The Texas Christian Advocate.

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HOME CONFERENCES.

[Wanted for this department all the church news. Send facts—not comments, nor sermons, nor lectures, nor exhortations; but send every item of news concerning the church in your charge.]

WEST TEXAS CONFERENCE.

Pontotoc.

R. M. Leaton, Oct. 6: Closed my work at Valley Springs last Sunday. Preached at 11; had a good Sunday-school missionary collection in the afternoon, and a good church conference at night. The steward raised cash and good subscription $22 50 for repairing the house of worship. A good move, truly. Finances coming up a little.

San Marcos.

B. Harris: The great revival conducted by Burnett and Mulkey closed Sunday night last. On Monday night's service ninety seven persons were received into the Methodist Church, and several who gave in their letters, made over 100 accessions. The Cumberland Presbyterians received twenty-six; the Baptist twenty-eight. Several more are to be received. The evangelists have gone, but the meeting abides. Religion is the theme. We are now united and will build our new church.

Lagarto Circuit.

Theophilus Lee: I have held six protracted meetings, resulting in twenty-seven conversions; have received twenty-five into the church by ritual and forty-four by letter. We have baptized twenty-five infants; have raised a subscription to build two new churches and have the promise of a lot for the third and a building committee appointed to raise a subscription. Collections ordered by the conference are all in the hands of the various treasurers and we are trying to double our assessment for foreign missions in view of that debt. Let it be paid. Our presiding elder, I. T. Morris, was with us at our fourth quarterly meeting in the spirit of a true itinerant. He has grown on our people from the start. The stewards say the salaries will be paid in full. This preacher has had a pleasant year among a clever and noble people.

San Marcos.

C. W. Gregory, Oct. 6: Bros. Burnett and Mulkey have just concluded the grandest revival meeting ever known in the history of San Marcos. At the close the converts were drawn up in line, which was fully 100 yards long, and numbered about 200, of whom over 100 joined the M. E Church, South, swelling her membership to about 550 or 600. Twenty-seven joined the Baptist Church; twenty-six the Cumberland Presbyterian and six the O. S. Presbyterian. The pastors of these churches, together with the membership, worked shoulder to shoulder in the meeting, so that a stranger did not know who was Baptist, Presbyterian or Methodist. A great and glorious work has been accomplished. Bro. Burnett preached some grand and towering sermons, and "Abe's" experience "talks," and more especially that one on "Restitution," made a most profound impression, awaking many a stifled and slumbering conscience, and numbers of old and barred debts and obligations have since been liquidated and settled, and neglected quarterage paid up. Louisa's sweet songs and Christian devotion won the hearts of almost every man, woman and child, and Sister Burnett impressed all as a most lovable, consecrated Christian woman. The truth is, the quartette and people of San Marcos resolved themselves into a kind of mutual admiration society. During the meeting $900 was raised to defray the expense of erecting tabernacle, for poor and needy, and to remunerate these noble, self-sacrificing people for their labors of love among us. They received about $800, and no offering was ever made by the citizens of San Marcos more cheerfully and with a heartier amen. The whole meeting from beginning to end was an occasion the remembrance of which will hang in memory's hall to the close of life of all who witnessed it. The young men's weekly prayer-meeting now numbers over 100, and the young ladies' prayer service held at the same hour numbered 102 at its organization a week ago, and in both the theater, progressive euchre and the ball-room have been voted out unanimously. Many family altars have been erected since the close of the meeting. Praise the Lord.

NEW MEXICO CONFERENCE.

Eddy, N. M.

Robt. Hodgson, Oct 3: On the third Sunday in August, after uniting in holy matrimony Rev. V. S. Thomas and Miss Lizzie Barber, of Blanconia, Bee county, Texas, with the consent of my presiding elder, I surrendered to my brother the charge of Kennedy circuit; bade farewell to friends, spent one week with my parents in the mountains of Kendall county, and, on August 24, with wife and baby, said bye bye to loved ones, and on the morning of the 26th met the noble band of heroic workers, from all parts of New Mexico and the extreme western portion of Texas, in conference assembled at El Paso. After a very pleasant session, we received our appointment and on September 2 we reached our field of labor. Leaving wife and baby with Sister Robb, I started next morning for ride of forty-eight miles in company with Bro. C. M. McLean; my presiding elder, I N. Crutchfield and his little daughter May. The same night Miss Ollie Johnson pledged herself to stand by Bro. Crutchfield through all the hardships of an itinerant life. We returned to Eddy on the 4th and on the 10th we commenced work on a parsonage which is now completed, painted without and papered within. We have three rooms; two of them have good fire places and the other a good cooking-stove, given to the parsonage by Bro. Wallace. The good ladies furnished the kitchen and bed-room, which helps not only this, but all succeeding pastors. Bro. C. W. McLean is a contractor and builder, and one of my stewards, and to him chiefly I am indebted for this, as cozy a little parsonage as can be found on any circuit, station or mission. So we are here to stay. We have a foundation laid on which we propose to build this conference year a $4000 church. This growing town justifies it. Over $1,000,000 have been invested in a dam and ditches for irrigation. The Hagerman Hotel here, with sixty rooms, cost $50,000. One thousand of a population is claimed and the town not yet ten years old. With this for a foundation, this Pecos valley in and around Eddy will soon be settled by farmers, and as a result Eddy must soon become a town of considerable importance. But enough for this time (my first letter for four years). Prospects are good. Fields white and we expect this year a grand harvest.

NORTH TEXAS CONFERENCE.

Ben Wheeler.

S. N. Allen, Oct. 6: Edom circuit is still on the up grade, bless God. We moved to the parsonage to-day, and are well pleased. The brethren of Edom circuit are ready to do anything for their preacher. There were more wagons came to move us than could get loading, and wouldn't have anything for their trouble. May the Lord reward them for all they do for their church. We have had a prosperous year. To God be all the praise.

Bonita.

D. W. Gardner, Oct. 5: Our fourth quarterly conference is a thing of the past. Last Saturday and Sunday was the closing up of the business of this conference year, which W. S. May, our beloved presiding elder, looked after with great dignity. On Sunday he preached as fine a sermon as I ever listened to. He is a large man and a big preacher, too. Our protracted meetings are all over for this year. Visible results: Ninety five conversions, fifty-six accessions to the church and have built a parsonage and expect in the near future to have two new churches. We feel that we are coming to the front. We are under many obligations to Revs W. T. Ayers, H Fitts, J. W. Nigh, R. Holland and S. Nelson for valuable service along through our summer campaign. Many thanks to these brethren. Praise the Lord for his goodness and mercies. I feel like singing: "I love thy kingdom, Lord, the house of thine abode."

Bonham Circuit.

M. K. Evans, Oct. 7: I am anxious to report the great and good work that is being done among our people. Every house almost has become a house of prayer. Rev. A. E. Butterfield and A. Webb closed a seventeen days' meeting in September, with grand results. They prayed earnestly for 100 souls, and I must say their prayers have been answered. The series of meetings closed with ninety-six conversions and sixty-three accessions. But our prayer-meetings still continue, and we have reached 100 conversions and sixty-seven accessions. To God be all the praise. Our dear brothers were zealous in labors at home as well as at church, that others might be strong to work. Our people are greatly revived in this grand work. A collection for missions was taken on last Sunday which resulted in sixty odd dollars. May the Lord bless and strengthen these young watchmen on Zion's walls, is our prayer.

Wichita Falls.

S. C. Riddle, Oct. 6: Rev. T. J. Milam, the clever and successful agent of the North Texas Female College, recently visited this place in the interest of the very excellent institution which he "represents," and, though we all knew full well he was a "finance man," such was the impression he made by his sermon and general demeanor that we "induced" him to return in order to help us in a protracted meeting. This he did during the past week, and we shall always feel grateful because of this visit to us. Some of the results are: About eight conversions, ten accessions and considerable quickening and reviving of the church, and about $175 in cash and good subscriptions for the college. We approach the close of the fiscal year full of faith, hope and gratitude. God has been with us during the entire time thus far. Sixty-one have been added to the roll of membership and several others are soon to follow. Brethren, pray for us.

Daingerfield.

J. Woodson, Oct. 8: We have just passed through one of the most gracious revivals Daingerfield has ever witnessed. The meeting began September 17 and continued up to the 29th. Most of the preaching was done by Bro. J. S. Weaver, of the Cumberland Presbyterian Church. No one kept any count of how many were converted and reclaimed. There were a part of the time three services daily, 6½ a. m. prayer-meeting, 11 a. m. preaching, 8 p. m. preaching. Those morning prayer-meetings were an evidence of the mighty workings of the Holy Spirit upon the people. From all parts of the town old and young, saint and sinner, might be seen hurrying to the house of God before the sun had gladdened the earth with its presence. The oldest inhabitants would say, "We never saw it on this wise before." It was glorious. Praise the Lord. About twenty accessions to the Methodist Church, perhaps as many to the Presbyterians and some to the Baptists, with many family altars erected, are some of the visible results; but eternity alone can tell the good that has been done. The preaching was sound, the work solid, penitents were invited to the mourners' bench and urged to repent and believe, and allowed to tell it themselves when converted. We praise God for sending Bro. Weaver to our town, and through him such a grand meeting. To God be all the glory.

EAST TEXAS CONFERENCE.

Center.

A. J. Frick, Oct. 8: I am asking our people, on my fourth round, for a free-will offering in cash for our enormous missionary debt, and am succeeding; hope to have $150 to $200 to pay at conference. It seems if all our pastors and presiding elders would put this before the people we could and would pay the debt. "The way to pay it, is to pay it."

Henderson.

W. W. McAnally, Oct. 5: We completed our round of protracted meetings on Church Hill circuit September 3. We held five meetings, from six to nine days at a place. We had a good meeting at each place, though the visible results were not as great as we had hoped for. Between forty and fifty were converted and the church greatly revived. Thirty have been received by ritual and four by letter. Others will perhaps join soon. Several have joined other churches. I was assisted in one of these meetings by Bro. C. H. Smith, in another by our presiding elder, T. P. Smith, and in another by J. H. Westmoreland and T. B. Vinson. All did good work. Our two local preachers, J. W. Pool and N. A. Lowrie, assisted in some of these meetings, doing good work. Many of our lay members came up nobly to our assistance and were wonderfully blessed. I was forced to close my last meeting at Harmony Hill on account of sickness. I held my last service sick, returned home and have not been able to go out on my work since, but I am improving now and hope to be out soon. Finances are behind, but we hope they will come up all right by conference.

Asbury Chapel.

J. M. Robertson, Oct. 4: We are getting along finely. Bro. T. R Crawford, of Center, preached his first sermon for us to-day; did well for the first time. Our Woman's Missionary Society, which Sister J. D. Burk organized the fourth Sunday in October, held its first meeting to-day. The outlook for this society is splendid. With Bro. J. D Burk as pastor, A. J. Swinebroad as Sunday-school Superintendent and Sister Swinebroad as President of the Woman's Missionary Society and the good Lord to lead us, we are bound to win the victory.

Kilgore.

A Member: Organized an Epworth League October 4 with thirty-five members. President, Miss Sadie Carter; First Vice President, Mr. A. J McMahon; Second Vice Present, Miss Minnie Cromwell; Third Vice President, Miss Dez Wynn; Secretary, Mr. W. B. Mackey; Treasurer, Miss Pearl Smith. Let every one interested in its progress take hold with a will; work up to its highest possibility, and great good may be done in the Master name, and a larger understanding and a deeper love of the blessed old Book may be had by the coming generation. What motto more appropriate for our Epworth League workers than: "Take me, Lord, and use me to-day as Thou wilt." Let me here say to all the young people who would learn more of God's will, join our League wherever you can, and study the Bible. The thoughtful, prayerful reader never gets tired of this wonderful Book.

Lawndale Mission.

J. W. Griffin, Walton, Sept. 22: We closed a meeting at Independence Wednesday night; commenced Saturday night before the second Sunday; thirteen accessions. This is a new point. The prospect for a fine church is good. The revival fire still burns. We have held eleven protracted meetings, have had, I think, one hundred and seventy accessions by ritual and more than three hundred conversions. Elder Robert Blan, Baptist, of East Fork Association, preached three fine sermons for me at Independence. He is a Holy Ghost preacher and beloved by my people as well as his. This mission is blessed with some as good workers among the laity as I ever saw anywhere. There are harmony and unity at every appointment. I have been told since the protracted meeting at Oakland that every member of the church will lead in public prayer. I think there are but two irreligious persons in the community, and one person that is religious not belonging to the Methodist Church. Since we wrote last we have protracted at Wood school-house, also at Odom Chapel. The results at both places were good. We have no church at Wood school-house. We were called off to see a sick sister, and had no chance to receive our people in the church there. Mallard Prairie's protracted meeting resulted in eighty-four conversions, with sixty-seven accessions. I have been informed those people are desiring to have another protracted meeting this fall. We met some opposition at that point when we met to protract. The school was in session and would not dismiss for the meeting; but the brethren met Monday morning early and by 10 o'clock built and seated an arbor. We kindly asked the teacher to dismiss the children at 11 o'clock for preaching. He acceded to our wishes and many of the children were converted. There are a great many immersionists among our people here. Bro. J. O. Allen immersed nine at Mallard and there are four to be immersed yet. We preached Sunday night at Cottonwood, opened the door of the church; two persons came forward for membership. As we are unordained we have to be on the lookout for some one to baptize for us. We promised to receive them in the church after Bro. John Adams, our presiding elder, had immersed them for baptism. Our presiding elder said that he was an administrator of the law, but not an expounder, when it comes to baptism. We will commence Thursday night on our regular round and will visit five appointments by Sunday at 3. I am so anxious to see those who have fought so faithful and have proven so loyal in this year's conflict. With grave apprehensions and some fearful anticipations did we enter our labor after annual conference in December, 1890, on Lawndale mission. Thand God, this people were kind then and they are kind now. My mind reflects on the 23d Psalm. Truly God has been good to us.

TEXAS CONFERENCE.

Willis.

W. H. LeFevre, Oct. 6: Our Epworth League is doing the church good service. The league meets every Sunday at 4:30 p. m. After the regular league prayer-meeting, the remaining time of the meeting is spent in reading essays and talks on the league-books read during the week. Good to the church will grow out of this course of reading.

Franklin.

W. W. Horner, Oct. 9: Please allow me space to acknowledge my indebtedness to the following brethren for their very efficient help in my meetings, viz.: Rev J. F. Follin, C. M. Keith, Fred L. Allen and our worthy superannuate, Bro. W K. Turner. Many thanks, brethren, one and all, for your valuable aid. May God bless you all, is my prayer.

NORTHWEST TEXAS CONFERENCE.

Baird.

B. A. Snoddy, Oct. 5: The conference year is coming to a close and yet there is much of the year's work before us. We have already held several meetings; quite a number of conversions up to the present. We are now in the midst of our protracted meeting at Baird—good congregations and increasing interest. Everybody pray for our meeting at Baird and "let all the people say amen." The third Sunday in September Bro. I. N. Reeves delivered his lectures on the "Baptism of Christ" and "Infant Baptism" at Putnam to a crowded house. In the forenoon he gave his lecture on the design and mode of Christ's baptism, making it in his own new and original way so plain that there could be no doubt about it to any one that would listen. In the evening he gave his lecture on infant baptism. It was so plain and conclusive as taught by the Scriptures, that I have not heard a single objection even from those who oppose infant baptism, and there was quite a number of Baptists and Cumbellites taking notes during the lectures. At the close of the lecture on infant baptism several infants and adults were baptized and the Holy Ghost came down in mighty power; every one in the congregation was moved, saints shouted, sinners trembled, and Cumbellites ran. I believe that God has called Bro. Reeves to the special work of these lectures on baptism. Let every preacher send for him. Brethren, one and all, preachers and members of the entire church, I again entreat you, pray for the success of our meeting at Baird.

Abilene Mission.

T. L. Adams, Oct. 5: Our meeting at Colony Hill school-house was a great success. Rev. W. B. Evans, my local preacher, did most of the preaching. Fifteen professed conversion and eleven united with the church, making us twenty-six members at this place. Class organized eight months ago. Some of the members are paying a tenth to the Lord, thus "honoring the Lord with their substance." They subscribed largely over their assessment for the connectional collections.

McGregor.

J. David Crockett, Oct. 8: I want to say "Amen" to the article in the ADVOCATE of October 1, from Bishop Foster, concerning evangelists. Every preacher ought to be an evangelist, and we should not have a fifth wheel in the Methodist itinerancy. Our General Conference so said at its last session by refusing to authorize it. And the appointing power should carry it out by failing to give an itinerant preacher a nominal appointment to "evangelize," but if he wishes to "evangelize," let him locate and not hang to the conference.

Glen Cove.

D. C. Stark: To the Members and Friends of the Methodist Church on Glen Cove Circuit—Dear Brethren: I desire to say a word to you through the ADVOCATE. Since I came out of the campaign of summer meetings I have been sick, and now my little daughter is down with what is commonly called "slow fever," so that it will be impossible for me to see you all at your homes on my last round, as I expected to do. Hope that all who owe me anything in subscription, collections or books, will settle at the next appointment, or will hand it to the steward. If any brother or friend has forgotten the amount of his subscription, I will let him know if he will drop me a card. Please, brethren, look after this matter. It is of vital interest to us and the church. Pray for us in our affliction.

Shive Circuit.

J. W. Hall, Oct. 1: Since my last report there have been wonderful displays of God's power manifested in the conviction and conversion of many precious souls on Shive circuit. To God be all the praise. While at some of the appointments on the work there were not many received into the church, the membership was greatly revived, and upon the whole this has been a year of great spiritual power to both pastor and people. As an evidence of the fact over 100 persons professed faith in Christ, and many of them were as bright conversions as I ever witnessed. While I can say many encouraging things in reference to the eight protracted and camp meetings which were held on Shive circuit, which lasted from the second Sunday in July until the third Sunday in September, I desire to call special attention to the camp-meeting at Shive, which was a union-meeting between three denominations—the Old School and Cumberland Presbyterians and Methodist. Bro. W. J. Holder, pastor of the Cumberland Presbyterians, labored faithfully both in the pulpit and altar. Bro. Shivel, a man of considerable experience and influence, who has been carrying on a Sunday-school and prayer-meeting in that community for seven or eight years, represented the Old School Presbyterians. Bro. R. S. Heizer, pastor of Bee House; Bro. W. E. Caperton, of Hamilton, and the following local brethren of Shive circuit, to-wit: W. A. Pearce, Sr.; D. S. Pearce, Jr., D. L. Dapuy, C. C. Channey, and Bro. Carr, a local preacher from Hamilton circuit, and myself, represented the Methodists. So you see that the people did not lack for preaching. The meeting was a grand success. Visible results as follows: Cumberland Presbyterians received twenty; Old Schools, eleven, and the Methodist thirty-five. Some of the old settlers said that it was the best revival ever held in Hamilton county. The meeting was conducted on the old Methodist plan—a large altar and plenty of straw. The altar was crowded with penitents crying, and sometimes aloud, for mercy more or less every night. On Tuesday night of the meeting there were twenty-five conversions, and most of them young men. The young converts, especially the young lady converts, worked very faithfully for the salvation of their unconverted friends. Most all of the young people, even boys and girls, in the Shive community, are members of the church. Bro. Heizer on the second Sunday morning of the meeting organized a young men's prayer-meeting, with the names of thirty, who agreed to pray in public, and one of the number says that he feels that he is called to preach. Bro. Heizer, by his zeal and consecration, endeared himself to the good people of Shive. As an evidence of his labors being appreciated he received several nice presents and $17 cash, and Bro. Joseph Price, who assisted me in several meetings, received $38 as an appreciation of his labors. So much for the good people of Shive circuit. Thanks to Bros. Carr and Caperton for the service they rendered me this year. May the good Lord abundantly bless the faithful local brethren who stood by my side during the campaign. I pray heaven's richest blessings to rest upon the entire circuit and that every member of the church may get upon a higher plane of Christian life and realize their personal responsibility to God.

RELIGION is in its essence an inward and spiritual holiness. Outward actions can be considered but two ways: either as the means and instrument, or else as the fruits and effects of holiness.—*Lucas.*

THE RED GOSPEL WAGON.

Some weeks since there appeared on the streets of Pilot Point a red wagon with an organ in it, with this inscription painted in large gilt letters on each side of the bed: "The Gospel Wagon," and also a large Texas star with the letters Y. M. C. A. between the points of the star. This wagon was pulled by two bob-tail horses and driven by four young men, who declared they were not "preachers of the gospel, but were sent out by the Y. M. C. A. of Fort Worth as gospel workers." And like the Wizard Oil men who attract the crowd by the wagon and music and then humbug the people with worthless stuff, they sang, preached and prayed from the wagon every evening on the public square, and did the same at night at the Cumberland Presbyterian Church. Their novel, not to say doubtful, methods, attracted the masses. Some good and conscientious people fell in with them for fear if they opposed them they might be found fighting against God. But I am happy to say that this scribe and the pastor of the Baptist Church, together with many of the members of the church, stood aloof from such unscriptural means of grace and methods positively forbidden by the Divine Master.

Now, as much confusion, diversions and in some instances bad feelings have grown out of this wagon visitation in this ordinarily quiet town, I feel it my duty to warn others through your most excellent paper, that they may not be taken by surprise as we were.

1. If I have not misunderstood the design of the Y. M. C. A. it was organized as a non-sectarian institution, in which young men of all denominations were to work and co-operate with all churches, and not to conflict with the work of any regular pastor of any denomination.

If this be true I assume that these men are violating the very principle upon which the Y. M. C. A. was organized, for they held their services when there was service in every other church in town. If it is not true, and they are to conflict with the regular ministry, then all our young men who believe that the church and ministry are ordained of God ought to withdraw from the organization at once.

2. The doubtful means of grace: That this red wagon, labeled "The Gospel Wagon," or that big star made radiant by the letters, "Y. M. C. A.," or those bobtail horses, are a means of grace I am too stupid to see. These fellows all declared they "were not preachers of the gospel," and they will pardon me for saying I believed every word of it. The leader and spokesman of this gang turns out to be an apostate preacher who only a few months ago, at McKinney, was with a sort of doubtful theatrical company, and then in the goodly town of Pilot Point preaching a sinless second blessing. If he had any blessing at all it must have been the second, for he says of himself over his own signature, in the Baptist and Herald of August 20, "I did by an act bring a reproach upon my King and shame upon the church and my family," and such were his eccentricities that he left the gospel wagon here, as he did the show at McKinney a few months ago. His friends account for his irregularties on the grounds of an unsound mind. Think of it, the gospel according to the wagon from an unsound mind, backed up by a more unsound moral character, are the means of grace sent out by the Y. M. C. A., Fort Worth, to teach us "old moss backs" how to save the world.

3. Methods forbidden by the Divine Master: These men preached and prayed on the streets, while Matt. 13:19, 20 says of Christ, "He shall not strive, nor cry; neither shall any man hear his voice in the streets." This is the "Christ who is to show judgment to the Gentiles." He is our model as well as that of the Jews, and no man ever heard his voice in the streets. He is our example and he preached everywhere else—in the Temple, in the synagogue, in private houses, in the mountain, and upon the sea shore; but never in the streets. His not preaching in the streets was not accidental, but so important was it that it was foretold hundreds of years before his incarnation, Isa. 42:2.

This example of silence on the street, set us by our Lord, is enforced by him, upon his disciples, in these words: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagoges and in the corners of the streets that they may be seen of men." He does not say ye shall not be hypocrites, that were unnecessary; but he does say ye shall not be LIKE them. In what respect? In praying in the streets to be seen of men. But we are told he did not mean we were not to pray on the streets. All I have to say in reply is, that the only way I can know what Christ meant is by what he said and what he did. His voice was never heard in the streets, and he says we shall not be like those hypocrites who prayed in the streets, and we have no account in the Bible of any man who ever did pray in the streets except a hypocrite.

