

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

VOL. XXXVIII.

DALLAS, TEXAS, THURSDAY, OCTOBER 1, 1891.

NO. 4.

HOME CONFERENCES.

Wanted for this department all the church news, send fact and comments, no sermons, no lectures, no exhortations; but send every item of news concerning the church in your charge.

TEXAS CONFERENCE.

Cypress Church.

Mrs. M. C. Childers, Sept. 17: Our protracted meeting at Cypress school house closed last Sunday night with a glorious victory. The good Lord was with us from the beginning. Many were convicted of sin that had never made any move before. Ninety-two joined our church. Our preacher, Bro. J. W. Harmon, has been with us three years and he has done a great work for us. He hews to the line. But we all love him. Bro. Russell was with us and preached with power. He said he had the victory in his soul, and we believe it. We praise God for the very deep our hearts for such preachers. God bless our Advocate; we can't do without it.

Warton.

J. P. Childers, Sept. 22: I have just closed a meeting which has been the most successful meeting ever held in this place. Fifty conversions, with thirty-four accessions to the church. I had the assistance of Bro. Collins for a week. He did some good work. I baptized and received one lady about seventy years of age who has never belonged to a church before. This closes a campaign of three months in which the dear Lord has graciously led me. I had nearly five hundred conversions, in which the character of conversions has been the very brightest. Young men pray in public. Heads of families have erected family altars. Many prayer-meetings organized. The Lord has thrust us out into this work very much against my will. My son has been of great service to me in this work, as he conducts my singing. We commenced at Richmond Wednesday night, the 24th, to continue twelve days; then we went to McKee Street, Houston, to help Bro. DeWitt Hotchkiss.

Hockley.

J. Southwell, Sept. 23: The fourth quarterly conference of the Hockley circuit was held September 19 and 20. Bro. J. C. Mickle, our presiding elder, was with us, in his efficient way, inquiring about the interests of the church. And he is young in the eldership, and he knows it. He knows how to preach, too. He preached four good sermons; made a talk on baptism and then baptized seven children. At night, on Sunday, after a rousing sermon, he called for a consecration meeting. A good number answered the call. At the conference business every church on the circuit was represented. Assessments greatly behind, some of the stewards despairing of getting anything like the assessment, and this scribe does not see any probability of getting the assessments for conference; and, indeed, I fear of not being able to get to conference next year. After removals by death and otherwise we have an increase of twelve for the year. Bro. J. J. Sanders, local deacon, organized a church south of Montgomery five miles with nine members, after much opposition by the Baptists. We go slow on these few square miles of Texas. Brethren, pray for us.

Franklin.

W. W. Horner: Our first protracted meeting on the Franklin circuit was held at Owenville, embracing the second and third Sundays in July. Results, three professions and the same number of additions. We could have had a far better meeting if the members had taken hold and given their hearty co-operation. But this we could not get them to do. Our next meeting was held at Grant's school house, about seven miles from this place, and the Lord was with us in great power. We had eighteen professions and reclaims and eighteen additions, with more to follow. This was a place that has been greatly neglected, and the meeting was one long to be remembered by the people. Good things were seen which we trust will produce abundant fruit in the near future. Our third protracted meeting was held at Beck Prairie, including the second and third Sundays in August, and a glorious success it was. There were about twenty-eight professions and reclaims and sixteen additions to the church. This was the best meeting that was ever held there, at least so said the old citizens. Our next protracted effort was at this place, and the Lord abundantly blessed our labors, though we did not have as many conversions as we ought to have had, as there were just ten school-houses, and about seven hundred additions. Our fifth and last protracted meeting was at Henry Prairie, a much neglected place. We had four accessions to the church there. At the two latter places we had bitter and vehement opposition from the Baptists, who have been trying to keep us out of this country. I am preaching a series of doctrinal sermons all over my work, and it is doing much good. Our people are jubilant and the immersionists are rampant and furious.

Flintonia Circuit.

I. B. Gordon, Sept. 15: My lines have indeed fallen in pleasant places. I serve a good and Lordly people. I came to this work praying, the Lord heard and answered my prayers. I held my first meeting at Ridge Chapel, which began on the 3d of July. I was sick and did not reach the meeting until the third day it began. I found the members praying and working for sinners. The good Lord sent Bro. L. B. Bigley to help me, that saintly old Christian gentleman of the Baptist Church, which began in my pulpit preaching. I kept him with me through the whole round of my protracted meetings—all together, about forty days and nights with but little or no rest during that time. Results of our fifteen days' work at Ridge Chapel: 120 conversions, ninety-one accessions to the churches; sixty-seven joined the Methodist Church, twenty-four the Baptist. Bro. A. E. Ward, J. F. Sullivan, J. H. Collard, did some good work, for which I am grateful. May God bless them. It was hard to leave Ridge Chapel, but Ford's Prairie had a claim on us. Bro. Bigley and myself then began a ten days' meeting at that place, closing with good results; forty conversions; twenty-six joined the M. E. Church; some few the Baptist Church. To Bro. J. M. Sitton, G. W. Merritt, I am indebted for good service. May the Lord abundantly bless them. From Ford's Prairie we went to

Muldoon and there we began a fifteen days' meeting. The Lord was with us and gave us the victory. Muldoon is a railroad town with, perhaps, 150 population. Here we closed our meeting with good results: 104 conversions; of that number twenty-nine joined the Methodist Church and twenty-six the Baptist Church; several have joined other churches. I don't know just how many. We had good music and singing at each of the above named places. I feel greatly indebted to the singers who labored so faithfully with us during all of our protracted services; also to Bro. G. C. Stovall, J. F. Sullivan, G. W. Merritt, W. M. Leiser, and Bro. Brazelton; and as it was a quarterly meeting occasion, Bro. E. S. Smith, our presiding elder, was on hand. He was with us three days, and as usual, preached some most excellent sermons. The church house will be moved in the near future from the country to Muldoon. At Ford's Prairie we are going to have a new house of worship soon, also at Ridge Chapel. To Bro. L. B. Bigley we extend our heartfelt thanks, and to our Heavenly Father we bow our knees in humble thankfulness, and say, praise be thy Holy name. Two hundred and sixty-four conversions up to date. Of that number 174 have joined the Methodist and Baptist Churches; 122 for the M. E. Church, fifty-two for the Baptist. Quite a number have joined other churches.

Plantersville.

H. G. Williams: We closed our meeting here last night (September 16) after preaching several days. There was no visible result of spiritual good. However, our purpose was not to swell the number of membership, but to draw a line between the church and the world, which was done to some extent. From a financial point of view this church, according to its ability, will measure up with any church in the Texas Conference. By November 18 it will have paid every dollar it was assessed. To those strong churches, overrunning their assessments, this will seem to be a broad assertion, but the brethren who have preceded me in the ministry of the gospel to this people, and know our situation, will hardly know how we have done this well. The secret of our success in collecting mission money at this point is found in the children, who assisted us, raising \$19.46. Little Mattie Baker, who is not over six or seven years of age, I suppose, worked untiringly all the year, refusing to take any of her money, but putting it all in her missionary barrel, and when we had our missionary meeting for the children her barrel was found to be full, to which she added \$3.75 more, making a total of \$13.51. I will venture to say this exceeds any other little girl of her age in the conference (if such can be). She inherits her love for the cause from a devoted Christian mother, and her liberality from a large-hearted father who is a brother-in-law to the Methodist Church, and is going as much for it as any other man in the community. Another sweet-faced little girl gave \$1.15 which she earned pulling out gray whiskers. We withhold the name to spare the father, that is, if he will continue to give a half cent a piece for the removal of the ugly signs of approaching old age. My children shall all have missionary barrels next year.

NORTH TEXAS CONFERENCE.

Hockley.

W. D. Wheeler, Sept. 22: We have finished our protracted services. The church was greatly revived and sixty-five souls professed conversion to God.

Bonaville.

L. W. Harrison, Sept. 19: Just closed a good meeting at Cambridge; organized a class with fifteen members. I was assisted by Rev. J. H. Hunter, of Henrietta station, and Rev. Ford, local preacher of Riverland. Several meetings to follow. Threshing has interfered with my meetings up to date.

Chico Circuit.

Jas. A. Kerr, Sept. 23: Good meeting at Sandflat; church baptized and new converts. Had an interesting children's meeting at Chico the second Sunday. Organized a new society at Pringle creek the third Sunday with a membership of thirty-five, and several more will come soon; twenty of the thirty-five were new members. Bro. Parr, local of Crafton, came over and helped us, for which we are thankful. Collections coming up.

Enory.

J. W. Beckham, Sept. 20: The third quarterly conference for Enory mission is past. Our presiding elder was with us in the spirit of the Master, looking after the interest of the church. Finances are behind, but we are hopeful that all will be up by conference. We have two churches in course of erection and hope to be able to report them at conference. We have had fifty-six additions to the church and baptized sixteen children this year, with several more to follow. Well, Mr. Editor, on the 9th inst. the good ladies of Enory gave this preacher and family a pounding. I reckon that is what they call it. Just before sundown they came to the parsonage with good things for us and began to unload flour, sugar and coffee and canned goods and things too numerous to mention. God bless them, is my prayer.

Holliday.

T. B. Norwood: Our Holiday camp-meeting, just closed, was a wonderful success for this new country. Papric re-licious services had never before been held in the Medo Colony, it having just been thrown open for settlement. When we spoke of a camp-meeting, at first some said we can't have it, others said it will be an experiment. But I told them no; no, the gospel is no experiment. "It is the power of God unto salvation." Well, we selected a nice ten-acre plot of land, met and erected a nice arbor, and Bro. Williams, preacher in charge of Archer mission, came at the appointed time and commenced declaring the whole council of God, without fear or favor, and aided by Bro. Hines, Barnes, Coburn and myself, the victory was claimed over sin and the devil, and for God and the church, to the extent that thirty souls were converted and joined the M. E. Church, South, the churches in adjacent vicinity built up and blessed, and many were repaid for heaven. Bro. Williams took a collection ordered by the conference and got more money than he asked for.

I took a collection to buy the ten-acre block of land upon which we were holding the meeting to be used as a permanent camp-ground, and owned and controlled by the M. E. Church, South. The lot is worth \$200. Mr. G. P. Meade will donate \$100, and I asked for \$100 and got in cash and subscription \$120. I'll tell you, Bro. Campbell, was a good, clever people out here, and a great majority of them are Methodists.

Lone Oak.

Jas. N. Hunter, Sept. 18: We have just closed our round of protracted meetings on the Lone Oak circuit. A revival has gone all round the work. We have seen some wonderful displays of divine power in the conviction and conversion of sinners. Nearly 100 conversions, in cash and subscription \$120. I'll tell you, Bro. Campbell, was a good, clever people out here, and a great majority of them are Methodists.

Iowa Park.

L. L. Naugle, Sept. 25: We have had two good meetings in the last three weeks. The first was held at City View, with quite a number of conversions and reclaims, and ten accessions. The last was held at Clara, nine miles north of Iowa Park. Results: Twenty accessions, with great many conversions and reclaims. We had only fourteen members when the meeting began. We secured six lots upon which to build a church, and had in good subscription (\$465), with three men in the field to push the subscription. We think the work will begin in two weeks. I have nearly \$1200 subscribed and paid on the church here. The contract is to be built after the plan No. 102 A of our catalogue. Our collections ordered by the conference are more than full. Preacher's salary well paid. Bro. S. C. Kiddle preached at the other side of the circuit, and Bro. T. J. Milam, agent of the North Texas Female College, preached four days and night at the last meeting, and oh! how he did preach. He secured \$120 for the college.

Rylie Prairie.

J. A. Rogers, Sept. 21: The second meeting for Rylie closed last evening with thirty-one accessions to our church. Do not know the exact number of conversions, between thirty-five and forty. Surely the Lord gave us the victory. The other side of the circuit, and Ray, Bro. Van Zandt, did the preaching, but never will forget Bro. Shutt for his help for he did most of the preaching and baptizing. We now have forty-seven members in the Rylie class. Old men and women say they never saw such a power as this was. Those people want to be remembered and praise. Hope they will be. We closed the meeting Sunday evening with a class-meeting and fifteen or twenty young ladies stood up and spoke for Christ and his power to save from sin in the face of scoffers and mockers of Holy Ghost religion. Bro. Shutt baptized and gave young people, all grown, at one time, by immersion, except one. The people gave the preacher \$10 in cash and \$5.50 subscribed. Say they will do more for the brethren who did the preaching. Will make a missionary collection next round. God bless the A. M. E. Church.

Belleveau.

