

# The Texas Christian Advocate.

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NO. 1.

## HOME CONFERENCES.

Wanted for this department all the church news, and facts, and accounts, not sermons, nor lectures, nor exhortations; but send every item of news concerning the church in your charge.

### Salado Circuit.

The number of sessions reported by Rev. W. W. Henderson of Salado circuit, in the ADVOCATE of August 27 should have been forty-three—instead of three.

### Jonesboro.

A. B. Roberts, Aug. 29: The Lord has done great things for us on Jonesboro circuit, whereof we are glad. One hundred and ten conversions; ninety-six accessions to our church up to date and more to follow.

### Milano.

H. T. Hart, Aug. 20: I have just closed my round of protracted meetings on the Milano circuit. Results, 152 conversions and 105 accessions to the church and more to follow. Many thanks to Bro. Peeler, Womack and Adams, of Rockdale; Lewis and Gidley, for ministerial help.

### Millspic.

Chas. Irvin, Sept. 3: Sunday night I closed my fifth meeting for Weatherford circuit this year. It was a camp-meeting, held at Shady Grove. Results, about ninety conversions and eighty-two accessions by ritual. We have had up to date this year about 130 professions and 124 accessions.

### Copars Cove.

W. H. Harris, Aug. 20: Our meeting for this place closed last Monday night. We had forty-five conversions, twenty-five accessions and twenty professions; several reclaimed. The meeting was a grand success. To God be all the glory. We are very thankful to the brethren that helped us. May God bless them.

### Utopia.

James Hammond, Aug. 21: Our camp-meeting here closed on Sunday night with eleven accessions. For ten days a glorious revival was enjoyed. The church was aroused and at work and many penitents at the altar. Bro. Abernethy and Bro. Brown, our presiding elders, were each with us a part of the time, doing faithful service. About fifteen conversions.

### Roger's Prairie.

A. M. Eubank: Our third quarterly meeting is over. Our much beloved presiding elder, F. L. Allen, was in the chair. He did us some grand preaching. Bro. Seth Ward was with us in the Spirit and power of the Master. Our finances behind, though we had a grand revival for this place; thirteen accessions to our church.

### Thorndale.

J. B. Gregory, Sept. 1: We have a glorious revival of religion on Pleasant Hill circuit this summer. In four meetings, one at each church, there were about sixty-five conversions with about seventy-five added to the church this year. The last meeting was at Saly—a grand one it was. Thirty-two conversions and twenty-eight accessions. Bro. Thompson, the pastor, is much beloved.

### Milton.

E. S. Boyd, Sept. 1: My meeting for Liberty and Gilead closed last Sunday. Had about fifteen conversions, nine accessions to the church, others yet to follow, twelve children baptized, \$66 in cash and subscription raised on conference claims. Thanks to J. C. Heddleston for four days work. If you want a blister drawn on the deadheads of your church, Heddleston can't give it. Have another meeting or two to hold yet.

### Wyatt.

F. M. Winburne, Sept. 2: After contending with indifference, screaming cars and fighting camels, we closed about to conquer and have a good meeting anyhow. Very good congregations day and night; eight or ten mourners last night; after a precious sacramental occasion, a general shout in the camp. By the way, tell the brethren I've learned a new and valuable lesson about arborers. Ours is built of plain, just a little higher than a tall man's head, so they can't stand up on the seats under any circumstances.

### Edom Circuit.

S. N. Allen, Aug. 30: Edom circuit is still on the up grade. We closed about meeting at Union Grove the 27th instant. The Lord was there in converting power. Fifteen conversions and eleven accessions to our church. This meeting was held as a union meeting with the Presbyterians. Bro. Lips, the Presbyterian preacher, as a good man and good worker. Rev. M. J. Hollifield, of Tennessee, with us and did some of his good Tennessee preaching. The Lord has greatly blessed us.

### Wolfe City.

E. C. DeJernett, Sept. 1: We have had a pleasant, and we trust profitable year at Wolfe City and Mt. Carmel. Have just closed a series of meetings at each place, which resulted in the conversion of thirty souls. We have received into the church this year fifty-four members. Bro. J. M. Brooks, W. F. Clark, C. G. Hart and Ed. Spurlock did us faithful service in our series of meetings. We already have enough money subscribed to cover the collections ordered by conference.

### Galveston.

Samuel Weaver, Sept. 3: I have just closed a camp-meeting in which we had twenty or more conversions; twelve joined our church and more will join. The meeting was a grand success; the church greatly revived. Bro. J. C. Moore and John Vinson did most of the preaching, and did it well. All were pleased with their preaching. Bro. C. L. Ballard, our presiding elder, came in at the last of the meeting and preached us one sermon to the delight of all. Our work is moving on very well. My collections will come up.

### Paint Rock Circuit.

A. W. Wilson, Sept. 2: Our meeting at Paint Rock closed last night after continuing two weeks. It proved a great blessing to the church. There were, perhaps, fifteen or more converted and reclaimed, and ten accessions. Our fourth quarterly conference was held during the meeting. Our presiding elder, Rev. M. A. Black, having been called home on account of sickness. Rev. A. J. Foster, of San Angelo, came over to our assistance and preached some splendid sermons. The people are liberal here and came up

well with assessments. A \$2500 church is in course of erection at Paint Rock, and grand barbecue and the laying of the corner stone by the members of the Masonic lodge did credit to all of the participants. We expect our new church to be completed by the first of November, and think that it will be one of the neatest and best churches in this part of the State. Rava, Swafford and McCarter, of this place, are wide-awake to the interests of the church and rendered efficient aid during our meeting, both in the pulpit and out of it.

### Bonita.

D. W. Gardner, Aug. 31: We have closed since our last writing one of the grandest meetings that I was ever in in life. We pitched our tents in the wilderness to war with the world, the flesh and the devil. We were alone, until finally Rev. Fitts, of Red River station, came to my assistance. Then Bro. Nigh came, and the Lord was with us from the first night until the last. Results: Twenty-five conversions and at least twenty penitents at the altar. The church was quickened and stirred from center to circumference. It was good to be there.

### Gallinsville.

W. H. Brown, Aug. 31: We closed a glorious revival at Macomb yesterday. Visible results: About thirty or thirty-one conversions and thirty-four accessions. We organized a church there with the above number. I am indebted to Bro. J. H. Hayes, a local preacher, for the success of the meeting. As I was called away about the fourth day of the meeting to see my sick wife at Brookston. Bro. Hayes is one of the most faithful and earnest workers I ever saw. He continued the meeting with good results until I returned, and then we worked together. We are indebted to Bro. Gay, of the M. E. Church, for three good sermons.

### Irene Charge.

N. A. Keen: We closed a fine meeting at Salem last week. It was the occasion of our third quarterly conference. Bro. Wyatt, the inimitable presiding elder, was on hand so full of the gospel that we had to give way and let him preach on Friday night, and for seven sermons in succession he preached, except one little gospel squib this scribe got in, but it was left of it. It is but just to say that Bro. Wyatt did this community much good. Raised on Sunday \$137 for the collections, and on Monday \$75 for the district parsonage at Corsicana (both in subscription and cash), about thirty conversions and fifteen accessions to the church, with thirty-six children baptized up to this quarter.

### Watson.

J. W. Griffin, Aug. 28: Our camp-meeting at Meredith camp-ground closed last night. Results: Forty-three conversions and fifteen accessions. In connection with the camp-meeting was our third quarterly conference, hence that means Bro. John Adams, our presiding elder, who remained until Thursday morning. Bro. Calhoun, of Athens, (not Greece, but Henderson county), was with us until Thursday night. He did faithful work. Everybody was delighted with his preaching. The stewards say the mission will pay the assessment this year. We commence to-morrow night at Wood's school-house.

### Henson Creek Mission.

J. L. Price: Owing to the bad health of Bro. Abe Long, I was sent to Bigham's school-house, where the Lord graciously revived his work. Many conversions and additions to our church. Bro. E. A. Bailey, presiding elder, fell in ranks on Friday night, felled with the Holy Ghost as usual; held his quarterly conference and started me to Brown's creek. Bro. Long's next appointment, where the Lord met with us in great power, and interest continued to grow to the ninth day. The meeting grew better every day. We closed out Sunday night with thirty penitents at the altar, and forty-two conversions; seventeen presented themselves for membership. Bro. Seaward, M. F. C., came in and took charge of the meeting. Bro. Bailey, presiding elder, was with us one night, and did good work.

### Garvin Circuit.

Isaac E. Hightower, Aug. 29: We began at Walnut Creek the last day of July. After a week's faithful work we had the following results: Eleven conversions, nine accessions, the church greatly revived. The next place was Annis Chapel, at which place we began August 14. After one week's work we have the following results: Twenty-five conversions, twenty-one accessions, twenty conversions revival in the church. The next place was Brier, where we have a new church building that the people labored hard to complete ready for the meeting. Brier Church will be the best church on the work when completed. We did not have the success there we had hoped to have, but the church was revived to a great extent and three bright conversions and six accessions. We began last night at Cottontale.

### Boonville Circuit.

E. J. Maxwell, Aug. 25: I have just closed my camp-meeting at Bethel camp-ground. We had a glorious meeting. The church was greatly revived; men and women were shouting praises to God in the highest, resulting in twenty-nine conversions and fourteen accessions to the church, and others that will join later on. This was our third meeting. Total results: Seventy-nine conversions and fifty-six accessions, and I have three more meetings to hold yet. Bro. T. G. Patterson, of Merkel, was with us, and Bro. Lindsay and also Bro. Fools. They all did good work, and we are under many obligations to them. Bro. Patterson returned to his work. He did us some fine preaching, and we pray that God will bless him in his work at home. We have built us an arbor or tabernacle at Bethel at a cost of \$600. We got it done in time to hold our camp-meeting in it. It is a fine building. It is seventy feet in length and sixty in width.

### Sipe Springs Mission.

G. F. Fair: My third protracted meeting on Sipe Springs mission was held at Grigsby School-house, embracing second Sunday in August. Lasted six days. Was assisted by J. C. Watkins and T. A. West, local preachers, and M. M. Reeves, exhorter. Results, church somewhat revived; nearly all the members who are heads of families promised to hold family prayers regularly; two joined the church. Good seeds were sown which we hope

will produce fruit. Our fourth revival meeting was held at Pole Cat Pond, in Comanche county; was assisted by Bros. Hayner, Guseett, Weatherall and Underwood; also M. M. Reeves, exhorter. Had a glorious meeting; about twenty-five were converted; twenty-two joined the Methodist Church. The Baptist assisted us and were rewarded with twelve additions to their church. The citizens say it was the best meeting they ever attended. The full results will never be seen till the end of time. Praise the Lord.

### Ben Franklin.

J. A. Lovett, Sept. 2: We closed our meeting at Pecan Gap Friday night, August 28. Visible results: The church much revived, ten additions to the Methodist Church with more to follow. We labored in the weakest church, whose labors were the Lord honored in the conversion of souls. God bless the brethren and sisters of Pecan Gap Church. That much beloved A. F. Hendrix, of Ladonia station, came down and ably assisted us. He is a man full of the Holy Ghost. He is a young preacher's friend. Many thanks, Bro. Hendrix. Bro. Brooks, of our church, gave us two excellent sermons during the meeting, for which we are thankful. At the close of the meeting Bro. Neal gave me \$2 with which to buy me a hat, which was appreciated. We are indebted to Bro. J. C. Hudleston for assistance in a meeting at Ben Franklin. I shall never forget him. Sixty additions by profession and letter up to date. Praise the Lord for full salvation.

### Marshall.

J. W. Lively, Aug. 29: The Scottville Holiness camp-meeting has just closed. It was never better. People came from all over the Southwest; many from east of the Mississippi. About fifty were justified, the same number were reclaimed; over two hundred were sanctified. Convicted sinners were deep in the heart of conversion. "Grace Paddy," said Mr. Wesley, "was convicted, justified and received the second blessing, all in twelve hours." We saw persons convicted, justified and sanctified in this meeting in twenty-four hours. The visit of Dr. Garrison to us was a benediction. His gentle, sweet spirit, his clear, definite convictions, his simple gospel, the absence of all theory and speculation, made him a blessing to all. All second blessing theorists ought have attended this meeting. There are no theories about a present salvation from sin to a man consciously saved. When the heart is sanctified, the will is sanctified, and the whole man is sanctified. Meridian's faith puts all theories, fears and doubts to flight. Our grounds and accommodations are insufficient; plans are being perfected for enlargement. Our crops are fine; health excellent. God bless the ADVOCATE.

### Owens School-house.

W. W. Henderson: Our third quarterly meeting is over. We commenced at Owens School-house on Sunday, August 23, 1891; embracing the quarterly meeting, August 29, 30. Results: About twenty conversions and seven additions to our church. We had two grand sermons from our presiding elder, H. Bishop: one on the Church and one on the Sabbath. I do earnestly wish that everybody in the State of Texas could hear his preaching. I was further aided by Rev. J. W. Hanton, P. P. Smith and R. J. Tooley and I. N. Burks. Thanks to God for such men and to them for their earnest and untiring labors. The church was greatly revived and took up the cross more fully. We had to leave just as the interest became great. When the heart begins to be sanctified at night. One profession and two accessions to our church; the interest good; could have protracted to great profit if I had been able, but was not. May God bless them at each place, is our heart's desire.

### Center.

J. D. Burke, Aug. 28: We have just closed a seven days' meeting at Short, resulting in eleven accessions—two by letter and nine by profession. Eleven infants baptized; church members all revived in the Lord. We were blessed that had not been for years and more never before. The congregations were large from the first, and very orderly and well behaved. The meeting closed with seventeen penitents at the altar. The preacher was strong in spirit, but the outward man gave out, and with only one day to rest and to begin the seventh meeting. This is the seventh meeting on my work. Visible results, about 100 professions and sixty-four accessions to the church and the church greatly revived and several family altars erected. Sabbath-school and prayer-meetings greatly blessed. We had a grand revival. Twenty-nine infants baptized. Thanks to Bro. L. A. Burk, C. F. Smith and our presiding elder for valuable assistance rendered during these meetings; also, to my local brethren for faithful work both in pulpit and altar. The ADVOCATE is increasing in favor with the people and the subscriptions increasing.