The parable where the servant is sent out into the streets, highways and hedges to invite guests to the supper, is quoted to justify this street preaching and praying, as though Christ would contradict himself. Now, what are the facts? 1. The Jews, who were first invited, rejected it. (2) This invitation was extended to the Gentiles, and (3) this invitation was to the lowest as well as to the hightest, even to the waif in the streets, the peasant under the hedges, and to the homeless traveler upon the highway; but the supper is not set in the filth of the streets, but in the house, and thither the guests are invited to go.

John Wesley is referred to to justify these things, and I answer that Christ is better authority than Wesley, even if Wesley had set such an example. It is true Wesley, like his divine Lord, did preach in the open air, amongst the colliers, under trees, in an old foundry, and in the silent cemetery from his father's tomb, but never, so far as I know, in the street.

Finally, all evangelical churches require a candidate for the ministry to go through a course of examination with regard to his qualifications for the ministry, both intellectual and moral, and if found worthy they grant him authority to preach, if otherwise, he is not allowed to preach in any of our churches. So we conclude that any pastor who desires a pure ministry, and to vindicate the honor of the church of Christ, will seek to know something of the character of the man whom he indorses by admitting him into his pulpit.

Hence Paul says: "Lay hands suddenly upon no man, lest ye be partakers of other men's sins." Dr. Clarke says on this text: "It is a sin for any improper person to thrust himself into the sacred office; and he partakes of that sin who introduces, helps him forward, or sanctions him in it." I thank God that some of us pastors did not partake of the sins, or indorse the dirty record of some of this gang, by inviting them into our pulpits or lending our influence in any wise. Religion is the greatest gift of heaven. To embrace it is the wisest act of man. The means of grace were appointed by a God of infinite wisdom, and to substitute these wise appointments by clap-trap, is a sin and a shame. Let all God's people beware. W. H. HUGHES.

P. S. Since writing the above we clip the following from the Post Mirror, October 2:

"VIRGIL MAXEY JAILED.

"FORT WORTH, Sept. 28.—Virgil Maxey was arrested here to-day charged with stealing goods from his employers, the Fort Worth Dry Goods Company. Goods to the amount of $200 were found in the rooms of a Mrs. Clanahan, who claims she bought them from Maxey for $27."

This man Maxey was the leader, main speaker and really the brains of the red wagon gang sent out from Fort Worth by the Y. M. C. A. to evangelize the good people of the smaller towns and country gederally. Well, this is about as good as we may expect when men think themselves wiser than Christ and undertake to do outside of the church what Christ expressly proposes to do by and through the church. W. H. H.

VOTE OUT WHISKY.

I could not keep from saying something after seeing the piece from T. A. H. headed, "The Young Men and Saloons." I know a great many of the church members are opposed to prohibition. They object to it by saying if you let whisky alone it will let you alone. That's as false as false can be. There is a ready way to settle the right and wrong of anything. It is to note its influence upon a community. The business that in its success brings loss to a community is itself wrong and may not be engaged in without sin. A business right in itself may be carried on in a wrong way and by deception and chicanery be sinfully managed, but no wrong business can be so carried on as to relieve it of its odium.

Every one who directly or indirectly assists in an evil is a party to whatever evil comes of it. It is said that corporations have no souls. This is the idea, that when more than one is engaged in an action the responsibility is divided and so in proportion to its membership and finally the responsibility is actually lost in the whole and no one is responsible. That is a mistake as broad as this world. The sin to the individual is the same as if the whole act was his. Now everyone engaged in the manufacture or sale of whisky in any shape whatever and the law-makers that legalize the manufacture and sale of it are parties to all the ills that follow, and he who has the privilege of voting upon the question, "License or No License, Prohibition, Local and General," and casts his vote for the damnable stuff, instead of for God and humanity, will in the final judgment confront all who have abetted this great evil. Widows' and orphans' wails and woes, pistol shots, bloody daggers, despairing groans of wives in agony, murdered children and gray-haired parents coming to untimely graves, will meet his view. May the time soon come when it will be driven from us. A SUBSCRIBER.

ALVORD, TEXAS.

LETTER FROM ABE MULKEY.

Departing from Rome, Ga., September 14, we arrived at Cartersville in the evening, and were greeted at the depot by Bro. Sam Jones, and were driven to his beautiful home to remain during the meeting. Bro. and Sister Burnett were allotted to Bro. and Sister May, where each and all were elegantly entertained. Bro. Jones' home is the beau ideal of cozy comfort, the gift of Nashville converts. The grounds are ample and beautifully ornamented with flashing fountains and glowing with rarest flowers; stately oaks and elms furnish abundant shade. The home was thronged with guests during the meeting, and the entire family combined to render their sojourn delightful. Sam Jones is kept busy, as the calls upon him for advice and charity are numerous. I only had a few moments personal talk with him.

Cartersville is a plain little city of some 3300 inhabitants, and doesn't seem to have the push and brightness of our Texas towns. The movement of the people is slower and they have the usual hospitality of the old States' people. The Sam Jones tabernacle seats 6000; it was full at every service, and on Sundays the crowd was estimated at 10,000. The choir was a most excellent one, trained and led by Bro. Gilreath, who is now evangelizing in Texas with Bro. Joe Jones. Sam Small was a prominent factor in the meeting. He is a tower of spiritual strength and power. We love him, and were blessed by his sermons. He is genial and easily approached; a fine conversationalist and everybody is intuitively drawn toward him. There were many ministers from abroad who preached in turn. The meeting partakes more of the nature of a Chautauqua assembly than a revival. I don't know how many converts were made. The doors of the church were not open for members. The pastor, Simon Peter Richardson, continued the meeting. We left on the 21st, spent the day at Chattanooga and Lookout Mountain; thence to Bellbuckle, where our son, Royall, is in the school of Webb Bros. Found him well and at work like a Trojan. Then on to Nashville, where we spent two day with my sister, Mrs. Fowler. Visited the Publishing House and Vanderbilt and then turned our faces homeward. Arrived at San Marcos on the 25th at 8 p. m.; found a large audience in waiting. We are glad to be back again in Texas. The people here know and understand us and we them. There are prospects of a great meeting here, of which we will write later.

We are due at Van Alstyne next, and then Hubbard City, and Hearn will wind up the year, and we will give results of the year's work

ABE MULKEY.

DEDICATION.

Rev. W. S. May, presiding elder, will dedicate the church at Chico October 25, being the time of our fourth quarterly meeting. All former pastors cordially invited to attend the dedication.

JAS. A. KERR, P. C.

CHICO, TEXAS.

Texas Christian Advocate.

THE FAMILY—ITS IMPORTANCE AND ITS PERIL.

Additional Facts Concerning Divorces—Children Involved.

It is not our desire to dwell too long upon the unpleasant side of this question, that is the study of the extent to which the evil of divorce has gone. We had much rather consider the measures of relief that can be proposed. It is necessary, however, in order to get the subject fully before us, that we examine it in all of its hideous details. There will be no cry for a better state of things until we realize how bad is our present condition. We beg then the indulgence of the reader while we seek through this one more paper to get clearly in our minds the magnitude of this evil.

To begin with we note this fact, that the number of divorces granted does not by any means indicate the extent of marital infelicity among us. The true guage of such infelicity can not be found either in the number of divorces granted or in the causes alleged. Statistics can not determine the truth as to this; they simply show the number of cases in which the unhappiness was so great that the parties interested preferred public exposure rather than to endure longer. The state of affairs would be bad enough if the 328,716 divorces granted told the whole tale; but they do not, for in many instances there were applications for divorces that were refused by the courts. The commissioner could not get at all the facts as to the number of applications that were refused, as in many States no record is made of applications. He succeeded, however, in getting returns on this point from seventy counties scattered through twelve States, and from the statistics thus gathered he was able to make a close estimate. We omit the table but give the result: In these seventy counties there were 44,855 applications for divorce, of which number 30,421 were issued, or 67.8 per cent of the whole. If this same general ratio holds good for the entire country, (and the commissioner thinks it will) then the 328,716 divorces granted, must represent a total of 484,683 applications. Large as these figures are, they do not tell the whole story of marital unhappiness; they speak only for that class who had rather suffer the publicity of a divorce suit than to endure the evils, real or imaginary, of their wedded life. In the midst of this dark picture, though, there is a ray of light. It is found in the fact that our judges exercise some discretion in granting divorces, and refuse a large number of those who apply. Perhaps they have for the most part done the best they could in view of the lax laws and loose customs pertaining to marriage and divorce.

Another fact brought out by the report, while not unexpected, ought to be enumerated here. It is, that both in Europe and America the city populations are more given to divorce than those outside the cities. The commissioner proves this by a number of illustrations, which it is not necessary to introduce here. Not only is the increase in divorce greater in the cities than in the country, but the decrease in the ratio of married couples to each divorce is greater also. This only serves as an additional proof that wickedness and vice of every type flourishes more among city populations than in rural sections.

One of the points of inquiry by the commissioner was the duration of married life before the divorce was obtained. He gives the result in a carefully prepared table, showing separately the cause for which the divorce was granted, and the number of years of married life before it was applied for. Of the whole number there were 15,622 who sought divorce after only one year of married life; 21,515 lived together but two years; 27,270 could only bear their burdens three years, and 27,909 obtained release from the matrimonial yoke after wearing it for four years. The most surprising thing is to find that 5,371 couples, after living together for twenty-one years or more, then sought divorce. Of those who sought divorce after being married twenty-one years or more their average of married life was 26.95 years. Of the whole number of those who obtained divorces during the twenty years for which investigation was made their average duration of married life was, for the husband, 8.97 years; for the wife, 9.27 years, and for both together 9.17 years. The commissioner tells us that he sought to obtain the average duration of married life without regard to its dissolution by other means than death. He found it impossible to do so, for the reason that in no considerable country of the world is there any entry made of the dissolution of marriage by death. From all the facts that could be gathered, however, the indications are that married life ranges between twenty-two and twenty-six years. He says: "For the purpose of philosophical consideration it may be assumed that the avarage duration of married life is twenty-four years in a country where the conditions are as varied as in our own. If this be the fact, then the avarage duration of married life of divorced persons is equal to two-fifths of the avarage duration in general of married life."

A deeply interesting feature of the report is the revelation it makes concerning the children in those families where divorce was obtained. In 129,382 cases there was statement in the libels as to the number of children involved, which number was 267,739. In 57,524 cases there was positive evidence that there were no children, and in 141,810 cases there was no statement as to whether or not children existed. It is safe to assume that in at least half the cases in which no statement was made, there were children; so that a fair estimate would place the whole number of children involved at not less than 350,000.

Think of it for one moment! 350,000 children growing up in homes blasted by the shame of a divorce!! 350,000 children denied the presence and watch care of one of the parents, and that parent still alive!!! 350,000 children growing up to make citizens of our country, but being reared in homes whence happiness and love had fled, and where confusion and disorder reigned!!!! Who will recite the story of their wrongs? Who recount the tale of their sufferings? Who? Who will give account at the judgment for the condition of things that make such a crime possible? No man can estimate the evil of divorce who does not give large place to the injury done to innocent and helpless children.

W. F. LLOYD.

FORT WORTH, TEXAS.

BRO. MOORE'S EARNEST PROTEST.

Waving Bro. Moore's superior historic intelligence and our excessive "ignorance of the facts in the premises" as to Dr. Fisher's History, we will test Bro. M.'s review and assumptions. He apologizes for Mosheim being in the course of study because it lacked in arrangement, and does not come down to our time. It was reliable "in the main." Was it not full of short comings? Did it not have many positive errors—yea, misstatements? And were there not many other objections to it? F.'s history is "a reliable compound of church history. It is the only one of the kind in existence." By what authority does Bro. Moore say this? Is it anything like as accurate as is Gieseler or Hase? In Gieseler there is not a statement we ever found that is incorrect. Neither in Hase. Bro. M. tells us Neander, Kurz and Schaff are too voluminous. True. But Hase is not, and comes down to the nineteenth century. Gieseler is as easily read through, though in five volumes, as is Fisher, and not a mistake in it, and prejudice so far left out that no one could tell from the most careful reading to what denomination he belonged. Gieseler has a mass of footnotes to prove all his statements, which, being in the originals in the main, the student can not read unless versed in several languages, but the text is clear, in good type and always accurate.

Bro. Moore assumes very gratuitously that our objections to F. are "about the origin of some denominations, and on points over which there is a "quarrel." Will Bro. M. tell us of any "quarrel" that ever existed as to the date of the split in the Presbyterian Church? He thinks F. "reliable." He is not reliable. Of course on many things a man may be correct, as of course Dr. F. is on the great mass of historic events. But if a man is found to be erroneous in dates on some things, very partial in his statement on others, he is not reliable, since we would never know certainly just in what he did err or show carelessness or partiality, only as we might be versed in history. It is not a "quarrel about the origin of some denominations." F. is uncertain and evasive where all the great standards of all denominations are agreed and distinct. Bro Moore virtually attributes to us the infamous motive of sectarian feeling—a motive unworthy of any decent man. It is accuracy on all matters we want "Indorsement" is cheap. On Methodism Bro. M. presumes F. made no failure—it was only "apparent" as to justice, and then presumes again to suppose we object because he does not treat us fairly about "the causes of separation." As in all else, so here, Bro. M. is wholly wrong. We object to the fact that a great historian should show an utter contempt of the third largest body of white communicants of Protestants in the United States by saying virtually nothing about them. As a single body differentiated from ex-Methodistic organizations, the M. E. Church, South, is the largest body of white communicants south of Mason's and Dixon's line—Catholic or Protestant. She is the third largest body of any single denomination of white adult communicants in the United States, the M. E. Church standing second; the Catholics not having split, stand first, we third, Baptists fourth. This great body was the first Methodists in Episcopacy to adopt a law putting laymen in equal numbers into the legislative body—General Conference—of the church, 866. The M. E. Church put them in six years later, but in a minority. Yet a history that finds room to tell all about Roger Williams, all about the settling of the New England colonies, and much about denominations that do not and never did at any one time amount to 100,000 members, yet can not give any facts about such a body as this greatest representative of Southern civilization in its best forms. And Bro. M. thinks it is not needed! That such a work is correct, impartial history! Yet Dr. F. suppresses many very essential facts as to New England and Roger Williams. The Southern M. E. Church's generous act in 1866 toward the negroes might deserve a little recognition, so well perfected soon afterward. But Bro. Moore thinks historians professing to write a history of the church can afford to ignore such a body, and Bishop McTyeire will fix it up all right! Beautiful idea of history! Why did not Dr. F. leave the M. E. Church to Abel Stevens? The Baptists to Cramp or Armitage? The Puritans to Dexter, etc., etc? Bro. Moore then goes off in a eulogy on Methodism by McTyeire—"the monumental work of the immortal Bishop McTyeire." It is very possible we never would have had this outburst of eulogium had McTyeire not been a bishop. And it is certainly possible that Bishop McTyeire was so pressed with overwork and enfeebled by disease, that he undertook a task that no man could perform as it should be with such surroundings. This, however, is certain: Either Bro. Moore has never read this monumental work, or else he is sublimely innocent of historic knowledge. Will he turn to the great bishop's volume and find a history of Wales before Wesley went there and Wales ever since, or at any time since? Will he tell us where in that history we can find an account of Methodism in the great States of Ohio, Indiana, Illinois and the Northwest, save a mere notice of some bishop's brief tour through Indiana and Illinois, stopping at a camp-meeting, or in connection with Jesse Walker, a mere line or so on Cartwright and his mighty work? Will he tell us where he details the condition of things in New England as they were before Whitefield and Methodism reached those States, and the effect, as he details such matters, in some Southern States? Will Bro. Moore endorse what the bishop says of the New England States? and this in contrast with Virginia? Does he know that the bishop's account of how Virginia came to equalize all denominations is not correct? A brother should be a little careful when he undertakes a familiarity with tools he knows nothing about. They may burn. Bro. Moore may prefer to study history generally from Dr. F.'s standpoint and "Methodism from Southern standpoint." We want no Northern or Southern standpoint. We want truth, which includes justice as the standpoint of all history. We have already had infinitely too much Northern and Southern standpoint in history. We want truth for a standpoint now. But "better ones," Bro. M. thinks, can not be expected than the works in the course of study. This simply shows the innocent credulity of our good brother. We would not disturb his simplicity. Histories are multiplying in our country that are full of misstatements, and therefore misleading. We will instance Ridpath's History of the World. His dates are correct as far as we have ever examined. But on many points his statements are false, more from the desire to appease certain parties, we presume, than from any possible prejudice, which in some cases could not have been the case.

In one of his volumes Ridpath charges that the Protestants avowed persecution as a duty; that in England, Switzerland and Germany the Reformers became as abusive as Catholicism; that they, once in power, committed under cover of religion the same crimes in common with the Catholics, and justified them in the same way. This is simply false—utterly false. The Protestants did many foolish things, and committed fearful blunders. But these assertions are simply put forth to appear to be very fair and impartial. Edward VI was the first Protestant ruler England ever had—1547 to 1552. We depend on memory for our statements. He was a boy in his teens. Under his boy-reign three persons are reported to have perished for their religious views—two Arians, one woman for some frenzied whims she held. But Mary burned the best men and greatest reformers of her kingdom, among them Cranmer, under the most infamous conditions; Latimer and his famous co-martyr, with hosts of others. Yet her brief reign terminated in death, 1558. Elizabeth began to reign November, 1558, died 1603—forty-five years. Who perished in flames at Protestant hands for their religion then? How many? But we will test Ridpath's statements by one main issue. Henry III and Henry IV of France, and the noble Coligni perished by the hands of Catholic assassins, employed and excited to that purpose. A Catholic assassin shot the great William of Orange—the Silent—while passing from or to a meal. He was hired to do it, but being slain the next heirs were publicly rewarded for the infamy by the Catholics. Numerous others had been employed when Gerard succeeded. Many Catholics were employed by the Catholics to go into England to assassinate Elizabeth. Now, where did Protestants in England, or France, or Switzerland, ever do or seek to do such things? We could point out many cases of gross injustice in this history and inconsistencies. We have been careful to show where Dr. R. did injustice, for Bro. Moore, in his very generous nature, would suppose and infallibly assume that we did not like him because of some injustice to our church or the South, where a "quarrel" was involved. Kindly judging Bro. Moore!

J. DITZLER.

"HORACE" ON DEPRAVITY.

Verily we live in an age of intellectual, moral and theological unrest. Nothing seems to be settled. Theology, that queenly science, which engages the profoundest attention of so many minds, wise and otherwise, is not in a settle state by a very great deal. Perhaps it is well that it is so. This state of things stimulates investigation and awakens active thought. But one of the most astonishing things in the world is, that such articles as those that have appeared in the ADVOCATE on "Depravity," from the pen of "Horace," could have been written by a Methodist preacher.

I have been waiting for some other and abler pen to cross lances with this strange writer, but as this has not been done, I concluded to wait no longer.

On some points I am agreed with "Horace," but on others we widely differ. I do not think that depravity is removed by the new birth, nor even by sanctification. On the contrary, I think that depravity remains as long as life endures, and that there is a struggle all the time while in the flesh. Paul says: "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other; so that ye can not do the things that ye would," (Gal. 5:16, 17). Now, if this does not mean that there is a conflict going on within, then what does it mean?

I thank God that in this conflict we can always come out victorious. "We are more than conquerors through Him that loved us and gave himself for us."

But if depravity is not there, then what is it that causes the conflict? The great trouble in the minds of many is, that they are confounded about depravity and sin, as if they were the same thing.

But they are widely different. Depravity is an inclination to do wrong. Sin is voluntarily yielding to that inclination, or, in the language of Holy Writ, sin is the transgression of the law. (I. John 3:4.)

Now we see clearly that sin and depravity are not the same, and we insist that it is highly important that this distinction be kept vividly in the mind during this discussion.

Having seen that "Horace" has simply demolished a man of straw, let us notice his peculiar views of regeneration. Speaking of Adam he says: "But in order to practically consider regeneration, we will regard him not more as an individual than as the seminal head of the race of non-moral subjects contained in and racially represented by him."

Do we understand "Horace" to mean that Adam was only the seminal head of the race, and not in any sense the federal head of man? His language seems to imply this. But this is an egregious error. It is true that the Calvinistic school of theologians have made too much of what is called federal theology and have fallen into grievous blunders, but there is a modicum of truth in that system that must not be ignored.

Adam's sin was not imputed to his posterity, and no man is guilty of his transgression, but depravity was transmitted to the race, and under its baneful influences all men come into the world not as guilty sinners, but as depraved beings.

Again "Horace" says: "Why should theology teach that the first Adam, so much feeble in every way, wielded an influence, direct and immediate, by which he could determine the destiny of the race, and that the second Adam, divine and of infinite power and goodness, could only reach their condition incidentally and under circumstances limiting the range of his influence to the moral features of the race? Without our choice Adam degenerated us, but only by our choice can Christ reach us to extend needed help, for lack of which the race languishes in the slavish chains of sin and in the darkness of moral imprisonment? Believe it who can?"

Horace here assumes too much. He seems to think that theology teaches that the influence of Adam determines the destiny of the race, which is not true. His fall contaminated the race, but does not determine its destiny. No man's destiny is fixed by the sin of Adam; but each man may by availing himself of the grace of God in Christ determine his own destiny, or as Paul says, "Work out his own salvation."

So we see that it will not do to accuse theology of teaching what it does not teach. I thank God that Arminian theology teaches nothing of this sort, as Horace seems to think, and for one I feel like I want to exculpate it from this aspersion.

Horace seems to think that the race does not languish in moral imprisonment, in other words is not totally depraved.

Hear him: "If the one Adam be credited with degenerating his race, directly and immediately, in such a way as to constitute them morally and religiously impotents, I see no obstacle in the way of allowing the second Adam right and power every way direct and immediate, to regenerate the race, and doing so to place it in just the relation in reference to the atonement and a heavenly inheritance which suited him best. And that is just where we find the race—regenerated concomitantly with its degeneration—a race in Christ Jesus and constituted veritable moral agents capable of hearing and responding to every word which proceeds out of the mouth of God, and of living thereby."

Dear Bro. Horace, the obstacle in the way which prevents Christ, the second Adam, from regenerating the race as a whole is this same inherited depravity which you are trying so hard to get rid of. Is it possible that you have become so entangled in the meshes of Pelagianism that you can not see this?

Christ did not die simply to regenerate the race as a whole without our choice and without conditions, nor to remove depravity, but to save us from the direful consequences of that depravity entailed upon us by the fall of Adam. Is not this clear and apparent to all? The above theology from "Horace's" pen looks much more like the teachings of Pelagianism or Campbellism than it does Wesleyan Arminianism or pure Bible theology.

I would not be harsh or severe, but I wish to place the utterances of Campbell and his followers by the side of those of "Horace" and let the reader see the close resemblance between them.

In writing against depravity, Dr. Brents, a leading Campbellite writer, says: "If, therefore, we have succeeded, or do succeed, in showing that the dogma of hereditary depravity is untrue, we will have shown not only that man has the power to believe and obey God, but also that the doctrine of abstract spiritual influences, infant regeneration and infant baptism as dependencies upon it are necessarily untrue." (Gospel Plan of Salvation, page 117.)

"Horace" says that man is capable of hearing and responding to every word of God. Brents says: "Man has the power to believe and obey God without the Spirit's influences." Do you see the resemblance?