W. W. Graham, Sept. 25: Sure enough another door of usefulness has been opened and the field occupied with very satisfactory results. The good brother that was sent by Bishop Haygood to Doss was only a partial success. He succeeded in getting there on time, took in the situation, but as he had no money to return, unless the judgment should take place at Doss. After a time this writer heard of the situation and tried by correspondence, directed to the postmaster of the place, paying expenses both ways, to find out something about the place, but no response came. As soon as a spare day came he made the trip, fifteen miles across the prairie, to see if these things be so. Arriving before night proposed to preach, but no place could be found where the people could assemble. However, an appointment was left for the next round to be filled in a school-house, which had been filled in a school-house before. At that time, which appointment was filled with a good audience in every respect, being the second sermon ever preached in the place. Nothing special occurred up to the protracted meeting, beginning September 12. At first the prospect was not at all promising, but on Tuesday night we had a most gracious season, which made it necessary to continue the meeting until the following Sunday night. The last day of the meeting we had the sacrament of the Lord's Supper, and a most gracious season it was. One brother fifty-five years of age had been a Methodist much of his life, but had never taken communion, remarked at the close: "If I have done wrong to-day you are the cause of it. In your sermon you laid it down as a plain command that all sincere souls that desired to serve the Lord should obey, and I did." We organized a church with eight members and raised for the conference collection \$16.70. Had the North Texas Conference done as well last year per member we would have reported \$84,434, instead of \$18,500.49. Writing history to show that to look after the neglected portions of the vineyard is a good thing to do on many accounts. We have received a choice lot on which to build a church. It is lot No. 1, block 44, on the corner of Fifth street and Missouri avenue, with an east front. Once in my life I rise to ask who will help to build this house for the Lord? As you go east, south or west it

is from twelve to fifteen miles to where the Lord owns a foot of property, and north three miles you are in the Territory. It may be 100 miles before you find his resting place. It is a small place now, but is not likely to remain so long, being surrounded by a very fine country, remarkable for its health and productiveness.

EAST TEXAS CONFERENCE.

Kilgore.

G. R. Hughes, Sept. 24: I have just returned from Kilgore, where I have been helping Bro. Langley in a protracted meeting. The meeting when I left did fair to be a grand success. I don't know when I hated to leave a meeting so much, but business called me home. Bro. Langley is one of those big hearted fellows whom to know is to love, and he gets in the hearts of people and stays there.

Woodville.

J. M. Porter, Sept. 21: Owing to the exceedingly closeness in money matters on my charge, I said nothing, and make no effort the first part of the year to raise our conference assessments. Yesterday I made a start and took my first missionary collection. To say it exceeded my most sanguine expectations would be putting it mildly, for in a few minutes \$54.35 was raised in cash and good subscriptions. This amount puts Woodville up and over. Am working and praying for a full report at conference.

Zyler.

D. F. C. Timmons, Sept. 25: Rev. Thos. H. Leitch has just closed a meeting of two weeks in this city. Bro. Leitch comes from South Carolina. He has a most excellent singer with him—Mr. Marshall. He is an evangelist and has a large tent, sufficient to hold fifteen hundred people, and goes where he is invited to go. He preaches with great power. I heard most of his sermons while he was here. They were Scriptural and full of the Holy Ghost. His meeting did much good. One hundred and four persons joined the different churches in the city, and many believers were quickened. He goes from here to Waco on invitation by the pastors of that city.

Shelbyville.

L. A. Burk, Sept. 19: We closed our meeting at Shelbyville Sunday night last. Before services began last Sunday night a brother came to the church and placed a note on the table of importance, thereby making one heart glad. Last Thursday the good people of Shelbyville began to assemble at the parsonage, bringing with them the good things of this life in a temporal sense until the pantry was filled to overflowing. The wardrobe of the inmates of the parsonage was considerably supplemented also. As we could not do otherwise we asked all to engage with us in prayer, and there bountiful our Father in heaven to bless them as he alone can bless. In our meeting we had the help of Bro. J. F. Erickson, local preacher; L. C. Ellis, of Carthage; J. D. Burke, of Center; Thomas McKnight, J. H. Windham, L. W. Holt, C. C. Sullivan and E. B. Sherrard. These brethren have our sincere thanks for their services, and we pray God's richest blessings upon them.

WEST TEXAS CONFERENCE.

Benton.

F. G. Tinsley: Our fourth quarterly meeting for Benton circuit closed Sunday night. Bro. Alanson Brown was on hand; preached three times; waked up the drowsy, shook the sinful, and collected \$15 to help pay the Carrizo church out of debt. Bro. Brown makes a splendid preaching elder, but the bishop should not start him out collecting and paying up old church debts. I think in twelve months every old or new church debt in Texas would be paid in full and the people would thank God for the chance to do so.

Cherokee.

W. W. Killough, Sept. 17: Lower Cherokee camp-meeting for 1891, is a thing of the past, as well as the greater part of our work on Cherokee circuit this conference year. There have been seven accessions to and nine removals from the church. Seven children have been baptized. There may be several more of the above items yet; the most of the financial claims have been paid and promised. I think the state of the church a better in that the people support the institutions of the church more from conviction of duty and less from impulse than heretofore. Bro. H. T. Hill, a former and much-loved pastor rendered effectual help, especially in the Cherokee camp-meeting. Our presiding elder, Rev. R. J. Deets, has met all his appointments and done his work faithfully in his own peculiar way. We have our last quarterly meeting to hold yet.

Edna Circuit.

Sterling Fisher, Sept. 19: We closed a very successful camp-meeting of nine days duration, near Edna, on August 30. There were eighteen or twenty conversions and ten accessions to the church, a number of those converted being already members of the church. Many who were cold or backsliders were graciously revived, and almost the entire church shared in the benefits of the meeting. We had the assistance of Bro. J. S. Gillett, our presiding elder, and Bro. Dimmitt, of Victoria, and Jackson, local, of Goliad. To all these brethren we tender the hearty thanks of the people. We began a meeting at Morales on Sunday, September 13, which continued five days, though on one day the services were suspended on account of rain. The Lord was with us. There were seven conversions and eight accessions to the church. The work of the Lord is prospering. Finances are pretty well up and we expect to report every claim paid in full. This county has had fine rains during the past week.

San Marcos.

Layman, Sept. 19: About the second week in August Evangelist W. M. Robinson, of Little Rock, Ark., at the solicitation of the Cumberland Presbyterian Church here, who are weak in numbers, began a protracted service at the Old School Presbyterian Church, which in a day or so proved to be entirely too small to accommodate the people. A move was then made to the Baptist Church, and again this was found to be inadequate. So a large tent or tabernacle was erected in the courtyard, which was crowded at every service during the continuance of the meeting. Methodist, Baptist and

Presbyterian all worked together as one. Great and lasting good was accomplished. Scores of backsliders and lukewarm Christians were reclaimed and revived and sinners converted and the church spiritualized and strengthened. It has been perhaps the most general religious awakening that has been witnessed in San Marcos in two decades. The pastor of the Methodist, Baptist, Presbyterian and Christian Churches all took an active part in the meeting. The Methodist Church has received as her quota of the results of this revival about thirty members by ritual and many by letter; the Baptist about seventeen by baptism, and the Presbyterian eight or nine on confession of faith. The young men since the close of the meeting have organized a young men's weekly prayer service six days to seventy-five strong. Many of these are young men of character and stamina, and the good work still goes on. Six young boarder girls at Coronal Institute have more recently united with the church and others are serious.

Brady.

Wm. J. Sims, Sept. 21: Rev. R. J. Deets, our presiding elder, came and held our fourth quarterly conference, the 12th and 13th, and we are left to arrange for the close of another conference year. For two years we have lived and labored among the people of Brady, and many are the things for which we are thankful. Our cause, as a church, is on higher grounds perhaps than ever before in Brady. Our membership has grown from twenty-three to 100, and our property is valued by the trustees at \$4000. All the interests of the church are receiving due attention. Our Sunday school is in good condition. We have class-meetings once a month. The Woman's Missionary Society is working well. The Earnest Workers (juvenile) Society is showing its faith by its work. We have all our collections in full, and our net increase this year is 41 up to date. We had a most gracious revival during the last quarter. At our fourth quarterly conference two men were licensed to preach: Bro. L. C. Matthis and John M. Stokes. These are both promising young men. Bro. Matthis was recommended to the annual conference for admission on trial. We as a church feel that the Lord has greatly honored us by calling and sending out from among us such a man as Bro. Matthis. He was county attorney of McCulloch county, which office he filled until, but considering the Lord's work, he was of more importance. He resigned, sold his law books, and has placed his all upon the altar of the Lord. The church at Brady will follow Bro. Matthis with their prayers. Will leave October 12 for Georgetown, where I will attend school next year.

NEW MEXICO CONFERENCE.

White Oak Mission.

W. T. Burk, Sept. 19: So far so good, and can say already that I have bought a room 10x14 feet and moved it on our church lot; am now living in it; walls of dressed lumber, ready for painting. So much toward a parsonage in White Oaks.

NORTHWEST TEXAS CONFERENCE.

Temple.

W. H. Vaughan, Sept. 21: Temple station gives me \$485 for the Orphan's Home.

DeLeon.

C. V. Oswald, Sept. 26: Visible results of our meeting at DeLeon, fifty-six professions, forty-six accessions to the church; collection of \$110 on our conference assessments, and a delightful quarterly conference.

Vinyard.

J. F. Griffith, Sept. 17: A few brethren and sisters held a successful prayer-meeting in the vicinity of this town under the leadership of Bro. Dave Owen, a local preacher, came and held a protracted meeting. Methodists and Baptists were greatly revived, and there were fourteen conversions.

Glen Rose Mission.

C. V. Bailey: Held a successful little meeting at Porter. Five conversions, five accessions, and a fair collection. Had no ministerial aid. Let some good local preacher move to Glen Rose. Have been several meetings of late and feel the effects of over-work, but have gained in flesh as otherwise—weigh 170 pounds. Think I will become a good junior editor after awhile.

Mack.

A. B. Trimble, Sept. 16: Our meeting closed at Ansleys Sunday night. We had all told twenty-three conversions, as far as we could count; thirteen accessions added six or seven professions of ones sanctification. I never saw people work more faithful and the power of God more plainly felt from first to last than at this meeting. Five whole families were brought into the fold, with the exception of the babies. Bro. Harison preached twice. Bro. Haris was with us from Saturday till Thursday.

Hillsboro.

M. S. Hotchkiss, Sept. 21: The work moves on smoothly at Hillsboro. Have received ninety-nine into the church to date, but this large increase is offset by considerable loss by letter. Have organized an Upright League, which is already doing much good by way of developing talents of my young members. I hardly see how we have done without it so long. Hope to send Bro. Wright all our mission assessment this week. Have had an epidemic of weddings. I enclose five recently solemnized.

Prohibition Not Dead.

C. G. Shutt, Lancaster, September 26: Judge E. C. Heath, of Rockwall, came down on the 21st inst. and gave us a rousing speech at Lancaster on the subject of prohibition. If anybody thinks that the great cause is dead, send for Bro. Heath to make you a speech. He will open your eyes on the subject. He presents some astounding facts in regard to government officials who are in sympathy with the brewers of the United States. Roll on, great prohibition wave, until our land is free from the curse of rum.

Ennis.

Mrs. M. C. Walkup: I wish to express my sincere and heartfelt thanks to the ladies, not only of the "Aid Society," but of the M. E. Church of Ennis, for the beautiful and valued gift in the form of a silk crazy quilt, a work of rare design and execution, recently presented to me. I treasure it not only as "a thing of

beauty," but as the expression of hearty good will on the part of the donors. Here, too, as a fitting occasion, allow us enter our thanks for the many acts of kindness extended during our past illness, for the generous "pounding" lately given. May the peace of the Great Dispenser be in each home, the love of the Most High God in each heart, and Heaven's richest blessings rest on all.

Six Mile.

B. H. McLendon, Sept. 23: Another meeting at Six Mile results, sixteen conversions, two accessions; church revived. At the close of the meeting a number of persons gave their hands in token of a desire for a better life. Received \$15 on missionary assessments. Began at Capt Mountain September 18 and closed September 21. Results, two accessions, church moved; collected \$5.20 on missionary assessments, quite a per cent of which was contributed by the children. God bless the children.

Indian Creek.

T. J. Lassetter, Sept. 2: I have just closed a good meeting at Buffalo, on this charge, which resulted in sixteen conversions and ten accessions to the M. E. Church, South. Almost the whole community was moved to a higher life. Some two or three families camped, and they did their part well. Quite a number of families would come in the morning and stay till after night service. Bro. Adams, of Brownwood, local preacher, preached as two good sermons. Rev. W. Easton, of the West Texas Conference, helped on several days, doing good work both in the pulpit and out of it. Bro. W. B. Cross and this scribe did the rest of the preaching. The 3 o'clock service was occupied with old fashion class-meetings; those evening class-meetings proved to be very profitable.

