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Editorial.

OUR NEW EDITOR.

The readers of the ADVOCATE have already been acquainted with the name of the new editor, the Rev. T. R. Pierce, of the North Texas Conference. Bro. Pierce's father, the Rev. J. L. Pierce, was a brother of Bishop Pierce, and was a member of the Georgia, then of the North Georgia Conference, until his death. His mother's maiden name was Amelia A. Roberts and still lives.

Thomas R. Pierce was born September, 10, 1852, at Columbus, Ga. He was converted while a student at Emory College, Oxford, Ga., in the fall of 1869, and joined the M. E. Church, South, at same place and date. He graduated from Emory College July, 1871; was licensed to preach by the Cartersville Quarterly Conference, September 9, 1871, and was admitted on trial in the North Georgia Conference, at Athens, December, 1871, Bishop Wightman presiding. Having transferred to the Western Conference, he was ordained deacon at Atchison, Kansas, by Bishop Wightman in the fall of 1873; was ordained elder at Denver, Col., in the fall of 1875 by Bishop Pierce. He was transferred from the Denver Conference to the North Georgia Conference, and immediately thereafter to the North Texas Conference in the fall of 1877. Since he has filled the leading stations and districts of his conference, has served it twice in the General Conference, and is a member of the Board of Curators of Southwestern University. Bro. Pierce is of slender form, nearly six feet in height, of dark complexion, and has a keen, dark eye. He has a brilliant and well-educated intellect, with good balance. His name indicates him to be of first-class preacher stock, and Southern Methodist to the core.

He will assume editorial control with our first issue in December. He expects, however, if not providentially hindered, to visit all the conferences this fall.

NO CONTRADICTION.

Once upon a time it was told us that at a Methodist experience meeting a brother rose up and said he "was saved from all sin," whereupon another arose with Bible in hand and read, "If we say we have no sin we deceive ourselves, and the truth is not in us" (I John 1:8), to the great confusion of the leader and the brother who made the profession.

There should have been no confusion whatever. That a man must always have sin is Calvinistic, but unscriptural and, therefore, un-Methodistic. To say that we can not be saved from all sin, is to say we cannot be saved at all. There is no salvation where there is sin. Besides, to give this Scripture the meaning evidently intended by the brother who read it at the experience meeting, would make the eighth verse of I John 1 contradict the seventh verse, which says: "But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The explanation of this seeming contradiction is found in St. John's definition of sin, which, he says, "is the transgression of the law." To have sin is to have committed a transgression of the law. In the language of St. John, "to have no (not) sin" is the same thing as to "have not sinned" (verse 10). St. John is the only one of the New Testament writers who uses the word sin after the verb "to have." Four times he gives the expression in the language of Christ, and once in the verse read at the meeting. In the four instances where the expression is used by our Lord it evidently means to have knowingly done wrong. The passages are these: "Jesus said unto them, If ye were blind ye should have no sin: but now ye say, We see; therefore, your sin remaineth" (John 9:14); "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin" (John 15:22); "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father" (Idem, verse 24); "Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore, he that delivered me unto thee hath the greater sin" (John 19:11).

The sin of the Jews referred to in these passages was the hatred, persecution and rejection of Christ. It involved knowledge, feeling and action, as all sin does. Note well that intelligence is a necessary condition of sin. The blind—morally blind—or ignorant can not sin. John's definition of sin, a "transgression of the law," accords exactly with that of the Master.

Some theologians who get the definition of sin from the fathers (infants) of the Church in the dark ages try hard to show that John's definition includes "inherited depravity" and means "non-conformity to the moral law" of which infants may be guilty. But what is non-conformity to the moral law? The moral law has but two words: "Thou shalt" and "thou shalt not" —love and hate. To conform is to do what we are commanded, and to not do what we are forbidden; and to non-conform is the reverse. Non-conformity to moral law is utterly impossible to any thing or one incapable of moral action. There is no moral law to such an one. It is as nonsensical and as absurd to predicate non-conformity to the moral law of an infant as to predicate it of a steam-engine or an idiot mule. All are incapable of moral action, and can, therefore, neither conform nor non-conform.

No one has sin in the proper sense until he commits sin. Then it is a possession. He has it. It remains his. He may lose, bargain or sell anything else, but never his sin. Sin and existence he can not dispossess himself of. Only the power of God can dispossess one of his sin. When that is done the man is saved from sin.

John does not contradict himself. He declares that the blood of Christ cleanses from all sin. But if we say we have no sin, that is, if we say we have not sinned and have no need of the atonement, then "we deceive ourselves and the truth is not in us." To profess to be saved from all sin, therefore, does not contradict this statement at all, for the very reason that the profession is a confession of having sinned. Both the Scriptures and Methodism teach that it is not only possible, but that we must be saved from all sin.

PREACHERS' WIVES.

It is an old saying that when men marry they "make or break." This is especially true of the ministry. The preacher who has a good wife is doubly fitted for his high calling, while on the other hand a man may be never so learned, pious and industrous and yet if he has an uncongenial wife he has a millstone about his neck. We wot of some men—they live a long way off, of course—of whom it is said: "O, yes; he is a good man, but—that wife!" And so the poor man is rolled about from one charge to another—"a gum-log"—because of his unfortunate marriage.

But there is another side to this question and we quote an exchange in order that the reader may get the full benefit of the argument on that side:

A preacher's wife is generally regarded as public property, and is brought up before the bar of public or private criticism in a matter-of-fact manner, and her qualities passed upon with no more hesitancy than were the weather the subject under consideration. One of the first questions put into circulation upon the arrival of the new pastor is, "Well, how do you like the preacher's wife?" Sometimes there is more attention paid to the wife than the preacher himself. I do not say that this is the case in our higher Churches, but when you come to the circuit and our smaller charges, then is the wife brought before the eyes of a critical public, and I am sorry to say that some of the most critical are found among the women of the Church. I have known one dear little preacher's wife, in an adjoining circuit, to throw herself in a rocker and cry more than once—cut to the heart—because some of the good sisters of the Church had taken it upon themselves to obliquely criticise her dress. "It was too fine for one in her station." I know of similar cases which it is needless for me to relate. I venture to say that every Methodist preacher's wife can look back to some embittered experience at the hands of an exacting public.

A great deal is required of a minister's wife that she should never be expected to do. If she is as dutiful as the Church expects her to be, there would be little left for her precious home. What! is it in the bond that she be nurse for the community; that she be director of charities, foremost in temperance and missionary reforms; that she be by her husband's side at every sick-bed? Apparently yes. She is usually regarded as the assistant preacher, and, though she doesn't occupy the pulpit, she is expected to occupy everything else. And many are the poor wives of ministers who, in attempting to satisfy the perverted notion of the people in this regard, have worn themselves out and down. You find her in her place at every preaching service; at the head of a class in Sunday-school; leading in prayer at midweek meetings; the first to testify at class-meeting; the closest by the sick-bed; modeling her action and dress to suit the current criticism—and all this that her faithful husband may hear no murmuring complaint by reason of her. Why is it that a preacher's wife should be any better than some other professional man's wife? Why is it that she should be expected to keep pace with her husband in ministerial labors is an enigma to me. 'Tis true she should be a good woman, a Christian woman. She should share her part of the Church work among her sisters—this much, and no more.

Remember that a minister marries for the same reason that any other man does—that he may have a home where love reigns supreme. A quiet, modest, domestic wife can be as much of an inspiration to a minister of the gospel as an active worker of the opposite sort.

A Presbyterian minister, upon entering the pulpit of a strange charge for the first time, made this startling statement along with his regular announcements: "I am your pastor. I will do the work. I will receive the salary. You will find my wife at home." I think every minister should stand on the same platform.

DON'T GET SCARED.

During times of financial pressure perhaps no interest suffers more than the religious newspaper. It is among the first things cut off when economy sets in. The TEXAS ADVOCATE has, like all the other papers, suffered its share of depression in business. That it is not alone in this particular will be seen from the following from the Nashville Advocate. The three papers mentioned by it are among the strongest and best of the M. E. Church:

We notice that the three Advocates published by the Western Methodist Book Concern, namely, the Western, the Northwestern, and the Central, have lately lost an aggregate of 10,000 subscribers. This fact is due, not to any lack of excellency in the journals mentioned, but chiefly to the stringency of the times. The publishers, Messrs. Cranston & Curts, are going to try the policy of cutting down the subscription price to $1.60 per year. Whether this is a wise step remains to be seen. Many experienced newspaper men think that it is not. Some of our friends, however, are already insisting that this Advocate should follow the example. Up to the present date we have not been able to get our consent to listen to such a proposition. There are not a few good reasons for hesitancy. Among them is the fact that the majority of our local papers have only a limited territory in which to operate, and could not, under any circumstances, get a list sufficiently large to justify them in reducing the rates. Yet, if we should do so, no other course would be left open to them. Now, much as we desire to extend our circulation, we are not willing to do it on any terms that involve even the semblance of unkindness or injustice to our other brethren of the press. For the same reason we have avoided the offering of premiums or other extra inducements for new names. In certain quarters our magnanimity has not been appreciated. A few of the conference organs, not content to cultivate the fields which belong to them, and which we have consistently refused to invade, have been using all sorts of means to push themselves into a connectional circulation. This has gone on long enough, and too long. We are forced to consider what we ought to do in the premises. It may become necessary for the Book Committee to take effective action. If so, the blame must rest where it justly belongs. The interests of the Publishing House, and of its beneficiaries, can not be ignored. We shall have something more explicit to say hereafter.

We appreciate the attitude of the Nashville toward the conference organs, and congratulate ourselves on not being one of those attempting general circulation. We hope the general organ will not try the experiment of running its expenses beyond its income by reducing the price of subscription. No attention should be paid to the reduction in price by the Tennessee Methodist and other cheap literature. Why should the great organ try to get down to the level of a paper in price whose actual value is not one-fourth of its own? Let there be no trembling of the knees in the House by the Cumberland. The great masses of our people are not going to give connectional dimensions to a paper of that character, even at the price of $1.

OUR COLORED BROTHER.

The Colored M. E. Church in America is well-known to many of our people, but there are hundreds and thousands who know nothing of it, and care less. With the average men—even a Methodist—a negro Church is just a "nigger Church." If a member comes round for a subscription to help build a house of worship, many of our people never stop to ask what Church it is, but just toss in a nickel or a dime and think no more about it.

But those who are informed know that in 1870 our Bishops organized our old Southern Methodist negroes into a separate Church under the style and title of the "Colored M. E. Church in America," and that these negroes have been loyal to the white people of the South ever since, and are this day the most orderly, religious and aggressive colored Church in the country. There are Methodists and Methodists, even among negroes, and the sympathy and support of white Southern Methodist should be given to the C. M. E. Church in America.

The Watchtower.

A New System of Currency.

The Bankers' National Association, recently assembled at Baltimore, proposed a new system of currency, which Congress will be petitioned to adopt. The general idea running through the plan is to provide a safe currency, based, not on Government bonds, but on paid-up bank capital. The plan contemplates the repeal of the existing provision requiring the deposit of bonds to secure circulating notes, and allows banks to issue circulation to the amount of 50 per cent. of their paid-up, unimpaired capital, subject to a tax of one-half of 1 per cent. on the average cirulation of the year. It further allows an "emergency circulation" of 25 per cent. addditional. The banks issuing circulation are to deposit with the National Treasury 5 per cent. of their circulation to form a "redemption fund" for the redemption of notes of insolvent banks. The notes of such banks are to be paid by the Treasury out of the fund, and, if it prove insufficient, out of any money in the Treasury, the Government to have a prior lien upon the assets of each failed bank and upon the liability of the shareholders. A heavy additional tax is to be imposed on the emergency circulation to insure its return when the special conditions calling it forth have ceased to exist. Government supervision is provided for, the banks to pay the expense of such oversight.

The Oriental War.

The expected has not happened yet. About the first of October there were many rumors that the Japanese army was pushing for Pekin, the Chinese capital. It was claimed that the designs of Japan upon that city must be accomplished at once before the winter set in, about the middle of the month. But the capture of neither Pekin nor of Moukden, the Chinese treasure city, has been accomplished.

The reports say that several engagements along the coast have resulted in victory for Japan, but whether the victors will push on the invasion of China or go into winter quarters remains to be seen.

Belgium's First Election Under Universal Suffrage.

The elections which came off in Belgium last week are of great interest to all Democratic and Parliamentary countries, on account of the several new features which distinguished them. They are the first elections which have taken place under the amended Constitution conferring universal suffrage and making voting compulsory. Prior to the reform the number of qualified voters was about 130,000; the amendment raised the number of voters to 1,300,000, while the provisions regarding plural voting increased the number of votes cast to 2,100,000. Voters are classified as follows: Every man over twenty-five years of age has one vote; every married man or widower paying an annual tax of $1 or more has two votes; every educated man, and every man who holds or has held a Government office above a certain grade has three votes.

The result of the elections is a great surprise to the Liberals, who seem to have lost heavily. The Clericals have made large gains both in the Chamber and the Senate, while the Socialists, who had no seats at all in the previous Parliament, have captured several seats. A second balloting is needed in many districts, and the exact result is therefore unknown, but it is plain that the extension of the suffrage has proved disastrous to the moderate and radical Liberals.—Literary Digest.

It will be remembered that the Clerical-Conservative Party, which has been in power for several years at Brussels, was prevailed upon by King Leopold II. to change the Belgian Constitution so as to grant the demand of the advanced Liberals and Socialists for universal suffrage, a demand emphasized by a general strike and by a threat of insurrection. The assent of the Clericals is believed to have been secured by the argument that the prospective increase of the artisan vote in cities and large towns would be counterbalanced by the enfranchisement of the peasant proprietors and agricultural laborers, who are Catholics almost to a man. M. Frere-Orban, however, who was long the head of the old Liberal party, protested against the proposed change, on the ground that it would be fatal not only to moderate but even to advanced Liberalism, and would divide the constituencies between the Clericals and Socialists. In deference to his warnings, the Liberals advised that the constitutional amendment, instead of simply asserting the principle of universal suffrage, should introduce the novel features of plural voting and compulsory voting; and they carried their point, with the assistance of a section of the Clericals who thought that the suggested innovations might innure to their advantage. M. Frere-Orban, for his part, doubted whether plural voting and compulsory voting would answer the purpose of repressing the Socialists, and adhered to his opinion that the franchise should receive only a moderate extension, in conformity to the precedent set by the English Reform Act of 1832. He was overruled, and the election just held took place under the complex regulation inserted at the suggestion of the Radicals in the constitutional amendment. The result is that the Radicals have been hoist with their own petard, and that the apprehensions of M. Frere-Orban have been justified, he himself having failed to be chosen in his district.—The Sun, New York.

Resignations.

A Berlin dispatch of October 29 to the daily press says:

A great stir was caused in well-informed quarters this afternoon by the receipt of a telegram from Cologne giving the substance of an article in the semi-official Cologne Gazette, which stated Chancellor von Caprivi and Count Botho Zu Eulenburg, President of the Prussian Council for Ministers, had resigned. It is known for some time past there has been considerable tension between the Chancelor and Eulenburg, owing to the former's views in regard to the measures to be submitted to the Reichstag for the repression of socialism. The Chancellor is in favor of pursuing a moderate policy, while Eulenburg believes in the adoption of radical measures to obtain the end sought. It was said that at the recent meeting of the Prussian Council, held to consider the question of the repressive measures, a majority of the ministers supported Caprivi's views, but whether this is true or not is greatly a matter of conjecture. At any rate those who are supposed to be generally well informed as to the situation place credence in the Cologne Gazette's statement that both officials have resigned.

Thus confronted by the double resignation, Emperor William abandoned his proposed visit to Blankenburg, for which place he was to have started this afternoon. The fact that the Emperor had given up his trip was announced in the official Reichsanzeiger, without explanation. The Emperor gave an audience to Caprivi and endeavored to induce him to withdraw his resignation, but the Chancellor was obdurate and refused to do so. The Emperor remained at the castle until a late hour conferring with Eulenburg, Dr. Miquel and others. The question of who will succeed Caprivi is the subject of general discussion everywhere. In addition to Mr. Miquel, both Eulenburg and Dr. von Bennigsen, leader of the National Liberty party and Governor of Hanover, are mentioned, but it is believed that the new Chancellor will be a compromise candidate.

CURRENT THOUGHT.

Keep An Eye On Him.

Beware of specialists in doctrines. A man with one idea and a good flow of speech may make his error seem plausible. He is an enthusiast, who seeks not to build up your character, but simply to win your assent to his hobby, seeking followers for selfish ends. Your pastor is your best counsellor and friend. He seeks to help you lead a holy life, and you need a well-developed faith. Beware of false teachers.—*North Carolina Advocate.*

On Both Sides.

War rages between the United Press and the Associated Press. Each devotes considerable space to exposing the inaccuracy of the dispatches of the other, and in charging its competitor with publishing "fake" news. This recalls the witticism of the New York Herald long ago, when the Tribune and the Times, of this city, were busily engaged each in endeavoring to prove the other a liar. The Herald remarked that "it found itself in the unusual position of being able to agree with both its distinguished contemporaries."—*New York Advocate.*

Here Is the Trouble.

Many evangelists are preaching practical Cambellism. Heart regeneration is scouted. The witness of the Spirit is ignored. The witness of the Word is substituted for the witness of the Spirit. They give no countenance to the Wesleyan doctrine of the direct witness of the Spirit. No distinction is made between faith and the witness of the Spirit; both are taking God at his word, or crediting the truth. But they know nothing of a comfortable persuasion in the heart of the sinner wrought by the Holy Ghost, that God does now for Christ's sake pardon his sins. Such teaching is dangerous.—*Southern Advocate.*

"GOD WILL KNOW YOU."

One evening about Christmas a gentleman was strolling along a street in Toronto, with apparently no object in view but to pass away the time. His attention was attracted by the remark of a little girl to a companion in front of a fruit-stand: "I wish I had an orange for ma."

The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them into the store, he loaded them with fruits and candies.

"What is your name?" asked one of the girls.

"Why do you want to know?" queried the gentleman.

"I want to pray for you," was the reply.

The gentleman turned to leave, scarcely daring to speak, when the little one added:

"Well, it don't matter. God will know you anyhow."

"THE MIKADO'S CAPITAL AND NIKKO THE BEAUTIFUL."

Tokio, the Mikado's capital, a city of many conflagrations and destructive earthquakes, the center of the Empire, where old and new Japan meet together, and which every patriotic Japanese hopes to see before he dies, is the commercial, industrial, and political metropolis of the country. It has a population of nearly 1,500,000, unusually wide streets, electric rights, tramways and stone bridges, and some very handsome public buildings. Long the headquarters of the Shoguns, Tokio is intimately associated with the most brilliant military history of this island kingdom. It is indebted to the Taku-gawa dynasty for its political and commercial distinction, and very appropriately all the fifteen great Shoguns except two, the first and third, are buried in the city, either in Shiba or Nyeno.

Our first day in the capital was the holy Sabbath, having arrived the night before at 12 o'clock from Nagoya. Though the rain descended, and near noon the floods came, we ventured out in close-covered jinrikshas, with Dr. Wainright for a thoughtful conductor, both to worship and to see. We went out, not "for to see" old Buddhist and Shinto temples—reeds shaken by the wind—but to attend service in Christian Churches, where the "ministry of axes" will sooner or later fell the ancient but blighting tree of Asiatic superstition. First, we stopped at the Greek cathedral, one of the most imposing buildings in all Japan. Built by Bishop Nicolai —who has been the most successful missionary in the country—it occupies a commanding position, and is really a gem of architecture. The service, attended by about 150 persons, was elaborate and very ritualistic, but to me rather impressive. The venerable Bishop and his ten or twelve native priests were clad in gorgeous vestments. They swung incense until the clouds were dense and the odors intense, while intoning prayers and chanting psalms to the congregation which stood or sat or bowed on the floor. The large choir, which responded occasionally—composed of ladies and gentlemen—made the best music I have heard since landing on these shores. Some of the very devout remained for quite awhile with their faces on the floor, and all seemed impressed with the pompous service. I learned much of Bishop Nicolai's work—unique, and in some respects unequaled. He has about 20,000 members, and all these have been gathered with the aid of but one other foreign missionary. With a genius for leadership of the highest order, he has organized an army from among the people for the conquest of their own country. The native priests are trained under his own eye, and sent to various points by his own command. While not accepting his doctrines, and having no toleration for ritualistic flummery, no one can properly study the religious forces of Japan without taking this remarkable man and his great cathedral into account. The service is an improvement on the Roman Catholic, in that it is the vernacular of the people, and in the splended building there are no images to worship. I regretted that opportunity was not given to have a short conference with the venerable prelate. Bishop Ninde told me that he called to see him, and found him a very interesting old gentleman.

Leaving the cathedral we visited the Methodist Tabernacle, a large modern brick structure, built by Dr. Eby, of the Canadian Methodist Mission. The Doctor is now absent on sick leave in Canada, and the congregation is not so large as formerly. Instead of a sermon that morning, some good, orthodox brother was conducting a class-meeting. Both the building and the service gave me a genuine Methodist home feeling, although I understood not the testimonies given, and only the tunes that were sung. Thank God, we are a witnessing people, whether in America or in the isles of the sea—whether in the Queen's dominions or the Mikado's Empire.

In the evening we went first to a Presbyterian Church, hoping to hear Mr. Tamara, the gentleman who was deposed from the ministry at the recent synod for writing a book of which mention has already been made in these letters. He was not present, however, and a small congregation was being addressed by some young novitiate. We quietly retired and went over to the Methodist Episcopal Church, and heard a sermon by Mr. Honda, President of the Anglo-Japanese College—or rather Dr. Wainright heard a sermon, while his companions only heard a sound. We had minds, but we understood not. How helpless one feels in a land of strange speech! Nothing could more effectually arrest the Tower of Babel than confusion of tongues. How confidingly you trust and how closely you cling to an interpreter! An illustration there may be here of the office work of the Holy Spirit, the great spiritual interpreter between the human heart and the throne of grace. He interprets "the deep things" of God to us, and translates our poor plaints into the language of heaven. Thus ended our first day in the capital of these "islands of the petrified drops."

We visited the Imperial University —the Daigaku, founded in 1856, and

already the educational pride of Japan. The changing names of this institution mark the progress of Japanese education. At first it was called Ban-sho Shirabejo, "Place for examining Barbarian writings;" afterward it was called Kaisei-jo, "Place for developing and completing," and then given its present name, Daigaku, "Great learning." So says a competent authority on things Japanese. Some of the buildings are modeled after those at Oxford University, England, including those beautiful quadrangles. There are twenty schools in the University, embracing everything from law to veterinary medicine. The Calendar, a stout volume in English of 214 pages, reads very much as do the annuals of American universities, except as to degrees conferred. The two classes of degrees given are Hakushi and Dai Lakushi. Were I to write E. E. Hoss, Bungaku Lakushi, no offense would be intended to the editor of the Advocate—only that he was a graduate in the College of literature. The University is supported by tuition fees and grants from the Imperial Treasury. The government grant for 1893 was 365,162 yen (dollars); the college receipts were 118,309 yen. I notice that the average age of graduates last year in the several colleges was twenty-five years and two months. A typical young American wants a diploma before he leaves his teens. If this university, with its 1,500 students, were brought under Christian influence, the day of Japan's redemption would be near at hand. Though not positively Christian, it is the product of western thought. Such an organization, and such a national spirit to sustain it, were not possible before Commodore Perry anchored his flagship in Yokohama Bay.

Near the university is the large Tokio Library, with over 300,000 volumes. I noticed that the large and well-regulated reading rooms were crowded with quiet, eager students. Many young men, in their native dress and undress, looked very much like the coolies pulling our jinrikshas; but they had English, German, and Japanese books on science, engineering, political economy, etc., in their hands, and were diligently making notes. May be some of these blowzy-headed fellows will yet be counselors of the Mikado, or historic names in the world's literature. These young Japanese are diligent and critical readers.