Again, "Horace" says: "The idea of a lost image and likeness of God, which is to be somehow, at some time, regained is a part of a whole, and that whole a day dream."

On this subject of depravity, Dr. Brents says: "We insist that the doctrine is too monstrously absurd to be entertained by any one for a moment, antagonistic to the whole tenor of God's word and the spirit of the Christain religion, alike dishonoring to God and destructive to man. (*Ibid*, page 141.)

These writers think that man has not lost the image of God in which he was created. Let us put a statement of Paul by the side of the above utterances and see how that looks: "Lie not one to another, seeing that ye have put off the old man, which is renewed in knowledge after the image of him that created him." (Col. 3:9, 10. See also Eph. 4:22 24.) Here we see that the regenerated were renewed after the image of him that created them. Was not that image lost? If not, how could it be renewed? Who is right, "Horace" or Paul? I prefer to believe Paul, who is unquestionably high authority. I refer the reader to the following articles McClintoc's and Strong's Cyclopedia on the articles "Depravity," "Original Sin," "Fall of Man" and "Federal Theology," for valuable information on these subjects.

ARMINIUS.

ONE SO YOUNG ARRAYED VS. CHRIST.

The above is about the language of Bro. Bounds in referring to my article in the ADVOCATE of July 23. It reminds me of the good old Hardshell Baptist who, hearing a Methodist say he could see no justice in God foreordaining some to eternal life and others to eternal death and all this irrespective of character, cried out: "But O, man, who art thou that repliest against God?" (Rom 9-20.) But, brother, it is one thing to be arrayed against a plain declaration of the Savior and quite another to be arrayed against some man's interpretation of such declaration. In the first place I never denied the emptiness of the heart when the unclean returned, but simply asked of what it was empty. Bro. B. never answered. Christ says: "When the evil spirit returned he found it empty." Bro. B. says: "Justification and regeneration is the casting off the unclean spirit out of the man." He also says: "Regeneration left the heart empty." Christ has the heart empty when the evil spirit returned; Bro. B., when he went out. Say, brother, it was your declaration I took issue with and not Christ's; don't you see the difference? Bro. B. says: "The question as to whose kingdom the man belongs to is irrelevant." I should think it very important; "ye can not serve God and mammon." As to being responsible for his life, he is that from the time he can discern good from evil. I do not know that I get Bro. B.'s idea with reference to those Scriptures I quoted. If I do they do not refer (according to his theory) to the regenerated. "Regeneration leaves the heart empty." "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." (I John 4:15.) Does not a person make that confession in regeneration? If so, does not God dwell in him? John says so. When a man is regenerated, is he born of God? If he is, is he by being born of God made a son of God? If so God hath sent forth the spirit of his Son into his heart, crying, "Abba, Father." (Gal. 4:6.) Now we hope it will be remembered that we did not say that, because when Satan and sin were driven out of the heart and Christ and the love of God filled it, it would always remain filled. No; there are conditions upon which Christ entered and there are conditions upon which he will remain. These conditions not being met, he will vacate it. Then the evil spirit, with seven others, may enter, and the last state be worse than the first. A question: "Does the regenerated soul have peace and joy? Can this peace and joy exist in the heart without a conscious indwelling of the spirit and love of God? And if these be there, is the heart empty?"

J. M. PETERSON.

FLOYD, TEXAS.

[Owing to this article being mixed by the transposition of some lines in the make-up in last issue, thereby destroying the sense, we republish.—ED.]



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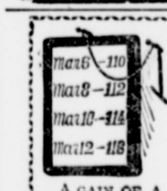
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SOCIETY DURING CHAUCER'S TIME.

Kings Edward II and III and Richard II.

King Edward II, in constant struggle with the barons, was in the beginning of this century deposed on the charge of indolence, incapacity and violation of his coronation oath. It had been arranged that the queen, who was sister to king of France, and her son, then twelve years of age, should revisit her old home and use her influence to conclude a treaty and a fertile war between the two countries. The queen refused to return to England, and took an active part in dethroning her husband and crowning her son Edward III.

During this disaffection under Edward II Robert Bruce began the revolt which proved successful in the independence of Scotland during the reign of Edward III.

Confined within the narrow limits of the island, the war-like people used in civil strife those arms which had carried terror beyond the Pyrenees and the Alps. The barons ceasing to plunder the French, were, by force of habit, eager to plunder one another. Kings overstepped the constitutional line. They possessed many rights which enabled them to punish those who thwarted their purposes and to reward their favorites. Taxes were imposed and fines remitted without statutory right, but such incursions were strenuously resisted; three limitations were beginning to narrow the royal prerogative: the king could not legislate without the indorsement of Parliament; nor could he impose taxes without its consent; he was bound to conduct the administration according to law, and if the law was broken his advisers were held to answer. Still, the government was only a barbarous monarchy. Not regulated by fixed maxims, but under the influence of opposite systems, king, baron, priest and yeoman, each swaying it in turn, according to the favor of incidents.

The reign of Edward III was one of the longest and most glorious in English history, giving domestic peace in an age of violence and outrage. Parliament rose into greater consideration, and the House of Commons began to show its power and importance. The amalgamation of conquerors and conquered was complete. The constitution of the House of Commons introduced a wholesome intermixture of classes. Between aristocracy and slavery was springing up a middle class of merchants. The knight is elected to represent the yeoman and forms the connecting link between the shop-keeper and the baron.

The ordinary dwelling consisted of two rooms, the hall for miscellaneous use and the bower for sleeping and privacy. Chimneys were in use, but very rare, the fire was usually in the middle of the floor and smoke passed through a hole in the roof. The house of the common people was shared with their cattle and poultry; walls and floor were commonly bare. Trenches, large, flat cakes of bread, were used for plates. After the landlord and his family had finished, these plates furnished the meal for the servants. They used no forks, but helped themselves from the common dish and ate with their fingers; one drinking cup passed from guest to guest. Among the accomplishments of the Prioress Chaucer mentions these—that she let no morsels drop from her lips while eating and did not wet her fingers while dipping in the sauce and she dropped no gravy on her breast.

Mock fighting, horse-racing and bull-bating were favorite sports. The past-time of the lower classes was archery, which they were required to practice on Sundays and holidays after divine services; upon these occasions quoits, cock fighting and foot-ball were strictly forbidden.

High life was a pageant, a brilliant, tumultuous kind of fete. One lesson brought home by the crusaders was the love of luxury and display, and one of its first signs was in richness of dress. A parliament of Edward III passed eight laws against French fashions. It seems that we come by this weakness for French fashion naturally. The difference is, now it is women, then it was men who paid homage to Parisian taste. Richard's dress was stiff with jewelry. Beards were worn long and curled, the hair in a cue. Shoes were richly embroidered and had long toes, reaching to the knees and there fastened by a clasp. Both sexes wore gay gowns, the belle being distinguished from the dude by a towering chignon, two feet high, floating a rainbow of ribbons. This tendency to luxury and display is seen in the profuse ornamentation of the architecture, in the 30,000 dishes at Richard's wedding and in the 300 servants in the King's kitchen.

Edward III in an expedition against the King of France took thirty falconers and alternately hunted and fought. Knights wore a plaster over one eye, pledged to retain it until they had performed an exploit worthy their lady love. In one tournament sixty ladies seated on palfreys each led her knight by a golden chain. Under this bloom of chivalry lurked some savage instincts. The Earl of Manchester at ninety is butchered without trial and thrown to the dogs; Edward II was killed by the insertion of a red-hot iron into his stomach. Highway robbery was a national crime. Two cardinals, the poet Chaucer and the King of Cypress, became its victims. "I am Captain Warner, commander of a troop of robbers, an enemy to God, without pity and without mercy," was an inscription on a coat of arms. Now for the first time is revealed the strife between capital and labor. The struggle is now hushed. Then intensified by the great plague, Black Death, Wat Tyler and Ball, the priest, sounded the knell of feudalism and planted in English minds the fundamental principal of freedom and Democracy. All men are equal before God.

Sunday-school Lesson.

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

FOURTH QUARTER, LESSON IV.—OCTOBER 25.

STUDIES IN THE GOSPEL OF JOHN.

CHRIST COMFORTING HIS DISCIPLES—John 14:1-3 and 15-27.

GOLDEN TEXT: *I will pray the Father, and he shall give you another Comforter, that he may abide with you forever*—John 14:16.

TIME: A. D. 30.

PLACE: Jerusalem.

OUTLINE.

I. The Promised Home.—Verses 1-3.
II. The Promised Comforter.—Verses 15-21.
III. Promised Peace.—Verses 22-27.

INTRODUCTION.

After washing the disciples' feet Jesus warned Judas and Peter. A solemn silence fell upon the little band at the supper table. Judas went out to complete his traitorous plans. Peter is humiliated by the Master's words that before the cock shall crow twice, he shall thrice deny him. All are saddened at the statement, partially understood, that he should be with them only a little while. Jesus himself is troubled in spirit because the hour approaches for him to yield up his life. Yet forgetful of self, he proceeds to comfort the distressed disciples.

I. THE PROMISED HOME.—Verses 1-3.

1. *Let not your heart be troubled*—they began to lose hope at the prospect of his early departure, like an army in an enemy's country with their leader gone. *Ye believe in God, believe also in me*—some make both verbs imperative; believe in God, believe in me; have the same confidence in me as in my Father, for I am equal with God (John 5:18).

2. *In my Father's house*—the kingdom of glory, heaven, the place of God's immediate presence. *Many mansions*—literally, abiding places in contrast with temporary earthly homes. *If . . . not . . . I would have told you*—if there were no abiding places for his people in heaven, Christ would have told them, would not have allowed them to be deceived by a false hope. *I go to prepare a place for you*—the separation will not be long, for he goes in advance to prepare for their reception; and they will follow on.

3. *And if I go and prepare a place*—Dr. Lightfoot thinks there is an allusion here to Num. 10:33. "The ark of the Lord went before them to search out a resting place for them." *I will come again*—his coming again refers to a series of acts commencing with his resurrection; he came again at Pentecost; he comes at the conversion of each individual; and finally he will come at the judgment. *That where I am, there ye may be also*—heaven is where Christ is.

II. THE PROMISED COMFORTER.—Verses 15-24.

15. *If ye love me, keep my commandments*—obedience is the test and proof of love.

And I will pray the Father—this is not the petition of an inferior, but the request of a peer based on his equality with the Father. *He shall give you another comforter, that he may abide with you forever*—He had to leave them, but this the promised comforter would never do.

17. *Even the Spirit of truth*—other titles are the Spirit of God, the Spirit of adoption, the Spirit of holiness, the Spirit of promise. *Whom the world can not receive*—they rejected Christ and consequently the Spirit of Christ, but the disciples having already received Christ were now ready to receive the Spirit.

18. *I will not leave you comfortless*—though he, their Head, should be taken away, they were not to be orphaned. *I will come to you*—in the promised Comforter, in whose presence they would realize an abiding Christ.

19. *Yet a little while, and the world seeth me no more*—in less than twenty-four hours he was lying dead in Joseph's tomb. *Because I live, ye shall live also*—their life was dependent on his; in his resurrection and ascension was the pledge of their eternal life.

20. *At that day ye shall know*—when the Comforter shall come, he will show by a deep spiritual apprehension that Christ was God, one with the Father, and also that the believer has a spiritual oneness with both the Father and the Son, as taught in the parable of the vine and the branches.

21. *He that hath my commandments, and keepeth them, he it is that loveth me*—his words do not apply to the apostles alone; in all ages every one that obeys thus proves his love. The Father will love all obedient and loving ones and will manifest himself unto them, and Christ will do the same.

III. PROMISED PEACE—Verses 22-27.

22. *Judas saith unto him, not Iscariot*—Lebbaeus, whose surname was Thaddaeus (Matt. 10:3), brother to James, author of the Epistle of Jude. There is no mention that Judas Iscariot ever asked a question of Jesus or entered into the meaning of our Savior's words. *How is it that thou will manifest thyself unto us, and not unto the world*—a natural question in view of what Christ said in v. 19. The questioner makes no distinction between faith and sight, as if he had said, "If we see you, will not the world also?"

23. *If a man love me, he will keep my words*—a restatement of verses 15, 21. Jesus manifests himself to the personal consciousness of those who prove their love by obedience. *Make our abode with him*—when the the Spirit enters the heart, it cries, Abba Father. "Abode" means not a temporary but a permanent stay.

24. *He that loveth me not keepeth not my sayings*—if a man does not love Christ, how can he obey, for his nature and will are contrary. "The absence of love for Christ cuts a man off from any inward knowledge of him."

25. *These things have I spoken . . . being yet present*—he desired to give them full knowledge of himself, and mission and purposes as far as it was necessary for them to know.

26. *The Comforter, which is the Holy Ghost . . . he shall teach you all things*—the Son came in the Father's name, the Spirit should come in the Son's name, having Divine authority to reproduce in their souls Christ's teachings, as one says, "bringing to living consciousness what lay like slumbering germs in their minds."

27. *Peace I leave with you*—as if he had arisen to bid them farewell. *My peace I give unto you*—it is the believer's privilege to have the same sweet tranquillity of soul that Jesus had. *Not as the world giveth*—the world with its richest gifts can not satisfy the soul. *Let not your heart be troubled*—with these words the lesson began. Now they knew why he so said, for he had given them such precious promises.

PRACTICAL.

1. Is heaven a place? has it locality? shall we meet and know each other there? These questions constantly recur. Every separation, every death, brings them to the mind.

Earth is not our abiding place. If so Christ would, after his resurrection, have remained here forever with his people. His departure proves the existence of another state and another place as real, as local, as London or St. Louis. The *many mansions* teach that heaven is large enough for all the redeemed. Christ's coming again shows that separation caused by death is not final.

As we shall meet our Lord, so shall we meet those known and loved here. A child said, "Home is where mother is." Where Jesus is, is heaven. Shall we know each other in heaven? This recognition was the very reason why our Lord told the disciples not to be troubled. *Where I am, there ye may be also.* Reunited with him, they should dwell in conscious fellowship to be separated no more forever. A preacher's wife asked, "Husband, do you think we shall know each other in heaven?" He replied with no less wisdom than wit, "To be sure we shall. Do you think that we shall be greater fools there than here?"

This was the comfort in the Lord's words—a temporary home in contrast with eternal habitations, a brief separation and then blissful reunion and everlasting joy. Thus we should look on death as it separates us from those we love. It can not keep us apart forever. The time of reunion and recognition will come again.

2. *I will not leave you comfortless. The Father shall give you another Comforter.* Who can number the sorrows of the human heart; sorrows that come from poverty, disappointed hopes, sickness, afflictions and, greater than all, from dissatisfaction with self on account of sin? How hopeless life is to the sorrowful man if left to his own devices. What physician can come with balm for a wounded spirit? Man must become a stoic or an epicurean, must steel himself against his woes until they grind him to powder, or devote himself to sinful pleasure to rid himself of pain, as men drink to drown unpleasant thoughts.

The only philosophy of suffering is found in Christ's words: *I will not leave you comfortless; the Comforter shall come.* He explains our sufferings, teaches us how to bear them, helps us to bear them, strengthens us in temptation, regenerates our fallen natures, sanctifies, cleansing from all sin, and pleads our cause at the Father's throne with groanings which can not be uttered. To a troubled, sin-sick soul, hungering and thirsting for help, this title comes as day after night—*Comforter!* As Charles Wesley sings:

Who suffer with our Master here,
We shall before his face appear,
And by his side sit down;
To patient faith the prize is sure;
And all that to the end endure
The cross, shall wear the crown.

Thrice blessed, bliss-inspiring hope!
It lifts the fainting spirits up,
it brings to life the dead;
Our conflicts here shall soon be past,
And you and I ascend at last,
Triumphant with our Head.

3. *Peace I leave with you.* As a result of the Comforter's abiding presence we have peace. The world may wish us peace, but can not give it. Wealth, or fame, or associations, may, to a certain extent, confer happiness, but they can not satisfy the spiritual nature. The soul awake to its needs, conscious of its capacities, realizing its immortality, can no more be content with earthly surroundings than the prodigal son with swine's husks. Christ meets every demand of the soul, satisfies its every longing. When he enters the heart he brings peace. By his cross he makes our peace with God; by the presence of the Comforter he makes peace in our souls.

Above these scenes of storm and strife
There spreads a region fair;
Give me to live that higher life,
And breathe that heavenly air.

Come, Holy Spirit, breathe that peace,
That victory makes me win,
Then shall my soul her conflict cease,
And find a heaven within.

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Old and Young.

CLIMBING UP THE HILL.

Never look behind, boys;
Up and on the way!
Time enough for that, boys,
On some future day.
Though the way be long, boys,
Fight it with a will;
Never stop to look behind
When climbing up the hill.

First be sure you are right, boys;
Then with courage strong
Strap your pack upon your back
And tug, tug along;
Better let the lag-lout
Fill the lower bill,
And strike the farther stake-pole
Higher up the hill.

Trudge is a slow horse, boys,
Made to pull a load,
But in the end will give the dust
To racers on the road.
When you're near the top, boys,
Of the rugged way,
Do not stop to blow your horn,
But climb, climb away.

Shoot above the crowd, boys;
Brace yourselves and go!
Let the plodding land-pad
Hoe the easy row.
Success is at the top, boys,
Waiting there until
Brains and pluck and self-respect
Have mounted up the hill.

—*James Whitcomb Riley.*

SAVE A MOTHER'S TEARS.

Not long ago two friends were together engaged in letter writing. One was a young man from India, the other a lady friend, part of whose family resided in that far-off land. The former was writing to his mother in India. When the letter was finished, his friend offered to inclose it in hers to save postage. This he politely declined, saying:

"If it be sent separately, it will reach mother sooner than if it is sent through a friend; and perhaps may save her a tear."

His friend was touched with his tender regard for his mother's feelings, and felt with him that it was worth paying the postage to save his mother a tear.

Would that every boy and girl, every young man and young woman, were equally saving of a mother's tears.

NEATNESS IN GIRLS.

Neatness is a good thing for a girl, and if she does not learn it when she is young she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different sort, not so many colors in them, and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty and her eyes bright, but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she can not be liked. Learn to be neat, and when you have learned it, it will almost take care of itself.—*Christian at Work.*

WHAT AN OLD MAN SAID.

"But I promised my mother I would be at home at 6 o'clock."

"What harm will an hour more do?"

"It will make my mother worry and I shall break my word."

"Before I'd be tied to a woman's apron strings!"

"My mother doesn't wear aprons," said the first speaker with a laugh, "except in the kitchen sometimes, and I don't know as I ever noticed any strings."

"You know what I mean. Can't you stay and see the game finished?"

"I could stay, but I will not. I made a promise to my mother and I am going to keep it."

"Good boy!" said a hoarse voice just back of the two boys.

They turned to see an old man poorly clad and very feeble.

"Abraham Lincoln once told a young man," the stranger resumed, "to cut the acquaintance of every person that talked slightingly of his mother's apron strings, and it is a very safe thing to do, as I know from experience. It was just such talk that brought me to ruin and disgrace, for I was ashamed not to do as other boys did, and when they made fun of mother I laughed too—God forgive me! There came a time when it was too late"—and now there were tears in the old eyes—"when I would gladly have been made a prisoner, tied by these same apron strings, in a dark room with bread and water for my fare. Always keep your engagement with your mother. Never disappoint her if you can possibly help it, and when advised to cut loose from her apron strings, cut the adviser and take a tighter clutch of the apron strings. This will bring joy and long life to your mother, the best friend you have in the world, and will insure you a noble future, for it is impossible for a good son to be a bad man."

It was an excellent sign that both boys listened attentively, and both said "Thank you" at the conclusion of the stranger's lecture, and they left the ball grounds together, silently and thoughtfully. At last the apron-string critic remarked, with a deep drawn sigh:

"That old man has made me goose flesh all over."

"Oh, Dick," said his companion, "just think what lovely mothers we both have."

"Yes; and if anything were to happen to them, and we hadn't done right! You'll never hear apron-strings out of my mouth again."—*Harper's Young People.*

MADE HERSELF AT HOME.

A story was recently told illustrative of the exceeding politeness of the Spaniards, who, when you admire anything belonging to them, immediately offer it to you, expecting, of course, that you will thankfully decline to take it. The story calls to mind a circumstance which happened not long ago in our national capital—a story of Southern hospitality. A young woman had been summoned from the West to take a position in Washington. On the day of her arrival she chanced to meet the charming daughter of Congressman Breckinridge, of Kentucky; and in the course of conversation happened to say that she had not yet found a suitable boarding place.

"Oh," said Miss Breckinridge earnestly, "come up to our place. We would be delighted to have you come there and live."

"How many people are there in the house?" asked the Western girl.

"Only our family."

"So? Nobody else? That's good. Do you get enough to eat?"

Miss Breckinridge began to think that the Westerner was a strange creature.

"How long have you lived here?"

Miss Breckinridge told her—several years.

"So? Well, then, it must suit you. How many in your family?"

The Southern beauty told her.

"How much do you pay?"

"I don't know. Father pays the bills."

"Much?"

"No; I think not. It is not a very expensive neighborhood."

"Well," said the Western girl, "I think I'll take this room."

And she did. She sent her trunks and satchels and band-boxes up, and it was not until she was all bestowed that she found she was not in a boarding-house, but had unwittingly accepted the hospitality of a Southern family, and a very distinguished Southern family at that.—*Detroit Free Press.*

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East Texas Conference—Henderson.....Dec 9

MEETING OF THE JOINT BOARD OF PUBLICATION.

The Joint Board of Publication will meet in San Marcos, Texas, October 29, 1891.

The meeting is called at the above time and place owing to my absence from the State—as well as that of the editor—in attendance on the Ecumenical Conference.

JOHN H. McLEAN,
Chairman of Board.

THE METHODIST EPISCOPAL CHURCH, SOUTH.

In the fair sisterhood of Methodism represented in the Ecumenical, the second in numbers, and the first in influence in its own territory, is the Methodist Episcopal Church, South. Methodism from the beginning has ever found congenial soil in the South. John and Charles Wesley came to Georgia in 1735, and Whitefield in 1738, the latter making in all seven trips to America. His chief preaching was done in the South, although his body was buried under the pulpit of Federal Street Church, Newburyport, Mass. Robert Strawbridge, born in Ireland, settled in 1760 on Sam's Creek, Maryland, and opened his house for preaching A few years later, probably in 1766, a log meeting-house, twenty-two feet square, the cradle of American Methodism, was built near his home. Here Strawbridge preached for many years and founded Methodism in Baltimore. Robert Williams, another Irishman, formed the first circuit in Virginia. Under him was converted Jesse Lee, the apostle of Methodism to New England. The Christmas Conference, 1784, at which Episcopal Methodism was organized, was held in Baltimore. At this time, of the 14,983 members in the United States 13,331, and of the sixty-five chapels built, fifty-six, were in the South. In 1820 of 260,275 communicants 133,004 were in the Southern States. William McKendree, the first native American bishop, was born in Virginia, and his remains rest under the turf of Tennessee. From the time Strawbridge preached in Maryland Methodism has been enterprising, aggressive and wonderfully successful. The Shekinah has blazed from Delaware to Mexico, from Florida to Kansas. In the mountains of Virginia, the forests of North Carolina, the canebrakes of Louisiana, the almost illimitable prairies of Missouri and Texas, in mansion and hovel, in pioneer's loghouse, in negro cabin and Indian wigwam, Southern Methodist preachers, a race of heroes, brave as King Arthur, pure as Sir Galahad, zealous and untiring as St. Paul, preached an apostolic gospel and set a Christlike example. We could fill a column with names worthy to be enrolled in a modern Eleventh Chapter of Hebrews. Asbury, McKendree, Jesse Lee, Soule, Andrew, Capers, Early, the Pierces, Paine, McTyeire, Winans, Ruter, Fowler, Alexander, and many others that time would fail to tell of, are names that we will not let die as long as memory holds her seat or the muse of history wields the pencil of truth.