### Mesquite Circuit.

J. A. Rogers, Sept. 2: The port in the Mesquite Grove. This place is on the Mesquite circuit. J. B. Adair, preacher in charge, came in and preached a light after the first day. Sunday at 11 and night, he preached two sermons; then the meeting was run by A. N. Keen and the writer eight days, Bro. Keen holding the first at 11, and the writer at night, until last night, when the meeting closed with sixty-three professions and forty-three additions to our church. The others will join the Baptist. Surely the Holy Ghost witnessed. On Sunday night last I never saw such demonstrations of the power of the Holy Ghost in all my life. We could hardly find a time or place to clear the minds of the converts of new born souls. Sixteen conversions at that service; many old, hard sinners were blessed and joined the church (Will say there was no evange- list sent for, nor in the meeting to take some \$250 of the pastor's money off). Rev. J. L. Brooks, of Georgetown, preached one time. Let the church pray for Bro. Adair and family.

### East Stephenville Mission.

U. J. Morton, Aug. 28: Our meeting at Mother's Gap, began Friday night before the fourth Sunday and closed Wednesday night following. It resulted in great good to the community round about; true, we only had two conversions and five additions to our church, but we had a good old fashion shouting revival in the church. Methodists and Baptists, without any visible distinction, sang,

prayed, talked in experience meeting, worked in the altar and shouted the praises of God together as children of one common Father, and as soldiers engaged in the same warfare, fighting under the same blood-stained banner for the pulling down of the strong hold of sin and Satan, and the upbuilding of the kingdom of our Lord Jesus Christ. The unity of the Spirit was manifest and vital Christianity has gained a higher footing there (possibly) than it ever had before. I raised the best, i. e., the largest collection for missions there than at any other appointment on the work, thus far, this year. Rev. George Smith, and Bro. H. F. Hobgood and C. N. Morton, exhorters, all gave us efficient help in the meeting. We thank God and take courage. We begin to-night three and a half miles northwest from Alexander.

### West Stephenville Mission.

U. J. Morton: We were rained out in our meeting last night, four miles north-west from Alexander. We had a community that is not convenient to any preaching place of ours, and as it is compassed by the boundaries of this mission, and as there are some Methodist families there, I have been preaching to them occasionally this year, and Bro. E. W. Bow- man, local preacher, has given us a stated appointment, monthly, during the spring and summer. A few of the brethren and friends met a few weeks since and built a neat brush arbor and solicited us to give them a protracted meeting; so we did, just as early as we could get to them. Our local preacher, has given us a night to begin to pick, and then we happened to encounter a thunder-shower spell, so that it seemed that the odds were against us, but we had a good meeting. Three conversions and five additions to the church, with more to follow. We had large congregations, good order and a stated appointment, monthly, during the spring and summer. A few of the brethren and friends met a few weeks since and built a neat brush arbor and solicited us to give them a protracted meeting; so we did, just as early as we could get to them. Our local preacher, has given us a night to begin to pick, and then we happened to encounter a thunder-shower spell, so that it seemed that the odds were against us, but we had a good meeting. Three conversions and five additions to the church, with more to follow. We had large congregations, good order and a stated appointment, monthly, during the spring and summer. A few of the brethren and friends met a few weeks since and built a neat brush arbor and solicited us to give them a protracted meeting; so we did, just as early as we could get to them. 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### Texas Christian Advocate.

THE IMAGE AND LIKENESS—LOST AND FOUND.

Near the conclusion of the last article of this series it was intimated that the subject of the image and likeness of God in man would be discussed in a succeeding communication, and we come before our readers accordingly with this for our theme.

As for the theory of the loss of the image of God and its recovery, as it appears in theology, it can claim respectability alone because of its great age and the large space it occupies in the preaching and literature of the past. It is pure theory, made of whole cloth of the loom of the theologian. There is not a shred or thread of it obtained from the Word of God; and it lives at all despite the protest of reason and the grave-like silence of the Bible. It is worse than transubstantiation. That has a shadow to justify it. Literarize the words of our Savior: "This is my body, and this is my blood," and you have it. The lost and found image has no standing save in the unreasoning conceits and speculations of the speculators. I judge Ephesians 4:24 to be the corner-stone of this theory, but it wholly fails to give it any support. Paul is writing to a church of Gentiles, who have embraced the faith, and he is exhorting them with respect to many practices. Among other things, seeing they are the saints of the Most High God, he exhorts them, saying: "Be renewed in the spirit of your mind," and "put on the new man, which, after God, is created in righteousness and true holiness." These were saints whom he addresses as "faithful in Christ Jesus." He tells them that "by grace are ye saved," and, putting himself with them, vs. 10, ch. 2, he says: "We are his workmanship, created in Christ Jesus unto good works." And going on to ch. 4, ver. 23, just after this (supposed) creation in the image and likeness of God, he admonishes them not to lie, but "speak every man the truth with his neighbor." And in the 28<sup>th</sup> ver. he exhorts them to cease from stealing, saying, "let him that stole steal no more." And we are persistently told that these had been created in the image and likeness of God, basing the assertion, chiefly, on ver. 24, "Which, after God, is created in righteousness and true holiness."

The word "after" in this sentence is *kata* and means after in the sense of "according to." Then we have the reading—"kata Theon"—according to God. This refers to the method or way by which, or in accordance with which, God creates a man righteous and truly holy. Or it refers to an ideal toward the accomplishment of which God is working. If we say it refers to the ideal, we know what it is; it is the perfected saint, holy in heart and pure in life, loving God with all the heart and his neighbor as himself, and according to his opportunities, "instant in season, out of season, always abounding in the work of the Lord."

If it is the manner, then the gospel that is preached everywhere is that way, or shows that way. That is God's method—"believe in the Lord Jesus Christ and thou shalt be saved." Let the wicked forsake his way and the unrighteous man his thoughts and let them turn unto God.

At this point we think we see the source of all this trouble—it is in the statement that man was made in the character image of God—that he was holy like God, and that it was this which was called an image and likeness. Arguably I would say that, if it is the moral image, or the character image of God, which was conferred on these Ephesians when they were made saints, it should not have been thought necessary by Paul to exhort them not to lie and steal.

But because there is so much trouble about this image, supposed to have been recovered in Eph. 4:24, I will use some plain illustrations showing the use of "after" in the sense of "according to." This shows the manner of doing a thing and not the nature of the thing done. We have seen the ideal as it lay in the mind of God. Let us assume that there are two an hors who discuss gaming, i. e., how games should be played. One of these writers suggests, for instance, that the game of whist contains a certain philosophy, and accordingly it should be played in a certain way. Let us suppose that he proposes, for the reasons he assigns, that the court cards be freely used at the outset, when the cards are dealt and playing commences. We will say that this is Hoyle's method. But Gunter, equally distinguished as a writer on games, recommends a course wholly, or partially, different, and assigns his reasons for doing so. We will suppose that gentlemen and ladies are discussing the game at cards called whist. One will say, "I play whist according to Hoyle," but in other games I play after Gunter." Another responds, "Just where we differ exactly; I play whist after Gunter and euchre and other games according to Hoyle." It is seen at once that it is purely the manner of the game as played which is discussed, and in no sense the nature of these games, as more or less to be preferred for amusement or for the purposes of gambling. And here in Ephesians reference is made to God's manner of creating a sinner a new creature in Christ Jesus, and because we have the little word "after," used in the sense of "according to," theology finds the marvel of a creature made after the moral image of God. And how convenient it is to say, "This is that image in holiness in which God created Adam, and which was lost by the fall and is now recovered." If this were so it was surely right that they should quit lying and stealing. But it would be very hard

to make me believe that if Paul understood himself as he has been understood, as speaking of the moral image of God, he would have thought it necessary to warn and exhort them who had put it on not to practice the more common and gross immoralities of the heathen.

Again, we have seen that depravity is not destroyed and wholly cast out by the new birth, and I respectfully call attention to the attitude of the case of the new creature in Christ Jesus, made in the image of God in his moral nature, with his depravity abiding in him, especially as this depravity is called a "corruption" of his nature, whereby he is very far gone from original righteousness, and very greatly inclined to evil. It does seem that the recovered image of God, with the accessions of strength which come from the cross, and the operation of the Spirit of God, given to saints, should be allowed to cancel this fearful corruption; but that they do not, is the voice of experience. The conclusion then, and the only conclusion which we can possibly reach, is reached, and that is that Adam did not lose the image of God in which he was originally created; it follows from this that he did not recover any such (supposed) lost image, and has not to recover it when the ideal saint is produced.

The image and likeness of God imply that the Holy One had an image. We would strain terms unwarrantably should we use these terms with respect to features of character. Try it in the case of Adam after the fall, and after he had received the promise that the seed of the woman should bruise the serpent's head. We suppose he had faith, and received the atonement. If so he recovered the lost images as these Ephesians did. This being true his image was all that it should be. But a child is born to Adam and so it is in Adam's image and likeness. What image and likeness? Here we have two ways. One that refers to Adam's race likeness—his personal likeness as he is an existence. This contained (1) his nature as he was a soul, body and spirit—he was of the *genus homo*; and (2) in the second place it contained his moral likeness. In the latter case we encounter the difficulty that we ascribe a moral likeness to a being who is not a moral creature, and one who possibly will never become such in the realm or sphere of an earthly experience, for he may die in infancy, and be removed to some sphere of which we know too little to speak one word. And in the case of Adam's sons, Cain and Abel, we would be shocked to find two sons in the moral image of a good father, who have been restored to the moral likeness of God, in advance of parenthood, and one of these horrible murderers, even slaying, from envy, his own dear brother. The natural or race likeness is clearly meant. Had the first child born not been in the natural likeness of Adam horror would have seized the breast of Eve, and grief and dismay. In anticipation of future posterity the mother would have perished amidst her thoughts and conjectures as to the future possibilities of the race. In the same way we conclude that it was the natural and personal image and likeness of God which were conferred on man.

(1) Here our attention is engaged with the trinity. If God is triune, the Son of God was a trinity. This will appear pre-eminently in the likeness. It has long seemed a great marvel to me that trinitarians, as Dr. T. O. Summers, and others, should maintain the deity of man. In the Bible, following the genealogies furnished by Matthew and Luke, the line is traced through forty-two generations, which brings us to "Adam the son of God." We naturally, and I may say necessarily, suppose that, as in each successive generation throughout the entire forty-two, the Son was in the image and likeness of the father in a race sense—or a natural sense, and not in a moral sense—not in similitude of character, it was so to the end of the series. We feel that any departure from this uniform mode should have been pointed out, and would have been pointed out. So necessary a conclusion does this seem that not to do so declares that there is no such a departure, that the image and likeness was the same. When it is said Adam beget a son in his own likeness and image we unhesitatingly refer it to the race likeness and image. If Adam had a body and a soul, and was a spiritual entity, no rational man would doubt that his son was in the image and likeness of his father in all these respects. And if Adam had two legs and two feet, and two hands, we should have been astonished if his son had worn a different and wholly dissimilar likeness. It may be answered that this much would be taken for granted, and that therefore it would have been a redundancy to say that the son belonged to the same natural order, and was of the same genus and species of his father. Replying to this, as a matter of reasoning, I would say that it would have been equally redundant to refer the image and likeness to the moral nature of the son and of the father. The stream does not rise higher than its source.

Appropos of the image, let us note that, when Christ, incarnate, was said to be "the express image of the invisible God, we perceive that reference is made to appearance—the "visible of that which is invisible, excluding all thought of character likeness, though he was in the exact likeness in this respect of the Father, holy, harmless, separate from sinners and higher than the heavens." But it referred to his personal visibility, whereas the Father and Holy Ghost were, personally, invisible: it was the "body of God" which could be seen; concerning which Jesus said: "He that hath seen me hath seen the Father."

I am warned here that I am in

danger of being accused of heterodoxy. This may be true for aught I can tell, but my first allegiance is to truth and the God of truth—that God to whom I pray that I may "know the doctrine," and plead in my prayers "for I will thy will!" (John 7:17).

Thirty-three years ago, answering the question in the eighth Psalm. "What is man that thou art mindful of him, or the son of man that thou visitest him?" I wrote: "He is the child of God, fallen in the image of God, capable of being raised up again."

A year or two later I wrote a sermon and transcribed it into a book, discussing the whole question so far as I then understood it. Later I published my views, in brief, which were as they are now, and I defended these views with the arguments which seemed proper on the occasion. No one attempted to answer the arguments then made.

Within a year or two I have seen quoted from a recent volume from some English house, something quite like the views referred to. Later, Mr. Pope, in his catechism, a large book of the kind, says that Jesus was the "substance of God," or "is" the substance—in the absence of the book, I am in doubt as to the tense. And in another recent book—"Credo," by Prof. L. T. Townsend, Lee & Shepard, Boston"—we have the same views elaborated very finely, from which we quote (pp. 156-7): "There is nowhere but one manifestation of the personality or individuality of the Supreme Godhead, and that one is the second person in the Trinity, the 'Christos' the Anointed representative of the three divine personalities. If so, this would not be true during his walk on earth merely, but true since the morning of eternity. Did he not stand in the midst of that first creation of the sons of God, as he afterwards stood in the temple of the Jews, the one altogether lovely, enthroned amid all the attractive graces of the Deity, spotless and without blemish? With this thought before us, how natural and simple is the interpretation of those passages in the opening of the Bible—passages which so forcibly exalt the human race: 'And God said, Let us make man in our image, after our likeness. So God created man in his own image, the image of God created he him, male and female created he them.' Could God have created man in his own image, if that image had not previously existed? The terms 'image' and 'likeness,' here employed, are definite, not vague and imaginary. If it is not a likeness in matter that is meant, it must inevitably be one in form. If not in essence, it must, of necessity, be in semblance. Violence is done the Scriptures to make other interpretations. 'Image' is a word taken from sensible things, and denotes likeness in outward form, while the materials of which the things are formed are different. 'Likeness' is a term of more general application, and may indicate a resemblance of qualities, both external and internal." Again he repeats (p. 157): "God could not have created man in his own image, if that image had not previously existed." I was glad when I took up Prof. Townsend's book and found that he entertained and defended the views which I promulgated a third of a century ago.

But I used somewhat different arguments from those of the professor, good as his are. I started from Christ corporeal as he is when he says "he that hath seen me hath seen the Father," and as he is now in glory, and I said and now say, that if this image and likeness were not the mode and manifestation of God from oldest eternity he has changed his mode and form of existence at some time more recent. Especially if he has assumed the body of the seed of Abraham for his image in order to atone for man's sin in man's nature, God has found or acquired a new mode of existence, and appearance within historic time. And as Christ is God, and sits on the throne of heaven, there is there an appearance new in heaven, and as that form was assumed (according to current theology) upon the occasion of man's sin, to suffer in his nature and in his room and stead, if man had not sinned that glorious appearance would never have sat on that throne, and the angels would never have beheld that which is the supreme glory of the universe.

And then it could not be said upon the hypothesis that this is an assumed body, that Jesus Christ is "yesterday, to day and forever the same." We conclude, therefore, that the image and likeness spoken of in Genesis has reference to the trine nature, and the divine-human form.

