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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.]

NORTH TEXAS CONFERENCE.

Collinsville.

W. H. Brown, Oct. 1: I have made my round of protracted meetings; have had between 275 and 300 conversions and reclamations and have enrolled the names of 225 on our church books in my circuit. The good Lord has abundantly blessed our people. All glory and praise to his name.

Mountain Springs Circuit.

J. S. McKee, Sept. 18: Our fourth quarterly meeting was held September 19, 20. A good attendance from the whole circuit. Have had a good year's work. Finances somewhat behind, but hope to bring them up. We had a pleasant and profitable time, had three good sermons by the presiding elder and Dr. Rutherford gave us his famous lecture to the children to the delight of all.

Coffeeville Circuit.

Junius M. Armstrong, Sept. 28: Our fourth quarterly meeting just over. Bro. Fladger, presiding elder, was on hand and gave us two of his best sermons. A large congregation both days. People left off work to attend on Saturday. This is Bro. Fladger's last year (4th). We loath to give him up, but we joined the church and not the preacher, so we feel that some other good man will be sent that we will love. Bro. J. I. Lavender, the pastor, is much encouraged, as he will be able to bring up all his claims at conference. The stewards want to pay up, too, so we can make a clean sweep. I long to see the time when our church members feel that they have not discharged their duty till all claims against them are met. Praise the Lord for the church and religion.

Dexter.

H. P. Shrader, Sept. 30: We closed a meeting at Black Jack the first Sunday in this month with gratifying results. Twenty-six conversions, twenty-seven accessions; church greatly revived; entire community stirred. I do not know when I have seen a church in a better working spirit. We then removed to Dexter and commenced on Monday night; closed the third Sunday. Results: fifty-five conversions, thirty-five accessions. The influence of the meeting was felt throughout the whole community. Such interest has not been known for years. Bros. Boyd, Robeson and Lewter, local preachers, rendered efficient services in these meetings. We have had very good meetings at other places in the church, though not many conversions. In these meetings Bro. Wilson rendered me valuable aid. We have some other two days meetings to hold. Hope much good may be effected. Have done but little yet on our collections, but shall work faithfully till conference on that line. The ladies of Riverside pieced and presented my wife and me with a nice friendship quilt as an expression of their kindness and appreciation of our labors among them. We assure them that we prize it very highly and shall ever kindly remember them. The Lord bless them.

Allen.

S. S. Cobb, Sept. 24: I closed my protracted meeting at Allen last night. Met with much and strong opposition from the Campbellites; they and the devil combined their forces and contested every inch of the ground; but we came out victorious in the end, thanks be to the Lord. We had twenty-two old-fashioned conversions. All, save one, found Christ at the mourners' bench. Up to date we have had 201 conversions on the circuit, and 170 accessions to our church. Have baptized sixty adults and seventeen infants, and the church has been most gloriously revived all over the work. This has been a good year for Methodism on the Allen circuit. God has most graciously blessed our labors and to him be all the praise. Bros. Powers and Latty, my local preachers, were with me in the campaign and did faithful and efficient work. I had no other help to amount to anything, except at Allen, Bro. Rippey, of Montague, preached for me four days to the edification of believers and to the awakening of sinners. Bro. McKay, of Rockwall, was with me a few days, and did valuable service. Bro. Spragins, of Plano, was with me one night and preached a most excellent sermon. Then came the boy preacher from Plano, Barney Lewis, who, with Powers, captured everything in town, except the Campbellites. I think our success in Allen is largely attributable to their faithful efforts. The people showed their appreciation of their labors by placing in their hands about $35. Hope to be able to report all claims paid at conference.

Gainesville.

J. E. Vinson, Sept. 30: Our presiding elder, Bro. C. L. Ballard, came to us on our fourth quarterly meeting occasion and preached for us on the second Sunday in this month. He is an earnest, faithful servant of God; has his work on his heart and does it well on all lines. Therefore his preachers and his people love him. We protracted the meeting two weeks. This is the second protracted meeting and the second revival for Broadway Church this year. Bro. J. C. Huddleston, of Farmersville, was with us the first week, and Bro. L. F. Palmer, of Valley View was with us part of the second week; both rendered us good help. We can not reckon the results fully; eight conversions were accounted for, while others were reported. We had eleven accessions to the church, some by certificate, others by ritual. The church was in fine working order, and responded faithfully to every call. They worked in the church and out in the town, in homes, on the streets and in their places of business. Every service was a happy one. We held prayer services at 5 o'clock in the morning which were impressive and fruitful. The 3 o'clock services in the afternoon were the most spiritual I think that I ever attended. Sinners were converted and Christians were made happy. The night services were attended with power, and while sinners would resist the appeals from the pulpit, some of them would go home and say, "I can not go back, for my associates laugh at me and I can't sit unmoved under such calls." O, the fearful reckoning in the judgment day. Yet, sinners did come to the altar, were converted and went away happy. On Friday, the 18th, at 3 o'clock just as Bro. Sam'l Weaver announced the first hymn for the service, a furious horse came dashing down the street and flew the track and mounted the sidewalk and dashed the blood of a little boy on the door step of the church, and whirled a block away into an alley where we ran and detached the lifeless little body from the rope that held the mangled child at the horse's feet. Some sinners regarded this shocking tragedy as a warning from God to them, and they humbled themselves in sack cloth at his feet. Others hardened their hearts, daring his wrath, it may be to bend when too late for mercy. The congregations were large. The last week we were forced to the necessity of placing the benches as near together as at all convenient and getting sixty more chairs to fill up all the available room, and then numbers could not get seats and had to stand out doors or go away. It was sad to see them have to turn away from the church. To God be all the glory now and forever.

Blossom.

W. F. Clark, Oct. 1: Our fourth quarterly conference over. We are not full in all of our collections, but think the church will pay in full all claims. We have yet one month to work. Cotton is coming in. This little place will ship between 7000 and 10,000 bales. I think the church is in a prosperous condition at this place. We have had a net gain of about sixty members. Our congregations are large. Social and prayer-meetings well attended, and I am glad to state we have the best Sunday-school I ever attended. We use our Sunday-school literature from our Publishing House to study the lesson at home, but never use them in the school-room only in the hands of the teachers. We have large classes of girls and boys who never fail to have perfect lessons. Last Sunday was review day, and I was surprised to see with what readiness they ran over the lessons of the past quarter. Our Sunday-school students and teachers are all converted and in the church except a few little ones who have not yet come to years of accountability. I think that Blossom has more young Christians than any town of its size in the State. The cause is owing to the interest taken in the Sunday-school work. Bro. Wages, our presiding elder, was with us and reports the district in good condition. I think Paris district will make the best report in his history. Our people are pleased with the ADVOCATE. We have the promise of new subscribers when they sell their cotton.

Bethel Circuit.

M. W. Shearer: Last spring the sisters of the Bethel Woman's Missionary Society desired to raise $50, the amount assessed them by the annual conference board for the building of "Scarritt Bible and Training School." As the times were hard they were for awhile perplexed about how to proceed to accomplish the work. After considering the matter they concluded to make an autograph quilt. The plan was to collect the names of persons who would contribute to the cause and embroider or paint the name on a piece of silk or some other appropriate piece and work the pieces into the quilt. Each person was to give a sum, whatever he or she were inclined to give. At their service on Easter Sunday it was found that they had raised the $50 by collecting names and money. But the quilt was not yet finished. They wishing to secure a scolarship in the training school, which required another $50, they thought of selling the quilt to the highest bidder. But our presiding elder, Bro. T. R. Pierce, suggested to them at our camp-meeting that they take a collection for the scholarship, and give the quilt to whomsoever the society pleased. The collection was taken and the amount raised. The society has since met and given the quilt to the pastor of the Bethel circuit. I am very thankful to them for this present, and appreciate it. Most of the names on it I have known for several years. It will be a great pleasure to look upon them and remember them in the future. Then I am glad they have succeeded in getting the money for the school.

WEST TEXAS CONFERENCE.

Pontotoc.

R. M. Leaton, Sept. 28: Spent my last Sunday for this conference year at this place yesterday. Had three accessions, one by certificate and two by ritual, one baptism. Congregation was large and attentive. Hope some good was done in the name of the blessed Savior.

Manchaca.

J. L. Russell, Sept. 28: We closed our meeting at Oak Hill on the night of the 25th inst.; not large results, but a good meeting; many Christians made happy; three souls converted; four accessions by ritual. These people have started out anew to serve the Lord. Then our fourth quarterly conference convened at this place (Manahaca) on the 26th and 27th. We had a good attendance. All the stewards present but one. Our presiding elder preached us three good sermons; received one by ritual Sunday night. Praise the Lord for his goodness.

London.

M. J. Allen, Sept. 28: My first camp-meeting was held at Streeter the first and second Sundays in July, which resulted in seven conversions and eleven accessions. I was assisted by Rev. J. M. Bourland, of Junction City; also Rev. W. F. Gibbons and J. Birch, a local preacher. These brethren did me good service. The next was held at Red Creek, which resulted in good. Then we came to London, where we held ten days. One accession and a number of mourners and the church revived. Thank God for this meeting. Next, at Long Mountain, three conversions and nine accessions. We have had an increase all along the line, and now we are closing for conference. The fourth quarterly conference is over, but Bro. Black could not be with us on account of his health. Our collections are behind at present. We have been well cared for this year. We have built a parsonage. Parsonage and two acres of land worth $450, and our church at Streeter is going on to completion. We thank God and take courage.

Elm Grove Mission.

J. R. Barden: Our conference year is closing and I suppose it is proper that I give the results of the year's labor on Elm Grove mission. The Lord has been good to us, and we feel grateful to him for the manifestations of his power and grace. We have realized the truth of the apostolic saying that a "Paul may plant, and an Apollos water, but God giveth the increase." The Lord has done great things for us on this charge. There has been a gracious revival at every appointment. Three were conducted by myself; the other by Rev. A. C. Biggs. I was kindly and efficiently assisted by Revs. W. H. H. Biggs, J. A. Garrison and J. B. Putnam. Bros. Fred Allen and — Ward, in passing, gave us two effectual sermons each. Also Bros. Joyce and A. F. Cox rendered good service. I am thankful to these brethren, and my people truly appreciate their labor of love. "We are workers together with God." Blessed thought. Not working against God, nor alone in human strength, but with God, and co-operating with him in his gracious designs toward men. The church has been encouraged and strengtnened prayer-meetings have been started, individual Christians have been lifted to a higher plane, and the collections are coming up and will be more than full. There have been about fifty conversions and about forty-five added to the church. I may not boast of all this, but I will boast of a good board of stewards. During our two years stay here we have not lacked anything, and if the quarterage does not all come up it will not be their fault. The next preacher will find a comfortable little parsonage, kind neighbors and plenty to do.

Rockport Circuit.

J. W. Groves: When I was appointed to this charge it had only one organized church. I was instructed to try to establish preaching places at two other places, Aransas Harbor and Gregory, and if possible to secure lots to build churches on. I preached at Gregory, in Mr. Ayer's parlor, and afterward in Mr. McKamy's storehouse. The people at Gregory all attend preaching, and I am much attached to them; but there are no Methodists, and I was induced to drop the appointment after four visits. I preached at Aransas Harbor in the dining-room of the Hamilton house, kept by Sister Mc Murtry, who welcomed me to a home in her hotel, and the use of her dining-room to preach in. The church is under lasting obligations to Sister McMurtry for the kind and liberal manner in which she aided in establishing a church and preaching in Aransas Harbor. The Aransas Harbor Improvement Company deeded two lots to our church, and the little church of twenty members, which had just been organized by the writer, went to work, and by the help of their neighbors have built themselves a good frame church, and have been worshiping in it for three months. Before I leave this church I must not forget to say that they are an appreciative people, and attend church well and give the best attention to preaching. I had the honor to baptize the first baby born in Aransas Harbor; his parents gave him the name of the town in which he was born, and the company deeded him a lot. I must not forget to thank D. W. Woodruff for a nice Prince Albert presented this scribe just in the nick of time. Where will the pants and vest come from? This country has suffered seriously through extravagant "booming" as it is called; and the present signs of recuperation are very dim. However, I trust the depression will be temporary, and that business will soon revive on a firm basis. Our church will probably have to make some sacrifice to take care of this charge, but I hope it will be done if necessary, as we have about three thousand dollars worth of property, and many good people here. Our fourth quarterly conference is past, finances are much behind; but the brethren hope to collect considerable more before conference.

TEXAS CONFERENCE.

Galveston.

J. B. Sears: We have not written to the ADVOCATE about the good people of St. John's, but it was not because of any indifference in the people nor lack of appreciation in the pastor and wife. At most places poundings seem to flourish most at certain seasons of the year, but at St. John's they flourish at any season. We are able to say we have been pounded not once, but three times this year. We have a band of noble women, seconded by a few brethren, who understand just how to surprise the parsonage (?) with the unexpected luxury of a pounding. We sincerely appreciate these tokens of kindness. They not only help a pastor against over-loading bills, but better, they help the pastor into the homes and hearts of his people. This has been a most pleasant year and we are encouraged with sure signs of increased life in the church. We are now turning our faces toward the annual conference with good faith. The evident blessing of God and the appreciation of a faithful and kind people give a Methodist preacher a glad heart even at the close of the hardest year's work. That the blessing of the Lord may rest more and more upon St. John's and her people, is the prayer of the pastor and wife.

NORTHWEST TEXAS CONFERENCE.

Lancaster.

C. G. Shutt, Oct. 5: Good meeting in progress at Honey Springs; six conversions and four additions to date. The meeting at Lancaster will begin about the first of November. Rev. Joe Jones is to be with us.

Zephyr.

N. Kelsey, Sept. 30: We held four protracted meetings on the work, which resulted in the conversion of seventy-five or eighty, besides many were reclaimed and the church greatly revived. There have been about eighty accessions on the work this year. We are under obligations to Bros. Gravis, Oswalt and J. W. Bowden for some good preaching during our protracted meetings. Thank God for experimental religion. Our fourth quarterly conference convened Saturday the 26th, at Zephyr, with a good turn out of officials. Finances are good and a hopeful future. Our presiding elder, Bro. J. P. Mussett, was with us, looking well and in good spirits; preached four times; his sermons were logical and seasoned with the Holy Ghost.

East Stephenville Mission.

U. J. Morton: Our fourth quarterly meeting embraced the 26th and 27th of September at Odens; Bro. John S. Davis, presiding elder, was on time, and preached as usual, with power and great acceptability. The report of the quarter was as follows: Thirty-eight conversions, thirty-six additions to the church, four infants baptized, and good revivals at all the appointments but one, i. e. Alexander. Only about sixty per cent of the collections secured in cash and good subscription, and the preachers' salary considerably behind. All the appointments were represented but one, i. e., Alexander, and the stewards pledged themselves to use their utmost endeavors to bring up the entire assessment at the stewards' meeting on Saturday before the third Sunday in November, and they are a faithful and true set of men, and we believe they will succeed, and I am determined, by the grace of God, to labor to the last day to secure every cent of the collections ordered by the annual conference. Bro. Hallenbeck, of Hico, and Bro. J. E. Morton held a meeting for me at Alexander while I was gone to quarterly conference. I returned there Monday, but owing to a fire in the town, the people were so excited and demoralized that but little good was done. One addition to the church. Thanks to the brethren for their labors.

Colorado.

B. E. Bolton, Oct. 1: We have a little congregation of faithful men and women at Seven Wells to whom we preach monthly. According to appointment, we assembled on Saturday before the third Sunday in September to hold a two days meeting. The revival fire broke out at the first service, and for five days the Lord continued to pour out his blessings on the people in good measure. Every Christian was blessed. Six souls were happily converted and five were added to the Methodist Church. Everybody went home feeling that it had been a great little meeting, and would have been greater and continued longer, but no accessible material was left. Dr. and Sister Haughton, of Midland, were with us, and they make a whole team. We begin the battle at Colorado next Sunday. The Lord grant us victory.

Cottonwood.

W. A. Gilleland, Sept. 28: Some time ago I sent to the ADVOCATE an account of a meeting at Cottonwood, but as I have waited several weeks and that report has not appeared, I will send you another. At that meeting the Lord abundantly blessed the labors of his people. The church was greatly revived, several heads of families covenated to hold family prayer, nineteen persons were happily converted, twenty-five persons were received into the church and one more applicant for membership yet to be received. A number of those who were at the altar at different times earnestly seeking the Lord from some unknown cause were not converted. At this meeting I had for several days the faithful assistance of Bro. Stockton, of the Cumberland Presbyterian Church; also Bro. W. L. Gattis, local elder of this circuit, aided a few days.

Mullin Circuit.

G. W. Templin, Oct. 1: The fourth quarterly conference for Mullin circuit convened September 19 at Pompy creek school-house. Rev. J. P. Mussett, our efficient presiding elder, was at his post looking carefully into every item of interest connected with the church. There was a fair turnout of officials. Financial report tolerably good. Some behind, but the brethren say they will pay out, and I believe they will. Bro. Mussett preached us three splendid sermons. The communion service on Sunday was precious. Protracted the meeting nine days, with good results. The church much revived; twelve or thirteen conversions, four accessions to the church and two children baptized. There were eight or nine penitents left at the altar. We had the help of Rev. P. W. Gravis, who did some good preaching; also J. H. Dameron, exhorter from Zephyr charge, did good faithful work. The brethren and sisters of the community did faithful work. This is the sixth camp and protracted meeting we have held on Mullin charge. There have been about 125 conversions, about 150 accessions to the church and thirty children baptized. We will make one round and a half on the work before conference. There are others yet that will join the church. We are behind on the collections ordered by the conference, but think we will get them up. The Lord has been with us on Mullin charge. Praise his name.

Salado.

W. W. Henderson, Sept. 28: Corn Hill not behind. We were twice notified lately to come to Corn Hill prepared to go to Georgetown, the place in that county where people have to go sometimes to tell what they know, whether or no. We reluctantly went at last, and was taken down there into Mr. Booty's large dry goods store and dressed from head to toe—a fine suit, overcoat, hat, boots, collar and cravat, and this not being enough to show their appreciation they presented my better half a purse to buy her conference suit. So you see this preacher and wife are ready for conference if the work was just done. God bless the ladies of Corn Hill and Salado circuit. They have left nothing undone they could add to our comfort and happiness. After a strong pull Corn Hill went dry again by fifty-six majority. This will bring honor to them and their children. The high school of Salado, under the management of Profs. Jones and Webb, reopened with 95 per cent increase over the opening of last year. So it is not necessary for us to say they give satisfaction. Three men eager for filthy lucre, in defiance of the wishes of our good people and the law, had just brought a lot of whiskey into our town and proposed to set up a saloon. An indignant crowd of 100 said in the chapel that morning, "We will not have it," and the almost universal cry of every man, woman and child of the town and country being the same, the gentlemen were duly notified to leave, which they very wisely did without selling a drop. The sentiment of the people was so strong against whiskey that two young men who had come here from a distance to attend the school left the next day for better whiskey quarters. "Hurrah for Salado!"

Brownwood.

J. G. Putman, Oct. 1: We have just closed a two weeks meeting in this station, which, in many respects, all things considered, was a remarkable one. Results, about sixty or seventy conversions and reclamations, and twenty-five additions, with more to follow. We had Rev. J. H. Collard, Jr., and his singer, Bro. Moore, with us for ten days—Jim to preach the gospel and Moore to sing it, which they did with telling effect. We prefaced the two weeks meeting at the church by a ten nights cottage prayer-meeting as a preparatory step, which we denominated "Going around Jericho," and before we had gotten around seven times, we were assured of the fact that the walls of sin had already begun to topple. The revival begun in the cottage prayer-meeting. For nearly a week before Bros. Collard and Moore came to us we rallied our forces at the church and were bringing them to bear on the enemy of souls. The same God that was with us in the cottage prayer-meetings was with us in the holy sanctuary in power and demonstration of the Spirit. The church was aroused; sinners were convicted and souls were born until the Lord. Bros. Collard and Moore came to our assistance, and for ten days Bro. Collard had charge of the services. He preached with power; preached a pure gospel; he preached right at us and made us feel that he had a message for us. Moore sung—he sung the gospel and he sung the same message with power, and God honored the gospel as preached and sung by his servants and made it a power for good to us all. Their labors among us were a benediction both to our church and the entire town. May they live long to bless our race by their faithful labors. We had with us nearly all the time our faithful presiding elder, Rev. J. P. Mussett, and Bros. Lassetter, of Indian Creek circuit, and Johnston, of Coleman station, a part of the time. All of these dear brethren did us good, efficient work and added greatly to the interest of the meeting. Bro. Mussett preached two stirring sermons, and Bro. Lassetter preached one with telling effect during the meeting. We had with us a number of local brethren who did good work for the Master. Thanks to all these dear brethren for their faithful labors, and all the glory be unto our God for such a gracious meeting.

EAST TEXAS CONFERENCE.

Tyler.

Lacy Boone, Sept. 29: On the 23d Bro. Leitch closed his meeting at this place. He came, he saw, he conquered. The pastors joined heartily in the exercises, and more than one hundred joined the churches. Many were converted at the tent, and some at their homes. The work was widespread and reached all classes. Happy is that community that secures the labors of Thos. H. Leitch.

Kilgore.

G. W. Langley, Oct. 2: We closed a very interesting meeting of eight days duration at this place last Sunday night. Results: one conversion, four accessions by letter and the church much revived. We had the assistance of Bros Hughes and Westmoreland in this meeting. They both did good work. We intend to protract again on the third Sunday in October.

Edom Circuit.

S. N. Allen, Oct. 2: In the twenty-fourth number of the ADVOCATE, in report of my Tannell's Chapel camp-meeting you make it read, "Not a sinner left to tell the tale," when I said, "But few sinners left." We closed our meeting at Edom September 29. Had a good meeting, the church greatly revived, but only three conversions, as there were not many sinners in that community. Bro. J. C. Calhoun, of Athens, and Bro. W. A. Smith were with us and did good work.

Athens and Malakoff.

J. C. Calhoun: We are closing out a very busy year on Athens and Malakoff charge. Last Saturday and Sunday was the occasion of our last quarterly conference for the current year. Bro. Adams, our presiding elder, was duly on hand and preached with his usual power. Touching resolutions were offered concerning his departure from us by the law of our church. Finances well up. Presiding elder paid in full, and preacher in charge to date. All the collections will balance the assessments at conference.

New York.

Drury W. Towns, Sept. 31: I have just closed my round of protracted and camp-meetings—twelve in number. We are glad to report success all over the work. Visible results: 158 conversions, eighty-one additions to our church and the membership greatly revived. In some of these meetings we had the valuable assistance of Dr. John Adams, our presiding elder; Bros. J. C. Calhoun, of Athens; S. N. Allen, of Edom; M. J. Holifield, of Tennessee, and Dr. T. H. Hall and A. H. Barnes, local, and McBurgamy, of the M. P. Church. Thanks to all these brethren. May the Lord bless and keep them useful. This has been the best year of the four on New York circuit. I believe that faithful work now on the homestretch will bring us out financially.

Grand Saline.

John C. Burgamy, Oct. 3: Grand Saline circuit is moving along grandly. I closed out a grand meeting at Antioch Church Thursday night. Notwithstanding the busy time with the members they took time to go to church, and the good Lord abundantly blessed them. Eleven professed religion, five joined our church and others will join other churches. The good people of this church are building a nice church. I had to move into the new church in order to have room; but we soon found it was too small to accommodate the large congregations that attended the meeting. The house is not finished yet. I want to secure help from the Church Extension Board to help them complete their house. Bro. Lowery was with me on Sunday and preached well. He is truly a man of God. Bro. Parnell was also with me at night. He, too, did faithful work, both in the pulpit and altar. Bro. Parnell is a minister of the Protestant Methodist Church and has the cause of his Master at heart. I have left the church in a prosperous condition. The meeting lasted seven days. They have re-established prayer-meetings, Sunday-school and class-meetings; also a large number promised to go home and erect family prayer. It will not be long before this church will be one of the leading churches of the circuit. In fact, the prize is within reach now if they could but realize it. As to talent, there is not a church within my knowledge that surpasses Antioch. On the third Sunday in September, commencing on Saturday night before, I held a meeting at Village Creek Church. Considering the opposition, I had a good meeting. I could not get some to attend the meeting after Sunday—too busy with their crops. Bros. Watts, Mane and Parnell were with me part of the time. Bro. Watts is pastor of the Lindale circuit. His sermons on Sunday were good to edifying. I only preached him three times Sunday. It seemed that he was going to bury my church in spite of me. It may be the fright he gave some on Sunday, was the cause of them not coming back any more. Some cursed him, while many blessed him for preaching the truth. The meeting has done much good in that community. My heart bleeds with sorrow when I see the indifference that is manifested by some of the leading members of that church, yet I rejoice to know that many of its members are doing all they can. Bros. Mane and Parnell did faithful work also. Have been sick, but am in fine health again.