At the separation of Episcopal Methodism into two General Conference jurisdictions in 1844, there were in the Southern States 455,217 members; in 1860, 749,068. The civil war affected the churches of the South as it did every other interest. The Methodist Episcopal Church, South, lost over one hundred and thirteen thousand white and nearly all of its colored members. Many of its churches were destroyed, colleges ruined, publishing house seized by the military, missionary operations brought to a close, annual conferences meeting irregularly, the General Conference of 1862 not held, and the itinerancy interrupted; the religious press was muzzled or suspended, and the entire Southern country impoverished. The General Conference of 1866 met and projected large enterprises. They attempted great things for God and expected great things from God. The Lord of all honored their faith. Never did a church react so rapidly from extreme depression. We could tell the glorious story with a running pen, but space fails. Statistics here are juicy. In the quarter century since 1866 our membership has increased 300 per cent, numbering at present over 1,200,000. The building of churches, parsonages and schools has kept pace with this increase. The Publishing House sends forth a great volume of literature, and from Advocate pulpits Methodist doctrine, experience and news are delivered to congregations numerous as leaves in Vallambrosa.

By the blessing of God the Methodist Episcopal Church, South, is the most influential institution in the Southern States. To it the future calls with radiant invitations. We could outline paths on which we believe the pillar of fire will lead us to more extensive service and grander achievements. Non-conformity to the world, abstention from political alliances, eschewing the isms that now vex our Northern brethren, loyalty to temperance, aggressiveness in education, self-denial and liberality in missions, helping the negro, building more and better churches and parsonages, preaching the gospel after the manner of our fathers, giving all the glory to God and looking to him for help—we shall move forward faster than ever before, and do our part in taking the world for Christ.

GONE DOWN IN ECLIPSE.

Charles Stewart Parnell, one of the most prominent men in the world, died unexpectedly at Brighton, England, October 6. His mother is a daughter of Admiral Charles Stewart, a well-known American naval officer. He entered Parliament at twenty-nine and since then has fought for what he considered the rights of his native Ireland. He exhibited remarkable powers as a parliamentary organizer, tactician and debater. His rule over Ireland was absolute; he was Erin's uncrowned king. His versatility, energy, courage, pugnacity and devotion to purpose have been seldom equaled. He was considered by many as the greatest statesman Ireland ever produced, surpassing even Grattan and O'Connell.

All these splendid abilities, as the London Times says, "were combined and correlated with entire indifference for moral restraint of every kind." This led to his ruin as it ruined Solomon. He engaged in an unholy alliance with Mrs. O'Shea. When this was made known in the divorce court English public opinion demanded his retirement, as it had done that of Sir Charles Dilke for similar reasons.

Gladstone and the Irish bishops notified Parnell that they could no longer co-operate with him as leader of home rule. The Irish party was split in twain. Parnell went to the voters, saying that he would contest every parliamentary seat in Ireland. Priests thundered against him from the pulpit and worked for the opposition at the polls. He was defeated at every point. He married Mrs. O'Shea, hoping that it would save him, but he was doomed. With an unconquerable will and an energy that would not yield to bodily weakness, against the protests of his physicians, he kept up the hopeless struggle and at last returned from Ireland to Brighton to die, at the early age of forty-five, in the arms of the woman for whom he had sacrificed name and influence and the cause to which he had devoted his splendid abilities—another edition of the story of Samson and Delilah. Soon or late public opinion, that mighty weapon of collective society, will drive into obscurity or the grave any leader who shows an "entire indifference for moral restraint of every kind." Thus society protects itself and avenges the moral law.

ROMISH SISTERS IN THE PUBLIC SCHOOLS.

At San Antonio, September 25, a meeting was held to consider the employment of sisters of charity in the public schools. A society was organized to be known as the Washington League, with objects as follows: "The preservation of American civil and religious liberty and the prevention of all foreign entangling alliances."

The third resolution reads as follows:

If the sisters of charity, a well-known religious order of the Roman Catholic Church, wear their religious dress, rosaries and crucifixes while acting as teachers in the public schools, they are then teaching religion by object lessons and are there for the purpose, and if they divest themselves of their religious dress and symbols they are by their vows still compelled to assist in the propagation of the doctrines and dogmas of their church and are therefore ineligible as teachers in the public schools.

We think that this correctly states the case. No member of a church can be excluded from teaching in the public schools because of his church membership. But if he teaches his "religion by object lessons," so as to pervert children to his views, he ought to be excluded. Yet if a sister of charity divests herself of her religious dress and symbols and has the proper qualifications, she has as much right to teach in the public schools as a Methodist or Baptist. The resolution refers to her vows as making her ineligible. School trustees cannot ask what vows she has made. But knowing that she is under a vow to propagate "the doctrines and dogmas" of her church, trustees would have to be watchful lest she violated her duty to them in keeping her loyalty to the church. Therefore we do not see how any member of a Catholic order can apply for a public school teacher's place without moral stultification, unless it be on the Romish axiom: Let us do evil that good may come. Under any circumstances Rome bears watching, for as the first resolution of the San Antonio meeting says: "It is the policy of the Church of Rome to combine church and state wherever practicable."

EDUCATIONAL FEDERATION.

In all denominations this question has been coming rapidly to the front. The multiplicity of unendowed schools calling themselves colleges and universities, each seeking for patronage and striving to become officially recognized by conference or synod, calls loudly for regulation. In scarcely any two of these schools are the requirements for admission or graduation the same. In one A. B. means one thing, and in another something different. One school confers A. M. *in cursu*, and another only after a severe examination. So that diplomas and degrees mean something or nothing, according to the college seal that may stamp them. It would be a great gain if this educational looseness could be cured. The remedy is with the churches, for four-fifths of the higher schools of the country are denominational.

In our own church the conferences have authority and can instruct the trustees of every institution. In Texas, an attempt, partially successful, has been made to correlate our high schools and colleges with Southwestern University. Our conferences are pledged to make the Southwestern the head of our educational system, but the ties that bind our schools together are loose and may easily be broken. Every newly-established school ought to come into line and take its place as a part of that system which, starting in the primary or public schools, should run through high school and college up to its head in the university. This must be done if we are to have symmetry and unity in our educational system and build up a university worthy of the name. It will require much thought and patience and self-denial on the part of trustees of existing and to-be-established institutions, but we believe that the wisdom and godliness of our people are able to bring about this much desired consummation.

Our last General Conference, feeling the need of such correlation, considered the question, but took no positive action.

The Methodist Episcopal Church established a Board of Education in 1868. Its object is to aid young men preparing for the ministry and missionary work, to aid young men and women preparing for other forms of Christian work, and to promote the general interests of education. Its total receipts for last year were $69,368.21; a total of 3200 students have been aided to an education during the existence of the board. Dr. C. H. Payne, corresponding secretary, has been active in devising a plan to meet the difficulties referred to above. He has suggested the following, which we copy from the New York Advocate as a fit conclusion to this article:

1. Every school wishing to be regarded as under the auspices of the Methodist Episcopal Church, and to be recognized in its published list of educational institutions, to receive the approval of some connectional authority duly authorized by the General Conference before its publication in said list.

2 The authorized list of educational institutions of the Methodist Episcopal Church to be classified by connectional authority according to the grade of work done, and so arranged in the published official list.

3 All schools of the same grade to have substantially equivalent courses leading to the same degrees; all colleges of liberal arts to have substantially the same requirements for admission and for graduation.

4 College degrees, either in course or honorary, to be conferred by no institution below the grade of a college of liberal arts.

5. A connectional commission to be authorized by the General Conference, to act in conjunction with local commissions, for the purpose of seeking an adjustment of the relations between institutions of learning in States where now the number and location of such institutions appear to prevent their growth and circumscribe their usefulness; said commission to aim at having every college or university supported by a sufficiently large group of annual conferences to insure its generous support, and to have all other schools within its territory satisfactorily correlated to the central institution.

6. All new schools hereafter founded to consult the designated connectional authority as to their necessity, character and location, and to receive the approval of this connectional authority before any final decision is made by the local authorities of the proposed school.

7. All new school property to be hereafter deeded to trustees in such form that, as far as the laws of the several States will permit, it shall be held for the Methodist Episcopal Church, and shall be secured against alienation or diversion from the purpose originally comtemplated. Examination also to be made into the status of present school property with a view of making it secure as far as possible.

8 All institutions of learning, whether now existing or hereafter established complying with these conditions, will be placed in the official list of educational institutions of the Methodist Episcopal Church, and entitled to an equitable proportion of connectional educational funds.

9. The plan as above outlined is complete and capable of being worked without further extension of our educational work; but it is believed that the additional feature of a great Methodist National University for post-graduate and professional studies, the rival of no existing institution but the ally of all, would be the fitting head of the Methodist educational system, and would add largely to the efficiency of such a system.

EDITORIAL CORRESPONDENCE.

It will not be the object of this epistle to make the readers of the ADVOCATE see and feel all that the writer saw and felt on the long journey from Dallas, Texas, to Washington, D. C., in long-drawn-out detail. For this there are very good reasons, which it is not necessary to mention. The route was over the Texas and Pacific railroad to the Cresent City. The entire trip from Dallas to New Orleans was made, without accident or delay, in a little less than twenty-four hours, including stops at all stations. I never enjoyed a better sleep on a train than on that run. The train glided so smoothly over the steel rails that sleep was almost unbroken. The old Texas and Pacific is a good road to ride on when you want to get there safe and with comfort. About the only thing strange seen between Dallas and the Cresent City was a small alligator in the State of Louisana, and some say he is not a strange animal in those parts. Louisiana is said to be a very wealthy State, and this is not surprising to one who has looked upon her broad sugar, cotton and rice farms. The Texas and Pacific railway carries you right through the section of the State where these plants reign in all their glory. Miles and miles of the richest lands in the world are spread out before you on either side covered with one or the other of the above named vegetables. As we neared the city of New Orleans about dark it presented a most beautiful sight. The electric lights on the opposite shore showed the form of the Crescent and looked like a great constellation of twinkling stars of the first magnitude. If there is anything that can compare with the starry heavens in beauty it is a great city well lighted with electricity on a dark night. In contrast to all this fine splendor was the smell of the streets as we passed through that great city. It was not the smell of a sweet savor by any means. Neither the rose nor the geranium contributed to its composition. By no sort of will power nor conceit of imagination could the olfactory nerve be forced or beguiled to report at headquarters a smell of sweet odors. The Texas and Pacific made close connection with the Louisville and Nashville's limited which leaves about fifty-five minutes before the through express and runs between New Orleans and Montgomery, Ala. This was taken and about two hours gained at Montgomery.

This gave time for rest, etc., before the through train came on. Any one going through on the L. and N., I would advise to do that very thing. On the "Eilen En," which is well equipped and gives fine service and fast time, the State of Alabama length wise and Tennessee crosswise were traversed. From New Orleans to Montgomery was made in the night mostly, so that that portion of the country is to the traveler as though he had not been in it. If the portion passed over in the night was like that seen in daylight, it was a good country to sleep in.

The crops in Tennessee and on to Washington seem to be good. All this country has the advantage of Texas in one respect. The land is set up on edge or thrown up in great piles, so that the farmer cultivates both sides of it. In Texas we only get to cultivate one side—the top side. Suppose you take a piece of land a mile square and then pile dirt on it in the shape of a sweet potato ridge so that you have a hill with two sides, the slant height of which is one mile, it is easily seen that this arrangement will give you two square miles of surface besides the gable ends of the hill, whereas if the land were level there would be only one square mile of surface. Then some of these hills have front sides, and some are round like a sugar-loaf, and these are cultivated on all sides. On account of the hills in these States they are much larger in surface than they show to be on the map. There is some advantage in hills and mountains after all. They make surface, just as there is more surface in a roof than in the floor which it covers. Of the disadvantages I will not speak. It is not my business to run down the country, for the rains do that rapidly enough without any assistance of mine. Besides all this these hills are not as big as they used to be anyway. That is, they do not look near so large as they did to the boy nineteen years ago. They have settled down, or washed down, or the boy sees them as he looks back nineteen years greatly magnified, which latter is most likely the truth. The former times and things are seen in old age still with the mind of a child.

Childhood, with its magnified impressions, does not pass away with age, but remains fast in memory's hold. Memory does not present the child and the man as two separate personages, but gathers all periods of personal history into the consciousness of one identical person. The first impressions are also the stronger and more lasting, for now the old picture of nineteen years ago returns with more persistence than the more recent ones.

But the nineteen years of absence did not make so many changes as I expected. I thought everybody else would be changed by the ravages of time, while I myself have scarcely felt that so many years had sped away, but in fact I saw but little difference in old familiar faces, while I had grown out of every one's knowledge. But I got even with them, if not with time. I used my knowledge and their ignorance to make some fine fun. One example will suffice. Two old maid relatives make an honest living with the needle. I went to see them. "My name is James" (no prevarication). "I suppose this is Miss Talley." "Yes, come in Mr. James and have a seat." "I want to get you to make me a dress" (a look of bewilderment). "I suppose you make dresses for gentlemen, do you not?" (Confusion worse confounded.) "No-o-o, sir, we do not make dresses for gentlemen." "Well, really, I want the dress for my wife, she is nearly as large as I, and you can take my measure and make her the dress." "No, I am afraid to undertake a dress for a large lady unless I could see her; you must bring her in and let us take her measure." "But she is too far away" (presenting card). "Yes, Dallas, Texas; well, I am sorry, but don't think I can make the dress."

"Well, haven't you a sister in partnership with you? Call her in and perhaps after consultation you can agree to undertake it."

"Cal!" (Cal comes in). "Callie, this gentleman wants us to make his wife a dress. He says she is large, and we can make it by his measure." (Cal shakes her head bewilderingly.) "No-o-o, we can't do that." (Here the gentleman, not able to contain longer, makes himself known and the curtain drops).

Of course the Vanderbilt and the "House" were visited. The secretary, Mr. Wills Williams, showed us through the university, where we learned that the institution is growing healthfully and the opening was better than at any former time. We could say much about this noble institution, but our young friend, Richie Mood, has recently let our readers hear of its prosperity. At the House Mr. Turpin showed us through. Dr. Hoss was off attending conference. Dr. Harrison was not in. Dr. Bounds was moving and could not be there. Dr. Barbee was in California and Mr. Smith was at some other conference. The House seemed to be running itself in first-class style. I found Dr. John in the Mission room at work and looking quite natural. He is supplying the church with missionary literature which costs him much time and labor.

Leaving Cincinnati on the Baltimore and Ohio Southwestern fast express Monday at 7 p. m., I arrived in the National capital, Tuesday at 1:55. These trains are vestibuled throughout, which prevents the swaying motion when turning curves and allows passage from one car to another without inconvenience or danger. When daylight came the train was climbing the Cheat Mountain, near the summit of which it goes through a tunnel seven-eighths of a mile long. There was a heavy fog from the Cheat river, which prevented a good view of the scenery, and the mountain sides were covered with a white frost. But after sun rise (on the mountains) the fog cleared away, and we climbed the Alleghanies and then descended on the other side down the valley of the Potomac river, the scenery all the way being grand and picturesque. Any one taking the B. and O. from Cincinnati to Washington will be well paid for the trip in the scenery of the route, besides making the trip in quick time and with comfort. But notwithstanding the grandeur and picturesqueness of these mountains, we think the barren mountains seen in the dry atmosphere of Western Texas are more imposing than these. The mountains in this country are covered with forest trees and shrubbery. There are also farms and towns on their sides. The stunted mountain pines, with drooping leaves, look as if they were weeping. It may be for the poor toiling creatures who have to get a living out of these mountain sides by the sweat of the face.

ECUMENICAL ECHOES.

THE New Zealand Methodist of August 25 says: "By the mail steamer Alameda, leaving Auckland for San Francisco on the date of this issue, the Revs. W. Mobley and J. Berry take their departure for America as the New Zealand delegates to the Ecumenical Conference. * * * They will be joined in Auckland by the Australian delegates, so that there will probably be a goodly company of Methodists on board the Alameda as she speeds northward to the Golden Gate." As on the British Empire, so on the greater empire of Methodism the sun never sets.

THE Epworth League is to receive recognition at the conference. The evening of October 13 has been assigned for this purpose. Rev. Hugh Price Hughes and Rev. W. J. Dawson will represent the English Wesleyans, and eminent speakers from other Methodist bodies will make addresses. As no single audience room will hold the Epworthians, mass-meetings will be held at two or three of the largest churches.

REV. HUGH PRICE HUGHES is the most talked-of member of the Ecumenical. He is the founder and superintendent of the West End Missions, London. His opening address in this country was made at Buffalo, New York. From the Buffalo Christian Advocate's report we cull a number of pithy sayings:

One of our Pharasaical doctors of theology was once criticising our methods of work when a lady remarked that it was at least a forward move.

The name was at once adopted, and the movement is now a child of six years and growing fast. It has proven one thing—that the people are interested in the gospel—not perhaps in a controversial, dried-up theology, but in the clean, fresh gospel. Put rightly it will to-day attract a larger audience than any question of politics.

A singular thing about our meetings is that we always have a large majority of men out. Not that we underestimate the value of woman's services, but at most religious gatherings there is generally a lack of men. With us men predominate. One would think our meetings were political gatherings. We do not strive to make a sensation; we only try to keep out of ruts.

Our first great principle in the Forward Movement is success. We never tell a man how he is to work—only he must succeed or stand aside. People to-day do not reject Christ. They only reject a long faced sham. They reject shady things done under pretense of Christianity. There was a socialist holding an open air meeting one night and his motto was: "Down with everything that is up."

That man was converted lately and now says his motto is, "Up with everything that is down." Christianity can work revolutions better than the police, and hers have the advantage of being bloodless.

Our stick-in-the-mud Methodists (I did not originate that phrase—I am only passing it on) may object, but I say if they cannot fill the churches, then let them stand aside for some who can. Like Isaiah we are very bold. We do not touch controversial topics. Preach Christ, not controversy. The love of God through the sacrifice of Jesus Christ will win the world if we give it a chance.

Christ came to save society as well as individuals. He came not to the few but to the many. He came to completely reorganize society, in line with that petition of the Lord's Prayer, "Thy will be done." He came to make earth a heaven. He came not to get the citizens of Buffalo to heaven, but to get heaven into the citizens of Buffalo.

Try every method. Many methods will fail. Do not dwell upon failures, but successes. What we need is sanctified common sense. Entire sanctification is an intense desire not to have your own way. If the public wants sermons three hours long preach that length; if ten minutes quit then. Men in business are always putting in new machinery. So must we, if one method does not fill a church, try another. The evangelization of London will be followed by the evangelization of the world. So we wish to make the city of London the city of God. We ask great things, expect great things and do great things."

LITERARY TABLE.

The magazines for October are on hand and sparkle with the vigor and crispness of cooler weather.

The leading article in the Arena is "James Russell Lowell," by George Stewart. The free-thinker Moncure D. Conway writes on "Madame Blavatsky at Adyar," and Theodore Stanton points out "Some Weak Spots in the French Republic." Will Allen Dromgoole, our Tennessee authoress, writes a vivid penitentiary sketch entitled "A Grain of Gold."

The Gospel in All Lands has for its October topics "Scandanavia, Germany, Switzerland."

The Missionary Review of the World is, as usual, full-freighted with everything pertaining to the spread of Christ's kingdom. Dr. Pierson glows with old-time intensity as he writes of "The Coming Age of Missions," thinking that a century from now the church will look back to the present age of missions "with astonishment and shame that believers in Christ could ever have stood on so low a plane in respect to their debt and duty to the lost."

Christian Thought, edited by Dr. C.

ROYAL


BAKING POWDER
Absolutely Pure.

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

F. Deems, has an article by Dr. R. Abbey on "The Theologian's Mistake," in which, discussing the conflict between evolution and the Bible, he would not deny evolution, provided that God be the Creator in the beginning. He says: "Man, according to Genesis, was not an absolute origination, but a making out of something then already existing. So an antecedence of some kind, or many kinds, is not doubted."

Goldthwaite's Geographical Magazine is full of notes on geographical questions. Every teacher should take this monthly.

Scribner's Magazine, among many others, has two very interesting illustrated articles: "Hunting American Big Game," by Archibald Rogers, and "The Biography of the Oyster," by Edward L. Wilson.

Harper's Monthly shows no sign of decadence with its two-score years. It blooms with illustrations, and its letter-press is a typographical delight. We have no space to mention its subjects and writers, but every lover of current literature should buy the October number.

The Twenty-fifth Annual Report of Dr. Barnardo's Homes for Orphan and Destitute Children in London, tells a story of wonderful achievement. During the last year 6378 fresh cases of waif children were dealt with. Many of these were taken from the streets or from the custody of thieves and dissolute persons. At the present time over 4000 girls and boys are in residence, and £250 are required to meet the daily food bill of the institutions.

THE COLLECTION.

We have received the following letter and inclosed contribution from an unknown Goodheart, who has been touched by the appeal published several weeks ago in behalf of a picket on the frontier. Once more we call attention to his needs. It is too far and expensive to send clothing, such as he modestly asks for, but money will buy clothing. Who will contribute to this necessitous and most deserving case? All money sent to this office will be promptly acknowledged and forwarded:

GATESVILLE, Oct. 6: DEAR ADVOCATE—In your issue of the 1st instant I see a notice of "A Missionary in one of our hardest fields." The one who asks "for clothing such as has been worn and laid aside," and you say any money sent to your office for him will be forwarded. I send $5 for that purpose.

A FRIEND OF THE MISSIONARY.

The money gifts to Yale College last year exceeded $1,150,000. Dr. D. K. Pearsons has just given Beloit College $60,000 to build a science hall. The bequests and gifts to Vassar College for the past year amount to over $650,000. Ex-Gov. Evans, of Colorado, has presented $100,000 to the University of Denver for its further endowment. The Roman Catholic University at Washington was recently enriched by a gift of the Rev. James McMahon, of New York, consisting of real estate worth $408,000. Prof. W. R. Harper, of Yale, the president-elect of Chicago University, hopes to open that university October 1 with $10,000,000 cash in hand, to be followed very soon by another $10,000 000.—*Wesleyan (Ga.) Christian Advocate.*

When will the Methodists of Texas rise to the height of their opportunity and endow Southwestern University?

We have received the report of the Dallas Y. M. C. A., Mr. J. P. Jackson secretary. During nine months of the present year 35,039 visitors, or a daily average of 150, have partaken of the benefits of the institution. The association three years ago had 159 members, now 381. The collections to date are $2,898.89. It is doing a noble work for our young men and should be warmly supported. George Williams builded better than he knew when in London he organized the first association. To him, yet living, gray hairs are a crown of glory.

HENRY E. BOGGS has won the prize offered by a London journal for the best definition of money, by submitting this one: "An article which may be used as a universal passport to everywhere except heaven, and as a universal provider of everything except happiness."