KANSAS CITY AND TEXAS.

If the "great State of Texas" had something to offer the idle people of this city, she could get 25,000 from here before Xmas. If the laboring people of Kansas City stay here six months longer starvation or charity will starve them in the face. What's the matter, do you say? Why, fully half the work that was going on here four years ago has entirely ceased. Not less than 25,000 people have gone from here in the last six months and they are constantly going. Many business houses have closed and "For Rent," "For Rent Cheap," "Rent This," can be seen on every house. Houses are even let to families for nothing, simply to be cared for. Dr. Tigert, our preacher at Walnut Street Church, is now renting a former \$100 home for \$32.50. Many buildings, large buildings, have been started and stopped. Grounds that once sold for \$25 and \$30 per foot are now offered at \$5 and \$6. Some think "the bottom" has been reached. I do not. Without manufacturers, a large part of this city is doomed to greater desolation, and "the moles and bats" will take possession of many homes now as pretty as art can make them. Without manufactures this city will have no more inhabitants in 1892 than it had in 1871, about 70,

000. She has built too much; her borders are too wide, and now when, if ever, they shall be filled, God only knows. Let the cities of Texas take warning, and when manufacturers come round and wish to establish a good business give them ground for their factories.

After all, however, that we have said and might say derogatory of this city, to a person not acquainted with its past boom, it would yet seem grand and glittering and gorgeous. It has business houses equal to the largest and finest in America. It has homes models of comfort and palatial for beauty. It has church edifices and hotels and theatres that are so elegant and so magnificent as to strike the beholder with awe and wonder. It has cable car and horse car connections for nearly all its streets, the cable car lines having cost many millions of dollars. It has streets as wide and as elegantly paved as any to be found in our greatest Eastern cities. It has millionaires as close-listed as Judas Iscariot. It has philanthropists as generous as John Howard. It has preachers as eloquent as Whitefield, as devoted as Wesley, as consecrated as Fletcher, and it has people as good, as pious, as humble, as zealous, as the world has ever known. But I must stop this and tell you what I think of Texas in general and of the Texas Chautauqua in particular. In one of my lectures for the Chautauqua I had occasion to use these words; Texas, the Mecca of trade, the mistress of the South, the marvel of growth in wealth and intelligence—Texas, the great, the prosperous, the rapidly developing State of Texas—she who to-day ranks as a commonwealth second to none in this grand republic—Texas, with her broad and fertile plains, could, if she would, feed and clothe the whole civilized world.

I believe it, and am satisfied that, if the statistics could be accurately made up from the best cultivated parts of your great State, all could see that there is no exaggeration in my statement. The whole civilized world might be fed by its grain and fruits and vegetables, and beef and pork and mutton and fowl, and clothed by its cotton and wool and the silk it could produce, as well as gloves and shoes from the hides it produces and could produce. When we think of Texas lands now selling at \$2 per acre on long time, without interest—lands which this year have netted in wheat as much as \$26 per acre, we are surprised that farmers will remain on the poor, cold hills of the East, work themselves to death, and at last have nothing. But such is the case. I know farms in Virginia which to-day will not produce ten bushels of wheat to the acre, yet their owners will not sell them at any reasonable price and to them going to Texas would be like going to some distant foreign land. They imagine all the evils that could befall human beings would happen to them. Tarantulas, rattlesnakes, cowboys, ague and yellow-fever would overwhelm them; crops would fail, cattle would die, and starvation would stare all in the face. The fact is, however, Texas farmers can make as much off of one good year as many Eastern farmers can make off of seven years, and even then the Texas farmers have most money. Texas ought to have 10,000,000 people inside of the next ten years; and she will have soon that number of foreigners, if our own American people will not take possession of the good lands and homes now open to them. Much of the soil of Texas is inexhaustible and it has almost every variety of Southern climate. To make a living, to make a fortune, to secure a pleasant home, to place sons and daughters in a position to thrive in all future years, I say go to Texas.

I had the honor of being a servant to the Texas Chautauqua at George town this year, and remained through its whole session. I heard all the lectures (except my own), and hence I can speak for all the lecturers and their lectures, except myself and my own. Vanderbilt was represented by Prof. Merrill, the elocutionist, and by Dr. A. Coke Smith, both of whom delighted and instructed the people. Bros. Tim-

mons and Armstrong, the first on the "Christian College," and the second on "The Sabbath Question," stirred our people to the agitation and appreciation of the two most important themes now requiring the attention of men, particularly in America. The superstructure of our government rests on these two great foundations, and if we allow the foundations to be removed, soon will anarchy walk triumphant over the world. Let us be more devoted to the Christian college and to the observance of the Christian Sabbath, then will our government continue to flourish and "to bear fruit for the healing of the nations;" then will this republic be blessed and honored of God; and then will the millennium dawn in this part of God's kingdom. Dr. Palmore gave us three grand lectures, "Italy," "Missions in Two Hemispheres" and "Scotland." Col. Copeland gave us five lectures, as good, as grand, as polished, as pleasing as any lectures ever heard. He is a master of style and eloquence, and delightful to all, except to saloon keepers, and even to these latter most entertaining, except when he takes up his theme, "Tie up that Dog." We had also the inimitable Sam P. Jones to lecture and preach eight times. He had the big audience and his stirring sarcasm was effective in making every man to see himself as others see him, and more particularly as God Almighty sees him. Sam Jones' sermons will be remembered when all our other lectures are forgotten. My diagnosis of Sam Jones is, that he is a compound of courage, confidence and consecration.

The Texas Chautauqua of this year was a success, and its prospects for next year and for all future years are most flattering. Such men as Bros. Armstrong, Pinson, Scott and the present managers are a sufficient guarantee of future success and of the most lasting good to Chautauquans, Sunday-school and secular teachers, preachers and people.

I shall always remember my first visit to Texas and the many good people I met there. May the good Lord bless all and make the Chautauqua and also "the Methodists" levers for the uplift of humanity.

R. W. DOUTHAT.



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North Texas Female College will open September 7 with good prospects and a full corps of able teachers.

New additions to the faculty: Sig. R. Aquabella, vocalist, forty years of age, twenty years experience as a vocal teacher, is of Italian descent, a resident of New York for eleven years, director of Knickerbocker Conservatory, member of the Lotos Club, and comes well recommended.

MR. PIERRE DOUILLET. American Art Journal, New York, February 23, 1889: Among the many pianists who have come among us during the past few years, none have made a better impression upon a first hearing than Mr. Pierre Douillet, who effected his American debut in November, 1888, at Steinway Hall, and proved himself a pianist of sound abilities and most excellent qualities.

Pierre Douillet is a native of Russia, his father being a French military officer, who settled in that country after being wounded in the Crimean war. His mother, the accomplished Stampholska, was a pupil of Adolf Henselt, and won considerable fame as a concert pianist. To her Douillet owes the inheritance of his genuine artistic nature and strong, musical temperament, and it was his mother who guided his first steps in music. After several years under her training he was placed with Nicholas Rubenstein, who took a warm interest in him. His next master was Louis Marck, his uncle, a professor of the pianoforte in Lemberg, Austria, under whose care he studied mainly the works of Bach, Beethoven, Liszt and Chopin. His master in counterpoint was Prof. F. St. Wieth, and he took a thorough course in harmony. Douillet made a brilliant debut in the Bosendorfer Saloon, Vienna, in Chopin's B minor Sonata, and Beethoven's Appassionata Sonata, in which he won the warmest commendation of the critics. Douillet has written several excellent songs and pianoforte pieces.

New York Herald, November 24, 1889: Mr. Pierre Douillet gave a pianoforte recital at Steinway Hall. After a masterly rendering of several selections from Scarlatti, Bach, Beethoven, Chopin and Liszt, Mr. Douillet was enthusiastically applauded.

La Presse Montreal, Canada, December 20, 1887. (Translated).—A very artistic and enjoyable piano recital was given by Mr. Pierre Douillet. The program devised by the artist performer, comprised the works of the classical composers, and reflected great credit on the compiler for the exquisite taste and discretion displayed by him. The audience, a very critical one, was literally carried away by the elevating influence of the performance of this very talented artist, and from the beginning to the end of the recital Mr. Douillet had firmly established a sympathetic bond between himself and the audience. From the opening piece to the conclusion of the recital, the difficult and really wonderful work of this artist was a constant revelation to his audience. His interpretation of varied numbers of the program was masterly, and in execution clear and precise. Throughout the entire recital the work of the performer disclosed his possession of all the fire, passion and delicacy necessary to the making of a great artist, leaving a lasting impression on his audience.

American Art Journal, New York, November 16, 1889.—Pierre Douillet has only been in this country a few years, but has won an honorable and rising position among the musicians of New York. He was heard in Liszt's Operatic Fantasia upon "Muette de Partice," a very difficult and weighty work overburdened with technical demands, which Mr. Douillet gave with great spirit and power. His octaves were especially brilliant, while his technique daunted at nothing. The ease and skillfulness with which he executed the Fantasia created a furor that lasted until the young had been called five times.

We have spared no means in our effort to make the College worthy of your patronage, and now we would solicit a share of the same.

Very respectfully, Mrs. L. A. Kidd.

Sunday-school Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M.

THIRD QUARTER, LESSON XII.—SEPTEMBER 20.

STUDIES IN THE GOSPEL OF JOHN.

CHRIST THE GOOD SHEPHERD.—John x:1-16.

GOLDEN TEXT: The Lord is my Shepherd; I shall not want.—Ps. 23:1. TIME: A. D. 29. PLACE: Jerusalem.

OUTLINE. I. True and False Shepherds.—Verses 1-6. II. Jesus the Door.—Verses 7-10. III. The Good Shepherd.—Verses 11-16.

INTRODUCTION. From verses 19-21 of John x we infer that the present lesson is in immediate connection with the preceding. The excommunication of the man who had been healed of his blindness may have suggested the contrast between the hireling who cared not for the sheep, representing the Pharisees, and Jesus who as the good shepherd came to seek and to save the lost. The Pharisees claimed to be the shepherds of the sheep, but they fed themselves instead of feeding the flock, and scattered the sheep abroad, as in the case of the blind man, instead of folding them into the communion of the people of God, so that really at this time the Jews were as sheep without a shepherd, or worse, for the shepherds themselves had become thieves and robbers. Thus the parable of the lesson arose naturally out of the circumstances of the case, and applied so forcibly to the rulers that when Jesus had spoken it, they said, "He hath a devil."

I. TRUE AND FALSE SHEPHERDS.—Verses 1-6.

1. Verily, verily—this repetition indicates a solemn and weighty statement. He that entereth not by the door—he that enters into the church or the pastoral office must do so through him.

2. He that entereth in by the door—who has a Divine commission and approaches the people in the Scriptural way. Is the shepherd—contrasted with the thief and robber of v. 1. Of the sheep—God's people are often called a flock and compared to sheep, possessing their qualities of meekness, gentleness, usefulness, etc.

3. To him the porter openeth—Eastern sheepfolds are surrounded by a wall with one door or gate. The shepherds drive their sheep in, leaving them in charge of an under shepherd or porter, who guards them all night. In the morning each shepherd comes, the porter opens the gate, his sheep know his voice and he leadeth them out to pasture.

4. He goeth before them—it is said that an Eastern shepherd does not drive sheep as we do, but goes before them, and the sheep follow him: for they know his voice.

5. A stranger will they not follow—Tomson says: "The sheep in the Orient are so tame and so trained that they follow their keeper with the utmost docility. . . They know his voice and follow on; but if a stranger call, they stop short, lift up their heads in alarm, and, if it is repeated, they turn and flee, because they know not the voice of a stranger."

6. They understood not—they knew the facts about sheep-folds, shepherds and robbers, but not the underlying spiritual truths of the allegory. They resisted the application to themselves.

II. JESUS THE DOOR.—Verses 7-10.

7. Then said Jesus unto them again—the Rev. Ver. has "therefore" instead of "then." Because they would not or did not understand the true meaning of his statements, therefore Christ restated the allegory and applied its truths to himself. I am the door—I is emphatic. The door of the sheep—through which they were to enter, the way into the fold, both for the shepherd and the sheep (Ep. 2:18). "He is called a door, but take not the name literally for a thing of wood, but a spiritual, living door, discriminating those who enter in."

8. All that ever came before me—false prophets or teachers, like the scribes and Pharisees, who attempted to keep the people from the true way, by preventing them from coming to Christ. Jesus here claims supremacy over all other religious teachers. But the sheep did not hear them—true followers will distinguish between true and false teaching. He who most preaches Christ will have the most hearers.

9. I am the door—the only entrance. By me—faith in me, if any man enter in, whether sheep or shepherd, he shall be saved, delivered from sin and preserved unto eternal life; and shall go in and out, perform the transactions of his earthly life, and find pasture—obtain nourishment for his soul; all things shall work together for his good.

10. The thief cometh not, but for to steal—his own selfish purposes are the reason for his coming. I am come that they might have life—a contrast between himself and the thief; the thief robs and, if necessary, takes life; Christ gives life abundantly; he withholds no good thing from them that walk uprightly.

III. THE GOOD SHEPHERD.—Verses 11-16.

11. I am the good shepherd—in verses 7 and 9 Jesus represents himself as the door, the only way of entrance into the church and at last into heaven; here he calls himself the shepherd, who pro-

fects his flock at the cost of his life, giving his life for the sheep.

12. He that is an hireling—who tends the flock for his own purposes, a type of a mercenary preacher. Whose own the sheep are not—having no interest in the flock except or personal gain.

13. He careth not for the sheep—terribly descriptive of the rulers of the Jews and of preachers who have no interest in souls.

14. I . . . know my sheep—their nature, wants, desires and purposes. Am known of mine—the sheep know the shepherd as their guide and protector, and run to him when alarmed.

15. As the Father knoweth me, even so know I the Father—Christ here claims absolute equality with God (Matt. 11:27).

I lay down my life for the sheep—in verse 18 the self-surrender, the voluntariness of Christ's offering, is set forth in rare and beautiful words.

16. Other sheep I have—the Gentiles who along with the Jews were to share the benefits of his death. Not of this fold—"fold" is different from "flock;" fold is an inclosure for sheep; a large flock may be housed in many different folds. There is the Methodist fold, the Baptist fold, etc., but Christians in them all constitute one flock, the church of true believers. Them also I must bring—a prophecy of preaching the gospel to the uttermost parts of the earth. They shall hear my voice—another prophecy of the ultimate triumph of the church. There shall be one fold—Rev. Ver., "one flock;" all believers are bound together in love to the same Savior.

FRAGMENT.