The National Museum—the Smithsonian Institution of Japan—contains a large and creditable collection, illustrating very strikingly the natural, national, and industrial history of the Empire. Hours could be spent there to profit.

After tiffin and a short rest we went to Aoyama (Green Mountain), a beautiful suburb of Tokio, where is located the Anglo-Japanese College of the Methodist Episcopal Church. The grounds comprise twenty-five acres, and are quite elevated—overlooking the city and the sea for a great distance. I very much regretted to see the large brick dormitory and Goucher Hall so badly wrecked by the recent earthquake. Over twenty thousand dollars will be necessary to repair the damage. Our brethen have here a fine plant, and are doing good work. For courtesies extended by Bro. Spencer, the only professor at home that afternoon, I am most grateful. It was vacation time, and all were off for cool air and needed rest. Returning to the city, we called at the Canadian Methodist schools, and found that the earthquake had shaken the foundations there also. To Mr. Crummy, the President, whom I afterward met, and from whom I received much valuable information, a debt of gratitude is hereby acknowledged. All these and other buildings and institutions are the representatives of New Japan. Their architecture, together with the dress of the better classes, the width of the streets, and the construction of the business houses, indicate an evolution from the old Japan which lived a hermit, went naked, and beheaded foreigners. The average street in a typical old Japanese city is about thirteen feet wide, and well filled with happy people unencumbered with excessive raiment. Of the old temples, dingy and dilapidated, where pigeons roost and money-changers sell their little wares, where the ignorant clap their hands to wake a sleeping god and repeat their meaningless prayers, where the Shoguns are buried and the old idols are daubed with paper balls, the prayers of the superstitious, others have written so much and so well, that I must forbear. Besides, I prefer progress and delight in the things that prophesy better days.

Nikko, a hundred miles north of Tokio, thought by the Japanese to be the most beautiful place in the world, might well command several days, but we could only give it a delightful twenty-four hours. But every waking moment revealed a wonder, and even my dreams were crowded with perspectives of magnificent avenues lined with giant cryptomerias. Such an affluence of poetic taste and wealth of engineering skill I have not seen in this land so enamored of the beautiful. Those great cryptomerias, over two hundred years old and over an hundred thousand in number, were patriotic gifts to the Shogun. They stand on either side of the winding and ascending avenues which lead to splendid temples on the mountain sides like living pyramids to perpetuate the glory of the Shogunate—of Iye-yasu and his illustrious Takugawa successors. What stories of Eastern pageantry and Asiatic splendor those cryptomerian sentinels might relate if they had tongues to speak or we the ears to hear! On great festal occasions the processions must have been magnificent and the crowd of witnesses numbered by multiplied thousands. Even yet the stone sockets remain where flagstaffs were planted, while lights from immense stone lanterns made mountainside and temples a blaze of glory. At the foot of the mountain is the dashing Daiya-gawa, with waters as blue as the sky bending over it, and as merry as the light-hearted people who listen to its silvery music. Over that stream a sacred bridge was thrown 250 years ago, which was and is only opened on certain feast days, and then only used by the Shoguns or the Mikado. From the foot of that beautiful red bridge the winding, stone-paved avenue begins, leading first to the temples and on to the mausoleum of Iye-yasu, the first of the Shoguns. Near the temple gate—"the gate of the Two Kings"—is a graceful, five-storied pagoda, 104 feet high, and painted in many, but harmonious, colors. Within the inclosure are a number of buildings, many of them gorgeously decorated on the outside with painted carvings. Two of the buildings contain relics and memorials of the Taku-gawa dynasty, and everywhere is seen their gilt crest. The temple exceeds anything in Japan in its internal finishing and paneling. I have never seen a ceiling more tasteful and beautiful, and the inside doors are almost the perfection of art—worthy to be the gates of the new paradise. By ascending another long flight of stone steps, protected by a stone balustrade, we reach another small temple, in the rear of which is the tomb of Iye-yasu. It is a cylindrical single bronze casting of light color, made, I suppose, to hold the cremated remains of the great hero. In front stands a large bronze stork, with a brass candle in its mouth, and an immense vase with lotus flowers and leaves also of brass. Around the whole is a high stone balustrade, and all shaded by the wooded mountain on one side and the lofty cryptomerias that that keep unwearied watch over the spot where sleeps the first of Takugawas. Around by another wide, shaded avenue, and up a long flight of stone steps into a lovely resting place on another mountain side, we reach the bronze tomb of Iye-mitsu, the third of the Shoguns. But my letter lengthens to weariness. Of Nikko's sylvan retreats and silvery streams and foaming cascades and thundering waterfalls and emerald mountains and fairy dells, other less busy pens must write.

Returning to Tokio the next afternoon, we had our first and inspiring view of Mount Fuji, lifting his giant head up into the heavens twelve thousand feet and more. Loftier mountains I have seen in the land of the Montezumas, but nothing so graceful and yet majestic as this sacred mountain of Japan. As the evening sun let his fires linger awhile on the summit, while the twilight shadows were enrobing his massive shoulders, the scene was one never to be forgotten. And, as a companion to it, on the following Saturday morning we had another grand view from the car windows. The rising sun was just gilding his lofty crown while the somber robes of night were yet enwrapping his majestic form. Those two pictures I shall sacredly keep.

In Tokio, by agreement and appointment, I attended an informal conference of representatives of the five branches of Methodism engaged in mission work in Japan. Bishop Ninde was also present. The question of special discussion was the unification of Methodist educational interests. There was a free interchange of fraternal opinion, and the whole matter referred to the several Conferences and missions for official action. Some plan of federation is a growing necessity. But of this more at length in another letter.—*Bishop Charles B. Galloway, D. D., in Nashville Advocate.*

KOBE, JAPAN, August 27, 1894.

THE LIQUOR PROBLEM AND ITS VARIOUS SOLUTIONS.

[An address delivered by Rev. B. W. Williams, before the Ozark Assembly, Rogers, Ark., August 12, 1894.]

No question of to-day bears a closer and more vital relation to the general welfare than does the liquor problem. It ought to interest not only every Christian, but every patriotic citizen who has the good of society at heart. It contains numerous ramifications, and involves principles of the greatest importance. Our most profound thinkers have given attention to it, and it has been discussed from many different standpoints. Seldom, if ever before, has there been more deep thinking, earnest discussion, and encouraging progress along the various lines of temperance reform.

My purpose on the present occasion is to briefly summarize a few of the evils resulting from the liquor traffic, and then to inquire as to the best method of correcting or avoiding those evils. I shall endeavor to present facts and arguments in as clear and simple a manner as possible, hoping thereby to assist you in reaching an intelligent conclusion. I believe that this subject ought to be discussed in an honest, dignified, dispassionate manner, and with a sincere desire to arrive at the truth.

EVILS OF INTEMPERANCE.

The drink evil occasions enormous expense to the country. The people of the United States spend annually about $1,200,000,000 for intoxicating liquors. This is more than our entire public debt. It is nearly twice as much as the aggregate capital of all our national banks. It is more than twice as much as we pay for breadstuffs. It is more than three times as much as the ordinary running expenses of the goverment. It is five times as much as the total collections of tariff revenue. It is about nine times as much as we pay for public education. It is nearly ten times as much as the annual expenditure for pensions. It is sixty times as much as all our clergymen's salaries. And it is about one hundred times as much as we pay for the support of missions. This immense sum is not only wasted, but worse than wasted. It is spent for that which brings pain instead of pleasure, weakness instead of strength, disease instead of health, and death instead of life. Thousands of innocent women and children are to-day shorn of every luxury, deprived of every comfort, and almost without the necessaries of life, because their husbands and fathers spend their money for whisky. Let us stop this enormous waste, and the money thus saved would bring comfort and happiness to multitudes who are now destitute and miserable.

The liquor traffic is the chief source of crime. It is estimated by good authority that nine-tenths of the crimes committed to-day are caused by intemperance. It necessitates a large portion of the expense of our criminal courts. Drunkenness is not only the cause of crime, but it is a crime itself; because the drunkard does harm to himself, to his family, and to society. The erudite Lord Bacon said: "All the crimes on earth do not destroy so many of the human race nor alienate so much property as drunkenness."

Intemperance is also one of the main causes of poverty. It reduces thousands of families to want and destitution, and furnishes the great majority of those who go "over the hill to the poorhouse." Who that has ever visited the home of the habitual drunkard has not been pained at the squalor and wretchedness, the lack of proper food and clothing, the absence of every comfort, and the expression of sadness and misery written in the faces of its inmates? Judge Noah Davis expresses the opinion that seven-eighths of the poverty in this country results from intemperance.

Drunkenness degrades its victim. It destroys his self-respect, and blights personal honor. It impairs his physical constitution, producing various diseases, and finally, if persisted in, a horrible death. It injuries the mind, often causing imbecility or insanity. It perverts natural affection, sometimes causing men to abuse and even murder those whom they have sworn to love and protect.

To-day in many places throughout our own beloved land tears are falling, hearts are breaking, children are crying, women are wailing, and homes are being desolated by this custom of liquor-drinking.

PROPOSED REMEDIES.

Some contend that we should rely solely upon moral suasion in combatting the evil of drunkenness. Friends of temperance recognize the value and utility of this kind of work in its legimate province. We all believe in moral suasion as a means of creating public sentiment, and leading to wise and intelligent action. But there are two phases of the work to be accomplished—reformation of the victim of drunkenness and destruction of the traffic which causes it. The drunkard is to be saved by moral suasion and the grace of God, but the saloon can be closed only by the aid of law We indorse the efforts to educate the public conscience, but the assumption that moral suasion alone is sufficient is a proposition from which we must dissent.

Another method of dealing with the liquor traffic is by license laws. When the State grants a man license to sell intoxicating liquor, it thereby legalizes and protects the business. It authorizes him to make drunkards, provided he pays a fee for the privilege of doing so. If the fee is large, we have what is called "high license;" if small, it is called "low license." We hold that the policy of licensing the liquor traffic is wrong in principle, and harmful in its effects. No amount of revenue gain can justify the State in permitting anything so detrimental to the public welfare.

Another supposed remedy recently advocated by some would-be reformers is called nationalization, or State control of the liquor traffic. This means that the State shall stop private individuals from selling liquor under license, and carry on the business herself, eliminating the element of profit, supplying the liquor at cost, and making drunkards by direct government agency instead of through the legalized dramshop, privately conducted. This is not a step toward prohibition, but a long stride in the opposite direction.

I believe that the way to get rid of the liquor traffic is to destroy it. I oppose any plan which legalizes and perpetuates this evil, whether it be called tax, license, regulation, or State control.

I favor the absolute prohibition of the liquor traffic. The State has a right to close the saloon; Supreme Court decisions have repeatedly affirmed this. There is a real necessity for prohibition. The evils to be remedied are so malignant and widespread that no less radical measure would meet the emergency. The good results of prohibition, where the experiment has been tried, demonstrate the wisdom of this policy. It is also in accordance with the divine method of dealing with the evils of strong drink.

SOME FALLACIES EXPOSED.

Our opponents offer a multitude of weak objections to prohibition. I will notice very briefly a few of the most important.

We are gravely told that men can not be made moral by legislation. True; but we can quit making them immoral by legislation. We can discontinue the immoral legislation by which men are licensed to make drunkards, criminals and paupers. We can stop allowing them to enrich themselves by ruining other men, breaking the hearts of the helpless women, and confiscating the patrimony of innocent children. Gladstone truly says: "It is the duty of the Government to make it easy for the people to do right, and difficult for the people to do wrong."

It is sometimes asked why we do not confine our efforts to reforming the drunkard instead of seeking the aid of the law to put down this evil. I answer, for the reason that the open dramshops produce drunkards much faster than we can save them. Reason and common sense would say, close the saloon and stop their production. I am here reminded of a man whose house was being inundated by a little break in a levee, and when he hastened out to stop the break he was advised not to attempt to prevent the water from flowing into his cellar, but to keep busy every minute bailing it out.

It is contended that prohibition would result in a loss of revenue to the Government. But we find that the amount of revenue derived from the liquor traffic is only about one-twelfth as much as the expense it entails upon our people every year. Aside from this, no consideration of public revenue gain can ever justify the existence of a business so iniquitous in itself and so destructive in its effects as the liquor traffic. The Emperor of China absolutely refuses to take revenue from that which produces vice and misery among his people. Shall we, with all our boasted Christian civilization, do that which even the heathen scorn to do?

It is urged that prohibition infringes upon "personal liberty." One is reminded of the exclamation of Madame Roland when on her way to the guillotine: "Oh, Liberty, what crimes are committed in thy sacred name!" The kind of liberty for which anti-prohibitionists contend is a bogus article. The true idea of liberty is that a man should be free to act according to his own will only so long as he does not choose to do that which is hurtful to the community in which he lives.

It is asserted that prohibitory liquor laws are ineffective—that "prohibition does not prohibit." And yet whisky men spend large sums of money and make tremendous efforts to prevent the enactment of such laws whenever an effort is made in that direction. Why, I ask, should they do this to defeat a measure which, after all, does not really interfere with the sale of liquor? The fact that they fight it so hard is itself proof that prohibition does prohibit. The experience of those States that have tried it abundantly proves the effectiveness of prohibition. Governors, Congressmen, Judges, attorneys, editors, ministers, prison-keepers and Chiefs of Police unite in testifying that prohibition is a success wherever it has been fairly tried.

It is alleged that prohibitory liquor laws are unconstitutional. This objection is sometimes made by persons who know but little more about constitutional law than a hog does about politics. But we find upon examination that the Supreme Court of the United States, and those of the various States, have repeatedly affirmed the constitutionality of laws for the suppression of the liquor traffic. The ablest expounders of constitutional law in this country and in England assent to this view of the subject.

RESPONSIBILITY OF THE VOTER.

A grave responsibility rests upon each citizen for the way he votes on the liquor question.

It is a well-known principle of law that he who aids, abets, encourages, or otherwise assists in the perpetration of crime is to that extent guilty, though not actually present at its commission. If, therefore, any citizen, by his vote and influence, indorses and aids the crime of drunkard-making, he is morally responsible for the results of his action.

To authorize some one else to commit a wrong for me would be almost as bad as to commit the act myself. To vote for a policy which licenses the selling of whisky is little better than selling whisky myself.

No man who votes for license has any right to abuse saloon-keepers and hurl anathemas upon their business. He should first clear his own skirts of guilt by casting his ballot against that great and growing evil. Men may wince and squirm ever so much, but the fact remains that those who vote to license the saloon are responsible for its baneful effects.

If every Christian voter in this nation who claims to favor sobriety and oppose drunkenness would vote for prohibition, the saloons would be closed and drunkenness would disappear from our land. How good men, believing in God and the right, can continue to help on the diabolical work of the saloon by voting for whisky, is beyond my comprehension.

We affirm, then, that all voters who vote for license become accessory to the crime of drunkard-making, and share the guilt of the man who actually sells the liquor. It is a man's vote, and not his professions or resolutions, that defines his position in such matters.

If the foregoing observations are correct, it logically follows that the responsibility for the continuance of the liquor traffic rests with those who, by their votes and influence, sustain that evil. We earnestly appeal to every friend of sobriety and righteousness to cease voting for whisky, and labor aggressively for the overthrow of the rum power. And when victory perches upon our banners, the "angels will be glad, the morning stars will sing together, and the sons of God will shout for joy."

"A CONSTITUTIONAL HISTORY OF AMERICAN EPISCOPAL METHODISM."

Let all our preachers and intelligent laymen read this book. Not in recent years has a more important work come from our Publishing House. Many men have a way of over-praising books written by Southern Methodists. I have not overvalued this "Constitutional History of American Episcopal Methodism."

Many, perhaps, like myself, have given little thought to constitutional questions. Such will think a "Constitutional History" dry and unprofitable. They will not turn many pages, however, before finding themselves deeply interested and greatly profited. I read it with as much interest as a school girl has in a novel.

Book 3, "The Grand Climacteric Year, 1784," is the most important part. For his treatment of "Wesley's Final Settlement of Episcopal Methodism," I owe Dr. Tigert a debt of gratitude. What does the average preacher know about the "Final Settlement of Episcopal Methodism?" When a proselyter comes among our people and makes false statements, how few can meet him with the facts of history! The author thus sums up what he has written on this subject: "That a 'moderate episcopacy' was constituted; that an Episcopal Church was organized; that a ministry in three grades or orders was permanently provided for; that the Christmas Conference understood itself and Mr. Wesley; that the 'ambition' of Coke and Asbury did not lead them to impose upon Wesley, on the one hand, and on the American Methodists on the other, a 'spurious episcopacy' never designed by the founder or intelligently accepted by the Church; that Wesley himself fully approved, against his brother Charles and other malcontents in England, what Dr. Coke had done as his envoy and representative; all this has been made indubitable by a patient and candid survey of the extant contemporaneous records."

It is shown that not the non-Episcopal, but the Episcopal Methodist Churches, are the true exponents of Mr. Wesley's views and intentions concerning the Church.

It is written in our "General Rules," "There is only one condition required of those who desire admission into these societies—a desire to flee from the wrath to come, and to be saved from their sins." Dr. Tigert calls this the "one term of communion." He declares that the doctrinal standards have no bearing on private membership in the Church." But we have our forms for the administration of baptism and the reception of members. He who is about to be baptized is required to believe what is commonly called the "apostles' creed." He who is received into the Church must declare his willingness to be "subject to the discipline of the Church, to attend upon its ordinances and support its institutions." It must not be supposed that every man who desires salvation from hell and sin may be received into our Church. What if he does not believe the "apostles' creed?" It is our duty to refuse to receive him. That "one condition—the desire to flee from the wrath to come and be saved from his sins," carries much with it. It takes for granted faith in the fundamental verities of the gospel and determination to be loyal to the Methodist Church. It is true, however, that while every preacher must believe the doctrines of Methodism, no such necessity is laid upon the laymen of our Church. I believe in Methodism. There is nothing narrow or little about it. It insists upon holiness; calls upon men to renounce the world, the flesh and the devil; requires them to believe the foundation truths of the gospel, and to be loyal to Christ and the Church, and without any other requirement welcomes all such members. We are not dead, but living and growing. Ours is the Church for the future. Methodism is just in its infancy; it has just begun its race.

There are some who suppose that Episcopal Methodism was divided because a Southern Bishop married a woman who owned slaves. Such should read chapters twenty-one and twenty-two. On page 398 Dr. Tigert says: "The work of division was accomplished in the years 1820-1828. During that period it came to pass, perhaps before many of active participants were awake to it, that the line of division, constitutional and sectional, had been run through the Church, separating it, in all but name, into two sharply contrasted Episcopal Methodisms. * * * The line, like a thread of scarlet, ran clearly and discernibly through the General Conference. It ran openly and undisguisedly through the Annual Conferences. It ran with decent concealment, but no less certainly and fatally, through the College of Bishops, and was intensified, if not rendered indelible, by their sectional administration. The line ran through the Church, and it was only an accident of time when the strain should come which should cause the already severed sections to visibly fall apart."

J. J. Tigert is one of our strongest men. There is already an improvement in our Methodist Review under his editorship. What he writes is worth reading. He uses few adjectives; few unnecessary words. He has something to say, and says it so that men must hear him. Finally, brethren, suffer a word of exhortation: Buy and read "A Constitutional History of American Episcopal Methodism," and subscribe for the Methodist Review."

E. D. MOUZON.

GALVESTON, TEXAS.

"WAS JOHN WESLEY CROSSED ON THE SECOND BLESSING?"

I never could see why one should ask this question, if they had read his journals or even his "Plain Account of Christian Perfection." I answer, at first, Mr. Wesley believed in gradual sanctification and finally to be accomplished at or near death. But after he experienced it (which was some time after his regeneration) he preached it far and near, as obtainable now by faith to every converted child of God.

Charles Wesley at one time had doubts on the subject, and was being quoted by some in opposition to John Wesley's second blessing views. Here is John Wesley's letter to him:

"I still think, to disbelieve all the professors, amounts to a denial of the thing. For if there be no living witness of what we have preached for twenty years, I can not, dare not, preach it any longer. The whole comes to one point. Is there, or is there not, any instantaneous sanctification between justification and death? I say, yes. You (often seem to) say, no. What arguments brought you to think so? Perhaps they may convince me, too." Vol 6, p. 669.

In vol. 2, p. 122, he says: "If there be no second change, if there be no instantaneous deliverance after justification, if there be nothing but a gradual work of God (that there is a gradual work no one denies), then we must be content, as well as we can, to remain full of sin till death."

This is the way he puts it in Vol. 6, p. 500:

1. "Christian perfection is that love of God and our neighbor which implies deliverance from all sin.
2. "That this is received merely by faith.
3. "That it is given instantaneously, in one moment.
4. "That we are to expect it, not at death, but at every moment, that now is the accepted time, now is the day of salvation."

That John Wesley wavered on the "second blessing theory" after he experienced it, there is not one word in his works to justify. But on the other hand his teachings are as clear as they are on regeneration after he had experienced that.

Almost at the close of life (April 21, 1790,) he wrote this in his sermon on the "Deceitfulness of Man's Heart:" "Only let it be remembered that the heart, even of a believer, is not wholly purified when he is justified. Sin is then overcome, but it is not rooted out; it is conquered, but not destroyed. Experience shows him, first, that the roots of sin, self-will, pride and idolatry, remain still in the heart," etc. Vol. 2, p. 476.

Mr. Wesley was accused in his day of being "muddy" on the "second blessing." This was why he wrote the "Plain Account." Mr. "Boland's Problem" is answered in this little volume of Mr. Wesley's.

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We do not propose to bore you with an importunate ten-per-cent school drummer, but we will give our patrons the privilege of expressing their experimental knowledge of this school. Any communications that our friends and patrons may choose to send us will be given space in this column.

For Catalogue and further information, address

MRS. L. A. KIDD KEY,
President,
SHERMAN, TEXAS.

Sunday School.

(Prepared by I. W. CLARK, A. M., Paris, Texas.)

FOURTH QUARTER, LESSON 6—NOV. 11.

THE TWELVE CHOSEN.—Mark 3: 6-19.

GOLDEN TEXT.—*I have chosen you, and ordained you, that ye should go and bring forth fruit.*—Jno. 15:16.

The enemies that confronted Jesus were cruel and unrelenting; they had no care for sacred things, being interested only in the protection of their worldly ambitions.

The Pharisees prided themselves in their blood, and boasted in being the children of Abraham; beyond this they cared nothing for the honor of the Church or its real spiritual advancement.

The Herodians were a political party who favored Herod Antipas, and were friendly to his ambitious schemes.

They opposed every creed that taught virtue or repressed vice.

Jesus meets the fierce opposition of the combined hostility of the Pharisees and Herodians, for they consent to a concerted action against Jesus and his doctrines. He had healed a sick man on the Sabbath day, and they took this as sufficient ground for a systematic opposition and followed him to discover, if possible, some cause of complaint.

They had found that they could not withstand his wisdom and power, for the multitude flocked to hear him, and their unbiased minds took hold of his teachings. These Pharisees now begin to lay plots to destroy him, and they seek to gather about themselves as many sympathizers as possible.

The doctrines of Jesus were thus drawing a line, and separating the people into classes. The worst element clung to the opposition.

6-8. Jesus now leaves the city, the hot-bed of intrigue, and takes his disciples with him, but the multitude follow, and, as he advances toward the sea, the crowd increases so that he is compelled to get a boat and speak to the people over the intervening water to prevent the press toward him.

9-12. The people came from all directions, bringing their sick, and every one tries to get near enough to touch him, that they may be healed.