Lampasas.

W. T. Melugin, Sept. 22: I began a meeting at Touch Springs, on a half mile east of Lampasas (suburban meeting), last days of August; continued several days; good revival interest; three persons joined our church. We closed out with good interest and commenced a meeting at Depot Town, Lampasas, which continued for several days, held services at Depot Town. The Lampasas station has been good. We are glad to state the result, ten converts, thirteen additions. I never had better attention. The spiritual interest continued good until we were closed out by rain. May the Lord continue to bless and prosper the citizens of Depot Town. The Lampasas station is in a prosperous state. We are expecting a glorious revival in the city.

Gleburne.

T. W. Rogers, Sept. 21: Yesterday was a high day in our town. Rev. W. L. Nelson was with us and held our fourth quarterly meeting, giving his usual careful attention to all departments of the business of the church. On Sunday morning the dedicatory sermon by our presiding elder, and the house dedicated to the service and worship of God. It has been the privilege of this writer to hear a goodly number of sermons for and on similar occasions, but he must say none to excel that we heard on this occasion, and few that equalled it in clear, spiritual and simple statement of the sphere and mission of our holy Christianity. After the sermon the officers of the church in a body presented the building complete and beautiful, and unincumbered, and it was set apart from all unallowed purposes and for the worship of God.

Eastland.

J. J. Canifax, Sept. 16: Last Sunday night we closed one of the most glorious meetings ever held in the town of Eastland. Bro. Collard and Moore came on the 3d and stayed ten days, holding services in the evening, and the meeting was running high for weeks before the meeting began. The hearts of the people burned while they said, "I feel assured we will have a good meeting." Some of the unconverted themselves were swept along by this rising tide of feeling. We held the meeting under an arbor for the church was entirely too small to accommodate the immense crowds which attended. Bro. Collard's preaching was pointed, searching and incisive. He compromises with nothing short of success. He is quite a general in a meeting—very superior as a conductor on a camp-meeting, but sometimes a wave of glory swept over the congregation and the people would take the meeting and put the conductor on the side track. "The old back-log" (Bro. Moore) sang the gospel with short interludes of praise to God between stanzas. Every unconverted member of his choir got saved. He never looks embarrassed and does not seem to be dying with consumption. Send for Collard and his back-log. We had seventy-three conversions and fifty-seven accessions to the Methodist Church. Others will join the Baptist. A revival wave has gone over the entire circuit. I was about to forget to say that on the last day of the meeting our people complimented Bro. Collard with a collection of \$170 as an expression of their appreciation of his labors among us. Happy pastor. Happy people.

Baird.

B. A. Snoddy, Sept. 18: We closed our meeting at Windsor Springs on the night of September 6. There were in all not less than fifteen conversions, seven joined the church, and there are others that will yet join. The church was greatly revived. A deep and lasting work was done in the community. We owe a debt of many thanks to the Rev. Jos. H. Rogers, of Cisco, for valuable assistance during the entire meeting. We regretted very much that our presiding elder was not able to be at the quarterly meeting, which convened on the 20th and 30th of August at Windsor Springs, this being the first and only one missed by him in a period of three years, the length of time we have been under his presiding eldership—the only one missed by him in my charge during that time. The finances of the circuit came up well at our last quarterly meeting, and before the end of the year the entire salary, I doubt not, will have been paid. We begin our protracted meeting the fourth Sunday in September at Baird. We have faith in God that we will be with us in power to convert many sinners and revive the church. We are expecting help from a number of preachers. We will begin a protracted meeting at Belle Plaine Saturday night before the first Sunday in November. The Rev. J.

Continued on eighth page.

Texas Christian Advocate.

THE FAMILY—ITS IMPORTANCE AND ITS PERIL.

Marriage and Divorce—Divorces in Europe

In studying the problem presented by the alarming increase of divorces in our country, it would have been a long stride forward if Commissioner Wright could have presented accurate statistics of the marriages occurring in the United States during the period for which investigation was made. This he knew and laments his inability to furnish the information wanted, owing to the fact that in only a few of the States is there any careful effort to collect the statistics of marriage. He says: "So far as marriages are concerned, the table is very incomplete, for out of the 2627 counties in the United States, marriage returns have been obtained for but 1728 of the counties, or nearly 66 per cent of the whole number. This lack is owing to the fact that marriages are not recorded in the remaining counties, or in the States wherein they are situated; or not so reported and recorded as to allow the collection of tabulated results."

In 1870 the population of the United States was 38,558,371. The estimated married couples for that year was 7,281,310, and the divorces granted that year numbered 10,962, or one divorce to every 664 married couples. In 1880 the population was 50,155,783. The number of estimated married couples was 9,464,908, and the number of divorces actually granted was 19,663, or one divorce to every 480 married couples. These figures show that divorces were increasing at a fearful rate during the decade from 1870 to 1880. Let us turn now to the table and study it with reference to our own State for the same period.

In 1870 the population of Texas was 818,579. The estimated number of married couples then in the State was 154,711, and the number of divorces granted in the State that year was 163, or one divorce to every 943 married couples. In 1880 the population of the State was 1,591,749. The estimated married couples in the State that year was 309,841, and the number of divorces granted that year was 786, or one divorce to every 382 married couples. Thus it appears that while in 1870 Texas was far above the general average of the United States in the matter of marital infidelity, as shown by the records, we are called to lament the rapid decline in her social morals as indicated by the fact that in ten years time she had fallen far below the general average for the whole country, reporting one divorce for every 382 married couples as against one for every 480 taking the country at large. The students of social problems in this State will do well to undertake the explanation of this amazing increase. We expect to have something to say concerning it before these papers are ended.

If, after the above showing, the American people are still disposed to think well of themselves, and to imagine that they are no worse off in their marital relations than the rest of the world, it will be well for them to give a very brief examination to the divorce records of other countries, Europe in particular. The facts are easily obtained, as the commissioner has presented us with the statistics for the various countries of Europe. We select for the comparison the three that are the most nearly allied to us, and from which our own population has been largely drawn: Great Britain and Ireland, France and Germany. Besides, the two latter grant more divorces than any other countries in Europe.

In 1881 (the figures are not given for 1880) the population of Germany was 45,234,061, and the divorces issued that year numbered 3942, or one divorce to every 11,474 people in the empire. In 1880 the population of France was 37,672,048, and there were issued that year 2624 divorces, or one to every 14,356 people. The record for Great Britain (England, Ireland, Scotland and Wales) for 1880 is, population 35,026,108, and the divorces granted that year numbered 419, or one to every 83,594 people. Now what was the record for the United States for 1880? It was, population 50,155,783. Divorces granted that year 19,663, or one to every 2551 persons in the country.

This showing is one that should cause every American citizen to hang his head in shame. But if we bring our own State of Texas into the comparison we will find that her record is not only far below that of European countries, but is even below the average for the United States. In 1880 the population of Texas was 1,591,749. The number of divorces granted that year was 786, or one to every 2025 people in the State. These figures need no comment. Well may we ask where are we drifting? We have been accustomed to think that in the sum total of morals, and in the number of happy homes, we were much nearer an ideal condition than the old countries of Europe. Especially have we believed that France and Germany were the centers of modern infidelity, and that the former led all the nations of the earth in the sin of licentiousness

and in disregard of the marriage vow. This may be true to a certain extent. I doubt not but that in many respects our American people are more markedly a God-fearing people than the inhabitants of France and Germany. It is true, however, that they have a much higher regard for the sacredness of marriage, and a much keener sense of the evil of divorce, judging from the reports, than is shown by the citizens of this country. As to Great Britain, the home of our ancestors, the dwelling place of the Anglo-Saxon peoples, from whom we delight to tell that we have sprung, the comparison reveal such an extreme ratio of difference that we can scarcely realize it. Think of it: there are 83,594 people in Great Britain to every divorce granted, and in the United States there is one granted to every 2,551 persons. That is to say, that for every single divorce issued in England, there are thirty-two issued in the United States. If we apply the figures to our own State the result is even worse. For every couple that secured legal separation in England in 1880, there were forty-one couples that obtained divorces in the State of Texas. Comparisons may be odious, but it is some times necessary to make them, not only that we may "see ourselves as others see us," but that we ourselves may see and know our real condition. If these facts do not put our moral and social reformers to serious thinking, and then to prompt action, it is surely because they have folded their arms to a more than Rip Van Winkle repose; yea, to a sleep that will know no waking till the trump of doom. W. F. LLOYD.

THE FALL OF ADAM.

In some discussions which have recently appeared in the ADVOCATE, the foresight of Adam's fall is assumed, and the provision made to meet the exigencies presented by the fall were referred to: "A lamb slain before the foundation of the world," clearly foreshadowed coming events.

In these discussions it was plainly intimated that (relatively) God was not displeased that events took the course they did in Adam's case. It is not the fault of this writer that the paradoxes which present themselves in these discussions are high indeed. They inhere in the very nature of such discussions; and if men be permitted to reason about such matters, these paradoxes present themselves. And men will reason and discuss. In fact, it does not clearly appear that men have a right to forego the use and due exercise of the rational powers, even if it should appear that some would be glad that they should not. Hence we assume that the question which engaged the divine mind was one of creating or not creating, and not of willing that Adam would sin or that he would not sin.

In other years, when Dr. A. T. Bledsoe said that there was more glory to God and more happiness to man via the fall of Adam, and his recovery by Christ Jesus, as in the scheme of human redemption, than there could have been had Adam not transgressed in the matter of eating the forbidden fruit, I was displeased, and wrote a reply to the position. Fortunately, I kept my reply "nine years." I was not aware that Mr. Wesley in his sermon on the benefits of the fall assumes even more than is involved in Dr. Bledsoe's claim.

At this point I claim the right to say that I had not read Mr. Wesley's sermon, above referred to, or any other from any man, when I came to my conclusions in my own way, seeking to know the truth, and ready to embrace it in the love of it. When I had arrived at my conclusions I went to Mr. Wesley. I went everywhere that light and help might be expected, and was pleased to find that Mr. Wesley's views touching the benefits of the fall justify what I have said and shall say on that subject. Recurring to Dr. Bledsoe's views, as above referred to, and my thoughts with regard to them, I thought that he, by implication, charged God with dissimulation. It seemed to me that the statement that there was more glory to God by way of the fall and recovery than there could have been had Adam not sinned, made it necessary that the Creator both preferred a minus (possible), glory for himself and minus (possible) good for his creatures, which, being utterly inconceivable, made it to be a necessary truth that he commanded what he willed not, but that in his secret mind he willed that Adam should sin.

The difficulties of the situation are duly appreciated, we trust. To explicate this chief difficulty, viz: that the situation seems to require that we assume that God willed what occurred, though it was an open violation of his commandment, suppose we consider (1) that there was no other way by which Adam could be constituted a moral agent but by putting him under law, which, as an emanation from the highest and only final source of law, was binding upon him, and with respect to which he could use liberty of choice to obey or disobey.

Without such a law Adam would not have been a moral agent. He would have been the head of the animal kingdom, but not a man for the position for which he was designed and made. It would be well for us to consider that, in the fullest sense and meaning of the expression, moral agents are not the subjects of creative energy. If it could be successfully affirmed that man could have been created morally good, it does not clearly appear how it could be successfully denied that he could have been created morally bad. I know it could be replied that it was wholly incompatible with the character of a holy God to create a morally bad creature. Very true, but the question

is one of power, of the possible, and not of the character of the Creator. It is a question of the possible in the creature—in the nature of moral character and moral agency.

To suppose a creature morally perfect, as we have been taught to regard moral perfection—holy, if you please—that is to say, a creature to whom all right choices would be purely natural, and in due accord with his animal instincts, trend and proclivity, is to suppose a being who is and who is not a moral creature at one and the same time. A cheap absurdity! If there had been nothing in man's nature primarily averse to right choices or capable of being made, by the excitement of temptation, to rise up against and oppose duty, then righteousness in creatures would have been an impossibility. Adam was first created in the image and likeness of God, and then he was constituted a moral agent by being placed under law.

"Sarely," says an objector, "man was by his original creation invested with faculties and powers suitable to the relations he was to sustain." Our answer is, "yes," but add "also, was the eye created for seeing, but without a medium and an object it could have seen naught; the ear was made for hearing, but in unbroken silence it could never have heard." Truly, the bird gives every indication that it was designed for flying, and yet (if we could suppose it capable of living) in a vacuum it would be as incapable of flying as a mole is which has no adaptations suited to flying. Even so, Adam was created and endowed with reference to moral agency, in order to make it possible for him to form moral character, but he had no sphere for moral choices until he was placed under law—inhibitory law, in Adam's case—saying "Thou shalt not." Adam could not possibly have seen any impropriety in the partaking of the fruit of one tree more than another, had he not received the commandment forbidding the use of the fruit of a certain tree. And clearly there would have been no difference. The moral faculty demanded righteousness law or it would have remained forever without sensibility, and conscience, without the aid of law, would have decided nothing—"oughtness" would have had no existence.