Minden.

George R. Hughes: The campaign is over and I am at home again. We opened up at Pinehill the first Sunday in July. Here we were assisted by Revs. I. Alexander, of Henderson, and G. W. Langley, of Kilgore. They did faithful preaching; seven additions and the church revived. Then to Readland, where the Lord came in power; a glorious revival; sixteen additions. Then to Caledonia in connection with our third quarterly conference. Here our presiding elder was, like John of old, in the spirit of God. His soul-stirring sermons never will be forgotten. The church revived, with two additions. Next to Mt. Pleasant. Here we had a fight with sin, and if we held the ground it was all that we can boast of, but some of the best people here we ever saw. From here to Read's Mountain. The church revived; one addition. Next at Glenfawn; they were expecting a meeting and sure they had one; seventeen accessions. Then to Friendship. They were there waiting for the Lord and sure he came; twelve accessions. From here to Bethel. Here we had the fight; here we won the victory; twenty-eight additions. Then to Mt. Enterprise; here we were assisted by the Baptist and Presbyterians; a good revival; two accessions. Then to Locklin; here the Baptist helped us; two additions. Next to Minden. This embraced our fourth quarterly conference. Bro. Frick was on hand again; a little feeble, but strong in the spirit of the Lord. He looks after everything. Oh how he loves his work; what a friend to his preachers. He captured this town as never it was before. We had a good turn out of officials from every point. All vouched out that did not pay out. Our collection all up and in good subscription. After we paid our claim Bro. Frick took a collection of five and ten cents, and raised $7 55 cents for missionary debt. The good Lord has wonderfully blessed us this year, whereof we are are glad.

THE YOUNG MEN AND THE SALOON.

The moral status of many of the young men of C——, as represented in my former article, is by no means an overdrawn picture, neither is our town an exception to hundreds of others. For wherever you find the saloon, there is to be found turpitude among the young men in the vilest forms, and notwithstanding they are licensed by our government, recognized as just and harmless (for the government claims to do nothing that is not for the good of her subjects), yet we are told the way to get rid of them is to license or tax them so high they can't exist—tax them to death. But with all of the taxes that have been placed upon them, they are in excess of any other line of business as to number in any of our towns of any size, and along with them is to be found gambling, and the woman of whom Solomon has said, "Her feet go down to death, and her steps take hold on hell;" they go hand in hand, neither one can claim any respectability over the other. Between the two, the saloon is the worst; then why not license both? as some have already intimated a desire to do; and if the political power of the saloon can be augmented by so doing, it is but a question of time before they receive this recognition of respect. But the question has been asked, Who is at fault? What can be done to save our young men? In answer to which I would ask, why do saloon men command the respect they do from the good people of our country? Why do we find them in all of our moral and benevolent organizations when the qualification that recommends a man for membership in these societies, is their moral worth? And when a saloon man dies (though he may suicide) he is buried with all the honors it is possible for the societies to which he belonged to confer upon him, and he is lauded through the newspapers as having been such a grand and noble member of the order to which he belonged; his philanthropic deeds are referred to as worthy of emulation—when, methinks, were an angel dispatched from heaven to write the epitaph or obituary it would be: "He died with hands stained in innocent blood." He has left a heritage of ignominy and ill-gotten gains. Mene, mene, tekel Upharsin. Then while they command the respect of good people as they do, is it any surprise that boys fail to see anything very baneful in them or kindred places? Nor is this all. To say nothing about the patronage they receive from Christian people, renting them houses in which to do business, advocating laws that create and foster them, we are culpable for not insisting on the enforce- of what few law we have claimed for their regulation that are treated with such indifference and contempt by our officers. Now so much by way of hint as to where lies the fault. Let us now see where is the remedy. If we would raise our children moral and sober, we can't possess an interest in a saloon or any of its adjuncts, progressive euchre, theaters, horse-racing, or any of the like—though that interest may only be in common with our interest in all worthy public enterprises, saying nothing about an interest of dollars and cents. In a word, our children will be impressed by what we really are, and not what we profess to be. If we are true there will be no danger; but our example must be as clear cut as our precept is earnest. But one of the greatest mistakes made by parents is the disposition to indulge their children; for fear of curtailing their innocent pleasures, restraint is withheld and every desire of the child is gratified. So entire is this in many instances, that the child knows nothing but to have its own way. The natural result is, a spoiled child; a bad boy or girl; a ruined man or woman. How often we hear the remark, "I was raised up under very rigid discipline. My parents were too tight on me; I can't deny my child of innocent pleasure as my parents did me;" and this in the presence of their children. The parent who does this in every instance compromises their influence for good over their children, and causes them to place a poor estimate upon their parents' or grandparents' judgment; and it is generally their parents the one with whom they have to do. Oh! if we would raise our children right, let us be true ourselves. To do this, let us shun the very appearance of evil, live soberly, righteously and godly in this present world. T. A. H.

Texas Christian Advocate.

THE FAMILY—ITS IMPORTANCE AND ITS PERIL.

Causes Alleged for Divorces Issued.—Interesting Facts.

Before proceeding further with these papers it will perhaps be well to give the commissioner's definition of divorce, which definition accompanied the instructions to all agents of the department:

"Divorce is the act by which a State, through its legislative or its judicial department, dissolves a marriage either wholly or partially. There are two kinds of divorces: First, legislative, or those granted by a special act of the legislature; second, judicial, or those granted by a court acting under a general law."

"Divorces are of two kind as to their character—absolute and limited. In all the United States, except South Carolina, an absolute divorce may be granted. By absolute divorce is meant a divorce which puts the parties back in the position of single persons. Absolute divorce is in nearly all of the States termed divorce *a vinculo matrimonii*, or from the bonds of marriage. Limited divorces are those granted for a separation, which are known as divorces *a mensa et thoro*, or from bed and board."

The causes for which divorces are sought and obtained are a most interesting feature of the report, and are especially helpful to the student of social science, in that they assist him in solving some of the problems presented. The figures which the commissioner gives ought not to be introduced here without first hearing his words of qualification and explanation. He says, "The difficulty of arriving at the exact cause for which a divorce has been granted is greater than would appear upon the surface, or upon a casual examination of the subject. *** It is the habit of lawyers in drawing petitions to allege every thing that they think there is a possibility of proving. So oftentimes in libels for divorce they allege adultery, desertion and cruelty, and perhaps one or two other things for which the laws of the State allow divorce. It is apparent, then, that when a decree is granted 'for cause alleged,' it is quite impossible to determine which cause alleged is the one sustained; and it may not be true that all the causes alleged were really proved to exist. If this condition of affairs exists, recourse has been had sometimes to the evidence, to see on what grounds the court really granted the divorce. When the evidence does not indicate this, then all the causes alleged in the libel have been reported, no other course being possible. *** It is also true for another reason that the causes alleged do not accurately disclose in all cases the real cause for which a divorce is sought, even when they show the single, precise cause for which the divorce is granted, since parties are quite likely to state that cause which is most easily proven, or that which involves the least amount of moral turpitude, and which, if proven, results in the least humiliation of all concerned.

"These facts are established by a study of the divorce question. * * * New York grants absolute divorces for but one cause—adultery. She grants limited divorces for other causes. But suppose the legislature should amend the divorce law of that State by allowing the courts to grant divorces for desertion, neglect to provide, or cruel treatment, the result would be, to a certainty, that the number of divorces granted for adultery would rapidly fall in the scale, for if a party seeking divorce can prove adultery, and can also prove desertion, or neglect to provide, or habitual drunkenness, or cruel treatment, in a large proportion of cases such causes would be set up instead of the graver offense of adultery."

We now turn to the tables and read the figures. Of the 328,716 divorces granted in the United States for the twenty years from 1867 to 1886, 216,176, or 65.8 per cent of the whole, were granted to wives on their petition for divorce from their husbands, and 112,530, or 34.2 per cent, were granted to husbands for the fault of the wives. That is in the proportion of nearly two to one. It is the wife receiving the divorce rather than the husband.

The actual statictics for the leading specific causes alleged are as follows: 38,184 husbands obtained divorce for the adultery of the wife, and 29,502 wives secured divorce for adultery on the part of the husband. Total for adultery, 63,686. There were 6122 husbands released from matrimony on the ground of cruelty by the wife, while 45,473 wives secured freedom from the bondage of marriage on the score of cruelty by the husband. Total for cruelty, 51,595. The number of husbands who were deserted by their wives, and who obtained divorces from them on that account, was 51,485, while 75,191 wives received divorces from their husbands on a similar charge. Total for desertion, 126,670. There were only 1434 husbands who obtained divorces on the ground of drunkenness by the wife, and but 12,432 wives that secured divorces from their husbands for a similar offense. Total for drunkenness, 13,866. Just 7955 wives received freedom from the matrimonial bonds because their husbands neglected to provide for them. The remainder of the whole number of divorces were granted for a combination of one or more of the above causes with other causes, so that they can not be accurately classified.

To any one at all familiar with our social life and its leading sins, it is apparent in a moment that the number of divorces obtained where adultery or drunkenness was alleged as the ground of complaint is far below the actual facts in the case. There were without doubt many who obtained divorce on some other ground rather than have the humiliating charge of adultery; and in the case of drunkenness it is exceedingly probable that in many instances divorces were secured on an alleged offense of cruelty or desertion, when the real seat of the trouble was drunkenness. Respecting the number of divorces for drunkenness, the commissioner says: "It is apparent that the divorces granted for drunkenness can not in any sense of the word represent the entire number in which drunkenness or intemperance was a serious factor. An examination has been made in forty-five counties in twelve States into the question whether intemperance was a direct or indirect cause other than is stated in the allegations. The result of this investigation was that in 20.1 per cent of the whole number intemperance was a direct or indirect cause. From all the evidence that can be gathered it is probably true that this more fully represents the part played by intemperance in divorce than the facts were drunkenness is directly or singly alleged to be the cause."

This is more nearly our own idea of the work of intemperance as a factor in producing divorce. If the commissioner be correct in his careful estimate that a little more than one-fifth of the whole number of divorces are brought about by the matter of intemperance, then it follows that during the twenty years for which investigation was made there were 65,743 divorces that are chargeable either directly or indirectly to the curse of whiskey. This is not too high an estimate. Very few men are deliberately and repeatedly cruel to their wives until they are more or less inflamed by drink, and the number of those who desert their wives would be much less if they did not break down and debauch their sense of honor and moral obligation by frequent potations from the flowing bowl. Verily, the rum-seller will have much to answer for when he stands at the judgment. But more on the causes of divorce in a future paper.

W. F. LLOYD.

FORT WORTH, TEXAS.

THE FALL OF ADAM—ITS BENEFITS.

While the world stands men will discuss the fall—they have discussed it in all Christian eras with about the same interest. The fall of man connects in such a way with the work of Christ that it can not, as a theme, lose interest while there are souls to be saved.

When we discourse about salvation and its untold wonders we inevitably touch the fall. If it had not been for the fall what is now the burden of every song sung throughout Christendom, and for aught we can tell in Paradise, (and in heaven itself), would not have been. There would have been no beautiful babe in the manger of Bethlehem, by its innocence and loveliness—all among the animals, and so humble, and so poor, that from childhood to age it has sanctified and chastened the natures of the young and the old. Tell the story of the manger anywhere, and little children will quit their sports to listen.

The beautiful twelve-year-old boy, in the temple, asking and answering questions among the wise and the aged of the great-bearded sages of Jerusalem, is a picture for the inspiration of noble boyhood wholly unparalleled in history, legend, or myth. But we will not enter out into the life of Christ in any direct and immediate way. Incidentally, it is our theme.

To consider some of the benefits of the fall let us look at man as he was, and as he must have continued to be as unfallen. (1) One great lack which the race would have experienced was the ability to know good as correlated. He would have needed some acquaintance with the opposite of good, that the full significance of good might be conceived. At any rate, we are so constituted since the fall, that joys and pleasures are heightened, and zest is added by a knowledge, at least, of their opposites.

No, it may not be necessary that we shall have been sick in order to the enjoyment of health; and yet it can not be denied that the invalid, accustomed to confinement and the gloom of his sick chamber, enjoys a bit of sunshine and the privilege of sitting where a moderate landscape can be enjoyed, more than many—if not any-one—of the sons of fortune can know in all their unstinted and uncontrasted pleasures.

The day would be but half the day it is but for the night.
And pleasure's self an unfruitful she unwed with pain.

Adam and Eve might have been told that the garden and all things therein were good, entirely so, and yet in the absence of the power to conceive how it could have been otherwise, their positive pleasure, however great it may have been, would not have been full orbed. And was not this the real fulcrum upon which Satan rested his lever? Was not the felt want, not fully understood, and yet somehow experienced, of the power of knowing things differingly, the real and most efficient ally of the devil, by the aid of which he succeeded in his temptation of Eve? He pointed to a knowing which he affirmed to be God-like, or which was such that it would make her to be like God, and a knowing certainly extremely unlike that possessed by her, and the work was done. She put forth her hand and plucked and ate.

"Prayer is the Christian's vital breath;" but it would have had no place in Paradise. This, one of the noblest instruments or means of communion with God, would have had no place under the Edenic constitution. Where no wants are there are no petitions, and there could not have been innate promptings which would have led to praying. In the same way we perceive that praise would have lacked a theme. Why should Adam or his unfallen posterity praise God? For what? Whatever was would have been regarded as existing, or as having been created, as a matter of course. How could they have conceived of things as being other than as they were? And if this was nature, if this was so as a matter of course, why should they praise God that it was so? No; praise being without a theme, her tuneful voice would have been sealed with a seal of eternal silence, save as the heavens are poetically said to declare the glory of God by their own glorious perfections.

Love is not an original and independent principle in man; for we are plainly told that "we love God because he first loved us;" we love responsively in any religious sense. But when God's love could only be known in the operation of his hands, in creation and providence, and when, as before intimated, these would be regarded in all probability as being what they were as a matter of course, or in a sort of a way as being necessary, the flame of God's love would have been (to their apprehension) too pallid and cold to have produced any very salutary impression. So that it does not seem that the hand of God could have swept half the key-board of the human soul but for the fall. In fact, it is utterly impossible for us to conceive how man could have seen the heart of God at all apart from the incarnation and work of Christ, made necessary by the fall of man. The fall introduced the second Adam—"the Lord from heaven"—who was the seed of the (sinning) woman, the Son of God and the Son of man. When Christ assumed man's nature and united it with his own divine nature he gave gifts to men by complimenting human nature with measures of that which is preternatural, as nature was in the first Adam. This was an impartation to being in *esse*, which was not conferred upon being in *posse*, or being to be created.

In the fact that in Christ Jesus and by his work humanity is made capable of a participation of the divine nature, the race received an uplift and attained to honor and excellence unspeakably great. No conceivable results of the operation of wisdom and power can even distantly approach such a consummation.

At creation Adam received the image and likeness of God upon the plane of the natural. Jesus Christ, the second Adam, who was declared to be "the express image of the invisible God," "the brightness of his glory" and "the express image of his person," took man's nature in the form of the seed of Abraham, and thus made men capable of partaking of his nature and of joining him in his heirship to all things; "for both he that sanctifieth and they which are sanctified are all of one, for which cause he is not ashamed to call them brethren." "Blood of his blood, bone of his bone." There was no intimation that Adam or any of his sons could by length of service under the first regime ever have arisen above the plane upon which they stood. At what imaginable point and for what possible cause would they have been permitted to go up and occupy a more exalted sphere? And as to partaking of the divine nature, if it were fit that he should do so as not having fallen, why was not that nature conferred upon him at first along with the image and likeness? He was created perfect for his sphere, and might have remained so, but it is inconceivable that he could have arisen above his sphere and out of his environments. Speculation has no wing in an atmosphere so light.

Above all, how otherwise than as it was done by Christ uniting the two natures in one—the divine and the human—could humanity, or any one member of that humanity, have experienced the apotheosis of the new birth—be born from above, and taught to say, "Abba Father?" What amazing progress do we witness in man, and what improvement in his states and relations! Assuming that I have said quite enough, by my intimations, for they are scarcely more, this being in no sense an exhaustive treatment of any of the subjects broached, we will hear from Mr. Wesley, briefly and this shall suffice for the present.

Mr. Wesley, in his sermon preached from Rom. 5:15, exclaims, "May the Lover of men open the eyes of our understanding, to perceive clearly that, by the fall of Adam, mankind in general have gained a capacity—First, of being more holy and more happy on earth, and secondly, of being more happy in heaven than otherwise they could have been."

Having referred to the gift of the Son by the Father, and the work of Christ, he says: "There could have been no such thing as faith in God thus loving the world, giving his only Son for us men, and for our salvation. There could have been no such thing as faith in the Son of God, as loving us and giving himself for us."

"And the same grand blank which was in our faith must likewise have been our love. We might have loved the Author of our being, the Father of angels and men, as our Creator and Preserver; we might have said, 'O Lord, our Governor, how excellent is thy name in all the earth!' But we could not have loved him under the nearest and dearest relation—as delivering up his Son for us all."

After referring to the fact that all of the passive virtues would have been wanting to the race but for the fall, he answers the objection of a supposed objector, that "these graces might have been divinely infused into the hearts of men, by saying, "Undoubtedly they might; but if they had there would have been no use or exercise for them." In another place Mr. Wesley boldly affirms that "true religion and undefiled before God and the Father, ** could have had no existence but for the fall. Read the sermon. It will do you good.

And now at the conclusion of this series it seems proper, as a matter of suggestion, to say that if the discovery of other glorious perfections of Deity not otherwise apprehensible, even his love and mercy, his infinite goodness and forbearance, called forth the highest notes of praise possible to human nature; if the perceptions of the divine, more fully made known, had so potent a tendency to ennoble and uplift man and make him capable of "more holiness and happiness on earth and more happiness in heaven," did it not have a similar effect upon the angels? It is true, Christ did not die for them in the same sense (in its fullness) as he died for men, and yet he died for them—for their uplifting in their essential natures, and in the measures of their capacity to praise him with a higher, more loving note than was possible to their nature while they knew so much less of the all-glorious lovableness which came to be a manifestation in the salvation of a lost and ruined race. Paul tells us that Christ "took not the nature of angels, but he took the nature of the seed of Abraham."

Upon this subject let me say just one thing—it may have been said before, I have not seen it, namely—it was impossible to die in the angel nature, seeing they are spirits who are immortal, and there was no way by which an atonement could be made for them. So that when the angels, which kept not their estate, sinned they fell hopelessly, and the angels who kept their estates, truly saw God's abhorrence of evil, and learned the lesson of his fearful justice and judgment, but there was no unveilings of his love power; at least none comparable to what was seen in the redemption of Adam and his sinning children. If this were so, and it seems to me that it was, then it is not an extravagant supposition to suppose that the estates of the heavenly hoasts were advantaged by the lessons learned of the work of Christ done in the interest of fallen man. And that in that proportion—in the proportion that they were bettered in their more full and excellent acquaintance with God in the fullness of his attributes, so were their notes of praise and the pure spirituality of their worship more glorious and more exalted; and may we not let it out as a heavenly possibility, that the Highest One heard his praises sung as never before. Oh Lord, have mercy on me a poor sinner, for Jesus' sake, and let me praise thee from a full sense of thy pardon and approval!

And now at the conclusion of this series, the writing of which has been a love work with me, and has given me great pleasure, I would say to my would-be critics that I cheerfully welcome them to all they can make of good out of their work. If they merely mean a little faultfinding, it is scarcely worth their trouble. If they can turn on the light I shall be most happy to see it, and to see by it any higher truth or any truth whatever in a better setting. The name "Horace" was assumed for good reasons. Doubtless the editor will tell you who Horace is, with the hearty consent of the real party who stands back of—

HORACE.

TO THE YOUNG CONVERTS OF 1891.

I feel like it is my duty to write a few lines to the TEXAS CHRISTIAN ADVOCATE, in order to try to encourage the young converts who have been converted this year. I will first state a little of my experience. I have been trying to lead a Christian life for five or six years. I have had trials and temptations all along the line. Sometimes it seemed as though I would almost have to give up in despair, but the thought springs into my heart—oh! where will my refuge be if I turn my Savior away? Then I go back to Jesus and ask him to have mercy upon me and deliver me from evil, and he always makes a way for my escape from the tempter's snare. I then set out with fresh courage, trusting in Jesus and asking him to lead and direct me in the way I should go. I am determined, by the grace of God, to go on in the discharge of my every Christian duty and get home to heaven, where trials and temptations never come. So will you have trials and temptations; but if you will go to Jesus in humble prayer and ask him to deliver you from evil he will make a way for your escape. When sore trials come upon you, read the eighth chapter of Romans. Before you begin to read, go to Jesus in humble prayer and ask him to help you to read with the Spirit, and understanding. After you have read the eighth chapter of Romans, read the fifty-first Psalm, and may God be with you while you read. There are a great many people who study more about the pleasures and riches of this world than they do about their soul's salvation. Oh! beware of avarice. "What will it profit a man, if he gain the whole world and lose his own soul;" and "what will he give in exchange for his soul?" I say to the young converts, if you are tempted with the riches of this world, please read the nineteenth, twentieth and twenty-first verses of the sixth chapter of St. Matthew. May God be with you, and lead you, and direct you, and protect you from all evil. Brethren and sisters, oh! let us do our whole duty while we journey here, and when we depart from this world of trials and troubles, may we all meet in heaven above, is my prayer.

J. A. SHOOK.

NETTA, TEXAS.

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 interprepation 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." 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 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 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.

They poulticed her feet and poulticed her head,
And blistered her back till 'twas smarting and red,
Tried tonics, elixirs, pain-killers and salves,
(Though grandma declared it was nothing but "narves.")
And the poor woman thought she must certainly die,
Till "Favorite Prescription" she happened to try.
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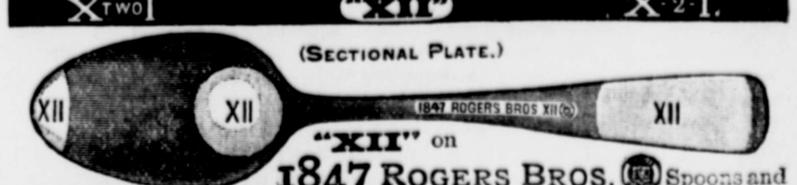

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ON POETRY.

Poetry is language's first form and fashion. Verse is young humanity's vehicle for expressing its earliest sentiments and convictions. Whether language was the immediate gift of God or the result of human effort under the divine law of progress and development, may be uncertain. Admitting that speech is the gift of the Creator, why its earliest forms should be poetic is still a reasonable and pertinent question.

In answering this the mind readily assents to the fact that rhyme, alliteration and metre aid the memory. Again, in youth feeling and fancy with nations, as with children, are strongest. Emotion seeks utterance before logic, and the natural expression of emotion is chant or song. Waves of excited feeling call for cadence of words. Language is bold, picturesque, poetic and rythm is the oldest artistic instinct in man.

Primitive humanity caught its inspiration from the spirit of the storm and the mysterious and dreaded forces of nature. These in turn awakened the fear of the gods and the zeal and mythological creeds of religion.

War, religion, love, is the natural order of poetic development. During the antique and mediæval periods music and poetry were almost inseparable, and both were closely united with the dance. The poet was then a wandering minstrel or glee-man; his training consisted in memorizing the legends of his land and weaving them into verse with the story of his own day.

No festival was complete without the gleeman and his harp. He traveled far and wide as poet, songster and historian, and was received everywhere with marked consideration.