1. As the 23d Psalm is the gem of the Old Testament, so this allegory of the good shepherd and the parable of the prodigal son are radiant pearls in our Savior's teachings. What a picture of contentment and peace is that of a flock of sheep grazing on green hills or in flowery meadows. What figure more attractive and sympathetic than that of a shepherd carrying a tender lamb in his arms. It has been a favorite image from Old Testament times. Moses prayed "that the congregation of the Lord be not as sheep which have no shepherd" (Num. 27:17). This symbol was carved as the sign of Christian faith over the bodies in the catacombs. It has furnished a theme for many hymns, such as "Jesus, great shepherd of the sheep," "The Lord my shepherd is," and "The Ninety and Nine."

Christ's words also set forth the character of the under-shepherd. It is significant that the common name for a preacher in charge is pastor, shepherd. In contrast with a false, Jesus gives the marks, qualities and duties of a good pastor. 1. He "enters in by the door" through faith in Christ and the call of the Holy Spirit; 2. To him the porter openeth, as a symbol of success in his ministry; 3. The sheep hear his voice, for he knows his flock, calling them by name, being acquainted with their spiritual needs; 4. He leads, not drives, going before them and setting a good example.

These are also the marks of good Sunday-school teachers, who in the limited flock of their classes ought to be good shepherds. 2. I am the door—as the Eastern sheepfold had only one door, so there is only one entrance into salvation. From the beginning men have tried to climb in some other way. The various forms of idolatry, speculative religions, external observances are all attempts to enter the sheepfold in the wrong way. None of these methods lead into the fold. He who depends upon them will be left outside, a prey to the ravening wolves of doubt and fear, and unquiet, and final despair and ruin.

How foolish and sinful for men to attempt to save themselves in any other way, for experience agrees with Scripture that there is none other name under heaven given among men, whereby we must be saved (Acts 4:12). 3. One fold and one Shepherd. The Revised Version gives a better translation, "one flock, one shepherd."

There are many creeds, many denominations, but only one church—many folds, but one flock. There is a unity, but not necessarily a union, of believers. Denominationalism need not be contrary to the spirit of Christ, but sectarianism is. As of the brothers of a family, one may be a farmer, another a physician, another a lawyer, the fourth a merchant, the variety of pursuits not affecting in the least brotherly relations or fraternal love: so in the family of Christ its different members may have, from training or personal aptitudes, an affinity for different creeds, forms of worship and methods of church government, and yet each one follow his affinity without any lack of love to the others.

This is ideal denominationalism. Unfortunately the practice has not been perfect. The different corps of the church militant have warring against each other, as the tribes of Israel or our own country in the civil war. A better day is at hand. The churches are closer together now than at any other time since Paul planted and Apollus watered. Denominational life is as intense as ever, but that sectarian prejudice which calls fire down from heaven upon those who differ from us in non-essential things has given way under a broader interpretation of the Scriptures and the fuller supremacy of that love which inspired the Savior to say, "Other sheep I have, which are not of this fold: then also I must bring, and they shall hear my voice; and there shall be one flock and one shepherd."

THE only thing that will make anybody good is love to God.—Ram's Horn.

Old and Young.

"SUSIE'S DOLLY."

Three merry little maidens, Sitting in a row, Busy making dolly clothes, Fast as they can sew.

Watch the winsome faces, So eager and intent; See the needles flying, Like swift fire sent.

Business was a rushing In the dolly line, And "Arabella Adams" Her sister must outshine:

"Because," said gentle Nellie, With eyes so brown and wise, "It's going to be the sweetest, Delightful surprise!"

"And, Arabella darling, You're going out to stay, To cheer poor lonely Susie, Who lies in bed all day."

"When mamma took us to her, She looked so tired and sad, So you, my pretty dolly, Must help us make her glad."

"She's just as poor as can be, And has no pretty things; She'll think you're just an angel, Altho' you don't leave wings."

So talked the happy children, While nimble fingers wrought The dolly dolly outfit, You never could have thought.

And when they had it finished, And done up "quite in style," They all trooped off to Susie's, And there it was worth while.

To see her bright eyes glisten— All the star-drops came; She knew she was so happy, She'd forgot that she was lame.

And mamma kissed each beaming face, When, as the twilight fell, They clustered closely to her side, And each vied to tell.

Of how it was the "gladdest thing" They'd ever thought to do: And their dear hearts were doubly blest, I'm sure, I think, don't you?

—Ladies' Home Journal.

THE FAMILY—ITS IMPORTANCE AND ITS PERIL.

Some of the Perils Indicated.

In the previous paper we sought to show the importance of the family because of the relation which it sustains to our institutions of every kind, and to the religious life and destiny of the race. It will be our aim in this to point out some of the ways in which the family of to-day is being injured and prevented from doing its full and proper work. The last census reports that there are twelve millions of families in the United States. It is safe to assume that very nearly a half million more are added every year through that number of marriages. With these facts before us it is very easy to see how far-reaching in its influence for evil is any custom or system that effects a large proportion of the families of the nation. The evils to which we shall call attention in this are not nearly so great as some that will be pointed out in future papers. Really they are not evils in themselves, and only become such because they have called attention away from the main issue—the care of the family—and directed it to secondary matters.

Dr. Samuel W. Dike, Secretary of the National Divorce Reform League, and who has perhaps given more thought to the family and all kindred social subjects than any man in America, says: "Sociology clearly shows that the human race acts in three great kinds of collections—in families, in local assemblies of the people, and in representative bodies—and that in the most successful social order in which every one of these three kinds of collections receives its full care, and is made to do its full work for the great social body." He further says, that "it is our danger that we are looking to two of these social forms more than to the other," and the one that we are neglecting is that which is first and fundamental—the family.

That the tendency of modern times is towards the development of the local church in every conceivable way, is clearly seen by every thoughtful observer who studies for a moment the numerous devices for interesting the people and doing the work of the church. So radical and extensive has been the effort to reach all the people with the gospel, that methods of church work have been completely revolutionized, and the local churches themselves are no more like the churches of an hundred years ago, than the modern well-endowed and equipped college is like the "old field school" of two or three generations back. So numerous are the societies and helping bands that their name is legion, and it would seem that nothing more could be desired or thought of to enable the local church to utilize its forces. We have now the Sunday school, the Young Men's Christian Association, the Young Women's Christian Association, the Young People's Society of Christian Endeavor, the Epworth League, young people's prayer-meeting, juvenile societies and religious guilds of one kind and another, too numerous to mention.

The Sunday-school is the most important and the most extensive of any of these agencies, and has conferred upon the church and upon society at large a benefit that is incalculable. It has become the strongest arm of the church. Hundreds of thousands of the best men and women in the church are employed in this work, a vast literature, the product of the best brain and scholarship of the age, has been specially prepared for use in the Sunday-school. Churches are fitted and chapels built exclusively for this department of the church life and activity. It is safe to say that no department of church work has been brought so near to perfection as has the Sunday-school. And for every hour and every dollar expended in this direction there has been a return of a hundred fold.

Working side by side with the Sunday-school, and generally for a slightly older and more advanced class, are the other societies and organizations named above. The growth of the movement among the young people of our churches

in the last ten years has been without parallel in the history of the world. Never was the church at large so well equipped as now. In taking this count, however, it must be borne in mind that this entire change in the methods of church work has come about in an amazingly short time. The Sunday-school is fairly not more than a hundred years old, while the Y. M. C. A. is not much more than thirty, and of the others, the Y. P. S. C. E., is the only one that has passed a decade. Each and all of these are doing good work—indispensable work, it seems to us. The danger is, that in cultivating these recent growths we may neglect the original and permanent source of strength for both society and the church. Nearly all the power of the platform, pulpit and press is expended now in an effort to continue the development of our churches along these lines. This is good, and not to be discounted, but in our efforts to develop the local church we must not get that first form of society out of which all else springs—the family. It is very easy to see how, with pulpit and religious press and platform orator, and individual effort from countless numbers, all urging the necessity of organization along the lines indicated above, that attention can be diverted from the importance of slow, patient family training; and kept diverted so long, that great injury will result simply from neglect. No work, however effective, of Sunday-school, prayer-meeting, endeavor, league, or association, can ever take the place of, or remove the necessity for, regular, systematic, patient teaching and training in the home. Some truths are primary and eternal, some facts are in the essential constitution of things and can never be altered. The place of the family as a factor in preparing men and women for society and the State, and shaping destiny for eternity, is one of those basal truths from which there is no escape, and on which no improvement can be made.

This tendency to refer all training to the various agencies for pushing church work is likewise a menace to the church itself. For these organizations to do effective work it becomes necessary for them to secure the gathering of the people in some kind of assembly. But taking the country at large fully one-half of the people are too far from any church, at least from their own church, to attend such gatherings with certainty and regularity. Hence they can not be thus trained. Then if the family training is neglected under the assumption that the church through some of its agencies will do this, and the church can not do it because the people can not attend the place of meeting, then it follows that the young people have no training at all, and are thrust out upon society and the State utterly unfitted for the positions they are to fill. So that if the church would hold the people and fit them for life here and hereafter she must not disturb the divine order, but must reaffirm the old time plan of instruction and training in the family.

The trend of modern civilization and thought has been toward the development of three ideas. They are: 1. Organization for ecclesiastical and religious work; 2. individualism as to personal rights; and 3, the paternity idea of government, especially as to education. The first of these we have already discussed, the second and third will appear as we proceed. Many illustrations might be given to show the tendency toward the exaltation of the individual at the expense of the family, during the last two centuries. The very essence of democracy is the elevation of the individual. Every feature in our republican government goes to dignify the individual, and to proportionately degrade family titles, honors and distinctions. The time was when property, title, political distinctions and right of authority, was almost without exception a matter of family right. The family name and privilege was great, the individual was small. All that has passed away, and every step since the declaration of American independence has been toward the dignifying of the individual. The modern movement in behalf of women, to give them industrial freedom, liberty to do whatever they can, is but another illustration of this tendency toward individualism. Some are even proposing to carry the idea to its extreme limit by

RADWAYS PILLS. PURELY VEGETABLE. For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Bilelessness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera.

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A. K. HAWKES, Atlanta, Ga. placing in the hands of women the ballot. To do that would be to destroy, in theory at least, the last vestige of the ancient family with the husband for its head. A writer previously quoted in this paper says: "The wisest political thought may refuse to speak positively on the enfranchisement of women until it has studied more carefully the political relations of the family."

As one illustration of the progress of the "paternity" idea of government, and the consequent weakening of the family idea with its accompanying thought of parental responsibility, we refer to the public school system which pervades our entire land. Too much can not be said as to the necessity of the public school; to our mind the life of the republic depends on it; nor should we withhold words of praise for our admirable system. But all this shows that we are rapidly advancing in our theories to where individual responsibility ceases, and the government assumes all. The father and mother who have several children playing around their door, come half unconsciously to feel that, as the government has provided for their education, and the church through her various societies and agencies looks after their moral and spiritual welfare, they are relieved of any special responsibility in the premises. The result will be a general breaking down and weakening of family ties. Pursue this for two or three generations, and the home, the bulwark of society and the foundation of the State will be hopelessly gone.

We close with the statement with which we began: These societies and institutions are not evil in themselves, on the contrary they are good, but in many instances attention has been concentrated upon them to the neglect of thought for the family, and they have been loaded down with work that ought to have been done, and better done, in the home. W. F. LLOYD.

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Texas Christian Advocate.

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A DIVINE PARADOX.

Nothing is more forcibly emphasized by our Lord than the fact that he must have the first place in the hearts of his followers. In various forms and ways he impressed that fact upon his hearers. The very first condition to entering his service is self-denial—the crucifixion of all self-will in order to do the will of Christ. This surrender of self must include father, mother, brother, sister, friends, the world, everything in which the self finds pleasure as the end of its living. In return the Lord Christ offers himself. In him we are to find all things, for he is all and in all. Kindred and lands a hundred-fold in this world and eternal life in the world to come is the promised heritage of those who forsake all to follow him. And why not? "The earth is the Lord's and the fullness thereof, the world and they that dwell therein; and shall not the faithful servant enjoy the riches of his Master? So then Christ is the riches both in this world and that which is to come to those who follow him.

But herein may be a dangerous paradox to some. Those who make the personal advantages of Christianity the end of their seeking, while Christianity only serves them as the means to the end, will only discover the truth of that fearful paradox that to save life is to lose it.

"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." That is a dangerous interpretation of our Lord's teaching, which makes "these things added" the reward for seeking the kingdom and righteousness of God. These are only the minor accidents, so to speak, which follow on the great blessing of possessing the "righteousness of God." Our Savior never for a moment thought of offering the addition of these things as an inducement to seek God. But on the contrary he taught that "these things" were not to be the end of our seeking at all. That was just the thing his hearers were doing. They were seeking "these things" and that was just the thing our Lord would have them to cease doing.

"These things" are not the end of our living, and to seek them as such is to pervert God's purposes in our creation. Yet, there is danger at this point of making the "kingdom of God and his righteousness" the means and "these things" the end. To seek these things through the kingdom of God is worse than to seek them without the kingdom. It is to follow "for the loaves and fishes."

To the man who sought the Lord for personal advantage alone, the Master declared himself to be poorer than the birds and foxes, without a place even to lay his head. It is not the dispenser of riches that we are called on to follow, but the peasant of Galilee.

Only those who follow the Son of man who "hath not where to lay his head" with a devotion which leaves the

"dead to bury their dead" find him to be the dispenser of all blessings. He is the divine paradox. To those who follow him for riches he is poorer than the birds of the air which have nests and the foxes which have holes, but to those who forsake all to follow him in poverty he is the dispenser of all riches. How can these things be? Only through faith. To sight it is impossible.

BISHOP MCTEYRE AND "WE."

Bishop McTeyre was right when he said: "We may have prohibition if we will. For one, I can not consent to bear any part of the serious responsibility of giving further license to liquor making or liquor dealing."

The bishop saw and recognized the power of the church of Christ in the premises and placed the responsibility for the further license of the traffic where we place it. Let the church everywhere with the sainted bishop, refuse to longer consent to bear any part of this serious responsibility.—Tennessee Methodist.

As to whether Bishop McTeyre held the church responsible for "liquor making and liquor dealing" in the above language, depends entirely on the contents of the personal pronoun "we." Did the bishop say "we" the church, or "we" the people, or "we" the temperance folks? We do not know when and where the bishop used the language quoted by our honorable conferees, and therefore can not determine certainly in what sense he said "we."