But what we would say before leaving this branch of the discussion is, this command given, as it was, to constitute Adam a moral agent, did not of necessity declare anything respecting the divine wish, or will, in the premises. He must have some law to constitute him a moral agent, and this was as simple and easy to be obeyed law as we can conceive of, and as suitable to the uses of the Creator, i.e., to constitute Adam such agent. So that the seeming of dissimulation, which gave us pain, is eliminated. Not only was there absolute ingenueness, but there is clearly the manifestation of it in this whole transaction.

I presume, therefore, that it may safely be affirmed, not that God willed sin in anywise, or in any measure, that is, he did not will that Adam or any other being should sin, but he willed the existence of moral beings upon the plane of and for the position occupied by man, created in the image and likeness of God, well knowing that he would sin. With this state of the case it may be permissible to say that God willed the possibility of sin or sin in *posse*, knowing that the possible would become actual, and that he willed its occurrence at a point in the history of the race and of the world when the least possible hurt and harm would be the consequence—that being the point, also, where the greatest measures of glory would accrue to the divine administration in connection therewith. But if it be not allowable that such utterances be made, this at least is certain, that God made Adam in the full view of the fact that he would sin.

If any one should urge that moral action, being not determined and not contingent upon the occurrence of any event whatever, is a pure nonentity at every moment anterior to its evetation, and that even infinite knowledge can not know nonentities, we answer that a million *ms* al certainties declared that either Adam or some one of his posterity would violate the law, and this, for all practical purposes, amounts to a certainty.

With these facts and elements before us, it is perfectly clear that to will that Adam should fall as he did, or that he should keep the law and leave his posterity to violate it, was the question—if any willing be supposed at all. One or the other would, by the verdict of a million moral certainties, violate law whether willed or not willed, and the event being foreseen, it is hardly possible to suppose the Divine mind to have been one of absolute indifference in the premises. In saying that if Adam had not sinned his posterity would have sinned, it is proper that I refer to the fact that in former articles of this series we drove from the field of discussion the notion of the federal headship of the race in Adam, thus leaving all men just as Adam was—free.

We come inevitably to the conclusion that, if the will of God were not passive with respect to Adam's obedience or disobedience touching the eating of the forbidden fruit, then it inclined rather to a preference that he should disobey, not that he willed sin, or that he was in any sense indifferent to sin, for, surely he hated sin in all its measures, and in all of its forms, but he loved his creature created in his own image and likeness, and his seed after him, in the same image and likeness, more than he hated sin, and knowing that their supreme good could be achieved only by way of the fall, and the recovery through the redemption, he was not indifferent as to the issue: "God is love." Yes, he loved his children more than he hated their faults and

frailties. And we the more think this for the reason that man sinning as he did made way for the manifestation of the higher glory of God, and may we not say pre-eminently of his love and mercifulness, as is not conceivable to have been possible under any other condition. And because there were elements of character which respond to these discoveries of divine character—features which could not be called forth in any other way than as it is done by the atonement made necessary by the fall, we are compelled to believe that God was not indifferent to whatever made for the highest consummation in the department of creature perfection, but was pleased that the discoveries of the divine perfections made possible by the condition of the lapse should evoke from the deepest depths of the human soul the noblest possibilities of his being, even the purest and noblest sentiments.

For the harmony and blessedness of the administration of human affairs he must have preferred the unity made possible by the lapsing of the race in the unit man, rather than in some son when the family had reached tens or tens of thousands.

HYPOTHETICALLY.

We have already assumed that had not Adam sinned, then his children, standing upon the same plane, would have been both temptable and fallible and hence would have been just as liable to fall as Adam was. This being so, it was certain, as highest moral certainties can go, that some, yea many, in every generation would have lapsed. Jesus Christ, "yesterday, to-day and forever the same," would intervene between each and every such lapsing one and destruction, and to impart to him the grace of life, in the regeneration of his nature, in order that he and his seed might occupy the place of probationers, in reference to an atonement. But I will fortify my position touching the liability of Adam's sons to lapse in case he had not fallen. For all may not have read what has been published about the federal headship, and therefore some will think that their father stood for them, and that, hence, they could not fall. If they could not fall they would not be moral agents, and there they would be just where that old theory places the race—fixed in blessed moral impotency. Let us say, therefore, that if Adam's sons would not have stood with him in all respects it would be because the father upon one plane could generate children occupying a different plane—a sort of miracle of begetting, which made his progeny altogether stronger than their sire, an absurdity so very absurd that it will not bear discussion. These departings would occur, as before said, in every generation, in all probability, and the families of the righteous, out of the bosoms of which these lapsing ones would depart, would experience a frequent wounding of sensibilities, and sundering of social ties wholly incompatible with any thought of paradisaical happiness.

It would be easy to assume, that when a son should lapse he would be cut off, so that there should not proceed from him, as from a corrupt fountain, a stream of depraved sons and daughters. But we know that God does not proceed in this way. If this were suitable to the Divine purpose, Adam's case presented all of the advantages for its application, and we have seen that he did not destroy him. For aught we can see Adam could have been blotted out (as to this life) and another just like him could have been created, to whom the history of his lapse could have been told, if there had been advantage in such summary proceedings, but such a course, so far from mending matters, would defeat the ends of moral government in toto. Under the operation of such a rule men would be outwardly obedient from the constraint of fear, and gilded pharisaism would be the product. Moral character of any fineness demands more of what sailors call leeway than is implied in such an administration. God could have little pleasure in the constrained, little-loving obedience enforced under a sudden and peremptory administration of penal law. In any event before final judgment there must be due probation attended with hope. And recurring to what was glanced at above with respect to the parents of such offenders, who by their own piety were entitled to paradisaical joys, what would be their case when an offending son or daughter should be suddenly snatched from their embrace and consigned to eternal doom? But the very thought of such a thing is preposterous. No, the lapsing soul would have given to him or her the promise of a seed of a woman, who should for them bruise the serpent's head; for though judgment were deferred a thousand years, life without hope would be little better than destruction. We naturally suppose that as the cycles would deepen and men become numerous on the earth, the defections would become more numerous by reason of human tempters having multiplied and having grown wise in sinful devices, to set lures for the righteous. And what about marriages? We know the Scripture account, "that the sons of God saw the daughters of men that they were fair; and they took wives of all that they chose," (Gen. 6:2).

In the fullness of time the promise to those lapsing would be fulfilled, and the seed who should come would come; and lo! the innocent, unsentimental race of non-lapsing humanity would be not only surprised but offended because so much was being done for those who, by every token, deserved the very least. And when it should transpire that the Creator in the person of the Son had taken the nature of these offenders, in the womb of one of their virgins, and finally when the Son should actually die a painful, ignominious death to save the fallen sons and daughters of the apostate race, and all the bells of

heaven should break with the clangor, which vainly attempted to voice the praise and love of the heavenly host because of love's wonders wrought in the field of passion, suffering for the guilty, fallen ones, the unfallen brotherhood would make the sole note of discord in the grand diapason of universal, joyous worship.

At this point, after having been away from that which engaged our attention in our first article under the caption, "The Elder Brother," we return to consider more fully matters glanced at in that article. Here we see the race divided into two classes, the righteous and the unrighteous as seen in the home-staying, obedient elder brother, and the younger brother, who freely chose to take his affairs into his own hands, and who so shockingly demeaned himself as (he was) his own guardian, that starvation and utter disgrace came at the end of no very extended career. The un-fallen portion of the race would have had no appreciation of the expenditure of any concern whatever upon these apostates, who under their standard and according to their estimate would not only have been entitled to no sacrifice of a fatted calf, or even so much as a kid, but should have been banished and forever excluded from the hope of favor in any measure. Some of my readers will probably call to mind that I said that the elder brother in the parable in Luke 15 was as innocent as Adam's children might have been had he not sinned, and just as devoid of sentiment and love as they certainly would have been. We assumed that the parable was wholly unsuited to the use of teaching us a lesson of spiritual things, if any of its leading features presented a view of life which never was and never could have been a possibility; and we boldly affirmed, and now reiterate that affirmation, that human experience since the fall not only has not presented any such character as the elder brother in the parable, but that he is every way an impossible character. That such would have been the character of Adam and of his un-fallen posterity is quite clear to my mind, at least, as has been portrayed in the supposed history of the race, regarded as certain to have developed in the event Adam had maintained his innocence, and had he in that state produced a race. For a fuller discussion for this parable the reader is referred to the article above mentioned. HORACE.

SANCTIFICATION ONCE MORE.

Bro. Hughes builds him a man of straw and then proceeds to demolish him, and I could but say, Amen.

He brings the grave charge against me of attempting the impossible task of mixing the "second blessing" theory with the Bible doctrine of sanctification, which charge I deny in toto; but on the other hand I endeavored to set forth the Bible doctrine of sanctification in such light as to enable the people to understand it, which both Bro. Hughes and the second blessingists have failed to do.

Now I ask the second blessingist, if Mr. Wesley was sanctified on the 24th of May, 1738, please tell the people when he was converted.

And I ask Bro. Hughes if those colliers were sanctified when they were converted or was it a gradual work? and please confine yourself to Mr. Wesley's account of it.

I maintain that the attainment of the same state of grace, both by Mr. Wesley and those colliers can not be harmonized on any other theory than the one laid down in my first article.

Now, any one to examine my first article will be compelled to admit that I have clearly refuted the idea of a second cleansing after regeneration; but I do hold to and teach an additional work of grace after regeneration, which constitutes sanctification.

Bro. Hughes himself admits that sanctification is an additional work wrought in the heart after regeneration, but claims it to be a growth. Now, right here is where his mistake lies, in mixing sanctification with the doctrine of Christian perfection, the one being an instantaneous work like conversion, through consecration and faith, the other a growth in grace; so if there has been any mixing done Bro. Hughes has done it. I have been careful to keep the doctrines of salvation separate and distinct, not because they enter into the experience of every man separately, but that they are separate and distinct Bible doctrines.

After making one quotation from me he proceeds to lay down what he terms three facts as a reason why he can not agree with me.

And first he says: "These apostles were good men when they were called and chosen, because they were good men, or vice versa." Now read what I said and see if there be any disagreement: "If we examine the moral status of the apostles a few days before Pentecost we shall find them possessed of moral purity—pronounced clean by the

Master. We shall find further their faith all right, even Thomas' doubts having been removed, and Christ had opened their understanding to comprehend the Scriptures. We shall find further they had joy, for they returned after the ascension to Jerusalem with great joy."

Now hear his second fact: "Christ says of the apostles long before the day of Pentecost, 'Ye are clean through the word I have spoken unto you, and ye are clean every whit.'" Now hear what I said on this point, and see if there be any disagreement: "If, as the modern sanctificationists teach, it was a second or an additional cleansing, I must have some more light on one or two passages of Scripture, to-wit: In John 13:10 Christ, after washing the disciples' feet, says, 'Ye are washing clean.'" Then again, in the 15:3 of John, after Judas was out and gone, he says: "Now ye are clean through the word I have spoken unto you,"—the exact language used by Bro. Hughes. And I further state: "In my opinion, cleansing was not the work they (the apostles) were needing." And I furthermore state that those who make sanctification a work of cleansing are going upon the presumption that justification and regeneration are imperfect works, etc.

Now, as to his third fact, there is no discrepancy between his position and mine, for I never intimated that they had never possessed miraculous power before, and he admits that they received the miraculous gifts of tongues on that day.

Then he proceeds to inquire: "What did the apostles receive on the day of Pentecost which they did not have before?"

After showing in several ways what it was, he proceeds to say what it was, no more and no less, in the following language: "But it was to inspire them with other tongues so that they would have power to teach all nations, which Christ had just commanded them to do in words of the great commission."

Brother Hughes should have looked before he leaped; for if the above position be correct, then are the Baptist and Campbellites correct in saying that there has been no Holy Ghost since the days of the apostles. Now, I do hope Bro. Hughes will not go back on his baptism, for I know he is solid on that.

I know of but three views of sanctification as regards the time when it takes place: first, the Catholic which puts it in the fires of purgatory after death; second, the Calvinistic view, which puts it at or about death; and third, the Wesleyan or Arminian view, which puts it at any time when we will comply with the requirements.

Now, I know that Bro. Hughes can not endorse the first or second of these views, and that he does believe the third; and if he will just keep the doctrines of sanctification and Christian perfection separate, he will be compelled to admit that there will come a time when sanctification will be complete; and if he will keep in mind that Christian perfection does not imply a state of grace beyond which we can go no further, he will escape the difficulty into which he has fallen and may yet make his theology and experience harmonious. BEN H. BOUNDS, NEVADA, TEXAS.



