The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, $2.00. OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. TO PREACHERS, $1.00.

VOL. XL. DALLAS, TEXAS, THURSDAY, SEPTEMBER 28, 1893. NO. 4.

LEAGUE MUSIC.

[Address delivered by Rev. Jno. R. Morris at Corsicana District Epworth League Convention. Published by request of said convention.]

I cannot concede to anyone on the program for this convention of Leagues a more important place than that which I occupy; for it is certain that League music ought not to be outranked by any topic that may come before us for discussion. And, while this is true, I feel my utter incompetence to treat the subject with that thoroughness which it merits.

Permit me to say that if it was the intention of the committee to appoint on this theme one wholly unacquainted with music—absolutely ignorant of all knowledge of it—they have distinguished themselves by a most felicitous selection. However, I am not before you to excuse myself and do not intend to, but as music is said to be one of the fine arts, it is natural for one to suppose that he who treats it should be an artist, and such, I would assure you, I am not; and if it is a science, as some say, I am in just as deplorable a predicament, for I am not anything of a scientist.

Music! Music! What is music? I do not know. Neither does anyone else. Even Webster missed it. He defines it to be "the art of combining sounds to please the ear." "To please the ear!" But hold! Whose ear? "Aye, there's the rub!" My boys please their ears by beating horse shoes and tin pans, while their dog barks an accompaniment in staccato, but I am not prepared to say that this din pleases my ear. Then, according to this authority, all music is not music, or what is sauce for the goose is not sauce for the gander, or words to that effect.

Music has been poetically called the language of the soul. But this definition does not determine the matter; for when the soul is exhilarated by the strains of martial music, and our corporeity is tingling in unison therewith, and our avoirdupois has apparently overcome the power of gravitation as we rise lightly upon the ball of the foot, music may be called the wine of the soul. Expressed in low, sweet cadences falling upon the ear as gently as twilight touches the earth, or timid lover the lips of his betrothed, quieting and beguiling to repose, music may be called the sedative of the soul. Expressed in a dirge, the trombone groaning at the bassoon and the bassoon complaining at the whole orchestra, music may be called the misery of the soul. About all we can say is that music in its essence is the emotional nature, or soul of the universe, and there we will let it rest, and attempt no further definition.

This we know, that ever since Orpheus swayed forests, split rocks and charmed away disease, on through the time of the Pied Piper of Hamlin, who could move children and rodents, down to the street gamin of our day, who, with mouth organ in proper posture, lays himself out in the dulcet tones of "Little Annie Rooney," or plumes his soul for loftier flight as he elicits from his wheezing instrument the stirring strains of "Ta, ra, ra, boom de ay," music has had a mastery over man. It was under the spell of the oratory of Demosthenes that the people cried out, "We must fight Phillip;" but martial music set to battle numbers nerves the heart and strengthens the arm as could no oratory. It speaks to the soul in the soul's own tongue, inspiring in a pigmy the prowess of a giant, and makes of the base born helot a flaming Achilles.

Though we may not be able to easily describe music, yet all recognize it when it is heard. I have found it universal in nature.

"There is no pause in the vast melody of earth,
It never dies; but has perpetual birth.
It lives and breathes in sighs. Slow falling tears
Carry the burden through the sorrowing years.
Each leaf that drops makes some Divine accord
In the eternal hymn of praise to God . . .
Each lends an accent to the symphony,
Which soars forever, Lord, from thine to thee."

But bend the ear and listen. Every forest is a harp, every ocean an organ, every hill a sound-board. The birds' merry warble, the brooks' wild laugh, and the bugle tones of the winds give us the treble, while the deep roar of the cataracts and the thunder of the clouds fill in the bass to complete nature's grand orchestra. And sometimes I have thought that the earth itself is but the base of an Æolian harp, and heaven its crown piece, with the strings of faith, hope, charity, praise to God, peace on earth, good will to men—the whole being tuned in the mercy of God to the concert pitch of heaven, while the hand of Immanuel strikes the chords that beatifies the earth and makes heaven resonant with joy—the song of redemption rolling heavenward and the sweet melody of the angels' hymn of thanksgiving coming down to earth.

We cannot think of heaven without music—of a saint without a song. The Church triumphant will tell in pæans of praise the victories it has won in the name of the King; and the Church militant must have music. We must have it on the march, have it around the camp-fires as we talk the battle over, and have it in the midst of the strife. You take away our inspiration when you take away our song. When God called Wesley and threw him, a burning sun, into the orbit of evangelism, with him he called a galaxy of singers that have sung around the world. Methodism may never know how much she is indebted to sacred song in her mission of spreading Scriptural holiness throughout the earth.

If we are to be perpetuated a pure Church, we must preserve intact a pure hymnal; and inasmuch as the League of to-day will become the Church of to-morrow, on it depends the purity of our song and the perpetuity of the doctrine of our loved Methodism. The old heads will soon bow to receive the "crown of life," while the young shoulders will stoop to take up the cross and plant it further on, to win new victories in the name of the crucified. Our creed, our doctrine, our polity will descend to you. Love them, Leaguers, for they are a glorious heritage that the fathers will bequeath to you.

In the first place, I will say that the perpetuity of our doctrine, the stability of our creed, and consequently the efficiency of our service, depend in great measure on the purity of our song. There is a mine of truth in the saying: "I care not who makes law for a people, if I make its ballads." A writer recently said in one of our periodicals: "The Marscillaise impresses France more than its National code. 'The Star Spangled Banner' makes Americans more American than any reading of the Declaration of Independence can make them." And this witness is true. The 'Old Guard" of Methodism who fought under, "Am I a Soldier of the Cross" and were fully indoctrinated by it, and its worthy compeers who could sing and mean it:

Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain
Supported by thy word;

are sad when they see the old war songs being displaced by such ditties as

Trusting Jesus, that is *all*.

Our songs have more force in the formulation of belief and the molding of character than articles of faith can have, for through the two instrumentalities of poetry and music they speak to the soul and move it to action. As one has said: 'Methodism has sung her way to triumph and dominion in other days, and it is barely less than treachery to her rule to tolerate the sentimental hymns that are displacing her glorious songs." If the trend of the erratic productions be pursued it requires not the ken of a prophet to foretell what will be the end—the disastrous finale. It will be something like this: Antinomeanism, extreme solifidianism, ultra-latitudinarianism, hyper-super-lapsarianism, super-sublarianism, and a right smart slice of gone-to-the-devilism. I have but one fault to find with Methodism—it ends in ism.

No, sir; we do not want any of the "jay bird" collections in ours, as these spurious and effete rhymes have been called, and most properly so, for there is about as much worship in a jaybird's squawk and music in his matin clack as there is of either in these jingling rhapsodies.

Leaguers, look well to your heritage of song. As we read the signs of the times the day is not far distant when each evangelist, falsely so-called, will have his own patented singer singing his own copyrighted songs, and by special enactment making it a felony for any one else to sing one of his songs, and a high crime for any one to be converted under the singing thereof by others than his own patent-protected chorister, and in those days it shall come to pass that a man shall say unto his neighbor, "I accepted Christ under evangelist Money Rustler, who is the author of the 'Empty Songster.' containing the most modern Gospel that is preached." And then shall the man's neighbor answer and say unto him, "I stood up in the great congregation and believed under Evangelist Hoodwinker. He useth the 'Vapid Vacuity,' his own book, and the Gospel contained in it is far ahead of that in the Bible."

Leaguers, let us remember that for pure poetry, genuine Gospel, and exalted melody, we have a hymn-book that can not be excelled the world over—one that we would not be ashamed to sing out of in heaven, with the ear of Christ attent. And I believe that the angels would hush their harps to listen.

Our hymnal is the embodiment of our creed. Would that the Church were better acquainted with it. I believe that its topical arrangement has no superior. Look into it. Do we wish to know of the Godhead, the knowledge can be found in our hymns. If we would learn of Christ, we have such hymns as "Joy to the World," "Rock of Ages," "Jesus, Lover of My Soul," "How Sweet the Name of Jesus Sounds," etc., etc. Our hymnal teaches also the personality of the Holy Ghost. This differentiates it from many of the songnals of the day. Not only concerning the unity does it teach, but should the preacher wish to discourse on the Church, the ministry, baptism, the Lord's Supper, justification, sanctification, or any of the doctrines of our Church, which are the doctrines of the Bible, he can find hymns appropriate, written in choicest poetry with tunes to suit.

There are thousands who will learn from songs who will never learn from books. The pulpit and songs are the only witnesses so far as these are concerned. Then the necessity of pure and Scriptural hymns is evident. Our people are thus to be indoctrinated. It is a humiliating confession, but it is true, that the Methodist masses are not as well "up" as they might, could or should be. Some years ago a little evangelist came to the town in which I was stationed, and rung the changes on

"I'm a poor sinner and nothing at all,
But Jesus Christ is all in all."

The doggerel caught the ear and pleased the fancy of some. Like many hurtful errors, this has a slight degree of truth in it, but to make the jingling couplet mean all, everything in connection with the plan of salvation, is not in fact. Some of my members said to me that they were so well pleased with this evangelist's manner of interpreting the Scriptures [Save the mark!]; and they were getting all awry until I taught them from "Little children, let no man deceive you; he that doeth righteousness is righteous," and collateral texts. I neglected to state that he had his own patent-protected whiner with him, together with a "special collection" of hymns to sell.

In the second place I bring this charge against the whippoorwill music of the day, namely: it is destructive of reverence for the sanctuary of God, and also of the spirit of worship.

I do not believe in making our public services too rigidly formal. Austerity belongs not to the house of God. Perfect love should here predominate, and this casteth out all fear. Puritanical observances have naught to do with God's service. But there is a decorum peculiar to worship—a decorum of the mind and soul, and a reverence for the house of God that can not be ignored. We must worship in spirit and in truth.

Reverence for the house is destroyed when the auditors are "entertained" Sunday after Sunday with airs from superannuated operas as well as those of more juvenile years, or any other such musical fiddle-faddle. A plague on the "entertainment!" Conceive of a generation of young people being brought up under such tuition! Conceive of a generation of loyal, reverential and devoted Christians! At least three generations must be borne in mind: the first mentioned; a second, in which the Lord may destroy the taint; the third, the last mentioned, reared under pure evangelical song—a generation that will love the house of God.

The spirit of worship is often dissipated and destroyed by the songs that are sung. They are "airy nothing," and we should see to it that they never find a "local habitation and a name" among us.

Whose mind can remain in a peaceful frame of worship when the services are opened with a song in waltz time, and closed with a fugue that bears a decided similarity to a jig? Yet often we have to submit.

Sometimes this state of unworship is produced by having our best hymns dressed in the "latest agony." I feel sorry for the old hymns. In their new toggery they act like a poor boy at a rich man's frolic. For instance, "Rock of Ages" capering to the cadences of Juanita, or "Jesus, Lover of My Soul," bowing and scraping to "Dreamy Eyes That Haunt Me Still." To the devout Methodist such is not far removed from sacrilege.

A talk on "League music" would be incomplete should the choir fail to receive notice. I have great respect for choirs—a respect born of experience! Men may manage mules, and in days to come may curb a comet, but a choir—St. James for it—"can no man tame." Choirs are made of tongues, chiefly. At least I have found them so.

The only way to get on peacefully with a choir is not to have any, and instead, have congregational singing. There's Pelion for you, and there is Ossa, too, but who will do the piling? Preachers have failed, and boards of stewards have left the job where they found it, while the choir, still undismayed, "o'er the ruins smile," and

"Half a bar, half a bar,
Half a bar onward!
Into an awful ditch
Choir and precentor hitch,
Into a mess of pitch
They led the 'Old Hundred.'"

No wonder the poor parson has surrendered. Who would not? While

"Tenors to right of him,
Trebles to left of him,
Discords behind him
Bellowed and thundered.
Oh! the wild howls they wrought,
Right to the end they fought!
Some tune they sang, but not,
Not the Old Hundred.

If the League will, the League can remedy the choir malady. They can do so by creating a sentiment in favor of congregational singing. Do this by supplying the congregation with books, have League meetings in which this matter is discussed, consult with the pastor, get the hymns he intends using, practice them, select a good organist and a precentor, place the singing members of the League in different parts of the house, and then sing. Many that you would not suspect will soon come in, and soon the singing will become general. The Lord speed the day.

When a Church becomes so important that it must employ men singers and women singers, it ought also to furnish the peanut accompaniment for the choir, and then the whole thing ought to die. I was on the point of saying, like the Phœnix, but then it could not, for this mythological nondescript passed away while singing.

Leaguers, remove our reproach and revive the song of Methodism. There is a standard in song. Do not fall below it by permitting the introduction of weak music and watery hymnology.

I would not be considered as engaging in a wholesale denunciation of modern hymn authors. It is quite common to rate and berate them as a class; but a little investigation will effect a worthy discrimination. The Church, moreover, cannot do without modern authors any more than she can do without modern ministers, methods and money. The log meeting-house lighted by fagot, or tallow dip, served well its day, but put up in Mexia for this congregation to worship in, would be a travesty on progress and civilization, to say nothing of Christianity.

One thing we must not forget: we live in our own time—quite a remarkable fact, by the way—and every time ought to furnish, at least, a part of its own equipment. If our time is not doing this, why, let us stick to the traditions of the elders, and with all proper humility, confess that our day is not distinguished by any degree of progress. Leaguers should bear in mind that their League itself is a very modern institution, and if they wish to become a factor in the Church's great work, they cannot afford to live in back numbers and refuse to countenance current periodicals

I now say, without fear of successful contradiction, that much modern music, and many modern hymns, are as good as any ever written. "My Faith Looks up to Thee" is as good as "Rock of Ages," though the latter is nearly twice as old. "In the Christians' Home in Glory" is yet on the sunny side of forty, yet it easily takes rank with "O Happy Day that Fixed My Choice" that has more than one hundred years' priority. "Thou My Everlasting Portion," but twenty years sung, is as strong a hymn as "Savior, Like a Shepherd Lead Us" that has more than a century and a half to its credit.

Yet, with these and many creditable comparisons on the part of modern hymnology, I am free to admit that there are old tunes and hymns enshrined in our hearts which can never become a dead language, because they deal with the soul and its passions. "Praise God from Whom all Blessings Flow," now nearing its two hundredth birthday, and "Old Hundred," whose majestic step has passed over very nearly three and a half centuries, will be sung while melody lives in the soul and worship tunes the heart. But no League can thrive and have such revered hymns and ancient tunes for its exclusive pabulum. Youth demands that its song have more spring.

When age becomes the chief or only recommendation of a song, or anything else, we must treat it as all old age should be treated—place it in a comfortable rocking chair, well padded with pillows, in a snug corner, and give it—a rest. It is a shame to work senile old age.

I do not forget, however, that there is an old age more vigorous than enervated youth. The stanch weather-beaten old vessel is stronger and has more uses than the painted craft that clings to the shallows. The one is for service, the other for holiday and parade. "Jesus, Lover of My Soul" to "Martyn," and "Rock of Ages," "Toplady," are the sentiment of heaven cut in the granite of God, and have witnessed the rise and fall of thousands of spurious rhymes set to ephemeral tunes. The old songs are knit with the experiences of Methodism and of the Christian world. The soul in communion with God knows its own language and refuses to hold converse in an unknown tongue.

In the next place, I would call attention to the fact that hymn-makers are not always good commentators, as are not picture-makers. Dore stands first in this latter class, but some of his pictorial interpretations are nonsensical illustrations.

Just along here, Leaguers should be argus-eyed, for annually there are great masses of rubbish thrown off from the music presses—stuff made to sell, and those who make it are not of us. Its name may be good; it may contain a modicum of truth, the tune may be fair, but often, though habited as an angel of light, it discloses the cloven foot. Such will do hurt and then die, but, as far as Leaguers are concerned, it should never be known.

I will illustrate with a few examples. The song, "One Drop of the Blood," etc., declares that nothing else is necessary to salvation, and concludes by saying that it will make us even "whiter than snow." This attributes a work of gross supererrogation to God. If one drop had been sufficient, the second never would have been shed. No wonder such a song died speedily. Another:

"Come, every soul by sin oppressed," etc.,

has a fair sound and a good beginning, but in the second verse we are told:

"For Jesus shed his precious blood,
Rich blessings to bestow—
Plunge now into the crimson flood,
That washes white as snow."

This is nonsense. There was not enough blood shed to plunge into. It is not difficult to determine the authorship of this hymn.

"There is a Fountain Filled with blood," etc., must be placed in the same category. There are a great number of these *gory* songs, by the way. Jesus Christ as a Divine Examplar is ignored, while the blood, that was shed after he was dead, is the theme of a thousand songs.

In the hymn under consideration, notice that, grammatically, but far from logically, "flood" is in apposition with "fountain," but we know that a fountain and a flood are not the same thing and can not be. Poetic license may excuse it, though nothing can excuse the poet for having taken such license with poetic license. But inasmuch as this hymn has the *imprimatur* of our Church upon it, it might be prudent in me to discontinue my criticism. At any rate, the fathers sang it, and according to the logic of moss-backism, so ought we. But one thing remains true: the one who sings the first verse of the hymn sings nonsense.

In conclusion, Leaguers, let me exhort you to sing—sing with the "spirit and with the understanding also." You of all others have the right. You are young Christians and each of you should have a harp in your heart attuned to the will of God. There are thousands who will listen to the songs of Zion who will grow weary under a sermon. The world is wise. It knows the value of music and furnishes it—the very best it can secure. Pass an academy of music, stroll by a beer garden, and in these places you will hear music divine, if debauched. It attracts, but we must counter-attract. It is weak to pass on and say that the devil has captured music and musical instruments; and then go to prayer-meeting and grind out a dolorous tune on a dust-choked organ. My advice is get all the good instruments you can; then let all the people sing, and counteract the devil's work. When Ulysses drew near the Isle of the Sircus, he stopped the ears of his sailors with wax that they might not be allured to death by their sweet but treacherous song. When Orpheus reached the same isle, all overstrewn with the bleached bones of victims who had fallen an easy prey to the sirens' song, he delivered the Argo and her crew by the melody of his own music. We are in search of that which is far more valuable than the golden fleece that led Orpheus to leave his land. We are seeking the lost sheep of Israel, and must overcome every instrumentality that antagonizes the rescue.

