We are winding up our work for this year and getting ready for conference. We hope to meet a number of our brethren and friends there and talk of the goodness of God and his wondrous work to the children of men. God bless the dear old Advocate.

Leonard.

J. N. Hunter, Sept. 9: The fourth quarterly meeting for the Leonard circuit was held last Saturday, Rev. Geo. T. Nichols in the chair. The preacher in charge, Rev. R. S. Gorsline, reports the spiritual state of the church very good. Revival meetings have been held all round the circuit, resulting in several conversions and additions to the church. The reports of the six local preachers showed them to be zealous of good works. Finances are behind, but will come up later. A parsonage and two new churches are needed right away. Oh for the power to arise and build! On Sunday at 11, a. m., Bro. Nichols preached from Gal. vi. 14, a soul-stirring sermon, full of zeal and glory in the cross. The Spirit's power attended the word, and the communion

was a pentecostal shower. We hope the "powers that be" will see fit to return to us our faithful preacher and presiding elder. And now, Mr. Editor, by your permission, I wish to modestly suggest to those brethren who are sharp-shooting at each other through your columns to desist, and turn their guns on the devil and his works. I understand that to be the preacher's mission. Why do brethren wrangle so?

Liberty.

J. W. Bradford, Sept. 14: My last meeting for this year, on Liberty circuit, has just closed, after having convened for about one week, resulting in five accessions and seven baptisms—two being adults. This makes thirty accessions and twenty-six baptisms as the result of our year's work up to date. Just here I want to "give honor to whom honor." That "Ditcher" from Orange is just exactly a divine of the "first water." His line of sermons were magnificent, and have resulted in a revolutionizing of our church at this place; and long will he be remembered by us as a great and grand dispenser of the word of life. It is our prayer that heaven's richest blessings may fall upon him in ceaseless showers. Bro. A. F. Harrington, of the Baptist Church, a victim of spinal meningitis, not having walked since the days of childhood, is a regular attendant at our church; and as he enters, from service to service, it does our hearts good to look upon that afflicted form, while a benignant smile plays across his face, as though it were stamped with the stielness of immortality. A blessing is in store for the person who feasts upon such a sight—submission to the will of God. Bro. Whittington is indeed a corner-stone in Methodist, and to him we are indebted for pleasant accommodations—"chicken and hash."

Honey Grove Circuit.

R. R. Nelson, Sept. 16: Our first protracted meeting on the Honey Grove circuit was held at White Rock Church. Commenced Saturday, July 27th, and held thirteen days. Results: About forty conversions and thirty joined the church. Commenced at Limerick school-house, August 10th, and held seven days. It rained enough to interfere with the interest of the meeting very much, yet the Lord was with us in power. The church was wonderfully revived. Three conversions, several joined the church at that place. Our third meeting was at Petty, of which mention has been made in the Advocate, by Bro. C. O. Jones, of Honey Grove. Saturday, first day, was our quarterly conference. Our presiding elder, J. M. Binkley, who was to dedicate our new church on Sunday, was absent on account of personal sickness. We then secured the help of Bro. C. O. Jones, of Honey Grove, whose ministerial zeal and sound Christian judgment in church work need no comment or other evidence than that which is evinced in his charge at Honey Grove, by taking in the circumstance and general outlines at that place, few church members, hard times about money, and, nevertheless, after the sermon from Matthew xvii:18, he raised a balance of \$1,100 in good subscription. After the dedication, we protracted fifteen days, including the whole time. Results: About forty-five or fifty conversions in the new church, with fifty additions, and fifteen or twenty others to join at Petty. Thanks to the following local preachers for valuable and efficient gospel preaching: Clark, of Honey Grove; Hurt, of Brookston; Ferguson, of Whitecut; Butterfield, of Lampasas. The Lord be praised.

Van Alstyne.

J. E. Vinson, Sept. 17: Owing to disappointments in getting help earlier in the season my protracted meeting was postponed until on Friday night, Aug. 30, at which time we began. And on the following Tuesday Bro. D. J. Martin, of Plano station, accompanied by his wife and little son, Master Claud, came to us and at once proved himself armed and equipped for the work of the faithful ministry. We gave him work to do and he did it well—preaching the Christians happy and sending gospel truths to the sinners' hearts in convicting power, and then laboring with them in the altar for their conversion. He remained with us until Friday evening, the 13th inst., and carried away with him the kindest feelings of our people. Bro. W. F. Clark was to be with us, but his affliction prevented his coming. Also Bro. Leatherwood was booked for Dr. Milster, pastor of the Presbyterian Church in this place, was with us through the most of the meeting, and did us good service in the pulpit and in the altar. Rev. F. M. Sherwood, of Howe, did us some good work. Bro. Mountcastle, our presiding elder, came in at the eleventh hour and held our fourth quarterly meeting and helped us out by giving us three good revival sermons. The rain interfered with our plans and caused us to lose several evenings at night in the midst of the meeting, but a few came out in daylight and the interest was held up until the clouds broke away, and the interest again came with the congregations. Between twenty and twenty-five conversions were reported, and we had twenty-two accessions to the church. At the close of the meeting in the quarterly conference, Bro. John H. Moore was licensed to preach, and now returns to Emory College to complete his education, after which he wants to enter the itinerancy

and devote his whole life to the church. The meeting has been a blessing to the church and also to the town and surrounding community. Our people go forth with new vows upon them and with reconsecrated zeal. To God be all the praise, both now and forever.

Texarkana.

R. M. Powers, Sept. 20: Am closing up for conference. Have had a good year—pleasant to me and some prosperity to the church. Have received more than fifty into the church this year, and will get the collections. Come and see me.

Honey Grove.

Abe Mulkey, Sept. 21: Our meeting opened up here on the 13th, in the mud and rain. But we neither observed the wind nor regarded the clouds, and God has permitted us to reap abundant harvest up to date. Two hundred persons have gone into the churches. Can't tell how many more conversions and reclamations. Hope to make a Sabbath day's journey on to-morrow. Praise God for salvation! Many are coming from Paris, Bonham, Brookston, Ladonia and other places to attend the tabernacle meeting. We have found out by letting down the walls of tent we can be comfortable and use it through much of the winter. But necessity demands more room, hence we have wired an order to St. Louis for thirty feet more canvas, hoping to seat all within the walls. The size of tabernacle tent, 115x60. Who will aid us? Bro. — Jones is pastor in charge. His preparation for this work here was perfect. The meeting started off at once with a hearty co-operation of all the churches. He thoroughly understands his business—is up with the times. He neither spared time nor money in advertising. He don't allow the children of this world to be wiser than the children of light. God grant that every minister may follow suit. We go to Waco to open on the 27th. Pray for us.

Leonard.

W. H. C. Elliott, Sept. 20: At the second quarterly meeting, the presiding elder appointed me junior preacher of the Leonard circuit with the view of taking in some territory hitherto unoccupied west of Leonard. A portion of this territory had formerly been on Pilot Grove circuit, but had been dropped several years ago. I entered the work the first Sunday in April. Have succeeded in organizing four churches. I have six regular appointments; have received into the church forty-six; have received some from other places by transfer, making the entire membership sixty-two. There are several yet to join. I think our membership will be between eighty and one hundred by conference. Infidelity was strong in this territory when I entered the work, but I poured volley after volley of gospel shot into them, until their sandy foundation has been somewhat shaken. Several who were reading infidel literature have denounced infidelity and ceased to read its literature any longer. One young man about sixteen years old, son of an infidel, professed religion and joined the church, and now leads in public prayer. I have held five protracted meetings; only had about fourteen conversions, but I hear of others having been converted since protracted meetings. This is a hard work, but properly cultivated, I think can be made a very good circuit. I do not know whether it will remain attached to Leonard circuit or not. If so it will necessitate a junior preacher another year. We hope, however, the Mission Board will give us a liberal appropriation, so as to sustain a man on the work. I think they will pay me about \$150 this year, unorganized as they were when I began. Pray for us that our labors may be a success.

Eagle Lake.

John W. McMahan, Sept. 8: Our revival meeting at this place closed Aug. 25, amidst copious showers of grace. Quite a large number of anxious penitents at the altar. Results: Twenty-three conversions, nineteen baptized (seven adults and twelve infants), twelve joined the M. E. Church at this place, two the Baptist, seven the Campbellite, and two will join our church at another point. We are indebted to the following brethren, all of whom rendered most efficient service for the Master: W. Wootton, G. E. Clothier, C. A. Evans, M. S. Hotchkiss, and last, but not least, J. B. Sears, our beloved presiding elder, who, with dignity and grace, most ably defended the doctrines of our church from the pulpit. We have won a complete victory over the powers of darkness. Bro. Wootton, who did the most of the preaching, is certainly possessed of wonderful power as a gospel preacher. May the Lord spare him many years to the Texas Conference. Bro. Clothier was compelled to leave early in the engagement. He preached some strong sermons, which won the hearts of the people. His departure, as also Bro. Evans, was universally regretted, while Bro. Hotchkiss is warmly enshrined in the hearts of Eagle Lake Methodists. The fellowship of such godly men is indeed a foretaste of the joys of heaven. Praise God from whom these blessings flow. Our ladies have organized and have in active operation a weekly prayer-meeting, which I am glad to say is growing in interest and devotional piety. We are greatly encouraged, and thank God for his great love—that perfect love that casts out fear.

Texas Christian Advocate.

HOLINESS ASSOCIATIONS. REV. G. G. SMITH, D. D.

The very sweet-spirited article of Bro. Wright and your candid, good-tempered editorial against holiness associations, I have carefully read. It is well known there are two opinions among Methodists about what holiness is and how holiness is obtained.

The second party hold with Mr. Wesley and the early Methodists, that there is another state beyond regeneration of deliverance from doubts, fears and sinful propensities, which may be entered into by faith, and at once, and into which all should enter, and into which, sooner or later, all must enter, if they are saved.

I do not think that any one acquainted with our past teachings will, for a moment, assert that the view of the first class is the view hitherto held by our church. It may be a true view, but while it is not, as Dr. Boland says, it is a new discovery, it is not, and never was, the view of the church.

What you say is true, sadly true, but still I must ask the same justice to these brethren, that we give to all others. These views are theirs, honestly held. They are not at war with any doctrine of the church.

I do not agree with them. I do not think Mr. Wesley was always consistent with himself. I do not think the plain account which I have read a score of times unassailable, and I am sure the modern advocates of this doctrine are in error, nor do I agree at all with Dr. Boland and his school.

erate for my second-blessing brethren this side of the Mississippi, and are just as unsatisfactory to the Bolanders. So I am in a crowd by myself, but I am not going to join in a crusade against my brethren on either side because of a little mistake in arithmetic, which I myself may have made.

MACON, GA. "IF AGREED, WHY NOT ONE?" REV. B. E. GASSAWAY.

