

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$1.00

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

TO PREACHERS, \$1.00

VOL. XXXIX.

DALLAS, TEXAS, THURSDAY, SEPTEMBER 29, 1892.

NO. 4.

THE CONFERENCES.

WEST TEXAS CONFERENCE.

Presiding Elder.
Jas. A. King. Our meeting at Floresville closed a grand success a glorious revival in the Church; a number of conversions and accessions to the Church of our best citizens; and the preacher prouder, God bless Rev. Colman; he is not only a gospel-preaching Methodist preacher, but he is emphatically the preacher's friend.

Deacons.
C. W. Godwin, Sept. 23: We have just closed a good meeting at Del Rio, Bro. and Sister Malley came September 2nd and stayed until September 12th, and did fine work. There were fourteen additions. Much good material, dormant before, brought to the front and put to work. We are in good condition to pass the winter, when God plans so much to catch the young. We are expecting to close out in full colors.

Presidents.
M. J. Allen, Sept. 21: And still the pounding goes on. Last night men, women and many sweet children came in with many good things, which gladdened the hearts of pastor and family, after which we had a fine prayer-meeting.

EAST TEXAS CONFERENCE.

Jasper.
R. M. Stewart, Sept. 17: My third quarterly meeting convened at Homer, Jasper County. Presiding Elder sick and could not attend. Had a good time. Ten conversions, six additions; four infants baptized. Church much revived. Bro. J. D. Rodgers, local preacher of Woodville, preached one good sermon for us. Bros. Ellis and Henderson did good service.

Metrot.
G. W. Langley: The meeting at Simpson, on this work, was held on the last Sunday in September by myself, Bro. A. D. Park, John Wilson and Bro. Carns. It was a grand success. There was strong opposition, and the devil put in strong work; but thank God it was a victory. Results: Nine accessions, twelve conversions and the Church much revived.

Carthage.
W. H. Crawford, Sept. 23: I have just closed a very interesting meeting of six days' duration at Old Bethlehem, seven miles from here. Results: Nine accessions, twelve conversions, and the Church in better condition than for years. In this Church yard Rev. J. R. Belamy, of precious memory, was laid to rest January 7, 1877. His pure Christian life still sheds its fragrance on that community. Bro. Frick, our Presiding Elder, was the main factor in this meeting.

Staverville.
D. W. Towns, Sept. 23: My round of protracted and camp-meetings has closed. Results: ninety-five conversions, forty-five additions, and quite a number of reclamations. Our Pleasant Retreat camp-meeting was thought by some to be the best ever held there. We had fifty-five conversions and a good many reclamations at that place. Our help there was Bros. Mathis, Tunnell, and one sermon each from Dr. Finley and Bro. C. H. Smith. At some of my other meetings I was assisted by Bros. Allen, Watts, and Bros. Tunnell and Seshonson. My last meeting was held in connection with the third quarterly meeting. My Presiding Elder, Bro. T. P. Smith, was with me several days. Finances behind, but we expect to bring up all collections by conference.

NORTH TEXAS CONFERENCE.

Deacons.
W. M. Leatherwood, Sept. 19: We are moving on here as usual. Received fifty-six members to date.

Roberts Mission.
J. L. Angell, Sept. 21: We have just closed the grandest meeting ever held at Bethel. Twenty-five or six bright conversions, and thirty-nine additions to the Church; nineteen adults baptized and a general revival in the Church. I was ably assisted by Rev. J. H. Baird, local preacher, and Rev. E. S. Boyd.

Bonita.
James A. Kerr, Sept. 29: "Alleluia for the Lord God Omnipotent reigneth." Thus we report twenty-five more conversions—in all sixty. Trust Jesus will say to the donors, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Well, the preachers call it a "pounding." Also a nice new carpet, gotten up by Sisters Mount and others of Mountain Creek Church, came to the parsonage recently. Truly God and the people are good to us. The ADVOCATE is a great help to me in my work in exposing evil and doing good.

High Point.
J. W. Blackburn: Our meeting at High Point closed Friday, September 16, with good results; fifteen conversions and twenty accessions, and a liberal missionary collection. We have had up to date in the circuit forty-one additions and thirty conversions. Collections very hopeful. Two meetings yet to hold.

Deacon Circuit.
S. L. Ball, Sept. 19: Just closed our sixth meeting, held at Oliver Creek. The Lord was with us in reviving and saving power. Six or seven conversions; the Church greatly blessed; five accessions.

Altus.
G. S. Hardy, Sept. 21: Have just closed a most successful meeting at Center Point, in which there were many

conversions, mostly from the class called "dead conversions" twenty-six joined our Church. Bro. J. E. Housner was with us and rendered valuable assistance.

Yamousoville.
A. W. Gibson, Sept. 23: The protracted meeting at the Methodist Church has closed after a splendid meeting of about three weeks. We were assisted at various times by Rev. J. M. Dunn, of Sulphur Springs; Rev. E. C. DeLozier, of Wylie City; and Rev. Wm. Taylor, also of Sulphur Springs. There were near sixty conversions and forty-four additions to the Church; many backsliders were reclaimed and the cause greatly revived. We have had some conversions since the meeting closed.

Culbersonville.
J. D. Hudgins, Sept. 17: I closed my last protracted meeting last night. Results of our labors, 125 conversions and eighty-five additions to the Church, many backsliders reclaimed, Church greatly revived, our collections ordered by the Annual Conference all up.

Ruston.
R. H. Kimball, Sept. 19: I have just closed a week's meeting at Haygood's school house. Five bright conversions and one accession to the Methodist Church. Was assisted by Revs. J. T. Blundworth, W. E. Mitchell and John Young.

NORTHWEST TEXAS CONFERENCE.

Orphan's Home.
W. H. Vaughan, Belmont: Cor-leana Station gives me \$500 for the Orphan Home.

Marble Falls.
R. H. Simpson, Sept. 19: Four revival meetings have been held on this mission during the conference year, resulting in about one hundred and fifty conversions, and one hundred and thirty-eight accessions to our Church, and something over \$800 have been expended on Church and parsonage. All the collections ordered by the Annual Conference are up in full, and pastor and Presiding Elder paid to date.

Moran.
Geo. M. Colburn, Sept. 19: I have closed my last meetings at Gunsight and Eureka; seventeen conversions and six accessions to our Church at Gunsight, and more to follow soon. No conversions at Eureka, but four joined the Church by certificate; dismissed five by certificate the same day. I think that the conference collections will be collected in full. Success to the ADVOCATE.

Whitt Circuit.
N. W. Kuhn, Sept. 19: Whitt Circuit is composed of Whitt, Bethesda, Poolville and Peaster. Our preacher, Rev. Mr. C. Rowland has had most gracious revivals at each appointment, resulting in 115 conversions and 130 accessions to our Church. Besides, our Church is wonderfully revived on the entire work. We now have a woman's prayer-meeting, a young men's prayer-meeting, and a general Church prayer-meeting at each appointment well organized and increasing in interest. We also have re-organized and are systematizing our class-meetings on the work. Our class-meetings bid fair to become at an early day a characteristic of Whitt Circuit. We have good Sunday-schools at each appointment, well officered, well organized, using our literature—good, healthy Methodist schools. Two new Churches in contemplation—one at Whitt and one at Poolville.

West Chgo.
Sam'l Morris, Sept. 19: I have suffered much with granulated sore eyes since last January; yet, thank God, I have been able to go through these months and fill all appointments except one, and Rev. G. R. Bryce filled it. Our protracted and camp-meetings have closed. Eighty-one conversions and reclamations, fifty-nine added to the Church and twenty-one infants baptized.

Clarendon and Claude.
B. M. Stephens, Sept. 16: We commenced a meeting at Claude last Saturday night and held on till the following Friday. Our meeting was a success. Ten accessions of the best material of the town, the Church revived and everybody pleased. Claude is a beautiful town, the county seat of Armstrong County. We have put an addition to our Church, which is now nicely finished, and it is a thing of beauty.

Copans Cove.
W. H. Harris, Sept. 20: Third quarterly meeting just past; Presiding Elder on hand; finance, about one-third paid. We think we will be able to report conference collections in full at conference. We have had two good meetings on the work this year. About forty conversions and reclamations, and eight or ten professed perfect love. At Rock Church, where there was about twenty-five members, we raised \$52.50 for missions.

Crosson.
W. K. Simpson, Sept. 21: Our new Church will soon be finished at Bruce, 30 feet wide by 44 feet long. Material good and heavy; work good. We have painted as they went. Will cost \$700. We have only seventeen members at Bruce, and their crops injured two-fifths by hail. We want to build at Acton, where we have something like seventy members.

Indian Mission Conference.
Colbert.
F. E. Shanks, Sept. 23: We have had 125 conversions and 115 additions to the Church. Have built one good Church house and a tabernacle for holding our annual camp-meeting. The revival fire is burning throughout

the conference. Truly we may say, "The fields are ripe unto the harvest." We need more men in this field. Can not Texas send us a few more good men? Many places are destitute of the gospel, and we need consecrated men for those important fields. The Macedonia cry is, "Come over and help us." Who will answer to this call and say, "Here am I, send me."

Atoka.
E. J. Canada, Sept. 20: Rev. R. W. Walker, assisted by Revs. S. A. Johnson and Father Taylor, has just closed a ten days' meeting at this place. It was a grand success, seventeen joined the Church and several sinners converted, and six children were baptized.

NEW MEXICO CONFERENCE.

Hugo.
Harold Gavett, Sept. 15: Have just closed a protracted meeting at this place, which lasted thirteen days. It was a good meeting for New Mexico, for many say that one soul saved here amounts to as much as ten saved in Texas. Whether that be true or not we cannot say. However, eight professed conversion and seven united with the Church and many more promised to live better lives. Bro. W. D. Robinson, our Presiding Elder, was with us in the beginning of the meeting and preached three of the most convincing, soul-winning sermons we ever heard. Bro. J. C. Gage, local preacher, who supplied this work last year, rendered valuable service. We have a kind and hospitable people here, but the work is hard, and it will take grit and grace to carry us through.

TERRELL DISTRICT.

ISLAM W. CLARK, GREENVILLE, TEXAS.

MY CHANGE OF BASE.
I have been annexed. It took place very suddenly, and was wholly unexpected. The transition from a quiet parsonage, in which were only Mrs. Allen and I and the cook, to a young lady's boarding school is such a complete revolution of our lines that my head yet swims from the rapidity of the movement.