TEXAS CONFERENCE.

Mile.

H. T. Hart, Sept. 19: Bro. J. T. Browning, our missionary to the Germans, was with us at our protracted meeting embracing the first Sunday in August. Preached three times for us. His sermons were deep. Raised a collection amounting to seventy odd dollars in money and subscription.

Dodge.

C. M. Thompson, Sept. 19: I have had some good meetings on Dodge Circuit this year: One at Cline's Prairie; results, 18 additions. Bro. Ward, of Huntsville Station, helped me, and did some good preaching. At Black Jack had good meeting; 1 addition. Bro. Murray, from Conroe, rendered some valuable help. Our meeting at Dodge was glorious; 15 additions; was assisted by Bros. Godbey, of Trinity; Ward, of Huntsville, and Bennick, local. Our meeting at Old Waverly was splendid; 25 additions; was assisted by Bro. J. C. Mickle, presiding elder, and Bro. LeClere, of Willis Station. Dodge Circuit is on rising ground; have received 84 members since conference; spent $75 on the parsonage and am sure that all of the assessments will be paid in full. We hope to build a church at Dodge

EAST TEXAS CONFERENCE.

Edom.

Frank Everitt: The protracted meetings have all been held on the Edom charge. There have been 156 conversions and 134 additions. Edom and Ben Wheeler, both on the Edom circuit, have, in the last few days, held local option elections. Edom, 75 for, 5 against; at Ben Wheeler, 104 for and 5 against prohibition. Amen and amen. That tells what religion will do for a place. Myrtle Springs went dry the same day by 22 majority.

WEST TEXAS CONFERENCE.

Benton.

F. G. Tinsley: Our fourth Quarterly Conference was held at this place yesterday. Our presiding elder was on hand, but in feeble health; was not able to preach, owing to throat troubles; had to return to San Antonio same day for treatment. Bro. Asa B. Bynum made a splendid report, and is greatly in the favor of his people. Money matters was somewhat behind, but hopes are entertained that all will be paid in full. Grand old Benton paid $10 more than her assessment.

NORTH TEXAS CONFERENCE.

Abner.

S. F. Worley, Sept. 11: We just closed a good meeting at Post Oakbend. Results: 6 conversions, 6 reclamations and the Church revived.

East Dallas Mission.

L. A. Hanson, Sept. 26: We have recently had a twelve days' meeting in which the Lord greatly blessed us. Visible results, something over 30 conversions, 40 additions to the Church, and many backsliders reclaimed. Bro. Spragins preached us several good sermons. Bro. Clark was with us, and did good work at three or four services. We have received 75 into the Church, and improved on most every line of Church work.

Aurora Mission.

H. P. Shrader, Sept. 20: Our meeting at Catlett embraced the second and third Sundays in August. A better little meeting I never attended. There were 11 conversions, 8 accessions by ritual and 1 by letter. The following brethren rendered valuable assistance: Rev. C. L. Ballard, Rev. C. M. Shuffler and Rev. J. W. Clifton. Our class at Catlett is small, but a more active, working class can hardly be found. Country sparsely settled. All things considered we had a very fine meeting.

Crafton.

F. M. Sherwood, September 26: Here are some of the results of our work on the Crafton Circuit: 70 conversions, 62 accessions, a well dug, $25 raised for foreign missions and sent to headquarters. I have been assisted by the following brethren: Revs. J. B. Smith, F. O. Miller, Ben H. Bounds, F. C. Pearson, P. W. Byrd, J. H. Williams, J. W. Holder. We have several cottage prayer-meetings, and have been "quilted" twice.

Powderly.

D. W. Gardner, Sept. 15: Our third Quarterly Conference is passed. Rev. F. A. Rosser, the presiding elder, was at his post, and gave us a fine sermon at 11 a. m., after which dinner was served on the ground. At 2.30 o'clock the conference met, and the beloved, in his dignified way, looked after every interest of the Church. Although this was in the middle of the week, we had a good turnout. This was the first Quarterly Conference in our new church. We thank God and take courage.

Leesburg Circuit.

S. W. Jones, Sept 23: My round of protracted meetings on the Leesburg Circuit are now over and the result is about 80 conversions, 70 additions to the Church, and more to follow, prayer-meetings organized and many family altars erected. Conference collections are nearly all subscribed, some cash paid. Our third Quarterly Conference convened September 16. Our presiding elder, W. L. Clifton, was at his place and preached us two excellent sermons. Finances considerably behind, but we live in hope, but may have to wear our old coat to conference.

Gilmer.

J. C. Carr, Sept. 21: Third Quarterly Conference for this charge is a thing of the past. Bro. W. L. Clifton, ton, the presiding elder, present, in fine health and looking after all the interests of the Church. He preached us three fine sermons, to the delight and edification of us all, baptized two children and made lasting impressions for good. Paid this quarter for support of the ministry, $100; presiding elder, $13.75, preacher in charge, $86.25. Raised for relief of poor, $54; for other purposes, $30. Work progressing nicely and the preacher well cared for. Six Sunday-schools now in operation and well attended.

North Fort Worth Charge.

W. S. May, Sept. 22: We have held two special meetings, one in July, at Fosci Creek Church, in which we think much good was accomplished to the Church and community. In August we held another at North Fort Worth, beginning with our third Quarterly Conference, with the same results as at Fosci Creek. Many thanks to Bros. Morris, Hanson and Lyles for efficient work at Fosci, and Bros. Alderson, Ayers, Hampton and others at North Fort Worth. Notwithstanding the hard times we have put up the hull of a church-house, 28x48 feet, and temporarily seated it, and I preached in it the first time last Sunday, the 17th instant.

Bonham Circuit.

R. N. Brown, Sept. 23: We are through with our protracted meetings for the Bonham Circuit. Had good revivals at each of the three appointments, resulting in 40 or 50 conversions and 33 additions to the Church by profession. Thanks to Revs. J. R. Wages, presiding elder of Bonham District, R. R. Nelson, pastor in charge of Rosalie Circuit, A. Emerson, local elder of Bells and Savoy Circuit, and J. A. Lowe, of Mississippi, for efficient help. The Ladies' Aid Society at Ector, though few in number, is working faithfully to put the parsonage in good repair. Finances are behind, but we will try to bring them up by conference.

Petty and White Rock.

A. W. Gibson, Sept. 19: We had about 50 conversions at White Rock in a very few days. Our Church at this place is in fine condition. No man ever served a better charge. At Petty we had a grand meeting. The Church powerfully revived and many sinners converted. Our prayer-meetings are a power. Sunday-schools and Epworth League doing a noble work. We have a receipt for our foreign mission money, and our other collections are on the way. We were assisted by the following brethren: W. A. Randle, T. J. Milam, J. E. O'Neal. We shall ever feel grateful for their services. Bro. Wages, our presiding elder, preached us one telling sermon at the close of the Petty meeting.

Bowie Revival.

W. A. Stuckey, Sept. 21: I began the meeting the first Sunday in August, assisted by Bro. C. E. Brown, who was once a member of the Northwest Texas Conference. He stayed with me nearly one month and did nearly all the preaching. He is a deep thinker, a logical reasoner and a pulpit orator. The meeting resulted in 76 conversions and 91 additions to our Church and 17 to the Old School Presbyterian Church. Don't know how many were reclaimed, but many. The Church was wonderfully revived. The women have a weekly cottage prayer-meeting, and the Epworth League has taken on new life and is a grand success. Have received 126 into the Church during the year; baptized 8 children, and several more to baptize. The congregations are fine; not room at times to seat the people; hope soon to enlarge the Church.

Dallas Preachers' Meeting.

P. L. Smith, Secretary pro tem., Sept. 25: Dallas preachers' meeting was called to order by President W. F. Clark; prayer by E. L. Spragins.

Clark, Floyd Street—Services every day and night during past week. Ten additions to our Sunday-school. Good congregation at 11 o'clock; at night, largest congregation of the year. Twenty accessions. About 200 at class-meeting in afternoon. Will protract through the week.

Spragins, First Church—Had usual services. All well attended, and were very profitable.

Smith, Trinity — Usual services. Very good congregation in the morning. One addition at night. Sermon by Alderson.

Hanson, East Dallas—Congregation not so good, neither morning nor night, as usual. At 11 o'clock, sermon by Bro. Alderson. One addition yesterday, and four Sunday before.

McVoy, Oak Lawn—Have been protracting through the week. Four conversions, 2 accessions. Meeting will continue.

Alderson, presiding elder—Preached for Bro. Hanson in morning and Smith at night.

Aurora Mission.

H. P. Shrader, Sept. 20: Our meeting at Rhome was a grand victory. We commenced on Saturday night before the fourth Sunday in August and continued two weeks. Results: about 42 conversions, mostly young people, but some heads of families and one

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ROMANISM.—NO. 14.

With all these facts before us have we not proper cause for alarm? Will we continue to stand idly by and look indifferently on while this work of undermining this Government is surely progressing to an alarming extent? Is it not true that coming events cast their shadows before? Have we not seen these shadows? Can we not learn wisdom by the experience of the past? Does not history teach us that Catholicism is the deadly enemy to all freedom? Does not history teach us that Catholicism is aggressive and must be guarded and restrained? Let it be remembered that the Catholics have always sought to rule wherever it was possible for them to do so; that the Popes have deposed Kings, waged wars, made treaties, and have always assumed the right to govern the entire world. Confronted as we are by such a threatening foe, is it not time for every man to stand as a sentinel on the post of duty, to resist and repel all these encroachments upon our sacred rights? The encyclical letter of the Pope from which I have quoted, if it be true, is an insult to this Republic and should be stamped as treachery, revolutionary, sanguinary. It is worse than anarchy and treason. Remember that the Catholics are bound to the Pope by the strongest bands possible. There is no such obedience known to men as that of the Catholics to their priests, Bishops and Popes. They are blinded by education, by their theology, by their superstition, by their religion. The issues of life and death are supposed by them to rest in the hands of their ministers. They know nothing but obedience. They are swayed by a blind zeal which inflames the passions and stultifies the sensibilities, which impel them to find a way to execute all the commands of their superiors. This makes them the more dangerous. At a word of command they will ignore the authority of this Government. They are surely getting ready for some emergency. They have long contemplated the reign of the Pope in this country. To this end, and to others that look to the prevalency of Catholicism, they have organized by the Jesuits a number of secret societies, towit: Ancient Order of Hibernians, Irish American Society, Knights of St. Patrick's Cadets, St. Patrick Mutual Alliance, Apostles of Liberty, Benevolent Sons of Emerald Isle, Knights of St. Peter, Knights of the Red Branch, Knights of Columskill and the Sacred Heart. Hear what Mr. Chiniqua has to say of these societies: "Almost all these societies are military ones. They have their headquarters at San Francisco; but their rank and file are scattered all over the United States. They number 700,000 soldiers, who, under the name of United States Volunteer Militia, are officered by some of the most skillful generals and officers of this Republic. Another fact to which the American Protestants do not sufficiently pay attention is that the Jesuits have been shrewd enough to have a vast majority of Roman Catholic Generals and officers to command the army and man the navy of the United States. Rome is in constant conspiracy against the rights and liberties of men all over the world; but she is particularly so in the United States. Long before I was ordained a priest I knew that my Church was an implacable enemy to this Republic. My professors of philosophy, history and theology had been unanimous in telling me that the principles and laws of the Church of Rome were absolutely antagonistic to the laws and principles which are the foundation stones of the Constitution of the United States." Can any one doubt this? How can they with the history of the past and the utterances of the Roman Church before them? I have before me an item of news taken from the Fort Worth Gazette a year or so past: "At a mass meeting of Catholics held last night a declaration of principles was adopted, which, after affirming the infallibility of the Pope and acknowledging the dual duty of Catholics as members of the Church and as citizens, says:" Then follows declarations about hereditary rights, after which the following: "Furthermore, we consider the maintainance of these rights absolutely dependent upon the education of children in our own schools. We demand this privilege, and shall, independent of other party political interests, join at the polls other cities who are of the same opinion concerning Church schools, so that in the struggle with *our oppressors* [italics mine] we may be more sure of victory and maintain for our people Christian principles; it is resolved therefore, that the German Catholic societies take an active part in the coming State campaign, and will organize for that purpose."—Milwaukee, Wis., May 28, (I think 1890). A correspondent of the New York Weekly Witness of July 19, 1893, says: "A lady of my acquaintance, who is a general agent for a book publishing company and a woman of undoubted veracity, spent one week in Detroit this spring, and while there was invited by a Catholic young lady to go with her to her church. She did so and said she was never so frightened in her life. It was a large church, and was literally packed, every bit of standing room even was occupied. The whole talk was the abuse of our Government and the wrongs of Catholics, who were kept from office, and their rights, etc. She said the congregation was very quiet and listened eagerly to every word; but the rage depicted on their countenances was alarming, and the earnestness and incendiary expressions of the speakers still more so. What does all this mean if not trouble?" From the same paper I quote from another correspondent the following: "I see in your columns of June 28 the question: 'Is there a Roman Catholic Rebellion on foot?' I would say that there is a possibility of such a move on their part, and I believe that they are secretly preparing their people for such an uprising by drilling them in the use of fire-arms. But they are too wise to kill the goose that lays the golden eggs and they will hold on to politics, where they are gaining rapidly, till they are forced to do otherwise." Rev. J. S. Smith, in the Nashille Advocate of recent date, says: "Even Catholic countries have had to expel the Jesuits for political reasons, and we can not expect that they will be less active in this land where they are untrammeled. *If we have trouble with them, and we certainly will,* [italics mine] it will be because those who hope to profit by their votes will *sell* our *liberties* for the *sake* of *office* and *reward*." While upon this question I shall presume to give a few extracts from the Tennessee Methodist: "Wherever the public udder distends and the paps do hang, there you will find the Catholics on bended knees and protruded lips doing vigorous execution; but every ounce of nerve and brain and muscular force thus gained are laid, not on the altar of our great Americanism, but in the hand of wily Jesuits, the sworn enemies of America and the oath-bound adherents to a foreign prince who claims the right of supremacy over America, and views our Government as a usurper of the rights of Rome. Five of the recently elected United States Senators were Catholics, and they watch and lobby Congress as vigorously as do the great monopolies of the country. We are led to begin this article by finding in our mail a clipping from the Omaha Christian Advocate, sent us by a friend out there, and which we publish elsewhere. The editor discusses the mysterious arming of the Romanists in this country, and quotes from other papers the proof of this fact. The idea of one Church in this Republic, in a time of profound peace, having an army of 750,000 men armed with Winchester rifles and whose vows to their head makes them more pliant and loyal and submissive vassals of this Pope than any army ever were to their General, is an outrage and a menace which should be put down by the strong arm of the law. The article referred to says: 'The action which furnishes the greatest conundrum on the part of Romanists is a secret arming with the most expensive and destructive weapons. The American order of Hibernians, and other kindred organizations, are said to have about three-quarters of a million men under arms. None but Catholics can become members of those orders. For what purpose is this drilling and arming with Winchester rifle? Within the last month Winchesters have been received at Catholic institutions in Nebraska.' 'The following appeared recently in the Spokane (Washington) Daily Review: Ellensburg, Wash., Feb. 13, (93).—The Roman Catholic priest received to-day a consignment of supposed books. 'The books' were shipped in oblong boxes and were hauled to the Church by a Roman Catholic drayman. They were then stored in the basement of the Church. Two little boys . . . were playing in the neighborhood of the Church . . . and broke through a window in the cellar and discovered that the boxes contained Winchester rifles of the newest make. Upon leaving the Church the boys were met by the Rev. J. L. Hester, of the M. E. Church of this city, who asked them what they had been doing in the Catholic Church. Their reply led to an investigation and revelation of these startling truths. The greatest excitement prevails in the city, and there is considerable talk of lynching the priest."

R. C. ARMSTRONG.

WACO, TEXAS.

(To be continued.)

THE LIMIT OF FOLLY REACHED.

One of the needs of the present time is more doctrinal preaching. I mean the distinctive doctrines of the Methodist Church. There is as much need of doctrinal preaching now as there ever was, but we have very little of it. Many of our preachers do not stress the doctrines of our Church for fear of offending some one. But other denominations scarcely ever preach a sermon without stressing some point of their doctrine. So that many Methodists know more about the doctrine and practices of the Baptist Church than their own, while our children are being led away from us into other Churches where more stress is laid on baptism than on a pure life and strong Christian character. If we hold our young people we must preach more doctrinal sermons, sell more good books and push the work of the Epworth League.

There seems to be a determination on the part of certain denominations to wipe out Methodism. This is more plainly manifest in the country and small towns than in the cities.

The following will illustrate the above: A young woman, unacquainted with our doctrines an usages, was told by a Baptist that if she joined the Methodist Church she would be compelled to pay an enormous amount of dues, and unless she paid them she would be expelled; and yet that person professes to be a member of the Church.

Again a lady who is a member of my Church had been irregular in attendance on account of small children and a wicked husband. But that husband was converted this summer, and being a leading citizen the Baptists wanted him in the Church. So they assured his wife that she had been turned out of the Methodist Church. But the scheme failed. These are but samples. How can Methodist preachers continue to pander to these people?

But to succeed they resort to the unmanly and ungodly practice of proselyting, and often when the Methodist preacher is making the impression that he is very liberal and petting other denominations, they are on the outside of the crowd proselyting his members. Proselyting is a refined species of sheep-stealing, and if the proselyter would project this principle into the material world, he would soon be stealing sheep with the wool on. The Lord deliver us from the smooth-tongued proselyter.

The writer held a meeting this season and the Baptists attended and took some part. Soon a citizen was converted and the Baptists went for him, one man taking him home in his buggy, trying to persuade him to join *the Church*. They are still at work on him, although he is a member of the Methodist Church.