In the ADVOCATE of September 5th, our editor discourses under the above caption, the articles of Bro. Sam P. Wright serving as a text. I am pleased with Bro. Wright's position; and with his closing proposition, as the logical deduction from the whole, I most heartily agree.

As our editor has undertaken to regulate this "holiness movement," and those interested in it, from Bishop down to "high private," a succinct statement of his views on sanctification would be acceptable, and an answer is respectfully requested to the following question: "Do you believe, as a rule, that the soul is entirely sanctified in regeneration?"

Again our editor asks—referring to the ordinance meetings and holiness meetings held by some of us: "Why do these brethren make such a distinction between their own meetings?" I answer: Some of our brethren do not agree with us in our views on the doctrine of sanctification, and were to run all of our meetings as we do holiness meetings, these would not attend the means of grace at all.

Now, which is the best: to convert our ordinary camp and protracted meetings into special efforts "for the promotion of holiness," thereby depriving those who oppose of these means of grace, or to run the ordinary meetings upon the ordinary plan, and hold "special meetings" for the accommodation of others who need "special" instruction? Our editor says that "many of our wisest, best and most observing men" condemn our proceedings, prophesying dire results to the church if we continue in our present course.

blesed of the Lord in the past, until these "wisest and best men" show, by actual results, that their methods excel ours. Again our editor says: "It is believed by many wise and prudent men that when the results of these [special] meetings are compared with the ordinary protracted and camp-meetings, that the latter are not one whit behind in the displays of divine power, both in the conversion of sinners and the perfecting of the saints in love."

Again our editor says: "The New England Conference of the M. E. Church, where these associations have prevailed so long, has found it necessary to take strong ground against them by conference resolution. This ought to be a warning to us."

I am only a humble Methodist preacher, making no pretensions to superior enlightenment, but in doctrine and polity, I stand with John Wesley and his co-adjutors, with Ashbury and McKendree, and thousands of others who were leaders in their day; and so far as I comprehend it, am in harmony with the teachings of God's word on this doctrine of holiness.

BOSQUEVILLE, TEXAS. AN APOLOGY, AN EXPLANATION AND A PICTURE. REV. J. H. SUTHERLAND.

Once upon a time this writer was so reckless as to air, in epistle, Mr. Wesley's views of sanctification in the TEXAS CHRISTIAN ADVOCATE (a thing seldom done by him or anybody else), suggested, in this instance, by an adverse small article in same paper just previously by the then stationed preacher of Marshall, Texas.

Again our editor asks—referring to the ordinance meetings and holiness meetings held by some of us: "Why do these brethren make such a distinction between their own meetings?" I answer: Some of our brethren do not agree with us in our views on the doctrine of sanctification, and were to run all of our meetings as we do holiness meetings, these would not attend the means of grace at all.

So with the permission of the master of the situation on the three-legged stool in the Dallas office, I draw a picture the ADVOCATE of late—yes, of a

long time—has presented to my mind, especially the issue of Sept. 5th. The picture is of a lot of boys coming home in the afternoon from a country school, who, on reaching a beautiful pool of water, are determined to have a bath, and are soon splashing, diving and swimming to their hearts' content.

The various writers for the ADVOCATE are still so many school boys. Those against whom the big boy has a special spite are they who occasionally advocate or lean toward the Methodist view of sanctification.

NEHEMIAH'S QUESTIONS ANSWERED. A. B. WASKON, M. D.

In the ADVOCATE of September 5th, appears the second article of "Nehemiah's Interrogatory," suggesting questions "which will throw some light" on the "strange procedure of the second blessings," and as these questions are more particularly directed towards the Scotts-ville holiness camp-ground, and being a co-partner in that work, we shall try to answer.

In the first place, we would state that the camp-ground property of Scotts-ville, Texas, does not belong to the M. E. Church, South, but is deeded to the tenters of that camp-ground so long as they may use the grounds for the purposes for which it was originally intended—that is, the teaching of scriptural holiness, as set forth by Mr. Wesley in his plain account of our Methodist standards.

This camp-ground is in charge of a body of trustees, though this body is not the creature of the quarterly conference. This camp-ground is not under the control of the preacher in charge, only as we as a Board of Directors may conditionally see fit to place it there.

Secondly—Has any preacher, who does not profess or preach the second blessing, been invited to preach at the camp-meetings held there? If not, why not? Ordinarily we hold to those preachers who are strictly Wesleyan, though this has not been an invariable rule; for we have just now in our mind's eye, at least one case who preached there, and who did not profess the second blessing.

Thirdly—"When the present presiding elder accepted an invitation to attend the holiness camp-meeting on condition that you put the quarterly conference refuse to do so?" It has been the custom of Bro. Browning for the past three years to concentrate the forces of his circuit at Scotts-ville for an annual revival meeting. It having worked well, Bro. Lively, as his successor, adopted the same method and set apart eight or ten days out of the 365 for that purpose; and in those few days it does seem that any fair mind would excuse us for not wishing—or for not allowing—any kind of a business meeting to conflict with our work.

If our presiding elder will show us, as an official board, that we have ever been lacking in courtesy, we would be glad to make the amende honorable; or if he will show that we are in anyway derelict in our official relations, we will confess, stand reproof, and make correction. But, on the contrary, we have had assurances from him personally, that with us, all was well—"the banner circuit"—and I am only sorry that he seems to have been so indiscreet as to go off and talk with some one in the dark, who seems to be ashamed to confess his name, about this matter.

Fourthly—As to why "that even the presiding elders on the Marshall district," or "a very able minister who did not hold to the second blessing theory," was not asked to preach, but little need be said. As published in our papers, "the object of our meeting was the conversion of sinners and the sanctification of believers. Holiness of heart, as a definite experience, received by faith, and subsequent to justification, as taught in Mr. Wesley's plan account, and our standards of Methodism, will be pressed upon believers." Could these brethren press this theme? If not, would we be true and faithful to our best interests to use them? Do brethren generally preach beyond their experience? or what they do not believe? If brethren from any quarter, or whatever grade, come to us filled with antagonism and prejudice against the doctrine, we plainly say, we do not want them to preach. If they come in the fear and love of God, investigating the truth and seeking light, then they need to be taught, and

should not presume to be teachers. "My brethren, be not many masters." "Nehemiah," having been invited to attend our meeting, expressed his thanks, and says, "But I am afraid to venture where presiding elders and stationery preachers are accounted unholy for the want of the 'second blessing.'" This sounds too puerile and un-Christian to emanate from a preacher.

Well, may be it don't. Again, brother, your inference is unfair. Were you afraid? Do you believe this? My father was a Methodist preacher, and while I do not remember to have ever heard him preach upon, or profess, entire sanctification, yet I believe he was a holy man.

Nothing at Scotts-ville has "been done in a corner." We "rejoice in the truth," as it is in Jesus. We are not ashamed of our position before the world, nor do we "desire to have our movements and purposes concealed from the balance of the church."

"entire sanctification," be a delusion, (which we do not admit), it is a grand delusion, and only tends to the moral elevation of the human family. If it be a truth, then its opposers may be "ground to powder" by its fall upon them.

It would be well for some of our brethren to learn a lesson of wisdom and Christian philosophy at the feet of Gamaliel. If this work be not of God, it will come to naught; but if it be of God, ye can not prevail against it, lest happily ye be found fighting against God.

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SANCTIFICATION—GRADUATION. EDWIN JOHN, M. D. Suffer a layman—many years a Methodist—since Bishop Paine first pointed out to the class the wonderful possibilities in wealth lying hidden in the North Alabama mountains, and the more wonderful possibilities of wealth undeveloped in our blessed Christianity—a Methodist, I say—sometimes in the traces, some times out—pulling along now smoothly, now kicking and balking shamefully—still a Methodist all these eventful years—allow such an one to say a few words on that much-abused term, sanctification, clearly a scriptural doctrine, and taught by our great founder, John Wesley.

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COLUMN OF NORTH TEXAS FEMALE COLLEGE

Editors for September, BIRDIE CHENSHAW, LIZZIE SEALE.

We think a description of how a day is occupied by the girls of the North Texas Female College will possibly be of great interest to the many parents and school girls who read our column.

Realizing that time is fleeting and art is long, we try to see that each moment when it has passed away will have a record of deeds done that will be accounted to our benefit, both in this world and hereafter.

Our good matron not only is a firm believer in the old adage, "The early bird catches the worm," but she undoubtedly has the courage of her conviction, and promptly at six o'clock the clear tones of the "rising bell" are heard from dormitory to dormitory.

The first thing that comes to the mind of the sleepy girl thinking "surely 'nobody' is trying to arouse the dead." But before the last yawn has been given, the cheerful clatter of girlish voices is heard throughout the building.

Lesson 1.—"The Spirit of True Obedience" is beautifully illustrated in Samuel, who was: (1) Responsive to Every Call, verses 1-7; (2) Submissive to Every Command, verses 8-10; (3) Attentive to Every Lesson, verses 11-14.

Lesson 2.—"Disaster Through Disobedience," by using the ark in forbidden ways, is here illustrated. We see (1) The Forbidden Expedient, verses 1-6, wherein the sacred emblem was degraded into a mere charm, or fetish, whose simple presence might secure success.

Lesson 3.—A striking opposite to Lesson 2 appears here, illustrating "Success Through Obedience." Samuel, having assumed in full the duties of his office as head of the people, lays down to them in all clearness the (1) Conditions of Success, verses 1-4. Understanding these conditions, (2) Success Sought, verses 5-8, is next viewed.

Lesson 4.—The lessons showing disaster through disobedience, and success through obedience, naturally lead to "Warnings Against Disobedience." Israel's elders come to Samuel to ask a king. In this they express (1) Israel's Choice, verses 4, 5, 19, 20. Displeased with this request, Samuel carries the case to the Lord, which elicits (2) Jehovah's Protest, verses 6-9, to enforce which (3) Samuel's Warning, verses 10-18, is given.

Lesson 5.—A beautiful example of "True Obedience Rendered" is furnished by Samuel by his part in the choice of Saul as king. He is (1) Prepared for Obedience, verses 15-17, by messages from the Lord concerning the new ruler. He is (2) Prompt in Obedience, verses 18-24, instantly proceeding with all that was disclosed as his duty. He is (3) Persevering in Obedience, verses 25-27, carrying out in full what was appointed to be done.

Lesson 6.—Coming to his farewell address before retiring in Saul's favor, Samuel holds to his dominant idea, and "Obedience Urged" is the phrase which correctly covers the substance of his effort. In his own life, which he reviews in brief, appears (1) Obedience Illustrated, verses 1-5. But, in the career of the children of Israel as a whole, there appears (2) Disobedience Illustrated, verses 6-10. These two contrasting views lead to (3) Obedience Urged, verses 11-15, their obedience being the end Samuel desires to secure.