PADDLE YOUR OWN CANOE.

"Vigilance on life's sea, To yourself be true, And whate'er you lot may be, Paddle your own canoe."

"To yourself be true," "and thou canst not then be false to any man." "Self-love is not so vile a sin as self-neglecting." Then "be wise to-day, tis madness to defer." Get Dr. Pierce's Golden Medical Discovery, for all affections of the lungs and throat. It is likewise a wonderful liver tonic, and invigorator. All the year round, you may rely upon Dr. Pierce's Golden Medical Discovery. It's not like the sarsaparillas, that are said to be good for the blood in March, April and May. The "Discovery" works equally well at all times, and in all cases of blood-taints, or humors, no matter what their name or nature. It cures all Skin, Scalp and Scrofulous affections, as Eczema, Tetter, Salt-rheum, Fever-sores, White swellings, Hip-joint disease and kindred ailments. It's the cheapest blood-purifier, sold through druggists, because you only pay for the good you get. Your money is returned if it doesn't benefit or cure you. Can you ask more?

The True Way TO RID THE HUMAN BODY OF THE POISON OF Disease IS TO FORCE IT OUT THROUGH THE SKIN.

SWIFT'S SPECIFIC

always does this effectually. It treats the disease instead of the symptoms, and removes the cause, thereby making a cure. Mrs. E. J. ROWELL, No. 11 Quincy St., Melford, Mass., says that her mother has been cured of Scrofula, by the use of four bottles of Dr. S. S., after having had much other treatment, and being reduced to quite a low condition of health, as it was thought she could not live. Treatise on Blood and Skin Diseases mailed free. SWIFT SPECIFIC CO., Atlanta, Ga. Drawer 3.

FITS STOPPED FREE

NERVE RESTORER... "Down With High Prices" SEWING MACHINES FROM \$40 TO \$10!... ORPHANS' HOME, NORTHWEST TEXAS CONFERENCE, Methodist Episcopal Church, South, Address all remittances and inquiries to W. H. VAUGHAN, Business Manager, WEATHERFORD, TEXAS.

DEPARTMENT OF... North Texas Female College Conservatory of Music. SHERMAN, TEXAS...

TO OUR READERS. The session opens with bright prospects; the school is well equipped and efficiently officered in all of its departments.

At first there were a few homesick girls, but their tears were soon dried by the warmth of loving hearts and the beams from kindly faces.

If Mrs. Kidd could photograph and accurately register, in short, take the acridipous and dimensions, physical, mental and moral, of each pupil on her arrival, and take the same estimates at the close of the session, the result would be volumes in favor of Mrs. Kidd's management.

Mrs. Kidd is proud of her jewels, and she wears her honors with queenly grace and dignity. The gently murmuring broken melody which she unconsciously sings as she moves softly through the halls while the girls are at study, and the radiance which wreaths her brow while she strolls through the campus filled with frolicking ones at play, are but spontaneous bubblings of the fountain of joy, flashings of gladness that fills her heart.

For this rich prosperity the College is debtor to its popular and efficient agent, Rev. T. J. Milam, the influence of the excellent CHRISTIAN ADVOCATE, ascribing always a large share of praise and gratitude to the loyal ministers of the conference.

Texas is beginning to realize the fact that she can have her own schools of high grade and culture and intellectual advantages and be educationally independent; she is asserting her self-respect. There is rising in the minds of her people serious doubts about Boston's being the intellectual hub of this continent; some are seriously skeptical in reference to the long established creed that the blue-grass milk and applejack of Kentucky, are the only diet for students, and the rock-cliffs and sand hills of Tennessee, the only abode of culture and educational advantages; the tide has turned, and in future Texans will manage Texas affairs.

In three days after school opened all the pupils had been examined and classed, every girl had her books, the school was organized and in running order; now all are busy; pupils and teachers, every one has her hands full.

III. TEMPTATION AND GLORIFICATION.—Verses 27-37. 17. Now is my soul troubled.—The Greeks may have proposed to follow Christ as an earthly king, thus tempting him to temporal sovereignty; the lack of unity and the unfinished condition of these writings. Please remember, too, that it is not our object to entertain or amuse, but to let our friends know that we are here and that we are at work—in other words, that N. T. F. is a College and a live one. Of course we will always strive to be gentle and agreeable and will introduce as much variety as is consistent with our purpose and commensurate with our time and ability. We will give you, during the session, general school news, notices of our concerts, occasionally a school-girl composition, specimens of examination work, notes on literature, Sunday-school, Christian association, etc. Some of our best school work, mathematics and diagrams, will have to be excluded because the type necessary to represent such work properly is not to be found in a newspaper printing office.

We are delighted with our new teachers, Mrs. Lamar in the Art Department, Prof. Douillet and Aquabella, Music, and Misses Burnly and Arnold in the Literary School. We are also glad to have with us four of the alumnae—Misses Lizzie Seale, Daisy LaFlore, Mattie Milam and Lockie McCarty—who have returned to study music and art.

Enrollment to date: Boarding pupils, 172; day pupils, 33. Our beloved Bishop Key was with Friday evening, the 18th, and held prayers with us in the chapel. We appreciated his visit greatly and were pleased to find him in such excellent health.

Sunday-school Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M. FOURTH QUARTER, LESSON II.—OCTOBER 11.

STUDIES IN THE GOSPEL OF JOHN.

CHRIST FORETELLING HIS DEATH.—John 12:20-36. GOLDEN TEXT: And I, if I be lifted up from the earth, will draw all men unto me.—John 12:32. TIME: A. D. 29. PLACE: Jerusalem.

OUTLINE. I. The Greeks.—Verses 20-22. II. Life out of Death.—Verses 23-26. III. Temptation and Glorification.—Verses 27-31. IV. The Heavenly Magnet.—Verses 32-36.

INTRODUCTION.

Christ's interview with the Greeks is supposed to have taken place on Tuesday before his death, between his triumphant entry into Jerusalem and the last supper. Pagans who attached themselves to Judaism were called proselytes of the gate. Some of these who sought instruction in the new faith from every source, hearing that Christ was a great prophet, desired an interview with him.

I. THE GREEKS.—Verses 20-22. 20. Certain Greeks—not Grecian Jews, but Gentile converts to Judaism who came up to worship at the feast of the Passover.

21. The same came therefore to Philip—many Gentiles lived in the cities of Decapolis, near the Sea of Galilee, and Philip was probably acquainted with some of them as he was of "Bethsaida of Galilee."

We would see Jesus—not to satisfy curiosity, but to learn of him. At this time Jesus may have been in the temple where Gentiles could not go, and they requested Philip to call him out that they might see him, i. e., ask him questions and hear his doctrine.

22. Philip cometh and telleth Andrew—they were of the same town. Philip asked Andrew's opinion as to the propriety of the matter, and, he agreeing, they both stated the case to Jesus, who came out to the Greeks and delivered the following impressive address.

II. LIFE OUT OF DEATH.—Verses 23-26. 23. Jesus answered—their questions are not recorded. They may have asked concerning Christ's Messianic reign, thinking of the prophecies of a world-wide kingdom (Gen. 49:10; Is. 55:4, 5). The hour is come—he had often said before, "Mine hour is not yet come;" he now realizes that his work on earth is nearly at its end.

That the Son of man should be glorified—(1) in his death, the final act of obedience; (2) in his resurrection and ascension to that glory which he had with the Father before the world was; (3) in the preaching of the Gospel to Jews and Gentiles and its ultimate triumph.

24. Except a corn [Rev. Ver., "a grain"] of wheat fall into the ground and die, it abideth alone—remains a single grain, unproductive, its germ of life uncommunicated. But if it die, it bringeth forth much fruit—the decomposing grain, in dying, multiplies thirty, sixty or a hundredfold; how, no one knows.

25. He that loveth his life shall lose it—he that works for the life that now is, shall lose the life that is to come. In spiritual things self-renunciation is self-preservation. He that hateth his life—esteems worldly things at their proper value, and is ready to sacrifice them, like Paul, counting all things but loss, that he may win Christ (Phil. 3:8).

26. If any man serve me—take me as his Lord and Master, let him follow me—to follow Christ means (1) to be taught of him; (2) to obey him; (3) to imitate him; (4) to do his work. Where I am there shall also my servant be—a double reward to every follower: 1. Fellowship with Christ. 2. Honor from God on earth and in heaven.

III. TEMPTATION AND GLORIFICATION.—Verses 27-37.

17. Now is my soul troubled.—The Greeks may have proposed to follow Christ as an earthly king, thus tempting him to temporal sovereignty; the lack of unity and the unfinished condition of these writings. Please remember, too, that it is not our object to entertain or amuse, but to let our friends know that we are here and that we are at work—in other words, that N. T. F. is a College and a live one. Of course we will always strive to be gentle and agreeable and will introduce as much variety as is consistent with our purpose and commensurate with our time and ability. We will give you, during the session, general school news, notices of our concerts, occasionally a school-girl composition, specimens of examination work, notes on literature, Sunday-school, Christian association, etc. Some of our best school work, mathematics and diagrams, will have to be excluded because the type necessary to represent such work properly is not to be found in a newspaper printing office.

We are delighted with our new teachers, Mrs. Lamar in the Art Department, Prof. Douillet and Aquabella, Music, and Misses Burnly and Arnold in the Literary School. We are also glad to have with us four of the alumnae—Misses Lizzie Seale, Daisy LaFlore, Mattie Milam and Lockie McCarty—who have returned to study music and art.

Enrollment to date: Boarding pupils, 172; day pupils, 33. Our beloved Bishop Key was with Friday evening, the 18th, and held prayers with us in the chapel. We appreciated his visit greatly and were pleased to find him in such excellent health.

Enrollment to date: Boarding pupils, 172; day pupils, 33. Our beloved Bishop Key was with Friday evening, the 18th, and held prayers with us in the chapel. We appreciated his visit greatly and were pleased to find him in such excellent health.

for his sin and unbelief. "The cross is the condemnation of all who reject it." The prince of this world—one of Satan's titles, shall be cast out from his rule over men, and at last into perdition; the end of the conflict is given in Rev. 20:10, and our personal triumph in Rom. 16:20.

IV. THE HEAVENLY MAGNET.—Verses 32-36. 32. And I—the "I" is very emphatic in contrast with the "prince of this world" in v. 31. If I be lifted up—on the cross.

Will draw—the death of Christ possesses a most powerful attraction to all who hear of it, all men—none are excluded from the possibility of salvation; men exclude themselves by rejecting Christ.

33. This he said, signifying what death he should die—Christ foreknew both the fact and the manner of his death.

34. We have heard out of the law—the Old Testament as opposed to the words of the scribes. That Christ abideth forever—the Scriptures said that Christ must die (Isa. 53:1; Dan. 9:24-27); but they also said that his reign would be eternal, that he would abide forever (Isa. 9:7; Dan. 7:14). The people could not reconcile the matter, asking, "How can Messiah die, if he is to have an eternal throne?" How sayest thou, The Son of man must be lifted up—for Messiah to die was contrary to their interpretation of Scripture. They made no distinction between the Divine and the human nature of Jesus. Who is this Son of man—as if they said, "We know that Son of man who is to abide forever, but not this Son of man who is to be lifted up and die."

35. Yet a little while is the light with you—a warning that opportunity is brief, and that darkness would soon overtake them.

36. That ye may be the children of light—the child partaking of the nature of the parent. These things spake Jesus—his last public words, for his other communications are made privately. Did hide himself—withdraw from public gaze, spending the last day or two in the temple and at night retiring to Bethany or Bethlehem.

PRACTICAL.

1. By the figure of the grain of wheat Christ teaches the necessity of his death for the life of the world. As the grain must decay that many grains may be produced, so Jesus must die that he may save many from death. In nature and in grace we have life out of death. Matter is in perpetual transmutation. Inorganic elements must be decomposed before they can nourish organic life; flowers fade before fruit appears; air loses its life-sustaining quality in giving oxygen to the blood; influence must be expended before result is seen; t-day must expire before we have to-morrow; the body of one must die before the life of righteousness can exist in the soul. "Christ, the seed of all humanity, expires to give life to humanity." We must ourselves be stretched on crosses before we can have a true spiritual resurrection (Gal. 5:24).

2. In Christ's prayer here, as in Gethsemane, he rises to the highest moral sublimity. There is the recoil of nature from impending death, but spirit tranquillizes trembling nerves and the path of duty is held at every cost. "Father, save me from this hour, but if it be thy will, then glorify thyself at any cost to me." "What he recoils from is not subjection to his Father's will, but to show how tremendous a self-sacrifice that obedience involved."