Every people has its Hercules or Samson, its ideal of physical strength, who strangles serpents, kills lions and slays many animals. A type higher is the valiant one who saves his country from giant fiends or some devouring monster—a noble-hearted, brave, patriotic hero. Such is the central figure of our first English epic, Beowulf, who destroys the man-devouring giant, the mighty haunter of the marshes; Grendel, the mighty sea-woman and the fire-breathing dragon.

Romance Poetry.—Romance poetry was written in the romance dialects, principally the French and Italian, and consisted of tales concerning dimly remembered kings, marvelous agencies and gallant deeds, and differed from similar productions of antiquity, chiefly in a change of names and places, with an admixture of the refinement and pageantry of feudal religion and manners. All the machinery of Homer's Iliad is reproduced in the legend of Charlemagne. Were it not for books, George Washington would be as great a myth as King Author. Search for the Holy Grail, the Virgin Mary, the court of love, Knights of the Round Table, were popular themes, the inspiration of many songs.

In Southern France originated the troubadours, who sang in Langue d'oc. Northern France was the home of the Trouveres, who used Langue Doyle. The first composed chiefly lyric verse, and their inspiration was love and chivalry.

The professional buffoon was probably the original of the troubadours. To the upper classes who welcomed them they supplied that sort of entertainment now saught at the theater or in books of light literature. The more intelligent leaving buffoonery to their inferiors, devoted themselves to the composition of song. In the north, where manners were not so refined and tastes were martial, war songs were popular. In the south, where life was more gay and voluptuous, love was the common theme. Servants, knights, counts and fishermen filled the ranks of these migrating minstrels. Many were troubadours because it was a profitable profession. Kings and nobles often bestowed rich gifts. The troubadour lived on the generosity of the great and the prosperity of the feudal court. This minstrelsy flourished throughout Europe. Spain had her Cid, a typical knight, an ideal hero, the flower of Christian grace. Germany had her minne sangers, imitators of the troubadors. Their compositions were sad and earnest, tinged with the memory of a lost paradise. They sang strains of loyalty of the vassal to the Lord and devotion of Christian to church. Though of intense feeling, the minne sangers lacked hope and cheerfulness. With him corruption lurked behind gayest forms and richest colors. Charlemagne may be regarded as their best patron, the monks encouraged Latin literature, the emperor encouraged native speech; had a German grammar prepared and ordered a collection of all old German poetry. The oldest specimen of troubadour verse extant is perhaps a reproduction of Boethin's *De Consolatione Philosophiae* developed and given a Christian cast.

The oldest composition of this kind whose authorship is known was written by William IX., Count of Poitiers, and expresses his regret for the frivolities of his past life. It was written just before he set out for Spain as a soldier against the Saracens.

The poetry of the North was mostly epic with historical and romantic themes, chivalrous sentiments of life, love and loyalty. It was sung in honor of mythical heroes and ideal knights. Such was the literature of the continent, a poetry of mailed knights and radiant ladies of polite and witty love, vague revelries and elegant visions, voluptuous, brilliant, shallow—it will die. But first, it leavens the Anglo-Saxon intellect and prepares it for a new and nobler entrance upon the stage of literature. Chaucer will use its refinement, its grace, its music; Spencer will reduce this chaos to order and build the rubbish of the Trouveres into a lasting monument.

(To be continued.)

Sunday-school Lesson.

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

FOURTH QUARTER, LESSON III.—OCTOBER 18.

STUDIES IN THE GOSPEL OF JOHN.

WASHING THE DISCIPLES' FEET.—John 13:1-17.

GOLDEN TEXT: *Let this mind be in you, which was also in Christ Jesus.*—Phil. 2:5.

TIME: A. D. 30.

PLACE: Jerusalem.

OUTLINE.

I. Washing the Disciples' Feet.—Verses 1-5.

II. Washing Peter's Feet.—Verses 6-11.

III. An Example.—Verses 12-17.

INTRODUCTION.

The events of this and the five succeeding lessons are supposed to have taken place on Thursday night of the day before the crucifixion. Christ met with his disciples in the upper room of a house on Mount Zion. They partook of the Passover, he washed their feet, delivered his farewell address and prayer, and inaugurated the Lord's Supper.

Before that night ended he had suffered the agony in Gethsemane, been betrayed by Judas, and led for trial to the high priest's house.

I. WASHING THE DISCIPLES' FEET.—Verses 1-5.

1. *When Jesus knew that his hour was come*—time after time he had said, "Mine hour is not yet come," but now he knows that his earthly life is about to end. *That he should depart*—a euphemism for dying. So Paul speaks of departing to be with Christ. *Having loved his own . . he loved them to the end*—the margin reads, "to the uttermost," with a perfect love; his impending death did not make him forget his disciples, but rather intensified his love for them.

2. *Supper being ended*—Rev. Ver. "during supper." *The devil having now put into the heart of Judas Iscariot*—Judas had conceived the betrayal six days before this (Matt. 26:14), and had already bargained with the chief priests to betray him (Mark 14:10, 11; Luke 22:3, etc.) The devil is now present to strengthen his resolution.

3. *Jesus knowing that the Father had given all things into his hands*—this sublime statement seems out of connection, but John introduces it to show Christ's consciousness of oneness with the Father, and thus his infinite condescension would appear, the Sovereign of the universe washing feet.

4. *He riseth from supper*—as Clark says, not from eating, but from his place at the table. The disciples had been striving for precedency, perhaps around the table, Christ will show that ambition is ruinous, and the great are the humble (Luke 22:14). *Laid aside his garments*—his gown or upper coat, which would have hindered the operation of washing. *Took a towl and girded himself*—a servant's dress; with the towl he would be ready to dry the feet after washing them.

5. *Poureth water into a basin*—the work of a slave (I Sam. 25:41). Some of the ancients supposed that the Lord commenced with Judas to fill him with remorse and to teach how to treat our enemies.

II. WASHING PETER'S FEET.—Verses 6:11.

6. *Peter saith . . . . Lord, dost thou wash my feet*—"thou" and "my" are in emphatic antithesis. Peter protests vigorously against Christ's condescension.

7. *What I do thou knowest not now*—you do not understand the meaning of my action. *Thou shalt know hereafter*—the explanation was given in verses 12-17. No doubt after his own fall, Peter remembered the scene and felt the need of humility instead of pride and boasting.

8. *Thou shalt never wash my feet*—Peter's ignorance and self-will hurry him into disobedience and he imposes on Christ a "never," an eternal prohibition. *If I wash thee not, thou hast no part with me*—symbolical, as the washing of feet cleanses them from dust, so the soul must be purified, or it can have no part in Christ.

9. *Lord, not my feet only*—Peter catches the meaning; if not to be washed will separate him from Christ, then he wishes to be completely washed, that he may be indissolubly united to Christ. The entire scene is characteristic of Peter.

10. *He that is washed*—Rev. Ver.: "he that is bathed;" a different word from that rendered elsewhere "wash," meaning completely cleansed; a man who bathes in the morning does not need a second bath, but only to wash his hands, or feet, or face, stained with dust. So one cleansed from sin in regeneration needs only to be washed from the stains of every day life. *Ye are clean*—this settles affirmatively the question whether the apostles were converted before Pentecost. *But not all*—referring to Judas, who in our opinion had been once "clean," but now under Satan's power had backslidden into hopeless apostasy.

11. *For he knew who should betray him*—he knew this from the beginning (John 6:64), and gave Judas affectionate and repeated warnings.

III. AN EXAMPLE—Verses 12-17.

12. *After he had washed their feet*—after the conversation with Peter the other disciples allowed him to wash their feet without remonstrance. *Was set down*—resumed his place at the table. *Know ye what I have done to you*—this question was asked to direct their minds to his comment and explanation of why he had washed their feet.

13. *Ye call me Master and Lord*—the first title indicates that as disciples they must learn, the second that as servants they must obey. Jesus assumes this double title by divine right. He is the teacher and King.

14. *If I then*—his exalted character made his humility more emphatic. *Ye also ought to wash one another's feet*—if the master wash a servant's feet, how much more ought a servant to wash a fellow-servant's feet. Not literally, but to perform any service however humble to one in need.

15. *I have given you an example*—of service to others. *As I have done* we must show to one another the same spirit of condescension.

16. *The servant is not greater than his Lord*—our Savior said this several times, to show (1) that the disciples need not expect better treatment than their Lord (Matt. 10:24), and (2) that they ought to be like him in serving others.

17. *If you know these things, happy are ye if ye do them*—to know our duty is not enough; happiness comes from putting such knowledge into practice.

PRACTICAL.

1. True humility is a rare virtue. It both performs and accepts necessary service however menial. The whole life of Christ was one continuous series of condescending acts for others. Most of his miracles were wrought in behalf of the lowly. He came not to be ministered unto but to minister. How difficult to follow his example. Before his face the apostles quarreled about precedency. At the paschal supper they were at the table with soiled feet, because there there was no servant to wash them, and not one would offer to do this service for the others. Their refusal gave Christ the opportunity to reprove them, and to teach that the truly great are truly humble. "Feet-washing" has been practiced in some churches. Popes and emperors have washed the feet of the poor on Maunday—Thursday in Passion week. We are to imitate not the *act* of our Lord, but the *spirit* of humility. Humility is willing to perform, when necessary, humblest service. This is that poverty of spirit mentioned in the sermon on the Mount, and it is the first virtue. How sinful to quarrel about prerogative, and refuse to work unless invested with leadership.

2. The general character may be clean, but there may be partial defilement, as one coming from the bath is clean, but he may stain his feet with the dust of travel. We do not need justifying grace every day, but we need sustaining and sanctifying grace. Therefore every day we pray, "Forgive us our trespasses." Luther says: "The devil allows no Christian to reach heaven with clean feet all the way." We are full of imperfections. To err is human. We must watch and pray. We must also have charity for those weak brethren who so easily stumble or are offended (Gal. 6:1).

3. Once more our Lord unites knowing and doing. *If ye know these things, happy are ye if ye do them.* The Jews said, "If a man knows the law but does not do thereafter, it had been better for him that he had not come into the world." It is natural to admire humility and self denial at a distance. Inconsistency between creed and practice is common. A negro preacher said, "Brethren, I can talk more good in five minutes than I can do good in a year." Of the scribes and Pharisees, Jesus said: "They say and do not." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Christ illustrated his words. He said and did. Gracious words dropped from his lips, and his days were spent in doing good. He was a perfect example of profession and practice. *Happy are ye if ye do them.* The word happy is the same as that translated "blessed" in the beatitudes. The secret of happiness is to know God and obey him. A heathen said, "Sacred knowledge and devotedness to God are the means by which a man can arrive at beatitude." What shall become of us if our life shall fall below our creed?

Old and Young.

MARJORIE.

"O, dear," said Farmer Brown, one day,
"I never saw such weather!
The rain will spoil my meadow-hay,
And all my crops together."
His little daughter climbed his knee:
"I guess the sun will shine," said she.

"But if the sun," said Farmer Brown,
"Should bring a dry September,
With vines and stalks all wilted down,
And fields scorched to an ember—"
"Why then 'twill rain," said Marjorie,
The little girl upon his knee.

"Ah, me!" sighed Farmer Brown, that fall,
"Now what's the use of living?
No plan of mine succeeds at all—"
"Why, next month comes Thanksgiving,
And then, of course," said Marjorie,
"We're all as happy as can be."

"Well, what should I be thankful for?"
Asked farmer brown. "My trouble
This summer has grown more and more,
My losses have been double,
I've nothing left"—"Why, you've got me!"
Said Marjorie, upon his knee.

—*Willis Boyd Allen, in Wide-Awake.*

IN THE CLOSET.

"Oh, ma! can you spare me? Pa says I may go, if you can spare me. Can I go?"

Mrs. Jordan had just brought a jar of doughnuts from the kitchen. With her foot upon the lowest step of the corner stairs, she was now bracing the jar with her knee while opening the closet door.

Delicious? Ask Sammy. Puffy, rich, fragrant of nutmeg and cinnamon—the very spices to tickle a small boy's nose and make his mouth water.

Sammy almost forgot the errand that had rushed him from the barnyard to the house, and through the kitchen into the living-room. His mother answered his eager look with a smile, and one of the tempting doughnut-rings peeping above the rim of the jar.

"Hurrah!—they're hot yet. You're the tallest cook in the country!" he cried, dancing with delight around his little mother, whose head was barely level with the top of the mantel.

Mrs. Jordan laughed, as she and the jar of cakes disappeared within the closet.

"Oh!—can I go?" he asked, remembering in a flash the unsettled question of the ride to the mill. "Did you say I could go?"

Sammy's mother studied a moment. Well, the Saturday's baking was done; perhaps the baby would sleep until the kitchen and porches were scrubbed. Yes, he might go.

"But will those clothes do?"

"Of course, they'll do," he exclaimed gaily slapping the patched knees of his pantaloons. "Who'll see a fellow wrapped up in the wagon? Pa said I must hurry."

Then loud knocking and voices outside the kitchen door.

"Oh, dear! they'll wake the baby," said Mrs. Jordan, hastening toward the kitchen.

The cradle was snug, near the cookstove and kitchen table, where she could rock it now and then with her foot as she worked.

Sammy was left alone. There was the open door, and, within the closet, the fragrant cakes.

Ah, Sammy—the temptation! What was just one doughnut to a healthy boy, fresh from the crisp, appetizing November air? Perhaps she wouldn't care.

"Quick!" whispered the Temper.

Sammy dived into the closet. Hurry! No, this isn't the right jar—only dried apples. This one? Surely the oder of nutmeg and cinnamon is in this corner. Hurry!

Too late! Sammy was prisoned in the closet. His mother had hastened her guests through the kitchen and—had shut the closet door.

He could hardly smother a cry of dismay. Instantly flashed before his mind the red wagon, the mettled young horses, his father's blue mittens gripping the lines, the wagon cover fluttering in just such a breeze as a brisk, hearty boy loves to face.

In reality the wagon and the horses' lively feet were now rattling down the turnpike. Little Pete Bolen's hat bobbing through the orchard, following his mother's white hood "cross-lots" toward the kitchen door, had hastened the start.

"The young rascal! Well, now Sammy won't ask to go."

After watching Pete and his mother disappear within the kitchen door, with a shade of disappointment Sammy's father had given the restless horses their reins.

Pete sprang for the large rocking-chair in front of the hearth, grinning triumphantly, while his mother settled herself heavily upon Mrs. Jordan's low sewing-chair, near the closet door. Sammy could hear the chair squeaking under her weight.

"Where's Sam?" asked Pete, his eyes wandering above the mantel.

Yes, there it was—the new tin money-bank Sammy had boasted of buying for the baby. Pete had seen him at the grocery, bartering a nickel, his own earnings, for five new glittering pennies to put in the bank.

"He went with his pa," replied Sammy's mother, smiling in loving sympathy with his (fancied) enjoyment of the ride to the mill.

"Now, Pete, don't you wish you'd stayed at home?" exclaimed Mrs. Bolen, laughing loudly. "You know I told you I didn't 'low to stay a minute—only jest to see what's the matter o' these sleeves. Guess I haven't sewed them in right, Sister Jordan, they pucker and draw so at the elbow. That boy declares he won't go one step to school, Monday, if he don't have this jacket. I tell him your Sam don't fuss so 'bout his clothes."

"No, no, dear little Sammy!" exclaimed his mother, her eyes growing moist at the thought of his loving little face, always cheery in spite of his patched, outgrown clothes. "No, Sammy never fusses. Just let him be busy and clean, then he's ready to sing. Such a boy to work and sing!"

"That's jest what I told Pete! 'Twould do him no good to tag after me—Sam wouldn't have no time to play. Such a sight of chores forever on Saturdays! Dear me! I don't see how you do manage to get so much out of Sam!"

"I don't have to 'manage' at all," said Sammy's mother. "It's just him—to be loving, and helping, and obedient."

Poor little conscience-stricken Sammy! How his heart did thump against the outgrown jacket!

"I could hardly spare him this morning," continued his mother. "The baby is rather cross, she's teething, but Sammy can keep her laughing, no matter what ails her. Please excuse me a moment, till I put more wood in the stove," she added, opening the kitchen door.

"I wonder if Sam did put them coppers in that bank, said Pete, when Mrs. Jordan was out of hearing. "I'm goin' to look," he added, darting to his feet, dragging a chair to the hearth.

"Keep down Pet!" exclaimed his mother, sharply, while spreading her sewing upon her broad lap.

But Pete wouldn't "keep down." The tin bank was soon within reach.

"Oh, you thief!" sprang to Sammy's quivering, silent lips, as he heard the money rattling.

"Are you any better than Pete?" something within his heart seemed to say.

Then the child buried his face in his hands. Such a sense of shame, a painful consciousness of kinship in sin!

"Put them back right away, and git down," cried Mrs. Bolen, in a shrill whisper. Then adding in her ordinary tone, "Sister Jordan would serve you right if she'd thrash you good, Pete Bolen."

Mrs. Jordan, opening the kitchen door, caught a glimpse of Pete standing tiptoe on the chair, one hand clutching the mantel's edge, the other holding the baby's bank. Another moment, upset chair, Pete Bolen, tin bank and three shining new pennies were scattered on the floor.

Such a hubbub! No wonder the startled baby screamed in concert with Pete. Mrs. Jordan flew back to the cradle, while Pete's mother, alternately pitying and scolding, added her voice to the confusion:

"Serves you right, sir! You'll mind me next time, won't you? This is camfire—isn't it, Sister Jordan? Hold still, sir, or I'll box your ears! Hold still now, and let mother put some camfire on your poor little head."

"You know jest how it is, I reckon. Talk and whip all you please, boys will be boys," she added, as Mrs. Jordan reappeared with the baby, soothing and cuddling it against her bosom.

"Bolen, he says I don't whip enough," she continued, dabbing champhor upon Pete's forehead. "Then sometimes he says I beat too much. I tell him he'd 'beat,' too, if he was set crazy, like me. But I guess boys are all putty much alike. You can't trust any of them out o' your sight."

"Trust!" repeated Mrs. Jordan, an indignant tone in her gentle voice. "You certainly don't include my boy! You don't know him! Do you think the day will ever come that I can't trust Sammy?"

Dear little penitent! pressing his hands, wet with tears, over his lips, holding back the sobs that threatened now to really burst the outgrown jacket, and betray his hiding-place. They came with more force, however, when the door closed upon Mrs. Bolen and Pete.

Such an explosion of sobs and cries! His mother came near dropping the baby as she darted to her feet and toward the closet door.

"And you sayin' you could trust me—could trust me!" sobbed Sammy, when Mrs. Jordan, after passing rapidly through variations of amazement, sorrow, and pity, sat again in the squeaking little rocking-chair, with the baby and Sammy both now within her arms. "You sayin' you could trust me! Oh, it did hurt me so—right—down—in here—when you said you could trust me!"

"And I can still trust you!" exclaimed his mother, kissing his tear-stained face. "I still have faith in my boy."—*Sunday School Times.*

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Texas Christian Advocate.

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TEXAS ANNUAL CONFERENCES.

West Texas Conference—San Marcos........Oct 28
German Mission Confer'ce—New Fountain..Nov 5
North Texas Conference—Terrell, Texas...Nov 11
Texas Conference—Austin ....Nov 18
Northwest Texas Conference—Corsicana...Nov 25
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.

RISE AND PROGRESS OF METHODISM.

The meeting of the Ecumenical Conference makes our subject appropriate to this issue. In his "History of English Thought in the Eighteenth Century," Leslie Stephens says: "Wesleyanism was, in many respects, by far the most important phenomenon of the eighteenth century." Its rise was providential. "The mission of Luther was to reform a corrupted Christianity; that of Wesley to revive a dying one." Isaac Taylor says that when Wesley appeared the Anglican Church "was an ecclesiastical system under which the people of England had lapsed into heathenism, or a state hardly to be distinguished from it." To use Wesley's own words: 'It was just at the time when we wanted little of filling up the measure of our iniquities that two or three clergymen of the Church of England began vehemently to call sinners to repentance." These two or three clergymen were John and Charles Wesley and George Whitefield. Methodism in organic existence was born in 1739, when the first society was formed of eight or ten persons, to whom others were soon added, who came to Mr. Wesley in London, appearing "to be deeply convinced of sin and earnestly groaning for redemption." They desired "that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads."

The first conference was held at the Foundry, June 25, 1744. Besides the Wesleys there were present four clergymen of the Church of England and four lay preachers, Thomas Maxfield becoming the most noted. Wesley presided at forty-seven sessions of the conference, his last being July 27, 1790, in his eighty-eighth year. At this time Methodism had established itself in England, the United States, Ireland, the smaller British Isles, France, West Indies, Newfoundland and Nova Scotia. It numbered 233 circuits, 540 preachers, 134,599 members.

In 1766 Methodism was introduced into America by Barbara Heck, Philip Embury and Captain Webb. Three years later, at the conference at Leeds, Richard Boardman and Joseph Pillmoor volunteered to come to the United States as missionaries. A collection of £70 was taken to pay their passage, and a debt on "Wesley Chapel," the first in the world to bear that name, and the first Methodist Church on the Western Hemisphere. Bishop McTyeire claims that the first church was a log meeting-house on Sam's Creek, Maryland.

In the fall of 1771, Asbury arrived and a year later was appointed Wesley's "General Assistant." The first annual conference was held in Philadelphia, July 14, 1773, Thomas Rankin presiding. Ten preachers received appointments. September 2, 1784, at Bristol, Wesley ordained Dr. Thomas Coke a superintendent or bishop over Methodism in America. At the same time he appointed Francis Asbury bishop. Coke reached New York November 3, 1784, and took the chair in the Lovely Lane Chapel, Baltimore, to hold the first "General Conference," known as the Christmas Conference. Wesley's selection of Asbury was confirmed by the unanimous vote of his brethren, and on Christmas he was ordained deacon by Coke, on the next day elder, and on the third bishop. 1784 is the natal year of organic Methodism in America. The work of church extension at once began. It has continued until this day.

The progress of Methodism has been marvelous if not miraculous. Almost literally there is no speech nor language where its voice is not heard. Its line is gone out through all the earth, and its words to the end of the world. In the United States alone, since the first conference in 1773 when ten preachers received appointments, Methodism in its various branches has developed into 54 711 churches, 31,765 preachers, and 4,980 240 communicants. These are the numbers for 1890. A table of comparative statistics may furnish information to many. We give the rank by membership of the seven largest denominations in the United States. The Campbellites are numbered with the Baptists.

	Chs.	Min.	Com.
1. Methodists	54,711	31.765	4,980 240
2. Roman Catholics	7,523	8 332	4,676,292
3. Baptists	48,371	32,343	[illegible]
4. Presbyterians	13.619	7,974	[illegible]
4. Lutherans	7,911	4,612	1,086.048
6. Congregationalists	4,689	4,640	491,985
7. Protestant Episcopalians	5,227	4,100	480,176

The Catholics claim a population of 8,277,039. According to their method of counting, the Methodist population is over ten millions. These are a great multitude. Their very largeness should make us not boastful, but humble. To God should be given all the glory. If we were to inquire into the reasons for this marvelous progress, many might be suggested.

The *doctrines* of Methodism, while not peculiar to itself, have been preached with such clearness of statement and intensity of personal application that they have appeared to many as new. Repentance, free grace, justification by faith, the witness of the Spirit and the possibility of being made perfect in this life, have been preached from cathedral and school-house, and camp-meeting, from mahogany pulpit and no pulpit, with the sweet persuasion of John, the fiery vehemence of Peter, and the convincing logic of Paul. Such preaching was a revelation as if the Bible had just been written. Men listened like the Athenians who desired to hear some new thing, and multitudes, like Dionysius and Damaris, clave unto the Christ who was thus preached unto them.

The singing of Methodism has had much to do with its development. Luther said that good music always makes the devil roar. Hearts that have been shut to sermons have opened to songs. Where John Wesley has been excluded, Charles has been received with smiles and tears. "Depth of mercy, can there be," "O for a heart to praise my God," and "A charge to keep I have," have been sung around the world. "Jesus, lover of my soul," has a place in every sacred hymnology. To Catholics and Protestants alike it is, as Stevenson says, "the noblest *heart-hymn* ever written, the queen of all the lays of holy love." Henry Ward Beecher said, "I would rather have written that hymn of Wesley's than to have the fame of all the kings that ever sat on the earth or hold the wealth of the richest man in New York. That hymn will go on singing until the last trump brings forth the angel band; and then, I think it will mount up on some lip to the very presence of God."