Another instance: A leading citizen was converted in a Methodist meeting; was told by Baptists that the Methodist was no Church at all, that there was but one Church, and that was the Baptist. After this man had given his name for membership in the Methodist Church a climax was reached in this case, when one went to his house and told him that if he joined the Methodist Church he would be required to pay down $30. This was for initiation fee, I suppose.

During this same meeting, while this writer succeeded in persuading three young men to accept Christ, an old proselyter, who claims to be a minister of the Gospel, was on the outer edge of the crowd trying to persuade a young woman who was converted in the meeting to join the Baptist Church. Such conduct richly merits the mingled contempt of all true men.

Such persons should not be recognized as followers of the manly Christ.

Permit me to close this article by giving a sample of a feeble-kneed Methodist preacher:

Not far from home the Methodist, Cumberlands and Campbellites held a meeting together. At the close one sister joined the Methodist and one the Campbellites. Both congregations went to the mud-puddle together. The Methodist pastor went straightway down into the water and baptized his convert, and then proceeded to plunge the good Campbellite sister for the remission of her sins—the Campbellite preacher, standing on the bank to see it well done, and a presiding elder of the Northwest Texas Conference said amen to it. It is hoped that in this act the extreme limit of our folly in this direction was reached, and that there will be a wholesome reaction on the part of the Methodist ministers in Texas. Let us stand by our own Church and her every interest, preach her doctrines and never fail to thrust the sword of the Spirit into everything that opposes Methodism in our charges, and let it go to the hilt into every sneaking proselyter who makes his appearance.

Let us be strong in the faith and be men. C. N. N. FERGUSON.

BRUCEVILLE, TEXAS

ONE WAY TO RAISE MONEY.

Laredo is said to be next to Vera Cruz as a port of entry, and contains not far from 15,000 inhabitants, of whom about five-sixths are Mexican, as near as can be judged, and all of the Mexicans are Roman Catholics. The membership in the Protestant Churches which have organizations here is small indeed. We find it exceedingly hard to raise the Church dollar, and various are the expedients used to accomplish this end. Recently I told my daughter Eloise that I was assessed $60 for the superannuated preachers and the widows and orphans of deceased preachers. She had seen an attempt to raise money on the collections (before money was as scarce as it is now) bring in a light subscription and less than $5 in cash. So she planned an ice-cream sociable, to be enjoyed on the pretty bit of lawn there is in front of the parsonage. She called to her aid a portion of the band of Fort McIntosh, and laid her plans for Thursday evening. The Ladies' Aid lent a helping hand, friends subscribed cakes, and preparations were made. I suggested the sale of tickets, to be put down by the holders for ice-cream and cake, and my suggestion was accepted, and the tickets were printed and put into the hands of some little boys and giris, a few adult friends assisting. The evening was faultless, the company charming and the music entrancing. The boys and girls played just like boys and girls will when matters are right for their purposes; the older people conversed and listened by turn. The band would sometimes cease and two violins accompanying the piano, the chords of which alone, were stricken. And now a beautiful lady, just from the conservatory of music, takes her place at the instrument, and passing her fingers lightly upon the keys, gives us the full benefit of her cultivated voice. So, so. You say this is no way to raise Church money. I say it is one way to raise it, and the only one in sight. There was a time when I would not have been present on such an occasion, but those old preachers and those dependent widows and orphans had superior claims in the court of casuistry. The ladies cleared $30.

H. V. PHILPOTT.

LAREDO, TEXAS.

SEEKING PERSECUTION AT EL PASO.

Church work is progressing nicely in this city. Our Church is constantly receiving new members and a revival air seems to pervade the entire Church. The prayer-meeting, the best indication of life in a Church, is phenomenally good, two thirds of a membership of 175 regularly attending. We have a delightful membership, spiritual, appreciative, hard working. God is blessing their efforts. The ladies of the Church having purchased a handsome parsonage, are busily engaged securing funds to wipe out the indebtedness. We are soon, if these unprecedented hard times don't interfere, to begin the erection of a beautiful brick and stone Church, excellently arranged and situated most advantageously. Indifference is the sin of the West, and we pastors of the city are engaged in taking the Gospel to the people. We preach several nights a week on the street corners to respectful but motly and wondering crowds. The Savior's and apostle's and Wesley's and Whitfield's, etc., way of preaching is certainly inspiring, bringing you in contact with an element that never enter a Church, and identifying one with aggressive Gospel work in a manner which is impossible in the ordinary services of the Church. God is blessing this work amongst us. Our Mexican pastor, Bro. Mercado, assisted by Miss Gilbert, our consecrated missionary to that people, commenced these street services to the Mexicans before we did to the Americans. They were more fortunate or unfortunate (?) in that persecution (supposed to be from the Catholic priesthood) set in, rocks and clods of dirt being freely thrown, wounding several of those engaged holding the services. The police made several arrests and the Recorder very severely fined and lectured the Mexicans, telling them that tolerance to all religions was guaranteed in this country, and warning them that they were in danger of arousing the Americans, who would dispose of the rock-throwing element in short order. The persecution gradually ceased, but before it entirely ceased my wife (woman-like) thought that, as this was about our only chance to obtain a little mud and rock-throwing persecution for the Gospel's sake, we had better take it in, so we went and stood by Bro. Mercado and his heroic band of Mexicans, and I had the privilege of preaching (Bro. Mercado interpreting) to that people, we all receiving a few clods of dirt which served admirably for punctuation and emphasis. God has blessed Bro. Mercado's efforts, and many, including some rock-throwers, have been converted. Be not surprised to hear in the near future of a mighty revival of religion in this city. Pray for us that it may come speedily. Excluding Mexicans we have some 10,000 white people here of various nationalities, not more than 2000 of whom are reached by the Gospel, either from Catholic or Protestant sources. Oh, may God arise to bless and save this people! C. J. OXLEY.

A FORMIDABLE FOE.

Three great questions press themselves on the consideration of American Christians. They are missions, the religious education of the young and the suppression of the liquor traffic. The very life of the Church of Christ is bound up in the observance of the two former, while the perpetuity of the Government depends upon the suppression of the latter.

Both our missionary operations and our educational enterprises are hindered by the blighting curse of rum, coddled and fostered as it is by legislative enactments. The direct cost of liquor annually is $1,200,000,000. This is nearly fifteen times more than the Government spends for public education, and it is more than 200 times more than the Churches pay to missions. As startling as these figures are they only convey a fragment of the truth. In addition, could all the accessory costs be added our arithmetic would utterly fail to make inventory of the woes which follow in the wake of the demon of rum. To the intellect it appears incongruous that we should offer to the heathen the Bible in one hand and an intoxicant in the other, and to conscience it is grievous; but the enormity of the sin of so doing we can never know till we see it in the light of the judgment. Our missionaries are sorely handicapped by their own countrymen, who, for love of gold, sell all sorts of vile narcotics to the very people the missionaries would have to hear and accept the Gospel tender. Our educators at home are confronted with attractive schools of vice and largely outnumbered by them. Indeed, there are many times more saloons than churches in our land. Our churches are open only a few days in each week, while these schools of immorality are open day and night from week to week.

In the presence of this great enemy to virtue and allurer of youth, some advocate the inadequate policy of local option. True, it is better than nothing. But while we rejoice to live in a local option community, there are many towns where even this can not be enjoyed. And as long as we sit down complacently and enjoy our own freedom we are verily guilty concerning our brother. Love to one's neighbor compels the effort to free him also. We may well question the sincerity of our own love if we are not eager to help a struggling brother.

Local option is a partial remedy. Constitutional prohibition aims a direct blow at the extirpation of the evil. Local option proceeds on the assumption that the Government has the right to license the sale of rum—at least local option as such does not attack the license system—while prohibition antagonizes the unwarrantable assumption that it is ever right to do wrong.

The opponents of prohibition assume a false premise when they charge that it is said that the State has a right to declare what a man shall eat or drink. The State can do no such thing. Blackstone anticipates this dodge. He says: "Let a man, therefore, be ever so abandoned in his principles or vicious in his practices, provided he keeps his wickedness to himself and does not offend against the rules of public decency, he is out of the reach of human laws. But if he makes his vices public, though they be such as seem principally to affect himself (as drunkenness, or the like), then they become, by the bad example they set, of pernicious effects to society; and therefore it is then the business of human laws to correct them."

Volney B. Cushing sums up the matter thus: "The opponents of prohibition contend for the liberty to disregard moral and social laws. It is the liberty that devils delight in. The friends of prohibition advocate the largest possible freedom for every citizen, consistently with the welfare of all. It is the liberty that comes with truth and virtue."

St. Paul's summing up is familiar, but unique: "Brethren, ye are called unto liberty, only use not this liberty as an occasion to the flesh, but by love serve one another."

JOHN F. NEAL.

COPERAS COVE, TEXAS.

ALCOHOL.

The intoxicating ingredient in all spirituous liquors, including wines, ale, beer, cider, and every other liquid which has undergone vinous fermentation, is alcohol.

It may not be generally known that an authority so conservative as the United States Dispensatory gives prominence to the following words: "It, (wine) in a state of health, is at least useless, if not absolutely pernicious. The degree of mischief which it produces depends on the character of the wine. Thus, the lighter wines of France are comparatively harmless, while the habitual use of the stronger wines, such as sherry, port, Madeira, etc., even though taken in moderation, is always injurious, as having a tendency to induce gout, apoplexy, and other diseases dependent on plethora and over-stimulation." That is, all wines are regarded as harmful to habitual consumers, even though used in moderation. "The lighter wines of France are comparatively harmless—" harmless in proportion to the smaller quantity of alcohol contained in them; but still harmful. This remarkable statement of the Dispensatory deserves to be pondered. It does not come to us in the latest edition of that work simply, but it is contained in at least two other editions besides. It is meant, therefore, to be an expression of the real physiological action of alcohol on the human organism, rather than the action of the poisoned spirits so rife at the present day.

To the "tendency to induce gout, apoplexy and other diseases" may be added drunkenness. The habitual though moderate user of wine is in the line of the regular succession. No drunkard is such at once. He begins, he continues; but still he believes he can quit. Yet he fails to find the quitting place. While he is protesting to friends that he can leave off this habit at any time, his will-power is growing weaker and weaker, himself unconscious of the fact, until suddenly he wakes up to the conviction that he is held fast in the clutches of a remorseless habit. Money gone, friends gone, honor gone—all gone.

In the light of this not overdrawn picture, is it not well for us to be total abstainers from wine? The editor of the Sunday School Times pithily says: "There are two persons in this world who can not take wine safely, and they are, myself and yourself."

JOHN F. NEAL.

COPERAS COVE, TEXAS.

REASONS OF DEFEAT.

Our election for prohibition in this precinct on the 9th inst. was defeated, as is claimed, by 115 votes. Overconfidence and lack of zeal on the part of pros, and an abundance of free whisky on the other side, may be classed as the leading causes of our defeat. Old citizens say that they have rarely, if ever, seen so much intoxication here in one day as was observable on this election day. God pity us! It is deplorable to see that the votes of so many of our fellow-citizens are purchasable with whisky. Such a State of affairs leads an honest and patriotic citizen to long for the day when entire freedom from intoxication shall be made a condition for the exercise of the ballot. Even under existing laws, some faithful work by grand jurors would greatly relieve the situation.

Great and persistent effort was made during the campaign to eliminate the moral phase of the question altogether and to place it wholly on the financial basis. Men who seem to be in favor of good morals, and even some professing Christians, constantly pleaded that it would hurt the town, meaning thereby that it would injure trade; not seeming to look one inch beyond the money idea, thus arguing by their conduct that money is their god and that it is better than all things else. Freely would they acknowledge that the saloon breeds and fosters various kinds of demoralization and that somebody must furnish the material upon which these drunkard factories are to operate, and yet they would close their eyes to these nobler things and go for the perpetuation of the nefarious traffic. Should their sons become drunkards and their daughters be wedded to drunkards, they will only reap the legitimate harvest of their sowing. Our city paper, though commendably silent during the campaign, came out just before the election with the following statements: "The question to be decided to-morrow is not a moral one, but a practical. Will the town be benefited or injured by local option? Exercise your own judgment and vote accordingly." This is a fair sample of the sentiments of this class of our opponents. Commenting on which the writer took occasion to say publicly that such principles pursued to their legitimate sequences would lead a man to sell the virtue of his daughter for money. I stick to the proposition. When a man, upon the belief and for the reason that he hopes to be benefited financially by so doing casts his vote for the open saloon, he thereby says to the traffic, "For such can I give you a hearty welcome to the community in which I live. I give you a fair chance at my family. You have the privilege of entailing upon them, if you can, all the evils that follow in your wake." Surely any one, not blinded by prejudice or the greed of money, can see the point without farther statement.

In conclusion, I would call attention to the superior local option law recently gone into effect in Texas, an examination of which may reveal possibilities for their communities not hitherto dreamed of.

J. M. ARMSTRONG.

ALVARADO, TEXAS.

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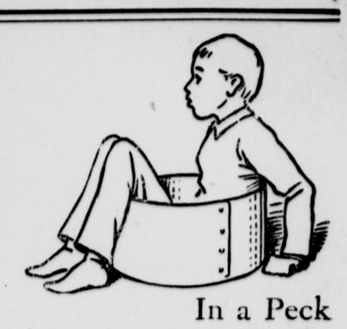
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SUNDAY SCHOOL.

(Prepared by Rev. I. W. Clark, A. M., Greenville, Texas.)

FOURTH QUARTER, LESSON I.—OCT. 1.

THE POWER OF THE GOSPEL.—Rom. 1:8-17.

GOLDEN TEXT: *I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth.*—Rom. 1:16.

Paul wrote the epistle to Romans at Corinth, probably, during his three months stay there (Acts 20:3; I Cor. 16:6). Paul was on his way to Jerusalem and went from Corinth to Miletus, where he held the memorable conference with the Ephesian elders.

Paul had never been at Rome, but he had many friends there—many who were converted under his ministry. The Church at Rome, probably, grew up under the pious teachings of those who came to Rome from Pentecost, and was added to from various sources. They were doubtless encouraged by those who came from Athens, Corinth and Ephesus and other places where Paul had preached. These brought fine reports of Paul's preaching and the effects of his Gospel on those who heard it. These Christians at Rome seem to have been under no particular leader, and Paul knew the danger of a Church without a leader. We remember his instructions to the elders of Ephesus and how he warned them against false teachers.

Paul wrote this epistle to encourage and strengthen the believers and give them more knowledge concerning Jesus and the resurrection.

He begins the epistle with a careful presentation of his authority.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God. The word servant means more than is usually understood by that word. It means a slave, one who is the entire property of the master. It carries along with it the idea that there are no reserved forces or powers, but that all belong to God—time, talent, life and all the powers of body, mind and soul are God's. *Paul the slave of Jesus Christ.*

We pause here to look at this picture. It has nothing of self in it; it represents Paul as a slave, obedient to the heavenly calling, not consulting the flesh, but only waiting the commands of God.

"If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Here is the power of the servant (slave) of God. We are to be instruments through which the unobstructed grace of God shall constantly flow. *Called to be an apostle.* He was not a self-constituted preacher, but was called of God and his authority was from God.

There were many questions to be settled in this Church without a leader, and Paul must place himself before them in a proper light to instruct and to settle questions with the delegated authority of God. Disputes would rend the Church and destroy the confidence of the saints. God calls men to preach the Gospel, and any man who presumes to preach without a call from God, is a presumptuous sinner and a dangerous leader. "The word *called*, in this connection, means *constituted*."—*Adam Clarke.*

Separated unto the Gospel. Nothing that could hinder him as a useful man in this particular calling is left in him; everything that alienated him from this work was destroyed, and he was truly *separated unto the Gospel.*

8 *First, I thank my God through Jesus Christ for you all.* Our lesson begins here and ends with the 17th verse, which embraces the prefatory part of this epistle. Paul endeavors to conciliate the good opinion of the Church at Rome preparatory to the reproofs that follow.

Their good works were spoken of everywhere. This was a good sign of the genuineness of their faith; they were living their religion, and hence the good report. Had they made great professions and failed to live it, they would have had criticisms instead of good reports.

It is said that, "All roads lead to Rome," hence the reports would go in every direction.

There must have been activity in this Church, and their good *works* must have been observable to visitors, who carried the reports abroad.

If you have a great revival going on in your town, the news goes rapidly, but if you have a dead Church, the people who visit you never know anything about it unless they inquire. This Roman Church was an active and live Church.

9. Paul meant secret prayer, for he calls God to witness, who alone was witness to his private devotions. He calls attention to the manner of his worship: "Whom I serve with my Spirit in the Gospel of his Son"—in this kind of worship, and in secret prayer—"I make mention of you always."

10. God did answer this prayer, but it was through much suffering and many trials. We have seen this in third quarter, lessons 7, 8, 9.

11. When a man has the fire of the holy zeal in him, he will give expression to it. Paul was moved toward the Gentile world, and he prayed to God for the open door through which he might enter with the good news of salvation.

We sometimes hear people say, "I don't see anything I can do;' it is an evidence that they are wanting in purity of heart. Our religion is missionary in its spirit. If a penitent is soundly converted he will show the fact by trying to bring some one else to Christ. The good man wishes to impart some spiritual gift and those who have no such desire have nothing to impart.

12. He that comforts, is himself comforted. Here we get the real joys of religion, in the reflex action of our good works. Some people go about praying for shouting religion. They had better ask for working religion, and in the use of it they may feel like shouting. Religion has something more substantial than mere shouting. We should seek the bone and muscle and nerve of piety, fully developed and vigorously active.

13 God led Paul in his own way to Rome. He had to go as Providence directed, and his hindrances and persecutions helped him at Rome, and he probably would not have been prepared for the work then without the experience he gained by these hardships and disappointments.

14 He was sent to *all* men. The Greek was the language of philosophy and civilization; all uncivilized nations were barbarians. A man who did not know the Greek language was not considered as educated or refined. Paul's meaning was probably those who speak the Greek and those who do not.

15 Paul had told them he was the slave of Christ, and he must await his command. Paul desired to go to Rome, but God's time was not yet.