Lesson 7.—Next is an illustration of "Disobedience Punished." There is described (1) Saul's Transgression, verses 10-15, in that he spared what he had been sent to destroy; (2) Saul's Condemnation, verses 16-21, so clearly and completely fastened upon him; and (3) Saul's Punishment, verses 22 and 23, he being rejected from the kingship for which he had proved himself so unworthy.

Lesson 8.—In Samuel's mission to anoint David is a splendid illustration of "Obedience Tested," appearing in his (1) Going to Bethlechem, verses 1-5; in his (2) Rejecting the Elder Sons, verses 6-10, though to human view they seemed so suitable; and in his (3) Anointing the Younger Son, verses 11-13, whom Jesse himself did not think worth while to consider as a candidate for the crown.

Lesson 9.—This lesson on David and Goliath shows "The Obedient Triumphant." Schooled to obey God fully and at once, David appears (1) Confident in the Lord, verses 32-37. Accepted as Israel's champion, he is (2) Fearless before the Goliath, verses 38-47. Joining issues with Goliath, he is (3) Triumphant in the Battle.

Lesson 10.—In David and Jonathan's brotherly love, the "Fidelity of the Obedient" appears. Both of them had learned to obey. There is presented (1) David's Desire, verses 1-3; (2) David's Desire, verses 4-8; from which combination comes the opportunity for the noble display of (3) Jonathan's Fidelity, verses 9-13.

Lesson 11.—Another grand quality appears in this lesson—the "Magnanimity of the Obedient." It shines forth in (1) David's Forbearance, verses 4-8; in (2) David's Appeal, verses 9-15; and with climactic impressiveness in (3) David's Victory, verses 16

About the Lesson.

LESSON XIII., SUNDAY, SEPT. 29.

THIRD QUARTERLY REVIEW. RECAPITULATION.

With this quarter we resumed studies in the Old Testament which had been interrupted for six months. In those studies, one quarter's topic was "God's Covenant Relations with Israel;" the next quarter's topic was "God's Promises Fulfilled." The present quarter's lessons are connected directly with these, and illustrate, not God's constant fidelity to his covenant obligations, but man's varying allegiance, "Obedience and Disobedience" being the general topic. The scheme suggested in the preview, and followed in the lesson analyses of the quarter, is this:

- OBEEDIENCE AND DISOBEDIENCE. 1. The Spirit of True Obedience. 2. Disaster through Disobedience. 3. Success through Obedience. 4. Warnings against Disobedience. 5. True Obedience Rendered. 6. Obedience Urged. 7. Disobedience Punished. 8. Obedience Tested. 9. The Obedient Triumphant. 10. Fidelity of the Obedient. 11. Magnanimity of the Obedient. 12. The Disobedient Destroyed.

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and 17, where evil is gloriously overcome with good.

Lesson 12.—"The Disobedient Destroyed" is the tragic conclusion of the quarter's work. There is (1) Fearful Slaughter, verses 1-6, including Saul, his sons, his armor-bearer, his immediate attendants, and the flower of his army. Then follows (2) Complete Subjugation, verse 7, the Philistines gaining possession of Israel's fair cities and fertile lands; and then appears (3) Barbarous Desecration, verses 8-13, the royal dead being mutilated and dishonored most shamefully.

In reviewing these lessons, they may be grouped under the two heads Obedience and Disobedience, as their leading features demand. Each group may be subdivided also, for instance, thus:

- OBEEDIENCE. Urged. Lesson 6. Tested. Lessons 1, 5, 8, 9. Rewarded. Lessons 3, 10, 11. DISOBEDIENCE. Condemned. Lesson 4. Punished. Lessons 2, 7, 12.

When thus displayed, apply the golden text for the quarter, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." In final application, emphasize "to hearken," "to obey," and "behold." The lessons do show this truth. Press diligently that the scholars may behold it.—Sunday School Times.

Old and Young.

CONFERENCE. REV. JOHN B. ALLEN.

Here they come, first one by one, Then, in dozens later on; Tuesday, gangs and groups arrive; Wednesday all the town's alive.

Nine o'clock 'o Wednesday morn. Here they come, with greetings warm; Repartee both quick and bright; Eyes aglow with friendship's light.

There—there raise the opening song Rushing in the crowding throng, Joining joyfully to raise Hymn of praise, and fall of praise.

Then, the Bishop—see him there, By his side that youth so fair Is his pet upon a mission, Getting now his life's tuition.

There—there raise the opening song Rushing in the crowding throng, Joining joyfully to raise Hymn of praise, and fall of praise.

Then, the Bishop—see him there, By his side that youth so fair Is his pet upon a mission, Getting now his life's tuition.

Each has passed that ordeal now, Made report, and made his bow, Each committee's work is o'er, What remains of interest more?

And the climax now is come In the vast church where is room For the crowds that rush to hear Where the preachers go next year.

Slowly now the Bishop calls, And each earnest sharply falls On the cars and hearts of all Crowded in the spacious hall.

Heardst thou listen, learning now Where they work, upon each brow Sits anxiety and care, While pale lips move in silent prayer.

Foiledst thou hopes accomplished here, Brightest hopes are crushed out there; There is one so dark as night, Here is one so glad as light.

Here a wife draws down a veil Hiding tears that tell a tale; There a rosy bride content—She knew not what "almsdon" meant.

But each knows the best was done, Whether so't the piece or loaf; Having one the work a goal; Not a record shall be marred.

BY "PHYLLOSTOMAHASTATUM." I will endeavor now, gentlemen, to exhibit the above named animal, and since I show a willingness to perform the task, hope the spectators, for whose special benefit I serve, will not expect too much.

Before you see an animal—whether real or imaginary we will not stop here to discuss—suffice it to say that it has been called the "Phyllostomahastatum." Now, if it really is, according to Mr. Webster, it is found in the Northern part of South America. This testimony is also corroborated by Capt. Mayne Reid.

"the end of the great toe." So, Bro. Field, if you and Bro. Hightower have occasion to travel in South America, do not forget to cover yourselves well with blankets, taking special care to do it ever falls to my lot to travel that section.

So much upon the Phyllostomahastatum's disposition and habits. Now a word as to how its name is derived. My author says from "its snout and the leafy appendages around its mouth" it is that from "which it derives the name 'phyllostoma,'" as to the "hastatum," part of it, possibly those for whom this is written can better satisfy themselves by defining it than I. But you know that "hastata" means a sphere or lance. I will now turn the "bugger" over to you; but, gentlemen, don't be too familiar with it. Now, for further information and particulars, see an article treating of peculiar characteristics of the "Vampire Bat."

M. L. MOODY. BIG SPRINGS, TEXAS.

LIGHTNING.

Every child that catches a "lightning-bug" or "fire-fly" wonders at its brilliant flashes of light, and asks: "What made it do it?" Philosophers of every age have looked at thunder clouds, and, with equal wonder at their flashes of light, have asked the child's question: "What made it do it?" If my life depended on a correct answer to one or the other, I would take my chances on the philosopher's problem, for the child's is the more difficult of the two. A perfectly satisfactory answer to neither has ever been given.

Franklin's kite experiment simply showed the identity between lightning and electricity. He did not explain how lightning originates.

We are told that Anaxagoras believed lightning to be produced by the "fall of little flames escaping from the stars." Anaximander supposed there was an internal explosion in the clouds; while Seneca thought that collisions among the clouds would account for the terrible noise made by thunder storms.

With many thunderbolts and meteors were the same thing. A writer in the seventeenth century speaks of meteors as "arising from fat fumes kindled in the air, the principal kinds of which are seven: 1. A falling star; 2. A flying dragon; 3. Lightning; 4. Flying sparks; 5. Ignis fatuus; 6. A torch; 7. Ignis lumbos." The second, of these, he says, "is not so often seen, and therefore they that are ignorant of the natural causes thereof think that the Devil flies. Lightning is fire kindled within a cloud, which flying from the contrary cold breaks out with a horrible noise, and for the most part casts the flames as far as the earth."

And here is a part of the same writer's explanation of how the fire originates in the clouds: "When sulphury exhalations are mixed with nitrous—the first of a moist hot, the second most cold nature—they endure one another so long until sulphur takes fire. But as soon as that is done presently there follows the same effect as in gun powder—a light, a rupture, a noise and a violent casting forth of the matter; for thence it is that a vicious flaming matter is cast forth, which presently inflames whatsoever it touches that is apt to flame, and, snuffing into the earth, its turns to a stone, and being taken out after a time is called a thunderbolt." (Gage's Physical Technics).

And at this day there is the same popular conception of lightning when it strikes a house or a tree—that it is a species of solid flaming matter—a thunderbolt falling and leaping, and even bounding like a ball in an uncertain and erratic path.

Among our American Indians we find (Proceedings American Association Advancement of Science, Saratoga, 1876) some curious notions about the causes of lightning and thunder-clouds.

"In the Illinois language the word for thunder conveys the idea that it is made by the wings of a huge spirit bird, and the crooked lightning flashes are the serpents connected with this bird. Some Indians made sacrifices on the approach of a storm, or burnt tobacco and buffalo meat, or cut off the joints of their fingers. The Iroquois thought the thunder god had his home under the roaring falls of Niagara.

"Wild rice being aquatic and looking like an arrow or spear is attributed to the thunder god as its origin. In Mexico great temples were built upon the sacred spots where lightning struck." Some went so far as to profess to have seen the thunder bird, "describing its shape, habits, food, feathers and tracks; others had found its nest on pinnacles of the rockiest mountains, and it was the young birds which were charged with the mischief when the lightning did any harm. The Sioux and Southern Indians would put themselves in battle array, and go through a mock battle in defiance of the approaching storm."

But, now, laying aside these notions of myths of the ancients and the American aborigines, what answer has the science of this scientific age to give to the question: How does lightning originate?

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nate? Science has no universally accepted answer to give; but there are several very plausible theories which are sufficient, but they are not necessarily or demonstrably true.

The atmosphere is at all times electrified. Even on the clearest day, with a cloudless sky, delicate instruments properly constructed indicate electricity in the atmosphere. As the hottest and "driest day" of summer contains very much invisible moisture, so the diffused electricity of the atmosphere may be silent and unperceived. Every one knows that an electric current will decompose water into constituent gases, oxygen and hydrogen. "Professor Andrews obtained by means of a kite, on a fine, clear day, a steady decomposition of water by the electricity collected by a fine wire around the kite string."

Every particle of air has electricity in it. But moisture in the air being a better conductor for electricity than air, and itself condensing to form globules, will collect and condense the electricity, until the resulting cloud will be so charged that it may discharge itself to earth with a lightning stroke, if a sufficiently good conductor be presented. This electrical state of the atmosphere is supposed to be due to evaporation of the moisture from the earth. For if a common dinner plate be heated, and then placed upon some insulating material, like glass, and water be poured upon it, the rapid evaporation on the surface of the plate will produce electricity, which can be detected by a delicate electroscope.—Prof. D. A. Dapre, in Southern Advocate.