Methodism has ever been a *pioneer*. Wesley himself set the example. He was the greatest traveler in England, preach everywhere. Asbury and McKendree sought out openings and made opportunities for preaching the gospel. They solved the problem how to reach the masses by going to the people and becoming one of them. It is largely so today. A Methodist preacher may be found on the borders of ever advancing civilization. When Oklahoma is opened he is there to pre-empt a lot for church and parsonage. William Taylor in Africa, Allen in China, Lambuth in Japan, occupy strategic points.

In a human sense much of our success has been due to *organization*, to our system of itinerancy. Macaulay said that Wesley had a "genius for government not inferior to that of Richelieu." Our polity has been largely a development. As emergencies arose they were met, until now we have a system, by no means perfect, which nevertheless better than any other, unless it be the Roman Catholic, mobilizes all our resources and projects them almost irresistibly against opposing forces. In theory we have no idle nor uninvested capital. Every pastor has a church and every congregation a preacher.

As long as Methodism is true to itself and faithful to its opportunity, as long as it uses the means to which under God it owes its progress, as long as it is, what Chalmers called it, *Christianity in earnest*, it will continue to grow; its past will be a prophecy of its future, God will continue to bless its enterprises, undertaken in his name, and some one may say of it a thousand years hence, as we now do, that it is the grandest evangelical movement since apostolic times.

THE SECOND ECUMENICAL CONFERENCE.

The second Ecumenical Conference will meet at Washington City October 7, and continue until the 20th. In another column we give the delegations and rules of order. The first Ecumenical was held in City Road Chapel, London, just ten years ago, September, 1881, about four hundred delegates being present. It was a notable gathering and brought Methodism into world-wide notice. The Lord Mayor of London gave a reception and the great newspapers printed the proceedings.

The delegates of the Methodist Episcopal Church, South, were among the foremost in position and influence, and set us right before the world at many points where we had been misjudged and misrepresented. Bishop McTyeire, who presided with such skill as to win praise for parliamentary power; Dr. McFerrin, who was eagerly listened to; John E. Edwards, the renowned pastor; C. K. Marshall, the eloquent son of Mississippi, and F. A. Mood, the founder of Southwestern University, all have departed, leaving indelible footprints on the sands of time. The great result of the first Ecumenical was the development of mutual knowledge and good will. The various branches of Methodism had known each other afar off, and in this case not distance but proximity lent enchantment to the view. Familiar approach removed prejudice and bred fraternity, and when the conference adjourned the solidarity of Methodism was stronger than ever.

The Ecumenical now in session numbers about five hundred delegates. It is the most representative body of Methodists ever assembled. A General Conference consists of the leaders of one denomination, but this assembly is composed of the chosen men of pan-Methodism. Here will be the Bishops of Episcopal and the presidents of non-Episcopal Methodist Churches, presidents of universities and colleges, editors of religious and secular papers, men eminent in the professions, leaders in church and State. It is doubtful if an abler body ever sat in session and deliberated on matters affecting the spread of Christ's kingdom.

As illustrating Wesley's apothegm: "The world is my parish," there are delegates from Australia and New Zealand, as well as from Europe and America.

It would be worth a long and expensive journey to have the privilege of looking in on such a gathering; it is the highest honor to be a member of such a body.

The Ecumenical has no legislative functions. It is simply a great deliberative council, but its deliverances will be heard around the world, and, we trust, thrill every Christian of whatsoever nation and kindred and people and tongue, and give an impulse to every branch of the church universal, provoking to good works and kindling a flame of intenser zeal to take the world for Christ.

Let prayer be made that the delegates may continue in one accord and that the Lord may show his approval of this body that meets in the name of his Son.

ECUMENICAL NOTES.

Texas will be well represented by Rev. James Campbell, Dr. J. H. McLean, Dr. I. G. John, Rev. W. W. Pinson, and Hon. Asa Holt.

A grand reception was given by the Methodists of New York to the foreign delegates and others at the Academy of Music on Monday evening, October 5.

The Evangelical Association withdrew from participation because their General Conference meets in Indianapolis at the same time. This conflict in dates was not ascertained in time for changes and is greatly regretted.

The colored Methodist Churches have forty-five delegates, of whom five are on the program. At the last Ecumenical the brother in black was lionized as a new specimen by the Londoners; in the present body he will awake no curiosity, since he will be among home folks.

Of our sixty-four delegates the following have places on the program: Bishops Galloway and Hendrix, Drs. A. Coke Smith, E. E. Hoss, J. D. Hammond, R. H. Mahon; and laymen, Dr. J. H. Carlisle, Hon. W. B. Hill, and Chancellor Edward Mayes.

In the Eastern Section twelve Methodist bodies will be represented, and in the Western Section seventeen. The differences among these bodies are not doctrinal, but adminstrative. They all agree in the fundamentals of Wesleyan belief and practice, but differ in modes of church government and the like.

Hunt & Eaton, book agents of the Methodist Book Concern of the Methodist Episcopal Church, have consented to print 10,000 copies of the program for the conference gratis, and also to assume the publication of the proceedings of the conference at their own risk and without expense to the conference.

Wm. Arthur, who is to preach the opening sermon, is perhaps the most distinguished of the Wesleyan delegates. He is the author of "The Tongue of Fire," a book of marvelous interest on the Holy Spirit. The most dramatic figure among the foreigners is Hugh Price Hughes, editor of the Methodist Times and founder of the West End Missions in London.

Our Wesleyan brethren will bring with them to the Ecumenical Conference a chair for the presiding officer. We take this description of it from the Methodist Times: "The chair is a gift of a wealthy Methodist layman, and is made of very old oak, taken out of the City Road Chapel, London. It is classic in style, and is to be occupied by the President of the Ecumenical Conference. It will afterwards be removed to the National University of Washington, and remain there. It stands six feet high, supported by panelled trestles, with engraved panels all around the seat. The arms are formed of winged lions. The carvings on the back include a medallion of John Wesley, surrounded by festooned leaves, with conventional scrolls, and has the motto, "Unite the pair so long disjoined, knowledge and vital piety.' Two shields on one side contain emblazoned the arms of the Lincoln College, where Wesley was educated. The chair is surmounted in the center by the American eagle, with the American stars and stripes, and the motto, 'E Pluribus Unum.' On each side of the eagle are lions rampant, holding shields with the royal arms of England. The side and back and arms are stuffed and covered with scarlet morocco. In connection with the chair there is a suitable foot stool, made to match, and covered similarly."

A WISE AND PATRIOTIC JUDGE.

Judge Paschal, of the Thirty-eighth Judicial District of Texas, has refused to naturalize R. V. Sauer, a German. The applicant was said to be an industrious, law-abiding man. To the questions of the judge Sauer asserted that he was a socialist and a firm believer in the doctrines of socialism. Thereupon the judge stated that the principles of socialism are directly at war with and antagonistic to the principles of the constitution of the United States of America, and absolutely inconsistent with his being "well disposed to the good order and happiness" of the people and government of this country. Sauer frankly informed the judge that his opinion arose from ignorance of socialism. On being asked to state some of its leading principles, Sauer said "that they contemplated the ownership and operation of all the railroad and transportation lines of the country by the government, and that as land was as free as air and water, the socialists demand the forced sale of all lands owned by citizens in excess of that which was actually necessary to make a living upon (estimated by him at 200 acres) to the government for the purpose of giving it to those who owned none.

Judge Paschal pointed out to him how such ideas were unamerican, impracticable and dangerous in the extreme to society as organized throughout the civilized world, and particularly in this free country; that private property could not under the constitution be taken by the government for private use, and that this was a fundamental principle of the government and one of the most sacred and jealously guarded rights of the citizen.

Sauer repelled these suggestions with derision and scorn, maintaining his right to his views.

The judge then informed him that while it was true that he or any native or naturalized citizen had an indisputable right to such sentiments and to their free utterance, as well as to any other views they might entertain upon government, yet when a foreigner openly confesses to have such opinions and declaring his intention to promulgate and carry them out and he seeks to be admitted to American citizenship, it would be contrary to his oath of naturalization and violative of the spirit and principles on which this government is founded and depends for its welfare to admit him to citizenship.

Whereupon Judge Paschal refused to allow Sauer to become an American citizen, stating that in his opinion "the time is upon us when the perpetuity and safety of our free institutions and our constitutional government in the land, as well as the good order and happiness of the people, demands that those who apply for the privilege, honor and distinction of becoming American citizens should be free from doctrines which are not only subversive of constitutional government and our free institutions but of organized society itself."

All hail to Judge Paschal for his patriotism and resolution. If similar action had been taken by all naturalization courts, many anarchists and socialists who now vote and in some cases hold the balance of power would have been muzzled. In offering an asylum to immigrants of all sorts we have endangered our own institutions. The times seem out of joint when an educated native must be twenty-one years old before he can vote, while a foreigner, ignorant of our language and often holding opinions contrary to our customs and subversive of our liberties can, by a short residence and certain legal formalities, exercise the the noble right of suffrage. We trust that Judge Paschal's decision will be a precedent often imitated.

THE COLLECTION.

The editor of this Advocate left Dallas September 28 for Washington, D. C. At New Orleans he succeeded in boarding the wrong train, and when last heard from, was wondering at large some where in Alabama. As his editorial correspondence has failed to reach this office, we fear he sent it to some of our contemporaries. This is to notify any Southern Church paper to promptly forward to this office any correspondence from our editor —under penalty of damage suit.

The Texas Baptist General Convention will meet in Waco October 9. We wish them a pleasant and harmonious session.

Bro. F. M. Winburne writes: "There are two poor widow women, mother and daughter, burnt out by fire about six months since, now keeping section-house for a living, and yet can pay $2 for their church paper; $2 for missions and whatever the church thinks right for our preachers."

President Harrison, while at Mt. McGregor, in response to a demand for some remarks, said, with impressive emphasis: "It is fit that that great spirit that had already lifted its fame to a height unknown in American history should take its flight from this mountain-top. It has been said that a great life went out here; but great lives, like that of Gen. Grant, do not go out; they go on."

Holiness involves character. Back of the profession must be repentance, reformation, restitution. Testifying and shouting are worse than naught where intrinsic character is not the outgrowth of the indwelling Spirit and the ingrowth of outward sinlessness. Hallilujahs may be numerous and enjoyable, but character is of God and is immortal. H.

One of our agents writes: "In our locality times are hard; both religion and money are scarce." We had hoped that where money was scarce, religion would be plentiful. Sometimes one is as hard to find as the other.

The late Wesleyan Conference appointed a week of special prayer for the prosperity of the church. The president, Rev. T. B. Stephenson, invited and has secured the signatures of the presidents of other British Methodist bodies to the call. The time appointed begins Sunday, November 15. Let American Methodism also join in this week of supplication for the outpouring of the Holy Spirit.

It is said the old Jews were lacking as artists and sculptors. They were given to image-breaking rather than image-making—but of sublime poetry their thoughts and lives were full—spiritual poetry. Poor students of nature, deep students of God. Their faces were turned heavenward. They lived in the midst of the supernatural. The very voice of Jehovah was familiar to their ear. Less the rustle of the leaves than angel footsteps were about them. They touched not the canvas, but God. H.

When John Wesley was asked what must be done to keep Methodism alive when he was dead, he immediately answered: "The Methodists must take heed to their doctrine, their experience, their practice and their discipline. If they attend to their doctrines only, they will make the people Antinomians; if to the experimental part of religion only, they will make them enthusiasts; if to the practical part only, they will make them Pharisees; and if they do not attend to their discipline, they will be like persons who bestow much pains in cultivating their gardens, and put no fence round it to save it from the wild boar of the forest."

Many of our churches now use unfermented wine in the eucharist. German scholarship, as represented by Professor Harnack—Church History, Berlin University—the greatest living authority in his department, is considering the propriety of substituting water for the wine. Dr. Harnack insists that, as the eating and drinking in the Lord's Supper are wholly symbolical, water is as symbolic as wine, and may be lawfully substituted. In proof of this he shows that Justin Martyr used water and bread, and that from the second century onward, until a decree of prohibition was issued, sects both heretical and orthodox did the same.

On August 6th the corner-stone of the Lucknow Christian College, India, was laid by Bishop Thoburn, of the M. E. Church. The building is to cost $17,000, and to be erected on a site, given by the government, worth $5000.

Where has the Methodist money gone? Bishop Haygood says in booming towns it has gone into corner lots. Another brother says that in rich cities it has gone into richer church buildings; but the country preacher and rural missionary say it has gone into whisky, snuff, cigarettes, shows, brass jewelry—and into the treasury of the Lord in small quantities as a last resort. H.

Miss Charlotte Higgins, who has this year carried off the honors of the entrance examinations at the University of London over 1600 male students, is a little Scotch girl, twenty years old, and is described as very youthful-looking. Her brilliant education has been due to the efforts of her mother, her father having died when she was eight years old.

Mr. Spurgeon has now been seriously ill for more than three months. There are days when he seems to be much improved, but these may be followed by a sudden relapse. He is suffering from a diseased condition of the kidneys, which may carry him off at an early day. He is, however, cheerful and hopeful, and believes that he will ultimately recover.

The last letter written by Charles Dickens was recently sold in London for $10. The letter is worth a great deal more than that to the world, for it contains this golden sentence: "I have always striven in my writings to express veneration for the life and lessons of our Savior, because I feel it, and because I rewrote that history for my children." Charles Dickens was peculiarly sensitive to a charge of irreverence, and wrote this letter to deny the charge, assert his faith, and add that he had written for his own children a history of the life of Jesus. The letter disperses a cloud of suspicions diligently created by Agnostics respecting the real position of Dickens. He reverenced Jesus Christ.

Rev. Dr. A. T. Pierson has been invited to occupy Mr. Spurgeon's pulpit at the Metropolitan Tabernacle for several months.

The Rev. W. H. Milburn, the blind preacher and ex chaplain of the House of Representatives, is soon to publish a book entitled "The Valley of the Mississippi: Its Explorers, Pioneers, Preachers and People."

Old Judge Shattuck, in his extreme age and feebleness, alluding to comforts of religion expressed in 23d Psalm, said he had been helped more by the "rod" than by the "staff." Our darkest days are often our best days. We get a better view and better grasp of the devil in darkness than we do in light. When we are stricken with blindness the impotency of human will is revealed. These are days when stars thicken the vault of Divine mercy. These are days of character-building. H.

The London Methodist Temperance Magazine says: "Under prohibition, Atlanta, in Alaska (?), had a splendid run of commercial prosperity. It was known as the model city of the South."

Call the next class in geography. Perhaps we know no more of them than they do of us.

Bishop Leonard, of the Protestant Episcopal Church, has finally disposed of the case of the Rev. Howard McQueary, formerly of Canton, Ohio. Some time since Mr. McQueary was convicted of heresy; he was sentenced to be suspended for six months, and to be deposed at the end of that time unless he recanted. He has not recanted, and Bishop Leonard has made the suspension perpetual unless he recants.

The late Dr. Kidder, of Garrett Theological Seminary, Evanston, Ill., left an estate valued at $100,000. After making provision for his family he gave the Missionary Society, the Sunday-school Union, and the Freedmen's Aid Society, of the M. E. Church, each $ 1000.

Very few rural communities are unable to pay for monthly preaching. Experience has convinced us that more of these communities should be thrown upon their own resources—if they will not do their part, send the preacher to truly mission fields. Increase the assessments for foreign fields, lower the assessments for home work and appropriate an annual per centage in payment of the mission debt. Too many small and expensive home mission fields in the older conferences, and too many well-to-do settlements in the west that expect the church to provide for their spiritual wants "without money and without price." H.

Mrs. Nightingale, widow of the late Thomas Nightingale, widow of the late Thomas Nightingale, of the English Wesleyan Conference, and one of the notable Methodist women of this generation, died in England on September 4, at an advanced age. In circuit work she was very active, and was particularly successful in Sunday evening prayer-meetings. She paid great personal attention to Rescue Work, and through her many a poor, houseless outcast was reclaimed. When stationed in London she would visit, about 4 o'clock in the morning, the breakfast stalls that are in use in the streets for working men on their way to work. Here she spoke to them on religious subjects and distributed tracts, of some of which she was the author. She was a frequent contributor to religious periodicals.

The latest translation of the Scriptures issued by the American Bible Society is the work of a colored man, the Rev. Mr. Ousley, who was born a slave in the ownership of a brother of Jefferson Davis. The translator and his wife were educated at Oberlin. The language into which he has rendered the synoptical Gospels and the Acts is the Sheetswa, cognate with the Zulu, and spoken by some 250,000 people in Southeastern Africa.

A lot has been purchased in Asheville, N. C., for $5000 on which a colored Young Men's Christian Association building, to cost $25,000, is to be erected. The money to purchase the lot was secured in the North. Mr. George Vanderbilt, who is building a palace near Asheville, will furnish the brick to be used in constructing the building, and his mother will furnish the money to complete the work.

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

H. S. T.: I am indebted to Bro. S. W. Thomas, of San Marcial, N. M., for a copy of the minutes of the late session of the New Mexico Conference at El Paso, of which he was secretary. Out of the nineteen itinerant preachers, members at the organization of the conference one year ago, two located—J. B. Cox and Olin Boggess—both with a view of attending school, seven have transferred and eleven received appointments, three were received on trial and two remain on trial. Of the five received by transfer to the present conference two were retransferred. One presiding elder's district was absorbed, leaving only two, with nineteen appointments. Members of the conference were sent to fourteen of the appointments and five were left to be supplied—Eddy, by Robt. Hodgson, of the West Texas Conference; $301.25 were contributed for foreign missions and $85 for church extension. To the three presiding elders there was paid on their work $625, and to nineteen preachers $4064 81. There are reported five local preachers and 439 church members, sixteen churches, valued at $26,223, and seven parsonages worth $5700.

Dr. Dale, London, thinks there will shortly be such a display of the Savior's power as has not been seen since Pentecost, and that it will largely affect the outside world. Other English divines, Congregational and Methodist, entertain similar views. In America, even wise and conservative thinkers have been expressing the same conviction. May it come! Something greater than Pentecost is now needed!

SOUTHERN METHODISM.

News, Views and Personals.

—Dr. J. Ditzler, of Louisville, Ky., preached to crowded audiences nightly last week at Hillsboro, Texas.

—Dr. A. Coke Smith has entered into an agreement to prepare the weekly Sunday-school Lesson for the Tennessee Methodist.

—The Methodists of Vicksburg are talking of either improving their old church or building a new one. By all means build a new one. No money spent on the old will make it satisfactory.

—Dr. C. B. Riddick, who has had a successful pastorate of four years at First Church, Birmingham, has been transferred to the Louisville Conference and stationed at Broadway Church, Louisville.

—At the last session of the St. Louis Conference Dr. B. Carradine was appointed to First Church, St. Louis. Dr. S. H. Werlein succeeds him at Centenary. Dr. Carradine is a strong advocate of the "second blessing."

—Dr. A. J. Gordon, in an article on Missions in the October number of the Missionary Review, has a sentence which seems to have been written for direct application to our present missionary situation. It is this: "And Prudence sat over against the treasury watching the expenditures, to see that Faith did not overdraw her account."

—At its last session the Missouri Conference passed a resolution appointing Sunday of Christmas week missionary day, on which effort shall be made to raise money on the missionary debt. It also invites all other conferences to pass a like resolution and thus make a general Missionary Day for the entire church. If this is done and the collections pushed, that "all-terrifying debt" will be only a hideous dream of the past.

—Mrs. W. T. Fitzgerald, daughter of Bishop Doggett, has presented to Randolph-Macon College the theological library of her father. It is the largest and most valuable donation ever made to the college. Bishop Doggett was connected with the college as chaplain for two years, and afterwards as Professor of English Literature, and was a trustee from early life to the date of his death.—*Richmond Advocate.*

—The Columbia Conference at its last session adopted as its official organ the Pacific Methodist Advocate, making with the Pacific and Los Angeles Conferences a strong support. Rev. H. M. DuBose, editor, has now all our Methodism on the Pacific coast at his back. We believe that he will be equal to his opportunity and responsibility. All of his Texas friends rejoice with him at these tokens of success.

—In the New Orleans Advocate Bishop Galloway urges all subscribers to the endowment fund of Millsaps College to pay speedily. Major Millsaps gave $50,000 to the institution on condition that a similar sum be subscribed throughout Mississippi. This has been done and now the

ROYAL

BAKING POWDER

Absolutely Pure.

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

notes are to be collected. Agent A. F. Watkins says: "It is good to give a note, but better to pay it." Will not some man or woman in Texas give $50,000 to Southwestern University?

TEXAS PERSONALS.

—Rev. John E. Green, of Houston, is assisting Rev. J. B. Sears in a meeting at St. John's, Galveston.

—Rev. I. S. Ashburn, pastor of Farmersville station, is in the city assisting Rev. L. A. Hanson in a protracted meeting at Trinity Church.

—Dr. F. T. Mitchell, of Waco, at 11 a. m., Sunday, October 4, preached to a large congregation in the pavilion on Grange Fair grounds, McGregor, Texas.

—Mr. J. D. Morgan, father-in-law of Rev. W. F. Hodnett, Pilot Grove, died of heart failure at Denison last Monday, September 28. Bro. Morgan was an old Texas citizen and a zealous member of our church. He said a few days before his death: "I am ready to go." He was sixty-six years old.

—In the last issue of the Southern Christian Advocate, Prof. S. G. Sanders has a well written article on "Our Church Schools in Texas," showing that Southwestern University is the properly constituted and acknowledged head of "Our Southern Methodist Educational System" in Texas, having pledged to its support the five conferences of the State, and the Mexican Border and German Conferences.

—A. K. Carroll, Special Agent Eleventh Census, thus compliments Rev. C. J. McWhirter, the efficient secretary of North Texas Conference: "I have received schedule No. 3344, which you have seen so kind as to complete, and on examination find it satisfactorily filled. I beg to thank you for the care and trouble you have taken in doing this work for the government, thus helping to make the results of the Census of Religious Bodies in the United States full, accurate and trustworthy."

ACKNOWLEDGMENT.

It has been some time since our last report. I had hoped by this to have been able to state that the shares were all taken. This cannot be done, however; for while the payments have been coming in quite briskly of late, the subscription of new shares has been lagging. Here is the exhibit up to date.

Previously reported	77 1-20	shares—	$770 50
Corn Hill and Salado	1	"	10 00
Pleasant Mound	1	"	10 00
Total	79 1-20	"	790 50

Payments:

Uvalde Sunday-school	$ 12 25
Travis Park, San Antonio Sunday-school	12 55
McKinney Sunday school	2 50
Spring Valley Sunday-school	10 00
Corn Hill and Salado Sunday-school	10 00
Edy, N. M., Sunday-school	10 00
Pleasant Mound Sunday-school	10 00
Cold Springs Sunday-school	3 00
Mineral Wells Sunday-school	7 10
Rockport Sunday-school	2 50
Granbury Sunday-school	5 00
Cleburne Sunday-school	10 00
First Church, Fort Worth Sunday-school	10 00
Cryer Creek, Cheerful Givers	5 00
Ennis Sunday school	10 00
Mt. Horeb Sunday-school	2 50
Utopia Sunday-school	10 00
Mondo City Sunday-school	10 00
Total	$142 35

Will not the schools that have not yet subscribed come forward now and help to raise the forty-one shares still needed?

Jos. S. Key.

Fort Worth, Texas.

THE MINUTES OF THE NEW MEXICO CONFERENCE.

I this day mail copies of the minutes of the New Mexico Conference to each preacher, addressing them at the names of their appointments. If this is not your regular postoffice call at the office by which your appointment is named and you will receive your minutes. If the statistical table does not represent the work of each pastor, it is his fault. The table is correct according to reports. The omission of the report of one committee is a matter of much regret to your committee on publication.

The placing of the 7th page where the 3d should have been and vice versa might have been avoided if the printers had used a little judgment.

S. W. Thomas,
Chairman Board of Publication of Minutes.

Cancers.

Thousands of Cancers are permanently removed by entirely new and original methods without pain, loss of blood or the use of plaster or knife. For book on Cancer (sent free) address Surgical Hotel, Columbus, Ohio.