All duty is not pleasant. Many things we would not choose. Abraham shrank from offering Isaac; Stephen, Paul, and the martyrs did not offer themselves to stoning, the stake or the gibbet; Christ did not come to the cross out of choice or preference. It was duty, it was obedience to the Father, that brought the Son of God to Calvary. We are followers of Christ only when we do our duty, however much natural choice may draw back. We may prefer other things, but we are Christ-like only when we do our duty without regard to cost or sacrifice.

3. Christ is the heavenly magnet. Jacob said, Unto him shall the gathering of the people be (Gen. 49:10) at the birth of Jesus, Gentiles, wise men from the East, came to pay him honor, and to Gentiles he made his last public deliverances. The coming of the Greeks was a prophecy of the gathering unto him out of every kindred, and tongue, and people, and nation.

In these days the prophecy is in rapid fulfillment. Some may mourn over the slow progress of Christianity, but no age since Christ has seen more activity in spreading the gospel at home and abroad. In the erection of churches and schools, in liberal giving, in the circulation of the Bible and religious literature, in the number of preachers and church members, every year shows an advance. Nor is the inner life of Christianity less vigorous than its outward development. Christ is attracting the world unto himself. There are counter-attractions of evil, but Christ shall prevail as the moon draws the tides against counter-currents and contrary winds.

As for ourselves let us yield willingly to this divine attraction, and as each piece of iron magnetized becomes itself a magnet, so let us as we are drawn to Christ draw others to our Lord.

Raleigh Advocate: Much of the sickly, superficial, barren piety of the people arises from Bible ignorance. A clear and thorough knowledge of the practical parts of the Bible would naturally tend to deepen, quicken, and make their religion fruitful. Because Bible truth carries with it a productive power. It is a divine power to a divine end—salvation.

Old and Young.

THE GOLDEN TEXT.

I like to think on the Lord's Day morn Of the hosts of children fair and wide. Their faces fair and their brows unorn, Who blithely sit at a mother's side, Coming in tones so low and sweet. Over and over with patient care. Till by heart they know it, and can repeat The Golden Text, be it praise or prayer.

For praise or prayer it is sure to be. The beautiful verse, a polished gem, Collected from a sacred treasury. And fit for a royal diadem. I like to think that the children dear Will know that truth when their heads are gray; That the hallowed praise their souls will cheer Many a time on the pilgrim way.

I sometime muse on the Lord's Day eve. When the Golden Texts have all been said, And my tender fancies like to weave Over many a small white bed: The children sleep till to-morrow's morn, Armed for whatever is coming next; Their strength and courage alike unshorn, And the sword they will carry. The Golden Text.

CUTTING THE CORNERS.

Mrs. Jones, who does her own work, was asked by one of her neighbors how she contrived to get so much done. "Contrive is the word," said she, "I cut all the corners, and I don't try in the least to do as Mrs. Anybody-else does. I know it's the orthodox way to get all your morning's work done up and then sit down to sew. But when I have a difficult piece of sewing on hand, if I do my house-work first, I'm too tired to do my sewing justice, so I let some of the house-work go, all that can be let go, and do my sewing first. Then it is a relief, when that is done, to fly around and finish up my house-work. I know it's nice to iron all one's plain clothes, but I don't iron mine. Towels, sheets, and many other articles I fold neatly when they are dry and put them away without ironing. I am very particular to have the clothes washed clean and rinsed always in two waters, so they are sweet to the olfactory, but they are not smooth to the touch.

"When I get breakfast I plan my dinner and generally make the dessert, sometimes prepare the vegetables, and then it is an easy matter to get dinner. Many a time I've rubbed out my clothes at night and scalded them, and then left them in the tubs till morning. This enables me to get them hung up early, and then by dividing the work I do not get so tired as if I did it all at once. I see to it that the wood and coal and kindling-box are kept full, so I can have a fire at short notice and without running round.

"I make a point of lying down in the middle of the day and getting perfectly still, perhaps I drop off to sleep a few minutes. This gives me two mornings every day, so to speak, and keeps me fresh for the evening, and I find that going to bed early enables me to rise early and push my work with vigor."—Christian Advocate.

THE PASTOR'S SERMON.

"I don't know what is the matter with our pastor's sermons," said Mary Jones at the dinner table, as she helped herself to another slice of bread. "It appears to me they can hardly be termed sermons any more, only bits of talk. I know he fails to interest me, and I get no good from the service."

"It appears to give you an appetite to go to church, Mary," said Arthur, as he replenished her plate with meat.

"That's about all the good it did do me this morning," said Mary. "The long prayer was so long that I almost lost myself in sleep. He prayed for everything and everybody under the sun. I was thankful enough when the final 'amen' sounded."

"Were there the usual number of pulpit notices to-day, Mary?" said Arthur.

The injured look deepened on Mary's face. "Mother," she said, "I think it took him fully ten minutes to read them. I was fairly exhausted before he finished them. I think I was home several minutes later than usual this morning, wasn't I?"

"At the dinner table sat a silent witness of this talk, pretty Jennie Allen, a cousin and a visitor. She had also attended the service with Mary, and father now appealed to her:

"Well, Jennie, how did the service impress you this morning?"

The face of the girl lighted up with a glad smile. "Oh, uncle," she said, "I am sorry Mary was not helped, for the service has done me good. The singing pleased me, but it was the prayer that lifted up my soul and made me rejoice anew that the one we worship is all powerful to save. That was the burden of the pastor's theme this morning, 'Jesus, mighty to save.'"

"But his style is so prosy," said Mary.

"He impressed me as being so earnest in his purpose to serve Christ as to pay little heed to what we are pleased to call pulpit style," Jennie said.

heart that sits to receive it. Arthur, I notice, has given up service entirely, and when I reason with him, he says, 'Dr. Brown's sermons never do me any good.' Wife and I are becoming a little heedless, too, I fear, and the doctor, I know, often preaches with a heavy heart."

"Why were you not out this morning, uncle? Your pastor asked me and I could give no reason."

Father blushed and hesitated. "The fact is," he said, "I stayed at home to read the morning paper. I've absolutely no time to call my own through the week and, as he added, as a happy after-thought, "there's always a religious column in the Sunday edition of the press."

Jennie sighed. "Uncle," she said, "I don't think you found there much about Jesus, the crucified. I wish you could have heard instead, Dr. Brown dwelling upon the need of a dying world. There was inspiration in his earnestness as he pictured what Jesus would be to the sinner."

Mother, who was partly hid behind the coffee urn, made no comment. Yet everybody at the table knew that mother had remained home from service to prepare the feast which they were now enjoying.

"Well," said father, "I believe that one of the worst faults which those connected with the church can indulge in is that of finding fault with the pastor. Suppose we turn over a new leaf and go to service next Sabbath, resolved upon getting some good. Don't think that Jennie here, who listens to the first talent in the town of G—, can be quite mistaken about Dr. Brown's ability. He is a critical scholar, and ought to be able to preach to me and mine. Wife, this is the last time our pastor shall be criticized at our dinner table."—Sallie V. DuBois.

R. R. R.

RADWAY'S READY RELIEF.

THE CHEAPEST AND BEST MEDICINE FOR FAMILY USE IN THE WORLD. NEVER FAILS TO RELIEVE PAIN. A CURE FOR ALL Summer Complaints, Dysentery, Diarrhoea, CHOLERA MORBUS.

INTERNALLY. From 30 to 50 drops in half a tumbler of water, will, in a few moments, cure Cramps, Spasms, Sore Stomach, Nausea, Vomiting, Headaches, Nervousness, Sleeplessness, Stomachic, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency, and all Internal Pains.

MALARIA.

CHILLS AND FEVER, FEVER AND AGUE CONQUERED. There is not a remedial agent in the world that will cure Fever and Ague and all other Malarials, Bilious and other Fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Price 50c. per bottle. Sold by druggists.

WINE OF CARDUI

It Strengthens the Weak, Quiets the Nerves, Relieves Monthly Suffering and Cures FEMALE DISEASES. ASK YOUR DRUGGIST. CHATTANOOGA MED. CO., Chattanooga, Tenn.

OPIMUM

Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. A. STEINER, Kansas, Okla.

BEECHAM'S PAINLESS PILLS EFFECTUAL.

For BILIOUS & NERVOUS DISORDERS. Such as Wind and Pain in the Stomach, Fullness and Swelling after Meals, Dizziness, and Drowsiness, Cold Chills, Flusings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurry, Blisters on the Stomach, Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.

THE SUPERIOR STEEL FRAME GRAIN DRILL

PARLIN & ORENDORFF CO. Sole Agents, DALLAS, TEXAS.



PURE! BRILLIANT! PERFECT! The name of these fine glasses has become a household word throughout the country. Countless thousands of the best citizens of the United States use and prize them.

A NEW Twilled Lace Thread Crocheting Book No. 2. BEST in the world! Series of 12 Beautiful Hosiery Tidies from London and Paris. Inquire for them of your dealer, or send 10 cents for 20 good sized samples to our office.

Normandie Plushes

Direct from the Mills. For HAT and DRESS TRIMMINGS. SPECIAL MERIT for Paint-Work, and all kinds of Fancy Work. Send for 20 good sized samples to our office.

WATCHES

We have every facility for repairing all kinds of watches. We give special attention to repairing fine and complicated watches. We can make and replace worn-out and broken parts of watches or watch-cases.

HOW TO SEND A WATCH

Place the watch carefully in a box, put a piece of paper around the back, direct the package to us, putting your NAME, POST-OFFICE, and STATE on one corner. Then tie it up securely with a string, take it to your postmaster, and register it to us.

REPAIRED

ESTEY PIANOS AND ORGANS

Always the Best. Now better than ever. Over 250,000 in Use. Satisfaction Guaranteed. Address: ESTEY & CAMP, 916 & 918 Olive Street, ST. LOUIS, MO.

TENNESSEE BAKE PAN

Unparalleled for baking meats, loaves, corn-cakes, bread, cakes, puddings, etc. Self-heating. No charring. No burning. No scorching. Retains color, flavor, and softness. Address: A. H. TIFTON, Jr., Troy, Louisiana, Tenn.

EPWORTH ORGANS

For home use. Always the Best. Now better than ever. Over 250,000 in Use. Satisfaction Guaranteed. Address: ESTEY & CAMP, 916 & 918 Olive Street, ST. LOUIS, MO.

Yose & Sons PIANOS

ESTABLISHED 1851. 28,000 SOLD AND IN USE. SOLD ON EASY TERMS. CATALOGUES AND INFORMATION FREE. 170 TREMONT ST., BOSTON, MASS.

HENRY LINDENMEYER PAPER WARE HOUSE

BEECHAM'S PAINLESS PILLS EFFECTUAL. For BILIOUS & NERVOUS DISORDERS.

THE SUPERIOR STEEL FRAME GRAIN DRILL

PARLIN & ORENDORFF CO. Sole Agents, DALLAS, TEXAS.

The Texas Christian Advocate, \$2 per year; ministers, \$1. Subscribe now.

Texas Christian Advocate.

JAS. CAMPBELL, Editor

ASSOCIATE EDITORS.

H. S. FINLEY, D. D., East Texas Conference

SHAW & BLAYLOCK, Publishers

OFFICE OF PUBLICATION—CORNER MAIN AND STAMMERS STREETS, DALLAS, TEXAS.

REGISTERED AT THE POSTOFFICE AT DALLAS, TEXAS, AS SECOND-CLASS MAIL MATTER.

SUBSCRIPTION—IN ADVANCE. One Year, \$2.00

Joint Board of Publication of the Five Texas Conferences.

TEXAS CONFERENCE—H. V. Philpott, D. D.

WEST TEXAS CONFERENCE—W. F. Eastering, J. H. McLean, D. D., R. M. Powers.

TEXAS ANNUAL CONFERENCES.

West Texas Conference—San Marcos, Oct 23

"THIS ALL-TERRIFYING DEBT."

In front of us, on every side of us, God is opening doors that we have been praying him to open all our life long.

Now is the chance of a life-time for our Harbshell, anti-Missionary Methodists.

Attention to the assessment with a dash of religious earnestness will deliver us.

Bank Wisdom Nineteen centuries ago and One who is wiser than Generosity.

But the good sense of "the children of light" which accepted the advice of the banks, or which obeyed the order of the banks, is no more commendable than the generosity of the banks which gave the advice.

Halting in Order to Advance. To halt under some circumstances means to advance.

It is not too late to discharge a duty. Those who have not taken a collection for the entertainment fund for the Ecumenical Conference should do so yet and at once and forward the money to Barbee & Smith.

A MISSIONARY in one of our hardest fields writes us in a private note: "The board has only appropriated \$300 to my work, and the people never have paid \$100. You see the prospect is slim.