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Texas Christian Advocate.

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JOINT BOARD OF PUBLICATION. The annual meeting of the Board of Publication of the Texas Christian Advocate will be held in the City of Dallas, Texas, on October 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 1889.

SMITH, GAMALIEL, AND "HOLINESS ASSOCIATIONS." Dr. G. G. Smith is a sweet-spirited man. His article on second page of this issue breathes the gentleness and tolerance of the gospel.

Gamaliel was a great and learned man, and the ADVOCATE admires his tolerance. There is, however, both a proper and an improper direction to give tolerance. The let alone principle of Gamaliel cannot be applied indiscriminately.

The ADVOCATE is well aware that brethren who agree that "holiness" or "Christian perfection" is a distinctive doctrine of Methodism, differ in some respects in their theories and definitions, but contends that they all have equal freedom of their opinions.

Now, the position of this paper is, that the brethren who hold the "second blessing theory of sanctification" have equal rights and freedom with other Methodist preachers; they are admitted and retained in the conferences on the same footing with others; they are honored with appointments to circuits and stations like their brethren; they have full charge of the work committed to them in their respective charges; they enjoy equal rights with others to conduct their own meetings, or invite whom they choose to assist them; they have the same privileges to discuss their views through the church papers; and all this being true, there is no necessity for a separate and distinct organization to promote their peculiar views.

They claim that they preach the Methodist doctrine of "holiness" in its purity, and that it is the distinctive doctrine of the church, and that the church was organized to promote it. Then they of all others ought to be the last to organize a distinct society to promote the distinctive doctrine of the church; for mark you, no organization can become an institution of the M. E.

Church, South, until chartered and incorporated as such by the General Conference.

But still there is a more serious phase to this question: The principle on which the "holiness" association is organized, is at war with the past and present constitutional principles of the church. All will admit that the office of the Christian ministry as understood by the M. E. Church, South, is to preach the gospel in order to convert sinners and perfect the saints in love. Now the question arises, Who are qualified for this work? Does it require two classes of men, or can the same class of men perform both functions of the ministry? Is the man only justified and regenerated qualified for the work of perfecting the saints in love, or must he confine himself to preaching repentance and faith to sinners while the man who had attained the "experience" of perfect love is alone qualified to preach it?

In other words, are regeneration and sanctification so much of a kind in nature that he who has the one is qualified to preach the other; or are they so different in nature that the regenerated man knows nothing of sanctification? This is a serious question, but Mr. Wesley decided it long ago, and until this day the great body of Methodists have stood by his decision. Mr. Wesley taught that "much grace does not imply much light," and that one without the experience might be more able to teach it than some with it. He proceeded on the principle that it was not necessary to profess it in order to teach it, (he did not profess it himself), but that so far as experience was concerned, the regenerated man was qualified to preach all the doctrines and do all the work of a Methodist preacher.

Again, at the door of the conference, every preacher is required to promise not to mend our rules, but to keep them; in all things to act not according to his own will, but as a son in the gospel; and to employ his time in the manner we direct; in preaching, meeting the classes, etc. The "we" in this case represents the church acting through her authorized representatives according to her prescribed customs and laws. But the "holiness association" and "holiness meeting," so-called, proceeds upon the principle that the time-honored custom and rule of the church to commit the work of "perfecting the members in love" into the hands of preachers who "expect to be made perfect in love in this life" needs mending, and they accordingly "mend it." If any believe the church should mend the rule at this point, have they not the right of petition? All have equal right to discuss and advocate any change which they think would be for the welfare of the church and the glory of God. Then if the General Conference hear them, and make the change, all should submit; but to organize a society on a principle which is at war with a long-established rule of the church before the General Conference sees fit in its wisdom to mend the rule, the ADVOCATE holds to be not only un-Methodistically revolutionary, but disloyal and treasonable in principle, however pure the organizers may be in their intentions.

Finally, the ADVOCATE repeats: that nothing but the best of motives is charged upon the brethren who engage in these outside "holiness associations." It believes they are simply mistaken. It believes that by these mistaken methods they are defeating, to a great extent, the very results they hope to accomplish. The ADVOCATE firmly believes that if these brethren would go along as simple Methodist preachers, preaching all the doctrines of Methodism as they conscientiously believe the "standards" and the word of God teach them, in the simplicity of Methodist methods, they would meet with far less opposition and do a great deal more good.

IN VIEW of the peculiar relationship of the Methodist ministry to our Publishing House, and their necessity to the House as agents in the circulation of our literature, one would think that every reasonable inducement would be offered them to engage in this work. On the contrary, however, it has been the policy of the House, for some years, to so discriminate against the preachers that the number of those engaged in this work becomes less and less every year. While the House allows the trade forty per cent discount on its own publications, it only allows its authorized agents, the preachers, twenty-five per cent. There is already great dissatisfaction among the preachers on this account, and the dissatisfaction would be greater and more general if the fact were more generally known. - Southern Advocate.

While we do not wish to deal in any unkind criticism of "Our House," we think with the Southern that a little more business judgment and fairness might be shown in the matter of discriminations. The house not only makes the discriminations referred to in the above, but it is known to some that for a long time it has been discriminating among the preachers themselves, giving some forty per cent discount, while others only receive twenty-five per cent off. There is but one way for the House to deal with its agents, if it expects to retain its customers. That is, to have a uniform rule known and read of all. If the House makes any discriminations, it ought to be according to a uniform rule, of the advantages of which all its agents may avail themselves. Perhaps it would be well to allow larger discounts on cash sales than on credit sales, and possibly on sales which go over a certain amount. But, under any circumstances, everything should be done in the light, and nothing in the dark.

Our correspondent covers the whole of his demand in these words: "Make ordination precedent to the pastorate." Thus presented, we have a compromise measure, which all conservative brethren can accept. But, conclusively as it is stated, we are satisfied the proposition will be misconstrued. The demand is not that every man licensed to preach or received on trial into the traveling connection shall be ordained immediately, but shall be ordained before he is put in charge of a work. The proposition is not to do away with the period of probation, but the novitiate is to be passed in other relation than that of a pastor; in other words, a reasonable length of time shall be passed in preparing for the work before a man shall be eligible to the pastorate. Whenever eligible, then ordain him. A policy of this sort would meet all reasonable requirements, even of this advanced age, and at the same time observe the present usage and apostolic injunction, "Lay hands suddenly on no man." - Nashville Advocate.

The Nashville Advocate, with several other writers on this subject, seems to argue from the standpoint that ordination is intended only to convey authority to administer the sacraments, and that it would be a thing altogether improper to allow an unordained man to administer the sacraments. Whereas, if any one will read the ordination service carefully, he will see that Methodist preachers are ordained mainly to preach the gospel. And yet it is thought best to require them to preach on probation before they are ordained to preach. Then why would it not be just as reasonable to require them to administer the sacraments on probation as to preach on probation? It certainly requires no more brains, nor education, nor piety, to administer the sacraments than to preach the gospel, and the laying-on of hands certainly confers no more "sacramental" virtue than preaching virtue. Let us not depart from the scriptural injunction to "Lay hands suddenly on no man," but let the novitiates both preach and administer the sacraments for a time on probation, and when the church is satisfied, let the probation end in ordination.

The ADVOCATE has received from Miss Frances E. Willard a printed circular announcing the meeting of the sixteenth convention of the National Woman's Christian Temperance Union, from Nov. 8 to 12, in Battery D, Chicago. After announcing the various departments of the Union's great work, the circular says: Its motto is: No sectarianism in religion, no sectionalism in politics, no sex in citizenship; but each and all of us for God and Home and Native Land.

Thus it will be seen that, according to this motto, the Union has chosen for itself, besides its charitable and reformatory work, quite a broad field. It proposes to regulate religion, politics and citizenship. It is to be much regretted that the Union did not adhere to its original purpose of "gospel temperance with other allied Christian work." The

Union proposed for itself at first a grand mission, and was doing a noble work in an already broad field. It is well remembered, too, how Miss Willard came to the South declaring simply a "gospel temperance" work, and with what enthusiasm she was received. But now since the political arena has been entered with the woman's suffrage plank, our Southern women will be slow to continue co-operation on that platform. They do not believe in the "woman's suffrage" doctrine. They are not ready to desert their proper and divinely appointed sphere for the bustings. Our Southern women believe in the Bible, including the epistles of Paul. They have great confidence in the gospel of Jesus Christ, and are not ready to forsake that and fly to the arm of flesh. They started into this work as a gospel work, and to that policy, we hope, they will adhere.

Knowing that Dr. Josephus Anderson, editor of the Florida Advocate, had published an editorial in reference to holiness associations, we wrote him for a copy, which was received after the editorial on that subject in this issue had been prepared for the press. We give below the editorial of the Florida Advocate in full, hoping that it will be appreciated by all, as Dr. Anderson not only believes in entire sanctification as an instantaneous work after regeneration, but is a professor of the experience. The article appeared in the Florida Advocate of September 27, 1888:

A FEW WORDS OF COUNSEL.

The following utterances appeared in a paper of the 15th: "The first question I wish to raise in this paper is this: Shall the founders and standard writers of our church be grossly misrepresented by ministers of the church, and then, when the written statements of these writers, confuting these misrepresentations are sent to our church papers for publication, will they stand, however, at the point of danger, and zeal without knowledge at that point is hard to keep in due bounds.

Now, the intention of this editorial is to warn my brethren against such utterances as those at the head of this article; against antagonizing the church or the papers published by the church; and against anything whatsoever that may create the impression that the cause of holiness is in charge of a party with its associations and meetings and papers, while the great body of the church is not in favor of it. Until the church takes some definite action changing its standards of belief, the doctrine that entire sanctification may take place after regeneration and by faith as an instantaneous exercise or a growth within us, is the doctrine of Methodism from the beginning. Some differences may mark the statements of our great leaders, but the essential points are covered by the words just given.

THE COLLECTION. The week of prayer collections up to date are as follows: Reported in former issues..... \$ 979 79 Caldwell, O. T. Hotchkiss..... 32 50 San Marcos, J. D. Scott..... 53 25 Total..... \$1,064 54 We have withheld this week several communications, in order to get all the sanctification matter on hand in at once, thinking that our readers would prefer to have it that way, rather than in broken doses. We suppose that this issue of the ADVOCATE might very well be called "a symposium of the saints."

TEXAS is in a blaze of revival glory and the last two numbers of the TEXAS ADVOCATE comes to us with crowded columns of revival notes. On summing up we find 3340 conversions reported. - Episcopal Methodist. Thank you for the sum.