16. *Not ashamed of the Gospel.* Though the leader is a crucified Jew, yet it is the power of God. Many common looking things represent the most powerful agencies. A mine may be pregnant with deadly electricity, an insignificant object may conceal dynamite, gravitation evades all the senses, and yet supports the universe.

We know the power of the Gospel just as we know the power of other unseen forces. We observe the power of electricity only by its action on material things. We see the car driven under the trolly wire and say it is a powerful motor.

We see the power of steam in the movement of ponderous wheels, or the motion of freighted cars. Sin is an obstacle to human peace and comfort, and philosophy that has invented the uses of electricity and steam has failed to remove sin from the human soul or give peace to the troubled mind.

Reason can not silence the voice of sin or calm the troubled sea that casts up mire and dirt.

Now, when we see the effects of any secret force we recognize the force itself; all science admits the conclusion. When the sea is calm and clear, when peace reigns in the heart and love sweetly dictates my every action, let us recognize the power that has produced these effects.

17. We can not understand the righteousness of God except as it is revealed from faith to faith.

In this Gospel we have the nature of God revealed. The word became flesh and dwelt among us and we beheld his glory. This glory was seen by faith, and as it was seen in Christ so it is seen in the life of every truly religious man or woman. It is revealed from faith to faith.

EPWORTH LEAGUE.



Topics For Prayer-Meeting.

OCTOBER.

8. Self-culture.—I Tim. 3:12-16.
15. David and Goliath.—I Samuel 17:38-49.
22. Faith and Works.—James 2:14-26.
29. Doubts and Their Answer.—Matt.—11:1-11.

TOPIC FOR OCTOBER 31.

Jesus the Bread of Life.—John 6:45-51.

The human heart must be "fed with food convenient for it," just as the human mind must be nourished by intellectual pabulum, or the body by that which builds and keeps it up. And, like the mind and the body, unless the spirit is given the proper food, it will feed upon that which is not good for it. It must be fed. Now there is proper food for the body, mind and soul, and when they feed upon that "convenient" food, there is health and soundness throughout the entire man, but if a mere makeshift is used there is corresponding debility, followed by a settled disease, which ends in physical, mental or moral death, as the case may be.

Jesus is the bread of the soul, and until it has fed upon that which has vitiated its appetite for the proper food, it relishes this heavenly bread and "feeds on it by faith" and grows "strong in the Lord and in the power of his might."

It is the soul's natural food. The little child believes on Jesus just as readily as it believes in anything. It does not doubt. It does not try to doubt. It wishes to believe. It rejoices in the story of the cross. And until sin has stained its soul and doubt—the legitimate fruit of sin—has chilled its soul, it rejoices in the hope of the glory of God. And the sinner can never feed upon this bread with a relish until he has repented of his sins which covered up and choked his child faith. "Except ye be converted and become as a little child ye can not enter into the kingdom of God."

OLD AND YOUNG.

A CULINARY PROBLEM.

We were busy one day in the kitchen,
I deep in some cook-book lore,
And he perched up on the table
Driving a "coach-and-four."

But when I had finished this sentence
In a receipt I had found—
"Set on the stove, and stir constantly,"
The driver looked round,

And, leaving his play for a minute,
He whispered in my ear:
"How could any one 'set on the stove,'
And not 'stir constantly,' dear?"

—*Mary Chahoon, in Ladies' Home Journal.*

AS HE WENT HE WAS CLEANSED.

One night I had invited to come to the aftermeeting all persons who desired to do right but who were not believers in Christ. I noticed among those who responded to this invitation a man with a pale, intelligent face, who took as though he were suffering from great unrest. After a time I asked him if he desired to say a word, and he rose up, and said:

"You exactly described me in your invitation—I want to do right, but I do not believe in Christ."

After that service was done, he asked me if he might speak to me. When asked what would be the object of the conversation, he said:

"I desire to get more light as to how I can lead a righteous life; but I can not bring myself to believe in Christ."

I said: "Then it is understood that, in this conversation, we shall be concerned about one thing, and that is, how you may get light as to the way in which you can live a righteous life. Will you agree that as soon as you see anything which is wrong, you will give it up, and, as soon as you see clearly anything which is right, you will agree to do it?"

He said, "That is only fair, and I will give you my hand on that."

I said, "Then we will commence the conversation What do you do that is wrong?"

He said he could not see what that had to do with his finding out concerning the truth of the Bible and the divinity of Christ. I told him that that was the only way to find out any truth, and asked him if he were not conscious that there were things about his life which were morally wrong. He said, yes. He finally said in a hesitating way, that he sometimes became intoxicated. He kept liquor in his home, but never drank it in a public place.

I said, "Will you give it up?"

He replied: "This conversation is too personal; I wanted to talk with you about the difficulties in the way of becoming a Christian. I can point out fifteen contradictions and inconsistencies in the Gospel of Matthew."

And so he rattled on for three or four minutes. When he had finished, I said:

"Will you give up the drink?"

He said, "What right have you to ask me that question?"

"I said: "You have already agreed to do it, and there is only one way to get right, and that is to give up what you know is wrong. If you are an honest man, you will have to do what you agreed at the beginning of this conversation, and make up your mind not to drink any more."

After some hesitation he said, "Well, I will give it up."

I said: "Then we will go on to the second point in the argument. What else do you do which is wrong?"

He squirmed around for a few minutes, and then said that sometimes he was cross to his wife and children; and after some discussion similar to the former one, he said he would give this up. We then went on to talk about some things which he felt he ought to do. He had said in his conversation that he believed there was a God, but that he did not believe in Christ nor in the Bible. I asked him if he ever prayed. He said he had once or twice, and when asked what he said when he prayed, he replied, "I said I thought this was a pretty good kind of a world."

I told him I thought that was not a very bad prayer, but that he needed to tell God that if he could reveal his will to him, he was ready to do it. After some hesitation, he knelt down, in a very awkward way, and said: "I can not say more than this—that if God will show me what he wants me to do, I am ready to do it."

I said I thought that was one of the best prayers I had ever heard, and bade him good night. I did not speak with him again for a week, at the close of which time he came into the inquiry meeting again, and, standing up, he said:

"Something tells me that I must acknowledge Jesus Christ. For thirty-five years I have been a blasphemer. The first twenty years of my life I lived in a godless home; the last fifteen years I have been an open infidel; but for the past week I have been trying, with all my heart, for the first time in my life, to give up what I know is wrong and to commence to do what I know I ought to do, asking God for light and help in my endeavor, and to-night I am forced, in a way that I can not explain, to stand here and say that I believe in Jesus Christ as the Son of God."

That was on Friday evening. On Sunday evening his wife came to one of the pastors, and said:

"We had a great bonfire at our house to-day, and burnt up all my husband's infidel library."—*Rev. B. Fay Mills, in The Independent.*

GIRLS' FRIENDSHIPS WITH YOUNG MEN.

"If girls could only hear the young men talk among themselves, some of them would act very differently," said one bright young lady to another. "I have heard my brother," she continued, "say things about girls with whom he was on friendly terms that would make their ears tingle. A young man will go just about as far as a girl will let him, but he doesn't think any more of her for allowing him to act like an engaged lover when he is nothing of the kind."

"No," answered her companion, "I suppose not, though he may seem for a while to enjoy it. I know a girl of good family, of excellent standing in the community, a Church member, who for some months received the attentions of a respectable young man. They were not engaged, but she encouraged him in the most loverlike behavior, sitting with her head on his shoulder and his arm about her waist. That she considered it perfectly proper, seemed evident from the fact that she appeared not at all abashed by the presence of eye-witnesses, of whom I happened on several occasions to be one. Of course, it was ignorance on her part of true ladylike conduct, though one would suppose that natural modesty would teach her something. She is going now with another young man. I have seen them together only on the street, but I judge from appearances there that she acts in about the same way with him. The general opinion seems to be that the first one got sick of her."

The above conversation took place in my presence last summer, and set me to thinking. Yes, girls, as a rule the young men will take such personal liberties as you allow them, but in most cases they secretly despise you for permitting them to overstep the bounds of propriety. It is for you to teach them how to behave, if they are ignorant or presuming, and usually it is not necessary to give a verbal lesson. Actions, which speak louder than words, can plainly say, "Thus far, and no farther." I would have you not prudish, but prudent. The influence of an attractive young woman over her masculine friends is something stupendous. "The women can master us, and did they know it their strength were invincible," says Thackeray. She should guard this power as a sacred trust. It is a shame for her to misuse it, and make a young man think and speak lightly of all women on her account.

The kissing games which were common even within a few miles of Boston a few years ago, are, so far as I know, practiced only in remote rural districts; but I am led to believe that some of my young friends are not so choice of favors of this kind as a modest maiden should be. Not long since I saw in a ladies' journal this question: "Ought I to allow a young man who is only a friend to kiss me after seeing me home from an evening entertainment." Surely such a liberty indicates either too great freedom of manner on her part, or lack of good breeding on the part of her escort. I knew two girls who were occasionally attended by the same young man. One of them often accepted a kiss at parting. This doubtful compliment was never offered to the other. The young man's friendships for the second grew into a warmer feeling, which probably had its foundation in the respect which restrained him from too great familiarity.

Do not look upon every young man you meet as a probable lover. You can enjoy the society of many who do not think of marrying you. Said a young man of an acquaintance: "I do not like to have a girl act as if she owned me, just because I have danced with her two or three times." Said another: "I like to go with ——, because she doesn't act as though she was all the time expecting me to make love to her."

Whatever changes may have taken place in the position of women, I can not think that the time has come when many women care to take the initiative in courtship. This has always been considered man's prerogative, and is for the most part very willingly conceded to him. Of course, this is a subject on which it is not likely that anyone can be very well informed, but I have a strong belief, founded on a few facts, that the woman who woos rarely wins. I have heard of a bachelor clergyman who, on receiving an offer of the heart, hand and fortune of one of his parishioners, sent this reply: "Give your heart to the Lord, your fortune to those who need it, and your hand to him who asks for it."

Nothing is more out of taste than for woman to count her rejected lovers as an Indian counts his scalps. It is not an honor to have declined many offers of marriage. It is far more to the credit of any girl to so manage her admirers that none shall come to the point where he can be rejected. If you are friendly enough with a young man to receive pronounced attentions from him, you will probably be able to show him in some way if you do not wish him to go beyond the limits of friendship. A young man does not usually risk an offer of his heart unless he has reason to think it will be accepted. Language is not strong enough to condemn the conduct of one who intentionally and with malice aforethought lures her friend into a declaration of love which she does not reciprocate.—*Eunice Dale Everett, in the Congregationalist.*

A CHILD'S HEART.

A curious-looking old woman, having a bundle in her hand, and walking with painful effort, sat down on a curbstone to rest. A group of three little ones, the oldest about nine, stopped in front of the old woman, saying never a word, but watching her face. She smiled. Suddenly the smile faded, and a corner of the old calico apron went up to wipe away a tear. Then the oldest child asked:

"Are you sorry because you have not got any children?"

"I—I had children once, but they are all dead," whispered the woman, a sob in her throat.

"I am sorry," said the little girl, as her chin quivered. "I'd give you one of my little brothers, but I haven't got but two, and I don't believe I'd like to spare one." "God bless you, child—bless you forever," sobbed the old woman, and for a minute her face was buried in her apron.

"But I'll tell you what I'll do," seriously continued the child. "You may kiss us all once, and if little Ben isn't afraid you may kiss him four times, for he's just as sweet as candy.

Pedestrians who saw three well-dressed children put their arms around that strange old woman's neck and kiss her were greatly puzzled. They didn't know the hearts of children.—*Pansy.*

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Published Every Thursday at Dallas, Tex

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JAS. CAMPBELL, - - - Editor
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JNO. H. MCLEAN,
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Editorial.

A DISTINCTION CONFOUNDED.

Two things are confounded in the Ninth Article of religion of the Church of England which should have been kept distinct, for they are not the same. The same confusion is a source of error in some works on theology. We allude to "the carnal mind" of the 8th of Romans and the "lust of the flesh" of the 5th of Galatians.

In Romans 8:6 St. Paul says "to be carnally minded is death;" in Galatians 5:16, 17, he says: "Walk in the Spirit and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit and the Spirit lusteth against the flesh." Observe that the Spirit does exactly the same thing that the flesh does, "lusts," but flesh and Spirit do not "lust" for the same objects. Lust is a desire or an appetite.

The flesh is of this world and lusts for the things of this world only. The appetites or *desires* of the flesh recognize no law except that of their own gratification. "The carnal mind" is neither appetite nor desire. The literal translation of the expression in Romans 8:6 is given in the margin and is "the minding of the flesh." The word "minding" in the original Greek means "something contained in the mind," as a "purpose," "thought," or "thinking," or the disposition of the mind, as "Let this mind be in you, which was also in Christ Jesus." St. Paul has given us in the same chapter a synonymous term. It is "walking after the flesh." That is, "to walk after the flesh" is the overt expression of the state of mind which is expressed in the term, "the minding of the flesh." The "carnal mind" is therefore the habitual state of yielding to or of being led by the flesh. The habits of thinking and the controlling purposes of the mind are under the domination of the fleshly appetites. The flesh dominates the Spirit. The soul seeks its happiness in the gratification of fleshly desires or the material things of this world. The carnally minded man is the one who lives for this world only. Even his spiritual desires which can not be gratified in objects of gross matter, aspire only to the honors of this world, which with this world must perish. In carnally-mindedness the soul never reaches beyond the things that perish. "The minding of the flesh" is therefore death. This is the state of the unregenerate.

In regeneration the "carnal mind" is destroyed. One can not "walk after the flesh" and 'after the Spirit" at the same time, "For to be carnally minded is death," "but to be spiritually minded is life and peace." One can not be dead and alive at the same time.

But "the lust of the flesh" is not destroyed in regeneration and can not be unless the flesh itself be destroyed. By the flesh we understand the body with its appetites and physical life. The "flesh" is man, the animal. It has instincts, appetites, some intelligence and affections, as we see them in the brute creation. The "lust of the flesh" is not sin, nor always sinful in direction. It is only so when contrary to the "lust of the Spirit." When the flesh is "lusting against the Spirit," the man is in a state of temptation. Whenever the "lust of the flesh" can not be gratified without violating some law of God, it is a temptation—an inducement to sin. "Every man is tempted when he is drawn away of his own lust, and enticed." To the man who has no lust to draw him away and entice him, temptation is therefore impossible. "Then when lust hath conceived" (when the will determines to gratify the lust, which is in a particular instance to become "carnally minded") it bringeth forth sin. It is not sin to be tempted even from within; for all temptation to evil lies in one's own lust for some object of gratification, by whomsoever or by whatsoever the lust may be excited.

It was through the "lust of the flesh" that the devil tempted Eve in the Garden. When Eve yielded she became "carnally-minded." When Adam yielded he became "carnally-minded." It was the prostitution of the spiritual man to the domination of the flesh. Through the flesh the devil tempted Christ, but he did not yield. He did not become "carnally-minded," but continued to "walk after the Spirit," "which is life and peace."

The flesh remains to lust against the Spirit, and the "Spirit lusteth against the flesh." "Walk in the Spirit," or "after the Spirit" "and ye shall not fulfill the lust of the flesh," or be "carnally-minded, which is death."

LABORERS—NOT LORDS.

The great need of our Church today is not money, nor members, nor respectability, but men—consecrated men—who have old bay-horse sense, and good old Bible, heartfelt religion. We have plenty of men who can lecture and spin out theories and talk about the Gospel, but there is a dearth of red-hot lovers of souls who find no rest unless their charges are alive to God, and who are examples to their flocks in zeal, and work among and for the masses. Such men were the fathers of Methodism, and such are the soul-winners of our times. May the Lord send more laborers—not fine talkers—into his harvest, for "it is certainly ripe for the sickle."

THE ROOT OF THE MATTER.

It is a sad commentary on our fidelity to God and the Church that we often defer our offerings to the Lord's cause until every other obligation has been discharged. Some people seem to think that the Lord's part of their substance is what they can conveniently spare after their own wants and preferences have been supplied. After the merchant, the grocer, the doctor and all other creditors have been satisfied, and a good snug sum has been put into the old stocking for a rainy day, if there is any loose change left in the bottom of the pocket it may be grudgingly put into the Lord's treasury! Just what such people expect of conscience or of God, it would be difficult even for them to tell! A moment's thought ought to convince them that such niggardness is not only out of harmony with the spirit of Christ who gave all, even himself, that we, through his voluntary poverty, might be made rich, but such a stingy and unwilling tribute can not do any permanent good to either the donor or to the cause for which the pittance is doled out. Why, then, do professing Christians act in this way? Why will they give to railroads, to city improvements, to political campaign funds cheerfully and then groan and plead hard times when asked to bring the Lord's tithes into the storehouse?

The only answer that candor can give, while it must humiliate both the writer and the reader of these lines, is that our people do not believe that their offerings to God are good, paying investments! They are selfish and give to any cause only as they hope to reap a harvest for themselves; and having doubt as to whether money given to the Gospel will bring them a sufficient usury, they are slow to invest in the enterprises of the Church, notwithstanding their vow to "support the institutions" of their Church!

What, then, is the remedy? A mere palliative will not do. Methods of extracting contributions from unwilling givers will not answer—even if the amount to meet present emergencies could be secured in that way. Many of our schemes for raising the collections ordered by the Annual Conference break down right at this point. The pressure of sectional, social and denominational pride is brought to bear in order to shame the stingy and prize open the purse of him who gives only to keep up his reputation, or that of his place, or Church. The money is all secured, it may be, but the goose that lays the golden egg is crippled, if not killed, and the next time her nest is visited, it is empty. God's plan is always best, and "God loves a cheerful giver." Such givers are to be educated and multiplied if the financial stream into the Lord's treasury is to be permanent; and in order to educate such givers, we must teach them their personal responsibility as stewards in God's house, whose every cent belongs to God and that he allows them the great honor, not only to possess, but to appropriate the means which they hold in their hands. Many people who feel responsible for their words and actions, seem not to have thought that they are to reckon with their Lord on the question of money, and the way in which they use or abuse it.