We have no idea, however, that the bishop meant that the church was responsible for the "liquor traffic." It is a well known fact that Bishop McTeyre wrote a letter for the TEXAS ADVOCATE during the prohibition campaign in this State, which letter has been freely quoted since. In this letter the bishop used similar language to that quoted above, and which we think will explain his meaning in this instance. In the Texas letter he said: "Prohibition remains for the people, and they can have it if they will." (Italics ours.) Again, "The election in Tennessee to get prohibition and lock it up in the constitution, is set for September 29. I am glad my official duties will allow me to be at home at that time. I expect, with uncommon appreciation of the privilege, to exercise my right as a citizen at the polls and to cast a vote for prohibition. Let those who will be responsible for the defeat of it by non-action or by opposition." In all this it will be seen that the bishop was speaking as a citizen and not as a churchman. He was glad that his "official duties" as a churchman would allow him to exercise his right as a citizen to vote at the time, admitting that if his "official duties" as a churchman had demanded his presence elsewhere, he should have regarded that superior to the demand for his vote as a citizen.

We infer therefore that when the Bishop said at another time, "We may have prohibition if we will," that he meant we, the people, as in the Texas letter he said "they," "the people."

In the Texas letter the Bishop was simply arguing the right of the people to have prohibition if they wanted it. This is evident from his own language: "The preliminary question has been settled. Judges of State courts and of United States courts have declared prohibition lawful. The original compact does not deny to men, organized into society, this power to protect themselves. Milder methods have been tried. Prohibition remains for the people, and they can have it if they will." Bishop McTeyre knew too well that the church has no right to dictate the votes of its members to make such an egregious blunder as to throw the responsibility of "liquor making and liquor dealing" on the church. He may have held that individual Christians were responsible for it as citizens to the extent of their influence and suffrage, but that he held that the church is responsible, we do not believe. We would be very glad if our Tennessee brother would give us the environment of his quotation.

Since writing the above the Episcopal Methodist comes to hand with the following extract from Bishop McTeyre in the Nashville Advocate:

It is not worth while to stop the saloons only. They are but the distributing agencies of the busy distillery pouring out its ceaseless, poisonous food. We must stop that, or our work is never done. With these personal convictions, I look with great interest at the fight in Texas and elsewhere for prohibition of the manufacture or sale of intoxicating liquors as a beverage; and I expect with pleasure and a special sense of responsibility as a citizen of Tennessee, to cast a vote for prohibition in September.

Let us rejoice to see this day. The women and children rejoice. The issue is made up. The courts have declared the extreme remedy of prohibition to be constitutional. Nothing short of it, it seems to me, will meet the case. Milder remedies have all been tried and failed. We may have prohibition if we will. For one, I can not consent to bear any part of the serious responsibility of giving further license to liquor making or liquor dealing.

A careful examination of this language will show that our interpretation of Bishop McTeyre's "we" is correct. It is "they," the people, in one letter, and "we," the people, in the other.

In both cases the meaning is the same. "They," or "we," may have prohibition because there is no legal obstruction. The courts have settled the "preliminary" or "constitutional" question. It is our right, and we may have prohibition if we want it. There is not a word here from which it may be inferred that the Bishop put the responsibilities on the church.

THE COLLECTION.

WITH this issue the ADVOCATE enters its thirty-eighth volume.

We have received several protests, and one especially strong, this week against the appearance of Horace's articles in the ADVOCATE. Horace is a prominent and honored doctor of divinity in our church, and is of age. He does not think he is exceeding the boundaries of allowable discussion on the points he is considering. We also have a reply to Horace on depravity which we withhold for the present, as Horace asked us to keep the brethren off him until he completes his argument. We trust he will be through shortly, then the brethren can prove him and see whether he has the truth. But in the meantime it must be remembered that the ADVOCATE is not responsible for the opinions of its contributors.

We call special attention to the appeal of Dr. W. P. Harrison, published elsewhere. We hope the brethren will give heed by attending to the matter at once. Let us come up with our part of the expense of entertainment abundantly.

OUR missionary debt can not be "poh-pohed" or shouted out, but paid out by generous lovers of the Savior who feel a deep and genuine responsibility to Him for the diffusion of the gospel throughout the nations that sit in darkness and in the shadow of death. If we have no sword, or purse, or money, the Savior insists that his kingdom shall go forward, and that we shall sell our coats to sustain it.—Bishop Keener.

The larger part of space in the Southern Christian Advocate last week was given to the discussion of educational subjects. It was a fine number of that excellent journal.

We have never had that familiar acquaintance with money which is said to breed contempt. Indeed, we have entertained a high respect for it, and we have understood that the "love of money," which the apostle designates as "a root of all evils," has its seat in poor, corrupt human nature, and not in the circulating medium.—Alabama Advocate.

SHOULD the missionary debt be divided as once before among the conferences, and then by them among the districts, we might see light.—Bishop Keener.

A PRESBYTERIAN who was keeping track of the proceedings of a Methodist annual conference in session in this city, discovered that some ministers were made "effective." He at once made application for the Methodist recipe, saying they had need of it in their denomination.—Michigan Advocate.

Such an "effective" recipe efficiently applied would no doubt be an efficacious remedy for the effectual cure of a radical defect in the Presbyterian system.

THE ADVOCATE'S definition of depravity is the 7th Article of Religion.

BISHOP KEENER thinks the thunder and lightning of a missionary collection would be more rain-producing than fire balls and rockets. The prophet Haggai seems to have had that same opinion in his day. We advise our dry-land people to try it.

THE TEXAS CHRISTIAN ADVOCATE criticizes Northern Methodist papers, as a class, for giving more prominence to secular than to church news. We think the accusation too strong, and yet admit that some exchanges have room for improvement on that score. We advise our brother to read his Michigan exchange more, and probably he will temper his criticism.—Michigan Advocate.

We did not intend our criticism to be so inclusive as to admit of no exceptions. We always lift our hat to the Michigan as a fine model.

THE TEXAS CHRISTIAN ADVOCATE writes up its ideal of a church paper, criticizing freely the "Northern Methodist papers" on account of their make-up. Will the ADVOCATE furnish us a sample of this ideal paper? Certainly the issue which contains the editorial to which we refer cannot be taken for an example.—Central Advocate.

No; we confess that we did not reach our ideal. We keep that so high we have never been able to reach it. But we aimed one arrow very low down with evident success. We got our gama.

THE Roman Catholic Church has faced about on the godless public school question. Since they can not get the public school money to support their church schools they propose to put their teachers in the public schools of the State. Well, if this is a country of religious freedom, the same rights and privileges must be extended to Roman Catholics as to other denominations. If Methodists and Baptists

are allowed to teach, Roman Catholics should be allowed also. If Methodist and Baptist preachers are allowed to teach in the public schools, so must Roman priests and Sisters of Mercy be allowed; and if non-religionists are allowed, so must religionists be allowed. Religion can no more be made a bar to the office of teaching in the public schools than no religion can be made a bar. The public school teacher should, however, perform his duty simply in his capacity of citizenship. He should not enter the public school in the regalia of an ecclesiastical professional. He should not wear a sectarian badge and so keep his peculiar ecclesiastical distinctions as an object lesson before the pupils. If the Sisters of Mercy offer themselves as teachers in the public schools let them take off their ecclesiastical badges and put themselves on an equal footing with other citizens.

THE rain-producing experiments in Western Texas are said to have been a huge force. One reason of the failure to squeeze water out of the atmosphere was that there was no water there. When a thousand cubic miles of air can not produce one drop of dew, it can hardly be expected that copious showers of rain can be brought down by a few moderate explosions.

THE Tennessee Methodist replies to our article on the church and temperance by reaffirming its former position. Further comment is unnecessary.

WHAT treacherous little things these printers' types are! In my communication in ADVOCATE of 27th August, in reply to your correspondent P. B. T. about Posters, in the second paragraph, I alluded to some of my former comments on this subject, "where it was largely and favorably criticized by most of the Methodist prints of this country," etc. But the printer makes me say "unfavorably criticized." That makes a difference. He will do your readers a favor by correcting it. R. ARBRY.

Or rather what treacherous little things these pens are! In Dr. Abbey's copy the word immediately preceding the word "favorably" is the conjunction "and," or it should have been "and." The doctor got in such a hurry about that time (perhaps he had a call for dinner) that he failed to write his final letter "d" and prefixed his "an" to his "favorably." The "a" was very imperfectly formed and our printer and copy-holder both very naturally read it "unfavorably" to Dr. A's meaning and his former publications. What a blessing it would be to printers, copy-holders, proof-readers and editors if writers would carefully read, correct and revise their articles before forwarding them for publication. Dr. Abbey, however, is generally very correct.

SOUTHERN METHODISM.

News, Views and Personals.

—Pacific Methodist Advocate: Dr. Barbee, who is visiting the conferences in Oregon and Washington, will be in San Francisco about September 1. A cordial welcome awaits the active and popular Agent of our Publishing House on his arrival.

—Bishop Haygood, in Wesleyan Advocate: No church is strong in California; the world only is strong here. Any church has business here that will attend to its business only, and that can preach and live a pure gospel. What I believed before I came, I am now sure of: Thousands of people on this coast, if saved at all, must be saved through the instrumentality of the Methodist Episcopal Church, South.

—Southern Advocate: Just as we go to press a telegram from Rev. M. O. Ligon brings the sad intelligence of the death of Rev. Allen A. Gilbert, of the South Carolina Conference. Bro. Gilbert died at the Gaffney City parsonage last Monday night. A good and true man has fallen. We only have space and time to make this brief announcement. We hope some brother will furnish the Advocate with a suitable memoir of our glorified brother.

—Bishop Wilson, in New Orleans Advocate: Miss Hughes, one of the missionaries in China of the Woman's Board, is by this time at her home in Mississippi. Her return is compelled by failure of health. It is possible that she may be called on by societies in connection with the Woman's Board to give her experience and observations in connection with woman's work in China in writing or speech. I write this to entreat that she may be let alone absolutely. Her only hope of recovery and return to the work she loves, and from which she is sorely missed, is to be found in complete rest.

—W. A. Candler, in Nashville Advocate: The church will establish the necessity of the new birth far sooner by preaching a New Testament standard of living than by citing proof texts of regeneration; and until she raises before the people a New Testament standard of living, the tremendous implications of her doctrine of the new birth will seem so out of proportion with the life she requires that men will regard her preaching of both morals and doctrine as largely a matter of extravagant simile or excessive metaphor.

—T. H. B. Anderson, in Pacific Methodist Advocate: Bishop O. P. Fitzgerald, D. D., preached for us last Sabbath. Crowded houses, two orthodox sermons, and plenty of handshaking. It looked as if the old days of glory had come back—to stay! I rather like the idea of lingering in the aisles, exchanging greetings, and mak-

ing pleasant references to the sermon, etc. All this and more distinguished the visit of the Bishop and his excellent wife to Santa Rosa. He was pastor here in 1873; and whilst here he the other day overhauled the record he made—read the list of members taken into the church. Some "remain unto this present." The whole number of accessions by letter and on profession of faith, was forty, the largest number any pastor had received up to that time. On Monday, he was present at the opening of the first term, in P. M. College. He amused, instructed, and helped every way by his address. It was largely reminiscent. He started the year's work with a bright, hopeful expression.

TEXAS PERSONALS.

—The Rev. W. L. Clifton, of Farmerville, smiled on us again this week.

—The Rev. A. T. Culbertson, of Graham, made us a pleasant visit this week. He gives a good account of his charge at Graham.

—A note from Rev. L. F. Palmer reads: "My office from date will be Bolivar, Denton county. Valley View circuit has contracted for a parsonage in Bolivar."

—Reports in the daily press state that Dr. Jas. Laf. Leslie, of Van Alstyne, Texas, is seriously ill. Hearing nothing direct from that point, we trust the report is exaggerated.

—Dr. Jno. R. Allen writes: "My work is in good shape. Bro. I. W. Clark is having some fine meetings near here, and so are the other preachers in this part of the moral vineyard."

—We regret that Bro. Asa Holt, of Abilene, our lay delegate to the Ecumenical Conference, is in poor health just now, but we hope he will recover in time to make the trip to Washington next October.

—Rev. L. P. Smith, of Pueblo, Colorado, writes: "I have taken a transfer back to the North Texas Conference from the Denver. Dr. Neely takes charge of Corona Chapel, Pueblo, for the present conference year."

—Dr. H. S. Thrall writes: "A letter from Rev. A. J. Potter, recently received, will be good news to his many friends in Texas, and may possibly furnish a hint to some brethren who use the word 'My health is still improving. I gained twenty pounds during my stay in Arizona. I began to improve as soon as I threw away my pipe and tobacco. Have not smoked since last February. Am kept busy all the time helping the preachers in their protracted meetings, and expect to take work at the ensuing session of our conference."

—On Sunday evening, September 6, at Galveston, Texas, Mr. J. C. Schutte and Mrs. Cora E. Shepherd were united in marriage, Rev. J. W. Horn, of St. James Church, performing the ceremony. Mrs. Shepherd, for over six years, was engaged in the business department of the ADVOCATE office, performing the duties of her position efficiently, faithfully and satisfactorily. By her affable disposition and generous-heartedness she retained during the series of years the good will and friendship of the entire force. If she keeps her husband as straight as she kept the ADVOCATE mail-list, he will not go far astray. The ADVOCATE extends to the happy couple its warmest congratulations and best wishes.

WHAT THE TRIP IS SAYING.

Michigan Advocate: We judge from comments that our ministers think that the practice of transferring ministers from conference to conference has been overdone and is attended with greater damage than benefit.

Pacific Methodist Advocate: Methodist fraternity in America can become a fact only on the broad platform of mutual respect and the recognition of individual honor and rightness of motive. That spirit which seeks for any concessions sacrificing any self-respect or impugning sectional or ecclesiastical honor will prove an effectual barrier to the growth or prevent even the existence of fraternity. All parties interested may as well know this first as last.

Florida Advocate: Once a young lady was requested to solicit subscribers for a religious paper and was disposed to do so, but was soon persuaded to think that such a thing was beneath her position and she declined. There are many just like her; and many like the young licentiate in the ministry, who was asked why he did not talk to the Chinese laundryman about the Christian religion, and answered, "Oh, he's a heathen." They are above working for the heathen at our doors. The calls are many to lead the lower classes to Jesus, to read the Bible to the ignorant, to carry Christian truth to the poor and to lead a hand to the fallen to help raise them up; but alas! we wait for a society or a committee to do such things, and feel above it ourselves.

AN EARNEST APPEAL.