It is a pitiable sight to look on the ingratitude of humanity. These poor, diseased, crippled and demented people are being healed by the great Master, while these demons in human form are laying plots to kill the greatest Benefactor of the human race, and for no other purpose than that he sought to change them to better men and happier lives.

The miracles he wrought, the doctrines he taught, the voice of the unclean spirits, and the thronging multitude, all proclaim him more than man, while his great loving heart marks his philanthropy as more than earth had ever seen. He charges the unclean spirits to hold their peace, for his enemies are watching every opportunity to accuse him, and he is not ready for this disturbance at this juncture. He is seeking to indoctrinate his disciples, and leave with them the great truths of the gospel.

Every preacher must be prepared for the work before he engages to enter upon its duties. He called his disciples, not to go out and preach, but to follow him in that severe discipline of suffering and learning which constitutes the basis of all ministerial success. Preachers must not only understand the doctrines intellectually, but must know them experimentally.

Who can teach people anything of the mysteries of trusting faith before they have experienced deliverance through this precious means of grace?

What can we tell about regeneration before we have felt the peace and divine witness in our own hearts?

How can we comfort the distressed with promises which have never been verified in our own hearts?

These men, who have been called to follow him are to learn from his lips and also to experience in their lives the truths and promises he proclaims.

The preacher is not expected to demonstrate, logically, the gospel, for Christ has surpassed all the powers of logic in the demonstrations of his miracles, his patient suffering in life, his pure and spotless character, his keeping the law, and his resurrection from the dead. He sent the Holy Spirit to witness the truth of the gospel, and we are needed to tell and live the gospel as we have received it in our experiences.

Men should know the Bible, and should study to explain to sinners the doctrine of repentance, and encourage the believer with the promises of grace, but none of this can be accomplished without a personal experience.

13. We have here one of the most eventful occasions recorded in the annals of history. This gathering of the disciples on the "Horns of Hattin," a small mountain on the western side of Galilee, is pregnant with life and salvation to the whole world.

This is the drill ground from which the grandest men who have lived went forth to do or to die. Such convictions must win, for when men proclaim experimental truths which are dear as life, the proclamation goes with the force of a cyclone, before which skepticism must be swept away as chaff before the storm.

Jesus planted these lessons deep in the consciences of his followers, for Luke tells us he prayed all night. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples, and of them he chose twelve, whom he named apostles."—Luke 6: 12-13.

14-15. The word apostle means messenger—one sent. They are to leave their fishing boats, their homes, their friends, and cut loose from all secular matters, and go into all the world to preach the everlasting gospel. Could any man give a better description of the Methodist itinerant than the Bible does in its delineations of the duties of an apostle or its early preachers?

They are to go out without money, not knowing when they are to suffer or triumph, ready to breast every trial by the grace and faith given them.

These apostles were given power to work miracles, for the preacher is dealing with mysteries and must have exemplications. As the philosopher teaches the mysteries of nature by use of his apparatus, so these men wrought miracles as evidence of their being sent with the authority of God. We need no such thing now, for we are overshadowed by a cloud of witnesses. The saints living and the martyred dead proclaim their joyful amens to every utterance of the faithful preacher.

These apostles were all plain, unassuming men—men who were unbiased by vain philosophy. They came from the humble walks of life, where most of our greatest preachers are born.

Men must have common sense to succeed with men, and this common sense is not taught in the schools. We learn it in the every-day walks of life. Jesus was born and reared in Nazareth, where he saw and mingled with unselfish simplicity.

16-19. Peter was the son of Jona, and was born at Bethsaida, on the western shore of Galilee. His name, given by his parents, was Simon, but Jesus changed it to Cephas, meaning a stone; the Latin word corresponding to this being "petra," and hence the name, Peter. He was a fisherman by trade. James and John were the sons of Zebedee and Salome, and lived in Bethsaida, were fishermen and were called from their boats to follow Jesus.

All the apostles were from Galilee except Judas, who was from a village in Judah called Kerioth.

The New Testament gospel was thus sent forth on its mission of love and mercy, and millions of souls have passed the flood, and millions more are on the road who have accepted the promises and enjoyed the peace and realized the joys of this everlasting gospel sent from the mount of prayer.

The wires may be put up, the connections may be made, the globes may be attached, but unless the engine that generates the electricity be put in motion, all the preparations of wires and connections will be in vain. Christ looked well to the dynamo before he put up the wires. By prayer, suffering, humiliation and death the engine was put in motion, and as a result the lights are hanging out everywhere—the whole earth is full of his glory.

"Papa," said a little boy, "ought the teacher to whip me for what I did not do?" "Certainly not, my boy," replied the father. "Well," replied the little fellow, "he did to-day when I didn't do my sum.

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EPWORTH LEAGUE.

EPWORTH LEAGUE CAMP-GROUND.

For months I have been thinking of a work for the Epworth League. Why can't the League of Texas have a State camp-ground at a suitable place on the gulf coast, supported and attended by members of every League in Texas? Let there be a State board elected by a vote from each League, and have the members of Leagues throughout the State take $5 or $10 stock in the fund, and when there has been sufficient amount collected, let the board select and buy a suitable plat of ground on the coast, and there build a tabernacle in which religious services are to be held; then, if we have more money than is needed for that building, invest the balance in summer tents to be used by the stockholders, and have land enough to accommodate a large camp-meeting. Make the laws governing the property so that members could have the right to build on lots and use as a summer resort. While the property would belong to the Southern Methodist League, and be controlled by it, yet any one could become a stockholder by subscribing to the fund. Would be glad to hear from all who are interested, also have Epworth paper copy.

S. W. CULPEPPER.

DENISON LEAGUE.

DR. STEEL WILL BE IN WACO,

Dr. Steel will be at Morrow Street Church, Waco, Tuesday night, November 6th, 1894, and Epworth Leagues, all Methodists and others in surrounding towns are invited to hear his excellent lecture on "Pioneers of American Methodism."

JEROME DUNCAN.

WACO, TEXAS.

Old and Young.

NOT ALTOGETHER HARMONIOUS.

The choir was singing a new arrangement of the beautiful anthem, "Consider the Lilies." The pure sweet voice of the soprano rose clear and distinct in the solo:

"They toi-oi-oil not,
They toil not,
They toil not,
Ny-y-y-ther do they spin."

She paused, and the tenor took up the strain:

"Nee-ee-ee-ther do they spin—
They toi-oi-oil not,
They toil not,
They toil not,
Nee-ee-ee-ther do they spin."

The tenor ceased, and the basso, a solemn, red-haired young man, with a somewhat worldly-looking eye and a voice like a fog-horn, broke in:

"Nay-ay-ay-ther do they spin—
They toi-oi-oil not,
They toil not,
Nay-ay-ay-ther do they spin."

Then the voices of the three were lifted up in semi chorus:

"Ny-y-y-ther
Nee-ee-ee-ther
Nay-ay-ay-ther
do they spin—
They toi-oi-oi-oil not,
They toil not,
They toil not,
Nay-ay-ay-ther
do they spin."

"Brethren," said the gray-haired, old-fashioned pastor, when the choir had finished, "we will begin the service of the morning by singing the familiar hymn, "And are we yet alive?"—Chicago Tribune.

THE SHOE IN HISTORY.

Egyptian shoes were made of palm and papyrus, interlaced.

Straw sandals are still in use in China and Japan.

The ancient Persians wore close-fitting boots reaching to the knees.

The "brogan" of to-day gets its name from the rawhide "brog" of the ancient Britons.

Egyptian hieroglyphics show the cobbler to have been known in the time of Ptolemys.

Removing the shoes is still a mark of respect in the East, as it has been for thousands of years.

The Roman women wore house slippers with cork soles, and increased their height by building up these soles to a great thickness.

The Greeks of two thousand years ago wore shoes closely corresponding to those of the present. Those of the women were frequently green in color, while the "dudes" wore white.

The turned-up toes, fashionable in England during the three hundred years of the Plantagenet dynasty were sometimes two feet in length, and were fastened to the knees by gold or silver chains.—Mabel Irene Putnam.

THE WAY OF TRUE LOVE IN GREENLAND.

Since the Danish Lutheran missionaries have gained the confidence of the natives of Greenland, marriages in the far North are celebrated by representatives of the Church. In a recent issue of one of the Danish papers one of the missionaries gives the following account of the way the courtship and marriage are brought about:

The man calls on the missionary and says: "I wish to take unto myself a wife."

"Whom?" asks the missionary.

The man gives her name.

"Have you spoken with her?"

As a rule the answer is in the negative, and the missionary asks the reason.

"Because," comes the reply, "it is so difficult. You must speak to her."

The missionary then calls the young woman to him and says: "I think it is time that you marry."

"But," she replies, "I do not wish to marry."

"That is a pity," adds the missionary, "as I have a husband for you."

"Who is he?" asks the maiden.

The missionary names the candidate for her love.

"But he is not worth anything. I will not have him."

"However," suggests the missionary, "he is a good fellow, and attends well to his house. He throws a good harpoon, and he loves you."

The Greenland beauty listens attentively, but again declares that she will not accept the man as her husband.

"Very well," goes on the missionary, "I do not wish to force you. I shall easily find another wife for so good a fellow."

The missionary then remains silent as though he looks on the incident as closed. But in a few minutes she whispers: "But if you wish it—"

"No," answers the pastor; "only if you wish it. I do not wish to overpersuade you."

Another sigh follows, and the pastor expresses the regret that she can not accept the man.

"Pastor," she then breaks out, "I fear that he is not worthy."

"But did he not kill two whales last summer, while the others killed none? Will you not take him now?"

"Yes, yes; I will."

"God bless you both," answers the pastor, and joins the two in marriage.—Epworth Herald.

WHO WAS THE GENTLEMAN?

A Lesson for Boys.

One cold winter day an Italian stood at a street corner grinding from his organ some doleful music. A group of children, large and small, were gathered around him. Among them were several good sized boys, who seemed disposed to make sport of the organist. One of them said to the others: "Boys, I'm going to hit the old fellow's hat!" In a moment he had a snowball in his hand, and he threw it so violently that it knocked the Italian's hat off, and it fell into the gutter.

What do you suppose the organ-grinder did? Strike the boy, knock him down, shake his fist at him, curse him, swear at him? Some men would have done this after being treated in that way; and, as Italians are generally quick-tempered, it would not have been surprising if this man had in some violent way shown his anger. But he did nothing of the sort. He stooped down and picked up his hat, knocked the snow from it, and put it on his head. He then turned to the rude boy, bowed gracefully, and said: "Now I'll play you a tune to make you merry."

Who was the gentleman, the boy or the Italian? Who showed the Christian spirit, the one who acted rudely or the one who returned good for evil? These questions are very easily answered. If any one had told the boy, before this took place, that his manners were worse than those of an organ-grinder, he would probably have felt insulted. Yet the event showed that this was true. He was less of a gentleman than a poor man whom he regarded as but little better than a beggar.—Lutheran.

A GREAT LESSON WELL LEARNED.

It was a lesson of contentment. There are so many annoying and trying things in our circumstances in this world that the lesson is a very difficult one for us imperfect creatures to learn. And the fact is, that the number of those who do learn it, to any large extent, is comparatively quite small. Most of us are much like the Israelites in the wilderness, who murmured and rebelled whenever matters were not according to their liking. Probably the only member of the human family that has been contented in all circumstances was the Lord Jesus Christ. And probably no other person ever came so near him in this regard as the Apostle Paul. He and he only probably could truthfully say: "I have learned, in whatever state I am, therewith to be content." It was a great thing for him to be able to say this, for probably no other person ever endured so many and so great afflictions as he did. Many and great were his trials for Christ's sake. And yet he made no complaint. He was even joyful in all his tribulation. Though sorrowful, he was always rejoicing. He was probably the most contented and happy person in all the world.

And when and where did he learn this important lesson? Not, certainly, before his conversion. It was not until he had become acquainted with Christ, and had become thoroughly changed in heart. It was not in any school of the world, but in the school of Christ. It was not until Christ had become his teacher and exemplar. None ever learn this lesson until then. Men may take a philosophical view of things and cherish and manifest a stoical indifference to whatever may happen, but this is a very different thing from Christian contentment. There is in all this no sweet submission to the divine will, no joyfulness in tribulation. It is nothing but brute-like stupidity. If we would learn true Christian contentment, such as becomes us under the government of an infinitely just and wise and benevolent God, we must sit at the feet of Jesus as our teacher, contemplate his blameless life, and seek his grace. Our oft-repeated and sincere prayer must be—

"Give me a calm, a thankful heart,
From every murmur free;
The blessings of thy grace impart,
And make me live to thee."

—Clericus, in N. Y. Observer.

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CURES OTHERS

MRS. WILLIAM ROBERTS, *Bridgeport, N. Y.*, writes: "If I had not taken your Medicine, I would not be here now. The doctors did me no good, I was just a mere skeleton, could not eat, I would have awful pain in my stomach—pain in my side, bowels and chest; soreness in my back and womb; was weak, nervous, and could not sleep.

MRS. ROBERTS.

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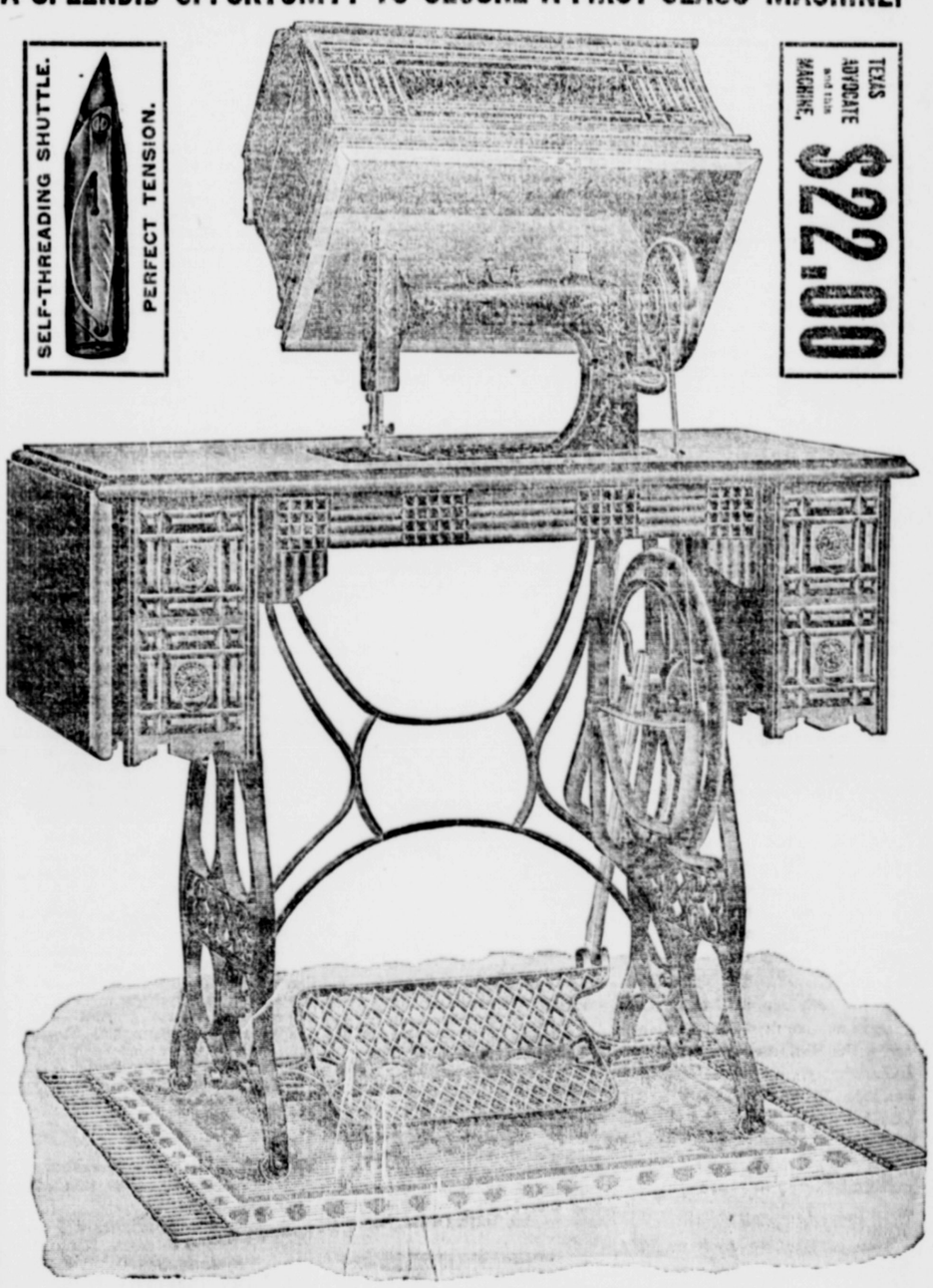

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NEWSPAPER SUBSCRIPTION LAWS.—For general information we give the following summary of the decisions of the United States Courts touching newspaper subscriptions:

1. Subscribers who do not give express orders to the contrary are considered as wishing to renew their subscriptions.

2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse to take their periodicals from the postoffice to which they are directed, they are responsible until they have settled their bills and ordered them discontinued.

4. If subscribers move to other places without informing the publisher, and the papers are sent to the former address, they are held responsible.

5. The courts have decided that refusing to take periodicals from the office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

6. If subscribers pay in advance they are bound to give notice at the end of the time if they do not wish to continue taking it; otherwise the publisher is authorized to send it and the subscriber will be responsible until an express notice, with payment of all arrearages, is sent to the publisher.

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THE really happy man is he whose source of joy lies beyond the reach of human touch.

THE man who becomes your enemy because you differ from him in the matter of opinion, and who thinks you oppose him personally when you dissent only from his views, that man is to be dreaded.

Whenever a preacher finds the work of the ministry a burden and begins to prate about the sacrifices he is making to preach the gospel, it is time for him to surrender his credentials and enter another and more congenial field.

THE man who places himself in the hands of God may, like Job, find himself turned over now and then into the hands of Satan, but if true, like Job, "when he is tried he will come forth as gold." The right must prevail in the end.

DR. STEEL'S LECTURE.

On Wednesday evening, October 24, Dr. S. A. Steel, General Secretary of the Epworth League and editor of the Epworth Era, delivered his famous lecture on "The Pioneers of Methodism," in our First Church in this city.

Notwithstanding the Fair was in full blast and Liberati had a huge concert at the Sam Jones Tabernacle, Dr. Steel had a magnificent audience, both as to quantity and quality. It is not necessary to say that he captured his crowd, for that goes without saying. Dallas will always give Dr. Steel a hearty welcome.

THE STATE FAIR.

In many respects our State Fair is quite a success. There are many things on exhibition that are highly instructive, and much may be learned, especially by children and young people, in a few days' visit here that it would take months of reading to acquire. The crowds have been large and we presume the finances of the Fair Association are in good shape. We hope so; for we are in favor of these great normal schools for the people, and believe that they ought to be patronized and supported by the people.

But there are some features—"attractions"—at this Fair that are calculated to harm us both at home and abroad—some "shows" in the Plaisance that are of the lowest grade of lust schools. We venture to say that there is not a dive in any of the back streets or underground holes in any of our great cities that can furnish as much filth and open-faced indecency as some of those attractions! The people are crying out against it, and we were informed that the management had promised to squelch it, but it was not done—is not done—and the disgrace is still allowed, to the shame of the Fair Association, and the scandal of every man and woman in Texas.

What will the visitors from other States conclude with reference to our moral sense? What kind of people have we here in Texas whose sentiments are on such a level? Texas has had a hard name for years abroad for its lawlessness and murders—a name not deserved, by the way—and now it comes to pass that Texas people—Dallas people—tolerate such shameful practices as can only be followed in the opium dens and liquor dives of heathen nations.

A CARNIVAL OF LUST.

The Western Christian Advocate has an editorial under the above caption which is so timely that we print it in full. Since the opening of our State Fair, with its fakes and shameless immoralities, we have been more and more impressed with the awful harvest of lust and crime that must come from such a sowing. It is a strange inconsistency that cries out for law and order in one breath, and in the next gives license to those schools of lust that, in the nature of the case, must undermine all decency. But here is the editorial:

The greater facilities for transmitting news, giving us a much wider field of observation, may explain the larger number than formerly of reported outrages. And so the per cent may not be so much greater as the press dispatches would indicate. Be this as it may, two things should be considered: First, these crimes are by no means confined to the blacks. Scarcely a day passes but chronicles the criminal disgrace of whites as well as blacks, of natives as well as foreigners. Second, these are only the extremes of a carnival of sensuality which shades off by imperceptible degrees from these damnable crimes to the "refined" libertinism winked at by fashionable society. Domestic life is being sapped and mined by licentiousness. Illegitimacy ceases to excite its old-time horror. Criminal knowledge invades our schools and our families. The altar-fires to Ashtaroth are being constantly replenished. Young and old are being set on fire of hell.

Imprisoning or hanging the brutes who commit these crimes, is like removing a pimple when the blood is thick with corruption. The way to avoid the consequences is to remove the cause. Never was a system of education more thorough and effective than that to which the rising generation is practically compelled. A sensational press, reeking with details of domestic scandal, excites prurient imagination and inflames unholy passion. Police Gazettes, with graphic delineation of sensual orgies and lustful crime, add pitch to the flames. Vile literature, with vilest illustrations, are clandestinely sold on trains and in book stalls, or given as premiums with tobacco and cigarettes.

Dead walls, sometimes fronting the school-house, are placarded with indecent pictures grossly suggestive of the reeking abominations enacted in dance-halls, variety shows, and spectacular theaters. The nude in art becomes the nude in flesh and blood, and the sacred secrets of sex are sold to children at half-price in the market-place. Wine and beer and whisky lend their ready aid. The wind is sown; the whirlwind is reaped. What can we expect but rape, and seduction, and adultery, and murder? We need no new laws to suppress these breeders of moral pestilence. Philadelphia has freed herself of "living pictures" and their degrading concomitants. So can every city and hamlet in the Nation. All that is wanted is an aroused American womanhood and true American manhood, girded to the battle for an inviolate and happy hearthstone.

O decent manhood, virtuous womanhood, bestir yourselves in this fight to the finish in the battle for your lives!

THE CHURCH PRESS.

Bishop Haygood writes, in the Wesleyan Christian Advocate, concerning General Booth, of the Salvation Army. Among other things he says:

A man who sneers at Booth and laughs at the Salvation Army is a back number. He don't know the world he lives in. A distinct, peculiar mission—with the most extraordinary gifts for it, Booth had, as sure as Wesley had, a call to revive Christian holiness. As sure as Paul had, or Luther. * * * Mr. Booth became a minister in the Methodist New Connection in 1850 when he was twenty-one. His heart yearned over the poor, the miserable, the dirty, the "submerged tenth," and soon he was giving his life to them—with small pay. * * * "Gen. Booth" they call him now, first it was a title of derision. But honorable and informed people the world over revere him to-day. He began in 1865, in East London, a Christian mission among the wretches of the world's metropolis. In 1878 his work got notice from the papers and the people dubbed his people "The Salvation Army." Now this "army" is everywhere; in Europe, America, Asia, Africa. The only religious order that covers the whole State of California is Gen. Booth's. * * * Then he is sound in gospel doctrine. He knows the Bible and men. He does not tell men to reform simply. He does not teach that amendment of manners and habits on the plane of this old life brings men into the kingdom of God. He has studied what our Lord said to Nicodemus. He respects the teaching of Jesus and believes it. Preaching reformation as a substitute for be "born again" is Campbellism, minus immersion. And the drift is to Unitarianism. Some do not know this because they are ill-informed. And they will not believe it when told because they are satisfied with themselves. May God spare Gen. Booth to mankind a long time. He is the foremost evangelist of our century.