Dr. S. B. Hartman, Pres't.

Simmons—You seem to be at outs with Miss Bteg. Timmons—Yes; on account of her disgusting addiction to slang. "Slang." So I said. You see I asked her to marry me and she said "Rats."

It Runs Very Light and Does the Work Well.

Granger, Texas, June 15, 1891.
Messrs. Parlin & Orendorff Co.,
Dallas, Texas.

Gentlemen:—I bought a Clipper Tricycle Sulky Plow from you, last spring was a year ago. I consider it the best plow I ever used in the black, waxy, hogwallow land such as we have in this county (and there is none worse). It runs very light and does the work well. I take great pleasure in recommending them to my friends.

Yours respectfully,
W. L. McLaughlin.

Mr. Greathead—I shall run for re-election again this fall, and I presume I will have your vote. Citizen (dubiously)—Well I—dunno. "What! You don't know? Why, sir, I saved the taxpayers $500 000 this year." "Eh! How?" "By not stealing, of course."

Complexion Powder is an absolute necessity of the refined toilet in this climate. Pozzoni's combines every element of beauty and purity.

HON. THOS. R. BONNER.

In this memoir, at the request of the deceased, made more than eight years ago, and renewed from time to time since, I come to join the mourners of his family of the city of Tyler, of the county in which he lived, and of the State in which he was so well known, to hang a wreath of condolence upon his broken urn and in a feeble way to perpetuate his memory by placing a written leaf in the archives of the family's historic chart. And as I engage in this mournful task I am overwhelmed with thousands of reminiscences in connection with the deceased. Having been his pastor for four consecutive years, and then his presiding elder, our intimacy grew with the years that came and went until the affinity between us was similar to the ties of consanguinity. T. R. Bonner was born near Richland, Holmes county, Mississippi, September 11, 1838, and died in the city of Tyler, Smith county, Texas, August 30, 1891. He was the son of Rev. Wm. N. and Martha Ellen Bonner. His mother, whom he loved devotedly, was a Miss Wade, a lady of remarkable piety, who, when she came to die, passed out of the gates of mortality repeating the twenty-third Psalm. In 1849 he removed to the town of Rusk, Cherokee county, Texas. In the month of February, 1850, before he had completed his twelfth year, he began to learn the printing business in the office of the Cherokee Sentinel, which was at that time edited and published by A. Jackson. He continued in this office until September, 1853, where he laid the foundation of his education, and whatever knowledge he obtained since that time until the day of his death has been acquired, not in the school-room by a familiarity with text books, but from a contact with the issues incident to the business of every-day life. From 1854 to 1861 he had charge of his father's farm in Cherokee county. In 1855, on the 20th day of November, he was happily married to Miss Cynthia A. Madden, who for twenty-nine years shared his joys and sorrows, and whose frugality and industry assisted him in laying the foundation of his financial success. On February 10, 1884, in great peace with God and mankind, she closed her eyes in death and left him childless and alone in the world. On February 26, 1885, he was again happily married to Miss Mary Davenport, who, with two children, Thomas and Herndon, bewails his death. He joined the army in April, 1862, at Rusk, and was elected captain of Company C, Eighteenth Texas Infantry. He became major in 1863, and on the 8th day of April was promoted lieutenant-colonel, just after the battle of Mansfield. At the battle of Jenkin's Ferry, 1864, he was made colonel of the regiment, which he commanded until the close of the war. At the close of the war, 1865, he renewed his agricultural pursuits. The following year he began the study of law with his two older brothers, M. H. and W. F. Bonner, who were then located at Rusk, and was admitted to the bar in 1867. He practiced law five years, connected with the firm of Bonner & Bonner. In 1872 he moved from Rusk to Tyler and formed a banking business with E. C. Williams. Previous to his removal from Rusk in 1866 he was chosen to represent Cherokee county in the legislature. In 1876, after his removal to Tyler, he was again elected to the legislature. At that session he was elected Speaker of the House. The session was a stormy one, and none but a strong hand could have controlled it. During the four months that he occupied the speaker's chair there was but one appeal from his decision, and in this he was sustained by the House. He was a director in the Houston and Great Northern Railroad Company, wrote its charter and assisted its passage through the legislature in 1866. He was director in the Texas and St. Louis Railroad Company. He was director and treasurer in the Kansas and Gulf Short Line Company, and at the time of his death was receiver of the I. and G. N. railroad. He was for twelve years secretary of the East Texas Fire Insurance Company. He was made a Master Mason in 1867, Junior Warden of the Grand Lodge of Texas in 1871, Grand Senior Warden in 1872, Deputy Grand Master in 1873, Grand Master in 1874. He was also a member of the Knights of Honor and Knights of Pythias. His religious career commenced in the days of his youth. In his seventeenth year he attended a protracted meeting conducted by his uncle, Rev. A. H. Shanks, at Social Chapel, on the Rusk circuit, and was happily converted and received into the Methodist Church, and since that time has been recognized far and near as one of the princes of Israel. From the age of eighteen years until the day of his death he has acted as a steward in the church, and no pastor ever connected with him ever suffered for the want of quarterage. He was a man of large views in reference to the support of the ministry. He had not that disposition that prevails in some charges to assess the preacher's salary to a mere bread and meat living. He wanted the assessment large enough to give his pastor a margin from which he could save a competency for a "rainy day." For eighteen years and until the day of his death he was the superintendent of the Sunday-school in Tyler. He was named as one of the nineteen lay delegates selected from the Methodist Episcopal Church, South, to represent that body in the great Ecumenical Council that met in the city of London in the year 1881. In whatever realm he was called to labor he was at once a recognized leader and a success. Fettered in youth with poverty and its environments, by industry and perseverance he accumulated quite a fortune. The hands that twenty five years ago guided the plow handles in latter days were entrusted with the handling of millions of dollars for corporations, and with these unnumbered wheels of gold in his hands in trust no shadow of suspicion ever breathed or lived in reference to his sterling honesty. As he grew in years his thousand financial plans daily added to his large bank account. His perceptions of men and measures were quick and hardly ever incorrect. He could be engaged in a business contract in which thousands of dollars and the welfare of families or a community were involved and the foot-falls of a widow or a street waif in his office would arrest his attention, and a suitable hearing of their tale of sorrow would be granted them and they were never turned away empty. Into whatever household you may go in Tyler, where he lived and died, his name is honored. Converse with whom you may and the nobility of his nature is eulogized and his virtues deified.

> "Whene'er he saw the helpless sons of grief
> In low distresses laid,
> Soft was his heart their pains to feel,
> And swift his hands to aid:
> On wings of love to them he flew,
> To raise them from the ground,
> Dispensing good where'er he came;
> The labors of his life were love."

No doubt there are more than five thousand living witnesses to-day who have at some time and in some way been pensioners of his help and charity. He loved young men as but few men of his age did, and to-day if there is a young man in Tyler who has not been counseled by him and aided in a financial way by the deceased, it was because he did not ask for it, or was unworthy of it. He was mortal and no doubt incurred the displeasure of some and made enemies of others; but I venture to say that a large number of his local enemies were at some time beneficiaries of his generosity and sharers of his hospitality. While I write words eulogistic of my departed friend and brother, I recognize the fact that he was but a man, and to say that he was without faults, would be impious. One who spoke well of him on last Sabbath at the Sunday-school memorial, said that he was not a man of faults, but one of frailties. I indorse his saying. Yet no man regretted more deeply his frailties than did our brother. When told of them he would weep, with heart melting tenderness. Just a few weeks before he died, in a letter to the writer of this obituary, he said, "We journey through life at first with slow speed, but as age comes upon us the momentum increases. And at the age of fifty, as in my case, we find hardly time to pause amidst the ever-increasing and ever-recurring toils of life. You exhort me to call a halt, and to throw off the pressing cares of business and rest awhile, and to renew my strength and to kindle afresh the fires of religious love and zeal upon the altar of my heart. I can not stop now; would, oh, would that I could! No man has realized more fully than I have the perils I have had surrounding me during the past thirty months. And oftentimes I grow weary of life's struggles, its turmoils and uncertainties. And I some times wish I was out in the country on a little farm, far away from the conflicts of this busy life I have been leading for twenty-five years. But amid all, my brother, I am still strong in the faith of my father and the religion in which my precious mother lived and died. I know I am not progressing in a divine life, but I would not exchange my hope of heaven for a whole eternity of this life. I know full well that others see us as we do not see ourselves, and that we sometimes approach a fearful precipice unconsciously, still I am on the right path. I love the church and her auxiliary institutions, and when my health permits I attend upon its ordinances, and by the grace of God I hope to win the prize." These lines were penned just a month before he died. The last religious service he attended on earth was just a short time before he was taken sick, and that was at the regular prayer-meeting of his church. Bro. Timmons, the pastor, being absent, he conducted it, and as the organist was also absent, he lead the singing. This he afterwards remarked was an enjoyable occasion to him. But the 30th day of August was to be his last day on earth. As the sun that morning came out of his chamber, arrayed as a bridegroom seated in his tabernacle, prepared to run his race, clouds and darkness retired at his coming; and as his light and presence was recognized by the sick man in his death chamber, he said: "Am I to cross the river this beautiful Sabbath morning?" And as if addressing himself to his family he said, "Mother has come." At this juncture he tuned his tongue that was rapidly, under the grip of death, losing its music and power of speech and sang: "Am I a Soldier of the Cross?" "When I Can Read My Titles Clear to Mansions in the Skies." And four lines of a song not known by any of the circle who stood around his couch, "I Hope to Live Above." At the close of these deliverances the power of speech had departed, and at 1:20 o'clock the suffering body of our friend was disfurnished of its immortality, and Thomas R. Bonner, the philanthropist, the kind husband, the tender father, the loving brother, the leader of men, a pillar in the church, the born superintendent of the Sunday-school, the faithful steward, passed away from us; and the streets of Tyler, and the church which he so much loved, and the Sunday-school which he so faithfully served for more than eighteen years were filled with mourners, and lamentations from rich and poor, learned and ignorant, white and colored, were heard in all parts of the city. The first religious service held in the new church was on Saturday, the day before his death. It was a meeting for prayer for his recovery. The first sermon delivered from the sacred desk was on Monday evening, the 31st of August, at which time Bro. D. F. C. Timmons, the pastor, delivered a funeral discourse over his remains, and to a vast crowd of mourners gathered from every part of the city and the adjoining counties, after which the largest funeral procession ever witnessed in Tyler followed with measured tread the bending plumes that waved over his body to its last resting place. When the hearse that bore his remains halted at the grave so long was the procession quite a number of carriages still lingered at the church door for an opportunity to fall into line. Over the grave, where sleeps the ashes of our departed brother, the hands of a loving wife and two fatherless children will rear a marble shaft to perpetuate his memory; but when this iron marble, under the tooth of time shall crumble and fail, the name of T. R. Bonner will still live, and his virtues will be perpetuated; for, by his noble deeds and philanthropic life, he carved with deathless letters upon human heart an influence that will onward march until eternity will harvest them home. In conclusion, I come at the close of this lengthy obituary, in company with your precious wife, whom you loved so devotedly; with your two orphan children, whom you expected to see reach manhood before you went from them; with your surviving brother, who loved you as he will never love a mortal man; with your only sister, who saw with delight your success in life; with your aged father, who, for years, expected to wait for you at the beautiful gate, but who still lingers on the way—with these and hundreds of others I could mention, I come and say farewell, but not forever.

U. B. Philips.

Sulphur Springs, Texas.

SPECIAL COLLECTIONS.

I am thinking of Lydia and her little band of saints at Philippi. In the eyes of men they were a feeble company, few in number and not rich. They were scarcely organized; they had had but little gospel preaching, yet they had learned enough of its sweetness and rest to want others to hear it. What a good excuse they might have set up to detain Paul longer with them! He was their first preacher; they needed more instruction; needed building up; he had just gained a signal triumph over the officials of the city; he had them thoroughly frightened because they had beaten him and put him in prison, being a Roman citizen. Why did they not make the argument and press Paul to stay? What a good chance to keep Paul as their preacher and build up a strong church in Macedonia right at the beginning. No. They had been converted to Christ; they had received his spirit. They did not know much of him, but there were thousands who knew nothing of him. So they let Paul go and built themselves up as best they could.

Very soon Lydia and her little company heard that Paul was at Thessalonica preaching, and he was in trouble and need. They had no cheap postal service and bank exchange by which to send him help; but they loved him and wanted the gospel to succeed in other places as with them. They took up a special collection, gathering together what they could and sent it to him by the hands of a trustworthy messenger. I do not know that they prayed for the money—they were willing to give that—but they prayed mightily for Paul. And when Paul received their gift, he went down on his knees and prayed for them; not because his wants were supplied, but because he saw in their gift the fruit of their faith in the Lord Jesus. The bond between him and that little church was strengthened. He called them his "joy and his crown." They sent him help as long as he was within their reach. Here was faith in Christ and personal attachment to Paul expressing itself in special gifts for his support and comfort. There is nothing dry in that! There is no hint of its being burdensome. Ah! me, how often these days do we hear pastors and churches talk about being burdened by a little assessment for foreign missions!

Conditions have changed since the days of Lydia, but principles are the same. Motives operate now as then.

We have now a great connectional church covering half of the United States, stretching over Mexico and reaching down to South America and round to China and Japan. There are more than 1,200,000 of us bound together by a common church government and pledged to the support of the same enterprises for the salvation of the world. If we but move altogether we shall move with great momentum. But for any purpose for which a church of Christ exists we can not move at all except by the power of the Spirit of Christ. The Holy Ghost is our only motive power—no other kind of power counts in Christ's kingdom. But in order to this power we must have individual faith and prayer, not an aggregate of them. We can not put the faith and prayer of each of the 1,200,000 Southern Methodists into columns and foot them up and say we have as a church so much faith and so much prayer, and therefore we must have a corresponding amount of spiritual power. Some seem to count that way and try to work out personal obligation by the same rule. They are "willing to do their part." The result of that calculation is death. Paul might have perished at Thessalonica had Lydia and her little band waited for Antioch to join them in sending him relief. The power from on high was upon them. They knew Paul and loved him for the gospel's sake, and they made haste to send him help. They did not ask if all other Christians had done their part. The thing before them was within their power. They did it for love's sake.

The General Conference of 1874, at Louisville, recognized this fundamental principle in the spread of the gospel and provided that individuals and Sunday-schools might support any particular mission work under the direction of the Board of Missions. Up to that time we had done almost nothing for the heathen world. We scarcely had any official connection with the missionaries we had sent out; but since that time we have made progress. A mental review of our foreign work for the last fifteen years, which I can not here put into words, indicates that our advances have been made by special efforts. Some large gifts by individuals to build churches and found schools in China revived hope when hope was almost extinct. Some times whole conferences have been moved by a call for help by a faithful missionary whom they knew and loved. These special instances have uniformly been followed by an increase in the general collections. It is clear to me that our aim should be to stir the individual conscience and bring the membership, by churches, into closer relation to our work in the foreign field. This can be done without confusion and without losing any good there may be in the assessment policy. Take one small concrete case and use it because it is small.

At Colorado Springs, Denver Conference, the little mission church of ninety-one members is assessed $40 for foreign missions. They talked of the assessment as heavy. On a prayer-meeting night, about half the members present, I told them of a native Chinese helper or preacher whose salary for the year was only $96 and asked them to support him. In a few minutes they subscribed $98, and were quite happy in doing it. Thus that little church pays its assessment and $58 besides.

Some churches where the assessment is only three or four hundred dollars have promised to support special missionaries at a cost of $1200. Thus they add to the ability of the board to pay the appropriations to these missionaries and have seven hundred or eight hundred dollars in each case for other purposes—to pay the debt, for instance. The difference between the assessment and the $1200 shows, not merely the increase of money coming into the treasury, but the awakened conscience and quickened faith of the congregation.

There is money enough in our church for a mighty movement upon the heathen world; what is lacking is a personal interest in the work. In my opinion, that interest will be soonest be aroused by giving individuals and churches some definite part of the work to do.

W. H. Potter.

Austell, Georgia.

The publishers of the Texas Christian Advocate heartily indorse the merits of Hawkes' Crystallized Lenses.

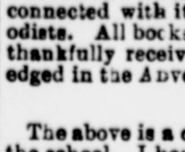
COLLINS INSTITUTE.

Collins Institute is a female school, with forty Indian girls in attendance. They are entirely destitute of wholesome Christian literature. Thousands of books and periodicals are covered with dust, doing the owners no practical good; whereas, if they were placed in this school for the careful and prayerful perusal of the girls incalculable good would be the result. The school was inaugurated by the Southern Methodist Church and is distinctively religious. All connected with it in any way are Methodists. All books and periodicals will be thankfully received and duly acknowledged in the Advocate. Address

Dr. W. Stamper,
Stonewall, I. T.

The above is a correct representation of the school. I hope the doctor's call will receive a liberal response.

M. A. Smith, P. E.,
McAlister District, Indian Mission Conference.



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Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Blood and Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by Cuticura Soap.

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DELEGATIONS AND RULES OF ORDER OF THE ECUMENICAL.

The delegates to the second Ecumenical Methodist Conference are devided into the Eastern Section, including all outside of the United States and Canada, and the Western Section including the remainder.

The Eastern Section will number about 200 delegates, proportioned as follows: Wesleyan Methodist, 76; Primitive Methodist, 30; United Methodist Free Church, 21; Irish Methodist, 12; Methodist New Connection, 12; Bible Christian, 10; Australasian Methodist, 9; Wesleyan Reform Union, 4; French Methodist, 2; Independent Methodist, 2; West Indian Methodist, 2; South African Methodist, 1.

The Western Section will number 300 delegates, as follows:

Methodist Episcopal Church, 126; Methodist Episcopal Church, South, 64; African Methodist Episcopal Church, 18; African Methodist Episcopal, Zion, 15; Colored Methodist Episcopal, 9; Union American Methodist Episcopal, 3; African Union Methodist Protestant, 3; Methodist Protestant, 9; American Wesleyan, 6; Free Methodist, 3; Congregational Methodist, 3; Methodist Church, Canada, 24; Primitive Methodist, 3; Independent Methodist, 2; United Brethren in Christ, 7; United Brethren in Christ (old Constitution), 2; and British Methodist Episcopal, 3.

The Business Committee, consisting of ten members from the Western section and ten from the Eastern section, will have entire charge of the proceedings and have adopted the following rules and regulations for the government of the conference:

1. For convenience of organization and for the purposes of equity and fraternity, the whole Methodist community shall be included in four general divisions, as follows:

First Division—The Methodist Episcopal Church and the Methodist Episcopal Church, South.

Second Division—Other Methodist churches in the United States and Canada.

Third Division—The British Wesleyan Methodist Churches.

Fourth Division—Other British Methodist Churches.

It is understood that the several churches described are inclusive of their respective mission fields and affiliated conferences.

2 There shall be a Business Committee consisting of twenty members, six of whom shall be selected from the First Division, four from the Second Division, five from the Third Division and five from the Fourth Division.

Two from each division shall be, if practicable, laymen. This committee shall be chosen by the Eastern and Western sections of the Executive Committee, on nomination of the members of said Executive Committee representing respectively the several General Divisions. The first named on the Business Committee by the First Western Division shall be the convener, but the committee shall choose by ballot its own chairman and secretary. All questions, proposals, resolutions, communications or other matters not included in the regular program of exercises which may be presented to the conference, shall be passed to the secretary, read by their titles only, and referred without debate or motion to the Business Committee. A period at the close of the regular program of the final session of each day shall be set apart for reports from the Business Committee, but the reports of the Business Committee shall at all times be privileged, and shall take precedence of any other matter which may be before the conference.

3. The Business Committee shall appoint some one to preside on each day of the conference, and in the following manner, to-wit: On the first day, from the First Division; on the second day, from the Third Division; on the third day, from the Second Division; on the fourth day, from the Fourth Division; repeating this order as long as the conference may remain in session.

4. The Business Committee, at the opening of the first regular business session of the conference, shall nominate four secretaries, one from each General Division, the one named from the First (Western) Division to be chief; but if the nominations thus made shall fail of confirmation, in whole or in part, then the conference shall proceed to fill the vacant place or places in such manner as it may determine; provided, that the mode of distribution herein indicated shall be maintained.

5 Every session of the conference shall be opened with devotional exercises, to be conducted by some person selected by the president of the day.

6. The first hour of each forenoon session, after devotional exercises and reading of journal, shall be set apart for the presentation of resolutions or other papers not included in the regular program. Every resolution must be reduced to writing, and be signed by at least two names. The conference may, at any time, close the morning hour and proceed to the regular order, but the question must be taken without debate or subsidiary motion.

7. No paper presented in the regular program shall occupy more than twenty-five minutes in reading; the invited speaker who follows shall be allowed fifteen minutes; but no other member shall occupy more than five minutes, or speak more than once on the same subject. The addresses may not be read, but notes, as aids to memory, may be used.

8. At the close of the regular order, at the final session for each day, the president shall call for a report from the business committee. In debates on reports, whenever presented, no member shall occupy more than ten minutes, nor speak more than once on the same report, and the chairman of the committee, or some one designated by him, shall be allowed ten minutes in which to close the debate.

9. All votes taken in the conference shall be by individual count, without any reference to the particular body with which the voter is connected.

10. No votes shall be taken on matters affecting the internal arrangements of any of the several Methodist Churches.

11. Any alteration of, or addition to, these regulations, thought desirable, must be sent to the Business Committee, and reported back to the conference, before a final vote is taken, and no rule shall be suspended except by consent of three-fourths of the conference.

If your baby is restless while teething, get Dr. Bull's Baby Syrup: a dose of it will relieve the little sufferer at once. Only 25 cents a bottle.

A box of Old Saul's Catarrh Cure is invaluable for catarrh, influenza or cold in the head.

First Fair One—How could you ever have captured the burglar all alone? Second Fair One—Why, I put my arm around him and hugged just as tight as I could, and he never stirred. In fact, he seemed to like it.

Rheumatism

According to recent investigations is caused by excess of lactic acid in the blood. This acid attacks the fibrous tissues, particularly in the joints, and causes the local manifestations of the disease, pains and aches in the back and shoulders, and in the joints at the knees, ankles, hips and wrists. Thousands of people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism. This medicine by its purifying and vitalizing action, neutralizes the acidity of the blood, and also builds up and strengthens the whole body.

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Sir Henry Thompson, the most noted physician of England, says that more than half of all diseases come from errors in diet.

Send for Free Sample of Garfield Tea to 319 West 45th Street, New York City.

GARFIELD TEA Overcomes results of bad eating; cures Sick Headache; restores Complexion; cures Constipation.

If you have a
COLD or COUGH,
acute or leading to
CONSUMPTION,
SCOTT'S
EMULSION
OF PURE COD LIVER OIL
AND HYPOPHOSPHITES
OF LIME AND SODA
IS SURE CURE FOR IT.

This preparation contains the stimulating properties of the *Hypophosphites* and fine *Norwegian Cod Liver Oil.* Used by physicians all the world over. It is *as palatable as milk.* Three times as efficacious as plain Cod Liver Oil. A perfect Emulsion, better than all others made. For all forms of *Wasting Diseases, Bronchitis,*

CONSUMPTION,

Scrofula, and as a Flesh Producer there is nothing like SCOTT'S EMULSION.

It is sold by all Druggists. Let no one by profuse explanation or impudent entreaty induce you to accept a substitute.

AGENTS send for How I Made a House and Lot in one year. Our copyrighted methods free to all desiring a Home, or business change. $75 to $100 Monthly. Teachers and Ladies find big pay for spare hours. Treasury Purchasing Agency, 27 4th Ave., New York.