IN the leading editorial of the Nashville Christian Advocate of October 3, Dr. Hoss writes against the "second blessing" theory. He says it is unscriptural and that it receives no just support from the "experiences" of its professors:

"These experiences, when presented as arguments, must submit to the most searching examination. Those before us may easily be reduced to two general classes—the spurious and the genuine. That many of them are to be grouped under the former head, there can be no doubt; for they utterly lack the scriptural marks of true holiness. An acrid, censorious and Pharisaical temper does not at all consist with lofty religious pretensions. As to the genuine experiences, which we are happy to believe constitute the great majority, we have only to say that it is very easy to admit them as facts without at all being required to put upon them the interpretation which is claimed for them. An honest Christian man who has come to believe that it is possible for him to be lifted by a single act of sublime and heroic faith to the level of a life distinctly different in character from that which he has before led, and who in pursuance of this belief and with a full consciousness of his spiritual needs, prays to his Father in heaven, is sure to receive a great baptism of the Holy Spirit, a fresh anointing on high. This extraordinary blessing, however, is simply the Divine answer to his sincere hungering and thirsting after righteousness, and by no means an inspired verification of any of his theological opinions. When he comes to make a full and fair analysis of its contents, he will find that it holds nothing different in kind from what he has all along enjoyed, although it may bring increased fullness of many graces. It rightly constitutes an epoch in his life. He looks back to it with feelings of special gratitude to God, and dates from it the beginning of a more vigorous and healthy piety. But, if he be a faithful Christian, he will discover that it did not bring him to the end of his possibilities. Time and again, as the revolving years go by, he will find himself raised to the Mount of Transfiguration to look upon the glory of the Lord. There is no reason why each successive one of these heavenly seasons should not be sweeter and more rapturous than the last; but at the same time, there is also not the slightest reason for looking upon it as being another sort. We were present at the Little Rock Conference when the venerable Andrew Hunter asked for a superannuate relation, and heard him say to his brethren: 'God's mercies to me have been without number; I am thankful to him that he didn't stop at the second blessing. If he had done so, I should have been left in a sad case.'

"That a peculiar theory of holiness which we honestly believe to be both unscriptural and un-Methodistic, should become militant and aggressive among us, is to be greatly regretted. Shrinking as we do from all controversy, we have kept silent on the subject until now; but the time has come when it is necessary to speak out in no uncertain tones."

MR. SPURGEON disapproves of the teaching of Prof. Drummond. He says of it that "Holiness is sought to be promoted by the omission of that great sacrifice on which our faith is founded and by which our gratitude is excited and we are made capable of virtue. Ethical Christianity is to be magnified at the expense of the doctrinal Christianity of which it is the living outcome."

H. S. T.: Cities are well represented in the Ecumenical Conference now in session in Washington. Twenty-four delegates reside in London; ten in New York City, and seven in Nashville, Tenn. This writer remembers when Martin Ruter was a doctor of divinity, and he was the first ever receiving the doctorate in Methodism. Among the representatives of Wesleyan Methodism in Great Britain there are two doctors of divinity; from other methodist bodies of the eastern section there are three more. In that learned body the Methodist Episcopal Church has sixty-three D. D.'s and a goodly number of LL.D.'s. The Methodist Episcopal Church, South, sends thirty-five D. D.'s and a considerable sprinkling of LL.D.'s; and other American Methodist churches send forty more and still there are others who wear the doctorate for whom there was no room in the great Ecumenical. The stay-at-homes have our sympathy. But seriously is it not about time to surcease from this dubbing of doctors.

THE lady managers of the Columbian Exposition, by a majority of twenty, have decided that the Exposition ought to be closed on Sunday. They also recommend that one day each week be set apart for laborers, when reduced rates could be had, and special efforts be made to get employers to arrange for their employes to visit the Exposition. This looks like benevolence—give the laborer his sacred rest day, and give him a chance also to see the show.

THE managers of the Piedmont Exposition, Atlanta, Ga., have announced a spectacular play called "King Solomon," in which the chief attraction will be ballet dancing and improper representations of Scripture history. The Wesleyan Christian Advocate had a ringing protest against it. From all quarters of Central Georgia came up resolutions from churches and societies against the iniquity, resolving to boycott the Exposition unless the indecency is withdrawn. We have not seen for a long time such an uprising of popular indignation. In many cases, as in this, *vox populi, vox Dei.*

GENERAL BOOTH makes the announcement that he has already received $50,000 more than the $500,000 he asked for, and besides has a pledge for $50 000 additional, and so is at liberty to begin the execution of his colossal social reform scheme in behalf of the poor of the cities of England.

MR. SPURGEON, on one occasion, remarked to a friend that he made a practice of reading through "Carlyle's History of the French Revolution" once a year for the sake of its style. "It is a mass of rocks and boulders," he said. "Its rugged strength corrects the too great smoothness in which one is apt to glide."

THE lottery fight waxes warm in Louisiana. Anti-lottery leagues are organizing all over the State. In some parishes the feeling is so high that lottery barbecues have not been allowed. The lottery company, realizing that it is a death-struggle, are spending money lavishly, buying up papers, hiring speakers, corrupting voters. A Democratic anti-lottery league, among other resolutions, after calling John A. Morris "the alien arch-gambler," resolved, "that we brand as false the oft-repeated statement that the State is a pauper and unable to maintain from her legitimate revenues her schools, levees and charitable institutions—statements which find their refutation in the last reports of these various departments, showing them to be in a more healthy and prosperous condition than ever before in the history of the State."

BISHOP NEWMAN suggests that our government should propose a supreme court for the world in the direction of international arbitration. If such a tribunal could be established, consisting of a legal representative from every government, it might lead to the disarmament of Europe and reduce to a minimum if not absolutely remove the chances of war. Such a movement would be the crowning glory of the age and perhaps usher in the millenium, in which there shall indeed be peace on earth and good will to men.

MISS MARY E. HOLMES, of Rockford, Ill., proposes to invest from $75,000 to $100,000 in a colored woman's literary and industrial school, to accommodate 150 pupils, as a memorial to her mother. It is to be situated in Mississippi, at some point easy of access and with a thickly settled population, the neighborhood to donate the site and necessary ground. It is to be under the auspices of the Presbyterian Church,

When will somebody in Texas endow our Southwestern University for the benefit of the white race?

H. S. T.: Heretofore it has been customary to make conference assessments on the per capita basis. I suggest that a much more equitable plan would be to make them on the basis of the amounts paid by the respective charges for the support of pastors.

AT the late Waco Association [of the Baptist Church on the question: "Ought Females to be Received as Delegates in this Association," Dr. Rufus C. Burleson, President of Baylor University, offered the committee's report. Among other things the committee said: "There is nothing in our constitution directly prohibiting female delegates. But as the fathers and founders of Waco Association thirty-two years ago had never heard of female lawyers, female preachers, female policemen or female delegates, it is fair to conclude they never intended female delegates should be received into this body. Your committee, therefore, believe female delegates ought not to be received as delegates in this association. Your committee, however, wish it distinctly understood that this conclusion is not based on a lack of confidence in woman's talent or piety or prudence; for in all these she excels man. But it is our solemn conviction that God and nature has given woman a higher and nobler mission than to dabble in politics or even engage in the public discussions and deliberations of conventions and associations with men.

We commend this action to our Northern Methodist friends, some of whom are anxious to vote women into the General Conference and the pulpit.

SOUTHERN METHODISM.

News, Views and Personals.

—Rev. J. H. Baxter, who had been presiding elder of Augusta district, and for several sessions secretary of the North Georgia Conference, a prominent minister and able speaker, died at his home, Decatur, Ga., October 1.

—Rev. M. H. Wells, who was transferred from the Louisville Conference at the last session, goes to Alabama, and takes personal charge of the business affairs of the Alabama Christian Advocate. We wish him great success.

—Rev G. W. Briggs and wife have lost a sweet babe about a year old They received much sympathy from their congregation at Florence, Ala. Their many friends in Texas lament with them the departure of the child, but it has gone to be with Jesus.

—Rev. Collins Denny, of the Baltimore Conference, professor of philosophy in Vanderbilt University, has been chosen to the place on the general Sunday-school Committee made vacant by the death of T. J. Magruder, Esq., of Baltimore.

—We have had a hard struggle to get a foothold in Washington, D. C. Now we have Mt. Vernon Place Church, Grace Church and South Washington Mission. Mt. Vernon Place has 650 members, its pastor being Dr. J. T. Wigthman, a cousin of the late Bishop Wightman. They are just putting in, in time for the Ecumenical, a magnificent organ, costing $5,000

—Dr. A. B. Jones, President of the Huntsville Female College, Ala., we regret to learn from private letter has been seriously ill since the opening of his school, largely due to overwork. We hope that he will soon be as strong as ever and be spared many years to our educational work in which he has been eminently successful and to which he has devoted the best years of his life.

—Bishop Hargrove says: "It is my deliberate judgment that more preachers injure their usefulness by tediousness than anything else, save the fundamentals. They wear the people out by their long and tiresome attention to details. Now, I can pick such preachers out by the way they make their reports. There is no occasion for the laymen to come and see me about them. I can tell them at once.

—Wesleyan Christian Advocate: Mrs. E. H. Myers, widow of Dr. E. H. Myers, so widely known in Methodism as a distinguished minister and editor of the Southern Christian Advocate, died in Marietta, Ga., September 25. Mrs. Myers was a most estimable lady; intelligent, cultured, generous and Christ like in her character. She has cheered many Methodist preachers, and helped many sad hearts.

—Old St. John's Church, Augusta, Ga., is undergoing thorough restoration and improvement at a cost of $25,000. The pastor, Rev. W. W. Wadsworth, author of the "Coming Kingdom," is making special effort to rouse his membership to evangelistic work.

TEXAS PERSONALS.

—Rev. J. H. Reynolds, of Garland, visited Dallas during the week.

—Rev. Sam'l Galloway, a Presbyterian minister of Belton, died in that city, September 25, at the age of eighty-seven.

—Rev. Littleton M. Fowler, the efficient secretary of the East Texas Conference and the popular pastor at Longview, honored this office with his genial presence this week.

—Mrs. Chas. O. Jones, wife of the pastor of First Church, Dallas, has been elected vice-president of the Society of Associated Charities lately organized in this city.

—The tent services conducted by Rev. Thomas Leitch, under the auspices of the Methodist Church, are attracting large crowds. It is to be hoped that much good will be accomplished.—*Waco Central Texan.*

—Nashville Christian Advocate: Rev. James Campbell, editor of the TEXAS CHRISTIAN ADVOCATE, en route to the Ecumenical Conference, stopped over to visit the home of his boyhood in Davidson county. He was accorded a warm welcome.

—The protracted meeting at the Methodist Church, conducted by Rev B. A. Snoddy, assisted by Rev. J. A. Hyder of Abilene, and — Rogers, of Cisco, is attracting considerable attention. The meeting will continue over Sunday at least.—*Baird Star.*

—Nashville Christian Advocate: Rev W. W. Pinson, delegate from the West Texas Conference to the Ecumenical passed through Nashville on the 1st instant. He was accompanied by Bro. A. E. Rector, of the same conference. The editor was sorry to miss seeing them.

—Rev. T. J. Milam, financial agent of North Texas Female College, called this week. He has been out West visiting in the interests of his agency, Iowa Park, Speck's Colony, Wichita Falls, and elsewhere. He obtained cash and subscriptions amounting to $350. During the year he has secured over $3000 for the college in cash and subscriptions, with more to hear from before conference. He has made a very efficient agent.

—We were surprised, not to say pained, to read in the St. Louis Christian Advocate of last week that Rev. E. B. Chappell had been transferred to the St. Louis Conference, and stationed at LaFayette Park Church, St. Louis. Bro. Chappell has been stationed at LaGrange, San Antonio and Austin. He has been successful and greatly loved wherever he has labored. He is an indefatigable pastor, an earnest, magnetic preacher. Texas needs such men as he. He goes to a prominent appointment in St. Louis, where the field is broad and opportunities great. We have no doubt that he will fill his sphere there and enlarge it as he has done here. We hope not to lose him entirely by engaging his facile pen to furnish the ADVOCATE regular letters from St. Louis.

—Rocky Mountain Methodist: "Rev. M. H. Neely, pastor of our First Church in Pueblo, expects to start for Texas Monday, the 28th, to finish up his work at his charge there. He will be gone about six weeks. During his absence he has arranged for Bro. Armstrong, of Texas, to fill his pulpit. Bro. Neely is pleased with Pueblo, and they are pleased with him. His wife's health is still improving." This confirms the rumor that at the next session of the North Texas Conference Bro. Neely, who is just finishing his four years at Gainesville, expects to ask for the supernumerary relation. This step is to be taken on account of the continued ill-health of his wife, who requires the dry air of a high altitude. Bro. Neely will supply the pulpit at Pueblo, Col., during the year. We sincerely trust that Mrs. Neely's health will be completely restored, and that at the end of the year Bro. Neely will take his appointment among his own people, where he has labored so long and with such eminent acceptability and success. It is only out of necessity that we loan him to Colorado for a year.

CHRISTMAS OFFERING FOR MISSIONS

Several of the annual conferences which have held their sessions this year have agreed to call on their congregations and Sunday-schools for a Christmas offering for missions. This offering is to be distinct from the regular collections, and to be used in meeting the obligations of the board. These obligations were occasioned by the efforts of the board to answer the call for re-enforcements coming from our mission fields. Strong re-enforcements were sent. God is blessing their labors, and it remains for the church to indorse the advance movements of those who have these important interests in charge. At no time have our missions been so prosperous as now. On every side new fields are being opened for occupation by our church. Men and women are needed in China, Mexico, Japan and our missions nearer at home. In all these things we hear the voice of our Lord calling his church to "Go forward." We can not answer these calls until this burden is removed from our board. Will every conference join in this call for a Christmas offering for missions? On that day, while we commemorate the coming "unto us of a Prince and Savior" by gifts to those we love, have we no gift for our Lord and for the cause for which his blood was shed? It may require an act of self-denial; but let us remember what Christ has given for us and a perishing world, and make our gratitude the measure of our gifts.

Will each pastor bring this matter, without delay, before his congregation and Sunday-school, that they may prepare for the Christmas offering? Will every superintendent, officer and teacher in our Sunday-schools, and all the workers in our Epworth Leagues, unite in this effort to extend our Redeemer's kingdom among all people?

We are sure the children of the church will respond if opportunity is offered.

Most earnestly we invoke the co-operation of all our church papers. Respectfully.

I. G. JOHN,
H. C. MORRISON,
W. H. POTTER.

BAGSTER TEACHER'S BIBLE CHEAP.

I will send by mail, postpaid, to any address as follows: One Bagster Teacher's Bible, Levant, Divinity Circuit, Round Corners, Gilt Edges, Leather Lined, Silk sewed, Size 5¼x7¾x1¼, Nonpareil Type, on receipt of $2.90 (three dollars and ninety cents) cash with order. Am closing out this stock for conference. Address

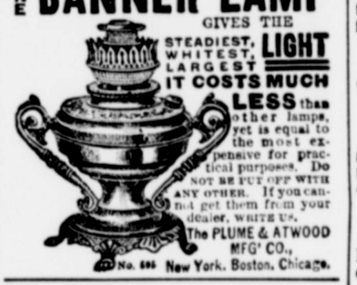
C. G. SHUTT,
Lancaster, Texas.

I like my wife to use Pozzoni's Complexion Powder because it improves her looks and is as fragrant as violets.

An Irishman, traveling on one of the railways the other day, got out of the carriage for refreshments at a station, and unfortunately the bell rang and the train was off before he had finished his pie and coffee. "Hould on!" cried Pat, as he ran like mad after the train "hould on, ye spluttering old stame engine—ye've got a passenger aboard that is left."

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100 Doses One Dollar

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SPECIAL FOR THIS WEEK.

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44-inch Cashmere Plaids
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40c, value 60c.
Handsome assortment Striped Flannels
33c, value 45c,
French Flannels, striped and fancy,
60c, value 75c.

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Exclusive novelties; our importation direct from Paris, London and Berlin, in Street Coats, Carriage Cloaks, Opera and Traveling Wraps, Tailor-made Jackets, Sealskin Cloaks, etc., the handsomest and richest assortment we have ever shown at the most moderate of prices.

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Ladies' Plush Jackets, best value ever offered,
Choice for $7.50.
Ladies' Plain Flannel and Fancy Striped Flannel Blazers, choice for
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Assorted lot Plain Flannel, Fancy Striped and Checked Blazers and an assortment of Reefers in plain gray flannel and checked cloaking, choice for
$2.00, worth $4.00.
Handsome line of Plain and Fancy All Wool Blazers and Reefers, choice for
$3.00, Values range up to $5.50.
Assorted lot of Reefers and Blazers, all sizes, in black diagonal, plain and fancy cheviots, embroidered and braided cloths, choice of 20 styles,
$4.00, Values range up to $6.50.
Black and Blue Diagonal Worsted Blazers with heavy silk collar and roll, elegantly embroidered,
$6.00 Values range up to $10.00.
We also place on sale three attractive lots of Children's and Misses' Wraps at
ASK TO SEE THEM! $2.50 $3.25 $4.50 ASK TO SEE THEM!

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Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

[All matter intended for this column should be addressed to Mrs. Florence Howell 28 Masten street, Dallas.]

ANNUAL MEETING W. M. S. WEST TEXAS CONFERENCE

The Conference Society of the Woman's Missionary Society, West Texas Conference, has just closed a very pleasant session in the delightful town of Gonzales.

The annual sermon was preached by Rev. W. H. H. Biggs, on Sunday, September 27, from the text, "In the morning sow thy seed, and in the evening withhold not thy hand," etc.—Eccles 11:6. His sermon was instructive, entertaining and stimulating. After the sermon, the Lord's supper was celebrated and a large number gathered around the table of our risen Savior.

In the afternoon a love feast was held, and numbers testified of their love and trust, and expressed a determination to press on in the Christian race, looking forward to the crown of righteousness, which is promised to all who love his appearing.

Rev. J. T. Stanley, of Luling, had been invited to make the annual address on Sunday night, but was prevented from being with us by serious illness in his family. Rev. Mr. Biggs kindly supplied his place, taking for his subject, "She hath done what she could." He proved most conclusively that but few of us are working fully up to the measure of our ability.

The first business meeting was held Monday morning, September 28, and was opened with a prayer service, as were all subsequent meetings.

Officers and delegates present were: President, Mrs. W. G. Belding; Corresponding Secretary, Mrs. H. T. Steele Recording Secretary, Mrs. E. C. Nichols. Delegates: San Marcos Auxiliary, Mrs. L. A. Bass; Gonzales, Mrs. Fannie Kent; Seguin, Mrs. John Ireland; San Antonio, Miss Ida Moss; Center Point, Miss Nowlin; San Antonio Living Lights (juveniles), Miss Julia Oppenmeyer; Gonzales Busy Bees (juveniles), Miss Cayloma Ponton. Three of our delegates were young ladies, and one was a school girl, and we felt very proud of them, so well did they act their parts.

Not a single district secretary could be present, though some of them sent reports. Very few of them have been able to accomplish much in their line of work the past year. On account of the difficulty experienced by the district secretaries in organizing new auxiliaries, by reason of their inability to visit the various pastoral charges in their districts, it was decided to appoint an organizer, as provided for at the last meeting of the Woman's Board. It shall be her duty to visit every appointment on the districts where there is no auxiliary or junior society; and, if possible, organize societies. In order to meet her traveling expenses the contingent fee has been increased to 50 cents a year.

Our president's address was worthy the occasion—an incentive to self-denial, to generous giving, and to renewed activity in helping on the work of soul-saving. It was listened to with profound interest.

The report of the corresponding secretary was also a most admirable paper.

The treasurer's report reflected great credit upon her, and was declared by the auditor to be correct in every particular.

Some of the auxiliaries sent up very encouraging reports.

The Living Lights of San Antonio was declared the banner juvenile society.

The election of officers for the ensuing year was held on Tuesday afternoon, Rev. E. K. Denton in the chair, and resulted as follows:

President, Mrs. H. T. Steele, San Marcos; Vice President, Mrs. A. M. Ireland, Seguin; Corresponding Secretary, Mrs. E. C. Nichols, San Antonio; Recording Secretary, Mrs. Collier, Uvalde; Treasurer, Mrs. S. A. Davis, Goliad.

District Secretaries—San Marcos District, Mrs. L. A. Bass, San Marcos; Cuero, District, Mrs. Lezesne, Edna; San Angelo District, Miss Russell, Junction City; San Saba District, Mrs. Woods, Brady; San Antonio District, Mrs. West, Uvalde; Corpus Christi District, Mrs. Sidbury, Corpus Christi.

Reserve delegate to annual meeting of Woman's Board, Mrs. S. A. Davis.

Resolutions of regret and sorrow were adopted in parting from our late president, Mrs. Belding, who has made a wise, efficient and faithful officer. By reason of a change of residence she severs her connection with the West Texas Conference.

We can not appropriate your valuable space to tell of all we did, but must tell how pleasantly we were entertained on Tuesday night by the Busy Bees of Gonzales, with their "Missionary Society," recitations and songs.

Five little tots told each other of the beautiful stories and words of Jesus they had heard.

During the evening Miss Carrie Brown, of Luling, read a paper on Juvenile Work, which she had prepared by request, which elicited encomiums of praise.

Memorial services were held in honor of Mrs. Kate Roberts Hearne, one of our late missionaries in China. Resolutions and tributes were read, and words of love and sorrow spoken by a personal friend present.

Thanks were tendered to Revs. W. H. H. Biggs and E. K. Denton for their valuable assistance, to the good people of Gonzales for their delightful and generous entertainment, to the choir for the delightful music, and to the sexton for extra services on our behalf.

Three invitations were extended to the society for the meeting next year, from San Antonio, Brady and Center Point. The latter was selected, with thanks to all.

So closed the ninth annual meeting of the West Texas Conference Missionary Society.

The hymn, "God be with you till we meet again," was sung and the benediction pronounced by Rev. Mr. Baker, of Uvalde.

E. C. NICHOLS.

Scientist—The yellow dot on a strawberry is found, under the microscope, to be a perfect straw. Did you know that? Layman—No; but I knew that strawberries were named before microscopes were invented.

What Does It Mean?

"100 Doses One Dollar" means simply that Hood's Sarsaparilla is the most economical medicine to buy, because it gives more for the money than any other preparation. Each bottle contains 100 doses and will average to last a month, while other preparations, taken according to directions, are gone in a week. Therefore, be sure to get Hood's Sarsaparilla, the best blood purifier.

Lady—My husband goes to the races, but he never bets. Friend—Are you sure he does not bet? Lady—Yes, indeed. I've looked through his pockets often and never found a cent.

A Happy Postmaster.

This is to certify that I tried one bottle of Wonderful Eight for a severe attack of Inflammatory Rheumatism to which I was subject and it is the first thing I ever found that would have any effect. It cured me in less than forty-eight hours. WM. T. MADDRY, Postmaster Malvern, Ark.

Farmer Roots—I dunno but we'd better kill old Roan tomorrer. The hoss hain't with his keep an— Bill Roots (rushing in)—The train has jest knocked ole Roan offen the track an' broke his neck. Farmer Roots (one day later in the office of the auditor of the P. D. Q. railroad—Wall, I reckon $350 would be about right fer that thar hoss o' mine you killed. Jest five year old last grass, an' trotted a mile in 2:50 less'n six months ago. Didn't he, Bill? Bill—You bet.

Gratifying to All.

The high position attained and the universal acceptance and approval of the pleasant liquid fruit remedy Syrup of Figs, as the most excellent laxative known, illustrate the value of the qualities on which its success is based and are abundantly gratifying to the California Fig Syrup Company.

Young Winks—I wonder why it is the girls seem so much sweeter in the spring than they do in the fall? Young Jinks—I guess its because their spring clothes haven't been packed away in carbolic acid.

Influenza and Pneumonia.

L. S. Barnhart, M. D., of Claiborne Parish, La., writes: "Permit me to say to the public that I have tried Wonderful Eight in a practice and find it to be a good medicine in influenza and pneumonia. Nothing to equal it in [illegible]."

The man who prefers to be right rather than to hold office can always have his way; but it is more difficult for the man who had rather hold office than to be right.