The Methodist Recorder touches an old theme:

Whenever a man in a controversy finds that he is inspired by the desire for a victory over his opponents rather than for the success of the truth, irrespective of his own triumph, the time has come for him to cover himself with sackcloth and ashes.

But the man most to be dreaded is he who takes as a personal thrust every argument made against him by an opponent.

The New York Advocate says:

Those tourists, Bishops, returned missionaries, and others, who have dilated at great length and with thrilling eloquence on the amazing reserve power of China in war, and the possibility that if the United States continued its unjust treatment of the Chinse, that stupendous power might be developed and overrun this continent, besides making havoc through its war vessels of the few ships carrying the American flag, are respectfully informed that, if things go on in Corea and China as they have been doing since the outbreak of the war, there will be an opportunity for them to explain either some vast change since they spoke last or how they came to err so grievously in judgment.

The Western Christian Advocate says:

No greater danger threatens American institutions than the nullification of law. What pleases the average citizen, he obeys; what does not, he considers himself free to ignore. More than this, he is disposed to visit his displeasure upon any enforcement of a law of which he disapproves.

Napoleon said on one occasion, "Laws were made for men, not me." Such a sentiment is ruin to society and anarchy to the State.

The Independent says:

Mr. Vivekananda, the high priest from India, who made quite a sensation at the Parliament of Religions, and who has since remained in this country to expound Brahminism and accuse Christianity, can now go back to his own land with a genuine grievance against Christendom; for having occasion lately to visit Baltimore, the headquarters of the largest Christian denomination in this country, he was refused admission to every first-class hotel to which he applied but one, on account of his color. They looked at him, were puzzled at his straight hair, but convinced by his swarthy skin that he was some sort of a "nigger," and they would not admit him to sleep in a gentleman's bed or sit at a gentleman's table. So the man who looks down upon all Christian people as modern upstarts, and counts back his faith and lineage to the source of the four world-streams in the navel of Asia, was set down by a hotel clerk as no better than a cotton belt "cullud pusson." He has our sympathy.

The same paper says of the Baptist paper, the Examiner:

We regret that in this, its first issue under the new form, the Examiner should find it necessary to devote space that might be much better employed to denying that the Baptist missionaries in foreign lands practice open communion. If they do, it is nothing against them, and they will not be honored the less for it in the North, however it may be in our Southern States.

PERSONALS.

TEXAS.

—Revs. J. F. Sherwood and B. H. Passmore called at this office one day last week.

—Rev. F. O. Miller, of Plano, and his two little sons, Hirad and Melville, and Rev. W. T. Harris, of Emory, paid us a visit one day this week.

—At the late session of the Tennessee Conference, Dr. S. A. Steel was transferred from that conference to the North Mississippi Conference.

—Of the four daughters of preachers in the Scarritt Bible and Training School, Kansas City, Mo., three are from Texas—Miss Julia Barcus and Misses Mattie and Josie Wright. All these are Northwest Texas girls.

—The fourth Quarterly Conference of Graham Station passed resolutions expressing appreciation of the four years' service of the Rev. J. T. L. Annis, who retires from the Weatherford District by legal limitation.

—We had a pleasant visit since our last issue from Hon. A. H. Kendall, Superintendent of the State Institution for Mutes.

GENERAL.

—Dr. J. H. Young and Rev. W. K. Piner have been engaged by the Central Methodist as corresponding editors of that paper.

—Mrs. Margaret Plotser, of Indiana, Pa., who has lately celebrated her ninety-third birthday, prized most of all the gifts presented to her on that day by her 170 descendants, a safety bicycle. She is a very capable wheel-woman, and has issued the following challenge: "I, Margaret Plotser, being in sound health, memory, and understanding, hereby challenge any woman my age to ride for a prize Bible, the losing one to present the book to the winner."

—A correspondent to the North Carolina Advocate, from Arkansas, writes thus of Dr. Andrew Hunter: "He is nearly eighty-one years of age, and has been a Methodist preacher for nearly fifty-eight years. He is the only living preacher who was admitted on trial in the first Arkansas Conference, and is one of the two living representatives of the Southern Methodist Church in the General Conference 1844. He is a remarkably strong man for his age, and is one of the grandest men in Methodism—fully capable of filling any position in our Church."

—James Anthony Froude died last week. As a historian he will be remembered. He was industrious in gathering materials, digged for new authorities, was independent in treatment, and fearlessly spoke his convictions. His chief work was a history of England from the fall of Wolsey to the destruction of the Spanish Armada. He offended many by his defense of the character of Henry VIII. and his justification of Mary Queen of Scots. Romanism, the worshipers of Charles I., and some others, do not relish that kind of history. Mr. Froude offended many also by his publication of the literary remains of Thomas Carlyle, which almost dethroned that autocratic growler. We do not condemn him for that. Somehow, we relish Froude's "Short Stories on Great Subjects" as much as anything he wrote. Originally entering the Church of England, he finally routed himself out of it by his essay, "The Nemesis of Faith," which got all Oxford by the ears, and made his own ears tingle. Whatever one may think of the brilliant writer, he certainly managed to make himself felt, and to be remembered. When a man is pounded, it aids to adjudicate the case if you weigh the kind of people who do the pounding. Froude will be "counted in" in all issues upon which he has written. When once upon a trail, he could not be bought off, as they say Macaulay was. We wish the latter had held on his way and completed his history of England.

SOUTHERN METHODISM.

—The following are the assessments on the Tennessee Conference reported at its recent session: For education, $3001; for Church extension, $6410; for minutes, $400; for Bishops' fund, $1857; for conference claimants, $6600; for foreign missions, $22,500; for domestic missions, $8500. Total amount assessed, $39,268.

GENERAL CHURCH NEWS.

The 205th anniversary of the establishment of the first Presbyterian Church in America was observed lately in Christ Presbyterian Church, Hempstead, L. I. This Church was organized in 1644, which carries down pretty close to the Pilgrim's days.

During the year just ended at the Detroit Deaconess Home a liberal collection was turned over to the Home by the policemen of the city. The good work among the poor and suffering done by the fourteen women in the Home so impressed the officers as they viewed it day and night, that they voluntarily gave an offering in their behalf.

A correspondent to the Pittsburgh Advocate, writing from Los Angeles about the growth of the M. E. Church in Southern California says: A little glance backward will give some idea of the marvelous growth of Methodism in the south of this great State. The first session of the Southern California Conference was held in First Church, Los Angeles, then better known as the "Old Fort Street Church," September 6, 1876, with Bishop William L. Harris in charge. Nineteen members responded to the first roll-call. At that session there were reported 1257 full members, 19 Sunday-schools, and 1318 scholars. The value of the church property was $56,000, and the amount of salaries paid was $10,165. Reports of the last conference show 11,177 full members; Sunday-school scholars, 12,447; value of church property, $629,100; salaries paid, $82,730; total members of the conference, 137. There are eighteen Methodist churches in this city alone. Eleven members of that first conference are now living within its bounds.

The New York Independent is responsible for the following: The Salvation Army is sometimes criticised for its irreverent music. It does not hesitate to take the devil's songs, and put them to salvation words. But the critics have forgotten the origin of some of our most accredited sacred music. Mr. Jerome Hopkins, the American composer, mentions the fact, which is certainly unfamiliar to the public, that the hymn tune "Coronation," so often sung in our churches, was an old English pot-house song, the words of which were:

"Oh, come, my jolly, hearty boys,
And drink as drink you can:
'Tis on the floor we soon shall roll
With whisky, every man."

MISSIONARY INTELLIGENCE.

TROUBLE IN MADAGASCAR.—The Churchman gives the following epetomized account of missions in Madagascar, which will be of interest to the general reader and will account for the present trouble in that island: "The difficulties in Madagascar are largely of a religious character, although the secular papers have been strangely reticent with regard to this phase of the question. By a treaty made between France and England, in 1890, during Lord Salisbury's administration, the French obtained a restricted protectorate over the island of Madagascar, which is gradually assuming the aspect of a complete and effective occupation. The aggressive character of the French protectorate has been resisted from the first by the Hovas, an influential section of the Madagascar people, who constitute one-third of the population. The Hovas, it is said, have now secured the services of an ex-cavalry officer of the British army, to act as commander-in-chief of their military forces. A very large number of the Hovas have been converted to Christianity by English missionaries, and these converts have for a long time complained of the dominant and aggressive spirit of the Roman missionaries, ever since the establishment of the French protectorate. During the reign of King Redama an extensive intercourse with Madagascar was carried on by England, and the London Missionary Society, under the able leadership of William Ellis, established a strong mission in the country. A great number of the natives were converted to Christianity, but upon the death of King Redama in 1828 the sovereignty of the island devolved on his widow, Queen Ranavolona. An immediate persecution of the native Christians was commenced, and all foreigners, including the English missionaries, were compelled to leave the island. The long night of persecution which these Christians of Madagascar endured is one of the most remarkable stories of modern missions. Thousands of native Christians suffered martyrdom rather than deny the faith. On the death of Queen Ranavolona in 1861, her successor embraced Christianity, and the Reformed religion became practically the religion of the State. In 1874 an English bishopric was established at Tananarivo, and Dr. Robert Kestell-Cornish was consecrated bishop. The spread of Christianity has been rapid, and the nonconformists of Great Britain have regarded Madagascar as their most successful field. It is chiefly on account of the unfriendly attitude of the French Roman missionaries of Madagascar towards English missions, that efforts have been made by a number of influential people in England to place some restrictions upon the French protectorate. Hence the present trouble.

EDUCATIONAL NOTES.

One-third of the students abroad, it is said, die prematurely from the effects of bad habits acquired in college.

Horace I. Smith, of Ithaca, N. Y., recently deceased, left his entire estate, valued at $12,000 to $20,000, to Cornell University as a fund in aid of poor students.

The fourth annual session of the College Association of the Methodist Episcopal Church will be held on Wednesday and Thursday, November 21 and 22, 1894, at DePauw University, Greencastle, Ind. J. E. Stubbs, President of the State University of Nevada, is Secretary.

The "college yell" may be a good thing. We suppose it is. A foghorn is not musical, but it is very useful—in its place. That is it—in its place! On a moving vessel in a dense fog it is invaluable, but on a clear day and along a shore crowded with busy people it would be voted somewhat of a nuisance. Is not this the case with the "college yell?" At proper times and places, it is well. It promotes the esprit de corps of the institution, and furnishes a safety-valve for the excessive college loyalty of the students. So far it is all right. But when it comes to pass that every half dozen of "the boys" who happen to meet must din the horrible jangle into the ears of innocent people on the public streets, at railway stations and on the cars, then—well, then it is an intolerable nuisance, that's all.

RELIGION THE POLE-STAR.

How precious is testimony! It comes from the live heart, and by that mysterious ozone that is so inexplicable penetrates to the live heart.

"He was religious with the consent of his whole faculties. Religion was the pole-star for my father. Rude and uncultivated as he otherwise was, it made him and kept him in all points a man."

This is the testimony of Thomas Carlyle about his father, written in the honest intensity of feeling while the remains of the father lay at the old Scottish homestead awaiting interment, and the son in self-imposed seculsion from all callers sat in his study, in No. 5, Cheyne Row, London, studying out, as he says, "this problem, 'what I have lost, and what lesson my loss was to teach me.'"

In the study of this problem the son wrote many reminiscences of his father, which, written in Carlyle's peculiar, terse style, group themselves into delightful pictures.

He prefaces these memories with the words: "My mind is calm enough to do it deliberately, and to do it truly. The thought of that pale earnest face that now lies stiffened into death at Scotsbrig, with the Infinite of all worlds looking down on it, will certainly impel me."

Gathering up the precious memories of his father, the son loves to linger on the strong characteristics of his parent, and dwells on the deep religious nature that made him what he was. In these solemn moments when he analyses the character, and studied the life works of his father, he sees and realizes that the foundation was faith, and that all the strong, symmetrical superstructure rested on that solid rock—his trust in God. He says: "Religion was the pole-star for my father. It made him and kept him in all points a man. Without religion he would have been nothing."

But what has this testimony of Thomas Carlyle to do with us to-day?

It has this to do. It brings to us the honest testimony of one of the most famous men of the Nineteenth Century. It tells us that religion moulded and kept the strong, almost perfect, character he was delineating, and that without that religion there would have been nothing there worthy of the world's thought.

Religion, the pole-star!

It was the pole-star to many in James Carlyle's time, and it is the pole-star to-day, shining serenely in the pathway of many followers.

Take away the calm, sweet light of that pole-star and how dark the night! Let us love this beautiful guiding star of our lives and strive to guide others into its pure light.

When our work is done, our lips mute, our hands still in death, can it be said that religion was our pole-star?

Beautiful the life guided by the pole-star of the religion of the meek and lowly Christ. Such a life finds not darkness, but light, a clear refulgent light at death's portal.

MARY R. LESESNE.

ABILENE DISTRICT.

This is a very large district. It includes seventeen counties—two hundred by one hundred miles covers the territory on direct lines. I came for my health; to recreate on these vast distances and arid plains—a wonderful tonic for an old, infirm man. The conference will soon convene, and I will write a line. For three years we have suffered with drouth. The crop of the present year is doubtless the best in the three past years, and yet it is short. Many people have left the country, while others have come. I suppose our increase this year in membership will hardly equal the removals. We have enjoyed some gracious seasons of grace. Bro. Bennett, a Haskell, had wonderful meeting in mid-winter. He has done a grand work and is highly esteemed by his entire charge. Bro. Rogers, at Throckmorton, has also been abundant in labors, living on a very small pittance. He has wrought well, and is wanted above all others to succeed himself another year. E. V. Cox is an organizer and disciplinarian. He has succeeded and deserves the confidence and praise of the Church. Albany has lost heavily in membership and financial strength. Baird has been served the third year by Bro. W. L. Harris. He has built up the charge wonderfully. Last year the charge was divided, and now Baird should stand alone as a station. The pastor is now busy closing up his work and building a new parsonage. Abiline Mission is doing well under the superintendency of Bro. W. H. Harris. At Abiline we have Dr. J. S. Chapman. He will make a good showing at conference. I. N. Mills, serving the Buffalo Gap charge and J. A. Hyder, on Merkel Circuit, have both done well. The wonder is, how they have lived on the small amounts received to date. Then there is Garvin, at Sweetwater, faithfully and patiently working for the Master. He is a good pastor and a rising young man, and will prove a blessing to the Church in days to come. With Irvin at Anson, Moody at Roby, and Bob Galloway at Snyder, we have a trio of heroes of true faith and unconquerable courage. These men deserve better charges than they are now serving. The local itinerant of the district is T. C. Eason, on the Neinda Circuit. A revival at every appointment, with a new Church at a central point, is a part of the work of this faithful gospel preacher now closing out his third year on the above named work. J. H. Chambliss has done a faithful year's work at Colorado, while Crawford at Big Springs, will succeed, though it be through tribulations and conflicts. W. J. Snow at Midland, late of the Southwest Missouri Conference, is now in the midst of a gracious work, having Abe Mulkey and Burnett assisting. Let me say that the day of heroes has not past. Think of a man, a wife and four children living on $60 for seven months, yet filling every appointment—seven in number—scattered over a territory forty by fifty miles in extent! This has been done by one man in this district this year, and several others have not received much above these figures. I take it that such are heroes, and deserve more praise than the man who goes to a foreign field on a fixed salary. It will be just for these faithful men to have successors another year, while they repair to greener fields.

As to these western people, I must say they are the most liberal and appreciative people according to their means I have ever known in a ministry of thirty-seven years. We have been paying church and parsonage debts for these three years. I trust Methodist people and preachers will some day learn to pay as they go, and quit contracting debts for their successors to pay off. We bought last year a district parsonage at Abilene. One half of the purchase money has been paid and it is believed we will be able to pay the two remaining installments as they fall due.

The three years given to this district have been years of toil and suffering. My health has gone. I am now resting at home, unable to meet these important conferences on the last round. My doctors forbid my going. My preachers say, "Do not try to come," and I am submissive. I trust the Lord will enable me to meet my brethren at Hillsboro, November 22. I am suffering but little. My power of locomotion is very defective; that is all. Pray for me.

E. L. ARMSTRONG.

ABILENE, TEXAS.

BOOKS AND PERIODICALS.

"Forgiveness of Injuries: The Master's Law," by J. M. Wright, D. D., member of the Tennessee Conference, M. E. Church, South. Nashville, Tenn.: Publishing House of the M. E. Church, South, Barbee & Smith, Agents. 1894. This is a sermon in pamphlet form, bound in paper, and contains twenty-two pages.

"The Gospel in Pagan Religions." This booklet, paper bound, by an orthodox (?) Christian, lies upon our table. It is an attempt to show that the heathen in his blindness is after all a good man. The author contends that this salvation is some how through Christ, but does not show how. The whole thing seems to be an echo from the so-called Parliament of Religion at the Chicago Fair.

"Unamerican Immigration," by Rena Michaels, with an introduction by Joseph Cook, bound in cloth, 8x10 inches in size, contains 198 pages. This is a very instructive and suggestive volume, and treats the dangers to our free American institutions in popular and pleasing, not to say a convincing, way. It ought to have an extensive circulation.

There is a society called the "Shut-In-Society." It has over one thousand members. And there is a juvenile department numbering about two hundred. Full particulars can be learned from Mrs. H. K. Monroe, Millersville, Penn. As might be inferred, this society is composed of invalids, shut in from the world by their misfortunes, and their banding together is for mutual entertainment and comfort. A little book called "Songs for the Shut-In" lies upon our table. The compiler says: "This collection of songs, dedicated to this society, has been selected with much care from a variety of sources and from the best authors, with special reference to the severe trials of these our suffering brethren. We hope that all who know of any who are spending their lives in pain, often in poverty and unutterable loneliness of heart, will send a copy of this collection of verses to them, and thus in some degree make lighter their heavy crosses, and put a little sunshine into their dark lives, and help them to learn the lesson in the lines of Ugo Bassi:

"'And while we suffer, let us set our souls
To suffer perfectly; since thus alone,
The suffering, which is this world's special grace,
May here be perfected and left behind.'"

ELECTROPOISE
(TRADEMARK.)

Seven years ago last August I was suddenly taken with what the doctors called a "breaking down of the nervous forces." I was thoroughly prostrated. Soon after being taken sick other troubles and complications began to arise, viz.: Catarrh, dyspepsia, two strictures of the œsophagus, rheumatism, almost perfect deafness and choking sensation on breathing dust. In addition to all these ailments I was continually having as my companions boils, risings and carbuncles. I suffered terribly, and it was the opinion of everyone that I would not live. In October of last year the last grip (la grippe) was brought forward on the attack, and for a few days I thought I would have to surrender, and would but for the Electropoise. Mrs. J. D. Thompson, of this city, induced me to try it, and after a few applications I began to improve, until now, after a year's use of it, I feel entirely well, and after not having been able to do a day's work in seven years, I am able to preach two sermons a day, as I have done recently for ten consecutive days. Money could not buy my "little doctor." Yours truly,

REV. V. M. TUMLIN.

ANNISTON, ALA., September 24, 1894.

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NORTH TEXAS CONFERENCE.

Paris.

S. A. Ashburn, Oct. 29: Bro. Burnett held an eight days' meeting for me; 48 additions to the Churches; 33 to Lamar Avenue, and the Church greatly revived.

Thanks.

J. T. Bludworth, Deport, Oct. 29: Allow me to thank the good people of Deport, and specially Miss Tobe Reese, for a fine suit of clothes. I shall go to conference dressed up.

Roxton.

P. R. Eaglebarger, Oct 29: I was sent to Roxton at the last session of the North Texas Conference. I received a hearty welcome at the hands of a kind people, and my residence at this place has been very pleasant indeed. At this writing, I can say that the efforts put forth have met with a good degree of success. The Lord has been gracious to us. We have a good, working League and four Sabbath-schools. Ninety souls have been converted, and 113 have been received into the Church. We go to conference with a glad heart.

Denison.

W. M. P. Rippey: We are closing our second year in this station. Among the visible results of the two years' work are—a Woman's Parsonage and Home Missionary Society, two Epworth Leagues, 211 accessions to the Church, 138 of these this year. Conference collections are paid and the salary will be. There has been a steady growth in numbers, interest and efficiency in both Leagues. They have been factors of power in the results of our work. The pastor and his family are indebted to the ladies and League for some nice presents. The Lord has been gracious to us. This is a broad field, but we must have a new church-house before we can accomplish our full mission here. May our God bless this people for their generous kindness to us.

Decatur.

R. M. Reid, Oct. 27: Our fourth Quarterly Conference just over. Bro. Powers preached us a fine and feeling sermon on the Power of Prayer. We all enjoyed it, and it did us much good, as he seemed to be filled with the Holy Ghost. Our Church paid out everything except a very small amount to preacher in charge and presiding elder, which has since been paid, or will be at once. Everything will be paid in full. We have a nice, large house, as you know, well seated, carpeted and heated by a furnace. Our people are in good spiritual condition. Prayer-meeting, both Church and cottage, well attended. Bro. Thomas has done a good work this year. I could go into detail and say more, but this will suffice, and we expect and hope to do more another year. Success to the ADVOCATE.

Bowie.

W. A. Stuckey, Oct. 29: Our last Quarterly Conference was a glorious occasion. Bro. Mountcastle preached with power and demonstration of the Holy Ghost. It was a spiritual feast all day on Sunday; had 6 accessions and 1 infant baptized. The presiding elder's salary was paid. We were glad to see this, for Bro. Mountcastle has done a good and faithful year's work. Bowie will rejoice to have him returned to the district next year. The salary of the pastor will be paid, and, I think, the collection will be full. Have had during this year 50 conversions and 115 additions to the Church, making in the two years 132 conversions and 250 additions. We have about $3000 in good subscription and otherwise to build a new church; as soon as enough money is raised will proceed to build. We hope to commence this in a short time.

Pilot Grove.

W. H. Brown, Oct. 29: We are rounding up for conference. The collections ordered by the conference are in hand, and we have about half of the old debt hanging over our parsonage in hand. We have two nice, new churches just completed, all but the seats. We have just organized at Sedalia with 54 members. We organized another small class at Pecan Grove with 10 members, and prospects are fine for a good congregation there. The people at Gray Bill have bought a $300-bell for their newchurch, and will put it up this week. We have a subscription at Trenton for a new church there with about $1200 promised. Our report on the spiritual condition of the Church for the year is as follows: About 250 conversions and reclamations, 175 accessions to the Church, 2 new churches organized, about 30 babies baptized, and many of our people on high planes of Christian living. We have received many tokens of love from our good people. Among the latter received was a nice quilt, presented by Sister Johnson, of Valdasta. I am anxious to see Pilot Grove Circuit in the front, and believe it is on rising ground.

Queen City.

J. B. Turrentine, Oct. 26: The fourth Quarterly Conference for this charge is a thing of the past. Bro. Thomas, presiding elder, was with us in the spirit of the Master. He gave us three sermons full of the Holy Ghost; also one excellent sermon from Bro. Zimmerman, local preacher, who was recommended to the East Texas Annual Conference for admission on trial. Finances are behind, but we trust that by a strong pull we will make the landing. This has been a year never to be forgotten by this preacher; the shortest salary we have ever had, and yet God has provided for us everything we have needed. Praise his name! Spiritually we have grown in grace, and we trust in the knowledge of our Lord. We have had a revival at every appointment; results of which are more than 200 conversions and 160 accessions. Dr. Ditzler, of Louisville, Ky., has just preached five strong sermons for us and we are freshened and strengthened in the faith once delivered to the saints. One month and eighteen days until conference at Jacksonville. We are going to press the claims until the roll is called and hope by the help of God to anwer all paid in full.

NORTHWEST TEXAS CONFERENCE.

Florence.