By no fault of any man in the Southern Methodist Church, we are in danger of failing to meet our assessment for the expenses of the Ecumenical Conference, which meets October 7, 1891, within five weeks of this date. We have sent circulars to presiding elders and to pastors of churches in the towns and cities, and we earnestly beg our brethren to come to our relief. If all responses are made by September 20, we shall be secure, and the record of Southern Methodism for generosity and hospitality will not be marred by a failure to provide for the strangers who have visited our shores to take counsel with us concerning the affairs of our Lord's kingdom in the earth. I beg the brethren to make their contributions first, and then call upon me to make any explanation that may seem to be wanted. The time is short. The danger is very near to us. Let us pay first, and explain afterward! Our North-

ern brethren have paid more than their assessment already. We cannot afford to fail to pay ours.

Please remit to Barbee & Smith, Agents, Nashville, Tenn.

W. P. HARRISON,  
 For Executive Committee.

ECUMENICAL METHODIST CONFERENCE.

Reduced Rates for Delegates and Visitors.

All the chief railroad lines of the country have agreed to transport delegates and visitors to the Ecumenical Conference at Washington, October 7-21, at the rate of one full fare and one-third for the round trip.

The following conditions are to be observed:

1. Tickets must be purchased between October 3 and October 9, inclusive.
2. Each person availing of the concession will pay full first-class fare in going, and get a certificate from the agent of whom the ticket is purchased. Agents at all important stations are supplied with certificates.
3. At Washington they will promptly present their certificates to the Secretary of Transportation at the conference, to have them properly indorsed for return passage.
4. These certificates, thus indorsed, must be presented within three days of the adjournment of the conference to the ticket agent at Washington, who will issue a return ticket for continuous passage over the same lines at one-third the usual rate.
5. Certificates and return tickets are not transferable.
6. No refund of fare will be made on account of any person's failing to obtain a certificate.
7. If the ticket agent at the place of starting has no certificates, a local ticket should be purchased to the nearest important station, where the ticket agent will be able to furnish certificates.
8. The reduced rates will be available to all persons who actually visit the conference, and all intending visitors are invited to avail themselves of the reduced fare.

The secretary of transportation would be glad to receive a postal card from every person intending to avail of such concession, so that an accurate idea may be formed of the number from each section of the country.

For further information apply to  
 S. L. BALDWIN, Sec'y of Trans'n.,  
 No. 1, 155 Fifth Avenue, N. Y. city.  
 NEW YORK, AUG. 25, 1891.

THE AGENT INTERESTING.

On the third Sunday in July, soon after my last report to ADVOCATE, I spent a few days with Bro. Jamison at a meeting at Blue Ridge. Finer lands cannot be found in the State than those. They are of the richest black soil. There was no church house in this community until last year. Bro. Jamison succeeded in getting the people so interested in the cause of Christianity as to move them to build a church costing over two thousand dollars and the future of the church is bright and hopeful. While there are no rich men, they seem willing to give of their means to support the cause of Christ. It was quite a tax on them to build that beautiful church and the greatest burden fell upon a few men of limited means; yet two of these men gave each twenty-five dollars to North Texas Female College and, including this, in a few minutes after services one day we raised near \$100 for college. Bro. Jamison has done a fine work. We spent the first few days of this month at Pleasant Grove, near Dauby Springs, with Bro. J. R. Jones in a very good meeting. Bro. Jones rendered valuable service in the interest of North Texas Female College—seven graded men succeeded in getting collections for school at 11 o'clock on Sunday morning, but I thought I could make 3 o'clock in afternoon answer my purpose; then he suggested that I take his collection for conference claims at 11, which I did and raised seventy dollars and at 3 o'clock raised the college over \$210, making near \$300, and there was not a rich man in the community. The Dauby Springs are becoming more famous every year; patronage increasing, and by next summer they are to have a railroad which will add greatly and will cause these springs to be the most popular in the State. There are two meetings near Dauby which are also becoming noted for their curative powers. They are attracting great attention. We spent the second Sunday in this month at Harrah's camp-ground, near Kingston, Bro. W. M. Robbins, pastor. Dr. Ditzler did his best preaching and the cause of Methodism greatly and edifying the church and utterly demolishing skepticism. In the midst of this camp-meeting Bro. Robbins cheerfully and gladly gave me an 11 o'clock hour at which time to present my school claims, which resulted in collections amounting to almost \$300. Counting what I had secured privately there, it ran to \$210. Bro. Robbins said that he considered that service a very profitable one and a benefit to the meeting. He is alive to the interest of Christian education and is doing a good work for the church. We have been here three days in company with my old friends. I cannot express the pleasure of this re-union, yet I miss many who have gone to their reward since I was here five years ago. I presented my cause here and notwithstanding many in attendance had contributed a few weeks before amounting probably to \$100, yet we secured that day \$130. We have lately demonstrated the fact that the presenting of the finances of the church in a revival need not damage the interest of the meeting. The outlook for school opening was never so favorable.

T. J. MILAN.

WHITE ROCK CAMP-GROUNDED.

APPOINTMENTS OF THE NEW MEXICO CONFERENCE.

El Paso District.  
 El Paso Station—W. D. Robinson.  
 La Mesa—To be supplied.  
 Deming—B. J. H. Thomas.  
 Silver City and Georgetown—To be supplied.

San Marcial—S. W. Thomas.  
 Socorro—C. H. Goveat.  
 Magdalena—H. J. A. Crutchfield.  
 Albuquerque—D. P. Brown.  
 Gallup—W. D. Clayton.  
 Las Cerillos—W. B. Jennings.  
 Las Vegas—B. J. Waugh.  
 Chloride and Fairview—To be supplied by J. L. Allison.

Eddy District.  
 L. N. Crutchfield, P. E.  
 Eddy Station—To be supplied by Rob't Hodgson.  
 Roswell Station—J. D. Bush.  
 White Oak—W. T. Burke.  
 Bonita—B. B. Scoggins.  
 Penasco—To be supplied by J. C. Gage.  
 Pecos City—J. M. Crutchfield.  
 Alpine—J. E. Sanders.  
 J. D. Bush—Agent for Las Vegas and La Mesa Institutes.

TRANSFERRED.—Wm. F. Gibbons to West Texas Conference; L. B. Ellis to Los Angeles Conference; J. P. Hillburt to the Florida Conference; C. H. Gregory to North Texas Conference.



A cream of tartar baking powder. Highest of all in leavening strength.—Largest U. S. Government Food Report.

PASTURES NEW AND GREEN.

Ever since Eden's renown, and ever since grass began to grow and water to run, man and beast have been in search of "pastures new and green" upon which to forage.

Texas for some years past has attracted the attention of multiplied thousands, not only as a pasture land of green, in which fabulous fortunes are easily obtained, but thousands have gravitated hither from the East and North to live on game and grass, and to pitch their cabin homes on the margin of the Molasses river, and sleep both day and night under the benevolent foliage of the "Kankakee" trees.

One of the many inducements, to say nothing of the prairie and climate and the cheapness of board and tuition, which have attracted the youth of our land, and enticed them to the State during the scholastic term, is an excursion will be given to the pupils, either to Chicago, New York, Niagara and the lakes. If such inducements win, our educators must fall into line and keep up with the procession.

tears of an anxious people, foragers from abroad have induced many of our youth to depart. Ob, will the days come when this "green pasture" will be so fenced by the refusal of the parents of our boys and girls to patronize schools abroad, when those at their doors having the same facilities at far less cost are needing all the local help they can procure?

MISSIONARY WORK IN MEXICO.

In connection with what I said in my last, we are thankful to be able to add that the signs continually indicate that we are safe and free to carry our work forward under the present State and Federal administrations, perhaps as never before in Jalisco; but to the narration of my journey.

Our course was north about 25 degrees west. The wonder of this country, if not of the world, is to be passed forty miles from the city—the famous "barancas" or the strange deep gorge through which the great Santiago (St. James) river cuts its way from the inland plateau and lakes of the republic to the Pacific Ocean.

How hot! The tropical sun was too much for me in that deep inclosure. Ere I reached the river I had a regular sun fever that lasted three days. The river is a terror. When the rainy season sets in the suspension bridges are removed and boats are made doubly fast, for the giant that shattered and ground away the ribs of the great mountains carries everything before it when in his fury he endeavors to keep the inland river being flooded again.

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our rations gave out, and we reached our point of destination tired and hungry, too. Here my plans were again interrupted, and the projection of mission work in the Indian country abandoned for the time. On reaching this conclusion we at once went about preparing for a station in Mesquite.

Will the brethren and friends who subscribed to pay the indebtedness of the Methodist Church in Hubbard City, at the dedication of the church house during district conference, remit their subscription to me by October 1. By so doing you will confer a great favor on trustees and pastor. Wm. J. LEMMON.

HOW TO PAY OUR MISSIONARY DEBT.

A few years ago when our missionary treasury was involved in debt Judge J. Wofford Tucker, of Florida, suggested that it be paid by collecting 10 cents a member from the entire church. A not dissimilar plan might be adopted in the present emergency, only the amount to be contributed by the itinerant ministry by giving 5 per cent of their annual salary. The Methodist Episcopal Church, South, has 4445 effective traveling preachers. Say that 4300 of them receive an annual salary of \$500, this will make an aggregate of \$2,150,000.

This plan is reasonable, feasible, equitable and practicable. Let each bishop, if the plan is approved, send circulars indorsing it to the presiding elders in their respective episcopal districts, and let the missionary secretaries attend to the collection of the proportion assessed upon editors, agents and college men. This plan leaves the laity to make up the regular assessments upon the conferences.

TEACHER WANTED.

We want to employ a teacher to teach a small school, either a lady or gentleman, former preferred. We will be able to pay \$25 per month with board. The school is in the country, about eight miles from the county seat. We want one who is thoroughly qualified to teach the common English branches; a pure, good, moral, and it truly religious to much the better. A lady of middle age preferred.

WANTED.

Where does he live? Any one knowing the postoffice address of Rev. J. W. Bassett (Methodist) will please write me or C. T. Brockman at Mason, Texas. There is a friend of his, L. A. Worth, who wishes to hear from him.

BOY WANTED.

I want to get an orphan boy, ten or twelve years old, to raise. I will do a good part by him. I am on ranch.

CONFEDERATE MONEY.

I have three \$100, one \$50, two \$30 and thirty-three \$10 bills of Confederate money. I will sell to the highest bidder for the benefit of the South. Dallas M. E. Church, South.

Advertisement for HUMORS OF THE BLOOD & SKIN Cured by CUTICURA. Includes an illustration of a woman's face and text describing the medicine's benefits for various skin conditions.

CAMP MEETING.

We expect to commence our tent meeting at Beabrook upon the 25th of September. It is intended to be self-supporting. We invite all to come who may feel so disposed. Come prepared to care for yourselves—camp upon the ground and enjoy the meeting. Come one, come all. Ministers will be cared for.

NOTICE.

The Great Texas State Fair and Dallas Exposition opens this season October 17th and closes November 1st. Premiums and purses, \$75,000.

DEDICATION.

The new Methodist Church in Cleburne, Texas, will be dedicated on the third Sunday in September. The former pastors are all cordially invited to be present on that occasion.

TO FAT PEOPLE.

There is no drug that can be safely used to deplete the system or

REDUCE ADIPOSE TISSUE.

But an electrical appliance has been devised, very simple in its operations and very

EASY TO APPLY.

Which will effectually reduce the weight of a fleshy person 5 to 15 pounds per month and will do this without any deleterious effect on the system. It will do more! As fleshy persons usually suffer from Neuralgia, Nervousness, or General Debility, the same appliance will speedily remove all such, and in a very short time a natural, healthy condition of the body will result.

ANTI-BILIOUS MEDICINE.

In malarial districts their virtues are widely recognized, as they possess powerful properties in freeing the system from that poison. Elegantly sugar coated. Dose small. Price, 25cts.

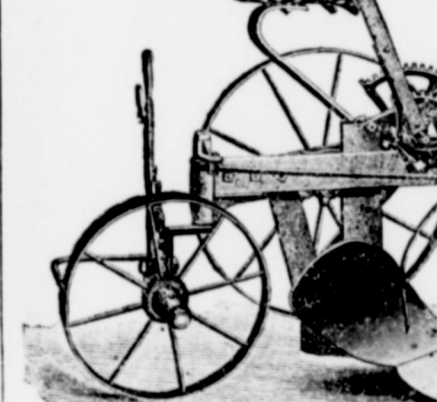
Sold Everywhere.

Office, 39 & 41 Park Place, N. Y.

For Sale in Georgetown, Texas.

A DELIGHTFUL COTTAGE RESIDENCE, with all the appurtenances of a pleasant home. Convenient to the University, Schools and Churches. Terms very easy. Address LOCK BOX 56, Georgetown, Texas.

THE CELEBRATED CLIPPER TRICYCLE SULKY PLOW.



We present in the above cut one of the most successful implements now before the people of Texas. It is manufactured by Parlin & Orendorf Co., Canton, Ill., and sold through their branch house at Dallas under the management of Mr. Wm. M. Robinson. No amount of time or money has been spared to adapt the Tricycle Sulk Plow to the peculiar needs of the Texas soil which is acknowledged by all manufacturers to be the most difficult in any country to handle successfully.

SANGER BROS.

SPECIALS in the CARPET DEPT.

We will sell this week: Velvet Carpets, 90c per yard, good value for \$1.15. Axminster Velvets, \$1.25 per yard, good value for \$1.65. Short Lengths of Moquettes, Under 20 yards, for \$1.00 per yard. Short Lengths of Moquettes, Over 20 yards, for \$1.25 per yard.

These goods have no borders to match, so we will close them at

LESS THAN COST.

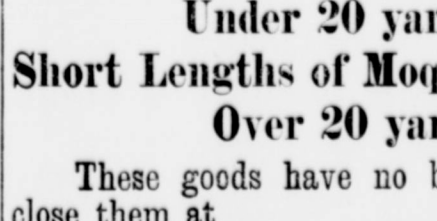
SANGER BROTHERS,

DALLAS, TEXAS.

Please mention TEXAS ADVOCATE when writing.

THE CANTON ROSE DISK HARROW

LIGHTS DRAFT. LARGE WEIGHT BOXES. EASIEST RUNNING.



For the past seven years this Machine has been compared to that of any other make the "Long Journal" Harrow is a very desirable feature, and we guarantee, if kept properly oiled, it will outlast three of any other make. Each section individual and independent. This machine consists of four sections instead of two, thereby insuring its light draft and perfect use in turning corners. No machine ever made is so valuable to the farmer as a good Disk Harrow, enabling him to thoroughly pulverize the soil before planting a cultivated crop that does more good than any other. Examine the Canton Disk Harrow before buying, and if not sold by your dealer, write us direct for special prices. DALLAS, ORENDORF CO. Manufacturers, DALLAS, TEXAS.