I had just returned from a series of parlor missionary meetings and we were just settling down to regular pastoral work, which was badly needed, as I had been helping the brethren in their protracted meetings and neglecting for awhile home affairs. "Let" had been harnessed to the buggy and wife and I had just reached the first home which we intended to visit, when a familiar voice hailed us from a buggy. It was a great surprise to recognize in the holder of the voice

REV. J. H. McLEAN, D. D.
I had a presentiment as soon as I saw him that he was up to some mischief. His duties, and at that time pressing ones, demanded his services several hundred miles away. What was he doing in Honey Grove jumping into a buggy with a stranger and hurrying after us like a detective in pursuit of a criminal? As soon as we could do so we had him in the parlor at the parsonage—oh! that nice, quiet, well-appointed parlor—and were listening to an explanation of his movements. And the explanation was a greater surprise than the movements themselves. In short, it was that the writer had been chosen to

TAKE CHARGE OF THE ANNEX
of the Southwestern University. It was a position never sought, never applied for, and never wanted. But certain circumstances had brought our great Methodist college within two weeks of opening, and an officer absolutely essential to the working of the machinery was yet unsecured. The proper authorities put hand on me, and said, "We want you for this work." The habit and principle of a lifetime asserted themselves, and I could but answer, "I come." I came as an itinerant who had laid down his right to choose for himself his field of labor; as a son of the Church ready to do her bidding, pleasant or unpleasant.

MOVING.
I will not delay the reader with accounts of hurriedly closing the work of an important pastorate, or of the good fortune of the Church in securing a supply in the person of Rev. Richie Mood, and of the packing, shipping, etc. It all appeared unnatural to us, like Fourth of July in January, or Christmas in August. It was the first time in our married life we had moved in the summer. Nor need I tell of our arrival at Georgetown, or Dr. McLean's warm welcome and kindly entertainment, or of fixing up the Annex, or of my ill-timed sickness. Suffice it to say that by heroic work we could say in time,

"THE ANNEX IS READY FOR WORK."
Few of our readers understand fully what that statement means. Allow me to help them comprehend it. It means:

1. That Texas Methodism owns one of the handsomest stone buildings devoted to school purposes in the South, and that building is situated upon lovely grounds, with extensive and beautiful views upon every side.

2. This beautiful building has spacious dining room, chapel, class rooms, music rooms furnished with pianos, art rooms, and dormitories which are neatly furnished, well ventilated, and thoroughly comfortable. In brief, it has all the appurtenances and paraphernalia of a first-class female college.

3. It not only has an excellent faculty of its own, including teachers in music and art, but it has at its command the splendid faculty of the Southwestern University. This gives the Annex facilities for instruction which can not be excelled by any College for young ladies in the State, if, indeed, any

where. And all this is in good working order.

THE OPENING.
Not a word of advertising for the Annex had been done until after my acceptance of the position, and there had been absolutely no personal solicitation for students. Under these circumstances it is not strange that we opened with only twenty-two boarders in the Annex. These came as the result of the schools' own momentum. We congratulate ourselves that it did not fall under the worst possible circumstances. And we congratulate ourselves upon the character of the young ladies who were with us. We do not believe they can be duplicated by any school. As the one in charge I am to be congratulated upon such a disciplinarian as Miss Nuckolls in the study hall, and such efficient help as Miss Young as Matron. A school so manned there is something wrong about that word, but even a thesaurus don't help us to a better one not help but succeed.

SETTLING DOWN.
So, here I am again, after a respite of thirteen years, settled down to regular school work. The harness chafed a little at first, but it is getting adjusted, and everything is ready for a long, hard pull. I appeal to every Methodist and every friend for help in your prayers, if in no other way.

Mrs. Allen and her husband have no children, but we stand ready now, under certain circumstances, to adopt every young lady in the State as a daughter, and to stand toward her *in loco parentis*. Send us your daughters, and we will do our best to furnish them a Christian home, where they will have every opportunity to take on the polish of highest culture.

JOHN R. ALLEN, GEORGETOWN, TEXAS.

MORAL STATES OF HORSES AND MEN.

In the above title the *in loco* is on men. Horses are there for illustrative value. The colt is innocent creature. It is frisky with gay bounds. Heels that may be vicious later are only exclamations of points of ecstasy now—good for nothing as yet, but prophetically worth perhaps \$200,000, as was one whose home I lately visited.

In a few years the sole question is, how obedient can this horse become to a higher will, and how large a part of great plans? His plans are both little and perishable. That he will love his mate tenderly is not much, for the mate is not much. And his plans only embrace what grass he can eat to-day and what water he needs for the hour. But if he can carry a man a score of miles, he may help to make a bargain involving thousands of dollars, or the future relief of his kind by helping to make a railroad that shall carry a thousand men at a time, or save a life in peril, or even help win a battle for a nation of millions.

Hence comes the question of perfect submission to the higher will of man. For this end he is sometimes shackled, thrown, bitten most bloodily, ridden full tilt against a haystack or wall, till all the mighty force of his own will goes out only as directed by the higher will. How he answers! At the word he starts at once. He does not choose his own direction, or gait, or speed. See him fly, he knows not whither or wherefore. He tries to clear any fence or ditch you ride him at; he leaves all judgment of its possibility to his rider. He puts in his best endeavors till his eyes glare, till his nostrils are pits of blood, till he drops dead when still at full gallop. The heart of the driver nearly breaks with that of the horse, the mind and the instrument are so nearly one. I should call that a holy horse. Certainly he is consecrated, submissive, devoted to the best possible ends.

Of course, this is good for him as well as for the man. He is cared for tenderly, more so than most men. He has a man or two for his servants and ministering spirits. He is immensely happier than he could be wild on the prairie. He has companionship that is divine to him. Go to the stable, he salutes you; stand in the stall, he kisses you; lead him out, he can hardly stand still; spring on his back, no lady's physical ecstasy can be greater. More—he loves you, you love him. He works into high plans, even as high as the salvation of a world when he carries an itinerant on his circuit.

The illustrative value is indicated. How different it might have been had he been a persistent asserter of his own will. Likely the will would have been broken, but with it the spirit, and he reduced to daily contention with evil men, put to carts he could not break, fed so poorly that he could not rebel, and associated in the meanest tasks with men without natural affection even for horses. Such a life of rebellion is comfortless, purposeless, ending in a death hardly regrettable.

For men there seem to be four general moral states. Every accountable being is in one of them; many have been in all. The first is innocence resulting from ignorance. The child devoted for its mother, makes the father walk the floor all night, incurs great expense for nurses and paregoric, steals another child's playthings, is greedy as a pig, pugacious as a dog, strikes its own mother, but does not in all this commit sin. It does not know any better. This is innocence.

Later the child finds out that there is law—of gravitation by tumblers and bumps; of peril by burnt fingers; of parents by nemes and bounds; of schoolmaster, of the social and civil state, he comes to a new Mt. Sinai every day. If he defies these laws, he takes the punishment that comes from infraction, endures the partial poisonings of his body, the lowering of his social scale and the general discount on his whole life, then the law is depraved. His moral state is that of a sinner, a willful breaker of law, a

LETTERS TO THE EDITOR.

But no one thinks this is the highest state of man. Though the victory is sublime, and the strength acquired divine, it is not the best thing. There remaineth a rest for the people of God. This perpetual warfare has not reached the peace that passeth all understanding.

This fourth state comes when man's whole desire, impulse and nature are in harmony with all God's ends and laws. The fight is over. He no longer sees God's law than his whole being approves it that it is perfect, and there is no revulsion from it in all his being. This is holiness. This is God's state. There is no revulsion from the right; that is, from law in him. His perfect nature not only keeps the law, but is the law. The holy Christian not only accepts God's wish and law, but has no struggle about it, no semi-rebellion from it. He is at peace. If his goods are spoiled by enemies and persecutors he takes it joyfully; if men say all manner of evil against him falsely because of Christ, he rejoices and is exceedingly glad. If he is counted as sheep for the slaughter, or even killed all the day long, he looks up for his crown of glory. He is no longer his own; having been bought with a price, he writes himself down a slave of the Lord Jesus Christ, and the slave of fellow-men for Jesus' sake, to be used, sold or killed for him whose he is. It is not so much the law of God that he thus obeys as that law embodied in himself. It is harder to sin than to do right, because he goes against his own nature as well as exterior law in doing wrong.

Is this too high an ideal? No ideal can be too high. Nothing less can give a life of rest and peace. How can it be attained? The state of virtue is no small fight. Paul did not so represent it, either for himself or others. Of himself he says: "I keep my body under lest I become a castaway."

Of others he says: "We wrestle not against flesh and blood merely, but with principalities and powers, against the rulers of spiritual wickedness in high places." And Christ says: "Agonize to enter into the strait gate, for many shall merely seek to enter and not be able." How may we go from such struggle to such peace? We desperately cry:

"How can I my destruction shun?
How can I from my nature run?
Answer, O Lord, for me!"

Ask the horse. It is simply giving up our will; not to stop resisting merely, but to begin gladly doing the will. God does the rest. Some of the laziest, most useless people I ever knew thought themselves holy. Perhaps they did not resist what God did to them, but they did nothing for him that I could see. When I as their pastor tried to interpret the will of God to them in matters of benevolence, more work and less speech, they would not let God's cause ride them to the utmost of their ability. I may have been wrong and they right in the interpretation of the divine will; but it did seem to me that when God was anxious enough to have certain work done to come himself to do it, he would be glad to accept any obedient faculties and will to help.

His whose plans are infinite and has strength correspondent may set us to run through a troop or leap over a wall, but he always proportions the strength to the task. Paul said I can do all things through him who strengtheneth me. We may have the measureless joy of victory if we will let God plan largely and help mightily.—Bishop H. W. Warren, in *Independent*.

VOLUNTEERS TO THE FRONT.
Bishop Key writes from Kobe, Japan, September 11: "Everything is promising, but we are not pressing the battle as we should. Time is precious in our work in this field. We need to go forward. We need two men and should have them as soon as possible." A woman is wanted who can teach instrumental and vocal music.

In China we are needing two men, one of them to be a physician. The funds are available for any or all of these. Let us have immediate responses from those who will say: "Here am I, send me." Let those who cannot go find those who can, and thus do the next best thing.

JAPAN.
Three missionaries wanted—two men, one woman.
CHINA.
Two missionaries wanted—one of these a physician. Let the call go through the Church.
I. G. JOHN,
Corresponding Secretary Board of Missions.

INFORMATION WANTED.
Bro. J. W. Hollis, Panola, Ark., wishes to know the whereabouts of his sister, Mrs. Honeycutt, the widow of Rev. Jasper Honeycutt, one of our deceased preachers in Texas. Bro. H. nor I know to which conference he belonged. Any information conveyed to Bro. H. or to myself will be thankfully received.
J. S. CLOWER,
AUSTIN, ARK.

North Texas Female College and Conservatory of Music.

SHERMAN, TEXAS.

COLLEGE NOTES.

SUNDAY, Sept. 18.

AS THE present quarter has about expired, we will not begin the International Lesson before October 1.

WE all attended the Methodist Church this morning in a body. Bro. Ashburn read the Psalm, beginning, "How amiable are thy tabernacles, O Lord!"

EPWORTH LEAGUE.