A. P. Smith: The fourth Quarterly Conference of this charge was one of the most enjoyable ones we have attended for some time. Peace, harmony and good will pervaded all minds. The spirit of God was very much manifested. Finances largely behind at some points, whilst others were very near out. There is to be a stewards' meeting in Florence, of this charge, on Saturday before the third Sabbath in November to finish up the financial part of the work.

Mansfield.

J. H. Stewart, Oct. 30: The fourth Quarterly Conference for this charge was held October 27 and 28. Our presiding elder, Bro. Nelms, was on hand. On Sunday he dedicated our new church on Mountain Creek. Subscriptions and cash sufficient to cover the cost ($1800) of this house have been secured. We challenge Texas to show up a neater country church than this one. God bless this loyal people. All collections will be reported in full at conference.

Bartlett.

J. R. B. and Mamie Hall, Oct. 26: Bartlett Circuit is in very good condition. Our Church, which was wrecked by a cyclone, is replaced by a much better one. The parsonage, also, is in much better position, having been moved up to the front. We have had more than 125 conversions, and about 125 additions to the Church; but at this busy and important time for a preacher, the hand of affliction has been laid upon us, and through sickness of myself and wife, we have lost about fifty days from our work. Asking your prayers, we are still yours in the faith.

Bluffdale.

E. M. Sweet, Oct. 26: The people of Bluffdale Circuit have been doing some pretty things for their preacher and family. We have refrained from giving publicity to their deeds lest it might be distasteful to the donors to have their kindnesses advertised and magnified as something unusual for them. So delicate and constant have been their acts that to express public thanks for each has been impracticable. In addition to an occasional extra pounding, an exceedingly tasty quilt from Marvin Chapel and another from Bluffdale found their way to the parsonage on the sly. My people have treated several of their local preachers, and one superannuate some distance off, in a like commendable way.

Coryell City.

R. S. Heizer, Oct. 25: The fourth Quarterly Conference for this charge was held at this place the 24th inst. Presiding Elder E. F. Boone was on hand, preaching and presiding in his usual agreeable and effectual manner. He said we had as good a Quarterly Conference as it had ever been his pleasure to attend, and that is saying right smart when it is known that he has had an experience of twenty-six years. The pastor's report showed for the year, up to date, 110 conversions, 57 additions, 17 infants baptized and 20 adults, 6 prayer-meetings, 2 class-meetings, 2 Sunday-schools, and literature ordered for third. Out of twenty-three officials seventeen were present and made the following showing up to date: Lane's Chapel, assessed and paid $105; Coryell, assessed and paid $150; Osage, assessed $105, and paid $111.95; Mosheim, assessed $65, paid $54.50; New Hope, assessed $145, paid $73.70. Only two appointments behind, and it is sincerely hoped that they will come up by conference. We have succeeded in building a neat church at Lane's Chapel; when completed will be worth some $800. Raised for various other purposes, $230.70.

TEXAS CONFERENCE.

Rosse.

J. C. Mickle, October 24: We got into our new church at Eureka last week and had a most gracious baptism of the Holy Spirit; a good revival and ten additions to the Church. Bro. Hallenbeck, from Thornton, came over and preached for us and helped us in the good work, and the good Lord was with us from the beginning.

Elgin.

H. M. Haynie, October 29: The fourth Quarterly Conference of Elgin charge has come and gone. We had a full attendance of the official board. We have had a delightful year. No preacher in the Texas Conference has served a kinder or better-hearted people. We have received so many tokens of love and respect from their hands during the past year. This people never allow their pastor to want for anything. We have a nice, comfortable parsonage well furnished. We also have a beautiful church, which has recently been fitted up, by the efforts of the dear sisters, with lovely pews. We have had no great revival, but our Church has increased in spiritual life steadily. We have a fine weekly prayer-meeting, which is well attended; also a good Sunday-school conducted by Bro. A. H. Carter as Superintendent. Sorry to say we have no League, but there is in our town a Christian Endeavor, conducted by Bro. J. H. Palmer, that has done and is doing great good among the young people. I feel thankful to state that peace and harmony abound in our little city. Our presiding elder, Bro. J. B. Sears, has been on hand at each quarter, looking well after his Master's business. Our people all love our presiding elder. He has done his work well. We feel thankful to state that all the collections will be reported full. We can say of a truth that the lines have fallen unto us in pleasant places, and the pastor that serves this people next year can say the same thing, for this is a good charge and a nice, healthy little city. Our prayer shall ever be, God bless the people of Elgin.

EAST TEXAS CONFERENCE.

Tyler.

T. T. Booth, Oct. 24: We have just closed another good meeting at Cedar Street with 16 accessions, making 83 accessions for the year up to date. During the last meeting we had four sermons by Rev. C. H. Smith, one by Rev. T. P. Smith, and one by Rev. J. C. Calhoun. Thanks to all these brethren. The collections ordered by the Church all in sight. The preacher's salary will all be paid. We have three weekly prayer-meetings, a monthly class-meeting, all well attended; and last, but not least, a Ladies' Aid Society, which promises much to the Church. Our Sunday-school is most excellent, and the preacher and his people generally are happy, but there is still much work to do and we take pleasure in trying to do it.

NEW MEXICO CONFERENCE.

White Oaks, N. M.

Thomas Hodgson, P. C., Oct. 23: White Oaks—That name has not appeared in the ADVOCATE very many times, but the Church here is alive. We have just had our first Quarterly Conference of this year. Our presiding elder, Bro. C. C. Edington, was with us in the spirit of the Master and did effective work. We are all well pleased with his preaching, and his tactics in financial matters. We have a very good attendance at Sunday-school, and a thriving mission band, named "Little Jewels." We consider work among the children very encouraging. The Wednesday night prayer-meeting is not very largely attended, but we hope for improvement in that part of the work this year. Please, dear readers, remember us in your prayers, for this is indeed a tough place. When one thinks of there being a big dance at one of the saloons to-night, after the terrible scene witnessed this afternoon—that of a murder on the principal street—he may well conclude that this is a hardened people, and that the grace of God is needed badly in the hearts of his servants.

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Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the digestive organs, creating an appetite and purifying the blood. It is prepared by modern methods, possesses the greatest curative powers, and has the most wonderful record of actual cures of any medicine in existence Take only Hood's.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. 25c.

CHURCH DEDICATION.

The new Methodist Church at Stoneham, on the Courtney and Plantersville Circuit, Huntsville District, will be dedicated on the fourth Sunday in November.

W. WOOTTON, P. E.
R. W. ADAMS, P. C.

THE GRAB HOOKS.

Everybody is interested in the antics of those curious little jumping beans, which are just now displayed in many shop windows, but few peole know what makes them jump about in such a strange way. The motive power is really a round fat worm, resembling those seen in chestnuts. It has sixteen little feet, which give it a pretty good purchase against the side of his home, so that he has no difficulty in moving about. The worms live in the beans from July or August until April or May, and do not seem to mind their captivity in the least. In fact, if a hole is made in the side of the shell the worm will soon repair the damage by weaving a fine silky web over the aperture, upon the completion of which it will resume its nimble ways. When removed from the shell it will form another covering for itself in a few hours. The beans were introduced by a Chicago druggist, who cornered the market and expects to make a fortune out of them. They grow in Mexico, and their scientific name is carpo capsa saltitans.

It appears from recent statistics that religious dissent in Holland is growing rapidly. According to a census taken in 1849, only one in ten thousand of the population had severed his connection with the State Church. Since then the number has greatly increased. In 1889, the number of dissenters was 66,042. Of these, 23,750 were in the single province of Friesland which is called, in the report of the Zurich Social Democratic Congress, the "citadel of social Democracy in Holland." The dissenters in Holland at present reach about one hundred thousand.

The excavations in Palestine, for which a firman has been granted by the Sultan, are being carried out with very encouraging success under the auspices of the Exploration Fund. To the south of the city of Jerusalem outside the walls, close to the English Cemetery, a shaft has been sunk and a tunnel driven in search of the ancient wall, and a "finely worked rock-scarp" has been discovered, which is thought by Mr. Bliss to make the veritable exterior line of fortification of ancient Jerusalem. To the north of the city, not far from the Church of St. Stephen, the owner of some ground has, in digging the foundations of a house, discovered a very beautiful mosaic pavement, measuring about 21x13 feet, with an Armenian inscription. Underneath is a cavern in which were found bones, lamps and glass vases.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

Royal the Superior Baking Powder.

Office of the Health Commissioner,

ST. LOUIS, MO., Jan. 21, 1893.

THE conflicting publications about the baking powders caused me to ask City Chemist Dr. Sullivan for a report upon them. He has analyzed the principal brands sold in St. Louis, and reports that the Royal is the purest and greatest in leavening strength. This has induced the use of the Royal Baking Powder in my home, and it is found to give most complete satisfaction.

WM. N. BRENNAN, M. D.
Health Commissioner.

Office of City Chemist,

CITY HALL, ST. LOUIS, Nov. 25, 1892.

WM. N. BRENNAN, M. D., Health Commissioner,

Sir: In compliance with your request, I have carefully analyzed baking powders on sale in this city, and report to you as follows: * * * the **Royal excels all others. It is the highest in strength, in fabrique a faultless arrangement of agents, pure and wholesome, free from adulteration with lime, ammonia or alum.**

JAMES E. SULLIVAN, M. D., Chemist.

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"How to Cure Every Skin Disease," free.

TEXAS ANNUAL CONFERENCES.

MEXICAN BORDER MISSION, Floresville, Texas, Bishop Key.....Nov 8
NORTH, Bohnam, Bishop Hargrove.....Nov 8
WEST, Lockhart, Bishop Key.....Nov 15
NORTHWEST, Hillsboro, B'p Hargr'e.Nov 22
GERMAN MISSION, Llano, B'p Key...Nov 22
TEXAS, Cameron, Bishop Hargrove.....Dec 5
EAST, Jacksonville, B'p Hargrove.....Dec 13

ANNUAL CONFERENCE NOTICES.

FOR ALL CONFERENCES.

The calls of the different conferences are now appearing in the ADVOCATE. We have learned by information and observation that it frequently happens that just a day or two before conference meets some brethren conclude to take their wives to conference, and at that late hour write the entertaining pastor to that effect, and then are very much hurt if they do not get convenient homes near the church. This is both unkind and unjust. Let every brother, therefore, who will be accompanied by his wife or daughter notify the entertaining pastor at least two or three weeks before conference meets or else not take them at all.

NORTH TEXAS.

The class of the third year, North Texas Conference, will please meet me in the first Methodist Church, in Bonham, Tuesday, 7 p. m.

S. C. RIDDLE,
For Committee.

Members (beneficiary) of the North Texas Brotherhood will please remember that a fine of 25 cents (not for "revenue only") will be collected for absence from the annual meeting without satisfactory excuse. S. C. RIDDLE,
Secretary.

The class of the fourth year will meet in the Methodist church, Bonham, Texas, Wednesday morning, November 7, at 9 o'clock.

F. A. ROSSER,
O. S. THOMAS,
I. S. ASHBURN,
Committee.

North Texas Conf. Board of Missions.

All members of this board and the presiding elders are urgently requested to meet in the Methodist Church, in Bonham, Wednesday afternoon, at 3 o'clock, November 7, 1894. This is important. By order of the board.

S. C. RIDDLE,
Secretary.

The class of the second year will please meet the committee in the Methodist Church at Bonham, Wednesday, November 7, 1894.

P. C. ARCHER,
T. L. MILLER,
Committee.

The class of the first year will please meet in the C. P. Church at Bonham, Texas, on Wednesday morning at 9:30, November 7, 1894. Please bring a copy of each book in the course of study for the first year. J. F. ALDERSON,
D. J. MARTIN,
Committee.

Applicants for admission on trial into the North Texas Conference will please meet the committee Tuesday, November 6, at 3:30 p. m. in the Methodist Church in Bonham. R. M. POWERS,
For the Committee.

Presiding Elders of the North Texas Conference:

Please send me the names of all the delegates and "applicants for admission on trial" from your respective districts. Please do this promptly and aid us in preparing for them.

W. M. LEATHERWOOD.

BONHAM, TEXAS, Sept. 11, 1894.

Preachers of North Texas Conference:

Please write me those of you who intend bringing your wives to conference that we may have ample time to make our arrangements. Be prompt, brethren. W. M. LEATHERWOOD.

BONHAM, TEXAS, Sept. 11, 1894.

Reduced Rates.

The reduced rate of one and one-third fare to the session of the North Texas Conference has been secured on all railroads located within or touching the borders of the conference on the receipt and certificate plan, which requires the passenger to pay full fare going, taking the receipt of the railroad agent which must be handed to the conference Secretary for his certificate of your attendance at conference, and this certificate will secure a return ticket at 1 cent per mile—just as last year.

C. I. MCWHIRTER,
Secretary of Conference.

Class for Admission.

In answer to the many questions asked me by letter, "What are the branches embraced in the examination for admission on trial?" I would say: Reading, with some attention to spelling, English grammar, geography, United States history and some Texas history; arithmetic and English composition. The other studies are named in the Discipline. Applicants are required to make an average of seventy-five per cent on the entire course.

WM. A. EDWARDS,
Chairman of Committee.

NORTHWEST TEXAS.

The Board of Missions of Northwest Texas Conference will meet in Methodist Church, in Hillsboro, at 2 p. m., Tuesday, November 20, 1894.

HORACE BISHOP,
President.

The presiding elders of the Northwest Texas Conference are requested to meet at the Methodist Church in Hillsboro, at 9 a. m., November 21, 1894.

E. L. ARMSTRONG.

ABILENE, TEXAS.

The committee and class of the first year will please meet at the Methodist Church, in Hillsboro, at 9 a. m., November 21, 1894, prepared for a written examination. Please, brethren, don't fail, not a single one of you.

S. C. LITTLEPAGE,
Chairman.

Northwest Texas Conference R. R. Rates.

The railroads have kindly consented to make a rate of one and one-third fare for the round trip to Hillsboro on the certificate plan. The brethren will please observe the following directions:

1. Pay full fare going and insist on your local agent giving you a certificate showing this fact.

2. On the first day of the conference hand this certificate to the Secretary, and when signed by him and stamped by the joint agent it will entitle you to return at one-third fare.

Tickets can be bought from November 20th to 22d, good to return December 1.

JNO. M. BARCUS,
Secretary.

To the Members of the Northwest Texas Conference:

Will all the brethren who receive their mail at a different postoffice from the one published in our minutes please write me their present postoffice immediately.

Will the presiding elders please send me names of lay delegates from their districts, also names of all candidates for admission on trial, and all local preachers who will come up for ordination.

Will every brother who will be accompanied by his wife or daughter please write me at once.

M. S. HOTCHKISS.

WEST TEXAS.

To Those Who Expect to Attend the Conference at Lockhart, Texas, November 14:

The slow fever is giving way and all the patients are up and better. So we hope by conference all will be well. It will not be necessary for any one to stay where they have slow fever. We think now we will take care of the conference all o k. We have been wonderfully scourged, but all is bright at this writing. J. A. BIGGS.

To the Presiding Elders and Preachers of the West Texas Conference:

I want the names of the delegates and local preachers to be ordained. Let the preachers who expect to bring their wives let me know at once. It is very important that I should have the names of those who expect to attend conference. We can provide homes for the preachers and delegates and preachers' wives, and those who have business with the conference. If you want a place you had better speak in time. Please remember the conference meets on Thursday, and not on Wednesday as before. J. A. BIGGS.

LOCKHART, TEXAS.

Notice.

The Ministerial Benefit Association of the West Texas Conference will hold its annual meeting at Lockhart, in our Church, Wednesday, November 14, at 7:30 p. m.

B. HARRIS,
J. D. SCOTT.

The class of the first year (West Texas Conference) will meet me in the Methodist Church, at Lockhart, November 14, 1894, at 9 a. m.

A. E. RECTOR,
Chairman.

The fourth class of the West Texas will please meet the committee at our church in Lockhart Tuesday morning at 9 a. m., November 13.

J. D. SCOTT.

The class of the third year will please meet the committee in the Methodist Church at Lockhart, Texas, Wednesday morning, at 9 o'clock, November 14, 1894. The class will please furnish the books.

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

Rates for West Texas Conference.

The Southern Pacific and Aransas Pass Railroads have granted reduced rates to those attending the West Texas Conference at Lockhart. Those who attend will observe carefully the following directions: Tickets must be purchased on the 13th or 14th of November, and full fare paid for them; at the same time a certificate must be obtained of the agent selling ticket, showing that full fare has been paid. If persons come over more than one road, let certificates be obtaind at each point where tickets are purchased. Certificates must be handed to the Secretary of the conference upon arrival at Lockhart, who will have them stamped and return them. The holders will then be entitled to purchase return tickets at one-third the regular fare, upon presentation of these certificates to the agent. Rates may be obtained from other roads. So let all who attend obtain certificates, which must be furnished by any agent upon demand. These conditions will be rigidly adhered to. Brethren will govern themselves accordingly.

Rates have been granted by the following roads: Southern Pacific, Aransas Pass, International and Great Northern, Missouri, Kansas and Texas, and Austin and Northwestern. Let brethren obtain certificates at every point where tickets are purchased.

STERLING FISHER.

MEXICAN BORDER MISSION.

The Mexican Border Mission Conference will meet at Floresville, Texas, instead of Pleoso, Texas, as announced. The date (November 8) remains unchanged. T. DEL VALLE,
Secretary.

AUSTIN, TEXAS.

Carrie Orene King

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HOOD'S Sarsaparilla CURES

we believe Hood's Sarsaparilla has no equal and I recommend it." W. L. KING, Bluff Dale, Tex.

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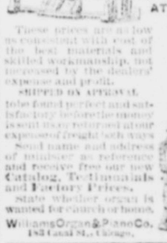

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Address Rev. Dr. Geo. G. Smith, Macon, Ga.

DOCTRINAL DISCUSSIONS.

A Book for the Times, by Rev. W. W. Horner. This book contains a discussion between the writer and two Baptist preachers on Close Communion, Baptism, and the Origin of the Baptists, and many facts are given in the work that should be known by all Methodists in the land. The OBJECT of the book is to stimulate a spirit of investigation, and also to show the importance of defending the DISTINCTIVE DOCTRINES of Methodism. Every Methodist in Texas should have a copy of this book. Price, 40 cents. Usual discount to ministers. Send orders at once to W. W. HORNER, Flatonia, Texas.

SEND TO REV. S. C. LITTLEPAGE, ——at Troy, Texas, for his—— UNANSWERABLE TRACT ON BAPTISM. Sold at 10 cents per Copy; 3 for 25 cents; Or $1.00 per Dozen.

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Woman's Departm't.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Masten Street, Dallas, Texas.

LINES.

Let us speak a word for Jesus,
For the Lamb that once was slain.
It may bless some wayward pilgrim,
And relieve a soul from pain.

Let us do some deed for Jesus—
Do it ere the day be gone.
Life is short; the hour is speeding.
Do it ere the night comes on.

—*Selected.*

DESTRUCTIVENESS OF INFIDELITY.

The evil effects of infidelity are seen all over the world. Free-thinkers imagine that if the "old creeds and Bible restraints" were banished from the earth, society would be much better off. How sadly mistaken such men are. There is a poisonous tree in the tropics called the upas tree. The birds that light in its branches die. The earth around it is blighted. To breathe the air circulating through it is deadly. Infidelity is a moral upas tree. It blights and curses everything around it. A man who had been a disciple of Ingersoll said: "I have been in many frontier towns and in all of them I found his speeches, his 'Ingersolia,' and choice Extracts; but persons and property were not safe there; society remained in a chaotic state, morals were shocking and human life was of little value. I have witnessed, on the other hand, the advent of preachers of the gospel of Christ to the same towns, and have seen them creating a Sabbath, closing many of the saloons and brothels, causing a good society to crystallize around their churches, rendering persons and property safe, and bringing beauty out of chaos, order from confusion, and many sweet homes from hells on earth." This testimony, coming from an eye witness, is worthy of deep consideration. And yet the books of Ingersoll are sold along our railroad lines.

A Michigan paper very sharply takes off the destructive spirit of Ingersollism: Col. Ingersoll walks up to a large and ancient structure, shakes his fist, pulls off his coat, and goes to work to tear it down. "What are you going to do, Colonel?" asks a looker-on. "Going to tear the old thing down; don't like the looks of it." "Well," says the looker-on, "Suppose, now, instead of trying to tear that 'old thing down,' you go to work to put up another to beat it; and if you beat it, why then I'll turn in and help you pull down this one." "You get out," says Ingersoll, "I'm no architect."

That's it. Infidelity has hands to pull down Christianity, but no hands to build up any other religion. Infidelity throws away the Bible, but furnishes no substitute. It has no power to reform the vicious, to civilize the savage, to establish law. It opens Pandora's box, and lets out flying, biting serpents, but raises no brazen serpent to heal the wound it makes. It would blot out our sun, that warms our cold world into the beauties of spring and the mellow fruits of the summer, and leave us frozen in the darkness of eternal winter. It is an iconoclastic Samson, and not a builder of all that is excellent and noble as Christianity has proved itself to be.—Raleigh Christian Advocate.

MISSIONS.

(Matt. 28:19; Acts 1:8; Rom. 10:12-15.)

Here are our marching orders. And they come not from subordinate officers, but from the great Commander-in-Chief. There is but one thing to do—march! Disobedience is treason. A discussion as to the propriety of foreign missions is the low-breathed growling of one who will desert at the first moment he can slip away unseen. Opposition to the command is rebellion against the cause of God. Plain words, but true in every letter.

1. Who are to go? Jesus talked to the eleven disciples. But did he mean that they alone were to go into all the world and preach the gospel to every creature? Surely not. That would have been a physical impossibility. These disciples stood as the representatives of all who should come after them. Jesus once prayed, not only for those who were about him, but for all who should believe on his name. And so the work of evangelizing the world was committed to the friends of Christ. Not to thunderbolts, nor volcanic eruptions, nor earthquakes, nor marshaled hosts of war, nor flying angels, nor men with clerical coats and white cravats, but to the people who love the sweet old story of Jesus and his love. What honor thus conferred! What weight of awful responsibility!

2. Where? The answer comes like a bugle-blast—"into all the world." The command is as wide as human dwelling-place on earth. God is no respecter of persons. He is of character, and would give every child a chance to be strong through helpful power of grace. If an earthly father should send a thousand dollars to a son in some distant city, with instructions to hunt up three brothers and two sisters living there, and divide the money with them, what would be the duty of that favored son? Could he sit still, and appropriate all that money to his own use? If he did so, he would be a thief. What is our crime if we fail to go to the brotherhood of man with our Father's priceless legacy?

3. How? Of course every Christian is not expected to go in person. That, too, would be a physical impossibility. But they can go by proxy. Missionaries there are ready and anxious to bear to those in darkness the light of truth. They need the prayers, the sympathy, and the financial support of all. It is not worth while to sing "Waft, waft ye winds the story," unless we give the winds a good, strong ship, with souls on board, to take for us the message of our Christ. Sentiment and song will not make the waters roll divine truth like a sea of glory from pole to pole. The winds and waves have been doing their part for a great many centuries.

4. Why? God commands it. He knows what ought to be done. Presumptuous, indeed, is the person who dares call in question so high an order. Why, again? Because there is no other way to save the people. The theologian who lightly says that Jehovah could convert heathen nations in a day, if he chose to do so, knows not what he says. God can not do contradictory or absurd things. To make a free agent act is as impossible as to make a two-bladed knife without blades. No, sir, God is not withholding salvation from millions to whom he could easily give it. The thought is monstrous. Human evangelization depends upon gospel grace as taught and exemplified by the disciples thereof. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—From Epworth League Department, Nashville Advocate.