A Fair Trial

Of Hood's Sarsaparilla will convince any reasonable person that it does possess great medicinal merit. We do not claim that every bottle will accomplish a miracle, but we do know that nearly every bottle, taken according to directions, does produce positive benefit. Its peculiar curative power is shown by many remarkable cures. It purifies the blood, cures scrofula, salt rheum, all humors, dyspepsia, catarrh, and rheumatism.

Hood's Sarsaparilla

Sold by all druggists. \$1.00 for 80. Prepared only by C. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

MAN, MONEY, AND THE BIBLE;

OR, BIBLICAL ECONOMICS. A treatise on the economical system of the Bible, and its solution of the problems that confront the nineteenth century. This book, fresh from our Newville Publishing House, is a live discussion of the question of right property, duty of wealth, etc., which are of such absorbing interest now.

TO FAT PEOPLE.

There is no drug that can be safely used to deplete the system or reduce adipose tissue. But an electrical appliance has been devised, very simple in its operations and very easy to apply.

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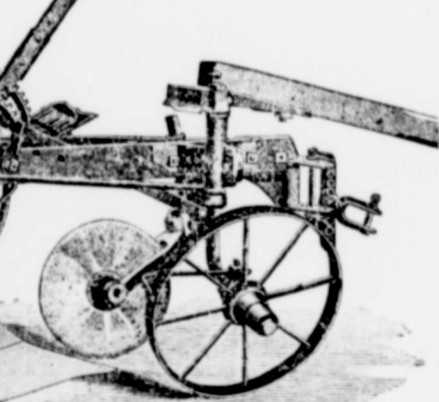
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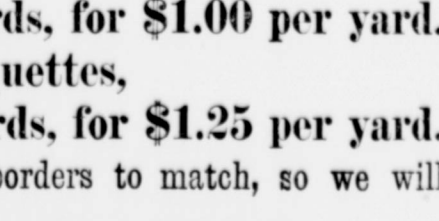
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SOUTHWESTERN UNIVERSITY.

Georgetown, - Texas.

The NEXT SESSION

—BEGINNS— Sept. 14

19 PROFESSORS AND TEACHERS

In the Various Departments,

All chosen with an eye single to high moral character and special fitness for their several duties. With one exception, the professors in the University have long filled their respective chairs, and add the weight of experience to their high Literary and Scientific qualifications.

Prof. Weber, of the Johns Hopkins University, will fill the chair of English the ensuing session. He bears the best of testimonials of his fitness for the position.

Ladies' Annex.

The Uniform to be worn by the Young Ladies should be procured at school.

The Young Ladies, though taught in a separate institution, have the benefit of the same Professors as the Young Gentlemen. But few schools for young ladies can lay claim to such a corps of experienced and learned Professors. In Art, Elocution and Music, we try to have the best. Our teacher in Elocution has been abroad all summer, receiving the latest and best instruction in her line. In Music, we have made valuable acquisitions in securing the services of Misses Rigley and Blakeney. Miss Rigley is the teacher of Voice Culture, a graduate from the New England Conservatory of Music, with the experience of a few years as teacher in a Conservatory. Miss Blakeney, having passed through a Conservatory in St. Louis, visited Germany, where she received the best of instruction from German professors, and brings their testimonials of her high qualifications as a teacher. Mrs. Crawford, though a graduate in Music and experienced in teaching, spent the summer under the best of masters, that she might be fully abreast with the profession. The elegant Boarding Department, under Prof. Young, can not well be surpassed. Board and washing, \$17 per calendar month.

Fitting School.

This Department has two valuable acquisitions in Prof. Armstrong, of Randolph-Macon, and Prof. Kirkpatrick, of Vanderbilt. Prof. Williams continues at the head of this school, assisted by Prof. Barcus in addition to the above. Thorough training in the Fitting School is almost a sure passport through College.

Helping Hall

Continues under the efficient management of Prof. Burkhead, and affording by reason of cheap board the opportunity of a Collegiate Education about seventy-five poor young men. A commodious and elegant Dining-Room has been added to the Hall.

For Catalogues and further particulars, address

JNO. H. McLEAN,

GEORGETOWN, TEXAS.





A LIFE NOT WORTH LIVING.

The Dreadful Condition Which the Poison Malaria Can Produce.

A SHORT HISTORY OF A VICTIM OF CHRONIC CHILLS AND FEVER.

Extract of a Lecture by Dr. Hartman, of Columbus, Ohio.

The terrible consequences of chronic malaria in some cases is hard to describe and impossible to exaggerate. There is a class of invalids which have become actually bed-ridden from chronic malaria.

One of this very unfortunate class was brought on a stretcher to my rooms not long since. The patient was a lady scarce middle aged, but her long-continued sickness had so shriveled and emaciated her that she had the appearance of a woman eighty years old.

Fifteen years previously she had been taken with fever and ague. At once physicians were employed, who gave her the usual remedies, quinine being the principal one.

I examined her carefully, and in addition to the extreme weakness and emaciation to which she was reduced, the function of every organ in her body was more or less perverted.

But the derangements of her nervous system were still worse than her other troubles.

I select this particular case for description because it is so characteristic of the condition that a chronic case of acute will produce—cases to be found by the hundreds in any malarious section of the country.

A few weeks afterward I received a report from her that she was rapidly improving, and today she is fully recovered.

For a complete treatise on Malaria, Chills and Fever and Ague, send for the Family Physician No. 1. Sent free by the Pe-ru-na Medicine Co., Columbus, Ohio.

De Broker—Why is it that the stock market is so fearfully dull? De Curb—Um—I believe most of the bank officials, city treasurers and confidential clerks have been speculating in stocks are locked up.

Person's Complexion Powder is universally known and everywhere esteemed as the only powder that will improve the complexion, eradicate tan, freckles and all skin diseases.

Latest version: Never do to-day what can be done some other time.

The publishers of THE TEXAS CHRISTIAN ADVOCATE heartily endorse the merits of Sawyer's Crystallized Lenses.

TEXAS METHODIST DEPOSITORY, FORT WORTH, TEXAS.

Rev. I. Z. T. Morris, General Collector.

H. N. CONNOR & CO., Managers.

THIS LIST CHANGES TWICE PER MONTH.

Miscellaneous Books not in the Publishing House Catalogue.

Table listing various books for sale, including 'Living Thoughts of John Wesley', 'The Greatest Work in the World', 'Christianity in the United States', etc.

WEBSTER'S INTERNATIONAL DICTIONARY, AND WORCESTER'S.

FOR EPWORTH LEAGUE MEMBERS. The Epworth League—its Place in Methodism.

OUR OXFORD TEACHERS' BIBLES will arrive in a few days. A large lot. From \$1 to \$25.

FAMILY BIBLES—If you want a Family Bible send us the amount you want to invest and we will guarantee satisfaction. Prices from \$2 to \$12.

ALL NASHVILLE BOOKS AT NASHVILLE PRICES.

HENRY LINDENMEYER PAPER WARE HOUSE.

NO. 11 & 17 BEEKMAN ST. BRANCH STORE 27 EAST HOUSTON ST. P. O. BOX 2865. - NEW YORK.

ORPHANS' HOME,

NORTHWEST TEXAS CONFERENCE, Methodist Episcopal Church, South. Address all remittances and inquiries to W. H. VAUGHAN, Business Manager, WEATHERFORD, TEXAS.

HOME CONFERENCES.

(Continued from first page.)

Dougal, from Aubrey, for a week who did all the preaching while he stayed. Uncle Mac preached as he never preached before. Such preaching I have not heard in a long time—making us all happy.

Mineral Wells. W. L. Harris, Sept. 3: At Mineral Wells thirty-three converted, twenty-five joined the church. Village Bend, fourteen converted, nine joined the church. Stag Prairie, one converted (rained out). Pleasant Valley, nine converted, eight joined the church.

Marlin. H. M. Sears, Sept. 4: Tom Leitch, of South Carolina, has been here about ten days and has stirred up a great many conversions. About forty accessions to the various churches of the town. Leitch is a grand success in a revival.

Mancha. J. L. Russell, Sept. 3: We (Bro. Harmon and I) closed another meeting Tuesday in Pleasant Valley, on the line between the Merrelltown and Mancha circuits. We ran four days. Results: eight conversions. We organized a society of nineteen members, while many of the young were penitents none were confirmed. About 150 people were present.

Marytown Circuit. H. H. Vaughan. The tent meeting at Joshua was a great success. The results were gratifying, though not so great as were indicated at the first of the meeting, as we could hold the tent only eight days. We had the assistance of Bro. Cassaway, Egadale, Sweet and Mrs. There were about thirty conversions and seventeen accessions to the church. There have been ninety-two conversions and seventy-two accessions to this work up to date.

Weston. P. L. Smith, Sept. 3: My round of meetings on Weston circuit have resulted, viz: Weston, eight conversions and seven additions; Liberty, thirty-three conversions and twenty-four additions; camp-meeting, seventeen conversions and fourteen additions. We are trying to have a meeting at Lone Star, but we are under an arbor and showers have interfered with it.

Montell Mission. N. W. Keith, Aug. 31: On last night we closed a camp-meeting of ten days duration. One of the grandest revivals ever witnessed in the Neeces canyon, four miles above Barksdale, on the river. Results: seventeen conversions, sixteen additions to the Methodist Church, South, and twelve to the Baptist Church, many backsliders reclaimed, the church greatly revived, six children baptized. The oldest settlers say they never saw the like before.

Tenaha. W. L. Pate, Sept. 3: I have held two revival meetings since my last notice in the ADVOCATE. At Woods we had a splendid meeting; church was revived; several conversions; ten accessions and four children baptized. Bro. Trowey assisted him in the meeting. The church has been nicely eiled, and I secured in cash and subscription more than I asked for on the collections.

Mt. Enterprise. Geo. R. Hughes, Sept. 2: We went from Glenlawn to Friendship, where they had just driven the last nail in their new church; a good house, plenty large to accommodate all. This house would do honor to any neighborhood. The good Lord was with us from the very first; a glorious revival; 12 accessions. We went from there to Bethel, opened Saturday. Here we had a hard fight with Satan; but succeeded in routing him, and we did that by the help of some of the best working laymen we ever had. On Wednesday evening we met in church conference and the stewards thought it best to adopt the assessment plan and raise the salary. This they agreed to, and raised their assessment from \$75 to \$100 in a few moments. Twenty accessions at these meetings, with about thirty-five conversions. We are now at Mt. Enterprise; the best interest, they say, they have had for years. God is doing good things for us, whereof we are glad.

Austin District. E. S. Smith, P. E.: Having just completed my third round of appointments, I send a brief report to the ADVOCATE. Thus far we have had a good degree of prosperity throughout the district. The preachers have been diligent, earnest and successful. Nothing has occurred to mar the peace of our Zion. Revival influence has been broad throughout the district. Up to date, more than 1100 hundred conversions have been reported to me, and something over 800 accessions to our church membership. The finances are more nearly up than usual at this season on most of the charges, notwithstanding the stringency of the times. Preachers and people are greatly encouraged. An earnest campaign by preachers, stewards and membership until the meeting of our conference will give to Methodism a more commanding position within this district than it has ever heretofore occupied. "Pray for the peace of Jerusalem. They shall prosper that love her."

Marion. W. R. Crockett, Sept. 1: Our protracted meeting at Menardville commenced the fourth Sunday in August and continued until the fifth. There were two or more conversions and one accession to our church; also one to the Presbyterian Church. The Methodist preachers who promised to help me failed to come. Bro. Roland and Crawford, Baptist ministers, helped me. Bro. Roland preached two sermons and Bro. Crawford one, and Bro. Haines, Presbyterian, preached one sermon. We had great interest from beginning to end, but not

much public manifestation. We had good attendance and attention during the entire meeting. All denominations attended well and everything moved on very harmoniously. Last Sunday I made a call for \$15 conference collections and raised \$18 in cash and subscription. We appreciate the kindness and many courtesies received from the good people of Menardville, and pray that God may convert and convert those who are so deeply concerned.

Turns a Nice Furrow in Hog Wallow Land. ABILENE, TEXAS, Nov. 8th, 1890. Messrs. Parlin & Orendorff Co., Dallas, Texas.

GENTLEMEN—After having given the Tricycle Sulky Plow purchased of your agents, Messrs. Pratt Bros., Abilene, a thorough trial, I do not hesitate to say that it is without doubt the best Sulky Plow on the market. It is light draft, strong and durable, turns a nice furrow, and is stiff back-waxy hog wallow land.

I have used seven different kinds of sulky plows, including the Casady Solid Comfort and Bradley, but the Tricycle does better work and is easier on the team than any plow I have ever used. Yours truly, J. W. BATES.

Liberal's famous Military Band, consisting of forty-five finished musicians, has been engaged for the State Fair. This musical organization stands second to none of its kind in the union, and visitors to the Fair will have an opportunity of hearing the world's greatest orchestral Prof. A. Liberali, the leader of the Band.

Try Dr. Cunningham's ANTI-FEA remedy and his remedy for neuritis and nervousness. Address him at San Antonio. See advertisement elsewhere.

Obituary—Texas. Mrs. Ella Denton Givens, Anetina; Mrs. B. N. Lawless, Bolton; Mrs. W. A. Capt. Bianco; Mrs. E. H. Parish, Center; John Becker, Clarksville; Mrs. Harriet H. Scoggin, Coleman; Mrs. Mary A. Keith, Cookville; P. L. McRae, Elwood; Mrs. William Fisher, Farmersville; Jacob Dommeruth, Fredericksburg; R. F. Southall, Greenville; John Stewart, Honey Grove; Albert Howard, Houston; Mrs. Womack, Kaner; Mrs. Nannie Blain, Leosay; Willie Armstrong, Marietta; Judge Obadiah Hendrick, Capt. Robert Porter, Gusie Jones, Marshall; Mrs. Hester A. Scott, Mexia; Mrs. Dora Lion, Moore's Springs; Halley Hay, Mormon Grove; Greenville Dye, Mont Pleasant; Warren Altman, Rockcastle; Alfred Brer, Paris; David Patton, San Antonio; Mrs. Oxford, Sherman; Charley Ward, Mrs. James Caradine, Terrell; Mrs. L. A. Adair, Texarkana; Mrs. Leticia Goff, Throckmorton; W. M. Milligan, Vernon; Mrs. Malinda Munn, Weatherford; Mrs. Nancy Cowell, Weston.

Texas Casualties. Near San Angelo, September 4, a Mexican was killed by lightning. Tom Yeager was killed by lightning near Coperville, September 3. A German committed suicide at Austin, September 6, by shooting himself.