THE REV. R. McDonald, formerly of the West Texas Conference, writes from Eldorado Springs, Mo., Sept. 20: At the late session of the Western Conference I was transferred to Southwest Missouri. I am here drinking mineral water, and my health has been greatly improved. The medicinal properties of the water here are wonderful. I know not my appreciation of the ADVOCATE until I missed two or three issues. It gives me much pleasure to read of the success attending the labors of the brethren in the West Texas Conference. May blessings attend you, Mr. Editor, in your noble work.

TEXAS Methodism has enjoyed so far during the year a great revival flame. The revivals began early in the year, and have continued until now, and still the reports of revivals are rolling in. While this is nothing new for Texas, we think the result will show when the statistics are gathered and footed up, that the increase is greater this than last year, if not so great as the large increase a few years since. Whatever else Texas preachers may or may not have, they have the revival fire, and are generally blessed with a great ingathering of souls. Those who think that the revival flame now burning in Texas is an unusual thing, have not kept up with the history of Texas Methodism for many years past. Nothing gives us more joy, nor covers our church with more glory than these great revivals. Let the glory of the Lord roll on in the salvation of souls until all the people in our great State shall say, Amen!

As the conference season approaches, the preacher begins to grow anxious about the collections. He is the collecting agent for several funds, missions, church extension, bishops, the ADVOCATE, etc. To all these some parties

to the church, but to the eyes of the people the advocates of holiness stand in the minority. What could be more misleading and more disastrous? By organizing apart from the church, and working in lines that involve antagonism to church work, the holiness strength gets only those who have the experience, and loses those whose vows bind them to hold the doctrine. Alas! this is the reason, to a great extent, why we have the state of things now in our church so much deplored by some of us.

The fatal stab is given to Methodism whenever it is made to appear that "to spread scripture holiness over these lands" is no longer its mission, but is delegated to an association; and the way out of the present difficulties is the way back to the position that the Methodist Church is essentially a holiness association and has not only the doctrine, but also charge of measures to promote holiness. The work of holiness must be done in the church and by the church; and if editors and bishops are not in favor of holiness let the advice to be "wise as serpents and harmless as doves" be carried out in seeking the election of those who are. And let the distinction arise and be kept rising between personal seeking for holiness and holiness as a cause to be espoused and promoted by an organization. Meetings in which to seek holiness, meetings for personal consecration and prayer for the baptism of the Holy Ghost, can no more be condemned now than those for that purpose held by the disciples in Jerusalem before the day of Pentecost; but the baptism of the Holy Ghost was not then made the cause espoused by a party organization in the church, and it ought not to be now. A holiness paper might very appropriately be published by the church, just as a missionary paper and a Sunday-school paper are now published by the church; or a private member might issue a holiness paper, just as private members publish secular journals; but when a holiness paper appears as the organ of a Holiness Association, the transition is made from holiness as a common interest of the church to holiness as a cause in charge of a party. The point of danger is in the association and its assuming charge of holiness work and becoming an organization to provide for the cause of holiness. If the association can be separated from the idea of taking charge of the cause, and can become distinctly understood as an agency with nothing in view but promoting the experience of perfect love on the part of persons, with perfect loyalty to the church and its work and its papers, even the association might be continued, and might do incalculable good. It will always stand, however, at the point of danger, and zeal without knowledge at that point is hard to keep in due bounds.

Now, the intention of this editorial is to warn my brethren against such utterances as those at the head of this article; against antagonizing the church or the papers published by the church; and against anything whatsoever that may create the impression that the cause of holiness is in charge of a party with its associations and meetings and papers, while the great body of the church is not in favor of it. Until the church takes some definite action changing its standards of belief, the doctrine that entire sanctification may take place after regeneration and by faith as an instantaneous exercise or a growth within us, is the doctrine of Methodism from the beginning. Some differences may mark the statements of our great leaders, but the essential points are covered by the words just given.

THE SOUTHERN ADVOCATE thinks that when the preponderance of virtue and intelligence is on one side of the question, it is very apt to be the right side: The Christian men who array themselves against prohibition find themselves in bad company. Nearly all the distillers and liquor vendors and most of the moderate drinkers and drunkards are on their side. Bad men many times advocate good measures; but it is prima facie evidence of the badness of a cause to find the worst element of society in favor of it. On moral questions it is usually safe to ascertain what side is taken by the vicious element of society and to take the other side without further investigation. Prohibition may be wrong; but the fact that the better class of men and women throughout the land are for it entitles the subject to serious consideration on its merits. Any man that wants to be right should be very slow to throw his vote and his influence against a measure that draws to its support so much of the virtue and intelligence of the country.

This, from the Missionary Reporter, sounds considerably like the name of a certain fruit of the mast-kind which we used to gather when a child in the hills about twelve miles North of Nashville, and which caused the loss of many drops of blood as we plucked the fruit from the burrs or trod upon them with the bare feet. Nevertheless, "line upon line" etc.

A member of a city church in one of our oldest conferences asked us recently if "it does not take seventy-five cents to send twenty-five cents to the foreign mission field?" He could hardly believe our statement when we told him that if he would give us a check for \$500 for our foreign missions, we would guarantee that it would be sent to any field he would name, at the cost of the postage stamp on the letter that carried it, and "nothing more." He was still more surprised when we informed him that our draft for American gold would, in China, Japan, Brazil, or Mexico, command premium when exchanged for the currency of the country, amounting from 15 to 37 per cent. He was even more surprised when he was told that the entire cost of the administration of the Southern Methodist Board of Missions last year was less than 31 per cent on the collections. No Mission Board in our land is conducted at less expense than that of the M. E. Church, South.

The Nashville Advocate speculates on the great London strike as follows: It is remarkable that these difficulties are confined to Christian lands. There is good reason why this should be so. Nowhere else has the value of man as man been clearly enough recognized to incite laborers to resist the oppressions of heartless masters. But more than this—in Christian lands only is there commercial prosperity enough to furnish the conditions of a strike.

AMERICA'S champion, "Big Foot John," has been unearthed in North Carolina, and he has his shoes made in Philadelphia. He is a colored preacher and pastor of a Methodist Church at Charlotte. The size of his boot is thirty-five and a half, which necessitates a sole of twenty inches in length and seven inches broad. He stands six feet ten inches in his sizable stockings and weighs 410 pounds when stripped of his impediments. - Times Democrat.

We had been wondering for some time what had become of the new publication paper which was to be published about the first of this month, when lo, and behold! the first issue, under the name Texas Family Journal, reached our table this week. Though dated Sept. 5, by some mishap in transit, it did not reach us until Sept. 21. It is an eight-page weekly, and this issue is a fair specimen of a clean paper. Among other things as to its objects, it says:

We think the people of Texas will support a clean, progressive paper, which, while earnestly advocating the principles in which its publishers believe, still can find time and room to permit fair discussion on both sides. And we invite our readers to contribute their views in a concise manner. The Journal will at all times champion the cause of law and order, whether the statute applies to an individual, a corporation or any business or calling. We prefer to let the paper speak for itself as to details, and hope from time to time to increase its value to its readers. * * * There is no other paper in Texas that will give you as much information in regard to prohibition and its adherents as the Journal. A paper is needed to voice the sentiments of prohibitionists and to keep up the organization of our forces.

The papers tell of a disgraceful prize fight in St. Louis, in which one of the combatants was killed. The young man—a mere boy—who fell the victim of his folly, is said to have been of a respectable family, and, as a prize fighter, went under an assumed name, and kept the fact concealed from his parents. This, in all probability, is the result of an education by sensational reports of such things through the daily papers, and such are the heroes the secular press is daily manufacturing.

A FEW MINUTES WITH THE PRESIDENT. What the Papers Think and say. The Southern Advocate thinks that when the preponderance of virtue and intelligence is on one side of the question, it is very apt to be the right side: The Christian men who array themselves against prohibition find themselves in bad company. Nearly all the distillers and liquor vendors and most of the moderate drinkers and drunkards are on their side. Bad men many times advocate good measures; but it is prima facie evidence of the badness of a cause to find the worst element of society in favor of it. On moral questions it is usually safe to ascertain what side is taken by the vicious element of society and to take the other side without further investigation. Prohibition may be wrong; but the fact that the better class of men and women throughout the land are for it entitles the subject to serious consideration on its merits. Any man that wants to be right should be very slow to throw his vote and his influence against a measure that draws to its support so much of the virtue and intelligence of the country.

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The world is growing richer very rapidly—the Christian world. It is not so elsewhere. But while in the Christian world wealth is marvellously increased, poverty is more so.

This item is clipped from the Methodist Recorder.

The great sugar refiner, Claus Spreckles, comes back to America from a European trip with a brand new invention. He proposes to build houses of sugar; not toy houses, but genuine candy houses for grown people to live in.

He says a process has been discovered by which crystallized sugar can be compressed into slabs so hard that they are like marble, and are as durable. He has made a proposition that he would build an addition to the White House for one half the money it would cost to build it of marble, and if it did not prove to be durable and so desirable every way as marble, he would charge nothing for it, remove it and restore the place to its condition before the building was begun.

This, if true, certainly must be an invention of Satan. He once confronted the Son of Man with the proposition to make bread of stones, now he proposes to convert bread into stones.

SOUTHERN METHODISM.

News, Views and Personal.

—The Wesleyan Advocate reports \$416 as a special offering from Georgia to the Japan mission in response to Bishop Wilson's call.

—Fielding Marvin, son of the late Bishop Marvin, was received on trial into the Missouri Conference, held at Palmyra, Mo., recently.

—The Wesleyan Advocate laments that while seven Georgia preachers have died during the year, it has heard of only one applicant for admission on trial to the conferences of that State.

—Dr. E. E. Hoss, in Arkansas Methodist: Yesterday was a great day with the Nashville Methodists. They opened two new churches, one at West End, and the other in the new town at West Nashville.

—Rev. G. F. Boyd, of the North Alabama Conference, will be transferred to the North Texas Conference at the next session of his conference. He is said to be one of the best and most efficient circuit preachers in the North Alabama Conference.

—Raleigh Advocate: Rev. Wesley M. Robey, D. D., of the North Carolina Conference, died in Goldsboro, N. C., on last Saturday at 11:20 a. m., after a long and painful illness. His death was caused by an abscess which had formed on the bowels. A skillful surgical operation was performed which it was hoped would give him relief, but it failed to do so, and he passed away in Christian triumph to his home in the skies.

—The Los Angeles Advocate: The men whom the church is willing to trust to preach the gospel, surely are competent and trustworthy enough to perform the ceremonial duties that devolve upon the pastor. The church might perhaps be more careful to see that only well qualified and responsible men, well recommended, are admitted on trial, but when admitted let them try their hand at marriages and baptism, as well as at preaching.

—O. P. F., in Nashville Advocate: The Kentucky Conference was in session in the court-house. They had been in session two days, and all was going smoothly. Bishop Wilson was in the chair. He looks pale and worn. The effects of the shaking-up, the bruises and the cuts of that railway accident, are still visible. His escape with his life was wonderful. His wounded hand is still bandaged, and when he talks he can gesticulate now with only one arm.