In the dining hall, Mrs. Kidd gave us an excellent talk "On the Power of a Good Woman," and described in beautiful terms the grand work done in different parts of the world by noble Christian women.

Miss Arnold being invited to the chair, read the first chapter of St. James, and addressed us in appropriate, well-chosen words on "Doers."

The League was organized with forty-six active members and the following officers: President, Miss Maud McCurry; Secretary, Miss Lottie Brooks; Treasurer, Miss Nellie Nichols; Vice-Presidents, Misses Josie Reynolds, Grace Smith and Laura Milam; Organist, Miss Sallie Weaver.

Bro. Milam, our Chaplain, preached for us to-night in the College Chapel on the text, "I press forward to the mark of the prize." He prefaced the sermon by assuring us of his great solicitude and deep interest in the success and happiness of every girl in the school.

I press forward to the prize. There is a prize obtainable by every one of you. A cultivated mind is a bright ornament, a prize worthy of your greatest efforts.

But properly read, every word in this text is emphatic: I press forward towards the prize. I would have you, young ladies, read it that way, receive it and adopt it as your working motto.

Sunday School Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M. FOURTH QUARTER, LESSON II.—OCTOBER 9.

STUDIES IN THE ACTS.

DORCAS RAISED TO LIFE.—ACTS 9:32-41.

GOLDEN TEXT: This woman was full of good works and alms-deeds which she did.—ACTS 9:36.

TIME: A. D. 40. PLACE: Lydda; Joppa.

OUTLINE. I. Peter and Eneas.—Verses 32-35. II. Peter and Dorcas.—Verses 36-41.

INTRODUCTION. The Christian Church at the date of this lesson has been in existence about ten years. Congregations have been established in many places. Peter goes on a brief tour of supervision, visiting and encouraging the converts.

I. PETER AND ENEAS.—Verses 32-35.

32. Peter passed—the apostles still resided at Jerusalem, but from time to time made preaching and supervising tours to the Churches. All quarters—Churches were now established throughout Palestine, and at Damascus and Antioch (chapter 11:19).

33. He found a certain man named Eneas—it is not known whether he was a Christian, Jew, or heathen; yet if not a believer, he must have been ready to believe.

34. Jesus Christ maketh thee whole—literally, "Jesus, the Messiah, health thee." The apostles were careful not to claim any power in themselves.

II. PETER AND DORCAS.—Verses 36-41.

36. Joppa—about nine miles northwest of Lydda; it has been the seaport of Jerusalem since the days of Solomon. Its modern name is Jaffa.

37. She was sick and died—often the best workers in the Church are taken away, when the need for them seems greatest.

38. As Lydda was high to Joppa—some think a year; with one Simon a tanner—the traditional house of Simon is still shown at Jaffa.

39. Peter . . . went with them—as every faithful minister would do. With- out stood by him weeping—those who had shared the bounty of Dorcas were deeply affected by her death and pointed out the garments on themselves which she had made and given them.

40. Peter put them all forth—that he might have more freedom in prayer. Elijah prayed alone in the restoration of the Shunammite's son; Jesus was alone in Gethsemane.

41. He gave her his hand—as a token of sympathy and help. When he had called the saints and widows—those who had been associated with Dorcas in good works and those who had enjoyed her beneficence.

42. It was known throughout all Joppa—such news could not be kept. Many believed in the Lord—Dorcas was not raised to life so much for her own sake as for others who were led to Christ by the miracle wrought upon her.

43. He tarried many days in Joppa—some think a year; with one Simon a tanner—the traditional house of Simon is still shown at Jaffa.

may be here, but his heart and treasure should be in heaven.

2. Peter found Eneas. The idea seems to be that he was led by providence to this opportunity. We should be open-eyed to do good.

3. The gazelle has eyes of beauty and feet of swiftness. We know nothing of the personal appearance of Dorcas, but her character was lovely and her feet were swift in good works.

4. It is intimated that Dorcas was at the head of a society of women whose object was to make clothing for the poor and do good in other ways. Societies of this kind have been very serviceable in the history of the Church.

I saw a smile, to a poor man 'twas given. And he was old. The sun broke forth; I saw that smile in heaven. Wrought into gold. Gold of such lustre never was vouchsafed to me.

Old and Young.

PUMPKIN PIE.

When "melancholy days" come round and leaves get brown and red, When corn is shocked, and when you add a blanket to your bed.

This pumpkin pie, a tempting dish to almost any fellow, So sweet and tender, luscious (yum) and then withal so yellow.

For pumpkin pie itself is naught—"tis cow food—but you bring Eggs, sugar, and spice and you'll make a pie of anything.

HOW JANE STUDIED GRAMMAR.

It is a pathetic sight to watch the meanderings of the childish mind through the intricacies of English grammar.

One day the two sat together, Aunt Kate busy with embroidery, and little Jane with her dolls.

"Aunt Kate," she said, "please tell me what that is going to be?"

But Aunt Kate was counting and did not answer. Fatal word—"be!"

"Aunt Kate," she persisted, with an honest attempt to correct her mistake, "please tell me what this is going to be?"

"I'll fill out this check for you, Tom, if you will wait a moment. It is signed and father told me to fill it out for the amount, if he wasn't here. Two and a half, isn't it?"

Old Tom took up the check in his trembling fingers, and looked at the straight, business-like signature.

"Just to think that his name is good for thousands of dollars," he muttered half to himself and half to the bright-faced boy who stood beside the desk with his pen in his hand, ready to fill out the check.

"And yet when we were boys together, I was as good as he was, any day; and my chances in life were just as good. It's drink that has made all the difference. Well, it's too late to help to now."

"No, it isn't too late, Tom," cried Hugh Evans earnestly. He knew the

CATARRH. Best Remedy for Catarrh is the Piso, Back to Top, and Cheapest. Sold by Druggists or sent by mail. 90c. E. Y. Hazeltine, Warren, Pa.

sad story of this man's gradual descent from an honorable, respected life to the level of a common drunkard, and he felt an impetuous desire to help him, boy though he was.

A gleam of hope lighted up the dim eyes, but it died out in an instant, and Tom shook his head.

"Some other day, Hugh. Some other day. I must treat my friends for the last time, and I'll have a little money to-night, you see, when you give me that check. Some day I will, but not now."

"Don't put it off, Tom," pleaded Hugh, putting the pledge before the man, and giving him the pen. "Why, don't you see it's as good as a check? Sign it, and it means health, comfort, and a good living which you would make well enough if you could let drink alone, and respect from every one that knows you. Why, my father's signature could not mean more than that!"

"I'll see what my signature is good for," he cried, with sudden resolution; and, grasping the pen firmly, he wrote his name on the pledge.

"There, I've done it; and God helping, I'll keep it," he said solemnly. "Low as I've fallen, I never broke my word yet."

An hour later he entered his home, with the check in one pocket and the pledge in the other. The check was a proof to the poor wife of his intention to keep the pledge, for she knew it must have been hard work to come home sober with money in his pocket.

Need I tell you the signature on the pledge was never dishonored? It meant a happy home, new hope for the despairing wife, respect, prosperity and God's blessing.

And Hugh? He felt as if he had done the grandest temperance work of his life (though he lived to be a successful temperance worker) when he persuaded old Tom to sign that check.—Sunday-School Times.

WHAT A LITTLE GIRL DID.

A good many years ago, a little girl of twelve years of age, was passing an old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning from behind a cell window and heard a weary voice asking her to please bring him something to read.

For many weeks after she went to the prison every Sunday, carrying the poor prisoner a book to read, from her father's library. At last one day she was called to his deathbed.

"Little girl," said he, "you have saved my soul; promise me that you will do all your life for the poor people in prison what you have done for me." The little girl promised, and she has kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners, and from the great number of whom she has helped 600 are now, to her certain knowledge, leading honest lives.

Prisoners from all parts of the country know and love her name, and surely the God of prisoners must look upon her work with interest.

And all this because a little girl heard and heeded the call to help a suffering soul.

Something to look out for—the fraudulent imitations, dilutions, and substitutes that are sold as Dr. Pierce's Catarrh Remedy. To protect the public from fraud and deception, the genuine gold-analogue medicine are now sold only through druggists regularly authorized as agents, and always at these long-established prices.

The Best Hymn Book FOR EVANGELISTIC SERVICE. SUNDAY SCHOOLS AND PRAYER MEETINGS. Gospel Hymns Nos. 5 and 6 COMBINED. 400 PAGES. 438 HYMNS.

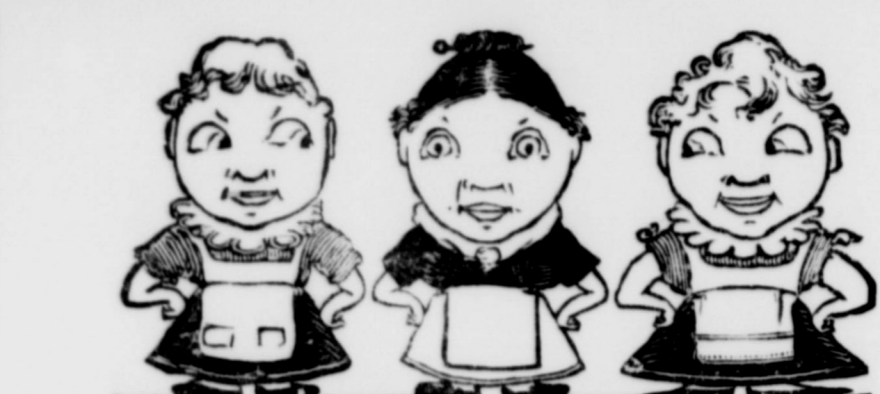
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CLAIRETTE SOAP IS MADE ONLY BY N.K. FAIRBANK & CO. ST. LOUIS.

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Texas Christian Advocate, only \$2 per year. To Preachers, \$1.

TOWER'S IMPROVED Slicker. Water Proof Coat! Absolutely NOT TO Leak at the Seams.

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SHAW & BLAYLOCK, - Publishers
Office of Publication—Guild Building, Elm Street, Dallas, Texas.

Published Every Thursday at Dallas, Texas.
Printed at the Postoffice at Dallas, Texas, as second-class matter.

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Subscription—In Advance
One Year \$2.00
Six Months 1.00

MEETING OF THE JOINT BOARD OF PUBLICATION.
The Joint Board of Publication will meet in annual session at 9 a. m., Wednesday, Oct. 19, 1892, at the Advocate Office, No. 369 Elm Street, Guild Building, Dallas, Texas.

TEXAS ANNUAL CONFERENCES.
(Held by Bishop Harbroke)
German Mission, at Houston, Oct. 28
West Texas, at Houston, Nov. 2

KINDNESS.
In one of the "harmonies of the Gospels" appears this subject: "Exhortations to Kindness." The eighth chapter of Matthew, and the parallel passages in Mark 9, and Luke 9, are cited.