Of all Fevers

the worst and most serious is Dengue or break-bone fever. Called "break-bone" because one's bones are not only racked with pain, but feel as if they were tightly held, as by a vice.

At times one feels that the pain is almost unbearable, and many are brought to Death's door by the terrible prostration which follows this grievous complaint.

All persons should know that

Brown's Iron Bitters

Is the one medicine which relieves this extreme weakness and brings the patient back to sound health by its well-known medicinal qualities. From the first bottle the improvement is marked and permanent recovery is but a matter of a short period.

GENUINE HAS THE CROSSED RED LINES ON WRAPPER.

BROWN CHEM. CO. BALTO. MD

At Gettysburg.—"Found any landmarks?" "Yes; and I was thinking how you must have expanded since the war. Here's the tree you stood behind during the whole battle, and it covered you well then.

Read the following testimonial:

OAK CLIFF, TEX., March 23, 1893.

—I feel it a duty to say to all who suffer with Catarrh that Dr. Thurmond's Catarrh Cure is all that he represents it to be, it having cured my son Frank of a bad case of Catarrh, and my wife, who has suffered for years with the same, is being rapidly restored at this writing, having only used two bottles on both cases. Yours sincerely,

F. N. OLIVER.

Call on your Druggists.

The right kind of faith prefers God's will to its own will.

If the Baby is Cutting Teeth,

Be sure and use that old and well-tried remedy, MRS. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa.

True faith never hesitates about stepping where God directs.

First-class Men and Women in Demand.

"There are always good openings for live, energetic men and women of good character in our line of business, to devote all or part of their time to the work." That is what B. F. Johnson, of the firm B. F. Johnson & Co., Richmond, Va., says in reference to their advertisement.

The bread God gives is always fresh and sweet.

MORPHINE AND OPIUM HABIT CURED IN 24 HOURS.

I bear all expenses and require no money till cure is made.

No charge for board or medicine. Best of references given.

DR. J. S. HILL,
Waxahachie, Texas.

HOMER S. THRALL, D.D.,

The San Antonio Methodist preachers' meeting on the 16th inst. appointed the undersigned to prepare a paper expressive of their respect for and appreciation of the Rev. Homer S. Thrall, of the West Texas Conference, who departed this life at his home in our city a few days ago.

Dr. Thrall was born at Underhill, Vermont, December 14, 1819, and calmly fell asleep in Jesus October 12, 1894, having reached the ripe age of seventy-five years. In his eighteenth year he entered the Ohio University and remained until completing his studies. He was ordained deacon in 1840 and came at once to Virginia, where he labored till 1842, when in company with the Rev. J. W. DeVilbiss, of blessed memory, he was sent out a missionary to the Republic of Texas, where he spent the remainder of his long and useful life in preaching the gospel from the Trinity to the Rio Grande and from the Gulf to the mountains. He received the degree of A.M. from the Ohio University and that of D.D. from our Southwestern University.

Dr. Thrall was a man of learning and general information, a writer of recognized ability, whose histories of Texas and Texas Methodism, together with his own eventful life, will furnish material to the future historian.

As a Christian he was firm, zealous, consistent and sweet-spirited. As a citizen he was patriotic, taking a deep and active interest in the welfare of the country, and especially in the prosperity of Texas. He was intimate with Gen. Sam Houston and other great leaders and soldiers, who held him in high esteem.

As a preacher he was always instructive and "in labors more abundant and in perils oft by land and sea." Closely allied with all our religious work, especially in Southwest Texas, on missions, circuits, districts and in stations. For many years a member of our General Board of Missions and President of the West Texas Conference Board, and represented the Church several times in the General Conference.

He was esteemed and honored by his brethren in the ministry and loved by many others beside our Methodist people. Therefore be it

Resolved 1. That it is with gratitude to our Benevolent Father that we recount the deeds of a life so abundant in good works and cherish the memory of a character so rich in the fruits of the Holy Spirit.

2. That we heartily favor the enterprise proposed by Rev. L. M. McGehee, to erect a suitable monument over the grave of our departed brother.

3. That we tender to Sister Thrall in this, the hour of her bereavement, on account of the loss of her best earthly friend, our sincere sympathy and condolence, and invoke the constant help and richest blessings of heaven to rest upon and abide with her until, like her companion, she is called from labor to reward.

A. F. COX,
J. D. SCOTT,
A. E. RECTOR,
Committee.

SAN ANTONIO, TEXAS.

Pure blood is absolutely necessary in order to enjoy perfect health. Hood's Sarsaparilla purifies the blood and strengthens the system.

UNANSWERED LETTERS.

OCTOBER 26.

Jas M Sherman, subs. J M Martin, thanks. H P Shrader, sub. W G Shugart, sub. J T Graham, sub. C D West, paper stopped. G D Wilson, sub. J F Archer, sub. Mac M Smith, subs. F M Winburn, o k. E V Cox, sub will stop at nine months. C I McWhirter, subs. Jas W Downs, subs.

OCTOBER 27.

J T Bloodworth, sub. J N Hunter, trial subs. J H Wiseman, subs. J J Canafax, subs. Geo A LeClere, sub. S D Waddill, sub. J W Cullen, change made.

OCTOBER 29.

A B Roberts, subs. W S P McCullough, sub. W H Matthews, sub. G W Harris, sub. Jim Adams, sub.

OCTOBER 30.

C I McWhirter, subs. W T Morrow, paper stopped. J M Holt, sub. Jas M Sherman, subs. F M Winburne, sub. I S Ashburn, has attention. R F Dunn, sub. J D Hendrickson, subs. J H Chambliss, subs. J H White, subs. Horace Bishop, sub. J A Slaughter, change. A E Rector, sub. A W Wilson, change. S H Morgan, sub. A T Galloway, sub. W H Killough, subs.

ON TEXAS.

Mess. Lord & Thomas, Advertising Agents of Chicago, Ill., have issued a unique folder on Texas. It is beautiful in design and handsomely executed and worded so as to attract the attention of the reader. It is as fine a piece of work looking to immigration to Texas as has fallen under our eye.

YOUR WIFE'S TEMPER

Will be spoiled and her fingers worn out by cutting with those old dull shears or scissors. Get her a new pair of the best from C. P. BARNES & BRO., Louisville, Ky., and notice how much pleasure they give her. Send to them for Catalogue of Shears and Scissors.

A GOOD INVESTMENT.

A number of preachers in the different conferences own lots at the Polytechnic College. Said preachers are missing a fine revenue by not having houses on these lots, as there is almost daily demand for rent houses by responsible parties at good figures.

THE FISCHER PIANOS.

Over $2,000,000 worth of Fischer Pianos have been sold in Chicago alone. This could not have been done had not the "Fischer's" possessed the highest degree of merit. WILL A. WATKIN MUSIC CO., Dallas, Texas, General Dealers. Write them for prices.

CATARRH LECTURE.

By Dr. Hartman, President of the Surgical Hotel.

Extract Reported for the Press.

As the skin covers the outside of the body, so the mucous membrane lines the inside of the body. It lines the nose, the mouth, the throat, the bronchial tubes, the air cells, the œsophagus, the stomach, the bowels, the gall bladder, the kidneys, the bladder, the womb, etc.

Taking cold in any region of this lining mucous membrane causes an irritation of that locality, which is always known in medical parlance as catarrh of that part of the organism. Hence we have catarrh of the head, catarrh of the throat, catarrh of the lungs, of the stomach, of the bowels, of the bladder, of the womb, etc.

Catarrh is of two kinds—acute and chronic.

The acute form of catarrh is always that congested condition of the mucous membrane which takes place immediately upon taking cold.

Chronic catarrh of the nose is a thickened condition of the mucous membrane, following the acute stage of the disease. At first the membrane in chronic catarrh is but slightly thickened; but as time goes on without curing the disease the thickening continues, until the membrane may be four or five times as thick as in health. And in rare cases the hypertrophy (thickening) continues until the opposite surfaces, covered by mucous membrane, meet and entirely close the nostrils, so that the breathing can take place only through the mouth.

No matter at what part of the mucous membrane the irritation or acute catarrh is located, Pe-ru-na is the only remedy that will, under all circumstances, effect a cure. In acute catarrh the dose of Pe-ru-na is a teaspoonful every two hours during the day, which will invariably effect a cure in from seven to to ten days. In chronic catarrh Pe-ru-na should be taken, a teaspoonful before each meal and at bedtime. This dose should be gradually increased to two tablespoonfuls at each dose. If not cured by end of one month write Dr. Hartman. Answer free.

Every one should have a free copy of the latest book on catarrh. Sent free to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

If the colored waiter carrying a roast turkey should drop it, what effect would it have on the nations of the earth? It would be the downfall of Turkey, the overthrow of Greece, the breaking up of China, and the humiliation of Africa.

W. T. Scott one of the leading merchants of Pilot Point, says: My wife has been in extreme bad health for over three years. Her weight was 115 pounds when she began taking Dr. W. J. Thurmond's Blood Syrup. She took only four bottles, and she now weighs 147 pounds, and her health is entirely restored. She had tried many different remedies, as well as several good physicians, without relief.

Sold by all Druggists.

For the HOLIDAY EXCURSIONS to the OLD STATES the "COTTON BELT ROUTE"

will sell tickets December 20th, 21st and 22d, 1894, at one fare for the round trip, limited good to return within 30 days from date of sale. All lines sell via the "Cotton Belt Route," the only line with double daily trains from Texas to Memphis and return without change.

Through cars will leave all prominent stations in Texas on the above dates to go through to Nashville, Chattanooga, Birmingham, Atlanta, and other cities in the Old States.

If you anticipate paying your friends a Holiday visit, write to us and get the lowest rates and through connections.

A. A. GLISSON, T. P. A., Ft. Worth, Tex. S. G. WARNER, G. P. A., Tyler, Tex.

REMEMBER.

Holiday Excursion Tickets to all points in the Southeast will be sold over the Texas and Pacific Railway at one fare for the round trip, December 20th, 21st and 22d, 1894, limited for return passage to thirty days from date of sale.

GASTON MESLIER,
General Passenger and Ticket Agent.

Home Visitors' Excursions via Big Four.

On October 17th and November 14th, the Big Four Route, in connection with Western Lines, will sell excursion tickets at One Fare for the Round Trip to all points on their line in Ohio (except Cincinnati), Indiana and Michigan. Tickets good twenty (20) days from date of sale. Here is a splendid opportunity for visiting the old Homestead before Winter sets in. For tickets and full information call on any ticket agent, or address E. O. McCormick, Passenger Traffic Manager, or D. B. Martin, General Passenger and Ticket Agent, Big Four Route, Cincinnati, O.

Through Wagner Sleepers by the Missouri, Kansas & Texas leave double daily from all points in Texas without change for St. Louis, Hannibal and Kansas City. The only through Sleeping Car from Texas to Chicago without change.

When You Leave Texas

And contemplate a journey to Memphis, St. Louis and the East, be sure that your tickets read via Texarkana and the great Iron Mountain Route. Passengers thus routed save many hours of time while on the road, and have at their disposal elegant Pullman buffet sleeping cars and reclining chair cars (seats free). For full information in regard to this line, address ticket agents of the I. & G. N. R. R., T. & P. Ry., or J. C. Lewis, traveling passenger agent, Iron Mountain Route, Austin, Texas. H. C. TOWNSEND, General Passenger Agent, St. Louis.

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	Sun	Mon	Tues	Wed	Thu	Fri	Sat
October	...	1	2	3	4	5	6
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	14	15	16	17	18	19	20
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	23	24	25	26	27	28	29
	30	31	...	...	...	...	...

Church Notices.

NORTH TEXAS.

Dallas District—Fourth Round.

City mis.....Nov 2
North Fort Worth.....Nov 3
E. W. Alderson, P. E.

Jefferson District—Fourth Round.

Daingerfield, at Daingerfield.....1st Sab in Nov
Daisy Springs.....3d Sab in Nov
Paris, at Red Spring.....Wed, Nov 21
Three Springs, at Ingersol.....Thurs, Nov 22
Linden, at Union Chapel.....4th Sab in Nov
Coffeeville, at Coffeeville.....1st Sab in Dec
Kildare, at Trinity.....2d Sab in Dec
O. P. Thomas, P. E.

Bonham District—Fourth Round.

Fannin cir.....Nov 3, 4
J. R. Wages, P. E.

Terrell District—Fourth Round.

Crandall.....1st Sun in Nov
Kaufman sta.....Nov 5
C. B. Fladger, P. E.

Greenville District—Fourth Round.

Wylie.....Nov 2, 3
Nevada.....Nov 3, 4
Greenville.....Nov 4, 5
J. A. Stafford, P. E.

Gainesville District—Fourth Round.

Denton sta.....1st Sun in Nov
R. M. Powers, P. E.

Paris District—Fourth Round.

Emberson cir, at Sumner.....Nov 3, 4
Lamar Avenue, Paris.....Nov 5
F. A. Rosser, P. E.

Montague District—Fourth Round.

Benyaque mis.....Nov 2
Henrietta sta.....Nov 3, 4
W. D. Mountcastle, P. E.

Sherman District—Fourth Round.

Gordonville cir.....Nov 2
Denison mis.....Nov 3, 4
J. M. Binkley, P. E.

Sulphur Springs District—Fourth Round.

Black Jack cir, at Gafford Chapel.....Nov 3, 4
W. L. Clifton, P. E.

EAST TEXAS.

Palestine District—Fourth Round.

Alto cir, at Alto.....Nov 3, 4
Brushy Creek, at Neches.....Nov 6
New Birmingham, at Adams Chapel.....Nov 10, 11
Rusk sta.....Nov 12
Jacksonville sta.....Nov 13
Saron mis, at Pleasant Hill.....Nov 17
Crockett and Lovejndy, at Crockett.....Nov 20
Trinity and Groveton, at Groveton.....Nov 24, 25
County Line, at Brice.....Nov 28
Crockett cir.....Dec 1, 2
Palestine sta.....Dec 10
L. M. Fowler, P. E.

San Augustine District—Fourth Round.

Center cir, at Sand Hill.....Nov 3, 4
San Augustine mis, at Mt Pleasant.....Sat, Nov 10
San Augustine and Sexton, at San A.....Nov 11
Sharpsville mis, at Sharpsville.....Mon, Nov 12
Hemphill cir, at Geneva.....Fri, Nov 16
Shelbyville cir, at Watkins Hill.....Nov 17, 18
Lynn Flat cir, at Flowery Mt.....Thurs, Nov 22
Melrose cir, at Cove Springs.....Nov 24, 25
Nacogdoches cir, at North Street.....Sat, Dec 1
Nacogdoches sta.....Dec 2
Chas. F. Smith, P. E.

Marshall District—Fourth Round.

Harrison, at Cross Roads.....Nov 3, 4
Delkerry, at Mt Zion.....Nov 10, 11
Henderson, at Lone Star.....Nov 17, 18
Kilgore, at Bellview.....Nov 24, 25
Henderson sta.....Dec 1, 2
John Adams, P. E.

Beaumont District—Fourth Round.

Sunset, at West Nona.....Nov 3, 4
Livingston, at Livingston.....Nov 10, 11
Burkeville, at Farr's Chapel.....Nov 17, 18
Newton, at Caney.....Nov 22
Jasper sta.....Nov 23
Jasper cir, at Peach Tree.....Nov 24, 25
Woodville and Colmesneil, at Mobile.....Dec 1, 2
Wm. A. Sampey, P. E.

Tyler District—Fourth Round.

Troupe and Overton cir, at Troupe.....Nov 3, 4
Edom cir, at Tunnell's Chapel.....Nov 10, 11
New York cir, at New Hope.....Nov 17, 18
White House cir, at Union Springs.....Nov 21
Tyler cir, at Bascom Chapel.....Nov 24, 25
Tyler sta, at Tyler.....Dec 2, 3
Larissa cir, at Providence.....Dec 8, 9
T. P. Smith, P. E.

NORTHWEST TEXAS.

Corsicana District—Fourth Round.

Wortham, at Wortham.....Nov 3, 4
Corsicana cir, at Grape Creek.....Nov 10, 11
Corsicana sta.....Nov 17, 18
G. S. Wyatt, P. E.

Waco District—Fourth Round.

Rogers, at Centennial.....Nov 3, 4
Moody, at Moody.....Nov 5, 6
Troy.....Nov 10, 11
Abbott.....Nov 17, 18
R. C. Armstrong, P. E.

Georgetown District—Fourth Round.

South Belton, at Warren's Chapel.....Nov 3, 4
Salado.....Nov 4, 5
North Belton, at Cedar Creek.....Nov 10, 11
Belton sta.....Nov 11, 12
Sam P. Wright, P. E.

Abilene District—Fourth Round.

Sweetwater cir.....Nov 3, 4
Buffalo Gap cir.....Nov 10, 11
Abilene sta.....Nov 17, 18
E. L. Armstrong, P. E.

The simple application of SWAYNE'S OINTMENT without any internal medicine, cures tetter, eczema, itch, all eruptions on the face, hands, nose, &c., leaving the skin clear, white and healthy.

Sold by druggists, or sent by mail for 50 cts. Address DR. SWAYNE & SON, Philadelphia, Pa. Ask your druggist for it.

As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publishers of the Texas Christian Advocate.

R R R RADWAY'S READY RELIEF

FOR INTERNAL AND EXTERNAL USE.

CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations,

RHEUMATISM, NEURALGIA,

Frostbites, Chilblains, Headache, Toothache, Asthma,

DIFFICULT BREATHING.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

Radway's Ready Relief is a Sure Cure for Every Pain, Sprains, Bruises, Pains in the Back, Chest, or Limbs. It was the first and is the only PAIN REMEDY

That instantly stops the most excruciating pains, allays inflammation, and cures Congestions, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

A half to a teaspoonful in half a tumber of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhea, Dysentery, Colic, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

IT IS HIGHLY IMPORTANT THAT EVERY FAMILY KEEP A SUPPLY OF

RADWAY'S READY RELIEF

Always in the house. Its use will prove beneficial on all occasions of pain or sickness. There is nothing in the world that will stop pain or arrest the progress of disease as quick as the Ready Relief.

STOPS PAIN

50 cents per bottle. Sold by Druggists.

Send to DR. RADWAY & CO., Lock Box 365, New York, for Book of Advice.

CARRIAGES Buggies & Harness.

Two Medals awarded at the World's Fair, for Strength, Beauty and Low Prices.

Our Spiral Springs warranted 12 years, our vehicles 2 years. Every person owning a horse should send for our mammoth Free Texas Catalogue. Buy only from the largest manufacturers on earth who sell direct to the consumer.

ALLIANCE CARRIAGE CO., CINCINNATI, O.

Fort Worth District—Fourth Round.

Bluffdale cir.....Nov 2
Lipan cir.....Nov 3, 4
Granbury cir.....Nov 5
Marystown cir.....Nov 10, 11
Cleburne cir.....Nov 11, 12
Cleburne sta.....Nov 13
Fort Worth mis.....Nov 15
Osceola cir.....Nov 16, 17
W. L. Nelms, P. E.

Gatesville District—Fourth Round.

Hamilton and Hico.....Nov 2
Iredell and Mountain Gap.....Nov 3, 4
Meridian sta.....Nov 7, 8
Harmony cir.....Nov 10, 11
Gatesville sta.....Nov 18, 19
E. F. Boone, P. E.

Weatherford District—Fourth Round.

Mineral Wells mis.....1 p m, Nov 3
Weatherford sta.....Nov 4, 5
Mineral Wells sta.....Nov 6
Aledo cir.....Nov 10, 11
J. T. L. Annis, P. E.

Cisco District—Fourth Round.

Armstrong, at Desdemonia.....1st Sun in Nov
South Cisco.....2d Sun in Nov
North Cisco.....Nov 14
E. A. Bailey, P. E.

Vernon District—Fourth Round.

Benjamin, at Benjamin.....Nov 3, 4
Seymour sta.....Nov 6
Seymour mis, at Seymour.....Nov 9
Crowell, at Crowell.....Nov 10, 11
M. K. Little, P. E.

Brownwood District—Fourth Round. (Completed.)

Clen Cove cir.....Nov 3, 4
Coleman mis.....Nov 5
Ballinger mis.....Nov 10, 11
Robert Lee mis.....Nov 11, 12
Zephyr cir.....Nov 17, 18
W. M. Shelton, P. E.

Waxahachie District—Fourth Round.

Wheatland and West Dallas.....Nov 1
Red Oak cir.....Nov 3, 4
Rengor.....Nov 10, 11
Jno. S. Davis, P. E.

WEST TEXAS

Llano District—Fourth Round.

Pontotoc cir.....Nov 3
A. C. Biggs, P. E.

Cuero District—Fourth Round.

Leesville cir, at Floyd's Chap...1st Sab in Nov
Weesatche cir.....2d Sab in Nov
John S. Gillett, P. E.

Kerrville District—Fourth Round.

Willow City ch'ge, at Coman'e..1st Sun in Nov
Ingram charge.....Thurs after 1st Sun in Nov
Center Point sta, at Center P.....2d Sun in Nov
Boerne cir, at Selma..Mon after 2d Sun in Nov
M. A. Black, P. E.

San Antonio District—Fourth Round.

Fairview cir.....Nov 3, 4
West End.....Nov 9, 10
East End.....Nov 10, 11
I. T. Morris, P. E.

TEXAS

Huntsville District—Fourth Round.

Montgomery cir, at Montgomery.....Nov 3, 4
Shepherd mis, at Shepherd.....Nov 7
Cold Springs cir, at Cold Springs.....Nov 10, 11
Willis sta.....Nov 14
Prairie Plains cir, at Johnson's Ch'l..Nov 17, 18
W. Woolton, P. E.

Houston District—Fourth Round.

Alvin and Sandy Point, at Alvin..8 p m, Nov 2
Washington Street.....Nov 3, 4
Eagle Lake.....8 p m, Nov 9
Richmond.....Nov 10, 11
Wharton and Hungerford.....Nov 13, 14
Matagorda.....Nov 17, 18
Columbia.....Nov 24, 25
Shearn.....Dec 1, 2
E. W. Solomon, P. E.

Austin District—Fourth Round.

LaGrange sta.....Nov 3, 4
Columbus sta.....Nov 10, 11
Weimar.....Nov 17, 18
Flatonia sta.....Nov 24, 25
Bastrop.....Dec 1, 2
Jos B Sears, P. E.

Calvert District—Fourth Round.

Centerville cir, at Centerville.....Nov 3, 4
Personville mis, at Union.....Nov 10, 11
Fairfield cir, at Sunshine.....Nov 14
Jewett and Buffalo, at Jewett.....Nov 17, 18
Durango cir, at Durango.....Nov 24, 25
Rosebud cir, at Rosebud.....Dec 1, 2
Fred L. Allen, P. E.

Chappell Hill District—Fourth Round.

Milano cir, at Midway.....Nov 3, 4
Lexington cir.....Nov 10, 11
Brenham sta.....Wed, Nov 14
Sealy cir.....Nov 17, 18
Giddings cir.....Nov 24, 25
Cameron sta.....Mon, Dec 3
E. H. Harman, P. E.

GERMAN MISSION.

German Mission—Fourth Round.

Grassyville.....Nov 3, 4
Fredericksburg.....Nov 10, 11
Llano.....Nov 17, 18
J. Kern, P. E.

NEW MEXICO.

El Paso District—First Round.

Eddy.....Nov 4
Pecos.....Nov 11
Alpine.....Nov 18
El Paso.....Dec 2
C. C. Edington, P. E.

Albuquerque District—First Round.

Socorro.....Nov 4
San Marcial.....Nov 11
Deming.....Nov 18
Las Cruces.....Nov 25
Albuquerque.....Dec 2
Cerrillos.....Dec 9
Wm. D. Clayton, P. E.

Devotional.