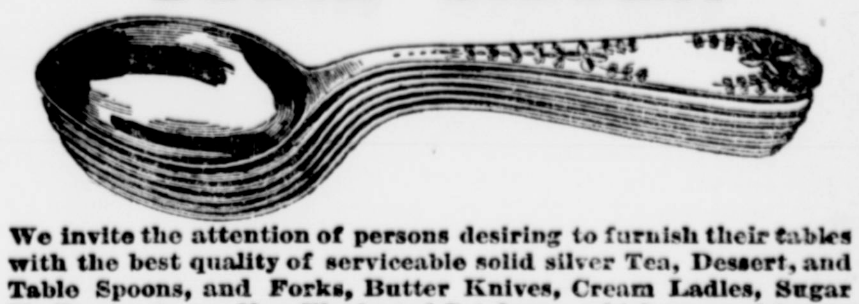
WANTED—Several hundred fat persons to use my electric remedy for reducing adipose tissue; no injury to the system; reduction five to fifteen pounds per month; you will also be cured of your neuralgia and other nervous affections incident to a fleshy people. Address J. L. Cunningham, CUNNINGHAM'S DRUG STORE, San Antonio, Texas.

Leading Southern Methodist Institution
NASHVILLE, TENN. COLLEGE for YOUNG LADIES.

3 Buildings; 25 Officers and Teachers; 7 University Lecturers; 413 Pupils from 20 States; Gymnasium; Art Studio; Health unsurpassed. Course from Kindergarten to Post Graduate. Apply now

REV. GEO. W. F. PRICE, D. D., Prest.

SOLID SILVER



We invite the attention of persons desiring to furnish their tables with the best quality of serviceable solid silver Tea, Dessert, and Table Spoons, and Forks, Butter Knives, Cream Ladles, Sugar Shells, etc., to our New Illustrated Catalogue, which we send to any address; it shows styles and prices of a large variety of Plain and Fancy Solid Silverware. Each article is carefully made according to the most approved styles, and warranted in every respect. These goods can be sent by mail at OUR RISK if desired. Old Silver taken in exchange for new goods. CASH PAID for old Silver and Gold.

C. P. BARNES & BRO., Silversmiths,
640 W. Main Street, bet. Sixth and Seventh, Louisville, Ky.

THE NEW CANTON STALK CUTTER

We were the first manufacturers to introduce STALK CUTTERS, and have kept abreast of the times by adding from time to time such modern IMPROVEMENTS. They are a valuable implement, preparing the ground for plowing and leaving that to be turned under which ENRICHES THE SOIL. The Canton has Spring on front end, connecting with lever, thus *relieving the jerking motion from horses' necks,* also giving knives a striking motion. This excellent feature is found only in the Canton. It has HIGHEST METAL WHEELS, insuring LIGHTEST DRAFT. Other points of excellence given in circular mailed free to any one who will ask for it. We also manufacture Canton Clipper Plows, Volunteer and Victor Cultivators, Disc Harrows, Tricycle Sulky and Gang Plows, Cotton and Corn Planters, and handle Buggies, Carts, Pumps, Wind Mills, Scientific Grinding Mills, BAIN, COOPER & STERLING WAGONS.

PARLIN & ORENDORFF CO., DALLAS, TEXAS.

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.]

HOME MISSION WORK.

A letter recently received from Mrs. J. J. Massie, of Fort Worth, tells us of the work being done in that city by the Mission Home. In the newspaper clipping inclosed in her letter we find the words: "The success of the Woman's Home is an established fact, and should be an encouragement to all Christian people and the public generally. There are hospitals for the sick, asylums for the afflicted, homes for the orphans, but where is the help for the unfortunate woman driven to desperation by adversity? and if once she errs, where is the hand that will lift her up to the Savior and a better life? It is because of indifference in the world that such cases as that of a woman who, a few days since in our own city, laid down in an empty building with her three-year-old child, without food for forty-eight hours, driven to despair and ready to die. The Mission Home opens a door to all such cases. At present the Home is crowded, and more room is needed. Applications from various parts of the State are received for admission, which the ladies can not always accommodate. A mighty work could be accomplished, if larger quarters were available. The Home has cost an average $50 a month, so far, and has been sustained by contributions. No salaries are paid, and the ladies who sustain it give their time and means as a token of love to the Lord. Chapel exercises are conducted every day at the Home at 4 p. m. Revival services were held through the summer at Eleventh street in a hall kindly loaned for the purpose. There are touching incidents of wrecked lives reclaimed in answer to prayer for the inmates, as well as answers for the daily supplies for the Home, which would make a most interesting tract for those who have learned to trust the Lord."

A similar institution was established in Dallas in May, 1886, and has been in active operation ever since, giving assistance and relief to many a poor woman in need of aid, thus enabling her to find suitable employment by which to support herself. A little pamphlet lies before us as we write containing constitution and by-laws of this institution—the "Ladies' Charity Home and Day Nursery"—the object of the institution being "to assist, in case of sickness and helplessness, indigent women and children." In the closing paragraph we learn something of the noble sentiment which inspires the workers in the enterprise. "May the present deep-felt interest marking the incipiency of our effort distinguish its future, and may we safely indulge the hope that the Lord is with us directing us in the proper path and placing sentinels on the watchtower, whose teachings shall be charity."

It is by such home mission work as that represented by such institutions that the unfortunate and needy ones around us are assisted, both temporally and spiritually, and we know that the world is thereby made brighter and better. We look, therefore, with interest upon the work being done by our sisters in these institutions and pray God's blessing upon them in their efforts to bring comfort and peace into the lives of others.

"If none were sick and none were sad,
What service could we render?
I think if we were always glad
We scarcely could be tender.
If sorrow never claimed our heart,
And every wish were granted,
Patience would die and hope depart,
Life would be disenchanted."

THE ANNUAL MEETING W. M. S. OF TEXAS CONFERENCE.

Through the kind courtesy of Captain A. Faulkner, ladies of the Texas Conference Woman's Missionary Society wishing to attend annual meeting at Flatonia, on the 14th of October, can procure tickets on the Texas Central railroad at two-thirds rate, on the 13th, good till the 20th.

QUARTERLY REPORT of treasurer of Texas Conference Woman's Missionary Society ending September 1, 1891:

Balance conference fund	$ 84 57
Dues	212 45
Mite boxes	5 05
Special donations	11 05
Conference fund	30 20
Total	$343 32
Remitted Mrs. H. N. McTyeire, Jr.	$228 55
Disbursements	8 34
Balance conference fund	106 43
Total	$343 32

MRS. M. E. STEELE,
Treasurer.

NOTHING is small or great in God's sight; whatever he wills becomes great to us, however seemingly trifling; and if once the voice of conscience tells us that he requires anything of us, we have no right to measure its importance. On the other hand, whatever he would not have us do, however important we may think it, is as nought to us.—*I. N. Grou.*

As to the value of conversions, God alone can judge. God alone can know how wide are the steps which the soul has to take before it can approach to a community with him, to the dwelling of the perfect, or to the intercourse and friendship of higher nature.—*Goethe.*

EVERY day is a little life; and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it are desperate.—*Bishop Hall.*

"Don't forget, Michael, to do that errand I spoke of in the morning." "No, sir; but will ye please to remind me if I forget?" "But I may forget to remind you." "Then "Then I'll remind ye to remind me if both of us forget."

The Purest and Best

Articles known to medical science are used in preparing Hood's Sarsaparilla. Every ingredient is carefully selected, personally examined, and only the best retained. The medicine is prepared under the supervision of thoroughly competent pharmacists, and every step in the process of manufacture is carefully watched with a view to securing in Hood's Sarsaparilla the best possible result.

"Gertrude, I see you rejected the head clerk last night." "Why, papa, how did you find out?" "Easy enough—he did the biggest half-day's work this morning that he's done in five years."

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, Buttercup, Williamson Co. Texas.

Wool—Do you believe it possible that the time will come when the lion and the lamb shall lie down together? Van Pelt—Yes, provided it is a spring lamb.

☞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.

Mrs. Hubb—you say you paid only fifty cents for those shirts. You shouldn't have purchased them. You should not encourage those manufacturers. Mr. De Hubb—Why not? Mrs. De Hubb—You must know by the price that they are a product of the perspiring system.

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.

They were roasting chestnuts in the fire. "I am going to call that big one by your name," she said. "Why?" asked he. "Because it seems to be cracked and won't pop." But he did.

Lock-Jaw.

CHINA SPRINGS, TEXAS, Aug 17, 1886. 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.

"We all have here our work to do,
If we'd be worthy of our hire;
For some must watch, while some must pray.
The fighting we do in the choir."

☞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.

He, gallantly—May I have a flower from your bouquet to keep and press as a memento of this happy hour? She—Certainly; which of my flowers would you like to press? He—Your pretty two lips.

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.

"How will I enter the money the cashier skipped with," asked the book-keeper, "under profit and loss?" "No; suppose you put it under running expenses?"

Woman is most beautiful when she is most herself and least conscious of it. This is well exemplified in the growing girl who, with hair loose and graceful even when blown wildly about, is utterly unconscious that it is her chiefest charm.

How often is this unconsciousness lost in later life, and however successful a young lady may be in arranging false hair, no matter how well it matches, it is difficult to overcome that consciousness of things being "not all they seem" which is often so apparent.

There is absolutely no excuse for any one depending upon artificial hair, when nature's own restorative powers can be at once aroused and seconded by Louisiana Creole Hair Restorer, a preparation of which one of the most distinguished women in the country has said that it could "save any woman from being wholly ugly," for no woman is ugly who has fine hair.

It is a purely vegetable compound and at the same time combines a shampoo with a tonic while communicating to the hair and scalp just the stimulus and nutrition required. It has no oil or grease or pomatum, but is nevertheless the most elegant dressing yet devised, relieving the hair of its harshness and softening and regenerating the scalp. Ask your druggist for it or send to Mansfield Drug Co., Proprietors, Memphis, Tenn.

Miss Oldmaid—Your room is very pretty, Miss Rosebud, but I wish you would drop in and see mine. It's a perfect museum of curios. All presents, too. Miss Rosebud—Birthday presents?

Neuralgia.

My wife was suffering over two weeks with a 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 Walnut Sts. Louisville, Ky.

"Oh, come here and see my tame fly," said four-year-old Frank to his mamma's visitor. "A tame fly! How did you tame it?" "Why, I gave it a bath, and when he was tired I took him out and fed him up with sugar. And now he is just as quiet and nice as he can be."

Poisoned by Scrofula

Is the sad story of many lives made miserable through no fault of their own. Scrofula is more especially than any other a hereditary disease, and for this simple reason: Arising from impure and insufficient blood, the disease locates itself in the lymphatics, which are composed of white tissues; there is a period of fœtal life when the whole body consists of white tissues, and therefore the unborn child is especially susceptible to this dreadful disease. But there is a remedy for scrofula, whether hereditary or acquired. It is Hood's Sarsaparilla, which by its powerful effect on the blood, expels all trace of the disease and gives to the vital fluid the quality and color of health. If you decide to take Hood's Sarsaparilla do not accept any substitute.

Local Statesman—What an impractical, visionary dreamer your neighbor, Jinks, is! Winks—Yes, isn't he? Only the other day he said he thought the street cleaning department ought to make some attempt to clean the streets.

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.

Irate customer—You said this cloth was a fast color, yet it faded out in two weeks after it was made up. Dealer—Well, I don't think you ought to expect it to fade any faster than that.

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.

He, seriously—Do you think your father would object to my marrying you? She—I don't know; if he's anything like me he would.

Pond's Extract stops all kinds of bleeding, pains, inflammations and Hemorrhages. *Refuse anything but the genuine.*

Miss De Pretty—I don't see how you whistle through your fingers that way. I could never do it in the world. Mr. Goodheart, wishing to compliment her delicate little hands—No, Miss De Pretty, if you should try it your whole hand would slip into your mouth.

Another Cashier.

Mr. R. M. Farrar, of the Merchants Bank, Atlanta, says to have money is to save it. In the use of Dr Bigger's Huckleberry Cordial for all bowel troubles, he saves doctor's bills and prevents a panic of suffering.

He—I thought your country straw ride was all arranged. She—Oh, no. It won't be ready for a week yet. "Why the delay?" "We are going in two wagons, and we have got to classify the people who don't speak to each other."

Influenza and Pneumonia.

T. F. Barnhart, M. D., of Claiborne Parish, La., writes: "Permit me to say to the public that I have tried Wonderful Eight in my practice and find it to be a good medicine in influenza and pneumonia. Nothing to equal it to relieve pain.

Harry—Miss Jessie, do you object to a mild cigar? Jessie—Not at all—providing it isn't lighted.

Mrs. De Work—I have trained my eldest daughter into a thorough housekeeper. There is nothing she does not know. Miss De Flight—What a nice, handy maiden-aunt she will make for your other daughter's children.

He sa'd: "My love, I am sorry to disappoint you about the picnic, but my trotter has a lame foot." That's nothing! We've got plenty of Salvation Oil.

The Detroit Free Press Fiend has been punning on Dr. Bull's Cough Syrup. His is only gratitude, for all thinking men know its merits.—(Exch.)

Kind Lady—What a nice little girl you are! Is your father in business? Little Girl—Business! My papa doesn't have to bother about business. Ah! Gentleman of leisure, then?" "Yes'm: he's a detective."

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	Wednes.	Thursd.	Friday	Saturd.	1891	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.
Jan.	...	...	...	...	1	2	3	July	...	...	...	1	2	3	4
	4	5	6	7	8	9	10		5	6	7	8	9	10	11
	11	12	13	14	15	16	17		12	13	14	15	16	17	18
	18	19	20	21	22	23	24		19	20	21	22	23	24	25
	25	26	27	28	29	30	31		26	27	28	29	30	31	...
	...	...	...	...	...	...	...	Aug.	...	...	...	...	...	...	1
Feb.	1	2	3	4	5	6	7		2	3	4	5	6	7	8
	8	9	10	11	12	13	14		9	10	11	12	13	14	15
	15	16	17	18	19	20	21		16	17	18	19	20	21	22
	22	23	24	25	26	27	28		23	24	25	26	27	28	29
	...	...	...	...	...	...	...		30	31	...	...	...	...	...
Mar.	1	2	3	4	5	6	7	Sept.	...	...	1	2	3	4	5
	8	9	10	11	12	13	14		6	7	8	9	10	11	12
	15	16	17	18	19	20	21		13	14	15	16	17	18	19
	22	23	24	25	26	27	28		20	21	22	23	24	25	26
	29	30	31	...	...	...	...		27	28	29	30	...	...	...
Apr.	...	...	...	1	2	3	4	Oct.	...	...	...	...	1	2	3
	5	6	7	8	9	10	11		4	5	6	7	8	9	10
	12	13	14	15	16	17	18		11	12	13	14	15	16	17
	19	20	21	22	23	24	25		18	19	20	21	22	23	24
	26	27	28	29	30	...	...		25	26	27	28	29	30	31
May	...	...	...	...	...	1	2		...	...	...	...	...	...	...
	3	4	5	6	7	8	9	Nov.	1	2	3	4	5	6	7
	10	11	12	13	14	15	16		8	9	10	11	12	13	14
	17	18	19	20	21	22	23		15	16	17	18	19	20	21
	24	25	26	27	28	29	30		22	23	24	25	26	27	28
	31	...	...	...	...	...	...		29	30	...	...	...	...	...
June	...	1	2	3	4	5	6	Dec.	...	...	1	2	3	4	5
	7	8	9	10	11	12	13		6	7	8	9	10	11	12
	14	15	16	17	18	19	20		13	14	15	16	17	18	19
	21	22	23	24	25	26	27		20	21	22	23	24	25	26
	28	29	30	...	...	...	...		27	28	29	30	31	...	...

TEXAS.

CHAPPELL HILL DISTRICT—FOURTH ROUND.

Burton and Giddings, at Giddings	Oct 11
Lexington cir, at Lexington	Oct 12
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.

Huntsville sta	Oct 10, 11
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.

Durango cir, at Durango	Oct 10, 11
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.

Smithville cir, at West Point	Oct 8
Winchester cir, at Winchester	Oct 10, 11
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.

Patterson	Oct 10, 11
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.

Martin's Gap cir, at Martin's Gap	2d Sun in Oct
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.

WAXAHACHIE DISTRICT—FOURTH ROUND.

Grand View cir, at Grand View	Oct 10, 11
Avalon cir	Oct 17, 18
Sims and Glenwood cir	Oct 24, 25
Italy cir	Oct 31, Nov 1
Lancaster and Ferris cir	Nov 7, 8
Oak Cliff sta	Nov 14, 15
Waxahachie sta	at 8 p. m., Nov 17
Wesley and Rush cir	Nov 21, 22

E. L. ARMSTRONG, P. E.

BROWNWOOD DISTRICT—FOURTH ROUND.

Indian Creek cir, at ——	Oct 10, 11
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.

WACO DISTRICT—FOURTH ROUND.

Mart mis, at Kirk	Oct 10, 11
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.

Kirkland mis, at Gypsum	Oct 15
Clarendon mis, at Oak's Creek	Oct 17, 18
Wellington mis, at Mobeetie	Oct 24, 25
Amarillo mis, at Washburn	Oct 31, Nov 1
Delia Plain mis, at Lockney	Nov 5
Plainview mis, at Plainview	Nov 7, 8

M. K. LITTLE, P. E.

WEATHERFORD DISTRICT—FOURTH ROUND.

Mineral Wells and Palo Pinto	Oct 10, 11
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 3
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.

CISCO DISTRICT—FOURTH ROUND.

Cisco sta, at Cisco	8 p. m., Oct. 8
Eastland cir, at Pleasant Grove	Oct 10, 11
Breckenridge cir, at Breckenridge	Oct 14
Crystal Falls cir, at ——	Oct 17, 18
Gordon and Strawn, at ——	Oct 20
Cisco cir, at Hicks	Oct 24, 25
Comanche and DeLeon, at ——	Oct 27
Lipan 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 13

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.

Anson cir, at Anson	Oct 10, 11
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.

Mount Calm, at Hubbard	Oct 10, 11
Black Land mis	Oct 12
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.

South Belton, at Wilson's Valley	Oct 10, 11
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.

Seguin sta, at Seguin	2d Sun in Oct
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.

Wesley cir	Oct 10, 11
Lavernia cir	Oct 17, 18
Helena cir	Oct 24, 25

I. T. MORRIS, P. E.

CUERO DISTRICT—FOURTH ROUND.

DeWitt cir, at Hope	2d Sun in Oct
Yoakum cir, at ——	3d Sun in Oct

JOHN S. GILLETT, P. E.

SAN SABA DISTRICT—FOURTH ROUND.

Cherokee cir, at ——	Oct 10, 11
Round Mountain and Rockvale	Oct 17, 18
Blanco cir, at ——	Oct 24, 25

ROBT. J. DEETS, P. E.

SAN ANGELO DISTRICT—FOURTH ROUND.

Ingram mis, at Ingram	2d Sun in Oct
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.

Pleasanton, at Pleasanton	Oct 11
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.

Milton cir, at Rocky Ford	Oct 8
Clarksville cir	Oct 10, 11
Clarksville sta	Oct 11, 12
Powderly mis	Oct 14
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.

Rosston cir, at Rush Creek	Oct 10, 11
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.

Burlington and Nocona, at Nocona	2 p. m., Oct 8
Benvanue mis, at ——	Oct 10, 11
Henrietta sta	7 p. m., Oct 12
Wichita Falls sta	7 p. m., Oct 13
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.

SULPHURSPRINGS DISTRICT—FOURTH ROUND.

Leesburg cir	Oct 8
Quitman cir	Oct 10
Winnsboro cir	2d Sun in Oct
Carrollton cir	Oct 14
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.

Farmers Branch	2d Sun in Oct
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.

PILES. ITCHING PILES. SYMPTOMS—Moisture; intense itching and stinging; most at night; worse by scratching. If allowed to continue tumors form and protrude, which often bleed and ulcerate, becoming very sore. SWAYNE'S OINTMENT stops the itching and bleeding, heals ulceration, and in most cases removes the tumors. SWAYNE'S OINTMENT is sold by druggists, or mailed to any address on receipt of price, 50 cts. a box; 3 boxes, $1.25. Address letters, DR. SWAYNE & SON, Philadelphia, Pa.

As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publishers of the TEXAS CHRISTIAN ADVOCATE.

25 CTS PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

BONHAM DISTRICT—FOURTH ROUND.

Fannin cir, at New Hope	Oct 10, 11
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.

JEFFERSON DISTRICT—FOURTH ROUND.

Linden	11 a. m., Oct 9
Cusseta	2d Sun in Oct
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	3 p. m., Nov 9

C. B. FLADGER, P. E.

TERRELL DISTRICT—FOURTH ROUND.

Wills Point sta	Oct 9
Poetry cir, at Palmer's Grove	Oct 10, 11
Terrell sta	Oct 13
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

Reports of trustees of church property will be called for. W. L. CLIFTON, P. E.

SHERMAN DISTRICT—FOURTH ROUND.

Sherman cir, at Kendall's Chapel	Oct 10, 11
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.

EAST TEXAS.

TYLER DISTRICT—FOURTH ROUND.

Canton, at Wallace Chapel	Oct 10, 11
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.

Harrison cir, at Concord	Oct 10, 11
Kilgore cir, at Kilgore	Oct 17, 18
Hallville cir, at Lagrone's Chapel	Oct 24, 25
Marshall mis, at North Side	Oct 31
Marshall sta, at Marshall	Nov 1, 2
Centennial mis, at Walnut Hill	Nov 6
DeBerry cir, at Mt. Zion	Nov 7, 8
Church Hill cir, at Church Hill	Nov 14, 15
Henderson cir, at Good Springs	Nov 21, 22
Beckville cir, at Allison's Chapel	Nov 28, 29
Henderson sta, at Henderson	Dec 5, 6

T. P. SMITH, P. E.

BEAUMONT DISTRICT—FOURTH ROUND.

Orange cir, at Caney	Oct 10, 11
Burkeville cir, at Mill Creek	Oct 17, 18
Jasper sta	Oct 24, 25
Jasper cir, at Peach Tree	Oct 31. Nov 1
Orange sta	Nov 7, 8
Beaumont sta	Nov 11
Sabine Pass mis	Nov 14, 15
Liberty cir, at Devers	Nov 21, 22
Woodville cir, at Chester	Nov 28, 29
Moscow cir, at Barnum	Dec 2
Livingston cir, at Corrigan	Dec 5, 6

F. J. BROWNING, P. E.

PALESTINE DISTRICT—FOURTH ROUND.

Alto cir, at Mt. Zion	Oct 10, 11
Crockett cir, at Center Hill	Oct 17, 18
Augusta cir, at Enterprise	Oct 24, 25
Jacksonville mis, at Pierce's Chapel	Oct 31, Nov 1
Homer cir, at Ryan's Chapel	Nov 7, 8
Lufkin sta, at Lufkin	Monday, Nov 9
Kickapoo cir, at Camp-ground	Nov 14, 15
Crockett sta, at Crockett	Wednesday, Nov 18
Palestine mis, at Corinth	Nov 21, 22
Rusk sta, at Rusk	Tuesday, Nov 24
Jacksonville, at Jacksonville	Wednesday, Nov 25
Grapeland cir	Nov 28, 29
Trinity cir, at Trinity	Nov 30
Palestine sta, at Palestine	Dec 5, 6

We hope to have a very full attendance of official members on this round. Let pastors, local preachers, stewards and trustees be ready with their reports. I do hope every charge will report every thing in full. J. T. SMITH, P. E.

SAN AUGUSTINE DISTRICT—FOURTH ROUND.

Melrose cir, at Cove Springs	Oct 10, 11
Nacogdoches sta, at Nacogdoches	Oct 15
Linn Flat cir, at Linn Flat	Oct 17, 18
Geneva cir	Oct 23
Hemphill mis, at ——	Oct 24, 25
San Augustine sta, at San Augustine	Oct 26
Carthage cir, at Carthage	Oct 31, Nov 1
Murvall mis, at Pleasant Grove	Nov 7, 8
Shelbyville cir, at Sarois	Nov 14, 15
Martinsville mis, at ——	Nov 21, 22
Center and Timpson, at Timpson	Nov 28, 29

A. J. FRICK, P. E.

NEW MEXICO.

EL PASO DISTRICT—FIRST ROUND.

Magdalena	1st Sat and Sun in Oct
Albuquerque	2d Sat and Sun in Oct
Las Vegas	3d Sat and Sun in Oct
Cerillos	4th Sat and Sun in Oct
Gallup	1st Sun in Nov
Lake Valley	2d Sat and Sun in Nov
Deming	3d Sat and Sun in Nov
El Paso	4th Sat and Sun in Nov
La Mesa	5th Sat and Sun in Nov

The district stewards will please meet me at Albuquerque M. E. Church, South, October 10, at 10 a. m., for the transaction of such business as comes before them. J. M. STEVENSON, P. E.