After all is said and done and written, a firm faith in God and in the ultimate triumphs of the Gospel through human means and agencies is necessary to right views along the lines of sacrifice, either of time, influence, or money. If we are God's, what we have is his; and, realizing this, we are ready to lay all down at the apostle's feet. In other words, in Methodist parlance, we need and must have more religion. In this, as in everything else, we must seek first the kingdom of God and his righteousness.

FEED MY SHEEP.

And they need it. The Christian world to-day is being fed upon a mixture of fatalism and universalism that is "not convenient for them." The result is there is a lot of loose thinking and, per consequence, loose living that is very little better than that practiced among the people of the world. The truth is, the opinions of the world are leaking into the old ship of Zion, and unless they are "bailed out" she will sink with all on board.

Our ministry is to do the "bailing" act. Our people look to our pastors for light and guidance in these days of jostle and change in the world of thought, and woe be to that man who calls evil good and good evil and who cries peace, peace, when there is no peace. The trumpet must give no uncertain sound in these times of war and fierce alarms, but a strong, courageous "thus saith the Lord" that shall reassure the troubled masses and give them hope in God.

THE DEVIL WIELDING GOD'S SWORD.

That is only the hallucination of the insane dreamer which beholds in the civilization of the Nineteenth Century the Goddess of Liberty whose parts are solid gold. One has only to read the daily papers to be awakened from such a dream. His goddess is, like the figure in Nebuchadnezzar's vision, of mixed composition. She is part gold, silver, brass, iron and clay. The latter is by no means the least in weight. No matter how much of reason and justice reigns in her golden cranium, the passions of the savage, along with nobler sentiments, still throb beneath her silver breast.

Savage crimes and savage revenge are now the common tale of the daily newspaper. The head has been better educated than the heart. The tribunals of justice which propose to protect life and property have freed the criminal so often that they have become only a partial protection to the innocent. Material prosperity has been pushed forward to the neglect of morality.

Just now the eye falls on the account of the savage affair at Roanoke, Va. A black brute commits the horrible crime. He is captured by the officers of the law. But enraged men clamor for his blood. The militia is called to support the officers. They are scorned by the mob. A fight ensues and several are killed. Later the negro is seized and lynched.

What does it amount to? The triumph of savagery over civilization. The whole Government of Virginia is defied in both crime and punishment. It is a return to the first elements of social chaos—that is, if chaos can be said to have any elements at all.

In this particular society is no worse in Virginia than in other States. Not as bad as in some. The law has been trampled under foot by savage mobs in States further North than Virginia, on much less provocation. The spirit of the mob is abroad in the land and the power of Judge Lynch is growing.

The war between the mob and the law is the battle of brutal passion and reason—between justice and savage revenge. In a hand-to-hand fight reason can never cope with passion. But the hope of reason is that she acts while passion sleeps. She sees the evil ahead and provides against the evil day. Reason has the advantage of being well-nigh universal, while passion is local. Passion exists only as the effect of an exciting cause and the cause that excites the passions of a few in a particular locality does not dethrone reason in remoter places.

The general judgment of society does not approve the mob. Still the mad beast rages. The lion goeth about to destroy. The legalized forms of justice are slow in operation. The lion grows bolder. Already he is not so choice in the selection of his victims. He aspires to become a universal regulator. Ere long, if not checked, he will lay his paws upon the neck of the innocent lamb. Then Mr. Law will have to fight for existence. If he does not arouse himself soon and come to the rescue, he will have more blood on his hands than a century of vigilance can atone for. The sword of justice is given civilized government to execute the wrath of God on the evil-doer. When the power who holds the sword refuses to use it, he is responsible to the higher power who gave it. When those unto whom the sword is not committed with vengeful hands seize it, they usurp both the authority of God and his agent.

That is a fearful responsibility to which the lyncher must answer at the judgment seat of Him who will try both Cæsar and his subjects.

ITCHING EARS.

There is a rage for novelty among our people in some places that augers no good to either our doctrine, polity or practice—a looking for some new thing in the matter of faith and some sensational trick in the way of bringing men to Christ. The old Bible idea of a sorrow for sin and an unwavering faith in Christ as a present, personal and powerful Savior, is too straitlaced for many people, and some preachers make the fatal mistake of compromising the Gospel in order to compromise with "these lovers of pleasure more than lovers of God." Methodism has a hard task in some localities in trying to "hold forth the form of sound words." There are those who call themselves "the Church," whose "public walks and private ways" are as far from the Gospel standard as that of any sinner in the town. The result is that this counterfeit Church, with its shameless leaders, stands right in the way of the Word of Life.

RELIGIOUS CONGRESS FARCE.

The so-called Congress of Religions which met in Chicago on the 11th of this month wound up just as we predicted. None but cranks expected any harmony where so many conflicting elements were flung in together. Buddhists, Mohammedans, Jews, Pagans, Spiritualists, rag and tag and bob-tail, all mixed up together with Christians, each presenting the claims of his faith and practice.

Of course no true believer in Christ hoped to gain anything from this rabble route of representatives of the old dead faiths of the Orient; but some thought that those people might be helped by their contact with us. Not much. They did not see Jesus in that motley crowd, no matter who professed to declare him. It was a great farce. But it put money in Chicago. See?

STRANGE TALK.

"To us folks out here, who are not able to pay for ministers, and hardly able to buy Sunday school literature, the discussions of your correspondents on foreign mission subjects sounds peculiar. While it is true that each convert to God is a missionary, or should be, yet it does look like our first efforts should be directed toward home conversion. In short, our money and our efforts should first be used to clean up the home premises before we send away off somewhere to help others. All Western Texas needs ministers and Churches We have not near enough of Gospel work in this section. Is it right, then, to leave this country destitute and send your men and means elsewhere? If this section of Texas were well worked, it would, before long, contribute grandly to the Church work. As it is, the devil has three Sundays out of each month for his own, and nearly all the week."

The above extract, or extracts, from a communication sent us by a Western brother is strange though not new talk, coming from a professed Christian. It might have been well for Palestine had he lived in the times of Paul and Peter. Perhaps he could have persuaded them that Jerusalem and Judea and Galilee demanded their first attention, until Palestine at least should be well supplied with good church houses and with large funds to employ a pastor for each. Does not the brother know that Paul and Peter, or their successors, had they undertaken such a task, might still be preaching in Palestine while the rest of the world would still be waiting for the first glad sounds of the Gospel?

This good brother thinks that if our foreign missionary money were all spent on Western Texas that all the people would soon be converted and then all could go and convert the heathen. Oh the magical power there is to some people in a hypothetical proposition! We have heard ever since a child that if the Church *would* just do thus and so that the whole world would be converted in an instant. But alas! for the *ifs!* They have always been insurmountable obstructions. Perhaps our friend has heard himself that once upon a time "the dog would have caught the hare, *if* that animal had not worked the "rabit foot" on the dog.

Well, fortunately for the rest of the world and mankind, Paul and Peter seemed to have a divine impression that their duty as the apostles of the Lord Jesus Christ was not to confine themselves to those who had heard the Gospel, but to preach it to the whole world as quickly as possible.

Is there a man or woman in Western Texas, or anywhere in this country, who has not heard the Gospel of Christ or who has not at least had the privilege to hear it? Is it exactly the Christian spirit for those who have heard the Gospel to demand that they shall have good houses of worship before any effort is made to give the "Word of Life" to the millions of heathen who have never heard the name Christ Jesus the Savior of the world?

Now what our good brother needs, we suspect, more than missionary money, is a good working and saving-others quality of religion. Why does he let the devil have the three Sundays of the month when the pastor is absent? Why does he not call the people together and read them the Word of God, and exhort them to be Christians? He is no preacher, it is true, and need not go into the regular business of administering the sacraments and expounding the Word, but it is certainly permissible for him to tell the people the way of salvation and endeavor to lead them to Christ. Has the brother never read in the first chapters of the Acts how that when the Christians were scattered abroad by a certain persecution they went everywhere preaching Christ? Let him go do likewise at least to the extent of rescuing three Sundays from the devil by holding thereon some sort of religious meetings.

Perhaps now our brother will plead incompetence to such a task. But surely a man who is able to write a paper for the ADVOCATE to be read by a hundred thousand people, and to instruct the whole Methodist Church how to conduct her missionary work, ought to be able to instruct the people of a small community in the simple conditions of salvation.

This is not written in censoriousness, but in the spirit of kindness. Our correspondent is no doubt a good man and means well, but he has neglected to analyze his own Christian experience in the light of that great truth uttered by St. Paul that "Love seeketh not her own;" nor has he considered that the "Macedonian cry" which that great apostle heard was the cry of Christ himself; nor that the Lord Christ still cries from every heathen land, "Come over and help us;" nor that if we wait until all are converted at home we will never go, for there are some—many at home—who will go to the devil in spite of all the Church and God can do to save them.

We feel sure now that when our correspondent becomes a better foreign missionary he will be a better home missionary, or *vice versa*.

PARROTING THE SCRIPTURES.

Riding in a passenger coach but a few days since, we were pained on being compelled to listen to a somewhat heated wrangle between two parties on some theological question. They did not seem to know that they were the laughing stock of a coach well nigh full of people, and were bringing religion into reproach in the eyes of the unbelievers. One of them, carrying a flap-eared Bible, we took to be a so-called evangelist. Evidently he was a Calvinist, and was trying to convince the other that he could do nothing to get religion, and that when he did get it he did not know it, but could not lose it. Verily the man who does not know whether he has got it does not know it when he sees it, and if he had it and were to lose it, could not miss it.

The facility with which he quoted all the passages of Scripture which could be twisted into a support of his theory was remarkable. But we could not help think that a parrot could do as well if only taught to memorize the verses. To quote Scripture is one thing—to understand its meaning is quite a different thing.

We felt very much like reminding the disputants that a railway coach was no place to dispute over differences in religious opinion, but remembered what the Lord said about casting pearls at the feet of swine. Verily those who engage in such wrangles at such times could not appreciate the wisdom of such advice.

A DAY AT McKINNEY.

Last Sunday we had a pleasant day at McKinney with the popular pastor of our Church at that place, the Rev. C. B. Fladger. The congregations were good night and morning. At night, however, just as the preacher was beginning to warm up to his subject, a boisterous wind frightened many and we came near to having a complete stampede. But when those who were too heavy to be blown out by the wind got settled down to stay, the sermon was continued to the end.

We enjoyed very much the company of Bro. Frank Welch and family and a good dinner at his house. Bro Welch is one of the pillars among the laymen in the North Texas Conference.

Fladger has an excellent family, a good parsonage nicely furnished and a pleasant charge, and, consequently, is in a good humor.

THE member of the Church who is able to pay a good tuition fee to educate his dog and yet is too poor to pay his preacher, is about on a par with the preacher who spends so much time with gun and dog that he has no time to prepare his sermons.

ALL other denominations have some peculiar dogma around which to rally, but the Methodist palladium being "Holiness unto the Lord," when they lose their religion their Church organization suffers in all its points and appointments. It is religion or ruin with us

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GOD has never left himself without witness. If we as Methodists lose sight of the great doctrine of assurance, others will be raised up to take our place and the Lord will remove our candlestick.

IT is very common for the pulpit to excoriate the drunkards, wife-beaters and "old cusses," but there are sinners who are just as far from God as these whose hatred of God and good is hidden by a Pharisaical cloak of so-called good deeds. The difference between these classes of sinners is the difference between two cases of small-pox wherein one case the disease has broken out and in the other it does not yet appear. Both have the dreadful plague, and it is only a matter of time when both must die if they are not cured.

THE back-biter is the worst character in any country. An old tale-bearer, a whisperer, an insinuator, exercising nods and winks as good as to say, "I know some awful things if I were a-mind to speak out." Such people are the devil's best friends and are to be shunned and dreaded by every good man and woman on earth.

If there is anything really wrong in a man or woman, let a complaint be lodged at once in the proper place and before the proper authorities. Do not go around carrying a knife for a brother until you catch him off his guard and then assassinate him. The assassin is the dread of all brave or honest men. Be frank, fair and honest with a brother and talk the matter over between yourself and him—if you have ought of censure—and do not freeze your own soul and blacken his good name by murderous winks and innuendoes.

WE have received a copy of the inaugural address of Dr. Kirkland, the new Chancellor of Vanderbilt University; but it is much too long for insertion in the ADOCATE, and as we have not had time to read it can not as yet pronounce upon its merits. We suppose though that it is very fine, and that the patronizing conferences of the "big school" by the bank of the "Nashville Creek" have cause to be proud of both their institution and its new Chancellor.

WE hardly think it quite the proper thing for a minister of the Gospel to make a policeman of himself and go into the business of arresting violators of the law. The Salvation Army people might have fine opportunity to raid the dens of vice in the cities with officers and have men arrested, but they do the more commendable thing of carrying the law of God and the Gospel to these places and persuading men to become followers of Him who came "to seek and to save the lost."

THE parrot just across the way has aquired a new power. It is now able to laugh like other idiots—at nothing. It laughs exactly like a woman in a hysterical fit. It is supposed to be trying to imitate its teacher.

REV. R. M. POWERS, presiding elder of the Montague District, desires us to state upon his authority that the people of Witchita Falls are amply able and willing to support the coming session of the North Texas Conference, and that all rumors to the contrary are false and misleading.

BISHOP WIGHTMAN is quoted as saying that "the strength of Methodism lies in its religion."

ORGANIZATION is good, machinery is good, members are good, money is good, learning is good, but nothing short of personal assurance that we are forgiven sinners will save the Church from utter ruin in the midst of the terrific storms that beset her in these troublous times of change and unrest.

THERE is no surer way of grieving God's spirit, getting rid of his influence, and lowering spiritual operations to zero, than by preaching fine sermons; sermons in which learning, taste, intellect, philosophy, poetry combine to make the sermon complete. This preaching is popular, pleasing, impressive; but the essential spiritual force is lost. The impression made does not reach the region of the spiritual. Sometimes the sentiment prevails that the great ecclesiastical lead-

ers ought to do this elegant preaching, the lesser lights can confine themselves to the homely task of spiritual preaching, they that can not think may pray, they that can not be scholars may be saints.—*Nashville Advocate.*

And yet we have read some very stirring chapters in Deuteronomy, Job, Isaiah, Ezekiel, John, Romans, etc., of which all these things, "Learning, taste, intellect, philosphy, poetry," may be truthfully predicated.

PERSONALS.

—The address of the Rev. W. S. May is Box 652, Fort Worth, Texas.

—Capt. J. T. Webster, of Bloomingdale, Fla., dropped in on the ADVOCATE one day last week.

—Bro H. F. Roberts, of Houston, called on us this week. He reports Houston Methodism in good shape.

—Rev. George S. Sexton, of St. Joe Station, is one of the finest tellers of an anecdote we have met with in many a day.

—Rev. Hamil C. Rogers, of Nocona, is assisting Rev. W. F. Clark in a revival meeting at Floyd Street Church, this city.

—Rev. C. I. McWhirter, who has been helping Rev. W. F. Clark, of Floyd Street, in a revival, called on the ADVOCATE this week. He hopes to bring up a full report at conference.

—We had a pleasant call this week from Rev. S. R. Hay, en route to take charge of Mulkey Memorial Church, Fort Worth. We are glad to report that his sojourn in Colorado entirely restored his health.

—The Rev. Jno. A. Wallace, writing of the work done on his circuit, says: "The pastor has received a deeper work of grace in his own heart, and enjoys communion with the Lord and the fellowship of the brethren in a deeper and broader sense than ever before."

—Rev. P. E. Nicholson, a true and faithful local preacher, writes from Waco, Texas, September 21: "For three years you have not heard from me. I have passed through deep sorrow, but the Lord has sustained me, and I am again in the field to fight sin. I have attended six camp-meetings this summer—two of them in the bounds of Bro. W. J. Lemon's work. When Bro. L. speaks he says something. Thank the Lord he has set the work on fire and burned up some of the Campbellites. He had, up to the time I left, over 200 conversions, and the meeting still going on. I preached out and retired to reload. Don't you think the old Texas cow-driver ought to be happy in being thrown with such a crowd of Godly men at a camp-meeting such as Lemons, Franks, Lowery, Kertan, Howell and Jordan? Glory to God for a religion that makes men love one another and that will save sinners. There is a tidal-wave of religion all over the country. It is the old-fashion religion—the kind we had fifty years ago. I thank God he has let me live to see the change."

NORTH TEXAS CONFERENCE.

(Continued from first page.)

man above sixty years of age. Many lukewarm professors were revived. There were 16 accessions to our Church, with more to follow. Several joined other Churches. The Rev. L. P. Smith was with me during the first week, from Wednesday till Saturday, doing all the preaching. He gave the children two excellent sermons. I am also indebted to Bro. Edwards, of the Baptist Church, for three edifying sermons, and to Bro. Thompson, lay of our Church, for good old-time singing. Bro. Vanmeter, of M. P. Church, and Bro. Stanfield, of the C. P. Church, rendered valuable aid, preaching and working in the altar. From Rhome I went to Drop and commenced a meeting; held one week; 3 accessions to the Church by profession and 2 by certificate.

NORTHWEST TEXAS CONFERENCE.

Sweetwater.

W. P. Garvin, Sept 26: We have completed our round of protracted meetings. Results: 51 conversions, 46 accessions. Now we are trying to get ready for conference. A fine rain fell here yesterday, which has put new life into things.

Cleburne Circuit.

C. E. Gallager, Sept. 20: My meetings resulted in 90 conversions, 75 additions, 16 children baptized; one Epworth League, at Robertson's Branch, of 52 members. I was ably assisted by J. S. Chapman, of Cleburne Station; J. E. Goodman, local preacher; H. M. Glass, superannuate; C. S. Cameron, local preacher from Marystown Circuit, and I also had two good sermons from Bro. Patton, of Grandview.

Killeen and Nolanville.