The "Macedonian cry" is the most powerful appeal to the church, but when you roll up a big debt between the church and the Macedonian, you have a wall almost impenetrable even to that cry.

Truly now is the chance of a life-time for our Harbshell, and anti-Missionary Methodists. They have one chance and only one.

But there is another class to whom the present crisis is a great opportunity. Those who make appropriations by faith now have the chance of a century.

Now is the chance of a life-time for our Harbshell, anti-Missionary Methodists. Cut down the collections, and squeeze the life out of the board by its bank-ordered resolution.

Attention to the assessment with a dash of religious earnestness will deliver us. We will move on; also make an end of this all terrifying debt.

Bank Wisdom Nineteen centuries ago and One who is wiser than Generosity. "The children of this world" commended their wisdom to the children of light.

Halting in Order to Advance. To halt under some circumstances means to advance.

It is not too late to discharge a duty. Those who have not taken a collection for the entertainment fund for the Ecumenical Conference should do so yet and at once and forward the money to Barbee & Smith.

A MISSIONARY in one of our hardest fields writes us in a private note: "The board has only appropriated \$300 to my work, and the people never have paid \$100. You see the prospect is slim.

this brother money for Christ's sake that he may buy new clothes for himself and family, and that they may enjoy the privilege; we make this publication. Any amount sent to this office for that purpose will be forwarded.

The Ecumenical Conference will meet in Washington City, Wednesday, October 7, and will continue in session two weeks. We have already published its program, and called attention to it.

DR. R. F. BUNTING, for many years pastor of First Presbyterian Church, Galveston, Texas, died on the train at Lebanon, Tenn., the past week, from heart disease.

A SOUTHERN Methodist preacher who will not do his level best now to help the Board of Missions do the work God calls it to do—move forward—should serve his church in one way certainly possible to him—locate, and have done with the pretense of being a leader of God's hosts.

It is to be hoped that the forthcoming Ecumenical Conference will result in a broader and deeper fraternity of the different Methodisms represented.

OF all the absurd things the absurdest is for such a church to be groaning over a little debt of \$100,000 and some odd dollars. Unless, indeed, we were groaning over the right thing; the lack of liberality that made the debt possible and the dreadful hurt that comes to God's cause in calling a "halt" and "sounding the retreat" while a victorious advance column was breaking through the enemy's entrenchments.

SOUTHERN METHODISM.

News, Views and Personalities.

Dr. R. A. Young, of the Tennessee Conference, who has been traveling in Europe, will publish an account of his travels in book form.

The Rev. M. H. Wells, of Owensboro, Ky., formerly of Texas, goes to Birmingham, Ala., and will take charge of the business of the Alabama Advocate.

Nashville Advocate: There are still some people left in the world who heed the exhortation of Jesus: "Whom ye doest aim, let not thy left hand know what thy right hand doeth."

Nashville Advocate: It was a Methodist wedding all around when Mr. W. L. Weber, son of Rev. Dr. S. A. Weber, of the South Carolina Conference, was married in the city of Baltimore, on the 27th ult., to Miss Bessie Wilson, daughter of our Bishop A. W. Wilson.

We had a pleasant call this week from Sister Wiley Harris, of Henderson, Texas. She is one of the faithfuls of our church there.

We are indebted for pleasant calls this week to Bro. B. W. Brown, of Longview, and I. Z. T. Morris, our colporteur, of Fort Worth.

Williamson County Sun: Rev. H. V. Philpott, D. D., of Bryan, and Rev. S. W. Turner, financial agent of the university, occupied the pulpit at the Methodist Church last Sunday morning and evening. These noted divines were

greeted with large, attentive congregations, and dispensed to them the pure gospel.

The Advocate extends congratulations to the Rev. C. M. Keith, of the Texas Conference, a notice of whose marriage appears elsewhere. Showers of blessings on the young couple.

Williamson County Sun: Rev. J. F. Follin, a prominent minister from Bryan, brought his son up to the S. W. U. last week.

Williamson County Sun: Rev. J. C. Weaver, of Whitesboro, Texas, a leading member of the North Texas Conference, brought down a delegation of boys last week, high down among the number, to enter them in the university.

Two members of the Northwest Texas Conference have been bereaved in the loss of a child each. Bro. B. F. Gassaway's son George, aged eighteen, died 23 instant, and the infant son of Bro. S. C. Vaughan died August 30.

The Rev. F. M. Winburne, of Midlothian, writes Sept. 19: Dear Brother—Please say to the many friends of Bro. Al Curry that he is passing through the deep waters. On yesterday evening we buried his faithful wife, which leaves him with four little motherless children.

Dr. John R. Allen, of Honey Grove, writes a golden wedding: On Tuesday last he and his family were invited to participate in a quiet celebration of the fiftieth anniversary of the marriage of Bro. Wash. Boliver and his wife.

NASHVILLE LETTER.

The Schools—The Preachers—The Teachers.

Wednesday morning, September 16, our venerable chancellor, L. C. Garland, opened another session of Vanderbilt. We hardly expected to see him before us again, but the Board of Trust very wisely insist on his still acting in this capacity.

The six young ladies' seminaries of the city are all full to overflowing. Texas is sending a large number of students to the University of Virginia, and former student under Dr. McCosh, of Princeton, takes the chair of mental and moral philosophy at Vanderbilt.

Apathy and indifference not only dilute the zeal but reduce the number of students in a commodious and beautiful house as if the faithful would seek by architectural contrast to charm him from dens of vice into temples of virtue and worship.

What a marrying spree is abroad among Vanderbilt men! The last announced was Rev. E. C. Dickson and Miss Lida Howell, both of Brazil. The former is the Wesley Hall representative in the foreign field, being supported by the students of theology; the latter was sent out by the Woman's Board of Missions.

We had a pleasant call this week from Sister Wiley Harris, of Henderson, Texas. She is one of the faithfuls of our church there.

We are indebted for pleasant calls this week to Bro. B. W. Brown, of Longview, and I. Z. T. Morris, our colporteur, of Fort Worth.

Williamson County Sun: Rev. H. V. Philpott, D. D., of Bryan, and Rev. S. W. Turner, financial agent of the university, occupied the pulpit at the Methodist Church last Sunday morning and evening. These noted divines were

hope, and never hear the gospel, while you harangue a handful on the danger of drifting to a point where "angry men" will have the indorsement of the conference? Better let them hear an "angry man" once, if by that means you can get hold of him and "round him off." You can finish him, brother, at your leisure after you get him where he will listen to you.

TURN THE PICTURE.

All through this year there have been articles in the Advocate suggesting some sort of cure for evangelism. Now let's "turn the picture" and seek its cause. It is well to look at both sides of a picture in a different angle.

But you say "this is precisely what an evangelist does not do. He does not have a revival." Slowly, brother, you are very careful how you judge of results. I have never yet heard an objection to a meeting held by an evangelist that could not be urged with the same consistency and ardor against meetings held by the pastors.

But you say "this is precisely what an evangelist does not do. He does not have a revival." Slowly, brother, you are very careful how you judge of results. I have never yet heard an objection to a meeting held by an evangelist that could not be urged with the same consistency and ardor against meetings held by the pastors.

But you say "this is precisely what an evangelist does not do. He does not have a revival." Slowly, brother, you are very careful how you judge of results. I have never yet heard an objection to a meeting held by an evangelist that could not be urged with the same consistency and ardor against meetings held by the pastors.

BISHOP FOSTER OF M. E. CHURCH ON EVANGELISM.

In the Bishop's charge to the class to be received into connection, Cincinnati Conference, Urbana, September 14th, he said:

There are several things which I want to say to the conference through these young men. For my address is as much to these venerable men and the other members of the conference as to the young men themselves.

Before I take up the line that I shall use to the class, there are a few things that I want to say regarding Dr. Keen's action. I trust that it is in the order of God. I trust so, for I believe Dr. Keen to be a thoroughly conscientious and deeply religious man.

Remember, Dr. Keen makes a distinction which I hope he will keep in the spirit of it in the work to which he now goes out; that is, a distinction between his purpose and that of the ordinary, or rather extraordinary, element that has become common among us. He goes out to be a kind of associate pastor; to aid the pastors with his special experience and with his perhaps peculiar power, to do their work, and thus to create in them some of his own temper and spirit, and



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

make them evangelists in the work with which he associates himself. This I regard as an aspect of the case which makes it peculiar; and I hope this will make it helpful, and render him a power of usefulness.

"I want to say here, now, with great emphasis, without prejudice or passion, as a result of careful and conscientious observation for twenty years, that the roving evangelists, who are employed by the preacher of the church without any body being responsible for their teaching or character, have been one of the greatest plagues and misfortunes that ever struck our church. They have weakened the hold of the pastors on the people. They have destroyed the confidence of the people in their ministers. They have produced and fostered the idea—it has been part of their capital to foster the idea—that the regular minister could not do this work; that they had a special commission for it and special adaptation. So that oftentimes the minister has come handicapped and bowed in the service of the congregation. And there is such an absence of faith and hope among the people that he can not be used in quickening and awakening many souls.

"It paralyzes us. I want to emphasize that. It paralyzes us in our relations to the churches. It paralyzes us in our measured and careful utterance—they have acted largely as vampires on the vitals of the church, and have exhausted in many cases its funds for support, to the detriment of those who were entitled to receive them. I speak from deep conviction, and from a large field of observation; and the sooner we can change this state of affairs, the better it will be for the church.

"God has called us to be evangelists, and has placed a responsibility on us that we can not escape. Part of our burden is to evangelize the souls under our care; and I trust Dr. Keen will associate himself with the pastors in their work.

"That was the way we did it fifty years ago, and it was a successful way. Every minister went forth with the idea that he must save souls. If there was ever any thought in my mind, it was that I must save souls; that my ministry must move men to Christ. We went out with that feeling, and with it we separated. The conference was more extended than than now, and we were more dispersed, with few preachers in close local relations; but we all went forth with the feeling that this was our work. And if God particularly appeared and blessed one man in his revival, every preacher within thirty miles was ready to go and assist in the work; he came, and stayed week after week. There were a number who came to help me in that way, and worked shoulder to shoulder, preaching day and night, and laboring in that now almost forgotten institution, the mourners' bench, with seekers of religion until midnight. And they worked on, never wearying, and each got the benefit of all the earnestness in that body of ministers. It was a better order of things, brethren, and I trust we shall try to react toward it in this respect, and cultivate the idea that we can be evangelists, and that God can give us souls in our ministry. What a luxury it is when God gives a minister souls! What a bond to him in his ministry! There is no bond more tender, no union more enduring, in this world.—Western Advocate.

REDUCED RATES TO WASHINGTON, D. C. VIA THE PICTURESQUE AND O.

The Ecumenical Conference of the Methodist Church will be held at Washington, D. C., October 7th to 21st, 1891. The Baltimore and Ohio railroad has arranged to carry delegates and others at a rate of a fare and one-third for the round trip. To secure this rate parties must purchase first-class limited tickets to Washington via the B. and O. road, taking receipt or certificate from ticket agent and on presentation of this certificate properly endorsed by the authorized officer of the conference, return tickets will be sold from Washington back to original starting point at one-third of the first-class limited fare.

The express trains of the B. and O. R. are vestibuled throughout, thus entirely overcoming the swaying motion of the cars while rounding curves at high speed. Trains are also heated by steam drawn from the locomotive. The road crosses the Alleghenies at a high altitude and the mountains at this season of the year clad in their autumnal tints are most beautiful. After crossing the mountains the road winds its way along the Potomac, passing through Harper's Ferry where Old John Brown's Fort and other points of historic interest may be seen from the train.

An illustrated Guide to Washington and complete time table and map of the line will be furnished upon application to the general passenger agent of the B. and O. S. W. R. Co., Cincinnati, Ohio. For other tickets, sleeping car berths and other information inquire of ticket agents throughout the country or address the nearest representative of the B. and O. Lines.

NORTH TEXAS CONFERENCE.

To the Presiding Elders of North Texas Conference.

Please send me as early as possible names of delegates to annual conference; also names of applicants for admission on trial, local preachers for ordination, etc. Brethren will please notify me if their wives contemplate attending conference; also all brethren who expect to come by private conveyances. Please attend to this and give us this information as soon as possible. F. A. ROSSER, TERRELL, TEXAS.

To the young face Pozzoni's Complexion Powder gives fresher charms, to the old renewed youth. Try it.

WHAT WAIT WE FOR?

If the entire membership of the Southern Methodist Church were assembled in conference and the Master were to demand of us: "Why do ye delay so long preaching the gospel to every creature?" what sort of answer could we make? It would be very awkward for us to say to him: "We don't want to preach it to every creature;" yet that is the only answer we could make and have respect to the truth.