EDDY DISTRICT—FIRST ROUND.

Pecos City	1st Sun in Oct
Alpine	2d Sun in Oct
Weed	4th Sun in Oct
Roswell	1st Sun in Nov
Bonito	2d Sun in Nov
White Oaks	3d Sun in Nov
Eddy	1st Sun in Dec

District stewards will please me at Badgerville, on the Penasco, Saturday before the fourth Sunday in October, at 9 a. m.

I. N. CRUTCHFIELD, P. E.

RADWAYS PILLS
RADWAY'S REGULATORS
RRR
TO REGULATE THE SYSTEM
BILIOUS
FEVER
ETC
PILES
DYSPEPSIA
INDIGESTION
COMPLAINT
LIVER
COSTIVENESS
HEARTBURN
BILIOUSNESS
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PURELY VEGETABLE

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

PERFECT DIGESTION will be accomplished by taking Radway's Pills. By so doing

SICK HEADACHE

Dyspepsia, Foul Stomach, Biliousness, will be avoided, as the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

☞Observe the following symptoms resulting from Disease of the Digestive Organs: Constipation, Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations, when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs, and Sudden Flushes of Heat, Burning in the Flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price 25 cts. per box. Sold by all druggists.

Send a letter stamp to DR. RADWAY & CO., No. 32 Warren Street, New York. ☞Information worth thousands will be sent to you.

TO THE PUBLIC.

Be sure and ask for RADWAY'S and see that the name "RADWAY" is on what you buy.

Cheap Excursion Rates
TO
ST. LOUIS AND RETURN
VIA THE
Cotton Belt Route.

The Fall Festivities at St. Louis, consisting of the Exposition, Fair, Veiled Prophet and numerous other attractions, promise to be grander and more elaborate this year than ever before; and to accommodate all those who desire to attend the Cotton Belt Route will sell tickets at one fare for the round trip on the following dates: September 18th and 19th; tickets good for return until September 28th, account Conclave Sovereign Grand Lodge I. O. O. F. October 3d to 8th, inclusive; tickets good until October 13th, account St. Louis Fair and Veiled Prophet Carnival.

For further information apply to ticket agent.
W. H. WINFIELD, Gen'l Pass. Agent.

TO THE ROCKIES AND BEYOND.
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Ft. Worth & Denver City Railway Co.
AND
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Are now offering unequaled facilities to Summer Tourists contemplating an outing during the HEATED TERM. SPECIAL ROUND TRIP TICKETS are now on sale at GREATLY REDUCED RATES to all the principal Summer Resorts in Colorado, Wyoming, Idaho, Montana, California, Oregon and Washington, good to return October 31st, except Pacific Coast Tickets which are good for six months from date of sale.

This route takes you through the GREAT PANHANDLE of Texas and the Mountains of Colorado by daylight, and is the quickest and best route to all Western Summer Resorts. Elegant day coaches, buffet Sleeping Cars and perfect service have made this the favorite line to all points West and Northwest. Be sure to see that your ticket reads via the Fort Worth & Denver Railway and Union Pacific System.

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The Panhandle country tributary to the line of the Fort Worth & Denver City Railway is now recognized and admitted to be the greatest wheat producing, agricultural and fruit country in the United States, offering to Home-Seekers inducements not to be met with elsewhere.

For rates, pamphlets, etc., call on or address any coupon agent in Texas, or

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I. and G. N. R. R.
THE DIRECT LINE TO
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and all points in Southwest Texas.
The Short Line to the Republic of Mexico,
Via San Antonio and Laredo, Texas.

SCHEDULE IN EFFECT JUNE 7, 1891.

Daily South.		Daily North.
[illegible]	Mineola	[illegible]
[illegible]	Tyler	[illegible]
[illegible]	Longview	[illegible]
[illegible]	Jacksonville	[illegible]
[illegible]	Palestine	[illegible]
[illegible]	Houston	[illegible]
[illegible]	Galveston	[illegible]
[illegible]	Hearne	[illegible]
[illegible]	Milano	[illegible]
[illegible]	Taylor	[illegible]
[illegible]	Austin	[illegible]
[illegible]	San Antonio	[illegible]
[illegible]	Laredo	[illegible]
[illegible]	Monterey	[illegible]
[illegible]	Saltillo	[illegible]
[illegible]	San Luis Potosi	[illegible]
[illegible]	City of Mexico	[illegible]

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OHIO & MISSISSIPPI RAILWAY.
The Only Road Running a Passenger Train from
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3 Solid Vestibuled Trains are run by this line from St. Louis to Cincinnati, and all passengers have use of these Vestibule Cars WITHOUT EXTRA CHARGE.

LESS THAN 10 HOURS is our time from St. Louis to Cincinnati, being much quicker than by the longer and inferior routes.

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THERE IS
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from St. Louis to Louisville, Cincinnati, New York, Philadelphia, Baltimore, Washington, and other important points East.

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RATES for passage tickets by the O. & M. Ry. are much less than by other routes.

Through tickets via this route are for sale at offices of connecting lines West, Northwest and Southwest. When purchasing ask for Tickets via Ohio & Mississippi Railway.

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CINCINNATI, O.

Texas Advocate—$2 per year.

Devotional.

SO FAR, AND YET SO NEAR.

We call it a land that is very far off,
Because it is veiled from our sight,
As though there were oceans that widened between,
And mountains of infinite height.

We think that the stars and the planets that roll,
Far worlds through the measureless span,
Are nearer, perchance, than the home of our hopes,
Unrevealed in its mystical plan.

We are blind and cloyed by the visions of time;
We see not the flashing of wings,
We catch not a glimpse of its garments of white,
Or the clear crystal gleam of its springs.

Yet swifter than thought have the friends that we loved
Passed on to its mansions of rest;
One moment were clasping our hands, and the next
At home, with the ransomed and blest.

No wearisome journey or roughness of way
To reach that fair home of the soul,
It is lying so near us if we could but hear
How its wonderful harmonies roll;

And know that the curtain that veils it from sight
Is thin as the mist of the sea
That the sun scatters far when it rises in might,
Revealing the mountain and lea.

This earth has its brightness of home and of scene,
Yet daily some vanishing face
Leaves us gazing in sorrow and aching with loss,
As we stand in the desolate place.

Then let us go onward with quiet content,
Since we know that a moment may bring
Our feet to the gates of the city of gold,
In the country of Jesus our King.

—*Mrs. Emily Bugbee Johnson.*

EXPERIMENTAL RELIGION.

The man who knows Jesus Christ experimentally is the one who most loves and admires him. It is a great accomplishment to come into a sweet and saving knowledge of his grace, character and life. He is presented to us in a way that we may know him as our Friend, Savior, Exemplar and Glorifier. He is set forth most fully and clearly in his work, that we may learn who and what he is; and he sends his Holy Spirit into the mind and heart, so that we may obtain the spiritual and loving apprehension and appropriation of him which render him a real and living Person to us in our inner and outer relations. He then appears to us an object of beauty and delight and adoration and admiration and imitation; and the more we thus know of him the more we want to know of him. He grows upon us. We never tire of him. He fills every want of our being; he suits us in time; he becomes our "all in all" in the way of future expectation, as well as of present realization. For this world and the next there is none who so bounds and perfects the Christian life as the Christ of the Bible, of history, and of futurity.—*Presbyterian Observer.*

"SAVED!"

"I wish to be educated;" "I want his character developed;" "I desire my son to be trained;" "I am striving for his reform;" I want to keep him from bad ways;" "I am aiming at the right molding of my daughter's life;" "I wish my children rightly started in life"—such aspirations we often hear, uttered more or less articulately by parents and friends concerning others, or by the aspirants themselves. They are all laudable; but they are all included as to their essence in one word not so often employed. That word is "saved"—in the Bible sense, not merely from ignorance, bad habits, failure in life, and the like, but "saved," body and spirit, for time and eternity.

To be saved is to be freed from an accusing conscience, the dominion of sin, its ill consequences and the fear of them; to be content, at peace, even full of hope, as to the great unknown future. It is to have the day of judgment divested of terror. It is to have positive gain and peace of conscience, freedom from the mastery of the world, an abiding, elevating, purifying motive toward well-doing, which acts within, and is not dependent on human observation, and a hope which offsets present limitations like grief, poverty and pain, and actually converts them into benefits. It is to have a hope, realized in due time, of all that is involved—and how much that is eternity alone can disclose—in "eternal life."

The ordinary mind can see how much this heart-believing implies. "I was sinful, guilty; God's law was broken by me, and I was under its penalty. Christ bore it, and brought in righteousness. It is a free gift to me. I love God, who pitied me. I love Jesus, who saved me. I know his work is enough, for God raised him from the dead. I will be grateful as long as I live. I will try to please him, to honor him. I can never repay him, but in every way that he desires and shows me I will try to please him."

Now one of the ways in which he can be pleased and honored is the owning of him before men. When the Bulgarian intriguers got Prince Alexander out of the way, the soldiers and subjects who were loyal to him, felt bound to acknowledge him, stand up for him, call him their prince and respect his government. What else could they do and be honest, manly and true to their convictions? When the Son of Man is cast out, rejected, disowned by men in this world, and rivals are set up in his place, what should, what could, his friends do but confess him? The believing with the heart is the privilege grace gives; the open confession is the duty inseparable from it. The two are put together. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Having accepted the grace, he assumes the duty. The doing of the duty is the evidence that the heart has accepted the grace. They are together in the prescription, but on different grounds. No special genius is necessary to the understanding of this. "Here," says the doctor to a patient shaking in disease, "is the specific for your malady. Take it, and keep as quiet as possible." The quiet may not be perfect, is not specific, but it is necessary in its place. So it is with the confession. Hence the strong language of the Master: "Whoever shall confess me before men, him will I confess before my Father which is in heaven."

Reader, are you doing these two things—believing and confessing? He who can not lie says that they who do these things—two and yet one—do them "unto salvation." The means never fail of the end. The investment is never a failure. The remedy is never without the hoped-for relief. The being save is not, therefore, a mere sentiment, hope or line of religious conduct. It carries the very man along, and makes right with God, and it brings, therefore, in its train the present well-doing.—*Rev. John Hall, D. D., in the Congregationalist.*

Marriages.

Hammond—Collins.—At the residence of the bride's mother, September 22, 1891, by Rev. F. E. Hammond, Mr. R. S. C. Hammond, of Trinity, and Miss Amelia A. Collins, of Crockett.

Wimberly—Liston.—September 20, 1891, at the Methodist parsonage in Athens, Texas, by Rev. J. C. Calhoun, Mr. J. W. Wimberly and Miss Lula Liston, all of Athens, Texas.

Davenport—Martin.—At the residence of Mr. Joe H. Martin, September 27, 1891, Mr. T. P. Davenport and Miss Minnie E. Martin, Rev. J. N. Hunter tying the nuptial knot; all of Hunt county, Texas.

Mahoon—White.—Robt. Mahoon and Miss Mollie White, December 22, 1890, by Rev. S. H. Morgan.

Montgomery—Collier.—Daniel Montgomery and Miss Ettie Collier, January 15, 1891, by Rev. S. H. Morgan.

Terrell—Collins.—R. Q. Terrell and Miss Hattie Collins, February 9, 1891, by Rev. S. H. Morgan.

Weisinger—Dampeir.—Thos. E. Weisinger and Miss Rena V. Dampeir, February 15, 1891, by Rev. S. H. Morgan.

McComb—Berkley.—Hon. W. P. McComb and Miss E. Lula Berkley, March 18, 1891, by Rev. S. H. Morgan.

McCall—Dean.—S. A. McCall and Miss Florence Dean, March 24, 1891, by Rev. S. H. Morgan.

Rucks—Knight.—James T. Rucks and Miss Nannie Knight, July 28, 1891, by Rev. S. H. Morgan.

Evans—Dunlap.—G. W. Evans and Eula O. Dunlap, August 5, 1891, by Rev. S. H. Morgan.

Young—Cross.—D. J. Young and Mrs. Virginia Cross, August 13, 1891, by Rev. S. H. Morgan.

Darby—Gilmer.—T. C. Darby and Miss Jimmie E. Gilmer, September 23, 1891; all of Montgomery county, Texas, Rev. S. H. Morgan 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.

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Stephens.—Lee Roy Stephens, infant son of H. H. Stephens and Clara Stephens, was born December 2, 1890, died September 15, 1891. Little Lee Roy was a great sufferer for several months before he left us, but he has gone where there is no more pain or sorrow. This Providence that has called Lee Roy to go on before may seem very dark to the parents now, but when the splendors of the celestial world burst in upon them it will all be plain enough. Jesus has prepared for him a bright and beautiful home and he is waiting for papa and mamma in the city of light. C. G. Shutt.

Lancaster, Texas.

Sperry.—Thomas L. Sperry was born October 21, 1827, in Indianapolis, Ind. He was converted when quite young and joined the M. E. Church, South. Having moved to Tennessee in the year 1857, he was married to Miss Mary J. Green, of White county. In 1890 he moved to Hill county, Texas, and settled at Mertens. On August 6, 1891, he died in peace. Though having been with us but a short while, all were convinced that he was a cultured Christian gentleman of high worth and standing. He at once established himself as a leading merchant and business man. After religious service his remains were turned over to the Masonic fraternity, by whom he received burial. His bereaved family have strong hopes in the gospel of Jesus Christ our Lord. N. A. Keen.

Lyday.—Henry Byron, son of L. B. and S. S. Lyday, age three years and five months, died August 18, 1891. Little Bud, as he was called, was idolized by his parents, but He who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," saw fit in His infinite wisdom to call him home to dwell with Him forever. Though his stay was short on earth, yet he filled his mission, and may this dispensation of God's providence be instrumental in bringing the father to repentance. May God bless the broken-hearted parents in their deep sorrow and prepare them to live with little Bud in the sweet by-and-by. Flora Culver.

Forestburg, Texas.

Strickland.—In memory of S. H. Strickland, who was born in Franklin county, Alabama, August 22, 1818; moved to Giles county, Tennessee, in 1837; was married to Miss Annie Tunget in 1837; professed religion the same year and joined the M. E. Church; moved to Ellis county, Texas, in May, 1877, and connected himself with the church at Glenwood; departed this life September 21, 1891. I knew Bro. Strickland for about thirty years; have heard him ofttimes tell of his hopes and fears; have often seen the big tears of joy steal down his cheeks as his soul would well up with God's love. He was a man of faith and lived an examplary life. Just before leaving this world he said to his wife and children that he had trusted in God for more than fifty years, and was still trusting him. He told them how he loved them, but that he loved the Lord more, and then kissed his wife good-bye and fell on sleep in perfect peace. May the Lord bless Sister Strickland and her family and keep them in peace through all their afflictions, and bring them all home at last, where there is no more parting. Thos. G. Paine.

Norton.—Sister S. D. N[illegible] was born December 9, 1839; was converted in early life and joined the M. E. Church and lived a consistent life, and died in full triumphs of a living faith and in sight of heaven. In all her illness and afflictions she was patient and resigned to the will of Him who doeth all things well. The death angel came April 12, 1890. She leaves a husband and three children to mourn their loss. But we weep not as those who have no hope. The writer preached the funeral of deceased the fourth Sunday in June. May the good Lord save all the family in the better land. J. M. Culver.

Crow.—Parilla Viola Crow was born January 9, 1889, died September 6, 1891. It is hard to have these little ones torn from our embrace by the cruel hand of death, but there is sweet consolation in the thought that we shall see them again and that they have escaped the trials and conflicts of this troublesome world. Weep not, father and mother, but just think of your little one as an angel singing praises around the thone of God. May it remind you that you too must soon pass away to that bourne from which no traveler ever returned. May you bow in meek submission to the will of your Heavenly Father and may you realize that these afflictions are but blessings in disguise. May you be comforted by the blessed promises of the gospel, and all be one unbroken family in heaven, is the prayer of your postor, W. E. Jordan.

Independence, Texas.

Cox.—Mrs. E. F. Cox, daughter of the Rev. L. M. and Sister J. A. Midyett, was born in Graves county, Kentucky, March 5, 1866; moved with her parents to Johnson county, Texas, in 1877; born of the Holy Ghost and united with the Methodist Episcopal Church, South, in 1878; moved to Young county in 1880; married to E. E. Cox November 1, 1885; died June 23, 1891. We knew Sister Cox from girlhood and can say of her, surely she followed close in the footsteps of the blessed Master, so loving, kind and patient under all circumstances of life. After a long and severe spell of sickness her blood-washed spirit took its flight to the realms of the blest. A devoted Christian has gone from our midst and our community, with husband, children, parents and friends to mourn their loss; but we sorrow not as those that have no hope, and if faithful we shall see her again in the paradise of God.

J. B. and Mattie Hawkins.

Farmer, Texas.

Birdsong.—Died August 26, 1891, at Floyd, Texas, Mrs. Hnitt Birdsong, aged twenty-four years four months and twelve days; daughter of R. I. and Lou Cook, and wife of A. L. Birdsong; was born in Daingerfield, Texas, and made motherless at the age of five years, and was raised by her grandparents, S. I. and Araminta Powers, and married at their house in Daingerfield, Texas, 1884. She bore four chiluren, three girls and a boy. The eldest and third child died in infancy, leaving little Allie, five years old, and Boerne, about two years, and kind husband, father, grandfather, step-mother, five half sisters, two half brothers, and one dear aunt, Georgia Allen, to mourn her loss. She was converted at Dangerfield, Texas, in her early teens, and joined the Methodist Church; and her Christian life was such as to give evidence at her departure of a home where there is no more suffering, pain and death; but where she can vie around forever the throne of God with a precious mother, brother, and two grandmas. "Oh! heaven, sweet heaven," having been made more so to us by these jewels. May we all, and friends, live so in this life that when we come to press a dying pillow we may find a home in heaven, is the prayer of one who loved her; her earthly father. R. I. Cook.

Winsboro, Texas.

Munger.—Ernest Gibson, infant son of Jesse and Rosa Munger, was born at Midway, Texas, April 13, 1891, and died August 12, 1891, two days after his dedication to God in holy baptism. Earnest was a sweet, engaging child, the joy of his young parents and the sunshine of the home. He stayed with us long enough to win our hearts, then went home to shine in the Redeemer's crown. He was baptized at the house of his grandparents, Bro. and Sister Spaugh, of Midway, on Sunday evening August 10, by Rev. J. H. Gresham, local elder. It was an impressive and affecting scene, as the old veteran, trembling on the verge of the tomb, put his feeble hands on the head of the child and prayed God to keep and save him to himself. The prayer is answered; another beautiful flower transplanted from earth blooms in the garden of God; another guildless little spirit inherets the kingdom that is composed "of such," and another loving link binds us to the sweet "over there." The burial service was conducted by the paster according to the ritual of the M. E. Church, South, and the little one was quietly laid to rest under the shadow of the church-house till the reapers shout harvest home and the graves give up their dead. Merit circuit is losing, but heaven is gaining; they are going home. We are following. Hail! risen Redeemer.

Joseph Jamison.

Coppedge.—Mrs. Ada E. Coppedge, wife of Rufus I. Coppedge and daughter of Capt. M. J. and Mrs. Lucinda Ragsdale, was born August 26, 1863, and died near Coffeeville, Texas, September 17, 1891. In early girlhood Sister Ada professed religion and joined the M. E. Church, South, and has since been not only a consistent member of the church, but one who has enjoyed the comforts of religion by studying the word of God and trusting his precious promises. The open countenance, even temper, amiable disposition and sweet Christian spirit of our beloved sister are some of the implements of Christian warfare with which she unconsciously won all hearts and exerted a holy influence in the community. About two weeks ago she was attacked with jaundice. By the skillful treatment of Dr. J. H. Cunliffe and the watchful, prayerful nursing of relatives (among whom was her own mother, ever faithful and true throughout the entire period of her sickness), the malady gave way, and we were buoyed up with the hope that she might be spared to her husband, who is now sad and lonely, and her four little children who so much need the care of just such a mother. But alas! while we were indulging the fond hope that she might be restored to wonted health and vigor, she was violently stricken with facial erysipelas which proved too much for human endurance, and with head and face badly swollen, and with eyes closed to all earthly scenes for several days, she fell a victim at last. She testified that she was at peace with God, and we know that she is with the Savior. "Oh, merciful release from pain and suffering; oh, glorious transition from earth to heaven!" Will all who read this notice breathe a prayer for the wounded and bereft husband and children? Praise the Lord, we know he will care for them. Brother, be comforted. John A. Coppedge.

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Cain.—Charlie D. Cain was born February 28, 1869, and died July 9, 1891. He was converted and joined the M. E. Church, South, in 1883, under the ministry of Rev. C. G. Shutt. Charlie was a young man of admirable traits of character, the like of whom we too seldom find among the young men of to-day. He loved his father and mother, and regarded them so kindly that any one to be about him would find themselves drawn to him before they were aware of it. Every one seemed to love him. The testimony of all his neighbors was, "Charlie was one of the best boys I ever knew." He was of that happy turn to have a pleasant word or smile for every one. While he was of so lively a spirit he never suffered himself led off into sin or to disregard his promise to his mother. After he laid by his crop he left home to spend a month in the employment as guard on the Ellis county farm, during which time the sad accident occurred which took him from his fond parents, on the 9th of July, as above mentioned. Weep not, fond parents and sisters, as those who have no hope. I believe Charlie is waiting for you in the home of the pure and the good. Be faithful a little longer, then we shall all meet our loved ones who've gone on before. M. L. Moody.

Rice, Texas.

McMellon.—Mrs. Selura B. McMellon, the daughter of the Rev. L. M. and Sister J. A. Midyett, was born in Graves county, Ky., April 10, 1858; converted and united with the Methodist Episcopal Church, South, at thirteen years of age; moved with her parents to Texas in 1877; married to T. G. Chaney December 12, 1878, whom death claimed as its victim a short time after their marriage; moved to Young county in 1880; married to W. F. McMellon, June 7, 1887. She died August 27, 1891. Sister McMellon was afflicted for two years, but bore her sufferings with Christian fortitude. She often talked of death, saying, "I am ready." Her death has created a vacancy that cannot be filled, and while we with sorrow lament the loss of our friend we bow in submission to Him who doeth all things well. May this be a consoling thought to husband, parents, relatives and friends that she has only gone before and is now waiting at the pearly gate to welcome them home.

J. B. and Mattie Hawkins.

Farmer, Texas.

McMellon.—On the 9th of September, 1891, we laid to rest the little body of Lacy Valentine, infant child of W. F. and Selura B. McMellon; born in Farmer, Texas, July, 1891. His mother preceded him to the better world eleven days. No more will mother and child be separated, for there is no parting there.

J. B. and Mattie Hawkins.

Farmer, Texas.

Wynne.—Susan Idella, wife of S. L. Wynne and daughter of E. and Elizabeth Dunham, was born March 24, 1870, and died August 1, 1891. She left a husband and four little children. Little Elbert, her infant son, followed her to the glory land August 15, 1891. He and his little sister were born July 13, 1891. This little jewel, being freed from the corroding influences of this life, only adds to the attractions of a holy, happy clime of eternal bliss. Sister Wynne professed religion at about eleven years of age, and lived a consistent, upright Christian to her death. She died in the triumphs of a living faith. Her husband and friends regard her life as a remarkable demonstration of the comforting influences of our holy religion. She, like Stephen, died in sight of heaven. Her departed loved ones appeared in view as she crossed the turbid waters of death. Oh! the hallowed influences of a death when departed friends are sent to bid us welcome to the inheritance which Christ has prepared for the finally faithful. May her example ever be a holy inspiration to her husband and friends to live in constant communion with God. And may the precious promises of God ever to be with those who put their trust in him be realized in their every personal experience; and when the sufferings of this life come upon us as they came upon Sister Wynne at her death may God's grace ever console us, and may we ever remember that these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. And, finally, when our trials shall have all passed away, may we, like Sister Wynne, receive a happy admittance into that clime of eternal bliss, where we shall be associated with the redeemed of all ages and enjoy that holy communion of God our Savior through a never ending eternity. W. D. Wheeler.