☞ It is always well to remember valuable facts though at the time they may seem unimportant. Therefore, remember that Cheatham's Tasteless Chill Tonic is built for the express purpose of curing chills and fever and has never yet failed to do so when taken as directed. 75c.

A hornet's sting is a red-hot thing,
And gets there without fail;
It points a moral in language oral,
And, besides, adorns a tail.

For Half a Century

Maguire's Benne Plant has been known as the infallible remedy for Cholera, Diarrhœa, Dysentery and all bowel diseases. Price, 75c per bottle, with expressage paid where three bottles are ordered. J. & C. MAGUIRE, St. Louis, Mo.

Mrs. Bibbs (suspiciously)—I don't see how it is that type-writer girl of yours manages to dress better than I can. Mr. Bibbs—Why, you see she works for a living and you don't.

Black-Leg.

This is to certify that I have used WONDERFUL EIGHT and found it to be an immediate relief for Black-Leg in cattle, by giving them from 15 to 20 drops internally and applying once or twice externally to parts affected. A. J. McCLURE, Cottonwood Williamson Co. Texas.

One thing of Noah must be said—
Nor will the truth be strained;
Without a doubt he knew enough
To go in when it rained.

An Old and Well-tried Remedy.

MRS. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while teething. It softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa.

"Is that the president of the bank?" "Which one?" "That stylish-looking fellow who says, 'I and the Board of Directors' so much." "No, that's the janitor."

A Georgian in Texas.

G. R. Wallace, Sherman, Texas, writes: Have been using Huckleberry Cordial for many years. We consider it the only safe and reliable medicine for the bowels and children teething.

If the world, as it is said, owes everybody a living, the world ought to get a mortgage on itself to pay its debts.

ENGLISH FEMALE BITTERS is an iron and vegetable tonic, prepared by physicians, specially for the cure of ills that afflict the female sex. It builds up and strengthens feeble, broken down and worn out constitutions, it repairs damages inflicted by years of suffering, regulates the whole system, adds iron to the impoverished blood and makes permanent cures of long standing cases. It cleanses and tones the stomach, imparts a keen appetite, aids digestion, relieves sick headache, acts gently upon the liver, cures swimming and giddiness of the head, pain in the side, palpitations of the heart, and tinges the pale cheek with the bloom of health and beauty. Can be used at all times by married and single for recent or chronic complaints.

"What's the reason you didn't speak to Boreham when he passed us?" He insulted me the other day—called me a freckled idiot." "Called you a freckled idiot! How absurd! Way, you are not freckled."

Dickens never introduced a cleverer piece of portraiture than that of the imaginary philanthropists, the Cheeryble Brothers in *Nicholas Nickleby*.

Good deeds and kindness are always pleasant, whether read about or encountered in real life. But there is no philanthropy that comes so close as that of a real remedial agent that can be depended upon to mitigate pain.

Such a remedial agent now known through the length and breadth of this great country is Mansfield's Magic Arnica Liniment. It is as useful for animals as for man, and acts as satisfactorily upon one as the other. The lives of thousands of afflicted animals through the West and Southwest have been saved through the use of this valuable remedy, while through its instrumentality thousands of others have been made serviceable that would have been useless. In lameness, spavin, ring-bone, distemper, inflammation, stings and bites, swellings, galls and sores, charbone strains, and indeed practically in all the ailments most common in animals, it not only relieves, but cures, and thousands of bottles have been sold to veterinarians alone. Mansfield Drug Co., Memphis, Tenn.

Whether it is due to the multiplicity of rain machines at work in this country, I am unprepared to say, but so many aeronauts are failing from the skies these days that it is positively reckless to go out without an umbrella.

Lock-Jaw.

CHINA SPRINGS, TEXAS, Aug 17, 1888.

One large dose of Wonderful Eight cured my mare of lock-jaw. It is truly a wonderful cure and the best seller of any preparation in the market. No one can afford to be without it. ED. H. HARDIN. For sale by all dealers.

Girls who allow sparking in their homes should use smokeless powder so that the engagement may not be discovered.

Time attests the virtues of *Pond's Extract* for all kinds of Pains, Ulcerations and Inflammations. *It is unsafe to use spurious imitations.*

"How habits cling to a man," said Mr. Sniff. "I hired an old ex-barber to trim my lawn the other day, and he asked me if I would have it shampooed also."

Reduced Rates.

Reduced rates are announced via 'International Route," I. and G. N. R. R., for the following occasions:

To Dallas and return, account Texas State Fair and Dallas Exposition, on October 16th to 31st, inclusive; tickets good to return until November 3.

For the above occasions low excursion rates will be made.

To St. Louis, account Exposition and Gilmore's Concerts, one and one-third fare; tickets good to return until October 20.

For full particulars address nearest ticket agent I. and G. N. R. R., or D. J. Price, A. G. P. A., Palestine, Texas.

A gentleman who was visiting a friend who had a rare collection of old paintings, was shown through the gallery by a colored servant. "Is that one of the old masters?" he asked, pausing before a portrait. "No, sah, dat's one ob do ole missis," was the unexpected answer.

An Irishman, of course, getting upon a street car, found one place vacant, which he proposed to occupy. "Sure," said he, with a twinkle in his eye, "I came just in the nick of time." "How is that?" "Arrah! If I was to come now, I shouldn't find a single seat."

The success of Old Saul's Catarrh Cure induces imitations and there are many of them. Insist on getting Old Saul's and take no other or you'll get left. At all dealers for 25 cents.

If you want your baby to look bright do not put it to sleep with laudanum when restless, but use Dr. Bull's Baby Syrup. 25 cents a bottle.

Did you ever notice how idiotic the smile of a pretty girl is when it is directed toward some one else?

E. Douglas

My wife was suffering [illegible] very severe attack of neuralgia which several physicians failed to relieve. I then got a bottle of Wonderful Eight, which relieved her in five minutes and soon effected a permanent cure. G. S. STIVERS, Dentist Cor. 5th and [illegible] Louisville, Ky.

Nine tailors, it is said, will make a man. Whoever started this sentence ought to have finished. They will make a man a pauper.

☞ While in the bloom of health you will perhaps pass lightly by this friendly local advising you that Cheatham's Tasteless Chill Tonic is the best medicine on earth. But later in the season when old malaria begins to work on you it will perhaps recur to your mind. Then and not till then will you fully appreciate what we are saying. 75c.

Teacher—What is the island of Java noted for? Bright Boy (son of a grocer)—It's noted for th' coffee that used to come from there.

Collection Cards.

PRICE.
(Postage Prepaid.)

100 75
200 ..... 1 25
(Fac simile.)

COLLECTION CARD.

Methodist Episcopal Church
SOUTH.

I hereby agree to contribute during the present Conference year as follows

FOR—		
Foreign Missions		
Domestic Missions		
Conference Collection		
Church Extension		
Education		
Bishops' Fund		
Bible Cause		
Total		

☞ The foregoing is not a LEGAL but simply a MORAL obligation. Unless paid within one week before Conference, it will be returned to the signer.

SIGN HERE:

.....

For Sale by
SHAW & BLAYLOCK, Dallas, Tex.

Church Notices.

1891

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jan.	...	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
Feb.	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
Mar.	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
Apr.				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
May						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						
June		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30				

1891	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
July				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
Aug.		3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
Sept.			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30			
Oct.					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
Nov.	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30					
Dec.			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		

TEXAS.

CHAPPELL HILL DISTRICT—FOURTH ROUND.

Pleasant Hill cir, at Pleasant Retreat.....Oct 15
Caldwell sta, at ——.....Oct 18
Caldwell cir, at Elizabeth Chapel.....Oct 20
Independence cir, at Mt. Pleasant.....Oct 22
Rockdale sta, at .....Oct 25
Davilla cir, at Davilla.....Oct 26
Milano cir, at Gause.....Oct 29
Cameron sta, at ——.....Nov 1
Maysfield cir, at ——.....Nov 2
Cameron cir, at ——.....Nov 4
Brenham sta, at .....Nov 8
Chappell Hill sta, at ——.....Nov 15
C. H. BROOKS, P. E.

HUNTSVILLE DISTRICT—FOURTH ROUND.

Waverly cir, at New Waverly.....Oct 17, 18
Prairie Plains cir, at Pool's Chapel.....Oct 22
Willis sta.....Oct 24, 25
Montgomery cir, at Montgomery.....Oct 31, Nov 1
Navasota sta.....Nov 7, 8
Millican and Wellborn, at Wesson.....Nov 14, 15
J. C. MICKLE, P. E.

CALVERT DISTRICT—FOURTH ROUND.

Hearne and Wheelock, at Hearne.....Oct 17, 18
Kosse cir, at Kosse.....Oct 24, 25
Jewett and Buffalo, at Buffalo.....Friday, Oct 30
Fairfield cir, at ——.....Oct 31, Nov 1
Centerville cir, at Centerville.....Nov 7, 8
Marquez mis, at Gum Springs.....Nov 9
Franklin cir, at Franklin.....Nov 14, 15
FRED L. ALLEN, P. E.

AUSTIN DISTRICT—FOURTH ROUND.

Flatonia sta.....Oct 17, 18
Weimar cir, at Weimar.....Oct 20
Flatonia cir, at Muldoon.....Oct 24, 25
Columbus sta.....Oct 31, Nov 1
LaGrange sta.....Nov 7, 8
Webberville cir, at Webberville.....Nov 11
Austin, Twenty fourth Street.....Nov 12
Austin, Tenth Street.....Nov 13
Austin, First Street.....Nov 14
E. S. SMITH, P. E.

GALVESTON DISTRICT—FOURTH ROUND.

Cedar Bayou.....Oct 17, 18
Columbia.....Oct 24, 25
Matagorda.....Oct 31, Nov 1
Velasco.....Nov 7, 8
H. V. PHILPOTT, P. E.

NORTHWEST TEXAS.

GATESVILLE DISTRICT—FOURTH ROUND.

Hico cir, at Hico.....3d Sun in Oct
Iredell and Walnut, at Iredell.....4th Sun in Oct
Meridian sta, at Meridian.....Oct 29
Shive cir, at ——.....1st Sun in Nov
Lampasas sta, at Lampasas.....Nov 3
Gatesville sta, at Gatesville.....Nov 5
Henson Creek cir, at ——.....2d Sun in Nov
Brookhaven mis, at ——.....3d Sun in Nov
Coryell City cir, at New Hope.....4th Sun in Nov
E. A. BAILEY, P. E.

WACO DISTRICT—FOURTH ROUND.

Whitney cir, at Towash.....Oct 17, 18
West cir, at Lebanon.....Oct 20
Rogers cir, at Mt. Vernon.....Oct 24, 25
McGregor cir, at McGregor.....Oct 27
Temple sta.....Oct 31 and Nov 1
Bruceville cir, at Eddy.....Nov 3
Lorena cir, at Lorena.....Nov 4
Oenaville cir, at Shiloh.....Nov 7, 8
Bosqueville cir, at Union Hill.....Nov 12
Clifton mis, at Prairie Hill.....Nov 17, 18
Abbott cir, at Bell's Springs.....Nov 21, 22
R. C. ARMSTRONG, P. E.

VERNON DISTRICT—FOURTH ROUND.

Clarendon mis, at Oak's Creek.....Oct 17, 18
Wellington mis, at Mobeetie.....Oct 24, 25
Amarillo mis, at Washburn.....Oct 31, Nov 1
Della Plain mis, at Lockney.....Nov 5
Plainview mis, at Plainview.....Nov 7, 8
M. K. LITTLE, P. E.

WEATHERFORD DISTRICT—FOURTH ROUND.

Garvin cir, at Walnut.....Oct 17, 18
Springtown and Goshen, at Springtown.....Monday, Oct 19
Boonsville, at Boonsville.....Oct 24, 25
Barton's Creek.....Oct 31, Nov 1
Caddo mis.....Tuesday, Nov 8
Finis cir.....Nov 7, 8
Farmer cir.....Wednesday, Nov 11
Graham sta.....Nov 14, 15
Weatherford sta.....Nov 21, 22
J. T. L. ANNIS, P. E.

WAXAHACHIE DISTRICT—FOURTH ROUND.

Avalon cir.....Oct 17, 18
Sims and Glenwood cir.....Oct 24, 25
Italy cir.....Oct 31, Nov 1
Lancaster and Forris cir.....Nov 7, 8
Oak Cliff sta.....Nov 14, 15
Waxahachie sta.....at 3 p. m., Nov 17
Wesley and Rush cir.....Nov 21, 22
E. L. ARMSTRONG, P. E.

BROWNWOOD DISTRICT—FOURTH ROUND.

Cottonwood cir, at ——.....Oct 17, 18
Fort Chadbourne mis, at ——.....Oct 21
Ballinger cir, at Ballinger.....Oct 24, 25
Camp Colorado mis, at ——.....Oct 31, Nov 1
Santa Anna cir, at —.....Nov 7, 8
Coleman City sta, at Coleman City.....Nov 14, 15
Brownwood sta, at Brownwood.....Nov 21, 22
J. P. MUSSETT P. E.

CISCO DISTRICT—FOURTH ROUND.

Crystal Falls cir, at ——.....Oct 17, 18
Cordon and Strawn, at ——.....Oct 20
Cisco cir, at Hicks.....Oct 24, 25
Comanche and DeLeon, at ——.....Oct 27
Alpan cir, at ——.....Oct 31
Green's Creek cir, at Green's Creek.....Nov 4
Carlton cir, at .....Nov 7, 8
Armstrong mis, at Graham's Chapel.....Nov 14
JOHN S. DAVIS, P. E.

FORT WORTH DISTRICT—FOURTH ROUND.

Mulkey memorial.....Oct 17, 18
Granbury sta.....Oct 20
Mansfield cir, at Gardner.....Oct 24, 25
Fort Worth cir, at Cresson.....Oct 31, Nov 1
Acton cir, at Cresson.....Oct 31, Nov 1
Kopperl mis, at Kopperl.....Nov 5
Morgan and Blum, at Blum.....Nov 6
Arlington cir.....Nov 7, 8
Missouri Avenue.....Nov 10
Glen Rose mis.....Nov 14, 15
Bluff Dale cir.....Nov 17
First Church.....Nov 21, 22
W. L. NELMS, P. E.

ABILENE DISTRICT—FOURTH ROUND.

Roby mis, at Roby.....Oct 17, 18
Hitson mis, at Roby.....Oct 17, 18
Colorado sta.....Oct 22
Snyder mis at —.....Oct 24, 25
Colorado mis, at ——.....Oct 28
Big Springs and Midland.....Oct 31, Nov 1
Abilene mis, at Lytle.....Nov 7, 8
Abilene sta.....Nov 14, 15
JNO. A. WALLACE, P. E.

CORSICANA DISTRICT—FOURTH ROUND.

Covington cir, at Woodbury.....Oct 17, 18
Itasca cir, at Union Valley.....Oct 20, 21
Hillsboro sta.....Oct 24, 25
Irene cir, at Brandon.....Oct 31, Nov 1
Dresden cir, at Barry.....Nov 4
Kerens cir, at Kerens.....Nov 7, 8
Thornton cir, at Thornton.....Nov 9
Bethel mis.....Nov 10
Wortham cir, at Wortham.....Nov 11
Corsicana cir, at Pleasant Grove.....Nov 14
Corsicana sta.....Nov 15, 16
Drane mission, at Black Hills.....Nov 17
G. S. WYATT, P. E.

GEORGETOWN DISTRICT—FOURTH ROUND.

North Belton, at Cedar Creek.....Oct 17, 18
East Taylor, at Long Branch.....Oct 24, 25
Round Rock cir, at .....Oct 31, Nov 1
Bertram and Mt Horeb, at Bertram, at 11 a. m., Nov 3
Marble Falls, at Crownover.....at 11 a. m., Nov 4
Bartlett cir, at —.....Nov 7, 8
West Georgetown, at Wesley Chapel.....at 11 a. m., Nov 11
Corn Hill and Salado, at ——.....Nov 14, 15
Georgetown sta, at Georgetown, 7:30 p. m., Nov 18
Liberty Hill and Leander.....Nov 21, 22
HORACE BISHOP, P. E.

WEST TEXAS.

SAN MARCOS DISTRICT—FOURTH ROUND.

Dripping Springs mis, at Liberty Hill.....3d Sun in Oct
Elm Grove mis, at Clark's Chapel.....4th Sun in Oct
W. H. H. BIGGS, P. E.

CORPUS CHRISTI DISTRICT—FOURTH ROUND.

Lavernia cir.....Oct 17, 18
Helena cir.....Oct 24, 25
I. T. MORRIS, P. E.

CUERO DISTRICT—FOURTH ROUND.

Yoakum cir, at ——.....3d Sun in Oct
JOHN S. GILLETT, P. E.

SAN SABA DISTRICT—FOURTH ROUND.

Round Mountain and Rockvale.....Oct 17, 18
Blanco cir, at ——.....Oct 24, 25
ROBT. J. DEETS, P. E.

SAN ANGELO DISTRICT—FOURTH ROUND.

Bandera and Medina City, at Medina City.....3rd Sun in Oct
Pipe creek cir, at Medina City.....3rd Sun in Oct
Kerrville and Center Point, at Kerrville.....4th Sun in Oct
M. A. BLACK, P. E.

SAN ANTONIO DISTRICT—FOURTH ROUND.

Travis Park sta.....Oct 18
Tenth Street and East End, at Tenth Street.....Oct 19
West End, at West End.....Oct 20
Boerne, at ——.....Oct 25
ALANSON BROWN, P. E.

NORTH TEXAS.

PARIS DISTRICT—FOURTH ROUND.

Maxey mis.....Oct 15
Woodland cir, at Robbinsville.....Oct 17, 18
Detroit cir, at Liberty.....Oct 18, 19
DeKalb mis, at Mt. Sterling.....Oct 24, 25
Dalby Springs cir, at Hubbard's.....Oct 25, 26
Ingersoll mis.....Oct 31, Nov 1
New Boston cir.....Nov 1, 2
Annona cir.....Nov 7, 8
J. R. WAGES, P. E.

GAINESVILLE DISTRICT—FOURTH ROUND.

Aurora mis, at Rhome.....Oct 16
Decatur cir, at Sandhill.....Oct 17, 18
Decatur sta.....Oct 18, 19
Denton sta.....Oct 24, 25
Dexter cir.....Oct 27
Gainesville cir.....Oct 28
Marysville cir.....Oct 29
Greenwood mis, at Russell's School-house.....Oct 31, Nov 1
Denton mis, at Hawkeye.....Nov 2
Valley View cir, at Valley View.....Nov 7, 8
C. L. BALLARD, P. E.

MONTAGUE DISTRICT—FOURTH ROUND.

Archer mis.....2 p. m., Oct 14, 15
Iowa Park.....Oct 17, 18
Chico cir.....Oct 24, 25
Crafton cir, at Newport.....Oct 31, Nov 1
W. S MAY, P. E.

SULPHUR SPRINGS DISTRICT—FOURTH ROUND.

Cooper cir.....3d Sun in Oct
Sulphur Bluff cir.....Oct 19
Black Jack cir.....Oct 21
Fairlie cir.....4th Sun in Oct
Commerce cir.....Oct 26
Sulphur Springs mis.....Oct 28
Lone Oak cir.....Oct 30
Emory mis.....1st Sun in Nov
Sulphur Springs sta.....Nov 5
GEO. T. NICHOLS, P. E.

DALLAS DISTRICT—FOURTH ROUND.

Bethel cir.....3d Sun in Oct
Weston cir.....4th Sun in Oct
McKinney.....4th Sun night and Monday
Plano.....Monday night, Oct 26
Grape Vine cir.....Friday, Oct 30
Lewisville cir.....1st Sun in Nov
First Church.....Monday, Nov 2
Floyd Street.....Tuesday, Nov 3
Trinity.....Wednesday, Nov 4
City mis.....Thursday, Nov 5
Smithfield cir.....2d Sun in Nov
North Fort Worth.....2d Sun night and Monday
Oak Lawn.....Monday, Nov 9
T. R. PIERCE, P. E.

TERRELL DISTRICT—FOURTH ROUND.

Kemp cir, at Wilson's Chapel.....Oct 16
Kaufman sta.....Oct 17, 18
Farmersville sta.....Oct 24, 25
Allen cir, at St. Paul.....Oct 27
Garland, at Garland.....Oct 28
Mesquite cir, at Mesquite.....Oct 30
Forney cir, at Forney.....Oct 31, Nov 1
Roberts mis, at ——.....Nov 4
W. L. CLIFTON, P. E.

JEFFERSON DISTRICT—FOURTH ROUND.

Texarkana sta.....8 p. m., Oct 16
Texarkana mis.....8 p. m., Oct 17
Eylau mis.....3d Sun in Oct
Barrett cir.....11 a. m., Oct 24
Mt Pleasant sta.....4th Sun in Oct
Daingerfield.....1st Sun in Nov
Kildare cir.....2d Sun in Nov
Jefferson sta.....8 p. m., Nov 9
C. B. FLAGER, P. E.

SHERMAN DISTRICT—FOURTH ROUND.

Howe cir.....Oct 17, 18
Whitewright.....Oct 20
Whitesboro sta.....Oct 22
Bells and Savoy at Virginia Point.....Oct 24, 25
East Sherman mis.....Oct 27
Anna mis.....Oct 29
Pilot Grove cir.....Oct 31, Nov 1
Van Alstyne sta.....Nov 1
Pottsboro and Preston, at Pottsboro.....Nov 4
Denison sta.....Nov 7, 8
W. D. MOUNTCASTLE, P. E.

BONHAM DISTRICT—FOURTH ROUND.

Gober cir, at Willow Grove.....Oct 17, 18
Ben Franklin, at Ben Franklin.....Oct 18, 19
Leonard cir, at Orange Grove.....Oct 24, 25
Bailey and Randolph, at Binkley.....Oct 31 Nov 1
Bonham cir, at Ector.....Nov 1 2
Stephenville cir, at ——.....
J. M. BINKLEY, P. E.

EAST TEXAS.

TYLER DISTRICT—FOURTH ROUND.

Edom, at Holly Springs.....Oct 17, 18
Troupe and Overton, at Overton.....Oct 24, 25
Grand Saline, at Craigleville.....Oct 31, Nov 1
Tyler, at Center.....Nov 7, 8
JOHN ADAMS, P. E.

MARSHALL DISTRICT—FOURTH ROUND.

Kilgore cir, at Kilgore.....Oct 17, 18
Hallville cir at Lazrone's Chapel.....Oct 24, 25
Marshall mis, at North Side.....Oct 31
Marshall sta, at Marshall.....1st Sun in Nov
Centennial mis, at Walnut Hill.....Nov 1, 2
DeBerry cir, at Mt Zion.....Nov 6
Church Hill cir, at Church Hill.....Nov 7, 8
Henderson cir, at Good Springs.....Nov 14, 15
Beckville cir, at Allison's Chapel.....Nov 21, 22
Henderson sta, at Henderson.....Nov 28, 29
T. P SMITH, P. E.

BEAUMONT DISTRICT—FOURTH ROUND.

Burkeville cir, at Mill Creek.....Dec 5, 6
Jasper cir, at Peach Tree.....Oct 17, 18
Jasper sta.....Oct 24, 25
Orange sta.....Oct 31, Nov 1
Beaumont sta.....Nov 7, 8
Sabine Pass mis.....Nov 11
Liberty cir, at Devers.....Nov 14, 15
Woodville cir, at Chester.....Nov 21, 22
Moscow cir, at Barnum.....Nov 28, 29
Livingston cir, at Corrigan.....Dec 2
F. J. BROWNING, P. E.