What is kindness? In Luke 6:35 the Great Teacher says of the Father: "He is kind unto the unthankful and to the evil." The word kind in the original is used both of things and persons. It means literally of things useful, profitable, or serviceable.

One of the serious questions which economical and moral reformers will have to solve practically in the near future is, what to do with the European immigrants flocking to our shores. At present we of the South see but little of the people who are being continually poured into the Northern and Eastern States.

THE OTHER RACE PROBLEM.
Never was any matter more completely the subject of commercial exploitation. The steamship and railway companies have their agents throughout Europe working it up deliberately and systematically.

APPEAL OF AN EMPTY TREASURY.
The state of our mission treasury at this time, as given by the Missionary Reporter in the October number, rather surprises us. That no conference has yet paid 25 per cent of its assessment at this late season is the surprise.

THE BICYCLE AND SALOONS.
The New York Tribune quotes from the Christian Secretary, of Hartford, this: "The great enemy of a proper observance of the Sabbath is not the saloon, great as that is. It is the bicycle. It is our bicycle that is doing more to corrupt young men to neglect Church and Sunday-school than almost anything else."

PROHIBITION IN SOUTH CAROLINA.
To try the strength of the prohibition sentiment in South Carolina a vote has been taken at the Democratic primaries. The Southern Advocate declares that 10,000 majority of Democratic votes have declared in favor of prohibition. It now remains for the Legislature to carry out the will of the people.

OUR CONNECTION, UP TO PRESENT DATE, HAS PAID TWENTY-FIVE PER CENT, ON ITS ASSESSMENT FOR FOREIGN MISSIONS.
The books of the Treasurer also show that since April 1 to the present date the collections for foreign missions are less by \$9082 than during the same month of 1891.

ward the religious or theological opinions of others. To tolerate those who disagree with you in theological opinions, especially if complicated with denominational prejudices, requires the charity which "suffereth long and is kind."

THE GENUINELY KIND SPIRIT IS FORGIVING. Perhaps there is a no more characteristic quality of kindness than patience with the faults of others and the willingness to forgive. The labor with an offending brother first between "thee and him alone," and then in the presence of "one or two more," and then before "the Church" marks that kindness which is serviceable "to the unthankful and to the evil," and to forgive the penitent trespasser "until seventy times seven" is the kindness of the love which "suffereth long."

THE LANGUAGE WE HAVE QUOTED FROM Luke 6:35 is a part of that discourse recorded by St. Matthew, which is called the Sermon on the Mount. Matthew reports our Lord in these words: "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust."

There is need of some systematic arrangement by which needy but worthy young men, both preachers and others, can be assisted to get an education. It has been thought best not to bestow this assistance upon them as a mere charity, and to avoid this the loan fund seems to be the best substitute. The University should have a "loan fund" at its command, so that loans on small interest could be made to this class of young men.

THE STATE OF OUR MISSION TREASURY AT THIS TIME, AS GIVEN BY THE MISSIONARY REPORTER IN THE OCTOBER NUMBER, RATHER SURPRISES US. That no conference has yet paid 25 per cent of its assessment at this late season is the surprise. That a large conference has only paid 2 per cent of its assessment is even more surprising.

THE LOUISIANA LOTTERY, LIKE THE UNCLEAN SPIRIT, IS STILL GOING TO AND FRO seeking a resting place. It is now making large offers—a half million a year for various public enterprises to the Government of Hawaii. It is doubtful whether the Hawaiians can stand the temptation. This indicates that the lottery has settled down to the conviction that the question of a home in the United States is settled forever.

A PASTOR WENT TO CONFERENCE WISHING to finish his \$50 donation to Trinity College. He needed an overcoat. When he counted his money he saw he could not buy the coat if he gave the college the money. He handed the money to Dr. Crowell and walked quickly to his room, resolved to wear his old coat.

our connection, up to present date, has paid twenty-five per cent, on its assessment for foreign missions. The books of the Treasurer also show that since April 1 to the present date the collections for foreign missions are less by \$9082 than during the same month of 1891.

THE ROMAN CATHOLICS ARE STILL MAKING SAINTS IN THE OLD WAY ON THE ground that the parties deceased possessed, while living, miracle-working power. They have recently made four new ones, or rather chosen them, to be beatified at the Pope's jubilee.

IF YOU ARE VERY ANXIOUS TO KNOW what your neighbors are doing, you may reasonably suppose that the citizens of Dillingen, Rhenish Prussia, are now busily engaged in exterminating flies to the tune of "Dhoo fly, dontz you bodder me."

THE PUBLIC IS HEREBY INFORMED THAT flies contribute to the spread of cholera and the inhabitants of Dillingen are hereby ordered to make every effort to destroy flies in their houses under a penalty of 30 marks or imprisonment for such offense. Sellers of beer are hereby ordered to keep several glass fly-catchers on their counters.

SOME OF THE PEOPLE ARE TWO BUSY WITH the affairs of life to take and read our Advocate. Lord help us to correct this evil. The mind must be cultivated or it will be choked with weeds or something worse.

WE LIKE THE DARKEY PLAN OF TAKING A collection. We have seen Rev. J. C. Kligo use it with effect this summer. It is a good thing to invite the folk forward, both to the mourners' bench and the collection table.—Southern Advocate.

THE NEW YORK INDEPENDENT THINKS Lieut. Peary has solved the North Pole problem. Speaking of the benefits of Peary's hunt, it says: "The full statement can not be made until scientific men have had opportunity to examine carefully what Lieut. Peary and his associates have brought with them; but there are indications that commerce may find good returns from his long journey."

WE CONGRATULATE LIEUT. PEARY AND HIS brave associates, and are proud to own them as Americans. They have demonstrated once more that in the rush of practical business life, we as a nation find time and energy for those researches that the older nations have so often claimed as their right.

WE ONCE HEARD A METHODIST STEWARD speak of the Annual Conference as the General Conference. He owned neither a Discipline nor subscribed for a Church paper. It takes these two things to make an intelligent Methodist. Ought a pastor nominate a man for office in the Church who is without either?

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OUR IDEA OF THE METHODIST ITENERANCY IS THAT WHEN A PREACHER ENTERS the traveling connection he becomes a man of one work, and that work is to be directed by the Church. The office of "preacher in charge" covers all the duties of evangelist, prophet, pastor and teacher. This is certainly enough for one man at one time.

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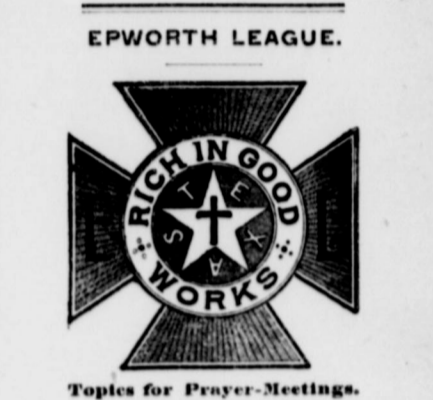
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Next day a stranger who could not have known anything of the above facts sent that pastor an overcoat. Was God's hand in that?—Correspondent Raleigh Advocate.
God's hand is in everything good, why not in that?

THE TRANSFER SYSTEM IS INDISPENSABLE in our economy; but it is our opinion that men should be transferred from one conference to another, and not from one place to another. Of course in the interim of conference place transfers may be necessary now and then; but ordinarily the transfer business is open conference business.—Price, of the Holston Methodist.



TOPICS FOR PRAYER MEETINGS.
OCTOBER.
16. The Happy Man.—Ps. 124.
23. The Divine Shepherd.—1s. 23:4.

TOPIC FOR OCTOBER 9.
The Prodigal Son.—Luke 15:11-32.
1. In the "Parable of the Prodigal Son" the father represents God or the Heavenly Father; the "younger brother" represents the "publicans and sinners," "who drew near unto him" "to hear him," and the "elder brother" represents the Pharisees and scribes who "murmured, saying, This man receiveth sinners and eateth with them."

2. The parable of the prodigal is one of a trinity and is climactic. The "lost sheep," "the last piece of silver" and "the prodigal son" denominate the three parables which the Savior saw fit to use in reply to the murmuring Pharisees and scribes.

3. The theological, or rather the soteriological, subject of the parable is salvation by grace vs. salvation by works.

4. The Pharisee believed that the only way to merit God's favor was by the merit of his work. Self-righteousness was his plea and his justification. He looked not upon God as a loving Father, but a Master requiring a full "tale of bricks." This view of the Pharisee Christ puts into the mouth of the elder brother in the complaint: "Lo these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid," etc.

5. The lost sheep represents the miserable condition and helplessness of the sinner. He has gone astray. He is without protection or means of defense of any kind. The Shepherd has compassion on him and seeks him because of his misery and helplessness. Nothing could be scarcely more miserable nor helpless than a lost sheep. The life of the sinner is not one of happiness and joy. He cannot return to the fold. He is lost. God has compassion on him and seeks for him in the Good Shepherd.

6. The silver represents the one idea of value only. God seeks for the sinner because of his value. The woman knew that while the "piece" was lost it was worth nothing to her, but if restored to her possession it would be worth as much as any one of the nine pieces which were not lost. God sees

Devotional.

LIGHT IN DARKNESS.

The fire gleams low, the shadows gleam and fade,
And darkness lingers where the sunset played;
A hand of silence on my lips is laid—
I cannot bid the light.

The eager longing fills my clouded breast;
I wait the coming of a heavenly guest;
Then who of old in Bethany didst rest,
Thy Mary with me to-night.

With godly fare my tablets not spread,
Hot tears have mingled with my wine and bread;
I cannot pour upon Thy blessed head
The epicurean rare and sweet.

But if my few poor gifts Thou condescend
To take, Thy taking, worthiness will lend,
And I will pour my soul out to my Friend
Like Mary at Thy feet.

I strain my gaze now on my gleaming star,
I sit in darkness with my door ajar,
That I may hear Thy footsteps from afar,
The footsteps of my King!

And I do hear, though e'er I try to veiling hide
Of doubts and fears, and on the other side,
Lo! it is clasped in Time!

I, shuddering, feel the nail prints in the palm;
But O, the wounds drop healing, a balm
Of tenderness that blesses with a calm
Of peace and love divine.

Mary Louise Dickinson, in The Silver Cross.

SOUL OR SELF IN SERMON AND SONG.

When Christ is to be proclaimed by preaching or worshiped in song the auditors are quick to discern whether the preacher or singer is putting soul or self into the service which he renders. The good effect of the very best sermon is sure to be vitiated if, even in one's own mind, self is allowed to become prominent. It is a great offense for the servant to thrust himself before his Lord, and people are quick to discern and resent the wrong. If the speaker thinks of himself, is anxious about the estimate which will be set upon his effort, the esteem in which he is to be held, it will be impossible for him long to conceal his thought from the recognition of even the general public. Self is offensive in any public speaker, especially in a minister of the Gospel.