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Williams.—Willie W. Williams was born in Obion county Tennessee, December 3, 1872, and died in Chico, Wise county, Texas, September 17, 1891. He was a devoted member of the Methodist Church and died in the faith which overcometh the world through Christ our Lord. Willie bore his illness like a hero, saying to the writer on the day of death that he was resigned to the will of God. He was assistant postmaster at Chico; a promising young man of sterling habits and excellent moral character, worthy of emulation. To the bereaved ones, take consolation; Willie is gone, but we know where to find him, "for when you see the day approaching look up," "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Jas. A. Kerr.

Chico, Texas.

Adair.—Mattie P. Adair, daughter of Anthony and Elizabeth Palmer, was born in Walker county, Texas, January 9, 1859; was baptized in infancy by James Wesson, of the Texas Conference; was converted at ten years of age and joined the Methodist Episcopal Church, South. By the death of her mother when she was twelve years old she was left an orphan, her father having died when she was but a child. She made her home during her girlhood with her aunt, Mrs. M. J. Munger, and was educated at Chappell Hill Female College. She was married to Rev. J. B. Adair, of the North Texas Conference, November 16, 1886, and died of typhoid fever at the parsonage at Mesquite, Texas, September 10, 1891. Sister Adair was of the highest type of cultivated Christian womanhood, whose everyday life was but an expression of her deep convictions and exalted Christian character. She loved the church and was devoted to its service; was an active worker in the Master's vineyard. Her life, blending as it did so many admirable traits of character, won for her many friends wherever she went. Notwithstanding she had always been accostomed to the comforts and luxuries of life, she accepted the privations incident to a wife of an itinerant minister, moving from circuit to circuit without a complaint; always happy in her relations and satisfied with whatever lot befel her husband. Sometimes when she or the children were sick and he would be loth to leave them and go to his appointment, she would say: "Go to your post of duty and the Lord will take care of us." She was truly a helpmeet, indeed. She bore her last long affliction without a murmur, and died a triumphant death; sweetly falling asleep in the arms of Jesus. She leaves many friends, one brother, three little children and a broken-hearted husband to mourn her loss; but the fragrance of her life will linger with them till they meet "beyond the river." The funeral was preached at Mesquite September 11, and her remains carried to Houston and laid to rest by the side of her mother in beautiful Glenwood to await the resurrection morn. O. S. Thomas.

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AN EDITOR

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A Brief Synopsis of a Medical Lecture by Dr. Hartman at the Surgical Hotel, Columbus, Ohio.

Malaria is a poison generated by decaying vegetable matter, especially prevalent in the hot months of late summer and early fall. A sharp frost generally stops its ravages. It may be taken in the food, drink or air. A larger dose of the malarial poison produces what is known as chills and fever or fever and ague. The chills may occur every day, every second day, or every third, or even fourth day.

Large doses of quinine in many cases will break up the chills and restore the patient to health, but more than half of the cases quinine fails to cure, or even benefit. It is not only the uncertainty in which quinine operates to cure chills and fever which makes the drug objectionable, but the injury which this drug is capable of doing to the nervous system and brain. The remedy Pe-ru-na, which is by far the most reliable chill cure to be found, not only can be depended on every time to stop the chills, but it does no harm to the nerves or brain, even though it be taken in very large doses and repeated a long time.

The dose of Pe-ru-na sufficient to break chills is a wineglassful every two hours for four doses during the intermission or remission, followed by a tablespoonful every hour until the symptoms cease, and then a tablespoonful every two hours until the cure is permanent. No other medicine whatever is required. Any medicine in this disease is better received by the stomach during the remission than during the hot stage. It is seldom that a second chill occurs after this treatment is begun, but the above treatment should be repeated after each chill, if any do occur. Pe-ru-na is the surest and safest anti-periodic, antipyretic in existence, and there is no need for a single failure in the use of it if it is used with persistence and judgment.

But malaria is not by any means always so pronounced in its symptoms. It often will pester a person for months without making him sick abed, but making him genuinely miserable. Creeping rigors, coated tongue, appetite changeable, cold, sweaty hands, and many indescribable sensations of genuinely disagreeable kinds. 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, without great effort, Pe-ru-na is a safe, prompt and efficient cure. 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.

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OPIUM and WHISKEY HABITS cured at home without pain. Book of particulars sent Free.
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YOUR NAME on 25 LOVELY CARDS, 1 RING, 1 LACE PIN, 1 PATENT FOUNTAIN PEN, 1 FORGET-ME-NOT ALBUM, 125 Album Verses, with the New and Popular Monthly, WAYSIDE GLEANINGS, THREE MONTHS FOR 10c. LAUREL CARD CO., CLINTONVILLE, CONN.

THE SINGER AND THE SONGS OF METHODISM.

Of course with such a leader as Charles Wesley, Methodism began as a singing church. And this has been its character ever since. Naturally enough, too, for happy people always sing. The style of music introduced by the Methodists was considered quite an innovation. Many of the sticklers for the old anthems and chants of the church were horrified. They had been accustomed to solemn tones and long, doleful sounds, and each singer was expected to look as much like a graveyard as he could. But the Methodists put new life into their music and on the melody of their songs thousands of souls were borne into the kingdom.

The following anecdote is related of the period. I don't vouch for the truth of the story, but it is so seldom that we get a joke on the Devil that, as it illustrates my point, I will tell it:

"One day a Methodist preacher was traveling to his appointment and he came upon the Devil sitting on a log crying as though his heart would break. The preacher stopped and asked him what was the matter. 'Oh,' said he, 'I'm ruined! These Methodists have gone and stole all my tunes and put good words to them, and they are just taking the world, and my kingdom is doomed.'"

That man was no visionary who said: "Let me write a nation's songs and I care not who writes its laws." He announced a truth based upon the philosophy of the human mind and the susceptibilities of the human heart. We have but to revert to the history of "God Save the King" of England, of "Bonnie Doon" of Scotland, of the "Star Spangled Banner" of the North and of "Dixie" of our Southland, to be convinced of the power of song to sway men's passions and move them to action. And it is just as true concerning the songs of a church as of a nation. In the days of the Wesleys a fierce war of words was waged with the five points of Calvinism on one side and the doctrine of free grace and unlimited atonement on the other. Sometimes strife would be engendered and unholy passions be aroused; but when Charles Wesley would lead out in that soul-stirring hymn:

> Come, sinners, to the gospel feast!
> Let every soul be Jesus' guest.
> You need not one be left behind.
> For God hath bidden all mankind!

the people forgot their differences in creeds in their rush toward the cross where Jesus died.

And it was no ephemeral, temporary movement which was thus excited, dependent for success on the varying moods of popular sentiment, for couched in these lines of matchless poetry was a succinct statement of the fundamental doctrines of Arminian theology and, more than by icy dogma or the stilted metaphysical precept, was the heart touched and the judgment convinced and the springs of action stirred by those gentle influences of song. In the theological controversies of the past, Methodism has driven every opponent from the field and her songs have helped as much as any other thing to win the day. What could an advocate of the horrible decrees of Calvin do with a people while they sang such a song as—

> "Sinners, turn, why will you die?
> God, your Maker, asks you why?
> God, who did your being give,
> Died himself that you might live.
> He the fatal cause demands,
> Asks the work of his own hands,
> Why, ye thankless creatures, why
> Will ye cross his love and die?"

No people could sing that and believe that any man was foreordained to be lost.

With equal joy and success they overturned the old idea that a man could not know he was saved until the judgment. They had personal experience on the subject and sang with a rapture becoming the child of a king:

> "We who in Christ believe,
> That he for us hath died,
> We all his unknown peace receive,
> And feel his blood applied.
> Exults our rising soul,
> Disburdened of her load,
> And swells unutterably full,
> Of glory and of God!"

It is wonderful what a wide range is compassed by the hymns of Charles Wesley. Every chord that runs through the human heart has prepared for it here a song. Every experience of human life here finds expression. For a happy, glad heart, what more appropriate than to sing:

> All praise to our redeeming Lord! etc.

If you feel grateful to the Giver of all good how better express it than to sing:

> "Since from his bounty I receive," etc.

Amid life's cares if your heart is faint how restful to sing:

> "Jesus, my truth, my way,
> My sure unerring light," etc.

If you long for heart purity you could not better tell it than in the hymn beginning—

> "Forever here my rest shall be
> Close to thy bleeding side."

If the crosses and trials of life seem hard and you are tempted to murmur, take a look ahead and say with our singer:

> "The rougher our way, the shorter our stay,
> The tempest that rise
> Shall gloriously hurry our souls to the skies:
> The fiercer the blast, the sooner 'tis past
> The troubles that come
> Shall come to our rescue and hasten us home."

Do you stand as a remnant of a broken family circle? Have you said the last good-bye to those you love? Have your comrades and companions in life slipped away from your side, one by one, until you begin to sigh for reunion?

> "Beyond the bounds of time and space
> Look forward to that heavenly place
> The saints' secure abode.
> On faith's strong eagle pinions rise
> And force your passage to the skies
> And scale the mount of God."

But I forbear further illustration or pursuance of this facinating theme. We have a priceless heritage in the songs of Methodism. No church has given to the world so many immortal hymns. They are immortal because they are founded on truth and express the sentiments of the heart and they will endure

> "As long as the earth has shadows,
> As long as the heart hath woes"

We need a revival in the study and use of Methodist hymns. Let our people learn to express in them their theology, their love, their consecration. Let them not be beguiled into a surrender of these grand hymns for the more flashly, but less enduring songs, of the period. Let us make Methodism in the future what it was in the beginning—a happy, singing, shouting church.

JOHN M. BARCUS.

The worst cases of scrofula, salt rheum and other diseases of the blood, are cured by Hood's Sarsaparilla.

Texas Casualties.

At Navasota, September 30, Lester Hambling had his hand crushed while coupling a car.

C. H. Hart, of Houston, fell out of a third-story window in the Miller hotel, Navasota, and was severely hurt.

At Leggett, September 30, J. R. Freeman, while unloading logs from cars, was caught under a rolling log and painfully injured.

F. Carolus was badly hurt about the head in a runaway at San Antonio, September 30.

At Houston, October 1, Henry Credo, a negro, while in a difficulty with another negro, was stabbed in the bowels.

In an altercation relative to the moving of some timbers, John Lawrence and John Southern, two carpenters, struck and seriously injured each other with heavy pieces of timber, at Sherman, October 1.

While Martin McCarthy was engaged in building a stone wall in a well near Fort Worth, September 30, a stone weighing eight or ten pounds fell from the top, a distance of thirty feet, striking him on the head, fracturing the skull and causing his death.

September 30 Jim McCoy, who lives four miles from Van Alstyne, was thrown from his horse on to a barbed wire fence, cutting his right leg to the bone in six places.

Near San Angelo, October 1, a horse which he was riding fell on a boy named Allen Mathews, killing him.

At Honey Grove, October 2, Mrs. Bogan had two ribs broken by being run over by a wagon driven by a drunken man.

Ambrosia Herreno was killed by some one firing a shot through the wall of the house in which there was a dance in progress at Beeville, October 2.

At Fort Worth, October 3, Mrs. Laura Cannon and Miss Fannie Smith were seriously hurt by the buggy in which they were riding being struck by a train.

At a negro dance, ten miles south of Columbus, October 2, Jerry Ford was killed by having his throat cut with a razor in the hands of Ed Camp, who was also seriously wounded.

Sam Lamb, who lives ten miles northwest of Belton, was waylaid and shot by three masked men, October 1. His wounds are not dangerous.

October 3, the fourteen-year old son of A. H. Irby had his arm torn off near the shoulder by becoming entangled around the shaft of a gin, five miles north of Black Jack.

At Rockdale, October 1, H. T. Bush was driving out after dark in a wagon alone when in some way he fell out and the wheels passed over his head and neck, killing him.

Louis Donath committed suicide at San Antonio, October 4, by taking morphine. He had been disappointed in love, and was out of work.

Near Palestine, October 3, a drunken negro attacked and badly stabbed E. R. Kirsh and Terry Gilson.

ELECTROPOISE!

NASHVILLE, TENN., Aug. 6, 1891.—In February I bought an Electropoise to use on my little boy, who has been a great sufferer for about three and a half years with an affliction of the neck and spine. When about 11 months old he suffered greatly with his neck, having three large boils or ulcers, which so affected the bones of the neck that several large pieces were taken out. His neck was very much swollen and out of shape. He was not able to hold up his head; it dropped forward and his chin rested on his breast most of the time. He then seemed to lose nearly all use of his limbs; could scarcely raise his hands to his head; could not sit up, and was drawn so that when we tried to stand him on his feet just the tips of his toes would touch the floor; in fact, when he was on the floor he was curved about like a cradle rocker. He had to take his meals on a pallet by the table on the floor, not being able to sit up to the table. He has gradually improved under the Electropoise until he is now able to hold up his head and walk unassisted about the house and yard. His neck has been reduced almost to its natural size and shape, and his skin is perfectly clear, and I think that with the use of the Electropoise we will, before a great while see him well again. We had almost given up all hope of him, as we had tried almost everything in search of something that would cure him, and we think we have at last found it in the Electropoise, or the little "tin doctor." With best wishes I am yours truly,

H. L. MCNISH,
231 N. College st., Nashville, Tenn.

BOLING WILLIAMS, agent, Texas, 458 Elm street, Dallas.

Texas Incidents.

Hon. R. W. Coleman, of Dallas, lectured at San Antonio, September 30, on behalf of the Farmers Alliance and in advocacy of the sub-treasury scheme. He holds that the farmer is the originator of all wealth and its principal producer.

At San Antonio, September 30, Judge King fined the sheriff of McLennan county and Messrs. Gurley, Rose & Gurley, the enjoining contractors, $100 each for contempt of his court in refusing to obey the mandate of his court and for the imprisoning of Ed Short and other Aransas Pass employes acting under the authority of his court who were fined by the judge at Waco. This is a case of conflict in jurisdiction, and the fight promises to be a very pretty one between the two courts.

Some time ago the retail grocery merchants of Fort Worth organized for the purpose of mutual protection and agreed to print a list of non-paying creditors, a copy of which would be forwarded each member of the association, and all pledging themselves not to credit any man whose name appeared on the black list. October 1 D. T. Copher filed a $10 000 damage suit against Pendry Bros., members of the association, charging that they had placed him on the black list, and by so doing had destroyed his credit to such an extent that his grocery supplies were shut off unless he paid cash down, and which damaged him in the sum mentioned.

A telegram from Belton, October 3, says the county court of Bell county has decided that "watch clubs" are lotteries.

Miscellaneous.

Ten thousand coal miners in the vicinity of Pittsburg struck October 1. One thousand printers of Pittsburg and Allegheny also struck for 7½ cents increase and shorter hours.

Gen. Boulanger, the French politician, committed suicide at Brussels, Belgium, September 30, by shooting himself. Grief at the death of Madame de Bonnemain was the cause.

A telegram from St. Paul, Minn., September 30, says two more "wheat hold your crop" circulars are out. One is from Ignatious Donnelly, President of the Minnesota Alliance, who urges farmers to hold their wheat for thirty days longer.

Advices from St. Petersburg, October 1, say 25,000,000 people are unable to pay taxes, and this will cause a deficit of £12,000 000 The minister of finance has granted another million for the relief of the distressed people. The press is forbidden making allusions to the famine. Deaths are so numerous in the stricken districts that many are buried without religious rites. * * * Great Britain should avoid interference with the Russian movement on Pamir unless she wants war.

A telegram from St. Paul, Minn., October 1, says snow has fallen in Montana and a large portion of the British possessions.

A telegram from Little Rock, Ark., October 3, says advices from the Cherokee Nation are to the effect that cattle are dying in large numbers from the effects of drinking water in which dynamite had been exploded for the purpose of killing fish. Many stockmen have lost from 100 to 500 head in a day. The dynamite is believed to have poisoned the water.

A telegram from San Francisco, October 2, says civil war prevails on the island of Tanna. Two villages were wiped out of existence, and in the midst of the fighting a fearful hurricane swept the island.

A telegram from Grand Rapids, Mich., September 28, says that a most destructive storm had occurred near there.

A telegram from Marianna, Ark., September 28, says the negro riot still continues. One white man has been killed and several gins burned by them.

The town site of Chandler, in the Sac and Fox reservation, I. T., was opened September 28. The usual rush occurred. A Mrs. Daisy is reported killed and many received severe injuries in the rush.

Obituary—Texas.

Miss Janie Pullen, Aransas Pass; Miss Emeline Harp, Atlanta; C. R. Walton, Austin county; Henry Paschal, Cisco; Mrs. E. Langham, Clarksville; P T. Lewis, Como; Mrs. Rhode S. Raine, James McBride, Canuto Benavides Corpus Christi; H. C. Scoville, Corsicana; Mrs. J. T. Bell, DeKalb; Rev. Isaac McIntyre, Denton; Thos. B. White, El Paso; Mrs. Callie W. Magee, Flatonia; Mrs. A. H. Wilbanks, Freeland; Mrs. S. B. Cogburn, Miss Ollie Wright, Gainesville; Lewis Freeman, Gatesville; Mrs. S. W. Smith, Mrs. Louisa Noyes, Gonzales; R. G. McAffee, Gordonville, Mrs. W. J. Jennings, Greenville; Alois Albrecht, Hallettsville; P. M. Ellis, Mrs. T. C. Tarbutton, Hillsboro, Tommie Daniel, Holland; Mrs. C. W. Skelton, M B. Mulkern, John S. Leigh, Huntsville; Len Stuart, Marlin; Frank Mason, Ellis Pierce, Miss Florence Alberta Lancaster, Marshall; Evelyn Knox, Mrs. Oila Calvin, Mesquite; J. C. English, Miami; Samuel S. Reed, Mineola; S. H. Strickland, Nash; Pete Hanby, Odell; Miss Mattie Burnett, Palestine; Mrs. Margarette Langan, Paris; Miss Ruth Aldredge, Pittsburg; Mrs. Mittie Crower, Quanah; Mrs. C. C. Johnson, jr., Mrs. E. J. Sublett, San Augustine; Mrs. Dan Rosser, San Marcos; Mrs. Henrietta Brown, Sherman; Mrs. Rebecca McLaughlin, Sulphur Springs; Mrs. Moore, Sunset; Mrs. T. C Gregory, John Price, Texarkana; William Weaver, Cecil Graves, Trenton; Mrs. A. Copeland, Mrs. George Buford, Van Alstyne; Mrs. Lizzie Davis, Vernon; S. H. Strickland, Waxahachie; Mrs. Mary Sweet, Weatherford; Mrs. A. L. Wiley, West; Mrs. Minnie Haynes, Wills Point; Mrs. G. M. Prewett, Winnsboro.

Crops and Weather.

Reports from Carrollton, September 30, say that cotton in that vicinity will make about one-half bale to the acre.

Good rains fell at Morgan, Bosque county; Channing, Hartley county; Bailey, Wichita Falls, Colorado, Quanah and Brownwood, September 29.

A telegram from Bailey, September 29, says: It is believed that more than half the cotton has been gathered already. Many farmers are rather slow about selling their cotton, believing they will obtain higher prices by holding it.

A cold wave struck North Texas October 3.

Reduced Rates.

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

To San Antonio and return, account German Day celebration on October 7th to 10th, inclusive, tickets good to return until October 13.

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 the St. Louis Fair, tickets will be sold October 3 to 8, inclusive; good to return until October 13, at one fare for the round trip.

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

UNANSWERED LETTERS.

Sept. 30.—J D Scott, sub A C Benson, sub at half price. C E Gallagher, subs. W W Henderson, subs. I Z T Morris, o k. R V Walker, has attention J H Chambliss, subs. J A Baker, sub. F M Winburne, sub. J R Steele, sub. L F Palmer, has attention. G H Phair, sub. C H Maloy, subs.

Oct. 1.—J R Barden sub. I T Morris, sub. G W Graves, thanks. J R Nelson, sub. A J Weeks, has attention. W J Bludworth, sub. J M Baker, sub. J W R Bachman sub. S L Ball, will stop. J L Kennedy, subs; 2 cards. Jere Reese, has attention C V Bailey, o k. J R Wages, as you have s-a-y-e-d so, it shall be done.

Oct 2.—R R Raymond, sub. R V Galloway, subs have attention. W K Simpson, sub W H Crawford, sub and change. T C Derew, sub. J Southwell, o k. C B Smith, o k. J W Horn, has attention. W C Newton, subs D C Stark, change made J C Carter, change. J W Sims, sub. C S Mccarver, sub. A F Hendrix, subs. R C Hicks, sub.

Oct. 3.—E J Maxwell, sub. I L Mills sub. J R Nelson, sub. A C Benson, o k. J J Harris, sub. R H Simpson, sub. S J Drake, sub. R R Raymond, sub. S N Allen, subs T T Booth, sub. J C Weaver, subs. J E Vinson, sub.

Oct. 5.—H M Glass, paper stopped H G Williams, sub. T E Sherwood, sub. J R Nelson, sub. J O Jorden, sub. J F Archer, sub. W W Graham, sub H B Henry, subs N Kelsey, has attention. Abe Long, subs. Mrs A M Ireland, subs.

The only Complexion Powder in the world that is without vulgarity, without injury to the user, and without doubt a beautifier, is Pozzoni's.

A well-known humorist, who bubbled over with hearty hospitality, was entertaining some guests at dinner, when one of the guest's remarked to the host's little daughter, "your papa's a funny man, isn't he?" The child looked up from her pie long enough to answer seriously, "Yes, papa's always funny when we have company."

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
AND ALL
Inflammation
USE POND'S EXTRACT
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.

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

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Any of the above sent on receipt of price.

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Every day brings us fresh consignments of the latest designs for fall and winter. Some specially choice patterns have been opened the past week in Moquettes, Body Brussels and Tapestry Brussels Carpets, to which we invite your careful, critical inspection. This week we offer a quantity of Body Brussels Carpets in choice patterns, with and without borders,

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A large quantity of All Wool Extra Super Carpets, choice for

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OF LIME, SODA, IRON.

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CONSUMPTION,
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This preparation is far superior to all other preparations of Cod-Liver Oil; it has many imitators, but no equals. The results following its use are its best recommendations. Be sure, as you value your health, and get the genuine. Manufactured only by DR. ALEXR. B. WILBOR, Chemist, Boston, Mass. Send for illustrated circular, which will be mailed free. ☞ Sold by all druggists.

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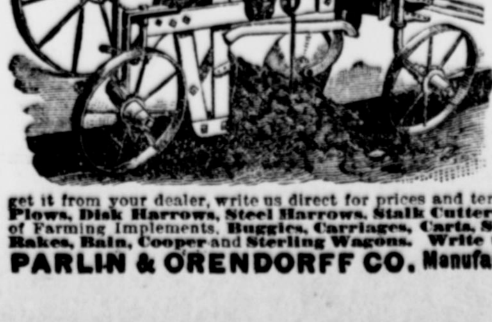
The LEADING PLOW OF ITS KIND.



Has gained the reputation it now enjoys, as being the leading plow of its kind, because it has done all and more than we have claimed for it. It is used and endorsed by thousands of Texas' best farmers, because after a thorough and exhaustive test, it does as good work as any plow made, in any kind of land, and pulls nearly One Horse lighter. The Horse likes the Tricycle, because it does'nt gall his neck and shoulders. The TRICYCLE is constructed entirely of steel, wrought and malleable iron. No wood, no cast-iron, it will therefore cost you less for repairs than any sulky on earth. It turns a perfectly square corner without raising the plow out of the ground, and has more modern improvements than any plow made. We are not afraid to warrant the TRICYCLE; it will be shipped to any responsible farmer to be settled for when found as represented. If you are intending to purchase a Sulky Plow, examine the TRICYCLE before buying. Don't allow any man to palm off any other on you with the statement that it is better than the TRICYCLE. There is no better and very few equal to it. If you can't get it from your dealer, write us direct for prices and terms. We manufacture all kinds of Gang Plows, Disk Harrows, Steel Harrows, Stalk Cutters, Walking Plows, and handle all kinds of Farming Implements, Buggies, Carriages, Carts, Sorghum Mills and Evaporators, Hay Rakes, Bain, Cooper and Sterling Wagons. Write us for your wants.

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