J. R. Mood, Sept. 23: I am under obligations to Bros. G. F. Boyd, J. M. Sherman and R. J. Tooley for valuable help in my meetings this year. At these two towns we have had some 40 conversions and 45 accessions. Our Sabbath-schools were put in motion, and a fine Epworth League organized at Nolanville. We begin another meeting in Killeen next Wednesday. Bro. Boone looks after the interests of his people, and is in the hearts of his people.

Whitney.

S. B. Ellis, Sept. 26: Meetings all over, with following results: One hundred and twenty conversions, 115 additions to date. Bros. J. M. McDaniel and S. A. Clark, local elders, rendered valuable help, Bro. McDaniel especially standing by me in all my meetings. My health has been very poor all the year, and but for assistance of these brethren don't think I could have gotten through with the work. We are well up on finance. Hope to make a full report at conference.

May.

J. T. Bloodworth, Sept. 25: We have just gotten through with our protracted and camp-meetings. The Lord has wonderfully blessed us during the summer campaign. We have had about 170 conversions. Some have found the blessing of entire sanctification, and scores of Church members have been reclaimed from a backslidden condition. Nearly all of our members, both old and young, pray and talk in public. Many families have erected their altars. My local brethren have done good work. They have been persistent in revival efforts. God bless them. One of my local preachers, Rev. A. F. Bowden, will apply for admission on trial into the traveling connection this fall. We have three good Epworth Leagues. How can a pastor ignore the League work? I find it to be a good training school for the young, and I am sure it does not hurt the old.

Marystown.

C. S. Cameron, Sept. 15: The work is moving at Marystown; had prayer-meeting services every night the past week, and though everybody is busy gathering crops, we had quite interesting meetings. Christians were made happy and sinners manifested some interest; in fact, we were all benefited. God is working, and we are growing better. Bro. H. B. Doak, local preacher, preached an excellent sermon yesterday at this place. We are trying to place the ADVOCATE in the homes of our people.

Millsap.

I. E. Hightower, Sept. 20: Our meeting at Millsap closed last Friday night. We had a good meeting—some say the best ever held here. We had opposition, but the Lord was with us in great power; had 20 conversions, 23 accessions and the Church greatly revived. Some men of middle age were converted who had been very wicked. From Millsap I went to my regular appointment at Olive Branch; preached twice; received 2 members and baptized 7 children. From Olive to Wades Chapel; in the evening held service in our new church; at night baptized two children; 2 more converted and 8 joined the Church.

Dresden Circuit.

M. H. Major, Sept. 19: Our protracted meetings are over. There were about 175 conversions, 100 accessions. The religious condition of the work is fine, perhaps never better. Sunday-schools all passed through last winter, and I think they will go through next winter. Prayer-meetings are regularly conducted at all the churches. We have organized one Epworth League at Dresden with 35 members. We have a missionary society at Cryer Creek. Finances are a little behind last year; but the farmers have not sold much cotton yet. Blooming Grove, with a very large scope of country around, has voted out whisky for the next two years.

Thornton.

M. L. Hallenbeck, Sept. 22: We have held four meetings on my work since June, with the following results: Steele's Creek, 35 conversions, 25 additions; Rucker, 70 conversions, 27 additions; Bellevue, 35 conversions, 16 additions; Thornton, 100 conversions, 48 additions. Total, 250 conversions, 116 additions. Many conversions were in the Church; others went to other circuits, some 25 to Baptists, 10 or 12 to Protestants, 4 to Campbellites, 1 to Cumberlands. Collections full. Was assisted by G. J. Irvin, Tom Vinson and Curley Kilpatrick at Steele's Creek, Rucker and Bellevue, each preaching three to four sermons apiece. Harry May did the preaching for me at Thornton. T. V. Childers led the singing. Both preaching and singing at Thornton were good.

Bluffdale.

E. M. Sweet, Sept. 23: Our meeting at Bluffdale closed with 26 conversions and reclamations and 13 additions. The Spirit manifested itself by some remarkable exhibitions of power, as it had done at our other meetings. The battle at this place was brought on with victory in view, by our presiding elder, Bro. Nelms. After his departure, Bro. W. F. Graves, of Granbury, a superannuate, did most of the preaching, with Bro. C. F. Kiker, of Dublin, aiding wisely in pulpit and altar. I am also much indebted for able assistance at Rock Church by Bro. Graves and Bro. J. J. Harris, of Stephenville. Our local preachers have been indispensable helpers at all my six meetings, they being my only assistants and chief workers at several meetings. Bluffdale Circuit has been blessed with 102 conversions (some of them reclamations); about 70 additions, the conservation of much good done by my predecessor, and a blaze of revival inside the Church. Methods pursued were the old time sort: no shallow repentance, no easy conflict, no ignoring the Spirit, no little salvation; a mighty struggle and a mighty deliverance, ending in shouts of joy and praise, were the tokens of divine agency. The Lord still vindicates the mourners' bench, and the prayers of his people, in the face of ridicule and war upon them. Our first local option election was a failure by legal technicality. At a second election, September 12, prohibition carried again.

Abilene.

H. A. Bourland, Sept. 25: The Lord has done great things for Abilene. We began with the monthly communion on the first Sunday in September, and closed last night, 24th inst. One hundred and fifty-nine souls were brought to Christ. Glory to God! The meeting was held in a large lumber shed, with a seating capacity for 1200 people, and at night the seats were taken and many stood for three hours, as if riveted to their place, by the power of the simple Gospel. The preaching was an earnest setting forth the old but ever new truths of Jesus Christ—repentance towards God and faith in him. There was no lowering the standard; no compromise. The test was made, come to the altar, and wait until the Holy Ghost bids you arise, and this they did with shining countenances and shouts of joy. The converts were for the most part grown up people and of different Church predelictions and of several nationalities. There were Germans, Mexicans and Americans kneeling at the same altar, redeemed by the same Christ, speaking in their own tongues the wonderful work of God. There were just 40 added to my charge, but many were from the country and will join there, and the Baptists, Presbyterians and Evangelical Association will share in the fruits. We are indebted to the following brethren for valuable sermons: J. W. Hill, ten sermons, which will not be forgotten as long as many of us live. They were evangelical, logical, filled with Holy Ghost power. When he left then came Charles E. Brown, who has done most of the preaching, and who is a master workman. Besides brethren W. L. and W. H. Harris, T. L. Adams, W. H. Crawford, W. A. Gilleland, Isaac Milis, T. H. Price and T. S. Armstrong were indefatigable in laboring for souls. The presiding elder gave us wise and timely counsels. This is the third revival which we have had in our charge this year, and have had about 200 conversions.

Groesbeck.

John A. Wallace, Sept. 22: The Lord has revived his work very greatly in these parts during this year. There were 228 members reported at last Annual Conference, and after all losses we now have 306. We have three good, live Sunday-schools and two Epworth Leagues in fairly good working order. Last February Bro. Collard held a meeting for me in this town, and during the summer Bros. Hampton, Ragsdale and Haralson assisted me in meetings at the country appointments, resulting in about 140 conversions and the membership greatly revived. The young people especially are active and pious. The congregation at Oak Hill, the last of June, determined to build a new church, and appointed a committee for that purpose. They bought a sightly lot in the little village of Armour and have built thereon one of the nicest little churches I ever saw in the country. We held our Quarterly Conference in it last Sunday, upon which occasion our "beloved" preached the best sermon I ever heard on infant baptism. The collections are all provided for in full with a margin over. The parsonage has received needed improvements from time to time by the Ladies' Aid Society, the last one being a new front fence.

Royal Baking Powder

Absolutely Pure

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

Royal Baking Powder Co.,
106 Wall St., N. Y.

WEST TEXAS CONFERENCE.

To the Preachers of the West Texas Conference:

DEAR BRETHREN—You who are members of our Ministerial Benefit Association will remember that we adjourned last conference to meet on Tuesday night before the approaching conference.

Please get all the applications for membership you can and present them to the Executive Committee, that they may pass upon them and be ready to recommend to the association whom they esteem proper persons for membership. A little diligence on your in explaining the design of our association would procure the names of many worthy laymen. W. H. H. BIGGS
BEEVILLE, TEXAS.

N. T. C. W. M. S.

North Texas Conference Woman's Missionary Society will meet at Whitesboro on Wednesday, October 4. All delegates and visitors are requested to send their names at once to Mrs. Etta Long, Whitesboro, Texas. We expect to have with us Bishop Key, Revs. Binkley, Wyatt, Adams and Rippey, who will preach for us during the session. Let all come praying that God may honor the entire conference with his presence. Yours in the work,
MRS. H. V. NEELY,
President Whitesboro Auxiliary.

A MEETING.

Rev. Harry May, the converted Jew, will hold a series of meetings at the Union Church, in the Tucker Community, Freestone County, Texas, which is six miles east of Personville, Texas, commencing on the night of October 13, 1893. Everybody is cordially invited. Homes will be provided for workers in the meeting.
J. O. JORDEN.

BISHOPS', CONFERENCE CLAIMANTS' AND DELEGATES' FUND.

To the Preachers of North Texas Conference, M. E. Church, South:

DEAR BRETHREN—Our conference year is drawing to a close and but few have responded to Bishops', Conference Claimants' and Delegates' fund to General Conference. Now, brethren, it will expedite our settlement so much if you will remit to me here the above funds, besides the risk of losing said funds in going and coming from conference. J. A. WEAVER,
Treas. Joint Board of Finance, M. E. C., S.

The Best Preserves.

How to be always successful in preserving; how to make the very best jellies, jams, pickles, etc., and how, at the same time, to do it economically, can be learned from Ayer's Preserve Book. The recipes are all practical and never fail. Ayer's Preserve Book mailed free to any address on receipt of a two-cent stamp by J. C. Ayer Co., Lowell, Mass.

WESTERN Avenue, Chicago, is twenty-four miles long. Halstead Street, in the same city, is twenty-one and a half miles long.

WATCHES from $4.00 to $150.00 are shown in C. P. BARNES & BRO's., Illustrated Catalogue.

Send for their watch catalogue to Louisville, Ky., and get a watch. These gentlemen are reliable and their watches are good.

CATARRH A SCOURGE.

Medical Skill Nearly Baffled Only One Remedy Known.

Catarrh is capable of producing derangements so slight as to scarcely attract notice, and is also capable of setting up disturbances so great as to cause death. Some catarrh subjects are able to go about their business with more or less discomfort, while others suffer a constant, living death. Catarrh numbers its victims by myriads, in all degrees of wretchedness and stages of disease. Catarrh is a systemic disease, and can only be cured by medicines that operate to cleanse the system of it. Thus far the medical profession has been only able to discover one remedy that cures catarrh permanently, and that remedy is Pe-ru-na. All the other remedies only relieve temporarily. Pe-ru-na slowly, but surely, eradicates the catarrh from the system, leaving the patient entirely cured. No matter how long the catarrh may have run, or to what state it may have reduced its victim, there is always hope in Pe-ru-na.

A new book on catarrh, entitled "Climatic Diseases," is sent free by the Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

THE POWER OF A SONG.

A man who had just come back from the Cherokee Strip and had witnessed all of the wild scenes of the opening, sat in a down town restaurant last evening. He told this story:

One night before the rush I was in one of the mushroom towns on the border, which spring up in the night and vanish like a tale that is told. It was a sight worth seeing. The moon shone on thousands and thousands of prairie schooners with white sails filled by the evening wind. Around them and under them and in them lay men, women, and even little children, dreaming of the promised land. Horses neighed, chains rattled and above it all rose a hum of voices which sounded far away and strange like the murmur of the sea. The gamblers who followed in the wake of this great army were doing a rushing business. The shell game man, the keno outfit, and the faro layout had a feverish, excited crowd around them.

And such a crowd! Thieves and thugs from all over the world, escaped convicts and fugitives from justice mixing in the mad throng in the vague hope of forever hiding their identity and living at peace in a new country and among a new people. The voices of the gamesters could be plainly heard. The shell game man would cry out every now and then: "The ball, the ball, the little ball. Watch it and trace it, and catch it if you can. Ten gits you twenty, twenty gits you forty and forty gits you one hundred dollars;" and then one voice yelled: "Keno." Mingled with this came the muttering comments from the faro bank, and I saw one young fellow turn away, saying in a hard, despairing tone: "Ruined, ——." But calamities are familiar things in new lands and the game is is never worth the candle. It is always the winners who are followed. The losers sorrow alone. So it went far into the night. Always a crowd, always a rapid changing of faces as well as a rapid changing of money.

The moon was climbing high in the heavens, looking for all the world like a silver ship freighted with the destinies of thousands.

Suddenly from out the camp a woman's voice rose clear and strong as a bird's call at daybreak to its mate. She was singing a "Miserere." Classical music seldom vibrates on the heart-strings. The gamesters kept on. With scarcely a pause she passed on to a sentimental song of some swain who wept in vain for his lady love. The passion of gain destroys sentiment and so the wheels kept rolling and the click of the checks monotonously continued.

And last of all she sang:

"Where is my wandering boy to night?"

Tremulous with emotion the notes seemed to hover like a benediction over the camp.

"The child of my tenderest care."

Softly the old familiar words came back to us from childhood's happy days and knocked at the door of memory. We drifted away from the last for land, from the place reeking with curses and dedicated to evil back across the many years that have flown. We felt once more on our innocent heads the tender pressure of withered hands and we heard a voice, softened with sorrow, whisper gently: "Go, my boy and be a man."

Still the balls rolled and the chips clicked.

"The boy who was once my joy and light."

The shell game man is not so loud now. The oaths around the gaming table are fewer and further between. But money was still going down, and as long as there is fish to fry the gambler can stand the pressure as he picturesquely expresses it. Another voice has taken up the song and another and another and another. Miles and miles away, east and west, the woods come mellowed by the distance, and nearer and clearer as they stretch to us. It is the grandest chorus I ever heard. Ten thousands throats in full acclaim. Many of them do not remember to have ever had a mother. They know all that they have missed by seeing what others possess. Many of them have fallen fast and far, have had their hands stained with crime and their hearts steeped in dishonor.

The click of the checks has almost stopped. Only one man younger than most of his fellows can resist the appealing touch of that song. He plays on wildly like one walking in sleep.

"The child of my love and prayer."

Rich as an organ's swell the last words thrill the camp. Everybody is awake now, and one and all, both high and low degree, are singing as if they were pouring the pent up sorrow of years out upon the vast expanses of a silent world. Prayers had been forgotten. Love had long ago given way to lust. Might was right to them, and their sole religion was the winchester and the six-shooter. They were called desperate and hard by the world of men. But the heart is a strange thing and conscience makes cowards of us all. As we sat there on the ground and thought of our good mothers at home who were on their knees, perhaps at that very minute, praying God to watch and keep her wandering boy, we felt that we were all fools, and after all were much further away from heaven than when we were children.

As the last notes died away clear and sweet I turned to look at the boy at the gaming table. The song had been too much for him. Memories had been awakened in him which would not die. Buttoning his coat closely around him he said: "Boys, I can't stand it any longer." Then he turned around, and as he turned reached for his handkerchief and ostensibly wiped the dust from his face. Then he disappeared in the crowd and I saw him no more.

In half an hour the whole camp had once more gone quietly to sleep. Nothing broke the stillness save here and there a restless horse impatiently pawed the ground. The next day the people were all engaged in a mad struggle at the booths for places up near the head of the line.—*Dallas News.*

WEST TEXAS EPWORTH LEAGUE CONFERENCE.

The first Epworth League Conference for the West Texas Conference met in Travis Park Church, San Antonio, on Wednesday, September 13, 1893.

W. W. Pinson, presiding elder of the San Antonio District, was elected President; Sterling Fisher, Secretary; with Miss Alta I. Lake, of Cotulla, and Dr. W. D. Yett, of Llano, assistants.

Two presiding elders, fifteen pastors and fifty-five delegates were present, representing twenty-three Leagues, and reporting an aggregate of 961 members.

There are other Leagues in the bounds of the conference from which there were no reports.

Moses Hutchinson, President of Travis Park League, delivered the address of welcome, to which Rev. J. A. Biggs, of Goliad, responded.

Fraternal delegates were present from the Y. P. S. C. E. of the Christian and Presbyterian Churches, the B. Y. P. U. of the Baptist Church, and the Epworth League of the M. E. Church of San Antonio.

Parts of two sessions were devoted to hearing reports of Leagues through their representatives. The reports were gratifying, and had the ring of victory. The discussion of methods and relation of experience in League work will greatly help those who attended and their Leagues.

The subjects discussed were of practical interest to Leagures; viz: "The department of charity and help," by Dr. W. D. Yett. "Business and finances of the League," by V. M. West. "Design and importance of the Literary Department," by Sterling Fisher. "How to conduct a literary meeting," by Miss Agnes Cotton. "Difficulties in the way of League work, and how to overcome them," by I. K. Waller. "How the League may be made successful in country churches," by A. C. Biggs. "The League and Sunday-schools," by J. A. Biggs. "Missionary work of the League," by J. T. Stanley.

After each address there was free discussion of the subject, which sometimes waxed warm and much relation of personal experience. The editor of the Argus says truly in his report of the conference, "There was not a dull hour during the conference." All were there to learn and impart what they had learned, and every one went away enriched in knowledge and determination.

The principal address of the session was that of Dr. G. C. Rankin, of Houston, on "The Spiritual Aims of the League." We expected something good, and nobody was disappointed. After promising to close in two hours, if all were attentive, he got through in forty five minutes, to the regret of the large audience. The Argus promises to publish the address soon. We who heard it will long remember it with delight.

We were greatly disappointed at the failure to arrive of the assistant editor of the ADVOCATE, who was announced to preach the opening sermon on Tuesday night. After a large congregation had waited patiently till past the time for beginning, hoping for his arrival, Sterling Fisher was pressed into service and occupied the time.

Much regret was expressed also at the absence of Rev. I. Z. T. Morris, who had a place on the program.

The conference closed with a love-feast Thursday night, conducted by Dr. Rankin. Every session had been deeply religious and the climax was reached here. The testimonies were prompt and short and many, and the majority from young people.