That which makes our greatest preachers and singers pre-eminent today is their ability wholly to put their souls into their service. The patient people will excuse other faults, but they imperatively demand in those who sing or preach, that quality which they speak of as influence "which comes from the heart and goes to the heart."

That which we as ministers most need today is the baptism of fire which will help us to forget self.

What is true in this respect of the preacher and the singer is also true of the Sunday-school teacher and the Christian worker everywhere. In all our teaching and in all our work we need to drop self.

This is needed by all our people. How many of our congregations are rent asunder or broken into factions because of the selfishness of those who should forget self-interests for the prosperity of the common cause and the good of all! A baptism of unselfishness is today needed by the pew as well as the choir and the pulpit.—*Lutheran Observer.*

THE DOOR UNLOCKED.

Some time ago I wanted to enter a strange Church with a minister a little before time for service. We procured a key, but tried in vain to unlock the outside door with it. We concluded we had the wrong key, and sent to the janitor for the right one. But he came and told us that the door was already unlocked. All we had to do was to push, and the door would open. We thought ourselves locked out, when there was nothing to hinder us from entering. In the same way we fail to enter into love and fellowship with God. The love we think is locked against us. We try to fit some key of extraordinary mind to open it. We try to get our minds wrought up to some high pitch of feeling. We say we have the wrong key, must feel more sorry, must weep more. And all the time the door is ready to open, if we but come boldly with humble earnestness to the throne of grace. We may enter freely at once for His heart is not shut against us. We must enter without stopping to tinker our key of studied faith, for His mercy says: "Whosoever will may come." We must enter boldly, trustingly, not doubting his readiness to receive just as we are. He is willing already, and we must not stop to make Him willing by our prayers and tears.—*The Christian Advocate.*

The virtue of a man ought to be measured, not by extraordinary exertions, but by his everyday conduct.—*Pascal.*

I HAVE never found a thorough, persevering, enduring morality but in those that feared God.—*Joubert.*

Marriages.

McCLURE—ARMSTRONG.—September 8, 1892, in the Baptist Church in Alto, Texas, Dr. March E. McClure, of Rusk, Texas, and Miss Annella Armstrong, of Alto, Texas, Rev. J. W. Johnson officiating.

VINING—ROTEN.—At the residence of the bride's father, in Rusk, Texas, September 14, 1892, Mr. C. A. Vining and Miss Allie H. Roten, Rev. J. W. Johnson officiating.

ALLEN—SIMS.—June 27, 1892, at the house of the bride, Mr. Chas. Allen and Miss Sallie Sims, Rev. J. E. Walker officiating.

McCARTNEY—CUNNINGHAM.—September 7, 1892, at the home of the bride, Mr. J. L. McCartney and Miss Mollie Cunningham, Rev. J. E. Walker officiating.

SWEET—SANFORD.—At the residence of the bride's mother, in Dallas County, Texas, Rev. E. M. Sweet, Jr., of Georgetown, Texas, and Miss Blanche Sanford, September 11, 1892, Rev. J. W. Blackburn officiating.

EBANKS—WILSON.—At the residence of the bride's grandfather, W. L. Wilson, Drop, Texas, on the 31st of August, 1892, Mr. Robert Eubanks and Miss Ida Wilson, Rev. H. P. Shrader officiating.

TAYLOR—HORN.—At the residence of the bride's parents, South Dallas, Texas, September 21, 1892, by Rev. W. F. Clark, Mr. Oscar E. Taylor and Miss Mattie H. Horn.

WILSON—WOOD.—At the residence of the bride's father, W. B. Wood, near Tehuacans Church, Frisco County, Texas, Mr. John Wilson and Miss Hattie Wood, September 13, 1892, Rev. W. R. Crockett officiating.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, or about 150 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover expense of space, to wit: at the rate of ONE CENT per word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

REV. DANIEL H. SLATON.

Rev. D. H. Slaton was born in Tolbert County, Ga., March 26, 1825. He was the son of Joseph and Mary Slaton. His father died in his nineteenth year. Many years a member of the Methodist Church. His mother died in her one hundred and third year, more than eighty years a Methodist. It is no wonder their son was long a faithful Methodist and minister of the Gospel. Bro. Slaton went, while a young man, from Georgia to Florida, where he married Miss Mary J. Cook, who weeps to-day in widowhood. They moved from Florida to Alabama, and from Alabama to Texas twenty years ago and settled in Dallas, where they lived till the fall of 1876, when they moved to Decatur, in Wise County. Here they lived two years, then returned to Dallas, thence to Arlington, where they lived four years, thence back to Decatur again about two years ago, where Bro. Slaton closed his earthly pilgrimage in glorious triumph on August 29, 1892, aged sixty-six years, five months and six days. Bro. Slaton came to the M. E. Church, South, from the Congregational Methodist Church in the year 1858, and was recognized in elder's orders by the Montgomery (Ala.) Conference. So states a certificate bearing the signature of Bishop H. N. McTyeire. Bro. Slaton was a worthy member of the Church with the Decatur class. So far as known to the writer his life was exceptionally pure. He was one of those serene and sweet-tempered men whose real worth the world and the Church do not know till they are gone. Bro. Slaton was truly loved by all the people, without respect to denomination, in the country where he did his last work and finished his beautiful life. He loved the house of worship and was as often in his place as his strength and engagements to preach would allow. His frequent prayers in Decatur will not soon be forgotten. It was in a powerful appeal to God for sinful men, in a revival near his home, that he received the stroke that laid him down to die; and while his pain was unutterable, as he was borne from the Church, he was in rapturous ecstasy, for he clasped his hands and shouted the praise of his Redeemer. When we visited him we found him as trustful and happy as a mortal could be. He sang with us in a clear, strong voice while his face did shine, and afterwards as before, indulged in much beautiful talk we cannot forget. He said to his pastor, the writer, "You may tell the world that the last effort of my life was in prayer for sinful men." He beautifully commended his children to God, all of whom were with him in his last hours, then sweetly, as a babe going to sleep, sank to rest in Jesus for ever. His exhortation upon his funeral in the Church in Decatur, and the long train of mourners that followed his remains to the grave was a silent testimonial of the high esteem in which he was held. Though long after he came to the M. E. Church, South, he was emphatically the itinerant's friend. I know he was my friend; he knew I was his. I cherish his memory as a brother beloved in the Lord. He leaves the wife of his youth in the weeds of mourning and widowhood, and a large and respectable family of children, nearly or quite all of whom are members of the Church. God grant that the beautiful life and dying words of their sainted father may linger with them like the refrain of some sweet old song, calling them to follow him as he followed Christ. God keep the lonely widow till the wound now made by death has been forever healed in the reunion of immortal life.

W. M. LEATHERWOOD.

SIMS.—W. Dabney Sims was born October 3, 1824, in Maury County, Tenn. He was the son of John D. Sims, a native of Virginia. He came with his father to Texas in 1851 and settled in Ellis County, where he lived until his death, which occurred May, 1892. Bro. Sims was an exemplary member of the M. E. Church, South, and filled the office of a steward and trustee for a number of years. He loved the Church and being ill, he cheerfully supported her institutions with his money. Among the last acts of his life was a gift for foreign missions. He gave substantial aid to the poor, and this class regarded him as their true friend. One of them, hearing of his death, wept several hours, though in the pangs of death, the face of his benefactor. He was a regular attendant at Church—never a minute late, though he lived six miles from Church; and such promptness characterized his whole life. But he excelled most of all in his home life. He seemed to reserve his love for his wife and his family. In the sacred precincts of his own home he moved with the gentleness, affection and transparency of a true Christian father. No wonder that his wife and children loved him. No wonder that they miss him greatly; that they are so "soot as sweet day" when parting is no more. Amen.

J. E. WALKER.

SANDERS.—Melissie J. Sanders was born in Cold Springs, Texas, January 23, 1852, and was "born again" in 1876, at a meeting conducted by the Rev. B. Harris, on West Fork, in the then Lockhart Circuit. She was the daughter of J. W. and H. C. Sanders (afterward Siles). Her sickness was long and painful, but she was a Christian and knew how to suffer. Her whole life as a Christian was thoroughly consistent. She died at the home of her sister, Mrs. M. I. Davis, in Lockhart, Texas, August 5, 1892, and we laid her body to rest in Blackwell Cemetery. That her pure soul is now in the "Paradise of God" we have no doubt, and devoutly pray that all who loved her may emulate her example and meet her in a better world.

J. T. STANLEY.

FANNIN.—James Millard Fannin, son of Mr. and Mrs. David Fannin, was born in Montgomery County, Alabama, September 9th, 1879, and came to Milam County, Texas, December 10th, 1890, died July 7th, 1892, aged twelve years, nine months and twenty-eight days. Little Millard was a good boy and was liked by all who knew him. He was a regular attendant at Sabbath-school and children's prayer-meeting, and bid fair for a useful life, and was an honor to his parents. The whole community deplore his death, and tender their sympathies to the bereaved family. Verily, in the midst of life we are in death. The Lord giveth and the Lord taketh away; blessed be the name of the Lord.

B. F. WILLIAMS.

HANKS.—Flored, infant son of Dr. J. M. and Gabriela Hanks, died September 4th, 1892, aged one year and twenty-five days. Another lovely babe, sinless and pure, has been removed to Him who said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." His stay here on earth was short, but long enough for the affections of parents, little brothers and sister to entwine close around him. It was hard for them to give little Flored up, but first severance of the family circle, they have a strong tie binding them to the beautiful boy, and where they may all meet again to part no more. May the Lord bless and comfort the bereaved parents and children. May they all at last meet in heaven, is the wish of their warm friend.

F. A. COLE.

LAGRONE.—Daniel F. Lagrone was born in Polk County, Texas, March 21st, 1855; was married to Miss Cora A. Alexander, March 23rd, 1890; lived happily together until September 3rd, 1892, when death severed him from his loving wife and precious little babe. He was not a member of any Church, yet a believer in Christianity. He had a talk with Bro. Alexander the day he died, and told him that he was trying to make preparations for death, but if he died he intended to live and die a true Christian. Later on he gave expressions that caused those present to believe that he had become reconciled and ready to go. May God's richest blessing rest upon his bereaved companion and precious little babe while on earth they stay, and after death reunite them in a better world, is the prayer of one who loved them.

T. B. VINSON.

BENNETT.—Isaac B. Bennett was born in Mecklenburg County, Va., July 13, 1805. He was converted and joined the Methodist Church, under the ministry of Bishop Doak, in 1843. He moved to Texas in 1855, and died at Hurst Spring, Coryell County, June 19, 1892. Bro. Bennett was a good man, full of faith and the Holy Ghost, and died in full sight of heaven. He was confined to his bed about four weeks, but never complained. He was waiting for his discharge from the ranks below to join the host above. He often during his sickness spoke of the future in terms of triumph, and said his sky was without a cloud. When he could not speak he would point toward heaven as much as to say, my home is there. He leaves a wife and some children, to mourn his absence, but they sorrow not as those without hope. W. V. JONES.