A brakeman was badly mangled while coupling cars at Brenham, September 6. A hail and wind storm did great damage to cotton crops near Greenville, September 1. Arthur Bates, a brakeman, lost his life by being thrown from a train near Hamilton, September 5. Ed. Bradley was shot and killed by L. Boyd near Goshen, Henderson county, September 2. McCallers Knox, of Bryan, was August 31 assassinated by some unknown party near Millican.

Clark Barber was killed by Joe Blain in a Gonzales saloon August 31. Both lived near the town.

Joe Nabors, an Italian barber of Mexia, used stimulants excessively, and was found dead on the street. Lewis Waters was probably fatally hurt by his horse falling on him, near Albany, September 5.

A man named Shelton was killed by one named Sythe at Prairie Hill, Limestone county, September 5.

A Howard had both legs cut off above the knee, being run over by a switch engine at Houston. He can not recover.

An unknown man was run over by a train near Giddings, August 31, his head being crushed and his body severed in twain.

An Englishman named Guegesberg, by mistake, drank some carbonic acid and died in a short time, near Sabinal, September 5.

Mrs. Hodgkiss was badly and a servant girl fatally burned at Houston, September 3. The girl tried to start a fire with coal oil.

September 3 Mrs. McMurray, a widow living seven miles south of St. Joe, Monaghan county, shot and killed her son-in-law, Thot. Stocks.

A young man named Edwards, residing a few miles out of Denison, was accidentally shot in the leg, while out hunting, September 1.

Texas Incidents. Albany, Texas, has carried prohibition. Bonham's steel rails for a rapid transit road have arrived. Webster Flannagan has been appointed collector of customs at El Paso.

Rust, dry weather and boll-worms will cut cotton off one-third in Morris county. Citizens of Ballinger, Texas, have instituted suit to test the validity of the city incorporation.

The Texas Louisiana and Eastern railway is now being built from Conroe to some point in Liberty county, a distance of forty miles. A passenger train on the Southern Pacific railway was held up and the mail and express cars robbed, about twenty miles west of Langley station, Sept. 2.

A telegram from Atlanta, September 2, says considerable complaint is heard of rust damaging cotton, but the prospects are still good for more than an average crop. Reports from Trenton, September 2, say cotton picking was begun there this week in earnest and will all be gathered by October 15 if the dry weather continues.

The Texas World's Fair Exhibit Association has appointed W. Goodrich Jones, of Temple, as chief of the department of

forestry, and C. S. Hardy, of Waco, as chief clerk of the soil exhibit of Texas.

Gus Thompson, living near Bonham, was arrested, charged with keeping gamblers' horses. While he and his wife were at church last Sunday parties went to his stables, knocked his horses in the head and cut their throats.

The anti-slavery wing of the Alliance for Navarre county held a rousing mass-meeting at Corsicana, September 5. The following delegates were appointed to the St. Louis Convention, which meets in that city on the 15th instant: G. C. Walton, T. M. Smith and W. D. Murry.

Estimates on the condition of the cotton crop in the vicinity of Bells, Grayson county, September 2, are reduced from August report one-third to one-half on the black land and even a greater reduction on sandy soil. Cause, drought and excessive heat during the first twenty days of the month, while sharp frosts and boll worms have done their share.

The first meeting of the breeders of Jersey cattle in Texas was held at the Pickwick hotel, Fort Worth, Sept. 1, there being fourteen breeders present as follows: J. E. Gray and J. O. Terrell, of Terrell; T. H. Jones, of Mills county; W. L. Young, of Luling; J. B. Harris, of Allen and citizens at Washington, and J. W. Hardin, of Terrell; T. Barton, of Calvert; A. R. Harwood, of Prairie Lea; T. S. Howard, of Decatur; J. J. Jarvis and I. Z. T. Morris, of Tarrant; A. H. Stowers, of McLennan county, and Mrs. L. F. Kedo, of Sealy; A. W. Terrell, A. Austin and S. L. Burne, of Hutto. A permanent organization was perfected by the election of S. L. Burne, as president, and I. Z. T. Morris, as secretary. A. W. Terrell, J. O. Terrell and T. H. Jones were appointed to draft a constitution and by-laws, to report at the next meeting of the association, during the State fair. The object of the association is to protect Jersey cattle, and to create an interest in the breed in Texas. The Jersey cattle industry is in its infancy in Texas, but this association hopes to increase it.

What steam is to the engine, Hood's sarsaparilla is to the body, producing bodily power and furnishing mental force.

Miscellaneous. The new government of Chili has been organized. The Tennessee legislature convened August 31. Mexico has appointed her representatives to arrange a reciprocity treaty with this country.

About one-third of Dallas, Oregon, was burned Sept. 3, and 1000 people are homeless.

Italian laborers have communicated a lockout strike disease, or itch, to the people in and about Norristown, Pa.

A party of Russian immigrants were sent back from New York, August 29. While this may seem hard, it would have been much better for the United States had she never allowed a pauper immigrant to land on her shores.

A telegram from Kennedals, Tarrant county, September 4, says the weather is not so good as for several weeks. Cotton does about all it can do; won't be more than one-fourth of a bale to the acre on an average. Corn will average about twenty bushels to the acre.

A telegram from Sioux City, Ia., Sept. 5, says the break in the Iowa Farmers' Alliance is complete. A faction in the Executive Congressional District Alliance which desires to get into politics has thrown off allegiance to the old Iowa Alliance and organized as a faction of the Southern Alliance.

A telegram from New York, Sept. 2, says the new sub-marine cable has been formally opened for business between here and Brazil by French capitalists.

Pottery direct communication between Brazil and the United States for the first time. The new cable starts at Hayti to San Domingo, Martinique, French Guinea and to Brazil, connecting with the International Company, Western Union, via Havana and Hayti.

A letter to the New York Times from a correspondent who has just returned from Rome, gives a most deplorable account of persecutions of Jews in that empire. The correspondent says that it is rare accident that the persecution is so far aimed only at Jews; that in fact it is yet to be extended to all foreigners, and that plans are now being perfected at St. Petersburg for wholesale persecution and confiscation. This gives hope that Europe will interfere by armed force, which is the only hope short of providential interposition.

The Irrigation congress meets in Salt Lake City, Utah, Sept. 15, 16 and 17th. The purpose of calling this congress is to induce the National and State governments to enact laws, whereby these arid lands can be best and quickly brought into the market, settled and developed. Without offering any suggestion whatever as to the plan to be pursued, or the legislation to be suggested, each delegate is requested to form his own ideas as to the most beneficial and feasible legislation calculated to bring about the development and up-building of the agricultural lands of the western States and territories.

You may have never heard of Cheat-ham's Tastes Chills Tonic before, but if you are suffering from chills and fever try a bottle. It will surely cure you and that quickly. 70c.

American Pomological Society. The twenty-third biennial session of the American Pomological Society will convene at the hall of the National Museum in Washington, D. C., September 22, 1891, and continue three days. The work of the society in promoting and elevating the standard of pomology in the United States and British provinces has received the hearty recognition and support of the Department of Agriculture, and the forthcoming session will be held under its auspices and prove truly national in character. In its scope. A cordial invitation is extended to all horticultural, pomological, agricultural and other kindred associations in the United States and British provinces to send delegations as large as they may deem expedient, and also to all persons interested in the pursuit of pomology to attend the convention. Aside from the advantages which must be derived from the assembling of the foremost pomologist of America, this will be a rare opportunity to become mutually acquainted and strengthen the bonds of friendship which exist to such a remarkable degree among men engaged

in a pursuit which has proven such a wonderful factor as an educator of the people and wealth-producer. To the unselfish and zealous work of the members of this society is mainly due the magnitude of the present fruit-producing interests, which can further be promoted by the union of all our progressive men, that the result of their deliberations may be brought prominently before our people and foreign nations. Satisfactory hotel arrangements have been made with the Erbit House, corner Houston and F streets. It is especially desired that those who contemplate stopping at the hotel will notify the proprietors at as early date as possible. Railroad fare will be one full fare going and one-third of the highest limited fare returning, on the certificate plan, for persons attending the meeting, certificates to be indorsed by G. B. Brackett, Secretary. As the means of defraying the expenses of the society are mainly derived from membership fees, it is hoped that every member on record will use his influence in enlisting new additions to our membership, that our revenue may be ample to increase both the size and number of the volume of our biennial proceedings. To be entitled to the reduction of fare granted by the railroad, as well as the courtesies extended by the Department of Agriculture and citizens at Washington, and special hotel rates, all persons desirous to attend the forthcoming session, whether new or biennial members, will please inform the honorable Treasurer, Benjamin G. Smith, Cambridge, Mass., as early as practicable, and he will furnish a certificate of membership upon receipt of either the biennial fee, which is \$4, or life membership fee, which is \$20.

MARSHALL DISTRICT—FOURTH ROUND. Langley sta. at Longview, Oct. 8, 4 Harrison cir. at Concord, Oct. 10, 11 Kilgore cir. at Kilgore, Oct. 17, 15 Fair cir. at Larsons's Chapel, Oct. 25 Marshall sta. at North Side, Oct. 21 Marshall sta. at Marshall, Nov. 2 Couteau sta. at Walnut Hill, Nov. 6 DeBerry cir. at Mt. Zion, Nov. 7, 8 Church Hill cir. at Church Hill, Nov. 22 Henderson sta. at Henderson, Nov. 23 Rockville cir. at Allison's Chapel, Nov. 28 Henderson sta. at Henderson, Nov. 28

Factors will be expected to report full statistics. Local preachers and boards of trustees will be required to make their reports. Let everyone do his duty, so that his pastor may be paid in full. T. P. SMITH, P. E.

TERRELL DISTRICT—FOURTH ROUND. Meit circuit, at Midway, Sept. 26, 27 McElvaine cir. at Willow Springs, Sept. 26, 27 Rockwall and Koyse, at Rockwall, Sept. 26 Ford cir. at Floyd, Sept. 26 Nevada cir. at Nevada, Oct. 6 Hills Point cir. at Hills Point, Oct. 6 Terrell sta. at Terrell, Oct. 11 Henderson sta. at Henderson, Oct. 15 Karmansita, at Karmansita, Oct. 17, 18 Farmersville sta., at Farmersville, Oct. 24 Garand, at Garand, Oct. 24 Mesquite cir. at Mesquite, Oct. 30 Ford cir. at Ford, Oct. 31, 21 Roberts sta., at Roberts, Nov. 4 Reports of trustees of church property will be called for. W. L. CHAFFIN, P. E.

DALLAS DISTRICT—FOURTH ROUND. Cochran and Caruth, at Sun in Oct Farmers Branch, at Sun in Oct Bethel, at Bethel, 24 Sun in Oct Weston cir., at Weston, 4th Sun in Oct Wilkiney, at Wilkiney, Monday night, Oct. 26 Grape Vine cir., at Grape Vine, Friday, Oct. 26 Camp cir. at Camp, 1st sun in Nov First Church, at First Church, Monday, Nov 2 Floyd Street, at Floyd Street, Tuesday, Nov 5 Rocky cir. at Rocky, 2d Sun in Oct 4 City sta., at City, Thursday, Nov 5 Oakfield cir., at Oakfield, 2d Sun in Nov North Fort Worth, at Sun night and Monday Oct LAWYER, at Law, Monday, Nov 9 T. R. CROOK, P. E.

POSTMASTERS' CONVENTION. Please announce for benefit of postmasters the Rev. M. J. Fallis of Freedman, Pa. January 18, 1890, was Capt. Fallis suffering from fits and convulsions; he had three or four attacks every week, tried many remedies and doctors, without any relief, but since she began to use Pastor Koehnig's Nerve Tonic she is able to work, and make her own living. Another case is that of M. G. Galt, of the same place. He is 16 years old, had fits since his 9th year so severe that we thought several times he would die, tried different doctors and medicines without relief; but since he used Koehnig's Tonic he had only slight attacks, which were probably caused by violent exertions.

Twenty-one Years. writes the Rev. M. J. Fallis of Freedman, Pa. January 18, 1890, was Capt. Fallis suffering from fits and convulsions; he had three or four attacks every week, tried many remedies and doctors, without any relief, but since she began to use Pastor Koehnig's Nerve Tonic she is able to work, and make her own living. Another case is that of M. G. Galt, of the same place. He is 16 years old, had fits since his 9th year so severe that we thought several times he would die, tried different doctors and medicines without relief; but since he used Koehnig's Tonic he had only slight attacks, which were probably caused by violent exertions.

FREE. A valuable book on Nerve Diseases sent free to any address. Send for this book free of charge. This remedy has been prepared by the renowned Pastor Koehnig of Fort Worth, Ind. since 1866, and is long prepared under his direction by the KOENIG MED. CO., Chicago, Ill. Sold by Druggists at 50c per Bottle, 60c for 50 Large Size, \$1.25, \$1.50 for \$5. In Dallas by Trinity Drug Co., 954 Elm St.

OPIMUM and WISKEY HABITS cured at home without pain. Book of particulars sent free. S. M. WOODLEY, M. D., Atlanta, Ga.

DOUBLE BREECH-LOADER \$7.99. RIFLES \$2.99. PISTOLS \$2.99. All kinds of shotguns and rifles. The Texas Christian Advocate, Dallas, Texas.

Winks—Your son is a mighty clever fellow, isn't he? Jinks—Prudently—Who told you so? Winks—He did.

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Table listing piano models and prices: 2 Wheelock Pianos in Oak Cases, 3 Wheelock Pianos in Mahogany Cases, 3 Wheelock Pianos in Ebony Cases, 4 New England Pianos in Walnut Cases, 2 New England Pianos in Ebony Cases, 1 Clough & Warren Piano in Ebony Case, 1 Smith & Barnes Piano in Mahogany Case, 1 Mathushek Piano in Walnut Case, 1 Mathushek Piano in Mahogany Case, 1 Stuyvesant Piano in Ebony Case, 1 Stuyvesant Piano in Walnut Case, 1 Stuyvesant Piano in Mahogany Case, 1 Starr Piano in Ebony Case, 1 Kimball Piano in Ebony Case.

The above must be sold at once to make room for new stock. Call on or address C. H. EDWARDS, 265 and 267 Main Street, DALLAS, TEXAS.

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has always kept far ahead of all competitors and now contains more modern improvements than any drill made. It is supplied with our new Patent Double Distributor which has two channels for sowing grain, the smaller one for wheat, barley, rye, millet and all other small seeds, and the large channel is made especially for sowing corn and other large grain. Its desired quality and deliver the grain in a uniform, unbroken stratum, and no seed is left in the hopper to sprout and cause rot. It is made of the best material and is not found in any other. Made with \$ 10, 12, 14, 16 and 18 inch diameters. Examined it before buying, and if not handled by your dealer, write us for prices and terms. State Agents, DALLAS, TEXAS.

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