—H. B. Brown, in Nashville Advocate: Bishop Duncan is working too hard. Have you seen him recently? Well, he "looks tired." Those Western preaching tours, and Eastern district conference programs, etc., are telling on him rapidly. I never knew a man who could find a better reason why some of his brethren should go apart and rest awhile, and yet who never could exemplify his own teaching in this respect.

—A writer in Nashville Advocate: Preaching is above all ordinances. Being the greater, it includes the less. When the Holy Spirit calls a man to preach, he gives him the right to do all the work of a preacher; and our church is in the attitude of constantly resisting the Holy Spirit in this matter, and of consequently divorcing what he has joined together. This fact ought to be enough to secure a reform in our church polity, to say nothing of the less, but still important, fact that we are, while facts remain as they are, deeply and deplorably ritualistic. Make ordination precedent to the pastorate, or give unordained pastors a chance for the best service by empowering them to do all the work of the ordained ministry. This is the very least we can do without exacting a full measure of brick from men to whom we neither furnish straw nor untie hands for gathering it.

—Dr. E. E. Hoss, in Arkansas Methodist: There seems to be reason in the criticism which says that this is an undue magnifying of the ritual and the ceremonial in Christianity over the moral and the spiritual. Preaching is certainly the greatest of all the ministers' functions. Any man who is com-

petent to stand in a pulpit, and dispense the word of life to the congregations, ought certainly to have gifts and graces sufficient to enable him to administer the sacraments. It will certainly not be contended that there is any scriptural authority for the existing discrimination. It has no support from the word of God. The only thing to be said in favor of it, is that it is an immemorial usage handed down through the Roman Catholic and English Churches to modern Methodism. Conservatism is a good thing. It is not wise to disturb fixed institutions without due cause. In the present case, the due cause certainly exists. On many of our remote charges, which are only occasionally visited by the presiding elders, and in which there are no ordained local preachers, the people are actually deprived of the sacraments, and we lose members because the preacher in charge is not invested with authority to take them into the church.

OUR SCHOOLS.

Alexander Institute. Let me say to the brethren of East Texas Conference that Alexander Institute opens the present session well. Our members are fully up to last year. We are hopeful of the future. It is our hope that our building house ready at the opening of this session, our number would have been much larger. Will all who have subscribed to this building forward the amount due, or may we have the boarding house ready for the spring session? We must have this house, or suffer serious loss for the work of the future. Please send amounts subscribed, at once, if possible.

Chappell Hill Female College. We have opened well—ninety students already enrolled and others coming in constantly. Our elegant new green room building will bring us increased patronage.

It is exceedingly gratifying to the Supt. to be able to state that the southwestern University continues this year with more favorable auspices than any preceding term. The number of students matriculated exceeded any former year by about twenty-five, and they are still arriving. It is confidently expected that the number enrolled in all the departments will reach four hundred and fifty before the end of the school year. The number matriculated by the University and Annex up to yesterday morning numbered about two hundred and eighty.

Above find a statement from our local newspaper, The Wichita County Sun. Since that issue our numbers have reached two hundred and ninety-six, thirty-three more than last year, as follows: Male, one hundred and ninety; female, one hundred and six. Others are in town to matriculate Monday morning. We have evidently run over three hundred the first week, though the names of a few are not entered on account of the late arrival of the trains. The Annex is nearly full to overflowing. Our recitation rooms will be crowded with students of a high order, and the prospects are more favorable than ever in our history. We thank God and take courage. Dr. Callaway is at work, and Pre. Werts is winning golden opinions. Rejoice with us, and call upon our people to give us endorsement and more buildings.

P. S.—We need the Northwest Texas, and the Texas Cotager. The Helping Hand is running over. Ask the brethren to send their subscriptions at once. We could build the work in two weeks if we had the money. J. W. H.

The ladies will have it, and so its use to say no. We advise the Jewels Ear Rings, Watches, Watch Chains, Finger Rings, etc., made by C. P. Barnes & Bro., Louisville, Ky. If a lady asks you to buy her some, don't say NO, but send to C. P. Barnes & Bro. and get them to send their illustrated price list and buy what she wants.

HOME CONFERENCES.

Personal. —Mr. J. L. Wilson, editor of the McKinney Examiner, made us a pleasant call this week.

—The Rev. W. F. Clark, who has been on the sick list, is able to get around a little at present.

—The Rev. Z. Parker, of North Texas Conference called in our absence. Sorry we did not get to see him.

—Bro. N. Wilson, of Pilot Point, spent a day or two in Dallas this week. He, of course, called on the ADVOCATE.

—A note from Rev. G. W. Swofford states that his health is yet very poor. His postoffice is changed to Kirk, Limestone county, Texas.

—Rev. J. T. L. Annis, though in ill health is in better health now than formerly. We hope he will continue to improve until completely restored.

—Rev. I. V. Jolly, of the C. P. Church, and editor of the Rusk Enterprise, called at this office the past week. He made a good report for Rusk.

—Mr. John Connor, editor of the Fort Worth Mail, made us a pleasant call this week. He is the son of Dr. W. G. Connor, of the Northwest Texas Conference.

The Dallas district now has a brand new parsonage in the northern part of the city, in the suburban village, Oak Lawn, and the presiding elder, Rev. T. R. Pierce and family, are enjoying it.

—The Rev. L. L. Pickett says: "My permanent postoffice is still Daingerfield, Texas, but for two months, (till Nov. 15th), correspondents may address me at Columbia, S. C., care Rev. R. C. Oliver. I am to labor in that State till then, D. V."

—D. F. Fuller: "Mrs. Sarah Turner, sister of Rev. Morris Clark, of North Texas Conference, died at Kerrville, Sunday the 15th. Mrs. Turner was the ninth member of the family to die, each of whom passed away on the Sabbath day." The ADVOCATE extend sympathy to the bereaved family.

—The "lines have fallen" to the Rev. S. W. Miller rather mixed, but we are glad that neither boll worms, nor rains, nor washouts, nor "quicksand, nor chills and fever have been able to overcome him. We hope from this time on "the lines will fall to him in pleasant places" unmixed.

—This note from Rev. W. L. Nelms was received in this office Sept. 20. We pray the Bishop may find his daughter improved. "I write to inform the brethren that Bishop Key and wife left last night for Macon, Ga., in answer to a telegram calling them to the bedside of their only daughter, who is thought to be in a dying condition. This will account for his failure to meet some engagements. Of course the church will pray for them in their distress.

Bro. Haralson was with us, looking closely after the interests of the church. Preached four sermons, full of power and the Holy Ghost, edifying the church and delighting all who heard them. At 11 o'clock Sunday our church at Claude was dedicated. The sermon and dedication service were very impressive—scarcely a dry eye in the congregation. And then followed the sacrament, which was, I believe, the best communion service I ever attended. Six accessions to the church, and the membership greatly revived. Bro. Haralson promised to return the second Sunday in October and dedicate our church at Amarillo, which we will have ready by that time. We have another church house at Washburn, making the third one, which will soon be ready for dedication. The membership is more than double what it was at the beginning of the year, and we will have the third house ready for dedication by conference. To God be all the glory.

Dallas.

D. P. Brown, Secretary: Dallas preachers' meeting met Monday morning in Floyd Street Church. Present: Fuller, president pro tem.; Allen, McWhiter, Brown. Religious service by Bro. Brown.

First Church—A fine day yesterday; good congregation at all services; three received by certificate, one on profession; one adult baptism, one infant baptism.

Cochran and Caruth—Just closed a meeting at Pleasant View; eighty-five conversions to date; thirty accessions to Methodist Church. At Caruth yesterday, large congregations; at night service, five at the altar. The revival is extensive throughout the whole community. Meeting at Richardson begins next Friday night; prospects good.

Floyd Street—Twelve accessions; five adult baptisms. Last night the best meeting I have seen in Floyd street.

Santa Fe—Services yesterday by Bros. Ruckman and Brazleton; eight or ten grown people forward for prayer.

South Dallas—Owing to illness of Bro. Hughes, Bro. D. F. Fuller has been preaching during the week; interest increasing from the start; three happy conversions, four accessions. Service goes forward through the week.

East Dallas—Bro. Manning held service in the morning.

Trinity and Oak Lawn—Bro. Pierce, presiding elder, preached yesterday at both services. Good congregations; three accessions; one adult baptism; \$12 contributed to district parsonage. Adjourned.

Dr. Sage's Catarrh Remedy cures when every other so-called remedy fails. 50 cents by drugists.

A new stocking knitting machine is to do the work of five girls.

Miss Fanny L. Armstrong's MY DEAR SISTER—I have just finished reading "The Dorn of the Bible." I like it. I like it very much. It is the very book for childhood and youth. God will use it for great good in saving the children. I wish it could be adopted by our church and placed on the shelves of every Sabbath-school library.

The book may be bought for \$1.00 from Miss Fanny L. Armstrong, 205 Highland Dallas; or Fowler & Wells, 555 Broadway, New York.

CALVERT DISTRICT—FOURTH ROUND. Headv. 61, at Harmony, Oct 5, 6. Korse cir, at Korse, Oct 9, 10. Hart and Reagan, at Reagan, Oct 12, 11. Millican and Welborn, at Millican, Oct 19, 20. Mount Vernon cir, at Mount Vernon, Nov 2, 3. Franklin cir, at Franklin, Nov 4. Calvert and Hearne, at Hearne, Nov 9, 10. Buffalo and Oakwood, at Buffalo, Nov 16, 17. Fairview and Reagan, at Reagan, Nov 19, 20. Jewett cir, at Jewett, Nov 21. Centerville cir, at Leona, Nov 23, 24. Madisonville cir, at Madisonville, Nov 25. Wheelock cir, at Wheelock, Nov 28.

Carpenters and others are using glycerine and spirits for edging tools.

Hood's Sarsaparilla 100 Doses One Dollar Reduced to 60 Cts.

We call special attention to the following list of unexcelled SINGING CLASS BOOKS the prices of which have been reduced from 75 cents per copy to 60 cents each:

- The Choice, McGraw-Hill & Co.
Harvest of Song, C. F. Palmer.
The Joy, P. P. Bliss.
New Song Era, F. W. Root.
New Musical Quiver, Leason & Laffery.
Palace of Song, G. F. Root.
Prince of Song, C. F. Williams.
Seeds of Song, G. F. Root.
Song Herald, H. R. Palmer.
Song King, H. R. Palmer.
The Superior, F. M. Davis.

Specimen pages of any of the above sent to any address, free of charge.

THE JOHN CHURCH CO., CINCINNATI, O. 19 East 16th Street New York City.