MEADOR.—Miss Nellie Lee Meador, daughter of M. Singleton and Sallie R. Meador, was born May 9, 1867; died Thursday, July 28, 1892, at her home near Oak Forest, Virginia. For fifteen years she had been an invalid; not able to leave her bed without assistance. At times she suffered much, but bore it all with Christian submission and patience, and has left to us the rich consolation that death did not find her unprepared, but ready and waiting for the Master. She never complained of her lot by word or action; was of quiet and unassuming manners, and was greatly beloved by all who knew her. Her Bible and the dear old CHRISTIAN ADVOCATE were her constant companions to the last. When dying, she called our dear mother to her side and said, "Mamma, I see so many beautiful angels hovering around me, but I cannot get them. What a good place it must be to go to." Her end was peace. It is the Lord's will; we bow in submission.

SISTER ROSA.

JOHNSON.—On the morning of September 18, 1892, little Marion Homer, infant son of Bro. and Sister R. H. Johnson, peacefully passed from earth to heaven. He was a bright, promising babe, of seven months, and his parents were fondly treasuring the hope that he would be to them in future years a source of pride. While they now lie upon a bright, happy home, we believe that they look upon them with Christian resignation to the will of God and pass under the rod of affliction in humble obedience to the Divine will. The bright little babe, after much suffering and patient lingering, has fallen asleep, and now wraps in the garments of his eternal promises, awaits the sounding of the trumpet of deliverance and reunion. Until then, in loving obedience to God's will, we bid the little one a tender and long farewell. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

V. A. GOBBY.

MURPHY.—Annie Murphy (nee Banks) was born October 19, 1829; embraced religion at the age of fifteen years; joined the Methodist Church immediately; came to Texas in 1875, and settled in Hopkins County, at the residence of her son, John Murphy, August 24, 1892. For fifty years Sister Murphy maintained her integrity without break or blemish. Not demonstrative, her Christian life was calm, even and placid. All who knew her believed her an exemplary Christian; therefore, "though she did not speak," her life was a "speaking life." The writer conversed with her, as did others, in her death sickness, and it was pleasant to hear her state so clearly and unequivocally her confidence in God, and the assurance she had that soon she would be at rest. "She leaves three sons who truly mourn their loss with many friends. Her three children are members of the Church, and hope to meet their mother again to part no more. For more than thirty years she was subject to great personal affliction, but patiently waited her release."

W. R. DAVIS.

SHARP.—Death has visited the house of Bro. J. A. Sharp and taken from him his inestimable companion, Sister Sharp was converted and joined the Methodist Episcopal Church, South, at the age of sixteen, in which she lived and worked until called to her reward. While she loved the house of God and was always glad when "their preaching day came," she never relied upon public worship exclusively, but recognizing the Word of God as food and strength to her soul, she made it a habit to read a portion of Scripture every morning before she undertaking the duties of the day. This habit of reading the Bible and secret prayer she kept up until the very last. After she had grown too weak to hold the book, she had some member of the family to hold it up close that she might read it. She will be missed, but her influence will still be felt. When upon the banks of the river she calmly said, "It's God's will." These words, with a bright, living testimony, fully assure her family and acquaintances that she now awaits them among the redeemed.

I. M. BRUCE.

HENDRICK.—Sister Rebecca Proctor Hendrick was born September 9, 1827, in Perry County, Ala.; married to James Hendrick in Washington County, November 17, 1847; professed religion and joined the M. E. Church, South, in 1859; immigrated to Texas and settled in Bell County in November, 1860. She was the mother of and raised nine children to maturity, three of whom have crossed the river, and six with their aged father remain on the latter shore. She was an invalid for nine long years, passing through many spells of severe affliction; but, as she said, always felt that she would recover and taken this time, when she felt that her hour had come. Calling for her children and grandchildren, all of whom were living near and in their midst, with many other sympathizing relatives and friends, after much and painful physical suffering, she was released from all and passed to her final home September 19, 1892. A very large concourse attended her remains to the family graveyard, where with loving hands, the solemn ritual of our Church, she was buried on the 17th. Much might be said in commendation of the noble qualities of this Christian wife and mother; quiet, consistent, patient and persevering; few have performed the duties of life so faithfully as she. I visited and prayed with her several times, and always found her serene and trustful. Oh! the debt of gratitude we owe for such noble examples of Christian womanhood. Such are "pearls and jewels," "the salt of the earth," and "the light of the world."

S. C. LITTLEPAGE.

RODGERS, TEXAS.

BROOKS.—Mrs. Vashti Brooks (mother) has gone home to rest. She was born in Maryland, February, 1802, and died in Walker County, Texas, September 4, 1892. I am unable to give her early life, but from my best information she has been a member of the Methodist Church for about seventy years, in which she lived a faithful life. And while she was engaged in the cares of this life she prepared well for the life to which she has gone. She has been for years a great sufferer, but bore it with Christian fortitude without a murmur. She often told me she was waiting the will of God. And indeed, when the summons came, she died, as though she had gone to sleep, without a struggle. She leaves children and grandchildren and great-grandchildren a Christian example how to live and how to die. Brothers and sisters, mother has led us in this life over many troubles, and now she has shown us how to meet death. Farewell, dear mother. By the grace of God we will meet you again in the "Sweet by and by." Her son, B. L. B.

ADAMS.

Little James Dimmitt, first and only child of Rev. James and Early Millican Adams, was born May 19, 1892; was dedicated to God in holy baptism the 10th day of the following July, by Rev. Seth Ward, and died September 16, at 3 a. m., at Millican, at its grandparents, age three months and twenty-seven days. His little life was brief and full of suffering, yet the brilliancy of its little mind was so marked as to inspire and encourage in the fond parents hope that it would eventually recover; but, alas! death came at an unexpected hour, blighted hope and spread gloom over the hitherto happy home and heart. But they do not sorrow as those who have no hope, for they are servants of God, and are comforted by the grace and doctrines of grace, given to man for salvation through Christ which they preach to others. Like Job, they unhesitatingly say, "The Lord gave, and the Lord taketh away, blessed be the name of the Lord." May the Gospel and hope of reunion ever comfort and cheer the parents until God shall call them hence.

C. M. KEITH.

NAVASOTA, TEXAS.

BABCOCK.—Charles Babcock was born in New York March 16, 1808, and died in Burnett County, Texas, September 18, 1892, being in his eighty-fifth year. He spent many years in Ohio and Illinois. In 1844 he was married in Ohio to Nancy Whipple (sister of Rev. W. W. Whipple). He moved to Texas in 1859. Many of the pioneer Methodist preachers will remember his hospitable home at Facedad, in W. Hartmann county, Texas. Mr. Babcock possessed a mind above ordinary with much force of character. He was true to his God, to his Church and to his friends and loved ones who had preceded him. His absence from Church will be felt by his pastor, who loved and honored him, and who has been helped not a little by his wise counsels. The community in which he lived will miss him for a good neighbor is gone. His four children who survive him keenly feel his loss. His aged wife, most of all, feels stricken and lonely, having spent more than sixty years in happy union with him. Weep not, loved ones, he is not dead, but asleep. He lives, in the home of his Savior, and may meet him and remain in delightful union forevermore. Amen. G. D. WILSON.

G. D. WILSON.

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It is the design of the Faculty and Board of Trustees of OAK CLIFF COLLEGE to make this institution of learning the peer of any in the country, and with this end in view each school has adopted an extensive course and will be under the care and supervision of a Principal or Director of national reputation. Parents appreciating the superior advantages offered, are sending in their applications rapidly. A very large number of students has already been enrolled. Rooms are being engaged daily. Only two allowed in a room 16x20 feet. Those who desire to send their daughters to a first-class College, will oblige us by sending in their application at once. Send for catalogue.

MALARIA PARASITES.

WHAT RECENT INVESTIGATIONS REVEAL.

Science Triumphs Over Poisons of Bog and Pool.

Acute and Chronic Malaria Cured.

A series of investigations has been carried on during the past few weeks at the Surgical Hotel, Columbus, Ohio, under the direction of Dr. S. B. Hartman, which has furnished some very interesting results not commonly known to the public.

For the benefit of the non-professional reader we stop to explain that malaria (commonly called chills and fever, fever and ague) is caused by a minute organism which germinates in stagnant water. These organisms live in the water and can do no harm until the water dries up, leaving the organism to perish, when its spores or eggs, with which its body is filled, are carried into the air by the wind or washed into wells or streams by showers.

These minute spores find their way into the system through the air we breathe, the water we drink or the food we eat, and their presence in the blood sets up the disease known as malaria. The organism which causes malaria and its spores are so very small that they can only be seen by the aid of the very best microscope in the hands of an experienced microscopist. To become familiar with the appearance and habits of the malaria organism requires long and careful study on the part of the microscopist. The most important fact revealed by the late investigations at the Surgical Hotel is, that there are two distinct malaria parasites—one capable of producing acute malaria, distinct chills and fever; the other producing chronic malaria, in which there is no distinct or regular occurrence of chills and fever. The organism which produces acute malaria is distinguished from the organism which produces chronic malaria by its form and movements.

The parasite of acute malaria is known to the microscopist as cytomonas, and is capable of amoeboid movements, its form being roundish. This parasite is well shown by the following cut from a pencil drawing made at the Surgical Hotel by their microscopist, as seen through a powerful microscope. The cut represents the organisms magnified many thousand times:

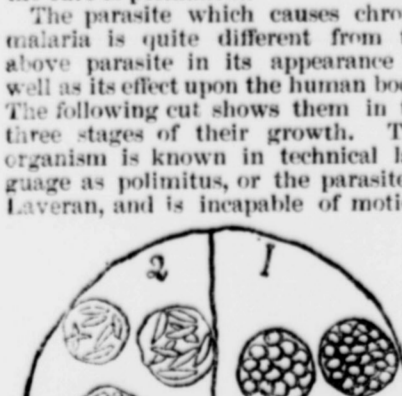


THE PARASITE OF ACUTE MALARIA.

Figure 1 in the above cut shows the organism with its body full of exceedingly minute granules, which will soon develop into spores. Figure 2 in the cut shows the same organism with spores fully developed, ready to be thrown off. Figure 3, in the same cut, after they have been thrown off by the parasite, which spores will rapidly grow to the size of the parent organism. All this can occur under favorable circumstances in a few hours, so that they multiply with incredible rapidity.

As before stated, it is this kind of malarial parasite which causes acute malaria or fever and ague. It is well known that quinine will generally cure such cases. It does so by killing the organism in the blood, and thus removing the cause for the chills. Peruna, in large doses will also kill this organism, and will do so with less harm to the person who takes it than quinine will do; but as quinine is the cheaper of the two remedies it is the one generally used. Whenever Peruna is taken for acute malaria—that is, to break the chills and fever—it should be taken as follows: During the intermission a wingglassful of Peruna every two hours (children in proportion) should be taken until four doses are taken, after which a tablespoonful every hour during the remainder of the intermission until the time for the next chill has passed. And when the chills are stopped a tablespoonful every two hours during the day should be taken for ten or fifteen days, or until the cure is permanent.