A JURIST'S ANSWER.

A number of gentlemen once made an appointment to confer with an eminent jurist on important business. They asked him if the date and time would suit. He replied, "No, gentlemen, I have another engagement at that hour." "Can you not postpone it?" "No," was the reply again, "it is my hour at prayer-meeting!" He did not postpone, but they did, and honored him for it. The Lord's business is first.—Epworth Herald.

A WELL OF WATER.

There is in this expression a fitting suggestion of the usefulness of a true Christian life in this world. In the East a well of water is of incalculable value. Water is very scarce. Travelers often die of thirst in the hot deserts. A well by a wayside becomes, therefore, an unspeakable blessing to those who pass by. They drink and are refreshed, and go on renewed in strength. From far and near the people come to the few wells that are found in the Old Land. Like such a well should every Christian life be in this world. The people have their needs, their sorrows, their trials, their thirsts, and desires. We who know the love of God should be wells in the desert to which all may turn with confidence, sure of finding what they need. We represent Christ in this world. His life should be in us, in some measure at least—his love, his joy, his peace, his grace, his comfort. Every one who comes to us in any need or sorrow should receive strength, cheer, encouragement, inspiration, heartening from us. The life of Christ, the water of life, should flow out through us, that the weary and the thirsty may drink.—Westminster Teacher.

AN INFIDEL AWAKENED.

On December 22, 1870, I went to labor in Monmouth Square Church, Charlestown. Trough the day I made calls, and in several instances the truth was made real to the hearers, and they received marked light. In the evening services God was wonderfully with us, subduing the erring, the blasphemer, the infidel, and the moralist. All these now proclaim what victory there is in Christ. One interesting case was that of a young man who was an infidel. He came to me after a meeting and frankly said:

"I am an infidel, but I would do anything if I could get what that neighbor of mine has. He is always rejoicing, even if he is in trouble. He calls it divine grace. Of course, I think he is mistaken about that; but I would do anything to have what he has."

"Do you mean what you say?' I asked.

"Of course I do."

"You said you would be willing to do anything if you could get it. Will you stand by that statement?"

"Yes; I will."

"Are you willing that I should test you? Will you give me your word of honor that you will not go back from what you have said?"

"Yes; with all my heart."

Then I said confidently:

"If you abide by the testing you will find it. To-morrow evening, when I give the invitation to those who desire to find a satisfying portion to come forward and kneel at the front seat, I want you to come. You can do that."

"I do not want to act the part of a hypocrite," he replied.

"You need not. When you come forward tell the congregation you are an infidel, and relate all the circumstances."

This he did the next evening. When he had finished, I bade him kneel and repeat for half an hour, "God be merciful to me a sinner," adding, "Let not your mind be distracted by the circumstances around you. On returning home refrain from conversation, and go immediately to your room." I knew that after saying these words for half an hour it would be difficult to get them out of his mind immediately, and the Spirit would have opportunity to reason with him. He afterward told me that he tried to sleep, but "God be merciful to me a sinner," would keep coming to his mind. Very naturally he began to question, "Am I a sinner? If so, to what degree?" Deep conviction was the result, followed by a sense of relief that there might be a God who would pardon him. He began to seek the Lord, and soon found him, to the joy of his soul. It was impressive to hear him say to his young comrades, as he stood there near Bunker Hill, "If I should tell you there was gold under that hill, and you laughed and mocked, I would simply say I had dug and found, and that you had no right to laugh until you had made search without success. You think there is no God, but I have found him; and if you seek him with all your heart, you will discover that he will be found of you.

Ladies who value a refined complexion must use POZZONI'S POWDER. It produces a soft and beautiful skin.

Marriages.

Jones—McKinney—At the home of bride's father, D. Y. McKinney, Esq., October 21, 1894, Prof. W. Jones and Miss Emma McKinney, all of Hopkins County, Texas, Rev. N. A. D. Bryant officiating.

Wear—Hefner—At the residence of the bride's father, October 10, 1894, Mr. J. B. Wear, of Farmer, Young County, Texas, and Miss Hattie S. Hefner, of Smith's Chapel, Stephens County, Texas, Rev. J. A. Burks, P. C., officiating.

Clinton—Way—At the residence of the bride's aunt, Mrs. Rosa Hoskins, Pinair, Texas, October 11, 1894, Mr. O. K. Clinton and Miss Myrtis Way, Rev. J. F. Sullivan officiating.

Mason—Heath—At the residence of W. G. Heath, October 25, 1894, by Rev. H. M. Glass, near Cuba, Johnson County, Mr. J. B. Mason and Miss Jennie Heath.

Neill—Bell—At the bride's residence, near Tyler, Smith County, Texas, October 21, 1894, Mr. D. L. Neill and Miss Florence Bell, Rev. P. O. Tunnell officiating.

Mason—DeLong—At the residence of David DeLong, in Tom Green County, Texas, at 11 o'clock, October 17, 1894, Mr. George O. Mason and Miss Dollie DeLong, Rev. J. W. Sims officiating.

Nesbit—Thompson—At the Tally Hotel, in Fairfield, Texas, October 23, 1894, at 5 p. m., Mr. J. S. Nesbit, of Hillsboro, Texas, and Miss L. S. Thompson, of Freestone County, Texas, Rev. W. F. Brinson officiating.

Smiley—Cecil—October 23, 1894, at the M. E. Church, South, in Bonham, Texas, by Rev. W. M. Leatherwood, Mr. M. L. Smiley, of Brookston, and Miss Lillian Cecil, of Bonham.

Williams—Johnson—October 23, 1894, at the M. E. Church, South, in Brenham, Texas, by Rev. W. M. Leatherwood, Mr. M. Z. Williams, of Honey Grove, and Miss Edna Johnson, of Bonham.

Perry—Briggs—In Dallas, Texas, October 23, 1894, Mr. Will C. Perry and Miss Cattie L. Briggs, Rev. J. M. Armstrong officiating.

Harlin—Gilreath—Robuck—Davis At the Floyd Street Church, Dallas, Texas, October 24, 1884, W. R. Harlin and Miss Lillie Gilreath; J. L. Robuck and Miss Annie Davis, Rev. W. F. Clark officiating.

Gaines—Raburn—At the Floyd Street parsonage, October 24, 1894, Rev. W. F. Clark officiating, Mr. John Q. Gaines and Miss Hattie Raburn.

Young—McKinney—On October 25, 1894, Dixon Street, Rev. W. F. Clark officiating, Mr. C. T. Young and Miss Clara Belle McKinney.

Black—Littlepage—At the parsonage in Troy, Texas, October 10, 1894, by Rev. W. H. Terry, Mr. W. N. Black and Miss Beulah Littlepage, daughter of Rev. S. C. Littlepage.

Welch—Carll—At the residence of the bride's parents, in Pendletonville, by Rev. S. C. Littlepage, October 18, 1894, Dr. B. T. Welch and Miss Cora E. Carll.

Shelby—Gordon—At the residence of the bride's parents at Hannibal, Texas, Mr. D. A. Shelby and Miss Eva Gordon, Rev. C. E. Lindsey officiating; all of Erath County.

Payne—Trotter—At the residence of the bride's parents, October 28, 1894, by Rev. J. Marvin Nichols, Mr. Leonard Payne and Miss Eunice J. Trotter, both of Rockwall County.

White—Leslie—At the parsonage of the Methodist Church in Rockwall, Texas, October 28, 1894, Mr. Chester White, of College Mound, Texas, and Miss Lula E. Leslie, of McLendon, Texas, Rev. J. Marvn Nichols officiating. The groom is the son of Rev. John White, an honored member of the North Texas Conference.

Folkes—Sproules—At the residence of the bride's father, Mr. W. H. Folkes and Miss Mattie Sproules, by Rev. B. A. Thomasson; all of Wheatland, Dallas County, Texas.

Johnson—Jones—At the Methodist Church in Bastrop, Texas, October 24, 1894, Mr. John M. Johnson, of Giddings, Texas, and Miss Laura W. Jones, of Bastrop, Texas, Rev. H. M. Sears officiating.

White—Goodman—At the residence of the bride's parents in Bastrop, Texas, October 27, 1894, Mr. John W. White and Miss Anna Goodman; all of Bastrop, Texas, Rev. H. M. Sears officiating.

McGuire—Gresham—At the home of the bride near Womack, Texas, October 25, 1894, at 7 p. m., Mr. N. N. McGuire and Miss Mary Gresham; all of Womack, Texas; Rev. C. D. Whiteley officiating.

Dixon—King—October 18, 1894, at Adobe, Texas, Mr. William Dixon and Miss Olive King, Rev. C. V. Bailey officiating.

Miller—Exum—At Molectie, Texas, October 28, 1894, by Rev. C. V. Bailey, Mr. L. D. Miller and Miss Lou Ella Exum.

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.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

REV. B. A. SIMS.

Died, at his home near Longstreet, in Montgomery County, Texas, September 10, 1894, after some years of suffering with Bright's disease. Rev. B. A. Sims was born of reputable parents in Lincoln County, Tenn., in 1825; professed religion in 1844, and joined the M. E. Church; was licensed to preach in 1851, and that year was received into the Tennessee Conference on trial. His first appointment was the Livingston Circuit, with J. W. Conly. God blessed their labors that year abundantly. His second appointment was Hickory Creek Circuit with Allison Akin. He passed a most delightful year, and at the close of the same was ordained deacon by Bishop Soule, at Nashville, Tenn. His third appointment was Shoal Creek Circuit, in Alabama, and God blessed him that year with a sweeping revival on his work—100 conversions and accessions to the Church. His fourth appointment was Waterloo Circuit. He labored eight months pleasantly and happily, at which time ill health (or lung trouble) caused him, by the consent of Bro. Burrows, his presiding elder, to turn the work over to Bro. Sikes. He was not able to take charge of the circuit any more that year. At the succeeding conference he was ordained elder by Bishop Capers. His fifth appointment was Copperas Circuit. He entered this work with many misgivings, owing to failing health, but God blessed him and made it one of his happiest years with good success. His sixth appointment was Larkinsville. He went to this with many fears in regard to his health, and labored until spring with some degree of success; but his health gave way so that he was forced to retire from the work, and was not able to labor as an itinerant preacher any more. The conference granted him a superannuated relation under which he labored for some years, but it was finally lost during the late Civil War. Being advised by his attending physician he came to Texas as a health resort in 1857, and stopped with relatives in Walker County. On the 2d day of December, 1858, he was united in marriage to Miss Virginia A. Farris, of Walker County, Texas. To them were born three sons and eleven daughters. One son and four daughters preceded him to the spirit land. A wife and nine children are left to mourn their loss. He was a good husband, a kind and affectionate father, a good neighbor; was beloved by all who knew him. If he had an enemy it is not known. He knew something of an itinerant's life and was in sympathy with the preacher that was appointed to the charge in which he lived. He was ever ready to use his means to supply his wants as far as his ability would allow, and to counsel with him when asked, in things pertaining to the welfare of the Church, and through all of these years of toil and suffering he was ever found at the post of duty, ready to preach when able. He has left a goodly heritage behind him, both by precept and example. Like Abel of old, though dead, yet he speaketh. His remains are interred in the Farris Cemetery, near Farris Chapel, in Walker County, Texas, to await the resurrection morn. "Blessed are the dead that die in the Lord."

G. POWLEDGE, P. C.

Caroline L. Brown,

Daughter of James Perry, was born in Giles County, Tenn., April 5, 1815; was married to Turner F. Jack November, 1830. They were both converted about the year 1832. Mr. Jack died in 1846, leaving her with four children, having buried two. Lucy, the youngest, died in 1848. The oldest, Mrs. Ellen Leslie, died in Van Alstyne, June, 1885. Her son, G. F. Jack, died at her residence December, 1885, leaving a daughter, Carrie Jack.

Mrs. Mary Rollins still lives in Abilene, Texas. In 1848 she was married to Sewall Brown, who, with one son, S. L. Brown, survives. Brother and Sister Brown moved to Texas in 1850, to Daingerfield 1851, and to Denton County in 1859. Being robbed by the Indians in 1868, they moved to Decatur in 1870, where Sister Brown died in peace August 9, 1894, aged seventy-nine years, and over sixty years a member of the Methodist Church.

For several years Sister Brown was greatly afflicted, and in her last illness could talk but little, but knowing the interest of her husband and friends, she would ever and anon raise her hand and point her finger heavenward.

She told Bro. Brown that she could not recover and was ready to "cross over and be at rest." Thoughts of rest exhilerated her soul.

She doubtless is resting with God and the pure in heart to-day, while dear Bro. Brown, the loving, faithful and true husband and Christian, is patiently waiting, though desolate, yet cheerfully resigned, to follow on and "rest under the shade of the trees." W. M. LEATHERWOOD.

GARNER.—John William, son of Bro. Argy and Sister Belle Garner, was born near Rusk, Cherokee County, Texas, December 24; died at his father's home June 15, 1894. He professed religion two years ago, but his home church was blown down soon after, so he had never united with the Church. Johnnie was the pride of his parents, and, possessing a quiet, manly disposition, he won the love and high esteem of all who knew him. About two years ago he determined to secure an education, and was making fine progress, having just finished a term at the Rusk school, but the Lord of all wisdom and mercy saw best to take him away. While we mourn our loss, it is not as "those who have no hope," for he left the testimony behind that all was well. Just before he died he said to his weeping mother, "Don't weep for me, for I am all right. I am not afraid to go." Dear relatives, look up, and lean upon the strong arm of Him who said, "My grace is sufficient for thee." J. B. LUKER.

FRANKLIN.—W. R. Franklin, son of M. B. and A. R. Franklin, was born in Hickman, Ky., May 6, 1850. His father moved to Texas, and was engaged in educational work for some years. He was in charge of Pilot Point Seminary at one time. He placed his son in the printing office of the TEXAS CHRISTIAN ADVOCATE. He became an excellent practical printer and followed it the most of his life. Upon one occasion he said to me: "My mind has undergone a change upon some things," meaning religious views. His wife said to me: "About that time he gave himself to God, talked of joining the Church," etc. August 27, 1894, he fell on sleep. To his faithful and devoted wife, his two little sons and his bereaved mother in Tampa, Florida, let us extend our sympathies; for them offer up our prayers. May he rest in peace.

E. G. ROBERTS, P. C.

Dr. Price's Cream Baking Powder
Awarded Gold Medal Midwinter Fair, San Francisco.

BILLINGS.—Udora M. Billings was born August 30, 1894, and on the 26th day of September this dear little bud was transplanted from earth to heaven. May the Lord bless the bereaved ones and help them to think of this darling as only watching and waiting with its dear mother until the resurrection morn. D. W. GARDNER.

BLACK.—Bro. R. K. Black was born in North Carolina, June 26, 1819, and died at his residence in Cass County, Texas, October 10, 1894. He had been for years a faithful member of the M. E. Church, South, and leaves many friends and relatives who mourn his death. He was stricken with paralysis and was unconscious until death, yet he lived right, and was, therefore, ready when the summons came.

STUART NELSON.
DOUGLASSVILLE, TEXAS.

SIMES.—Keithly Simes, son of Ed and Annie Simes, departed this life October 7, 1894, aged eleven months and five days. On the 8th inst. we laid his body to rest in the Bay Chapel graveyard in Montgomery County, Texas, to await the second coming of Christ. Little Keithley suffered long, but God took him to himself to suffer no more. May God bless the bereaved parents.

G. POWLEDGE, P. C.
BAY CHAPEL, MONTGOMERY CO., TEXAS.

PATRICK.—Jere Lee Patrick was born July 25, 1871; was taken ill in the west, where he was trying to earn something picking cotton to support a widowed mother and one sister. His brother was with him, engaged in the same business. Lee left his brother and came home and did not live long. He bade his mother, sister, grand-mother and uncles good bye and crossed over the river October 16, 1894. Brother Lee was reared by religious parents. His father preceded him to the good world some years. Lee had never joined the Church. He was always an obedient son, and before he left he gave his heart to God, and in sight of heaven asked his loved ones to meet him there. This writer had the pleasure of hearing his dear mother shout the glorious triumphs of God as we laid him in the grave. Wait a little while, dear mother, and you will meet Lee on the other shore.

S. N. ALLEN, P. C.

KIKER.—Again the messenger death has called at the home of B. M. and M. B. Kiker and plucked another rose from the family circle in the person of little Gracie, a sweet little girl of only six years. She was born in 1888 and died 1894. It is true her stay in this world was short, but sufficient to win the most sincere love of the entire family. But God has a right to claim the brightest flower. Just a short time before her death, as she stood listening to her mother read the obituary of her sister, who had died a few months before, she said, "I want to see Lula." Little Gracie was only confined to her bed one day until the Lord claimed her as his own. Weep not, dear ones; but praise God for the thought that your loved ones are together just over on the other shore, there resting, waiting and watching for you. C. F. KIKER.

STEVENS.—The subject of this notice, Sarah A. Stevens (nee Hutcherson), was born in Tennessee December, 1825; came to Texas in 1837; was married to W. G. Stevens in January, 1849. Her husband preceded her to the glory world about two years, and she lived with her son, J. T. Stevens, until the day of her death, which occurred September 29, 1894. Sister Stevens professed religion in childhood, joined the M. E. Church, and lived a consistent Christian until the Lord said, "It is enough; come up higher." Though disease partially dethroned her reason two weeks before she died, yet we know those who live well die right. Her children say she was always a good Christian, but for six months before she died she was more devoted to God than ever in life. "Precious in the sight of the Lord is the death of his saints." May the Lord bless the bereaved ones, and bring them all to a heavenly reunion, where there will be no more tears or sad partings. J. B. LUKER, P. C.

EMMONS.—Tommie Etna Emmons, infant child of J. T. and Mattie Emmons, was born October 25, 1893; died October 21, 1894. Little Tommie suffered but few days, and the death angel came and relieved her of her suffering, but left father and mother and two little sisters to mourn their loss, and others whose hearts she had won. Jesus carries the lambs in his bosom. God knows best for us. He doeth all things well. And all things work together for good to them that love God. Dear parents, this tie makes heaven dearer to you; let it be the means of making God's service dearer to you on earth and meet your loved one above.

W. F. BRINSON, P. C.
FAIRFIELD, TEXAS.

HERSKEY.—Died, October 19, 1894, little Jake Herskey, being four years and thirteen days of age. Little Jake was a bright and loving child. But death loves a shining mark; and just as the autumnal leaves are returning to mother earth, Jesus called the little one to his bosom, where he peacefully waits for the coming of his bereaved mother and sister. May God comfort, as only he can, the sad hearted and bereaved. C. L. BALLARD.

$100 Reward, $100.

The reader of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O. ☞ Sold by Druggists, 75c.

ELLIS.—Silas Otto, son of Fritz and Ollie Ellis, was born in the Cherokee Nation March 20, 1889; rode out in the pasture with his father, October 12, 1894, when his pony ran away through the brush and dragged or kicked him so badly that he died that night. Otto was a bright and good disposed child, and his mother had taken great pains to teach him to be good, hence he was often heard preaching to the children; had an appointment to preach the Sunday following his death. His mother said he was especially a good friend of mine, so she requested that I write this sketch of her darling little preacher boy. I loved Otto, too, and I hope to meet him, his papa, his mamma, his little sister May and the baby in heaven. Sister Ellis is a member of the Christian Church, but Otto's papa doesn't belong to any Church. Let us all pray that Otto's death may be the means of his father's conversion. God bless the bereaved parents. W. R. CROCKETT.
PEARSALL, TEXAS.

SPEAK.—Mrs. Priscilla Adeline, wife of Thomas Speak and daughter of M. D. and Nannie Box, died at Hornsby, Texas, October 1, 1894. Sister Speak was born in Fayette County, Ala., November 30, 1830. She moved with her parents to Columbus, Miss., and in 1841 to Texas. On October 21, 1852, in Lavaca County, Texas, she was married to Bro. Speak. Their marriage was blessed with eight children, four of whom have gone on before. She had been a Christian nearly all her life, having joined the Methodist Church over fifty years ago. Having lived right, there was no hurried preparation when she came to die. Calmly she could speak of death, as one would speak of a pleasant journey. Her funeral service was held by the writer at the residence of her daughter, Mrs. Dean, after which she was laid to rest in the country graveyard near by. It might well be said of her, "Our people die well." J. B. NUTTER, P. C.
WEBBERVILLE, TEXAS.

CLAYTON.—Louie Georgia Clayton, youngest child of Mr. and Mrs. A. J. Clayton, of Tenaha, Texas, was born January 4, 1885, and departed this life Sunday, October 14, 1894. Little Louie was one of the gentlest and sweetest children I ever knew. As their pastor I often visited their home, which seemed to give her especial delight. Her sweet face always greeted me with a smile. Love seemed to be her natural element. She seemed to live it, breathe it and act it to all; and so she was loved by all who knew her. But she has been called to a home that is fairer and lovelier than this, where the roseate tints of life's fair morning shall adorn and beautify the life so gentle and lovely here. Dear friends and weeping parents, look out beyond the confines of this dreary life to that land where the shadows of death never falleth, and the heart-pangs of grief never come; where the loved ones of life ever waiteth to welcome each weary one home. Little Louie will be waiting and watching there for you. Disappoint her not. Meet her there. A. A. WAGNON.

FORD.—Steward Ford was born December 24, 1892, and after a life of afflictions at last cholera infantum, took hold of him—he only lasted a few hours—and finished its work with little Steward October 14, 1894, at 9:30 a. m. Little Steward was a lovely child to all who knew him. He was father's and mother's joy, and when he was able to play he was a great joy for his brothers and sisters; but, alas! Jesus said it is enough, the strong cord of father's and mother's love must be broken. Brothers and sisters, you must give up your little play doll, for I must take Steward to his home eternal and let him be a part of my Father's jewels. Parents and friends of Steward, Jesus says: "Look to me, all ye ends of the earth, and be saved," and by doing this you may be united with little Steward in your family in the Father's kingdom. H. E. GRIMES.
BRANDON, TEXAS.

CHESTER.—Mrs. S. L. Chester (nee Mingus) was born in Haywood County, N. C., December 4, 1850. She was united in marriage to Bro. J. A. Chester in Newton County, Mo., November 13, 1870. Bro. Chester moved to Texas and settled at Iredell, Bosque County, several years ago, where they have raised quite a large family. After a long and lingering case of typhoid fever, Sister Chester passed away on the morning of October 8, 1894. She was converted and joined the M. E. Church, South, under the ministry of Rev. W. L. Harris the last year he was on the Iredell Circuit. She leaves a husband and a large family of children and a great many friends to mourn her absence; but their loss is her gain. W. V. JONES.

DUNCAN.—Noah Duncan, son of Thomas and Polly Ann Duncan, was born in Missouri May 27, 1854; died October 20, 1894. He leaves a wife, six children, an aged mother, three brothers and a host of relatives and friends to mourn their loss. He was a constant sufferer from asthma; had been complaining only a few days. I visited him on Saturday, talked about business and Church matters, and at 10:30 at night he expired. A few minutes before he died he was sitting up smoking jimpson weed, but suddenly said to his wife, "I'm dying, I believe. Hold my head up; you'll not have to hold it long;" and he breathed his last with his head in his wife's lap. He joined the M. E. Church, South, about sixteen years ago; was a good citizen, kind husband, loving father, a preacher's friend, and a Christian. He was trustee of our Black Creek Church when he died. Weep not, loved ones, for Bro. Duncan. He is now in glory; let us meet him there. God bless Sister Duncan and her good children in their loneliness.

W. R. CROCKETT.

STEWART.—Joseph Stewart was born February 28, 1816, and was married February 26, 1839; joined the Church June 30, 1843; died June 10, 1894. Uncle Joe was one of the best men we had in our Church. He was a good neighbor, a good husband. He leaves a companion and some grandchildren to weep for him. His place in the Church will be hard to fill. The writer has been with him a great deal. Bro. Stewart has gone home to rest. W. H. CARR.