PALESTINE DISTRICT—FOURTH ROUND.

Crockett cir, at Center Hill.....Dec 5, 6
Augusta cir, at Enterprise.....Oct 17, 18
Jacksonville mis, at Pierce's Chapel.....Oct 24, 25
Homer cir, at Ryan's Chapel.....Oct 31, Nov 1
Lufkin sta, at Lufkin.....Nov 7, 8
Kickapoo cir, at Camp ground.....Monday, Nov 9
Crockett sta, at Crockett.....Nov 14, 15
Palestine mis, at Corinth.....Wednesday, Nov 18
Rusk sta, at Rusk.....Nov 21, 22
Jacksonville, at Jacksonville.....Tuesday, Nov 24
Grapeland cir.....Wednesday, Nov 25
Trinity cir, at Trinity.....Nov 28, 29
Palestine sta, at Palestine.....Nov 30
J. T. SMITH, P. E.

SAN AUGUSTINE DISTRICT—FOURTH ROUND.

Nacogdoches sta, at Nacogdoches.....Dec 5, 6
Linn Flat cir, at Linn Flat.....Oct 18
Geneva cir.....Oct 17, 18
Hemphill mis, at ——.....Oct 23
San Augustine sta, at San Augustine.....Oct 24, 25
Carthage cir, at Carthage.....Oct 26
Murvall mis, at Pleasant Grove.....Oct 31, Nov 1
Shelbyville cir, at Sardis.....Nov 7, 8
Martinsville mis, at ——.....Nov 14, 15
Center and Timpson, at Timpson.....Nov 21, 22
A. J. FRICK, P. E.

NEW MEXICO.

EL PASO DISTRICT—FIRST ROUND.

Las Vegas.....Nov 28, 29
Cerrillos.....3d Sat and Sun in Oct
Gallup.....4th Sat and Sun in Oct
Lake Valley.....1st Sun in Nov
Deming.....2d Sat and Sun in Nov
El Paso.....3d Sat and Sun in Nov
La Mesa.....4th Sat and Sun in Nov
J. M. STEVENSON, P. E.

EDDY DISTRICT—FIRST ROUND.

Weed.....5th Sat and Sun in Nov
Roswell.....4th Sun in Oct
Bonito.....1st Sun in Nov
White Oaks.....2d Sun in Nov
Eddy.....3d Sun in Nov
.....1st Sun in Dec

Devotional.

CHILD OF MY LOVE, "LEAN HARD."

Child of my love, "lean hard,"
And let me feel the pressure of thy care.
I know thy burden, child—I shaped it,
Poised it in my own hand, made no proportion
In its weight to thy unaided strength.
Before I laid it on I said:
"I shall ever be near, and, while she leans on me,
This burden shall be mine, not hers.
So shall I keep my child within the circling arms
Of mine own love." Here lay it down, nor fear
To impose it on the shoulder which upholds
The government of worlds. Yet closer come.
Thou art not near enough; I would embrace thy care
So I might feel my child reposing on my heart.
Thou lovest me? I doubt it not;
Then, loving me, 'lean hard."

"JESUS OF NAZARETH PASSETH BY."

A beggar, and hopelessly blind at that. He can not go to any celebrated physician, and it were useless if he could. He has heard of One (invalids are quick to learn such facts) who cures the blind; but He has never been to Jericho. Will He ever come, and, knowing it, can I gain an audience? Painful and oft-repeated questions, suspending his hopes on the frail thread of remote contingencies.

But one day there is a crowd rushing along, trampling over and by the poor blind man. "Hearing the multitude, he asked what it meant." The answer thrills him by the double fact so briefly told. It is Jesus, and He is "passing by." It is the moment of the man's life. Jesus, who alone can help him, was then at Jericho for the first and last time, and was even then leaving. What a thread for a blind man to find and follow! He calls, is opposed; calls louder, is heard; Jesus stops, speaks to him, does for him all he asks; he sees the Lord of glory, and follows Him in the way with gazing, feasting, adoring eyes.

O, many blind sinners sit by the wayside of the world! Once in their life Jesus comes near, nearer, nearest, but is "passing by." How much for them hangs on that fact at that precise time! You were in a crowd, or in some deep sorrow, or with His disciples, or alone with the Holy Spirit when He was "passing." And you knew He was going by? Did you call, and did He stop and answer you?

There is a critical point for every sinful beggar when Jesus goes out at Jericho's gate. The Christian looks back to it, and so does the lost sinner. It may seem a trivial thing at the time to let Him pass by, for they who call are answered. And O, the wonder of the mercy, Jesus of Nazareth will stop and help when poor blind sinners call after Him!—*Boston Review.*

"THY WAY, NOT MINE."

It is human to shrink from pain, but it is divine to suffer the will of God willingly. We eulogize strength of will. An "iron will," how envied! Very good is it if found in the way of righteousness. Then the stronger the better. Worth in that event of the One who set His face steadfastly to go to Jerusalem. Otherwise, the more resolute the more devilish. The more imperious, the stronger, more terrible and destructive the recoil. Satan has a mighty will. Alas! what ruin, what woe! The safest prayer that can arise from our "heart of hearts," and the one working for the greatest safety, is that of our Redeemer: "Thy will be done," and that, too, however rough the path, dark the night, or heavy the burden.

"Thy way; not mine, O Lord!
However dark it be;
Lead me by Thine own hand;
Choose out the path for me:
I dare not choose my lot;
I would not if I might;
Choose Thou for me, my God!
So I shall walk aright."

When perplexed as to duty, cowed down as to any of life's sorrows, rebellious as to disappointed hopes, defeated purposes, irremediable losses, or thwarted desires, may the image of the great Burden-bearer in Gethsemane rise before the mind, strengthen and quiet the heart. If thorns in the flesh are extracted, grace sufficient will be granted to so endure as that larger blessing shall accrue to the sufferer and greater glory to him. The formation of the Christ-image then demands in us a willing denial of will. By the example and grace of Christ we will in the dark and cloudy day or in the clear shining: "Not as I will, but as thou wilt."—*The Rev. William M. Campbell, in "Footprints of Christ."*

HOWEVER a man is gifted, whether for active enterprise or for thought, or for charity, there lies around him a world of opportunity. So far behind are we socially, morally, intellectually, that one might be forgiven if he supposed the world were made but yesterday, and nothing had yet been done. Does no ambition fire us to help the despairing, starving, sinking people around us? If a few more years be added to our life, would we not strive to put something right, to sweep out some little corner, to awaken some soul to see and rejoice in the growing light?—*Good Words.*

Marriages.

BROOK—SESSEM—On September 16, 1891, at the residence of Col. Robert Tinnin in the town of Elgin, Bastrop county, Texas, Mr. E. R. Brook and Miss Rosa Sessem, Rev. H. M. Haynie officiating.

REED—TRAWEEK—Mr. Bernard Reed and Miss Pearl Traweek were united in matrimony at the residence of the bride's parents, near Evans' Chapel, by Rev. Geo. H. Phair, September 23, 1891, all of Leon county, Texas.

DAVIS—COPE—On August 30 1891, at the Methodist Church in Elgin, Bastrop county, Texas, Mr. Walter Davis and Miss Maud Cope, Rev. H. M. Haynie officiating.

MARCHMAN — SPARKS—On September 27, 1891, at the residence of the bride's father, in Comanche county, Texas, Mr. J. H. Marchman and Miss I. L. Sparks, Rev. Geo. F. Fair officiating.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines; or about 170 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 excess of space, to-wit: at the rate of ONE CENT per word. Money should accompany all orders.

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.

DELL.—Dr. J. N. Dell was born December 23, 1847; died August 19, 1791. We visited him a short time before his death and through his voluntary request we prayed and sung with him. This request was an evidence to us that he was communing with God. He was buried at Deadwood, the Rev. I. Alexander conducting the services. May God bless the bereaved family by being a husband to the widow and a father to the orphans.

G. B. HINES.

CENTENNIAL, TEXAS.

ANDERSON.—Alfred F. Anderson was born July 9, 1821, in Virginia; September 17th, while still in Virginia, he was married to Miss Francis Louise Andrews. He removed to Texas. August 17, 1846 his wife died, leaving him five children. He was married again April 22, 1880, to Mrs. Susan C. Carter, who survives him. Bro. Anderson was a member of the Presbyterian Church, and remained a consistent member of the same until March 4, 1890, when after a long struggle with consumption, with the future bright before him, he passed away. His remains were taken from Austin, Texas, where he died, to Burton, Texas, where they were followed by a company of friends to the place where they were laid to rest.

CHAS. A. HOOPER.

AUSTIN, TEXAS.

KING.—Joseph T., infant son of Joseph S. and Annie King, was born January 15, 1890, and died September 18, 1891. Little Joe is the first tendril taken from the hearts of its parents and transplanted in heaven in the care of Him who said: "Suffer little children to come unto me, for of such is the kingdom of heaven." Weep not, dear parents, for little Joe; he is in heaven waiting for papa and mamma and the dear brother and sisters to welcome them to that happy home in the skies. Oh, how dark home has been made, but heaven nearer and more bright. May God bless and save the bereaved family without the loss of one in heaven, is the prayer of the writer.

I. M. MCANALLY.

DUFFAU, TEXAS.

ELLIS.—Sister Emily R. Ellis was born in Morgan county, Alabama, September 30 1814; moved with her parents to Tennessee; joined the Cumberland Presbyterian Church at the age of fifteen, and was married January 7, 1836. She and her husband moved to Mississippi in 1858 where, eight years later, the husband died. In 1877 Sister Ellis moved to Texas, subsequently united with the M. E. Church, South, and died near Kosse, September 25, 1891. Sister Ellis had nine children, four of whom preceded her to the grave. She waited only the Master's summons to follow, and when that summons came she was ready and willing to go. She died in peace and was buried in the cemetery at Bremond.

T. S. WILLIFORD.

BROWN.—Death entered the family circle and claimed for its victim little Susie, infant daughter of L. C. Brown and Laura, his wife. She was born November 28, 1887, and died August 30, 1891. God has blessed the parents with several children; and in the death of this sweet little girl the Scripture has been fulfilled: "The first shall be last and the last shall be first." But while it is sad to part from one so much beloved by parents, brothers and sisters, yet the gospel throws much light upon the scene by telling us that during Christ's time on earth he took little children in his arms and blessed them and affirmed that "of such is the kingdom of heaven." Look up, fond parents, for while you are fighting the hard battles of life here below, little Susie is watching for mamma and papa just across the silver stream on the banks of sweet deliverance.

SUE E. NEIL.

MARTINVILLE, TEXAS.

FERGUSON.—Little Richard J. Ferguson, son of Mrs. Frances C. Mays, and grandson of Bro. W. R. Bratton, of Comanche Texas, was born September 1, 1886; baptized by Rev. W. T. Melugin in infancy, and departed this life August 16, 1891. "Little Dick" leaves a host of friends and admirers. His disposition was so genial, so unassuming, his ways so manly, that he easily became the favorite of all. We miss his cheerful face in church, in the prayer-meeting and at his grandfather's place of business. Our little friend is gone from earth; gone to be with Jesus, who said: "Suffer little children to come unto me." We sympathize with the bereaved mother and aged grandparents, who feel that the sunshine is gone from their hearts and home. Look to Him for comfort who said, "I go to prepare a place for you."

C. V. OSWALT.

COMANCHE, TEXAS.

WEBB.—Mary Elizabeth Webb (nee Daniel) was born in Cherokee county, Alabama, on November 3, 1847, and slept in Jesus at Merit, Texas, on August 24, 1891. She was converted to God in 1865, and married to W. J. Webb 1873, who, with four children, survives her. Two precious ones were gone before. For the last two or three years of her life she was in failing health, and was cut off from the means of grace in public, but she communed with the risen Lord and had the witnessing Spirit. During her last illness she was patient and resigned. Her brother-in-law, Rev. G. B. Martin, local preacher, visited her regularly and his visits were a much-prized boon to her. The evening preceding her death her pastor visited her and spoke freely to her of the coming end. She was calm and confident, resting by a simple childlike faith in the atonement. We laid her to rest in the Honaker cemetery. "Our people die well." Glory to God.

JOSEPH JAMISON.

WALTON.—Our all-wise Father has taken to himself our beloved brother, C. R. Walton, who died at his home in Austin county, Texas, September 15, 1891. He was born in Montgomery county, Alabama, October 1, 1849, and moved to Texas with his parents in 1859. He was converted when he was eighteen years old and joined the M. E. Church, South, in which he spent the rest of his life. December 29, 1872, he married Miss M. L. Hood by whom were born unto him six children, four of whom with the mother remain to mourn his departure. Bro. Walton will be missed by all of the community in which he lived, for his character developed more in his interest for others than for himself, being forward in all enterprises that would be conducive to the happiness of his neighbor, his friend, his enemy or his family. May strength be given to the bereaved in this hour that they may be comforted and encouraged to strive with all diligence to join him on the other shore, where sighing is not known.

O. A. SHOOK.

STOVALL.—Annie Malinda, infant daughter of W. E. and N. A. Stovall, was born April 8, 1890, and died after a painful illness August 20, 1891, in Smithfield, Texas. Dear little Annie was the first one taken from the fond parents and transplanted in the sweet beyond to beckon papa and mamma to that happy place. May God's grace be sufficient to sustain and comfort them, is the prayer of their sister,

M. E. CROSS.

GRAVES.—Death came with its sable wings to the home of the Rev. W. L. Graves and Laura, his wife, and took from their fond embrace their infant child little Leta. She was born September 13 1890, and died August 5, 1891. Sweet babe, while thy little form lies silent in the grave thy spirit is vieing around the throne of God with angels, ever to sing the song of redemption and bask in the sunlight of his glory. Fond parents, little Leta can't come back to you, but if you are faithful to your trust here below, you can meet her, where parting is unknown.

SUE E. NEIL.

MARTINVILLE, TEXAS.

EDWARDS.—William Grady, infant son of Mr. and Mrs. Charles O. Edwards, was born July 15 1891, and died September 24, 1891. Only two short months was he here to brighten the home of his parents when God called him away from this world of sin and care to be with the angels. Their loss is his eternal gain, yet how sad and lonely is their hearts since little Grady is gone. Indeed, it seems hard to have to part with our loved ones, but, thank God, we have the blessed assurance of meeting them on the other shore where parting is no more. Weep not, fond parents, your darling is not dead, but sleepeth, and though he can not come back to you, you can go to him.

A FRIEND.

NOLEN.—J. D. Nolen was born April 12, 1846; married July 28, 1866; professed religion under a sermon preached by S. A. Dickenson in 1876 and joined the Methodist Church. He was sick three years. I was with him eleven days during his last suffering and talked to him often about his prospects of heaven. He said all was well with him. He bore his suffering like a soldier of the cross. He fell asleep in Jesus August 9, 1891. To his sorrowing wife I would say, be faithful; to his four boys, I beg you seek the salvation of your souls and it won't be long until you will meet Bro. Tom in that sweet bye-and-bye where sickness, sorrowing nor death ever come.

T. J. STOCKTON, L. P.

WILLIAMSBURG, TEXAS.

JORDAN.—Death has invaded the happy home of Jno. S. and Eudora Jordan and snatched from their warm embrace the dearest of their hearts on earth, their sweet prattling babe, William Wesley. The tender bud was too precious for earth and the Lord took it and transplanted it in the kingdom of glory, and is now there as a beacon light calling papa and mamma and little brother to the shores of eternal bliss. Little Willie was born February 9, 1890; died August 14, 1891. The remains were carried to the church where a funeral discourse was delivered by Rev. W. W. Watts. We were made to feel that heaven was more precious than ever before. Then we repaired to the grave where the fond parents bade adieu to the loved form for awhile, with the blessed assurance of a reunion "in the sweet by-and-by."

W. F. MAYNE.

LINDALE, TEXAS.

HOLENSHED.—Lellia E. Holenshed, daughter of Rev. W. C. and S. Holenshed, was born April 4, 1888; baptized by Rev. G. C. Hardy 1887, and died August 15, 1891. Thus for five years four months and eleven days was the house of the parents and brothers lighted by the sweet smiles, prattling tongue and affectionate manners, but at last darkness has overshadowed the household, death invaded and took little Lellia from their midst. Years ago the Lord took two other little girls from Bro. and Sister Holenshed to use them, and now half their children are in heaven. Three boys are left to mourn, with parents, their loss. May they live so as to be an unbroken family around the throne of God. I would say to the bereaved ones, sorrow not as those who have no hope. Although Lellia is gone and can not return, we can go to her.

W. J. BLUDWORTH.

GILMER, TEXAS.

REED.—Minnie Field Reed, daughter of Alfred F. and Francis L. Anderson, was born September 4, 1864, in Prince Edward county, Virginia. She was married at Burton, Texas, September 4, 1882, to Chas. T. Reed, who with Louise, and Susie, their two children survive her. During a revival at Burton, Texas, in October, 1881, conducted by Rev. A. L. P. Green she was converted and united with the Methodist Church. She afterward removed to Austin, Texas, and her membership was transferred to the First Street Methodist Church, April 25, 1889, where she remained a faithful follower of Jesus until 2 o'clock a. m. April 9, 1891, when after assuring her loved ones that it was well with her soul, she fell asleep in Jesus and joined that part of the host that have crossed the flood. Sister Reed was a patient sufferer; believing she could not be relieved of her sufferings; she did not complain, yet she endeavored to learn of the suffering of those about her, and being very energetic she always did her utmost to relieve and comfort them. She was a good mother to her children, but she is gone; still we weep not as those who have no hope, for we know where to find her.

CHAS. A. HOOPER.

AUSTIN, TEXAS.

STEPHENSON.—We, the undersigned committee, having been appointed by the Cow Creek Sunday-school to draft suitable resolutions expressive of our sorrow on hearing of the death of Bro. Geo. Stephenson, beg leave to submit the following:

Whereas, Having learned with profound sorrow of his death; and,

Whereas, He having been a faithful member of our church and a co-laborer in our Sunday-school as much as his health and other circumstances would admit; therefore, be it

Resolved, That we will hold in sacred memory his Christian deportment and faithful conduct while he went out and came in with us.

2. That the Sunday-school mourn their loss.

3. That as we can not understand the deep things of Almighty God nor the mysteries of humanity, we will bear our afflictions with submissive patience and extend our heartfelt sympathy to his bereaved wife and little children.

G. W. TUCKER,
W. CRAWFORD,
Z. W. LEATHERWOOD,
Committee.

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SMITH.—It is with the greatest of love and esteem we pen the following respects to the memory of our loved and deceased sister, Hattie E. Smith. It was in the fall of 1887 she and her honored husband's (Rev. John B. Smith) lot was cast with us on the Mountain Spring circuit. Oh, the happy hours we have spent together in Christian communion at the parsonage! Shall we ever forget them? She was ever happy in the love of our blessed Redeemer, and never tired in singing his praises. "Blessed are the peacemakers, for they shall be called the children of God." Sister Hattie was truly a peace-maker. How tenderly she led the erring to the fold of Christ. We stood by the death-bed of her little Johnnie, and witnessed the Christian fortitude of her and our loved pastor. How submissive they were to his will. Oh, God, look in tender mercy on our loved brother, and may he and his precious children bear up under the cross they have been called to bear.

MISS FRANKIE LAIRD,
JOSIE,
GEORGIE,
MAUD.

CHILTON, TEXAS.

DICKINSON.—Thomas Marion Dickinson was born in Russell county, Virginia, October 11, 1863, and fell asleep in Jesus at Merit, Texas, August 26, 1891. He was born and reared in a model Methodist home, and his young heart was early given to God. He was the purest and most Christ-like young man I ever knew. He lived and moved in the atmosphere of holy love and breathed the very spirit of Jesus. With an eye single to God's glory his path was as the shining light, his heart and hope were in heaven, and Enoch-like he "walked with God." About two weeks previous to his death he had an attack of diphtheria which he suffered with noble fortitude. The writer stayed by his side, for he loved him. All that the best medical skill could do was unavailing, and he sank daily. About an hour before his death he took an affectionate leave of his dear wife and friends, and exhorted all who approached him to decision and consecration to Christ, quoting the Scriptures readily and ably. When near the end his pastor asked him if still conscious when crossing the river, and should he be unable to speak to press his hand, and the pressure was repeated again and again. About three minutes before he died the pastor asked him if Christ was precious now, and he answered, "Precious, oh, how precious!" Then summoning all his strength he gasped, "glory! glory! glory!" and looking steadfastly up into heaven the ransomed spirit of Marion Dickinson went to rest on the bosom of God. Glory to God in the highest forever and ever. Amen.

JOSEPH JAMISON.

MERIT CIRCUIT.

FINNIE.—Died in Rexport, Texas, September 14, 1891, Bro. J. C. Finnie, at the ripe age of eighty-one years, three months, three days. He was born in Halifax county, North Carolina, June 11, 1810. He removed to Alabama in boyhood and remained there until after his marriage to Miss Martha L. Johnston April 1, 1838. From Alabama he removed to Carroll county, Mississippi thence to Lavaca county, Texas, in 1851; thence to Rockport, Texas, in July, 1890. Bro. Finnie professed religion and joined the M. E. Church, South, when sixteen years of age. He lived a pure and spotless life, and to the day of his death had the confidence of all classes, and where ever known was regarded as a blameless, devoted Christian and a refined gentleman and friend of God and man. This writer knew Bro. Finnie for twenty five years; was at one time his pastor, and can say that he was an honor to his church; a large hearted, liberal supporter of all her institutions, the friend and counselor of the preachers, and as a lay man in our Zion a man tried and true. His house was the home of the preachers. God bless the memory of the man who so often gave rest and refreshment to Christ's ministers, and who gave to them advice and encouragement in times of need. Much more could be said, but Bro Finnie's life will speak much more eloquently than any brief obituary notice. His record is on high and his memory is as ointment poured forth. He, in common with God's children, had his trials and afflictions, but the grace of God enabled him to overcome and triumph to the end. His death was a victory. Peacefully he fell on sleep and ere his departure signified to all that his mind was in perfect peace, and heaven his eternal home. Farewell, dear brother, for a little while. We expet to meet you again, and where there is no death.

B. HARRIS.

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In presenting to the farmers of Texas an illustration of the CANTON CLIPPER, we say without fear of successful contradiction that it is **the Best in the world** for our Texas **Black, Waxy Soil.** Has no superior for sandy land. Our statement is based upon **a spotless record of seven years in Texas,** the black soil of which is acknowledged to be the most difficult in the World to handle. Nothing but the **very best** Soft Center Steel is used in our Mould Boards. (Many of our competitors are using ordinary plow share steel in Mould Boards which is soft and has no scouring qualities.) We have good space between bottom of handles, allowing dirt and trash to pass through without choking. All Tags on bottom are set high, preventing the bottom from filling up and causing plow to run out. Above all we give you **honest size** and **ample weight,** which is absolutely necessary to a perfect Black Land plow. Many makers of plows are actually swindling the farmer by giving dishonest sizes; for instance, they take a regular eight-inch plow and **spread the point** to measure nine inches and sell it to you for a nine-inch and charge you for the price of a nine-inch plow, when in reality you are getting an eight-inch. This explains why the **CANTON CLIPPER** will cost you a little more than many other plows. We do not guarantee them to scour in Black Land, but the turn of the mould peculiar only to the **CANTON CLIPPER,** and the **high grade of material** used, render them capable of carrying less dirt and come nearer scouring than any other plow made. **Ask your dealer for them and take no other.** If you can't get them of him, write us direct. Mention this paper for special prices.

PARLIN & ORENDORFF CO., Manufacturers and State Agents, DALLAS, TEXAS.

CREEPING MALARIA.