The parasite which causes chronic malaria is quite different from the above parasite in its appearance as well as its effect upon the human body. The following cut shows them in the three stages of their growth. This organism is known in technical language as polymitus, or the parasite of Laveran, and is incapable of motion;



THE PARASITE OF CHRONIC MALARIA.

In figure 1 of the cut the body of the parasite is filled with undeveloped spores. Figure 2 shows them in a higher state of development. Figure 3 shows the same spores ready to begin work for themselves. The symptoms set up by these organisms in the human system are so entirely different from acute malaria that they need description here. They will often pester a person for months without making him sick abed, but making him generally miserable—creeping rigors, coated tongue, appetite changeable,

cold sweaty hands, and many indescribable sensations of genuinely distressing kinds, melancholy feelings, a discouraged, listless state of mind, tired-out feelings and biliousness.

It is a fact well known to the medical profession that quinine will not cure this form of malaria. It has been demonstrated over and over again at the Surgical Hotel that, while quinine will generally destroy the parasite of acute malaria, it will have little or no effect on the parasite of chronic malaria. It is just here that Peruna as a malaria cure shows its great superiority over quinine. Both the parasites of chronic and acute malaria are destroyed by Peruna.

It will clean the system of every particle of malarial poison. It restores the appetite, clears the befogged senses, and brings back a hopeful state of mind, which malaria is sure to destroy. In these cases two tablespoonfuls of Peruna should be taken before each meal. This dose should be gradually increased to three tablespoonfuls at each dose if the symptoms do not improve soon. Man-a-in should be taken according to the directions on the bottle if the bowels are constipated.

Further particulars can be obtained by sending to The Peruna Drug Manufacturing Company, Columbus, Ohio, for their free book on malarial diseases.

OUR SCHOOLS.

Granbury College Opening.

The College has opened its twentieth annual session with a number and character of students in keeping with its record and the recent improvements on the building. The enrollment of boarding students is larger than at past openings. A much wider territory is represented, patronage being drawn from sections not formerly tributary to the school. Next month many others are expected to enter. About \$1600 has been expended in improvements. The massive stone structure now surpasses in internal finish the beauty of the scene which it overlooks from its conspicuous position. By taking out the walls forming a recessed room the Chapel is now 50x85 feet, walls plastered and ceiling attractively finished. Four recitation rooms are on the second floor and four on the third, all well ceiled and provided with new blackboards, maps, charts and other aids to teacher and student. New chemical and philosophical apparatus is soon to arrive. These improvements are paid for by Granbury people, without a call for a dollar outside the town; and not a dollar of indebtedness or encumbrance of any kind casts a shadow athwart the future of the College. The students have the benefit, from time to time, of lectures from eminent men. "Bill Arp" lectures at the College October 14.

A meeting at the Church is just getting under headway with hopeful indications. E. M. SWEET.

WEST TEXAS CONFERENCE.

Members of the West Texas Conference, to be held at Gonzales, November 2, 1892, who expect to bring with them their wives or daughters, or both, are requested to at once notify W. J. Bright at Gonzales, so that the committee on homes may make arrangements to entertain them. And the Presiding Elders are requested to send list of delegates and any such as may be coming up for ordination or admission. Please do not postpone, but furnish us the desired information now in order that we may have time to make suitable arrangements.

W. J. BRIGHT, for Committee. GONZALES, TEXAS.

RESOLUTIONS OF RESPECT.

Whereas, God has in his infinite wisdom seen fit to take from our dear deceased sister, Texanna Mathews Sharp, wife of our beloved Recording Steward, J. A. Sharp; and whereas, this Quarterly Conference is deeply sensible of the loss sustained by both the Church and bereaved family, therefore be it

- Resolved, 1. That in her death the Church has lost a consistent, faithful and efficient member. 2. Her neighborhood one of its brightest adornments. 3. Her husband a true and affectionate wife, and her children a kind and loving mother. 4. As a quarterly conference we bow in submission to the will of the Supreme Ruler of the universe in this sad dispensation, and tender to the bereaved husband and children our warmest sympathies, praying that they may be safely housed in the ark of salvation until the storms of life are o'er, and they permitted to meet their loved one in the resurrection morn. 5. That these resolutions be sent to the CHRISTIAN ADVOCATE for publication, and a copy of same be furnished the family. I. M. BRYCE, J. T. KINGDA, J. H. WEATHERALL.

WEST TEXAS CONFERENCE.

The class of the third year will please meet the committee in the Methodist Church, at Gonzales, Texas, November 1, at 9 o'clock a.m. The class will please furnish the committee with the books of the course of study.

R. M. LEATON, J. T. GRAHAM, J. W. VEST, COMMITTEE.

IMMERSION.

The following objections may be urged against immersion as a mode of baptism:

- 1. The word is not found in the Bible. 2. The word from which it is derived (immergo) was not used until Augustan age. 3. It contradicts many plain passages in the Bible. 4. It renders many other passages in the Bible meaningless. 5. The idea is found expressed only three times in the whole Bible, and these are never referred to as baptism. (Gen. 7:11-24; Exodus 14:28; Mark 5:13.) 6. There are only four expressions found in the Bible upon which it rests: Into, out of, much water, buried with Christ in baptism. A sandy foundation, surely. 7. It makes the Bible teach two separate and distinct modes of baptism, as different in their natures as light and

darkness. Baptism of Spirit (effusion), baptism of water (immersion).

8. It is contrary to reason. Some people's faith is very tangible. The story of the whole swallowing Jonah is an atom in comparison. How could John stand in the ice cold water hour after hour and day after day? John was not but six months teaching and preaching. He could not have devoted more than one-sixths of his ministry to baptism, and yet millions were baptized of him. The eleven apostles on Day of Pentecost assembled at 9 o'clock. Peter preached for two hours. It must have taken an hour to find out how many would accept Christ, and at 3 they were back in the temple. Not more than three hours were consumed in baptizing 3000.

9. It is utterly impracticable times. It can not be administered to the dying, to the invalid, to travelers in dry countries or polar regions.

10. It is a law of our nature, when we begin to drift, to go to the extreme. This accounts for many attributing saving virtue to mode itself. "Take on Christ in baptism," "follow Christ in Jordan," "buried in liquid grave." Many similar expressions we hear. If this be true, why did not the Father so express himself? What will become of the greater part of the human race? Again, the Bible mentions one sin which if we commit we will be beyond the reach of mercy even in this life. If immersion be baptism and essential to salvation, have not those who can not receive it committed a second unpardonable sin? Are not all unimmersed persons in danger of committing this second unpardonable sin? I am thankful, however, that the possibility of committing this second unpardonable sin exists only in the fertile imagination of certain individuals.

11. It is a child of superstition, nurtured in ignorance; almost universally practiced during the dark ages. Its use decreases as light increases. Two centuries hence it will be as much practiced as foot-washing is today.

JOHN W. HOIT.

CEGAR BAYOU, TEXAS.

When Baby was sick, we gave her Castor. When she was a Child, she cried for Castor. When she became Miss, she clung to Castor. When she had Children, she gave them Castor.

Mr. Noopp, through the telephone, 2 a.m.—Doctor, come down right away and see the baby. Dr. Paresis—What seems to be the trouble? Mr. Noopp—I think it's insomnia.

A handsome complexion is one of the greatest charms a woman can possess. POZZONI'S COMPLEXION POWDER gives it.

"Look at the foreman," said slug 100 to slug 284: "he ain't gettin' cholera, is he?" "Naw, he's just out o' sorts."

LADIES Seeding a tenth, or children who want building up, should take BROWN'S IRON BITTERS. It is a potent cure for Anemia, Indigestion, Stomach, Liver Complaints and Neurasthenia.

Miss Elderby—You have never met my eldest sister, have you? Cleverton—Why, no, Miss Elderby, I didn't suppose it was possible that you had an elder sister.

NEW PLATFORM.

Diseased Liver, Indigestion, etc. GAINESVILLE, TEX., Aug. 10, 1892.—Gents: It has been seventeen months since I began using the Electropoise. It has done more for me than anything I ever used. I have suffered untold misery with a diseased liver, and all the pills that generally attend it. Indigestion, heart and stomach trouble, nervousness, sometimes so I could not sleep. Now I can eat anything I want, sleep as sweetly as a child. I am a well woman by the use of the Electropoise. I have broken severe colds and bilious attacks with my children. I find with patience and the use of the Electropoise it is worth its weight in gold. Miss M. L. McMDONDE. To Williams & Sweeney, agents. Offices Dallas and Galveston, who are the parties to address for this wonderful home treatment without medicine.

WHAT TO SAVE.

And how to save it, are subjects which interest all prudent housewives. This information is given in "Ayer's Home Economics," Containing One Hundred Recipes for using odds and ends from table and market. It is a book especially valuable to young housekeepers, and will afford many new and useful hints even to those more experienced. "Ayer's Home Economics" mailed to any address on receipt of a one-cent stamp, by Dr. J. C. Ayer & Co., Lowell, Mass.

Texas State Fair and Dallas Exposition. Better and grander than ever for 1892. Every department complete. Unequaled attractions, and the finest Military Band (under the leadership of the renowned Liberator), ever brought to Texas. To meet the popular will, that everybody may come to Dallas and attend the Greatest Fair ever held in Texas, THE TEXAS AND PACIFIC RAILWAY has placed in effect the lowest rates to Dallas ever offered to the people for this or any similar occasion. The tickets will be on sale each day of the Fair, that is October 17th to 30th inclusive, good for return until October 31st. Ask your Ticket Agent about it, as he can give you complete information, or address, GASTON MESLER, Gen'l Pass. and Ticket Ag't, Dallas, Texas.

Mrs. Velox—The landlord was here today for his rent. Mr. Velox—Well? Mrs. Velox—Well I paid him the money and showed him the baby. Mr. Velox, who is rather weary of the fuss made about the infant—Bah! Why didn't you give him the baby and show him the money? You women have no sense. More tears.

PLAN OF EPISCOPAL VISITATION—1892-3.