JOHNSON.—Nettie Myrtle, infant daughter of W. A. Johnson and wife, of Fairland, Burnet County, Texas, was born February 25, 1894, and died at home October 11, 1894. Myrtle was a sweet child, and though frail she clung to life. She is gone and left sisters and brothers and father in grief; but no heart is made sadder than the heart of the mother. Her place is vacant and the baby carriage is empty; but she is in the "arms" prepared for her. Her body is in the grave, but she is not there, and we will meet her "by-and-by."

GEO. B. KILLOUGH.

KERR.—James Kerr, infant son of Dr. T. L. and Emma Kerr, was born September 12, and departed this life September 15, 1894, age three days. This is the fourth the Lord has taken in infancy from this family. We laid him to rest in the Denver Cemetery to await the great resurrection, when he will hear the welcome voice saying: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

J. M. CULVER, L. E.

SAMFORD.—Rosa Lee Samford, wife of W. C. Samford, and daughter of Isaiah and Louisa Herring was born in Lee County, Ala., in the year 1853. She was married to W. C. Samford on the 15th of October, 1872, and died at her residence near Wills Point, Texas, October 22, 1894, of malarial hematuria. She was sick but a few days. She seemed to realize from the first that it was death, and so expressed herself to her husband. She professed religion and joined the Church under the ministry of Bro. S. A. Ashburn, of the North Texas Conference. Hers was a beautiful life and a very triumphant death. She called the family to the bedside, gave to each one her dying blessing, and bade them meet her in heaven. Thus the cords that bind us to the good world multiply as the loved ones go. She leaves a husband and six children to mourn their loss.

WM. A. EDWARDS.

STIDHAM.—Rufus, little son of George and Phebe Stidham, was born April 8, 1883; died October 16, 1894. After a brief illness with diphtheria, the dear child was taken from his parents, brothers and sisters, and joined to a sister and brother in the city of our God. In February last, two children out of this family were taken so suddenly away by spotted fever. One lived twelve and the other seventeen hours. Now, in just eight months another is called, and, at this writing, another child in the same family is very low with diphtheria. But, praise the Lord, "the Judge of all the earth" will do right, and what he does "we know not now, but we shall know." In the great day when the unveiling of mysteries will be made we will understand much that now we can't. Isn't the hope of heaven a grand one? Be faithful, dear bereaved ones; in God's great home you shall see Rufus, May, and Delas. May all the family be reunited there to part no more.

J. W. SIMS.
SHERWOOD, TEXAS.

ROSS.—The angel of death has invaded another happy home and took away a fair, sweet flower, little Hugh Martin Ross, son of J. C. and Mollie F. Ross. He was born June 15, 1890; died October 5, 1894. How sudden and unexpected the little darling passed away. He had been gone from the house only a few minutes when his father found him dead. With his own sweet little hands he had dug a hole in some seed cotton, and, we suppose, while he was digging the hole the cotton caved in and smothered him to death. He was the idol of the home, and the pet of many friends and relatives. No one can fill Hugh's place in that home, and no one can fill his place in heaven. Language fails in expressing our sympathy for that dear family. We feel there is none but God can know the awful emptiness of their hearts and home, and none but he can apply the balm to wounded hearts. May God help us to meet little Hugh in heaven. His aunt,

OVIE LANGSTON.
SIDNEY, TEXAS.

TEMPLETON.—James M. Templeton was born in Pike County, Mo., May 28, 1822. He in company with his family, came to Texas in 1873. He died at his residence on Live Oak Street, Dallas, Texas, on Tuesday morning at 11 a. m., September 25, 1894. He was happily married to his surviving widow forty-eight years ago on the 8th of January, 1894. Bro. Templeton was a consistent Christian and a gentleman of the first order in all the walks of life. He was a member of the C. P. Church at Dallas. The writer was well acquainted with him, and can say that he was true and faithful. He was hospitable and kind in his nature; as a husband and father, loving and devoted; as a neighbor, he was kind and obliging, and as a friend true to the last. His daughter, Mrs. Anna Martin, writes me that he was ready when the summons came; that his house was in order, and that his sufferings were intense and acute, but that he bore up under his afflictions without a murmur. His sunset was peaceful; his death victorious, and he, no doubt, crowned at last amid the glories and melodies of heaven. We commend his widow and children to the mercies of God, and pray that they may all meet after awhile in heaven.

D. J. MARTIN.

You'll have to Insist,

sometimes, upon getting Pearline, otherwise, grocers may give you some poor imitation of it, which pays them a larger profit but which it will not pay you to use. It isn't enough to order Pearline. See that you get it. It has grown into favor so rapidly that it has not only brought out a host of imitations, but it has led people to call any powdered soap, washing-powder, or so-called washing compound—anything in the way of a powder for cleansing purposes—Pearline. This is all very flattering to Pearline, but if it's these imitations that you've used, you can't be enthusiastic. 402 JAMES PYLE, N. Y.

THE..... McLEOD hotel and restaurant
BEGINNING WITH THE OPENING OF THE DALLAS FAIR
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While this Home is the property and under the auspices of the Methodist Episcopal Church, South, it is open for the reception of ALL orphan children under 13 years of age.
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SOUTHWESTERN UNIVERSITY.

Its Progress and Claims.

Having in our last stated the conditions and circumstances under which the Southwestern University was originated, we come now to note its progress and count its claims to the foster care of the conferences that gave it birth. The scheme of uniting the forces of Texas Methodism upon a great enterprise was ideal and educative. That "in union there is strength," was a motto well recognized in statecraft, but as applied to the united effort of the conferences of Texas upon a great educational movement, many, while admiring the scheme as an ideal, shook their heads in doubt as to its practicability. One of the leaders of that day gave his unqualified endorsement to the policy as wise, but in the spirit of doubting Thomas, declared that the Methodists of Texas could never be united upon anything. In this, however, as the sequel has shown, the good man was mistaken. The thought provoking discussion which led to the union of the conferences upon the establishment of a common University, has also led to the establishment of a common Church organ—the TEXAS CHRISTIAN ADVOCATE—and lastly a common Methodist orphanage. The movement that was not only ideal, but eminently practical, and educational as well. And not the least benefit of this great movement of Texas Methodists was the educational effect of mobilizing their forces upon the leading interests of the Church in order to greater efficiency and success.

As a result, not only has unwonted success attended their united efforts, but a bond of union, a threefold cord of love and fellowship, is felt in their university, ADVOCATE, orphanage, and, we trust, a fourth cord will be added in the late missionary movement in behalf of our German population. Let us rejoice in our common cause and heritage, and united in heart, in purse, in policy, and in pulpit (yes, in preaching a pure gospel, and in leading holy, consecrated lives), let us throw our combined forces against the bulwarks of sin and in upbuilding the Redeemer's kingdom. In illustration of the wisdom of united effort, we return to the history of the Southwestern University. From humble beginnings, in 1873, the first year of its existence, having then three professors and thirty-three pupils, at its last session it exhibited a teaching force of nineteen professors and teachers, and an enrollment of 490 pupils. From an humble twostory building, without apparatus or library, we have five buildings directly, or indirectly, in the service of the university, well selected apparatus, many choice books in the college library, and in the libraries of the several literary societies. From an humble village of 500 inhabitants, and only eleven members of the Methodist Church, and they without a house of worship, we now have a peaceful, prosperous town of 3500 inhabitants, intelligent and refined, freed from the contamination of saloons and their attendant evils, with railroad and telegraphic service, an excellent system of waterworks and electric lights, seven organized Churches, and of these a Methodist Church of over seven hundred and fifty members, and a beautiful church edifice of modern architecture, finish and furniture comparing most favorably with any within the State. Meantime the university, in point of broad scholarship, efficient instructors, and liberal patronage is second to but one (the Vanderbilt) of all the institutions of the Church. And in point of fidelity to the doctrines and polity of the Church, and in the matter of a deep, spiritual impress upon the students unsurpassed, if not unequalled, by any other institution. By this united effort on the part of the several conferences not only have the material resources of the institution been advanced, a more efficient faculty secured, a broader and more liberal course of study provided, but the advantages of liberal education are offered to the children of those in the regular pastoral work, and to young men preparing for the ministry, free of cost for literary tuition, and board for young men in the Giddings Hall, and for young ladies in the Annex, at $10 per calendar month. By the close of the present session the university will have contributed to the service of the Church and State two hundred graduates, bearing the impress of this Methodist institution, and of these nearly one-third of the entire number will be the graduates of the last two sessions. And it must be peculiarly gratifying to the friends of the institution to see the conspicuous part those already sent forth are taking in the affairs of Church and State, and whilst only two hundred may bear diplomas, yet more than two thousand bear in a greater or less degree the impress of the university. With this hasty and imperfect statement of the work of the university for the twenty-one years of its probation, we come in conclusion to consider its claims. Having been instituted by the Church, in the Church, and for the Church; being in every sense owned and controlled by the Church, without any individual claim whatever, the duty and obligation of the conferences to promote and maintain this, their own enterprise, is apparent. And not only because it is theirs and serves as a bond of union and fellowship, but because the enterprise has been a most gratifying success, in that they have an institution more thoroughly equipped, doing broader and better work, more extensively patronized than any previous enterprise of the kind, and second only to one institution of the entire Church. The practical point now is, shall the conferences stand by and further promote and sustain this successful institution of their own creation, enlarging its operations, increasing its usefulness as their leading institution in the interests of higher education, "with a system of advanced schools preparatory to the same," or shall they turn away, even for a season, from this good begun work to experiment in other fields and on other lines? There is everything to encourage the conferences in the continued and increased support of the university—the good work it has done, is doing, and the more abundant good it may yet accomplish by their united, unfaltering support. In all kindness and candor, let me say once more to the patronizing conferences and to the friends of the university, we need other and better buildings, additional apparatus, better library, a gymnasium for physical culture, a permanent endowment fund, either through the several conferences assuming from $15,000 to $30,000 each, and assessing annually six per cent of the same; or by raising outright $100,000, and so investing it that the interest may be used annually in supplementing the salaries of professors. For many reasons the university can not be run on tuition fees alone; suffice to say, no institution of the character and grade of this is so conducted.

JNO. H. MCLEAN.

LETTER FROM THE INDIAN COUNTRY.

Two years ago Sister Methvin began raising money to build a church at Mt. Scott, near the line between the Kiowas and Comanches. But few women would have had the courage to began such a task, and after beginning many would have become discouraged and quit long before its completion. But Sister Methvin's love for the ignorant Blanket Indian and devotion to her Redeemer, caused her to become more and more in earnest as time passed. As she talked and prayed we all became intensely interested in her work. Three weeks ago I got together my camping outfit, and in company with Mr. John Thomas, a workman, hurried away in the early morn for the church site, reaching it a little after sunset. The next day we were joined by Mr. Card, another workman, sent out by Bro. Methvin. Work was soon begun in earnest. Camping out is pleasant when it dosen't rain or isn't too hot or cold, and when wife and baby can be along; but when we have to leave a little timid wife and babe at home with not a neighbor near, and not a white person to be seen for several days at a time, the pleasure and novelty of camping wears away before three weeks are passed. The house is now finished and we praise the Lord for giving us one more church in which the red men can gather to hear the Word read and preached. We never forget to thank the Lord for blessing and keeping those left at home, for theirs is the hard part in this work. The preacher out here needs the sympathy and prayers of kind friends, but the wife who stays alone needs them more.

While we are rejoiced at having the house, we regret that we have no seats, and no money to buy them with. Those who have some of the Lord's money could not, perhaps, put it to a better use than to send it to Sister Methvin to buy seats for this church, or some of the societies could do a worthy thing by taking this in hand. It would be a blessing to them and encourage those who very much need it. Who will speak first?

Building the church for the Indians at Mt. Scott was quite an interesting affair. They would come and watch for hours the work as it went on. Many amusing questions were asked. A Comanche said: "What you build?" I answered: "A Jesus-talk-house." "Maybe so," said he, "a Jesus wahaw (beef) house." Nearly every one would wish to know how many rooms it would have. A few days before we finished, Stumbling Bear, a Kiowa chief, and several other men came, and I went round to talk with them. Stumbling Bear said: "Now, you heap understand the good Book, but I know Indians, and if you will listen, I tell you just how you do to catch all Indians. It is like you go fishing. You take hook and put beef on the hook, and when you let it down in the water, the fish come running round it, and soon you catch heap of them. Now, if you come to have meeting, kill beef and tell all Indians, and they will come running from everywhere, and soon you have all Indians in your church." Another thing: "When you go up to see big preacher man (Bishop) tell him we want one man to come and sit down here, then we can have preaching all the time. He can go around and show these people how to follow the white man's road. Then you tell the big Christian man that some of us love the Church, and want to go to Church every Sunday, but we got no clothes only these old sheets, and we don't feel good when we go to white man's meetings. Now, we like to have some white man's clothes to wear when we go to Church."

When an Indian wants anything he is like all your Texas tobacco worms. When they run out of tobacco they think it no disgrace to turn beggar, stopping every one they see until what they want is obtained. It has been said by nice men that tobacco from a black African's greasy pocket is sweet when a man is out. So it is no difference from whence or by whom the wants are supplied, just so they are supplied.

We are brought under renewed obligations to the good women for the very much needed help that came to us some time ago. Through the kindness of Sister Purcell, the Greenville and Bonham Districts remembered us with quite a little sum of money sent through the Treasurer of the W. P. and H. M. Society. From the Greenville District, $7.50; from the Bonham District, $19.25; from Mrs. C. J. McMurrian, of Benton, Texas, $1.

When I look at the house that shelters us, and then to Fort Sill and see the preacher taken out of a tent and put in a comfortable home, then to the school at Anadarko, and think all this is the work of the consecrated women at home, I am astonished that so many are indifferent about their work of self-denial. But planting the work by building houses is only a small part. Many are the hearts that are strengthened by their deeds of love. I hardly see how the work could have been carried on at this place without the help that has come from them.

We had intended giving some of the stories of these people about the flood, end of time, etc., in this letter, but it is now too long.

Our conference is right at hand. Only two weeks and we will begin to wonder and guess where all these Texas boys will be sent. Mr. Editor, if you should fall in at one of our conference sessions you would think that you had been mistaken about crossing the river. We would be glad for you to surprise us for once by coming. Run over; it won't take you long, and if you will come with us to the wild tribes we will feed you for awhile on wild turkey. I haven't time to hunt, but kill a bountiful supply round near the house.

A. E. BUTTERFIELD.

ANADARKO, O. T.

IN THE MOUNTAINS OF KENTUCKY.

A stray copy of your paper, happening to fall into my hands, I feel impelled to write and send you kindly greetings from the mountains of South Eastern Kentucky. Here we have a different stage of civilization from that to be found in any other portion of the country—the civilization of 200 years ago.

Shut off by almost impassable mountain barriers from contact with the surrounding country, the inhabitants of this section are a little world unto themselves, and preserve intact the manners and customs of their ancestors of two centuries ago. They are generally intensely religious, thanks to the efforts of noble, self-denying missionaries, chief among whom, I am glad to say, were the Methodists; and the fierce feuds and bloody rencounters, which formerly gave this region an uneviable notoriety, are now things of the past. Still their religion is strangely intermingled with the superstitions of a by-gone age, and charms and incantations are still in vogue with a large number of the people.

The climate is delightful, and the land, while rough and broken, is very fertile and produces, largely, corn, wheat, oats, etc., while its yield of vegetables cannot be surpassed. It is generally virgin forest, as the improvements are of the rudest kind, and rarely consist of more than a few acres of cleared land for corn and "truck patch." It is underlaid with fine coal of from four to twelve feet in thickness, and iron ore is found in many places. With all these advantages, poverty is general among the people, and it is entirely owing to their careless and shiftless habits. The methods used in agriculture today are the same that were in vogue in Scotland and Ireland in the beginning of the Eighteenth Century, for the inhabitants are generally descendants of Irish and Scotch emigrants and exiles.

Here to-day "the sound of grinding is heard in the land, for handmills are in general use, and, as the task is performed by the "women folks," who generally sing while at their work, it recalls to mind the scenes and incidents of Bible times.

The mountain preacher is generally not much to look at; he may have an appearance of rusticity and his lapses in grammar might grate harshly upon the ear of the ultra fastidious, yet he is deeply in earnest and filled with holy zeal for the saving of souls. He might only excite derision and scorn in a city congregation, but here his rude, often eloquent, appeals have a powerful effect upon his hearers, an effect that the more polished eloquence of a stranger, no matter how eloquent and earnest, could have. The mountain preacher has been brought up among the people; he feels as the people feel; he thinks as the people think and sees as the people see, and he can sympathize with their little joys, their little aspirations, condole and soothe them in their disappointments and blighted hopes in a way impossible to anyone not to the manor born.

The Chinese wall of exclusion nature built around this section is about to be broken down, as the Kentucky Union Railway is pushing its way here, attracted by the immense quantities of coal, iron ore, etc. With its advent an entire change will take place in this region, and I, for one, am sorry for its coming. Here we have a bit of the early part of the Eighteen Century set down amid the civilization of the close of the Nineteenth Century, and I look upon it as too sacred to be ruthlessly destroyed, but it is useless to talk sentiment to a railroad company, and we must make the best of it.

FERGUS MCGEE,
Teacher District No. 50,
HINDMAN, KNOTT, CO., KY.

SAN MARCOS DISTRICT.

Will the preachers of San Marcos District, West Texas Conference, furnish the District Board of Stewards with the numerical strength of their respective charges.

T. B. JOHNSON,
Chairman Board District Stewards.
LULING, TEXAS.

AN OFFER OF $100.00 IN GOLD.

Possibly no book of its character of recent years has sold so rapidly as "Talks to Children About Jesus." Agents often sell from 10 to 15 copies a day. It contains many beautiful illustrations and is sold at a remarkably low price. The publishers are now making a most liberal offer of $100 in gold to agents who sell 200 copies in three months. This would make a splendid book for the Holidays. Freight will be paid and credit given. A canvassing book will be sent postpaid for 35 cents. Write at once to R. H. Woodward Co., Baltimore, Md., the publishers, for canvassing book and further information. They also publish a number of other books.

NOTICE.

Bro. Abe Mulkey is to be here on the 16th of November, to hold a ten days' meeting. Preachers and Christian workers are invited to come and help us.

D. W. TOWNS.

CANTON, TEXAS.

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ANNOUNCEMENTS.

J. B. BENNETT,
Candidate for
JUSTICE OF THE PEACE, PRECINCT No. 7.
Election November 6, 1894.

JAS. A. SMITH,
Candidate for
COUNTY COMMISSIONER, DISTRICT No. 1, DALLAS COUNTY,
Solicits your vote Election Nov. 6, 1894

W. H. STEPHENS,
Candidate for
Tax Collector, Dallas County,

Lives on a farm in the extreme southern part of Dallas County; has lived there for 17 years. He was born in Bath County, Kentucky, September 24, 1839, and lived there till September, 1861, when his father started to Texas with his family. The war being so hot, he only reached Green River, near Bowling Green, where he found that river blockaded. He found it impossible to go further south. He stayed there three years. From there he went to Louisville and died about the close of the war, leaving a wife and six children, the youngest being a small infant. W. H. Stephens, being one of the eldest, took care of his mother and reared and took care of the children till they were all grown and married. His mother still lives with him. W. H. Stephens is a self-made man; strictly a temperance man. He joined the Methodist Church at eighteen years of age, and has lived in the Church continuously for twenty-six years; and has been steward and class-leader at Ferris for the last twelve or fifteen years. He was brought out by the people without his consent, which should be a guarantee to the people of his ability to fill the office. **

Government Reports
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at the World's Columbian Fair was the result of investigation by the Government authorities and leading experts in food products. **It stamps Dr. Price's as the best and strongest baking powder ever offered to the public.**

ACKNOWLEDGMENT.

Please allow me to inform the ladies of the different auxiliaries, that we have accepted the offer of the Tabernacle Auxiliary of Houston to clothe Cecilia Rodriguez. Another society offer to help to pay her tuition with $5 every year.

So for the first year we have now $15.50. Now we want $44.50 more for the first year.

Why not six societies pay $10 each a year and educate this child? Will you do it? I feel it is my duty to call on the ladies to do it. She is not my child; her mother has given her to Jesus, and I as his servant come to you in his name. Other ladies have offered to clothe the child, but I had already accepted the offer of the Houston society. I thank them for their kindness. Why not as well pay a little for her tuition and board?

On the 8th of November our Annual Conference will meet at Floresville, Wilson County, Texas. Write to me there. JAMES TAFOLLA.
C MIER TAMAULIPAS, October 24th.

The Value of Good Bread
is appreciated by every one, but so few are able to secure uniformly good results. This is often due to the fact that when milk is used the character of it is exceedingly variable; by using Borden's Peerless Brand Evaporated Cream you will overcome this difficulty. Try it.

NOTICE.

Any young preacher preparing to join conference and needing books of course of first year, will do well to correspond with me at Shepherd, Texas, as I have them complete, just purchased last year and nicely kept. My reason for offering them is that I expect to enter school after conference and need the money to help out in paying board.

E. E. LANGFORD, P. C.
Shepherd Mission.

A MOST WONDERFUL INSTITUTION.

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We would suggest to those desiring a personal interview in regard to the great work this institution is now doing, home references, etc., to forward your address or call on R. J. G. ALLEN, 180 Bryan Street, DALLAS, TEXAS.

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AT 65 CENTS—Changeable Taffetas, ten different shades, value $1.00.

AT 85 CENTS—A line of Fancy Silks, in Figures, Brocades, Changeable Armures, etc. There is more cost in the raw Silk.

Two special drives in 27-inch Colored Silks also merit attention; choice for 50c and 75c a yard.

FLANNELS....

We are making great strides in this department. Here you always find the best values purchasable. Last week we gave you a few specials in Plain Flannels—this week a few in Fancy.

AT 40c AND 55c—A large line of Fancy and French Flannels for Wrappers and Tea Gowns. You will recognize merit in them at 40c and 85c.

Ladies' Knit Skirts....

Ladies' Knit Skirts, color gray with fancy borders in Pink, White and Blue $1.00
Ladies' Knit Flannel and Repellant Cloth Skirts, finished with from one to three ruffles $1.25
Ladies' Colored Skirts of Brilliantine and Repellent Cloth, with a wide ruffle and fold above $2.00
Ladies' Colored Skirts of Finest Flannel Brilliantine and Sateen—the Sateens finished with a ruffle of Satin, the other with ruffle of same $2.25

Infants' Furnishings....

Infants' Hand-Crocheted Sacques, cream with fancy edge of Pink and Blue 25c
Infants' Flannel, Cashmere and Crocheted Sacques, cream with fancy colored edges 35c
Infants' Fine Flannel Cashmere and Hand-Crocheted Sacques, with fancy borders $1.00
Infants' Sacques of the Finest Cream Cashmere, hand-embroidered with Cream, Pink and Blue Wash Silk, finished with ribbon $1.25
Infants' Long Skirts of good Flannelette 50c
Infants' Long Flannel Skirts, finished with embroidery $1.15
Infants' Long Skirts of best Flannel, heavily embroidered at bottom $1.75
Infants' Long Skirts of Fine Flannel, handsomely embroidered, tucked and hemstitched $2.15
Infants' Flannel Shawls, plain and embroidered 60c
Better quality Flannel, embroidered edges and corners 85c
Infants' Shawls of Fine Flannel, finished with plain and scalloped edge of Wash Silk, hand-embroidered $1.25

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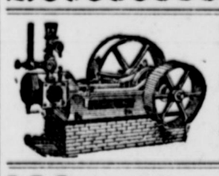

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