Insidious and Stealthy in Its Approach.

Deadly and Unyielding in Its Grasp.

Extracts from a Lecture at the Surgical Hotel, Columbus, Ohio, by Dr. S. B. Hartman.

Reported for the Press.

The onset of malaria is often so very insidious that it is quite difficult to detect the nature of it until after it has fastened itself thoroughly in the system. Malaria often will pester a person for months without making him sick abed, but making him genuinely miserable,—creeping rigors, coated tongue, appetite changeable, and many indescribable sensations of genuinely disagreeable kinds. Chills and hot flashes of very irregular duration and recurrence come and go without seeming cause. The hands and feet are usually cold and clammy, and the general tendency is to dryness and coldness of the skin of the whole body.

Among the symptoms to which this class of patients are liable, but not always present, may be mentioned neuralgic headache, nervous chills, hysteria, sinking or faint spells, distressing palpitation of the heart, defective eyesight, total inability to read, write, or do any business; urine abundant, without color, and loss of flesh. Melancholy feelings, a discouraged, listless state of mind, mental depression and confusion of the mind, surely indicate the presence of malaria. This form is called malarial biliousness. For this "walking malaria," which neither puts one to bed nor allows him to work or study, Pe-ru-na should be taken as directed on the bottle. A course of Pe-ru-na will entirely cleanse the system of every particle of the malarial poison. Therefore, if you have any kind of bad feeling which you attribute to malaria, by all means follow this treatment. It at once restores the appetite, clears the befogged senses, and brings back the hopeful state of mind which malaria is sure to destroy. A thorough use of it will convince you of its wonderful power in all such cases. Pe-ru-na can be relied on to cure these cases and restore to perfect health as speedily as the chronic nature of the difficulty will allow. Should constipation exist at the same time Man-a-lin should be added. The Pe-ru-na tones up the nervous system and enriches the blood, giving strength and vitality, while Man-a-lin restores the activity of the excretory glands, enabling the system to rid itself of accumulated poison, bringing back to this most unfortunate class of invalids the flush and good feeling of perfect health. Directions for use accompany each bottle.

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

Mrs. Grubbs—And so your daughter's wedding is set? Don't you think she is too young to marry? Mrs. Dubbs—No, indeed. She has ruled the whole family for three years.

☞You may not have the chills to-day but to-morrow they may have you in their icy grasp. It will be well to remember that Cheatham's Tasteless Chill Tonic will then be a friend indeed to you. It is safe, sure and an infallible cure. 75c.

Why should officials spend thousands shooting dynamite balloons when any ordinary teamster can draw rein?

The delicious fragrance, refreshing coolness, and soft beauty imparted to the skin by Pozzoni's Powder, commends it to all ladies.

We shall have cool weather soon if the cold wave on the way here does not get heated by long travel.

HIGH HILL, TEXAS, January 4, 1891.
Messrs. Parlin & Orendorff Co.,
Dallas, Texas:

DEAR SIRS: I bought a 10 inch Tricycle Plow of you in 1889; I am well pleased with it. I have some of the stickiest land that I ever plowed, but the plow will scour, the first plow that I ever saw that would scour in Texas black land. Please send me three extra 10-inch points. I think you ought to send me these points as cheap as you possibly can. I have been trying to introduce your plows in this neighborhood, but the farmers here think it don't pay to run an expensive plow. I will send you the money when I receive the points; you know I paid you according to promise when I bought the plow. Yours very truly,

FREDERICK GROTE.

All animals have their good points, but for abundance of the same none can compete with the porcupine.

The publishers of the TEXAS CHRISTIAN ADVOCATE heartily indorse the merits of Hawkes' Crystallized Lenses.

Wayfarer—You said that if I sawed that wood you would give me a square meal. Broilboy—Well, there it is. Wayfarer—That! That's nothing but a soda cracker. Broilboy—Well, if you ever had a squarer meal than that, I'd like to know what it was.

HOME STUDY. Book-keeping, Penmanship, Business Forms, Arithmetic, Shorthand, etc., thoroughly taught by Mail at student's home. Low rates, perfect satisfaction; trial Lesson free. BRYANT & STRATTON, 120 Lafayette St., Buffalo, N.Y.

CARTER'S LITTLE LIVER PILLS.



CURE

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet CARTER'S LITTLE LIVER PILLS are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

CARTER'S LITTLE LIVER PILLS are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for $1. Sold everywhere, or sent by mail.

CARTER MEDICINE CO., New York.

Small Pill. Small Dose. Small Price.

PARABLE OF MR. SKIN-FLEA.

(Some for Boards of Stewards and some for other Folks.)

About the time Rev. Sam Jones was lecturing in the town of San Marcos, a seedy-looking man walked into a grocery store at the village of ——, and with great vehemence declared that he would hear no man preach who charged 50 cents for the privilege. "It's a shame!" cried he, as he brought his clenched fist down upon the counter with such force that a pile of yellow crockery on the crazy stand rattled as though trembling for its own safety. An Irishman standing by, who had been very quiet while the man of the establishment was trying to pacify his customer, said: "Me friend, if you expect to get to heaven from Texas without paying anything for it, you will be mistaken."

The complainer soon disappeared amidst the jeers of the crowds. * * * * The annual conferences in Texas are close at hand, and now in many places the Board of Stewards have to contend with that terrible thing called a "deficit." The best way to get rid of a deficit at the end of the year, and the only sure way is, to pay it in the beginning. However, this has been neglected, and now there is that "deficit!" 1. As a steward, did you see each member on your list monthly, or at least quarterly? I'll venture the assertion there is not a Board of Stewards in Texas that can answer that question affirmatively that have a deficit that amounts to anything at the fourth quarterly meeting. There are many charges that have had deficits until they are "deficit hardened." They don't expect anything else, and many of them can scarcely be said to want anything else. And yet such a charge wonders why the preacher has not had better success! How can we expect God to bless any corporation or organization that will not pay the workmen engaged? I'll speak in a parable: A certain board of Trustees engaged Mr. Erudite to teach a ten months school, promising him $100 per month for his services. They charged him as follows: "Now above all things we desire that our children be instructed in the principles of honesty, justice and fair dealing, and be sure to punish all lying. Teach our children to speak the truth as well as to know the multiplication table."

At the end of the term this board is behind with the teacher $500. He has worked and waited patiently for his salary. One man comes up and says, "Fifty dollars per month is enough for any teacher;" another says, "Yes, it is more than I make clear this year with all I have invested;" a third says, "Yes, and we charged him to instruct our children to deal fairly, and behold Sam Slick, who has been going to this fellow's school for ten months swindled a neighbor boy only yesterday;" another says, "Yes, he has not been successful on the very line we charged him to be particular about."

"Now, men," says Mr. Skin-flea, who has two little sharp eyes very close together, which never twinkle except as he looks at a dollar in route to his own pocket, "Now, men, this is a hard year—money is scarce and hard to get, and hard to hold when once you get it," here he clinches his hands involuntarily as though afraid something would slip, "besides there is some complaint about Prof. Erudith, so we will pay him $300 more and call it even. He is a docile, lamb-like man; he won't sue us, and we will try and get a better teacher next year."

The preacher is an intellectual, a moral and a spiritual teacher and earns an honest living by honest work. He is the most important man to the educational interest of any town or community, for who would want to send their children to school where they could have no religious advantages? He is the most important man to the business interest of any place, for who would care to settle in any town, or even go to it on business, where no gospel was ever preached? The preacher is a necessity, and a prime factor in the educational, business, moral and spiritual development of any place. "Oh," says one, "We would pay our preacher if we had a different kind of a man; he don't suit us exactly; he has some peculiarties." Do you suppose you suit him exactly? Both Peter and Paul had "some peculiarities," and neither of them suited everybody exactly.

"Our preacher did wrong," so did Peter, see Gal. 2:11. Paul says: "I withstood him (Peter) to the face because he was to be blamed." . . . No! all these excuses are but cloaks for covetousness on the part of many people. Beside, have you ever noticed how many angles a man has the moment you owe him and don't intend to pay him? Some very popular preachers at the beginning of the year, and during the year, are very unpopular now—with a certain class.

1. In the beginning and middle of the year he preached good sermons and that pleased Bro. Tightfist.

2. He supported himself while he was preaching them and that pleased Bro. Tightfist.

3. Now he proposes to have his salary, and that don't please Bro. Tightfist.

Now to Boards of Stewards: Resolve to see to it that your preacher is paid.

Before a steward gets to the place where he will admit that there will be a deficit he ought to resign. If you do not let your people see that you expect them to pay it, and pay every cent of it, they will not pay it. The moment you admit the probability of a deficit you demoralize everything. Say to your people: "Let's be right honest with the Lord and with his servant." They will see you are resolute and will stand by you. When your preacher is paid, then you have the right to "talk to the presiding elder."

If you want your preacher back, what right have you to ask for him unless you pay him? If you want him moved, what right have you to ask it until you pay him? You don't turn your "nigger man" off, even if he does not suit you exactly, until you pay him the promised $20 per month. If you are going to use your influence to have your preacher go to the expense and trouble of a move, in the name of all that's fair pay him first.

If I were a presiding elder and the representatives of a charge with a deficit should come to me to talk about "who the next man would be" I'd draw myself up to my full height and say: "Brethren, do your duty first by the man you have, and then you can have the king's ear." * * * Let's resolve not to have a deficit. If there is one, divide it up and pay it. Five or ten members are much more able to loose $150 than one lone preacher, who is ever on the move, even if you call your additional payment a dead loss. It is no loss, for you will give your charge a lesson worth $2000 by paying just $150—a lesson that they need more than sermons on "the future state", from the pulpit.

This article may excite some comment! I may see it years from now in fine gilt frames hung in the best rooms. However that may be, it is written in love and royal good humor and for the good it may do.

JACOB J. JOSTLE,
Corner Fair and Strait Streets.
HONEST TOWN, TEXAS.

PERSONAL.

I want to know the whereabouts of H. W. Allen or M. E. Allen. When last heard from was in the Indian Territory.

J. W. BIFFLE.
DE LEON, TEXAS.

ANNUAL CONFERENCE NOTICE.

Northwest Texas.

The class "for admission on trial" will meet in the Method st Church, Corsicana, Texas, 9 o'clock Monday morning, November the 23d ult. In order to be prompt and avoid traveling on Sunday these brethren's homes will be open to them on Friday and Saturday before.

J. R NELSON
Chairman Committee for Admission on Trial.
CORSICANA, TEXAS.

Texas.

To the Texas Conference:

Will the presiding elders please furnish me at once with a list of the names and postoffices of lay delegates to our conference. Brethren who contemplate bringing their wives or other members of their families will please notify me as soon as possible. E. B. CHAPPELL.
AUSTIN, TEXAS.

THE TEXAS STATE FAIR.

We want to say to our readers that all who can should visit the great Texas Fair which opens at Dallas Saturday, October 17. Those in search of pleasure will of course come. But this exhortation is more especially to those in search of information and profitable education. A farmer who will systematically and practically examine the exhibits at this Fair should derive more real knowledge of his occupation in a single day than he could otherwise obtain by weeks of patient investigation. The exhibits in poultry, hogs, sheep, goats, cattle, horses, and all kinds of stock; in agricultural machinery, farm conveniences; in horticulture; in fact in a thousand and one things; are simply object lessons to any practical mind which can not be effaced, and which to understand otherwise would require patient investigation and a tax upon memory to which it is hardly equal. Therefore, by all means, visit the great Fair at Dallas.

OCTOBER 27 there will be an auction sale of lots in the Polytechnic College addition to Fort Worth. This offers an opportunity to all who want cheap homes where they may educate their children, and also an opportunity to those who have any money for investment. Read the notice elsewhere for particulars as to this great Methodist enterprise.

Obituary—Texas.

Miss Mattie Gocher, Alexander; Mrs. Sparks, Beaumont; Mrs. Lucinda Johnson, Brenham; Thos. Lewis, Carroll's Prairie; Perry Paschall, Cisco; Mrs. Charity Bludsworth, Clarksville; J. S. Willis, Horace H. Hamlin, Corpus Christi; John Doran, Cuero; Mrs. H. J. Howerton, Gonzales; Jas. Hale, Hallettsville; Mrs. Bettie Wade, Geo. H. Robbins, Hamilton; Wm. Gurkie, Henderson; Bertham Parkhill, Honey Grove; Mrs. Florence Landner, Houston; J. W. Lawrence, Midland; Mrs. B. S. Wettermark, Nacogdoches; Gouldy Ellis, Nevada; Matthew Jeffries, Paris; John Kizer, Plainview; G. T. White, Mrs. E. C. Chandler, Rockdale; Jake Randon, Casper Jenner, Thos. Graham, Mrs. W. H. Bonnell, San Antonio; Mrs. R. L. Grant, Texarkana; A. M. Reid, Uvalde; John J. Stephens, Vernon; Bennie Watson, Waxahachie; Miss Mary McDonal, Whitesboro; T. O. Thompson, Whitney; Henry Lee Landers, Winnsboro.

Texas Casualties.

Near Milford, October 10, John Blanton shot and killed Dan Hardeman. Both negroes.

October 10, Jim Randall, a farmer living near Greenville, was run over by a switch engine and seriously hurt.

At Eddy, McLennan county, October 9, John Faulkner's horse fell with him, breaking Faulkner's thigh near his body.

Near Cleburne, October 10, Joe Smith, sixteen years old, while pecan hunting, fell out a tree, spraining his ankle and breaking his leg.

At Austin, October 10, Willie, the thirteen-year-old son of S. B. Hill, fell from a horizontal bar on which he was practicing and was fatally injured.

At Orange, October 7, George Pool, the postmaster's little son, accidentally shot his younger brother through the head with a pistol. The wound may prove fatal.

Near Paris, October 9, John Richards was driving along the road when his team became unmanageable and threw him out of the wagon, breaking his leg in two places.

At San Antonio, October 9, John Madison, a negro employed by Banker Brackenridge, suicided by taking strychnine. He gave as his motive troubles in his family.

At Smyene, Dallas county, October 8, Jim Martin carelessly kicked a part of a gin press. The press door fell on his head, breaking the skull, and it is thought fatally injuring him.

Near Daingerfield, October 7, J. B. Terrentine and J. F. Jones were thrown from a buggy by the team running away. Mr. Jones was slightly hurt. Mr. Terrentine was badly bruised.

At Buda, Hayes county, October 8, Clem Smith, a negro, cursing Joe B. Burleson, a white man, then started toward him with a knife, when Burleson drew a pistol and shot and killed Smith.

At El Paso, October 10, an alarm of fire was sounded, and in trying to get on a machine while in motion one of the firemen, named Solke, fell, breaking both legs and sustaining internal injuries. His life is despaired of.

Mr. and Mrs. F O. McSpadden, of Drane, were thrown from a buggy in Corsicana, October 9. Mr. McSpadden was not seriously hurt, but Mrs. McSpadden sustained serious injuries on the left side, shoulder and collar bone.

Joe Ashlock, who lives northwest of Decatur, Wise county, was carrying two pounds of powder, when by some means, it exploded, knocking him senseless and setting his clothes on fire. He soon recovered and succeeded in putting the fire out. His wounds are serious.

At a negro dance seven miles north of Burton, Washington county, October 9, Nelse Banks thought Ed. Hancock was going to attack him with a club, when Banks shot and killed Hancock with a shotgun. Near the same place and at another negro dance, October 10, Bowie Lincecum and Geo Haynes were accidentally shot while scuffling over a gun.

Texas Incidents.

The sixth annual session of the Baptist General Convention met in Waco, October 9.

There were ninety-two miles of railroad built in the State from January 1 to September 30, 1891.

German Day was celebrated at San Antonio, October 9 The procession was nearly two miles long.

There was an Alliance picnic at Alvarado, October 10, Harry Tracy and R. W. Coleman were the principal speakers.

A telegram from Austin, October 7, says H. G. Askew, of Tyler, is appointed expert to the railroad commission at $3000 salary.

D L Moncrief, postmaster at Reno, a flag station on the Texas and Pacific railway was robbed of $50 as he was leaving the postoffice, October 8.

The residences of Hon. R. T. Milner and N. B Morris, at Henderson, were burglarized October 8. From the former they secured a fine gold watch, a ring and $15 From the latter they got a fine overcoat.

In the case of the State of Texas vs Theodore Mallison, to try the constitutionality of the alien land law, at Waco October 10, Judge Goodrich decided that the law is unconstitutional. The case will go to the supreme court on the State's appeal.

A telegram from Austin October 10, says: The assessment of 183 counties shows $53 600,620 increase in taxable values. Dallas county will add $5 250,000 more, which with other counties not reported will probably swell the aggregate increase in the State to about $70,000,000 against $60,000,000 last year.

Weather and Crops.

Reports from Axtell, October 8, say crops are being gathered and marketed fast.

October 10 frosts are reported at Pilot Point, Belcherville, Belton, Paris and San Saba.

A telegram from Havana, Hidalgo county, October 8, says good rains had fallen daily for five days.

A telegram from Davers, October 8, says the first rice binder ever shipped to this place was unloaded this morning by W. L. Fairchild, who has about seventy-five acres of rice as good as Louisiana's best. There will be about 3000 acres of rice planted in this vicinity next year.

Miscellaneous.

A cable from London says that Charles Stewart Parnell, the noted Irish leader, died at Brighton, England, October 6.

From January 1 to September 30, 1891, there were 2829 miles of railroad built in the United States, Georgia leading with 200 miles.

A snow storm prevailed October 6 as far south as Muskogee, I. T. Owing to the warmth of the ground, the snow melted as fast as it fell.

In New York, October 7, twenty cigar manufacturers held a meeting to perfect plans to form a gigantic cigar trust which will include 25,000 manufacturers, with an aggregate capital of $25,000 000. Manufacturers of clear Havana cigars will not be included in the trust.

Near Binghampton, N. Y., October 8, the locomotive of a freight train jumped the track killing Engineer James Patterson and severely injuring Fireman George Bowers, who jumped out, and Brakeman Joseph Lynch. Fifty-five cars are in the wreck and the damage is over $150,000.

Advices from St. Petersburg, October 9, say the prices of food are rapidly rising throughout the empire. Reports received here from Warsaw say that the cost of provisions has of late been doubled. The members of the Red Cross Society are collecting money for a fund to relieve the distress of the famishing people. They are carrying on their operations in Odessa and all the large towns in the South, but are meeting with little response to their appeals for charity, owing to the utter stagnation of commerce which prevails throughout the country.

"Does your mother know you're out?" said a boy to his little brother. "Yes, she does, was the answer, "for one bottle of Dr Ball's Cough Syrup has knocked my cold into a cocked hat, you bet."

A few applications of Salvation Oil will instantly relieve stiffness in the neck or joints. 25 cents.

I have before me a letter from a Parisian friend, a gentleman of some literary note in his own country, who informs me that he is learning English by the aid of a small text book and dictionary, without any other instructor, and he adds: "In small time I can learn so many English as I think I will to come at the America and go on the scaffold to lecture."

Foreigner—This may be a free country, but I don't see that the freedom has any effect on the people. Such a patient, meek, subdued lot of humanity I never saw in my life. I should think a free-born American would act as if he were monarch of all he surveyed. Native—Wait until you see a passenger-car brakeman who expects soon to be a conductor.

The New Fence. Mrs. Hayseed—Land sakes! Why did you order all that barbed wire fence? You know the cattle will allers be hurtin' theirselves. Farmer Hayseed—Now don't have a conniption fit, Mariah. We've got plenty of old stuff to wrap the barbs with.

UNANSWERED LETTERS.

Oct. 6.—R R Raymond, o k. U J Morton, sub stopped. R A Hall, has attention. J R Nelson, subs. N C Little, sub. I K Waller, sub.

Oct. 7.—Geo Chris Stovall, sub. Chas A Hooper, sub. Jas A Kerr, change. C E Gallagher, sub C V Oswalt, change made. W H Crawford, has attention. J W Hearn, o k; thanks M K Irvin, has attention. J J Lansafax, sub. Jas McDugald, sub. A F Hendrix, sub B A Thomasson, sub.

Oct. 8.—J R Nelson, sub. W J Blandworth, sub Eugene T Bates, sub. J H Chambliss, sub. J W Sansom, sub. J J Davis, has attention. J M Sitton, subs. G S Hardy, sub. O T Hotchkiss, sub. W J Lemons, subs.

Oct. 9.—O M Addison, change made. W J Sims, sub. J M Crutchfield, sub.

Oct. 10.—W P Garvin, paper stopped. W F Brinson, sub. J L Russell, sub. J R Nelson, subs. W A Gilleland, thank you. C G Shutt, sub John S Gillett, sub. T B Vinson, change. S P Brown, sub. G W Langley, subs. J C Box, sub. D W Gardner, sub.

Oct. 12—S L Ball, sub. H M Glass, paper stopped. R H Simpson, sub. Chas A Hooper, sub. G J Irvin, has attention. T B Vinson, change J R Nelson, sub. W H Crawford, has attention. C H Smith, sub. R S Gorsline, sub. J F Sullivan, has attention.

Oct 13—C G Shutt, sub. W F Clark, subs. E S Williams, subs. R L Brooks, change made. H A Boaz, sub. J W Sansom, sub. J H Chambliss, paper stopped.

DR. PRICE'S Cream Baking Powder.

Used in Millions of Homes—40 Years the Standard.

FOR

Sore Throat
Lameness
Sore Eyes
Soreness
Catarrh
Bruises
Burns
Cuts
Piles
Female
Complaints
Rheumatism

USE POND'S EXTRACT

AND ALL

Inflammation

BEWARE of Imposition. Take POND'S EXTRACT only. See landscape trade-mark on buff wrapper. Sold only in our own bottles. All druggists.

POND'S EXTRACT CO., 76 5th Ave., N.Y.

PASTOR KOENIG'S NERVE TONIC

Two Bottles Cured Her. VI

CARROLL, Ia., July, 1889.

I was suffering 10 years from shocks in my head, so much so that at times I didn't expect to recover. I took medicines from my doctors, but didn't get any relief until I took Pastor Koenig's Nerve Tonic; the second dose relieved me and 2 bottles cured me. S. W. PECK.

Vanished.

Rev. H. M'DONOUGH, of Lowell, Mass., vouches for the following: There is a case of which I have knowledge, and I am very glad to avail myself of the opportunity to make known the good derived from the use of Koenig's Nerve Tonic. The subject is a young lady who had been suffering from early childhood. On my recommendation she procured your remedy, and for three months the fits of epilepsy to which she has been so long subject have ceased entirely.

FREE—A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the

KOENIC MED. CO., Chicago, Ill.

Sold by Druggists at $1 per Bottle. 6 for $5. Large Size, $1.75. 6 Bottles for $9.

In Dallas by Trinity Drug Co., 954 Elm St

OPIUM and WHISKEY HABITS cured at home without pain. Book of particulars sent Free. B M WOOLLEY, M. D., Atlanta, Ga

Texas Advocate—$2 per year.

TENNESSEE BAKE PAN



Unequaled for baking meats, fowls, fish, game, bread, cakes, puddings, etc. Self-basting. No Parboiling. No Burning. No Scorching. Retains juices, flavors, and nutriment. Saves time, fuel and trouble. AGENTS WANTED. LIBERAL TERMS. Address Q. A. TIPTON, Jr. Prop'r, London, Tenn.

Silver-Plated Ware

We send our New Priced Illustrated Catalogue of best quality silver plated ware to any address. 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 urns communion services, knives, forks, spoons, etc. C. F. Barnes & Bro., Jewelers, 640 Main St., Louisville, Ky.

This firm is reliable.—Publishers Texas Advocate.

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Any of the above sent on receipt of price.

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