FIRST DISTRICT—BISHOP KERRICK. Kentucky Conf., Middleboro, Ky., Sept. 7 Western Virginia Conf., Clarksburg, W. Va., Sept. 14 Illinois Conf., Pana, Ill., Sept. 28 North Alabama Conf., Layport, Ala., Nov. 19 Memphis Conf., Mayfield, Ky., Nov. 30

SECOND DISTRICT—BISHOP WILSON. Brazil Mis. Conf., Taubate, Brazil, July 27 Arkansas Conf., Bentonville, Ark., Nov. 27 Little Rock Conf., Magnolia, Ark., Dec. 7 White River Conf., Batesville, Ark., Dec. 14

THIRD DISTRICT—BISHOP GRANBURY. Holston Conf., Wytheville, Va., Oct. 11 Indian Mis. Conf., Ardmore, I. T., Nov. 16 North Mississippi Conf., Corinth, Miss., Nov. 30 Mississippi Conf., Natchez, Miss., Dec. 14

FOURTH DISTRICT—BISHOP HARGROVE. German Mis. Conf., Houston, Texas, Oct. 28 West Texas Conf., Gonzales, Texas, Nov. 27 Texas Conf. Calvert, Texas, Nov. 19 Northwest Texas Conf., Waco, Texas, Nov. 23 North Texas Conf., Sherman, Texas, Nov. 30 East Texas Conf., Nacogdoches, Texas, Dec. 14

FIFTH DISTRICT—BISHOP DENCAS. Denver Conf., Durango, Colo., July 27 Montana Conf., Bozeman, Mont., Aug. 4 East Columbia Conf., Florence, S. C., Sept. 21 Columbia Conf., Eugene City, Ore., Oct. 5

SIXTH DISTRICT—BISHOP GAINWAY. Missouri Conf., Montgomery City, Mo., Sept. 7 Southwest Missouri Conf., Independence, Mo., Sept. 21 St. Louis Conf., Kirkwood, Mo., Sept. 28 Tennessee Conf., Tuplip Street, Nashville, Oct. 19 Louisiana Conf., Lake Charles, La., Dec. 11

SEVENTH DISTRICT—BISHOP HERRICK. Western Conf., Elk City, Kan., Aug. 31 Virginia Conf., Norfolk, Va., Nov. 19 Western North Carolina Conf., Winston, N. C., Nov. 30 North Georgia Conf., Madison, Ga., Dec. 7 South Carolina Conf., Charleston, S. C., Dec. 14

EIGHTH DISTRICT—BISHOP KEY. Japan Mission, Kobi, Japan, July 20 China Mission Conf., Soochow, China, Sept. 28 Hawaiian Conf., Honolulu, Hawaii, Oct. 25

NINTH DISTRICT—BISHOP BAUGHN. Los Angeles Conf., Ventura, Cal., Sept. 11 Pacific Conf., Sacramento, Cal., Oct. 12 N. W. Mis. Conf., Nacogdoches, Texas, Oct. 12 Mexican Border Mis. Conf., San Marcos, Texas, Oct. 19

TENTH DISTRICT—BISHOP FITZGERALD. Louisville Conf., Campbellville, Ky., Sept. 21 Kentucky Conf., Lexington, Ky., Oct. 19 North Georgia Conf., Goldsboro, N. C., Dec. 11 Florida Conf., Ocala, Fla., Jan. 4

GAINESVILLE, TEXAS, July 18, 1892.

Messrs. Parlin & Orendorff Co., Dallas, Texas: GENTLEMEN—Having purchased of you three years ago a Tricycle Plow, it gave such good satisfaction that I now must have another. I prefer them to any other sulky plow on the market. Yours very truly, JOSEPH GREGORY.

UNANSWERED LETTERS.

SEPTEMBER 20. A E Goodwyn, sub. W H Dean, sub. J H Trimble, sub. D Scott, sub. SAM'L MORRIS, sub. C M Keith, sub. T T Booth, sub. Geo R Hughes, sub. J W H H, sub. J F Powers, sub. SEPTEMBER 21. W H Harris, sub. S J Vaughan, sub and change. R F McEwen, sub. J M Holt, sub. Geo A Wallace, sub. C D Wood, sub. W H stop paper. R H Raymond, sub. stop. M L Moody, sub. H M Sears, sub. M E Hawkins, sub. Will send you all last year's your request. S N Allen, paper stopped. H L Henry, sub. L G Watkins, sub. G S Sandel, change made.

SEPTEMBER 22. J D Hudgins, sub. J Woodson, change made. F M Winburn, sub and trial subs. C C Stovall, sub. W H Crawford, sub. H Parsons, sub. C A Hooper, sub. A B Roberts, sub. G A LeClere, change made and sub stopped. J M Porter, sub. only at last year's price. A T Shook, sub. H C Jolly, sub. one at half price. A T Blackwood, sub. J H Trimble, sub. W J Sims, sub. C S Fisher, sub. 2 stopped.

SEPTEMBER 23. J T Stanley, sub. J J Harris, sub. one stopped. I W Harrison, sub. W W Graham, sub. J W learn, sub. W M Minn, sub. for prompt answer. M H Major, sub. W H Crawford, sub. J L Russell, sub. H G Williams, sub. will stop subs named.

A BEAUTIFUL STORY.

A beautiful and touching story of a woman's love and pity, bestowed where those sweet attributes could meet with only voiceless gratitude, comes to us from Eatonton, in this State.

The embarrassment of a business firm caused one of its members, Mr. B. W. Hunt, to sacrifice his splendid herd of Jerseys. His lovely and cultivated wife, who had loved him; who had made them conscious of kindness; who had felt them from her hand, and whose call they had answered from the pleasant plains and valleys, as their bells tinkled homeward in the twilight, with tearful eyes saw them pass from her care into the keeping of strangers and out of her noble heart she made this touching plea for them: "There are sentiments connected with our little Jerseys that will make the parting with them hard to bear for my husband and myself. The people of this country know that each Jersey in the herd has been reared by me. Each has its special name, and comes to my call. They have been my constant care for years, and are like children to me in their affection and dependence, and I have given them almost a mother's love; and now that the parting time has come, I desire to plead, not for myself, but for them, that the stranger's hands into whom they will now pass may be kind and gentle, and caresses, not cruelty, be meted out to them. When I stand in the empty stalls at Panola farm, the greatest grief my heart will know will be that the dumb creatures that I love so well will be beyond my power to aid. Hungry and unsheltered they may be standing in blinding storms or drifting snows, and blows, not loving touches, fall on their gentle heads, and I their mistress powerless to help. And so I plead, reader of this story, whoever you may be, if one of Panola's Jerseys passes into your possession, remember that a woman's tenderness has reared it, a woman's care has guarded it, a woman's heart has ached over its loss, and a woman's pen has lifted in life's darkest hour to beg for it the pity she did not ask for herself."

There is a beautiful lesson in those beautiful words—a lesson of love and tenderness, of gentleness and sweet compassion, which only the true heart of a woman could teach; and if the poor, dumb brutes in whose behalf that tender plea was made could speak their answer from the stranger's pasture, it would chime in sweeter cadence than the bells that tinkled in the dewy dawns and purple twilights and made unimagined music in a woman's heart. —Atlanta Constitution.

THE NEW CANTON STALK CUTTER

We were the first manufacturers to introduce STALK CUTTERS, and have kept abreast of the times with modern IMPROVEMENTS. They are a valuable implement, preparing the ground for planting, and leaving that to be turned under which ENRICHES THE SOIL. The CANTON has spring on front end, and connecting with lever, thus relieving the jerking motion from horses' backs, also giving a heavy strike motion. This excellent feature is found only in the CANTON. It has HIGHEST REEF, WHEELS, and heavy LAURENCE DRIFT. No Aile through centre of reel to close up with trash. Made with 6 knives, so as to cut stalks short. Notice: have the same number of knives, but they are not properly proportioned, therefore cut the stalks same length as our's knife. DO LOOK OUT FOR THEM! at other points of excellence given in circular, mailed free to any address. We also manufacture Canton Clipper Plow, Volunteer and Victor Cultivators, Disc Harrows, Tricycle Sulky and Gang Plow, Grain Drill, Cotton and Corn Planters and hand, Buggies, Carts, Pump, Wind Mills, BAIN, COOPER and OLDS WAGONS. Write us for your wants. PARLIN & ORENDORFF CO., DALLAS, TEXAS.



SANGER BROTHERS.

We are showing the Latest Novelties in Ladies' Capes, in fashionable lengths and choicest styles.

OUR SPECIALS FOR THIS WEEK:

\$8.50 Choice of five styles of Cape, in Cheviot, Diagonal, and Plaid Cloakings, in black, tan and gray, only \$8.50, value \$12 to \$15. \$8.50

\$14 Choice of 4 special line Ladies' Capes, in Cheviot Mixtures, Bedford Cords and Chevrons, satin and silk lined, jet and ribbon trimmed; any garment in this lot is worth \$20. \$14

\$13.50 In Ladies' Jackets we offer a very stylish Silk-lined Serge, in tan and gray, for \$13.50 that is really worth \$18.00. \$13.50

\$5.00 Also a number of styles Ladies' Jackets, in Cheviots; Chevrons and Serges, at \$5 and \$6, that are as good, probably better value than you'll find elsewhere at \$7.50 and \$8.00. \$6.00

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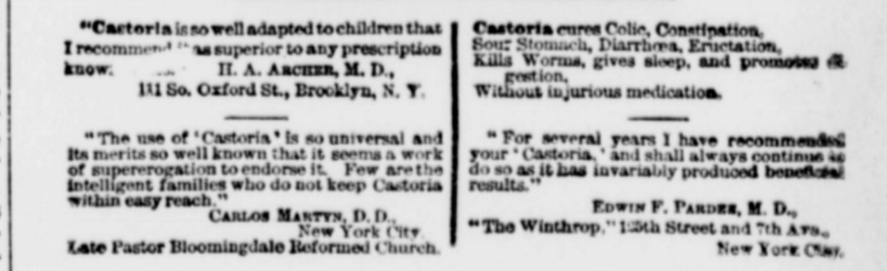


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for Infants and Children. "Castoria is so well adapted to children that I recommend it as superior to any prescription known."—H. A. Archer, M. D., 111 So. Oxford St., Brooklyn, N. Y. "The use of 'Castoria' is so universal and its merits so well known that it seems a work of supererogation to endorse it. Few are the intelligent families who do not keep Castoria within easy reach."—CARLOS MANTY, D. D., New York City. Late Pastor Bloomingdale Reformed Church. "For several years I have recommended your 'Castoria,' and shall always continue to do so as it has invariably produced beneficial results."—EDWIN F. PARSONS, M. D., "The Watchdog," 126th Street and 7th Ave., New York City.



SILVER-PLATED WARE. Our New Illustrated Priced Catalogue of best quality Silver-plated Ware is now ready. It shows a variety of new styles of Cups, Casters, Butter Dishes, Syrup Stands, Pickle Stands, Ice-water Pitchers, Goblets and Waiters, Tea Sets, Coffee and Milk Consumption Services, Knives, Forks, Spoons, etc., giving prices of each and directions for ordering. Catalogue sent free to any address. Our new silver-plated Cutlery, Bone China, and other goods sent to any address, by mail, O.C. or Boat Paper Box sent to any address, by mail, postpaid, on receipt of \$1.00. C. B. BARNES & BRO., Jewelers, 149 W. Market Street, LOUISVILLE, KY.

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