EVERETT PIANO. Unexcelled in Power and Singing Quality of Tone, Precision and Delicacy of Touch, and Every Quality Requisite in a FIRST CLASS PIANO.

SOLD ON INSTALLMENTS. If not for sale by your local dealer, address The John Church Co., Cincinnati, O.

J. R. MORRIS' SONS, 47, 49, 51, Main Street, Houston, Texas. Stoves, Mill Supplies, Cane Mills, Evaporators.

Agent for Zimmerman Paper Refrigerators, Rapid Freezers, Munson's Leather Belting, Boston Belting Co., and Blake Steam Pumps.

An education in all branches is to be desired. But a complete education is not within reach of every one. Of a business education a different verdict may be made, for by the establishment of business colleges for a purely business education have been brought within reach of every young man of common sense and energy. Among all the business colleges within our knowledge none are superior to Hays' Business Colleges, located at Waco and Dallas. They are equipped with every modern facility, the chairs are fitted with professors of the very highest attainments. If seeking a commercial education, write them for catalogue.

Said the Raven to the Swallow, "Your beauty is but for the summer, but mine will stand many winters;" evening the moral, "Durability is better than show." Who among the readers of this paper cannot call to mind many similar instances. Although beauty is transient, yet we call your mind to two stylish and beautiful young ladies, both of whom have spells of sickness peculiar to the sex. One obstinately refuses to accept the restoration of her health. She soon droops and fades away. The other heeds advice, procures Dr. Dromgole's ENGLISH FEMALE BITTERS, is restored to health and remains beautiful many years.

The Best and Cheapest College. The College of Kentucky University, Lexington, Ky., received the highest Honor and Gold Medal at the World's Exposition for a purely business education. It keeps and Business Education. Read advertisement. WILBUR R. SMITH, Lexington, Ky.

Cleanliness and thorough ventilation are necessary now.

Cooper.

B. T. Hayes, Sept. 20: Since my last communication to the ADVOCATE, I have held three meetings. We had an excellent meeting at Foster's chapel. There were twelve conversions, and ten accessions to the church. There were no conversions at Doctor's Creek, and but one joined the church. At Banister, there were nine conversions and no additions. Most of those that were converted were Baptist children. I was rained out at County Line, not being able to preach but one time. The rain interfered greatly with the meeting at Banister. It is in the black-land country. Mud and rain nearly broke up the meeting after Wednesday night. That night there were seven conversions. I have on the collections, as ordered by the annual conference, \$7.00 cash, and \$97 subscribed. There are \$92 yet to secure.

At two appointments I have not had an opportunity of presenting the claims to the people. I hope I will be able to bring up all by conference. Though there are some fears, as the cotton crop is damaged greatly by worms. There is, and has been, a great deal of sickness on my work. It hindered my meetings very much. We have had sickness constantly at the parsonage since early in the spring, which has interfered greatly with pastoral visiting.

ANNUAL CONFERENCE NOTICES. West Texas Conference. The class of the third year will meet the committee for examination at the Methodist Church in Seguin, Tuesday at 9 o'clock a. m., October 22, 1889. The class will furnish books.

Applicants for admission on trial in the West Texas Conference will please meet the committee at the Methodist Church in Seguin on Monday night, Oct. 21, 1889.

Class of Third Year, West Texas Conference: Some who are far distant may be saved much weight in hand by reading this note.

Ship Your Cotton to Wm. D. Cleveland & Co. HOUSTON TEXAS.

Best market in the State. Best facilities for handling. Satisfactory and prompt returns. Quotations and Stencils furnished free of charge.

W. L. MOODY & Co. UNANSWERED LETTERS.

Sept. 17.—A C Riggs, sub. D C Stark, sub. Geo R Hughes, sub. P R Eagleberger, sub. F Hart, sub. change, R M Leaton, sub. J D Scott, sub. J T Smith, sub. L L Naugle, sub. R F Dunn, sub. W J Lemons, sub. E G Houtts, sub. W H Henrich, sub. Saml Weaver, O. K. R Hall, sub. J W Hill, sub. J F Archer, sub. H C Parrott, sub.

Sept. 18.—W F Brinson, sub. T S Armstrong, sub.; all right as to terms. W H Terry, sub. J Woodson, sub. J E Walker, sub. J M Smith, sub. G D Burke, O. K. A B Roberts, sub. G H Collins, sub. J E Mauls, sub. S A Dickinson, sub. W W McAnally, sub. Jno R Steele, sub. J W A C S Field, sub. Fred L Allen, sub. Chas Hooper, change made F J Perrin, sub. E B Chas-pell, sub.

September 19.—A J Frick, has attention. W H Le Fevre, sub. T B Graves, has attention. Jas R Jones, sub. F J Milam, sub. H S Thrall, sub. J M Porter, sub. L A Burk, sub. G F Fair, sub. J R Henson, sub. E G Houtts, sub. S C R paper. H T Brown, sub. G W W Ruff, sub.; one at half price. Y A Gooder, sub.; two letters.

Sept. 20.—A W Woodson, sub. H J Settle, sub. I L Mills, sub. A P Payne, sub. R L Brooks, sub. B H Passmore, sub. Sept. 21.—G D Riddle, sub. G G Nolan, sub. C E Gallagher, sub. J R Nelson, sub. L A Burk, sub. Jno F Sullivan, sub. A J Frick, sub. W F Pledger, sub. Samuel Morris, sub.; all right as to price. Jas A R Mc, sub.; initial corrected. Jo Ben Whitteburg, sub. W N Bonner, change made W W Graham, sub. J M McCarter, will do it. A C S Field, sub. Fred L Allen, sub. Chas Hooper, change made F J Perrin, sub. E B Chas-pell, sub.

Sept. 23.—J C Moore, sub. J W Kelley, sub. B W Baker, sub. J M Porter, sub. Ayers, sub. D C Ellis, sub. W S Gillett, sub. F A Knox, sub. B F Badgett, sub. J M Porter, sub. change, J S Gillett, sub. R M Leaton, sub. C Rowland, sub. Sam J Franks, change; the "sigh" was so hard it reached a "grunt;" does that count? J Anderson, change made, John H Key, nolen, change made, G W Riley, sub. A G Nolen, sub. C J Oxley, sub.

I will furnish the books required by the professors.

The class of the fourth year in the West Texas Conference will please meet in the Methodist Church, at Seguin, Monday night, October 21st.

Northwest Texas Conference. The presiding elders are not responding to the call for the names of the preachers and delegates that will attend the conference. No names will be provided for those whose names are not in by the 20th of October. Please attend to this request as published in the ADVOCATE and save trouble and confusion.

To the Presiding Elders of the Northwest Texas Conference: You will please send me the names and postoffice of all the preachers on your respective districts, together with the local preachers, who will attend the conference for ordination and delegates. Please write name and post office plainly, as I will provide homes for all the names sent me; then I will send a postal card to each one, stating the name and place where they will be entertained, so on their arrival this card, handed to the hack

driver, will take them to their respective homes, thereby saving the trouble of the person being escorted to a railway station. I request that this be complied with, and the names sent to me by the twentieth of October. We cannot make arrangements later than that except for visiting brethren from other conferences. C. F. MAULE, Preacher in charge, Fort Worth Station. P. S.—Preachers bringing their wives will please notify me. C. E. M.

DEDICATION. No Providence or venturing, Bishop Key will dedicate the Methodist church at Moody, on the first Sunday in November next. Preachers on their way to conference, are invited to spend Sunday with us. If they will write us at Greenville, we will take pleasure in providing roomed rooms for the night and a day. The first quarterly conference for Mastersville circuit will be held at the same time and place by Bro. Wright, with whom we hope to execute such a program as will make the occasion one of interest and profit to all. E. F. BOONE, P. C.

CUTICURA MEDICATED TOILET SOAP. The Most Exquisite Skin Purifier and Beautifier of Modern Times. PRODUCES THE SOFTEST, WHITEST HANDS, FREE FROM REDNESS, ROUGHNESS, CHAPS, AND FISSURES, Shapeless Nails and Painful Finger Ends, clears the complexion of Pimples, Blackheads, and minor Skin Blemishes, lessens Tan, Freckles, and Discolorations, and prevents Irritation and Inflammation of the Skin and Scalp of Children and Infants. Absolutely pure, delicately medicated, exquisitely perfumed, surprisingly effective, it is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet, and unrivaled for the Nursery. Guaranteed of the highest purity by the Analytical Chemists of the State of Massachusetts. Sale greater than the combined sales of all other skin soaps, both foreign and domestic. Sold throughout the civilized world.

Send for "How to Cure Skin Diseases," 64 pages, 50 illustrations, 300 diseases of the Skin, Scalp, and Blood, and 50 Remarkable Testimonials. Address Potter Drug and Chemical Corporation, Boston, U. S. A.

What is CASTORIA. Castoria is Dr. Sam'l Pitcher's old, harmless and quick cure for Infants' and Children's Complaints. Superior to Castor Oil, Paregoric or Narcotic Syrup. Children cry for Castoria. Millions of Mothers bless Castoria. Castoria cures Colic, Constipation; Sour Stomach, Diarrhoea, Eructation; Sleepless nights; also aids digestion; Without narcotic stupefaction. I recommend Castoria for children's complaints, as superior to any prescription known to me. H. A. ARCHER, M. D., 111 So. Murray St., Brooklyn, N. Y. THE CENTRAL COMBINE, 77 Oxford St., New York.

T. W. HOUSE, President. W. D. CLEVELAND, Vice-President. J. N. PRICE, Gen'l Manager.

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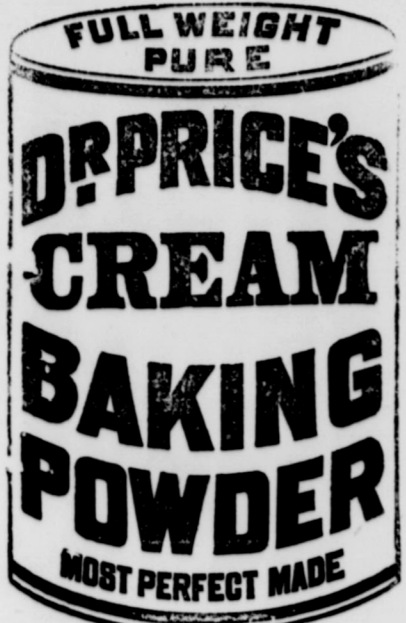
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TREATS—Cancer, Scrofula, Chronic Female Complaints, Tumors, Piles, Fistula, Kidney and Bladder Diseases, Chronic Ulcers, Rheumatism, Sciatica, Salt Rheum, Tetter, Varicose or Enlarged Veins. Tape Worm expelled alive in sixty minutes.