Permanent organization was effected by the adoption of a constitution and the election of W. W. Pinson as President; Dr. W. D. Yett and I. K. Waller, Vice-Presidents; F. S. Jackson, Secretary; and Miss Anna Motheal, Treasurer.

The next session will be held at San Marcos, the time of meeting to be determined by the Executive Committee, consisting of the President, First Vice-President and Secretary, who will also prepare a program and attend to all other necessary arrangements.

The conference voted almost unanimously to adopt the San Antonio Argus as the organ of the conference and the medium of communication for the Leagues.

The Argus is edited and published by Rev. F. S. Jackson, formerly a member of this Annual Conference and a most enthusiastic and successful League worker.

The General Conference was requested to establish a general Epworth League organ.

The San Antonio Leagues and their friends entertained the conference handsomely and were thanked.

STERLING FISHER,
Secretary.

USE POND'S EXTRACT

FOR PILES, BURNS, SORE EYES, WOUNDS, SORES, Headache AND ALL PAIN

Have the early frosts or too late a lingering by the garden gate again aroused that RHEUMATISM so peacefully slumbering the summer long? Well, if it's very bad you must change your diet and perhaps take some distasteful drug—the doctor will tell you what—but first rub thoroughly the part afflicted with POND'S EXTRACT, then wrap it warmly with flannel, and the rheumatism may wholly disappear. It will certainly be much relieved. Now that you have the POND'S EXTRACT try it for any of the many things its buff wrapper mentions. It's a wonderful curative. But don't accept substitutes.

FOR COLDS, CUTS, BRUISES, SPRAINS, SORE THROAT, Catarrh AND AFTER SHAVING

POND'S EXTRACT CO., 76 Fifth Ave., N. Y.

FALL CARPETS SANGER BROS. FALL SCREENS

In the HEIGHT of STYLE And Best of Materials at Way Down Prices.

GREAT SALE OF CARPETS!

New line of Moquettes, with borders to match, the newest patterns the market produces.

Only $1.25 a Yard,

Body Brussels, with border to match, in all the latest colorings, our best grade and most select patterns,

$1.25 and $1.35 a Yard.

Our next quality Body Brussels will go at

85c and $1.00 a Yard

Worth $1.15 to $1.25 a yard.

A line of Made-up Rugs, different sizes, made from remnants of Tapestry and Body Brussels and Velvets, will be sold

AT LESS THAN COST.

Oak Filled Screens Reduced,

3-Fold Oak Screens, filled with pretty Silkaline,
$2.15, were $3.00.

3-Fold Oak Screens, filled with Florentine Silk,
$3.25, were $4.00

Oak Fire Screens, filled with Silkaline,
$1.00, were $1.35.

Also Screen Frames.

3-Fold Oak Screen Frames, bought to sell at $2.00, go into this sale

At Only $1.50 Each.

Another line of Oak Screen Frames, bought to sell at $1.00, go into this sale

At Only 75c Each.

FALL CARPETS SANGER BROS. FALL SCREENS

DALLAS, TEXAS.

WOMAN'S DEPARTM'NT

Conducted by Mrs. Florence E. Howell.

[All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Maston street, Dallas, Texas.]

THE SWEETEST LIVES.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close knit strands of an unbroken thread
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man help'd by thee will make thee strong:
Thou shalt be served thyself by every sense
Of service which thou renderest.

—*Mrs. Browning*

FROM WHITESBORO.

The annual meeting of North Texas Conference Missionary Society will convene at Whitesboro on Wednesday, the 4th of October next. All delegates who expect to attend will please notify Mrs. Etta Long at this place, so that homes can be provided. Revs. J. M. Binkley, J. A. Wyatt, Geo. H. Adams and W. M. P. Rippey will preach for us. It is earnestly desired that the occasion be one of great spiritual power, and to this end let all come praying and expecting that the Lord will honor us with his presence.

Our auxiliary is greatly bereft in the death of our faithful Corresponding Secretary, Miss Sallie Newman, who sweetly fell asleep in Jesus on Wednesday, the 13th inst. She has filled this office faithfully and efficiently for years. We bespeak the prayers of all for the bereaved.

Mrs. H. V. Neely.

FROM PLANO.

The annual meeting of the Woman's Missionary Society of North Texas Conference meets the 1st Wednesday in October, at Whitesboro. We sincerely hope that every auxiliary in the conference will send a delegate to that meeting.

Dear sisters, this is of vital importance to the progress and advancement of this God-given work of woman for woman. Every delegate sent to these meetings comes home more or less enthused with zeal for the cause of foreign missions, and as a "little leaven leaveneth the whole lump," so the whole auxiliary is in a measure benefited by her going, and therefore much good is accomplished. We hope that no auxiliary, however small in numbers, will fail to send their representative; and may we all go praying for a glorious meeting, and if in faith, we shall have it.

Mrs. J. H. Bowman,
District Secretary, Dallas District.

THE INEFFICIENCY OF WORDS.

The wife who would depend upon her words alone to express her love and her allegiance to her husband, has a very poor medium of expression. It is the little act, the constant thoughtfulness, the unselfish care-taking that show her real affection. And so with us. We ought, many of us, to speak more earnestly in the prayer-meeting, to take a more active part in the public services. But there is a life that speaks more distinctly than words in a prayer-meeting. It is the basket left at the door of the poor. It is the kneeling form at the bedside of the dying. It is the extended hand held out to the stranger. It is the beaming face reflecting the love of Christ. And the Church member who depends entirely upon his words for the expression of his love for God or man, or his allegiance to his Church, is a very shallow Church member, however finely he may speak, and however beautifully combined his words and sentences may be. He is loving God most who acts most like him, does most for him —*Exchange*.

FROM WAXAHACHIE.

Desiring to encourage all the auxiliaries of Waxahachie District to correspond with me, and let me know how they are prospering, I'll take our woman's column in our Advocate as a medium to invite one and all to please write to me. I would gladly visit each auxiliary if our contingent fund was sufficient to admit of the expense. I've been to Oak Cliff, Midlothian, Nash, and will try as soon as possible to visit all. Let me, dear sisters of these auxiliaries, hear from you by private letters through your Corresponding Secretary. Waxahachie Auxiliary is in a growing condition, that is, in interest and enthusiasm. We have forty-five members, fifteen subscribers to Woman's Missionary Advocate; meet regularly once a month; attendance good; use the printed program for monthly services; find them highly educative and edifying. We have each month one piece to study and discuss, read leaflets, etc.

Our juveniles, "Busy Bees," work willingly and faithfully through the extreme hot weather. Have seventy-five members; twenty-five subscribers to the Little Worker; paid $10, which our delegate pledged to the foreign missions fund; sent $20 worth of new clothing, made mostly by the little girls, to our missionary girl at Laredo Seminary. I've visited this little society twice this past quarter. They seem well instructed in the different fields we occupy, or work, and so cheerfully work to educate their little charge, "Bernarda," at the Laredo Seminary. I find my juvenile societies enthusiastic and deeply in earnest in their work. Let this arouse our older people; it is a reproach to them. Let us put on the whole armor of God and be fully equipped, and pray for God's blessing upon our efforts; and, dear sisters, remember it takes some money to work. Remember Christ ever commended woman for serving him, and accepted alms and prayers. Remember the command: "Go teach all nations," etc. I'm so glad to see the minutes of our Annual Conference at Gatesville out in pamphlet form. I hope each conference society will have theirs printed and exchange with us.

Our new Methodist church is progressing nicely. I hope it will be completed in November. I wish here to request every auxiliary and juvenile society to arrange to send a delegate with a full report of the work to our district meeting, which I wish to hold in our new church. Will put a notice in the Advocate when it will be. I wish to see a delegate from every auxiliary and juvenile society in this, Waxahachie District.

Mrs. M. C. Joiner,
Dist. Sec. Waxahachie Dist.

Charles the Fifth, after vainly trying to destroy the Reformation with his sword, plucked the crown of the Empire from his head and threw it to a too willing successor. When he had retired to a monastery, he gave himself to studying the mechanism of clocks and watches. Finding himself unable to make two of them agree in keeping time, he began to bemoan his former folly in trying to make men believe alike. This old story has a modern application.—*Pacific Methodist Advocate.*

The confidence man turned the corner and broke into a run, leaving his trusting victim standing serenely in front of the hotel with a bogus check in his hand. "The gull I left behind me!" he said softly to himself as he ran.

Summer Weakness

And that tired feeling, loss of appetite and nervous prostration are driven away by Hood's Sarsaparilla, like mist before the morning sun. To realize the benefit of this great medicine, give it a trial and you will join the army of enthusiastic admirers of Hood's Sarsaparilla.

Sure, efficient, easy—**Hood's Pills.** They should be in every traveler's grip and every family medicine chest. 25c. a box.

Parson Polyglot (proceeding to expound the parable of the Ten Virgins): You will observe, my hearers, that of the ten virgins alluded to in this beautiful parable five were male and five were female. (Sensation.)

BROWN'S IRON BITTERS cures Dyspepsia, Indigestion & Debility.

Mrs. Wickwire—I'd just like to know what kept you out so late last night, indeed I would? Mr. Wickwire—My dear, this is an era of returning confidence, and you ought not to delay it by getting such ideas in your mind.

EVERY MAN SHOULD READ THIS.

The excitements of life, careless living and pressure of business are making our boys old men before their time, and our middle-aged men, aged from loss of nervous vitality. If any young, old or middle aged man suffering from nervousness, lack of health from any cause, will enclose a stamp to me I will send him the prescription of a genuine certain cure free of cost. Address Charles Gaus, Box 855, Marshall, Mich.

"You no spik Inglis', don' you?" asked the visitor at one of the foreign villages in the Midway Plaisance. "I zpeeg Ing'lish hunnerd dimes pedder azh how you zpeeg id!" fiercely retorted the villager.

It is a great thing for a young man to get out a little and come in contact with other people and see how they live. B. F. Johnson & Co., Richmond, Va., are giving many young men a chance to do this, and at the same time put money in bank rapidly. Try them and see.

"How are you going to get out of inviting Slanger's boys to the children's picnic?" He—I've attended to that. I called them over an hour ago and gave them the pie you made.

Pond's Extract A medicine confined to a certain number of diseases. It will cure Pain, Inflammation or Hemorrhage, external or internal.

"Are you to be married at high noon?" "Well, we don't know yet whether it's to be high noon or low 8 o'clock, or three quarter-way up 2 p. m."

ALL FOR $1.

The Dallas Democrat, a weekly political and general newspaper, one year, a ticket into the Great Dallas Fair, which opens October 14 and closes October 29, and a State, County and Railroad Map of Texas. All for $1. Address all orders to the Democrat, Dallas, Texas.

She—I don't believe you love me as much as you did before we were married. He—Just as much as I ever did; perhaps not so much as I said I did.

PASTOR'S BOOK.

I am highly pleased with the Pastor's Book. I have been buying Pastor's Records, not half so well bound nor half so convenient and full in arrangement, and paying from 65 cents to $1 for them. Annis' Book is the best in the world. Don't see how it could be improved upon.

J. C. Rhodes.
Barkada, Ark.

The Baptists in Australia propose to raise $5,000 as a special missionary offering to reinforce their mission in India. It is not long ago that Australia itself was counted among the countries of heathendom.

WELL PLEASED WITH THE PASTOR'S BOOK.

The Pastor's Book came safely to hand. I am well pleased with it. All of our preachers should have it, and if they once see it they will feel their need of it.

W. A. S. Conrad.
Gravel Hill, Va.

Lower Rates and Longer Limits

On tickets to the World's Fair at Chicago, and to St Louis, Mo., were demanded by the people, and to meet their wishes, the Texas & Pacific Railway is now selling tickets to Chicago and to St Louis, Mo., at

ONE FARE FOR THE ROUND TRIP

Plus $2.00, the tickets being limited to thirty (30) days for return, and good in sleeping cars. The months of September and October are conceded to be the most pleasant to visit the World's Fair, and visitors to the Fair should not overlook the Annual Fall Festivities at St. Louis, with the finest street illuminations ever devised, a sight once seen, never to be forgotten. The Texas and Pacific Railway is the best line to enable passengers to visit these two important points, with its fast Cannon Ball train, and through sleeping car service, saving passengers many hours on the journey between Texas and St. Louis. Ask any ticket agent for further particulars, or better still, write either of the undersigned.

Gaston Meslier,
Gen'l Pass. & T'kt Ag't.,
W. A. Dashiell,
Trav. Pass. Ag't, Dallas, Texas.

GOSPEL MONGERS.

"And one built us a wall, and, lo, others daubed it with untempered mortar."—Ezek. 13-10.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—II Tim. 4:3, 4.

Time was when lawyers had the credit
Of a monopoly in lying,
But I have somewhere heard, or read it,
That, latterly, the truth-defying
Lawyer has great competition
By teachers in such literature
Which differs in its composition
Only in its nomenclature—
The lawyer's, called exaggeration;
The teacher's, brilliant illustration!

The teacher's office is divine,
And truth its living corner-stone.
Falsehood and truth cannot combine,
Nor light and darkness kindred own;
And he who dares attempt to mix—
As merchants do their wares to shoppers—
Heaven's crystal waters with the styx—
By peddling second-handed whoppers
To souls oppressed by thirst and hunger
Is but a drivelling Gospel monger!

What is not true is false—a lie—
Disguise the matter as you may,
For falsehood does the truth defy—
Whatever Gospel mongers say—
For, if sermon, court or prayer,
You falsely state a thing as true,
The liar's character you share;
The liar's habits you pursue;
And hell, alike, awaits all liars—
Be they lawyers, priests or friars!

Imagine Paul, upon Mars Hill,
Before the Athenian Court assembled;
Or, Roman Felix, if you will,
Who, at his truthful reasoning, trembled;
Or, Jewish King Agrippa, who,
To Christian faith almost persuaded,
Felt in his soul Paul's words were true,
Although their force he still evaded,
Think you some frog and butter story
Convicted these old sinners hoary?

God never calls a man to teach
Without the mental qualification;
And should he falsehoods need to teach
The truth to any tribe or nation,
He gives the grace and sense to make 'em
As the necessity occurs.
But some do second-handed take 'em,
And claim the lot of goods as theirs.
But he who can not make all needed
Some other teacher's call has heeded!

The time will come, St. Paul hath said,
When men sound doctrine will not bear,
But, by their lustful passions lead,
Heap to themselves—of whom beware—
Teachers having itching ears;
And turn their ears from truth to fables.
That time has come—it now appears—
For teachers with those itching labels
Are here—and what a length they carry—
And each, from base to tip, is hairy!

C. L. Spencer.

Church Notices.

1893	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.	1893	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.
Jan.	1	2	3	4	5	6	7	July	...	...	...	...	...	...	1
	8	9	10	11	12	13	14		2	3	4	5	6	7	8
	15	16	17	18	19	20	21		9	10	11	12	13	14	15
	22	23	24	25	26	27	28		16	17	18	19	20	21	22
	29	30	31	...	...	...	...		23	24	25	26	27	28	29
Feb.	...	...	...	1	2	3	4		30	31	...	...	...	...	...
	5	6	7	8	9	10	11	Aug.	...	...	1	2	3	4	5
	12	13	14	15	16	17	18		6	7	8	9	10	11	12
	19	20	21	22	23	24	25		13	14	15	16	17	18	19
	26	27	28	...	...	...	...		20	21	22	23	24	25	26
Mar.	...	...	...	1	2	3	4		27	28	29	30	31	...	...
	5	6	7	8	9	10	11	Sept.	...	...	...	...	...	1	2
	12	13	14	15	16	17	18		3	4	5	6	7	8	9
	19	20	21	22	23	24	25		10	11	12	13	14	15	16
	26	27	28	29	30	31	...		17	18	19	20	21	22	23
Apr.	...	...	...	...	...	...	1		24	25	26	27	28	29	30
	2	3	4	5	6	7	8	Oct.	1	2	3	4	5	6	7
	9	10	11	12	13	14	15		8	9	10	11	12	13	14
	16	17	18	19	20	21	22		15	16	17	18	19	20	21
	23	24	25	26	27	28	29		22	23	24	25	26	27	28
	30	...	...	...	...	...	...		29	30	31	...	...	...	...
May	...	1	2	3	4	5	6	Nov.	...	...	...	1	2	3	4
	7	8	9	10	11	12	13		5	6	7	8	9	10	11
	14	15	16	17	18	19	20		12	13	14	15	16	17	18
	21	22	23	24	25	26	27		19	20	21	22	23	24	25
	28	29	30	31	...	...	...		26	27	28	29	30	...	...
June	...	...	...	...	1	2	3	Dec.	...	...	...	...	...	1	2
	4	5	6	7	8	9	10		3	4	5	6	7	8	9
	11	12	13	14	15	16	17		10	11	12	13	14	15	16
	18	19	20	21	22	23	24		17	18	19	20	21	22	23
	25	26	27	28	29	30	...		24	25	26	27	28	29	30
	...	...	...	...	...	...	...		31	...	...	...	...	...	...

TEXAS.

HOUSTON DISTRICT—Fourth Round.

St. James ... Sept 30, Oct 1
Cedar Bayou, at Alexander Chapel ... Oct 4
Dickinson, at Dickinson ... Oct 7, 8
Richmond ... Oct 14, 15
Matagorda, at Caney ... Oct 18
Wharton and Hungerford, at Wharton ... Oct 21, 22
Tabernacle ... Oct 24
Alvin and Sandy Point, at Alvin ... Oct 28, 29
Patterson, at Patterson ... Nov 4, 5
Washington Street ... Nov 6
St John's ... Nov 11, 12
West End ... Nov 12, 13
Eagle Lake ... Nov 15
Velasco, at Velasco ... Nov 18, 19
Columbia, at Columbia ... at 11 a m, Nov 22
Shearn ... Nov 25, 26
McKee Street ... Nov 25, 26
E. W. Solomon, P. E.

HUNTSVILLE DISTRICT—Fourth Round.