There is no lack of opportunity. The doors of all nations are wide open. The way to every creature is accessible. No sword of civil or political power flashes across the path of the missionary. No enemy worthy of the steel of a soldier of the cross opposes him, save the truth's ancient foe—sin, ignorance of God, the idolatrous heart of men. The fields are white, they are in full view. The fields are in plain. In these regards we have no reply for Christ.

Tongues are not silently in our way. The miracle has ceased, but the tongues abide. There is not a language spoken or written among men that can not be learned by every educated man and woman in two years with sufficient accuracy to enable them to tell intelligently the story of the cross.

There are enough of us to do this thing in twenty years. We could have halved the work of the world's evangelization in the last twenty years. We could now put 20,000 missionaries in the field. This is not visionary. What others have done, we could have done, if we had wanted to. The Moravians sent out one foreign missionary for every sixty members, paying for these \$12 per member.

Southern Methodists are richer than those in this world's goods. It takes \$200 of us to pay a salary of \$750. What answer can we make to our Lord?

We know his mind. For forty days after his resurrection he talked frequently with his disciples—the last forty days he spent with them on earth—and during that time he spoke to them about no other duty but the supreme one of going into all the world and preaching the gospel to every creature. If he did mention anything else the Holy Spirit did not see fit to call it to mind and have it recorded. This one thing he pressed upon them, and fourfold insistence. Yet this one thing his disciples did not do. This one thing we are still hesitating about. With what propriety do we call ourselves Christians while we do not the chief thing Christ commanded us to do? With more propriety we might call ourselves pagans, and with more propriety still, mammoners, for evidently it is the love of money that hinders us.

Are all of us in this condemnation? No, not all. For there are some who according to their ability, yes, and beyond their ability, give of their substance to spread the gospel over the world. This one thing he pressed upon them, and fourfold insistence. Yet this one thing his disciples did not do. This one thing we are still hesitating about. With what propriety do we call ourselves Christians while we do not the chief thing Christ commanded us to do? With more propriety we might call ourselves pagans, and with more propriety still, mammoners, for evidently it is the love of money that hinders us.

W. H. POTTER, AUSTELL, GA.

THE SINGER AND THE SONGS OF METHODISM.

Among the forces that gave rise and permanency to the great revival of the eighteenth century, known as the Wesleyan, Charles Wesley and his hymns occupy an important place. As was well said by Bishop McVeyre: "It was not new doctrine but new life that the early Methodists sought." The cardinal doctrines of repentance, justification by faith, regeneration and sanctification were already among the tenets of the established church, but they were buried beneath the rubbish of a State ritualism, and were neither preached nor practiced. And while John Wesley, with learning, the best his age afforded, with logic that was invincible and with eloquence that was purifying, was translating the plain purport of doctrine that have been the admiration of the literary world into this day, was digging up these doctrines from their burial places, and to listening thousands, was urging them as true and necessary to be known by personal experience, his brother Charles was translating them into song. Thus the subtle and powerful influence of music was made to reach many who were impervious to logic or whose prejudices against the Methodist innovations made them inaccessible to the preacher.

This sweet singer of Methodism was three years younger than the founder. He was in the same school with his brother and was subjected to similar financial straits in securing an education. He was the first member of the now famous "Holy Club," and was the first to whom the title "Methodist" was given in derision. He had a hard struggle in seeking religion. Even after he had been admitted to orders in the Established Church and had gone as a missionary to the Indians of America he was made to realize that he had the form of godliness, but was without the experience or the conscience. This consciousness getting him great pain, and he became an earnest seeker and like every true seeker he refused to be satisfied without the assurance of the acceptance.

This he found on Sunday, May 21, 1738, a day ever after held in grateful remembrance. And no wonder, for what an experience he had! Expressed by himself in one of our grandest hymns, beginning: "How happy are they who their Savior obey, and have laid up their treasure above. Tongue cannot express the sweet comfort and joy of a soul in its earliest love.

He always observed the anniversary of his conversion. On the first one he wrote that sublime, soul-stirring hymn which has found its way into the hymnology of every Protestant church:

O for a thousand tongues to sing, My great Redeemer's praise!

At the age of forty Charles Wesley married. He was the first married itinerant Methodist preacher. The woman who was to be his wife was the first Methodist preacher's wife in said to have been every way qualified and worthy of the position. She was raised in affluence. Her father lived in a palatial residence and employed twenty house servants. Yet she left this home of elegance and ease to follow a preacher around from place to place and to help him minister to the people. Is that a strange thing? It would appear so, were it not for the stranger fact that from that day until this the best, most refined and most elegantly raised women of the world have been willing to imitate her example. In the last 150 years no nobler, grander set of women have blessed this world than the wives of itinerant Methodist preachers.

In old age Charles Wesley spent most of his time writing hymns. He had a little pony, which had grown gray with age, on which he used to ride around. In these rides he would frequently compose a hymn, and sometimes coming home would rush into the room crying, "Pen and ink, pen and ink!" and would not talk to any one until the lines he had in his mind were written down.

In all he wrote 6500 hymns. Of course he died singing. When nearing the end he called his wife to his bed-

side and requested her to write, at his dictation, the following:

"O for a thousand tongues to sing, My great Redeemer's praise! Who shall a sinful world redeem? Jesus, my only hope thou art. Strength of my faith, joy of my heart; O could I catch a smile from thee, And drop it into eternity!"

This wish was gratified, for in a sort like his spirit glided out into that haven of bliss he had so often and so rapturously sung, saying:

"There all the ship's company meet, Who called with their Savior beneath, With shouting each other they greet, And triumph o'er sorrow and death. 'The voyage of life's at an end, The affliction is over and done, The age that in heaven they spend Forever and ever shall last.'"

This occurred March 29, 1788. No sweeter voice or more musical soul ever went from earth to join the angel choir. New life was given to the song of the redeemed when Charles Wesley sang his first song in heaven. In another paper I shall discuss the character and influence of his hymns. JNO. M. BARCUS.

THE RAIN-MAKERS AT EL PASO.

Perhaps your readers have already read accounts of what I am about to write. Much excitement prevailed at the place. One of the main objects of God's name would be Dennis if the rain-makers succeeded. Well, if God's name depended on so small an issue it would be gratifying to state that they did not succeed. I did have faith in the enterprise, believing that God would allow that to man one of his many great gifts or gifts in tilling the soil. The history of the experiment is about as follows: On September 17, while a balloon was being inflated to ascend for testing the humidity of the atmosphere, I noticed a number of showers falling in Texas and Mexico.

Nonchalant as I was, I went to assist him in tilling the soil. The history of the experiment is about as follows: On September 17, while a balloon was being inflated to ascend for testing the humidity of the atmosphere, I noticed a number of showers falling in Texas and Mexico. Nonchalant as I was, I went to assist him in tilling the soil. The history of the experiment is about as follows: On September 17, while a balloon was being inflated to ascend for testing the humidity of the atmosphere, I noticed a number of showers falling in Texas and Mexico.

A light cloud hung over Mr. Franklin all day, and the balloon ascended partially into it in the afternoon. A light shower fell next morning about 4 o'clock. Friday, the same day, at 10:30 o'clock, the bombardment began. At this time I was in the city, and it rained, about forty miles distant, and at Sierra Blanca, about eighty miles distant, and gathering clouds hanging about Mr. Franklin. One battery was on the mountain and one on the Mesa, about three miles apart, and the balloons were sent up at intervals, averaging one and a half minutes. This is the fourth day and no rain has fallen yet. As to the experiment I was somewhat disappointed. Perhaps I had my expectations too high. I expected something like a battle in the thunderstorm. I have been in battles where from 100 to 200 guns were in action, averaging at least two shots per minute, and the exploding shells making four for each gun, 800 explosions per minute, and the air full of screaming projectiles, gathering smoke and hurrying rain. In the first battle, rain shot every minute and a half is exceedingly tame.

I have been in thunderstorms were one streak of lightning made more fire and more noise than the whole day's work; but the thunderstorm never made the rain; the rain made the thunderstorm. These great batteries never made any rain. In the first battle, rain shot out of every ten were fought in countries where there is scarcely two weeks between rains, and in the second place history always records the rain that falls just after the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after; but it was fought in the Tennessee valley and in the spring time when two weeks without rain would be considered almost a drought. I remember that I was in the army that fell enabled me to escape from a position where my life would have paid the forfeit had I been caught. Hundreds of other rains have fallen which I do not remember in like manner. History makes a record of rains which fall in connection with the battle, because it is either a help or a hindrance to the retreating army. In the first battle of these armies retreating about that time. I was at the battle of Shiloh. It rained soon after

Devotional.

THE SHADOW OF THE CROSS.

Let it fall across thy pathway As thou goest on through life...

Tempations will beset thee, Worldly pleasures will allure, Feels thy innocent and pure...

In search of fame or fortune, To retrieve some worldly loss, Oh! do not wander off...

There are arduous ambitions In this evanescent life; There are pleasures pure and peaceful...

THE SECRET OF POWER.

"And when He had called unto Him His twelve disciples He gave them power against unclean spirits to cast them out..."

How possible it is for us to have our faith all honeycombed by gnawing doubt, while we suspect it not...

Therefore, brethren, let us all take heed to ourselves, lest we suffer our grasp of our dear Lord's hand to relax...

throats and the rod of our power broken in our hands. "Why could not we cast him out? Because of your unbelief..."

"It is well with the child," said the Sunnamite mother, though the child was lying at home dead...

Marriages.

BLAKWELL.—At the residence of the bride's father, September 29, 1891...

HOOK.—At the residence of the bride's father, September 29, 1891...

LEITCH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

MURPHY.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

RICO.—At the residence of the bride's father, September 29, 1891...

MURPHY.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

DALLAS.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

MURPHY.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

DALLAS.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

MURPHY.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

DALLAS.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

MURPHY.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

DALLAS.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

MURPHY.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

DALLAS.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

MURPHY.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

DALLAS.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

MURPHY.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

DALLAS.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

MURPHY.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

DALLAS.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

MURPHY.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

GOVERNOR.—The subject of this sketch, John A. Govey, was born in Northampton county, North Carolina...

HOSKINS.—William Wharton Hoskins, son of W. W. and Fannie Hoskins, was born at Ranch Prairie, Brazoria county, Texas...

FULTON.—Albert Newton Fulton, son of Robert N. and Sallie F. Fulton, was born in Palestine, Texas...

JONES.—Susan L. Jones was born in La Grange, Ga., December 21, 1829...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

VANHOAN.—Eugene Sears Vaughn, infant son of Mrs. Laura Vaughn, after six months of intense suffering...

COVER.—Robert Pinkney Cover was born March 7, 1856, and died August 28, 1891...

REWARD.—We have been again reminded that we are all born to die...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

SMITH.—At the residence of the bride's father, September 29, 1891...

DO YOU LIKE PIE? Not tough, leathery, pale, dyspeptic pie crust...

Cottolene All pastry and pie crust made with Cottolene is warranted anti-dyspeptic...

4 REASONS 1st. Cottolene is the purest of all cooking fats...

2d. Cottolene is the healthiest of all cooking fats...

3d. Cottolene costs no more per pound than lard...

4th. One pound of Cottolene is equal in shortening to two pounds of lard...

EDUCATIONAL. WACO FEMALE COLLEGE, WACO, TEXAS.

Opens Sept. 10, 1891. R. O. ROUSAVALL, A. M. Frost and Box Mgr.

THE OLDEST METHODIST SCHOOL FOR GIRLS IN THE STATE.

THE POLYTECHNIC COLLEGE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

FORT WORTH, TEXAS. REV. J. W. Adkisson, A. M., President.

GLENDALE INSTITUTE A Home School for a limited number of boys.

METZGER INSTITUTE A Home School for a limited number of boys.

MUSIC STUDY. A Regular Music School.

Our Illustrated Catalogue SENT FREE.

MASONIC, KNIGHTS OF PYTHIAS, ODD FELLOWS, K. & L. OF H. PINS.

IRON & GIRARDET, 404 W. Market Street, LOUISVILLE, KY.

THE CANTON ROSE DISK HARROW LIGHTS DRAFT, LARGE WEIGHT BOXES, EASIEST RUNNING.

MO-SHANE BELL FOUNDRY, BELL FOUNDRY, CHURCH, SCHOOL AND FIRE ALARM BELLS.

SWAYNE'S OINTMENT ABSOLUTELY CURE. SWAYNE'S OINTMENT.

SWAYNE'S OINTMENT ABSOLUTELY CURE. SWAYNE'S OINTMENT.

SWAYNE'S OINTMENT ABSOLUTELY CURE. SWAYNE'S OINTMENT.

SWAYNE'S OINTMENT ABSOLUTELY CURE. SWAYNE'S OINTMENT.

SWAYNE'S OINTMENT ABSOLUTELY CURE. SWAYNE'S OINTMENT.