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Do You Use Belting IF SO WRITE Liddell, Hunter & Co., DALLAS, TEXAS. For Prices and Samples of their BUCKEYE and HIGH GRADE Rubber Belting. We guarantee every belt not to peel open or the seam or split between the plies. Machinery and Machinery Supplies of all kind. \$65 A MONTH AND BOARD PAID. CRYSTAL Agents on our NEW BOOK P. W. ZIEGLER & CO., 523 Market St., St. Louis, Mo.

BEAUTIFUL WINTER FLOWERS. For only 50 cents we will send FREE BY MAIL 7 ELEGANT NEW BULBS for winter blooming with our Illustrated Catalogue and GUIDE to BUY THE FLOWERS. Every one of these bulbs has been selected for its beauty and sure to bloom well during winter. Our Catalogue is complete book of 160 BULB BLENDED PLANTS for winter and early spring blooming. We use the best Hyacinths, Tulips, Crocus, Narcissus, Anemones, Pansies, Primroses, and all the latest and rarest varieties of flowers. Write for our free Catalogue and GUIDE to BUY THE FLOWERS. It will be sent you by mail postpaid. Any one can have any flowers in the house during winter or in the garden as early as you wish at small cost. Catalogue and GUIDE sent free. Address JOHN LEWIS CHILDS, FLORAL PARK, N. Y.



It is superior excellence proven in millions of homes for more than a quarter of a century.

Fischer Pianos. OVER 78,000 MANUFACTURED. Will. A. Watkin & Co., 737 MAIN STREET, DALLAS, TEX.

SUBSCRIPTION. ONE YEAR \$2.00. SIX MONTHS \$1.00. THREE MONTHS \$0.50. TO PREACHERS (half price) \$1.00.

Entered at the Postoffice, at Dallas, Texas, as Second-Class matter.

Steps are being taken to buy the old Chickamauga battle field and convert it into a National Park, in memory of the boys who wore the blue and the gray during the war.

The merits of Cascarine are proven by its rapidly increasing sales and the popularity it has attained as a liver medicine.

SHERMAN, TEXAS, Jan 4, 1889. I take pleasure in stating your 'Hunt's Cure' proved very effective in curing a very severe Ringworm of about a year's standing.

Perfection. There is no such thing as absolute perfection in this world, but in different branches of science and art, there is a close approach to it.

TRY a box of Colgan's Tuffy Tolu Gum. You will never be without it.

TEXAS INCIDENTS. Last week a fine flow of artesian water was struck at a depth of 1575 feet on Col. C. M. Carr's place, Hillsboro.

OUACHITA CITY, LA., June 29, 1888. This is to certify that after using one box of Hunt's Cure, I have been cured of Tetter of six years' standing.

\$1,000,000.00 MORE FOR DALLAS. As we have perfected arrangements by which we can place loans in large or small sums on desirable city or country real estate.

PETTY, TEXAS, May 5, 1888. A. B. Richards Med. Co., Sherman, Texas: I was a sufferer for a number of years with Itching Piles, and in looking for relief had several physicians and spent considerable money.

A rock-slide, of several thousand tons, from Cape Diamond, at the termination of Dufferin terrace, 350 feet below, occurred Sept. 19, in Quebec, Can.

C. B. Fields, town Marshall of Calera, Ala., has telegraphed to Montgomery, asking the price of three dozen 35 calibre Winchester rifles.

NEW ARTICLES FOR THE PRICE OF OLD. We have a large stock of new articles for the price of old ones.

Obituary-Texas. Wm. F. Patterson, Fort Worth. Child of Mrs. Bell, Cameron. Child of A. J. Owens, Cameron.

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Wm. F. Patterson, Fort Worth. Child of Mrs. Bell, Cameron. Child of A. J. Owens, Cameron. Little Era, daughter of J. C. Smith, Belton.

Texas Casualties.

A negro boy, aged thirteen, supposed to have been stolen or lured to run away by some men seeking cotton pickers.

Mrs. Trammell's little boy, near Dallas, fell from a peach tree and was taken up unconscious.

A remarkable feat of an old billed Spanish pony, in Gainesville, last week, created a great sensation.

It was reported last week that glanders had broken out among the horses in Weatherford.

Georgia, the thirteen-year old daughter of Rev. J. Berry, two and one-half miles from Grandview, attempting to light a fire with kerosene.

Joe Smith, a prominent negro near Longview, was stricken with heart disease while in his horse lot.

Further Roberts, Sherman, Sept. 21. was troubled with a ringing sensation in the ear.

TRY a box of Colgan's Tuffy Tolu Gum. You will never be without it.

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lowing officers: W. M. Imboden, of Tyler; R. T. Milner, Henderson Times; J. T. Robinson, Dalingerfield News.

Mequite speaks of building a flouring mill. Last year over \$10,000 worth of pecans were sold in San Angelo.

The Pacific Express Company was robbed of \$10,000, Sept. 19th, at Belton. The money was left in the safe in a box car.

On the 23d of Sept. three Irish children, two boys and a girl, aged three and four years, were put off the Texas and Pacific passenger train at Paris.

The Marshall Confederate Home Association has raised over \$30,000.

Sept. 21st, E. O. Ord post of the G. A. R., San Antonio, gave a grand concert for the benefit of the Confederate Home at Austin.

Children Enjoy. The pleasant flavor, gentle action and soothing effect of Syrup of Figs, when in need of a laxative.

A Grand Immigration Meeting. A Texas immigration meeting for East Texas was held in Tyler, Sept. 18.

A fatal epidemic prevails among hogs in Marshall, Ia. The disease resembles typhoid fever in human beings.

All the employees of the Bellair, O., steel works, 403 in number, struck, Sept. 19.

In Carthage, Ill., cattle have been dying with an unknown disease. They become stiff in the hind quarters.

A Mississippi man proposes to put up against western cattle an exhibit at the Shreveport and other fairs.

New Mexico, in a Statehood convention, September 19 adopted a strong clause relative to trusts and combinations.

One hundred and sixty Chinese, among whom were twenty-four women landed in San Francisco, September 20.

TRIOY, Bell Co., Texas, April 21, 1888. A. B. Richards Medicine Co., Sherman, Texas: Send me one dozen Hunt's Cure by return express.

It never has failed in a single case of Itch. It is certainly the cure for Itch. Respectfully, G. W. GARNER.

Cotton Reports. Alto Co-operative Association, 10 to 10 1/2; Whitefield, \$100, first bale; Farmer-ville, 10 cents; Buffalo, 10 cents.

Miscellaneous. The army of the Cumberland held a reunion at Chattanooga, Tenn., on the 18th, 19th and 20th of September.

The pension bureau, under the new enactment, is in a demoralized condition.

An epidemic of hydrophobia was prevailing in Jackson county, Va., last week. All the dogs were going mad.

Judge Jas. L. Bourbill, of Alabama, died on his wedding day. He was seventy years old.

Mr. John Still, a wealthy farmer and director of the Kentucky University, died near Lexington, Ky., last week, aged seventy.

The new rolling mill at Rome, Ga., is turning out ten tons of cotton ties a day.

CURED OF SICK HEADACHE. W. D. Edwards, Palmyra, O., writes: 'I have been a great sufferer from Costiveness and Sick Headache, and have tried many medicines, but

Tutt's Pills. In the only one that gave me relief. I find that one pill acts better than three of any other kind.

PASTOR'S MEMORANDUM BOOK. PRICE TWENTY-FIVE CENTS.

Church Bells. School, Fire Alarm and Farm Bells. Warranted Pure Bell Metal.

SHAW & BLAYLOCK, Dallas.

Judge W. Olin died at Augusta, Ga., last week, aged seventy-six. During the yellow fever epidemics at Norfolk, Wilmington, Savannah, Memphis and Jacksonville, he volunteered his services free of charge to nurse the sick.

The steam launch Leo left Loraine, twenty-eight miles from Cleveland, Ohio, bound for that port. It contained forty gallons of naphtha, to be used as fuel.

The vessel exploded. The bodies of three men, burned and drowned, have been found. Search is being made for the other six.

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PASTOR'S MEMORANDUM BOOK. PRICE TWENTY-FIVE CENTS.

SHAW & BLAYLOCK, Dallas.

A REMARKABLE EXPOSE.

The public are interested in pure food. They also appreciate honorable dealing. When the manufacturer of an article which is to go into the stomach as food comes up before them in the newspapers with advertisements of his wares.

It may be a matter of interest to housekeepers to know that a certain Baking Powder Co. has published in its advertisements throughout the country, false statements representing that the National Board of Health, at Washington, had endorsed its brand of baking powder.

In order that the public may fully appreciate the extent and character of these misrepresentations and understand to what depth a manufacturer can descend for the purpose of seeking favor or patronage at the hands of the public and prejudicing the public against the well-established brands of others.

EXTRACT FROM LETTER. NATIONAL BOARD OF HEALTH, Washington, D. C., April 25, 1889.

'I have read the papers with astonishment at the unbounded assurance displayed by the Price Baking Powder Co., in attempting to use the National Board of Health for the purpose of giving credit to Dr. Price's cream baking powder.

'I am unwilling that this Board should be used for the purpose of misleading the public in the slightest degree. I have to say, therefore, that this Board never, in any manner, shape, or form, 'commended,' 'indorsed,' or 'favorably reported on Dr. Price's Baking Powder,' or declared that 'with the exception of Dr. Price's Baking Powder every sample was found to be more or less drugged or tainted.'

'The public may have an insight as to how other official examinations have resulted for Price's Baking Powder, the following from the official report upon the adulteration of articles of food sold in Canada, made by the Canadian Government, is subjoined. It uses the following language:

'Dr. Price's Baking Powder contains matter insoluble in water, 24.16 per cent, consisting of starch and tartrate of lime; a mixture adulterated 20 per cent.'

In the examination of baking powders and official tests made by the Ohio State Food Commission, Price's Baking Powder was shown to contain 12.66 per cent. residuum or inert matter.

Infants' and Children's Short and Long Cloaks

Just received an elegant assortment of very cute things for the little folks. Children's Gretchen, Directoire and Coachman's Cloaks, in Chevron Twills, Tricots, Henrietta and Fancy Cloths, trimmed in Ribbon, Braid, Plush or Lace, the very latest novelties.

They come in all the new shades of terra cotta, new blues, old rose, olive and other shades of green.

An immense variety of Children's New Long Cloaks, in Silk Embroidered Cashmere, Gretchen waist, full blouse sleeve, in tan, cream and baby blue. Also the Peasant style Long Cloaks, silk embroidered and smoked yoke, in cream and tan only.

SPECIAL FOR THIS WEEK. Children's and Infants' Short Cloaks, in All Wool Henrietta, Gretchen style, feather stitched and smoked yoke, assorted colors, \$3 and \$3.50. Worth \$5.

Children's Cloaks, Fancy All Wool Plaids, Berlin Twills and Henriettas, choice for only \$5, \$5.50 and \$6. Worth \$6 to \$8.

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