Millican cir, at Wellborn ... Sept 30, Oct 1
Madisonville cir, at Madisonville ... Oct 7, 8
Zion cir, at Zion ... Oct 10
Hockley cir, at Springer's ... Oct 14, 15
Cold Springs cir, at Cold Springs ... Oct 21, 22
Conroe cir ... Oct 28, 29
Willis sta ... Oct 31
Prairie Plains cir ... Nov 4, 5
Huntsville sta ... Nov 8
Dodge cir, at Dodge ... Nov 11, 12
Montgomery cir, at Montgomery ... Nov 18, 19
Courtney and Plantersville cir ... Nov 21
Anderson cir ... Nov 23
Hempstead sta ... Nov 26, 27
Navasota sta ... Nov 28
J. C. Mickle, P. E.

CHAPPELL HILL DIST.—Fourth Round.

Milano, at Milano ... Sept 30, Oct 1
Caldwell, at Caldwell ... Oct 6
Lyons, at Elizabeth Chapel ... Oct 7, 8
Lexington, at Earley Chapel ... Oct 14, 15
Pleasant Hill, at Pleasant Hill ... Oct 21, 22
Rockdale, at Rockdale ... Oct 27
Davilla, at Davilla ... Oct 28, 29
Cameron cir, at Corinth ... Nov 4, 5
Cameron sta at Cameron ... Nov 10
Maysfield, at Maysfield ... Nov 11, 12
German mis, at Brenham ... Nov 22
Chappell Hill, at Chappell Hill ... Nov 26
C. H. Brooks, P. E.

CALVERT DISTRICT—Fourth Round.

Kosse cir, at Kosse ... Sept 30, Oct 1
Franklin cir, at Franklin ... Oct 8, 9
Elliott cir, at Hickory Grove ... Oct 14, 15
Rogers Prairie cir, at Gun Springs ... Oct 21, 22
Centerville cir, at Red Land ... Oct 28, 29
Jewett and Buffalo, at Oakwoods ... Nov 4, 5
Fairfield cir, at Fairfield ... Nov 11, 12
Center Point mis, at Jordan Chapel ... Nov 18, 19
Calvert sta ... 8 p. m., Nov 20
Durango cir, at Durango ... 11 a. m., Nov 24
Wilderville cir ... Nov 25, 26
Bryan sta ... 8 p. m, Nov 28
Fred L. Allen, P. E.

AUSTIN DISTRICT—Fourth Round.

Winchester, West Point and Smithville, at West Point ... Sept 30, Oct 1
Manchaca cir, at Carl ... Oct 7, 8
Bastrop sta ... Oct 14, 15
LaGrange sta ... Oct 21, 22
Columbus sta ... Oct 28, 29
Weimar, at Weimar ... Nov 4, 5
Muldoon cir ... Nov 11, 12
Flatonia sta ... Nov 18, 19
Alum Creek, cir, at Alum Creek ... Nov 25, 26
Jos. B. Sears, P. E.

WEST TEXAS.

SAN ANTONIO DISTRICT—Fourth Round.

Fairview ... Sept 30, Oct 1
Utopia ... Oct 7, 8
Pleasanton and Amphion ... Oct 14, 15
Travis Park ... Oct 21, 22
Sherman Street ... Oct 24
East End ... Oct 26
West End ... Oct 28, 29
W. W. Pinson, P. E.

CUERO DISTRICT—Fourth Round.

Leesville cir, at Leesville ... 1st Sun in Oct
Yoakum cir, at Yoakum ... Wed, 3 p. m., Oct 4
Weesatche cir, at Middletown ... 2d Sun in Oct
Williamsburg cir, at Hope ... 3d Sun in Oct
Port Lavaca mis, at Daniel's Ranch, 4th Sun in Oct
Cuero sta ... 5th Sun in Oct
John S. Gillett, P. E.

LLANO DISTRICT—Fourth Round.

Richland Springs ... Sept 30, Oct 1
Honey Creek ... Oct 7, 8
Cherokee ... Oct 14, 15
Llano cir ... Oct 15, 16
Willow City ... Oct 21, 22
Blanco ... Oct 23, 24
I. T. Morris, P. E.

SAN MARCOS DIS.—Fourth Round.

Harwood cir, at Soda Springs ... 1st Sun in Oct
Dripping Springs mis, at Wimberley ... 2d Sun in Oct
Luling and Prairie Lea ... 3d Sun in Oct
San Marcos ... 4th Sun in Oct
Gonzales ... 5th Sun in Oct
B. Harris, P. E.

BEEVILLE DISTRICT—Fourth Round.

Lagarto cir, at Lagarto ... Sept 30
Helena cir, at Escandido ... Oct 4
Skidmore, at Skidmore ... Oct 7
W. H. H. Biggs, P. E.

SAN ANGELO DISTRICT—Fourth Round.

Del Rio sta ... 1st Sun in Oct
Bandera charge, at Bandera ... 2d Sun in Oct
Boerne charge, at Boerne ... 3d Sun in Oct
Ingram charge, at Sunset ... 4th Sun in Oct
Junction City charge, at Junction City, Tuesday after 4th Sun in Oct
Mason charge, at Mason, Thursday after 4th Sun in Oct
Kerrville and Center Point, at Kerrville, 5th Sun in Oct
M. A. Black, P. E.

NORTH TEXAS.

MONTAGUE DISTRICT—Fourth Round.

Holliday cir ... Oct 19
Archer City ... Oct 21, 22
Beaver ... Oct 25
Iowa Park ... Oct 26
St. Jo ... Oct 28, 29
Bonita ... Nov 2
Nocona ... Nov 3
Montague and Belcher ... Nov 4, 5
Post Oak ... Nov 7
Crafton ... Nov 8
Chico ... Nov 9
Blue Grove ... Nov 11
Henrietta ... Nov 12
Bevanue ... Nov 15
Bellevue ... Nov 17
Bowie ... Nov 18, 19
Alvord ... Nov 22
Sunset ... Nov 23
Wichita Falls and Mission ... Nov 25, 26
R. M. Powers, P. E.

JEFFERSON DISTRICT—Fourth Round.

Texarkana State Line ... 1st Sab in Oct
Queen City ... 2d Sab in Oct
Hughe's Springs, at Harris' Chap ... 3d Sab in Oct
Dalby Springs, at Dalby ... Friday, Oct 20
New Boston, at New Boston ... 4th Sab in Oct
Park, at Park ... Tuesday, Oct 24
Texarkana, at Fairview ... Wednesday, Oct 25
Three Springs, at Ingersoll ... Thursday, Oct 26
Kildare, at Kellyville ... 5th Sab in Oct
Atlanta sta ... Friday, Nov 1
Linden, at Linden ... 1st Sab in Nov
Daingerfield, at Daingerfield ... 2d Sab in Nov
Coffeeville, at Asbury ... 3d Sab in Nov
Jefferson sta ... 4th Sab in Nov
O. P. Thomas, P. E.

GAINESVILLE DISTRICT—Fourth Round.

Era cir, at Era ... Sept 30, Oct 1
Dexter cir, at Mt. Zion ... Oct 6
Gainesville cir, at Spring Grove ... Oct 7, 8
Dye Mound cir, at New Hope ... Oct 14, 15
Marysville cir, at Marysville ... Oct 17
Mountain Springs, at Betnel ... Oct 20
Aubrey, at Oak Grove ... Oct 28, 29
Denton, at Cooper ... Oct 30
Denton sta ... at night, Oct 30
Decatur cir, at Zion ... Nov 4, 5
Decatur sta ... Nov 5, 6
Annona mis, at Rhome ... Nov 7
Greenwood mis, at Slid ll ... Nov 11, 12
Rosston cir, at Rush Creek ... Nov 18, 19
Valley View cir, at Valley View ... Nov 25, 26
Denton Street ... 3 p m, Nov 27
Broadway ... at night, Nov 27
C. L. Ballard, P. E.

PARIS DISTRICT—Fourth Round

Roxton, at Atlas ... Sept 30, Oct 1
Blossom sta ... Oct 7, 8
Pattonville cir, at Birdtown ... Oct 14, 15
Woodland and Detroit, at Woodland ... Oct 17
Milton cir, at Rocky Ford ... Oct 21, 22
Deport cir, at Deport ... Oct 28, 29
Clarksville sta ... Nov 4, 5
Annona, at Coleman Springs ... Nov 7
Douglas mis, at Pine Springs ... Nov 9
Rosalie cir ... Nov 11, 12
McKenzie cir ... Nov 14
Maxey mis, at Maxey ... Nov 18, 19
Powderly mis, at Hinkley ... Nov 21
Lamar Avenue, at Paris ... Nov 23
Centenary, Paris ... Nov 24
Emberson cir, at Hopewell ... Nov 25, 26
F. A. Rosser, P. E.

BONHAM DISTRICT—Fourth Round.

Petty and White Rock, at White Rock ... Oct 21, 22
Brookston, at Brookston ... Oct 22, 23
Bonham cir, at Ector ... Oct 28, 29
Bonham sta ... Oct 29, 30
Lanius cir, at Lone Star ... Nov 4, 5
Honey Grove sta ... Nov 5, 6
Randolph cir, at Marvin, Friday ... Nov 10
Bailey cir, at Bailey ... Nov 11, 12
Wolfe City sta, Monday ... Nov 13
Ladonia sta, Tuesday ... Nov 14
Dodd cir, at Rock Point, Wednesday ... Nov 15
Ben Franklin cir, at Ben Franklin, Friday ... Nov 17
Lake Creek cir, at Brushy Mound ... Nov 18, 19
Fannin cir, Wednesday ... Nov 22
South Bonham, at South Bonham ... Nov 25, 26
J. R. Wager, P. E.

SULPHUR SPRINGS DIS.—Fourth Round.

Black Jack Grove, at Oakland ... Oct 7, 8
Campbell cir, at Shady Grove ... Oct 10
Fairlie, at Olive Branch ... Oct 14
Commerce, at Scatter Branch ... Oct 15, 16
Carrollton, at Carrollton ... Oct 18
Mt Vernon, at Saltillo ... Oct 21, 22
Barrett, at New Hope ... Oct 28
Mt Pleasant sta ... Oct 29, 30
Gilmer cir ... Nov 2
Leesburg cir ... Nov 4
Pittsburg sta ... Nov 5, 6
Quitman cir ... Nov 10
Winnsboro cir ... Nov 11, 12
Cooper cir, at Cooper ... Nov 16
Sulphur Bluff, at Pleasant Hill ... Nov 18, 19
Sulphur Springs sta ... Nov 25, 26
W. L. Clifton, P. E.

GREENVILLE DISTRICT—Fourth Round.

Nevada ... 1st Sun in Oct
Wylie ... Oct 1, 2
Farmersville ... Oct 7, 8
Celeste ... Oct 8, 9
Roberts mis ... 3d Sun in Oct
Floyd ... 4th Sun in Oct
Greenville mis ... Oct 25
Lone Oak ... 5th Sun in Oct
Emory ... Oct 29, 30
Weston, Friday ... Nov 3
Anna ... Nov 4, 5
Allen ... Nov 5, 6
Blue Ridge ... 2d Sun in Nov
Kingston ... 3d Sun in Nov
Greenville ... Nov 22
Leonard ... 4th Sun in Nov
J. A. Stafford.

TERRELL DISTRICT—Fourth Round.

Rockwall and Royse ... 1st Sun in Oct
Garland ... 2d Sun in Oct
Mesquite ... 3d Sun in Oct
Fate ... 4th Sun in Oct
Kemp, Friday ... 11 a m, Oct 27
Crandall ... 5th Sun in Oct
Kaufman ... 7 p m, Oct 30
Chisholm ... 1st Sun in Nov
Forney ... 2d Sun in Nov
Terrell ... 7 p m, Nov 14
Wills Point sta ... 7 p m, Nov 16
Wills Point cir ... 3d Sun in Nov
Poetry ... 4th Sun in Nov
Geo. T. Nichols, P. E.

DALLAS DISTRICT—Third Round.

South Dallas ... 1st Sun in Oct
Floyd Street ... 2d Sun in Oct
E. W. Alderson, P. E.

SHERMAM DISTRICT—Third Round.

Farmington cir ... Sept 30, Oct 1
J. M. Binkley, P. E.

SULPHUR SPRINGS DIST.—Third Round

Quitman cir ... Sept 30, Oct 1
W. L. Clifton, P. E.

MONTAGUE DISTRICT—Third Round.

Sunset ... 1st Sun in Oct
Bellevue ... 2d Sun in Oct
Benvanue ... 3d Sun in Oct
R. M. Powers, P. E.

NORTHWEST TEXAS.

CORSICANA DISTRICT—Fourth Round.

Corsicana cir ... Sept 30, Oct 1
Corsicana sta ... Oct 1, 2
Mt. Calm ... Oct 7, 8
Hubbard ... Oct 8, 9
Dawson ... Oct 9, 10
Kerens ... Oct 12
Irene ... Oct 14, 15
Rice and Chatfield ... Oct 21, 22
Wortham ... Oct 28, 29
Mexia cir ... Nov 4, 5
Mexia sta ... Nov 5, 6
Thornton ... Nov 7
Groesbeck ... 10 a m, Nov 8
Bethel mis ... 2 p m, Nov 8
Geo. S. Wyatt, P. E.

WACO DISTRICT—Fourth Round.

Oglesby, at Oglesby ... Sept 29, Oct 1
Crawford and McGregor, at Crawford ... Oct 3
Valley Mills, at Valley Mills ... Oct 4
Abbott, at Scott's Chapel ... Oct 7, 8
Whitney, at Towash ... Oct 9
West, at West ... Oct 14, 15
Bruceville, at Mooreville ... Oct 18
Moody and Eddy, at Eddy ... Oct 19
Troy ... Oct 21, 22
Mart mis, at Mart ... Oct 24
Bosqueville, at Bosqueville ... Oct 28, 29
Lorena, at Spring Valley ... Nov 3
Temple ... Nov 4, 5
South Temple ... Nov 5, 6
Rogers, at Heidenheimer ... Nov 7
R. C. Armstrong, P. E.

WAXAHACHIE DISTRICT—Fourth Round.

South Oak Cliff mis, at Overton ... Sept 30, Oct 1
Waxahachie cir, at Sardis ... Oct 4
Wheatland and West Dallas, at Wesley Chapel ... Oct 7, 8
Reagor cir, at Boyce ... Oct 11
Grandview cir, at Grandview ... Oct 14, 15
Italy cir ... Oct 17
Red Oak cir, at Bell Chapel ... Oct 21, 22
Ennis sta, at Ennis ... Oct 25
Avalon cir ... Oct 28, 29
Bristol cir, at Hines' Chapel ... Nov 4, 5
Walkers' Creek mis ... Nov 7
John S. Davis, P. E.

FORT WORTH DISTRICT—Fourth Round.

Osceola cir, at Badgett ... Sept 30, Oct 1
Covington and Blum, at Covington ... Oct 7, 8
Granbury cir, at Asbury ... Oct 14, 15
Lipan cir, at Asbury ... Oct 14, 15
Granbury sta ... Oct 15, 16
Mulkey Memorial ... Oct 17
Fort Worth mis, at College ... Oct 18
Cresson cir, at Wheatland ... Oct 21, 22
Bluff Dale cir, at Wesley ... Oct 25
Marystown cir, at Marystown ... Oct 27
Cleburne cir, at Price's Chapel ... Oct 28, 29
Cleburne sta ... Oct 29, 30
Morgan cir, at Morgan ... Nov 4, 5
Walnut and Glen Rose, at Walnut ... Nov 5, 6
Mansfield cir, at Mansfield ... Nov 9
Arlington cir, at Handley ... Nov 12, 13
W. L. Nelms, P. E.

CISCO DISTRICT—Fourth Round.

Eliasville charge, at Cedar Springs ... 1st Sun in Oct
Carbon charge, at Pleasant Valley ... Oct 5
Eastland charge, at Eastland ... 2d Sun in Oct
Rising Star and Pisgah charge, at Pisgah, Oct 11
Armstrong charge, at Flat Creek ... 3d Sun in Oct
Stephenville charge, at Stephenville ... Oct 17
Dublin charge, at Dublin ... Oct 19
Proctor charge, at Proctor ... 4th Sun in Oct
Carlton charge ... Oct 24
Alexander charge ... Oct 26
Duffau charge, at Duffau ... 5th Sun in Oct
Greens Creek charge, at Lingleville ... Oct 31
DeLeon charge, at DeLeon ... Nov 2
Cisco charge, at Moran ... 1st Sun in Nov
E. A. Bailey, P. E.

WEATHERFORD DIST.—Fourth Round.

Graham sta ... Sept 30, Oct 1
Graham mis ... 1 p m, Oct 3
Finis mis ... 1 p m, Oct 5
Farmer cir ... Oct 7, 8
Weatherford cir ... 1 p m, Oct 12
Santo mis ... Oct 14, 15
Barton's Creek mis ... Oct 21, 22
Garvin cir ... 1 p m, Oct 27
Boonesville cir ... Oct 28, 29
Aledo cir ... Nov 4, 5
Mineral Wells ... Nov 11, 12
J. T. L. Annis, P. E.

VERNON DISTRICT—Fourth Round.

Seymour sta ... Sept 30, Oct 1
Seymour mis, at Seymour ... Sept 30, Oct 1
Benjamin, at White Flat ... Oct 3
Guthrie, at Dripping Springs ... Oct 7, 8
Floyd, at Lockney ... Oct 11
Plainview, at Tulia ... Oct 14, 15
Epworth, at Hale Center ... Oct 17
Harrold, at Harrold ... Oct 28, 29
Crowell, at Crowell ... Nov 4, 5
Vernon sta ... Nov 11, 12
M. K. Little, P. E.

ABILENE DISTRICT—Fourth Round.

Rayner mis ... Sept 30
Anson cir ... Oct 7, 8
Neinda cir ... Oct 14, 15
Roby mis ... Oct 21, 22
Snyder mis ... Oct 28, 29
Colorado sta ... Oct 30
Sweetwater cir ... Nov 2
Merkel cir ... Nov 8
Buffalo Gap cir ... Nov 4, 5
Abilene sta ... Nov 11, 12
E. L. Armstrong, P. E.

BROWNWOOD DIST.—Fourth Round.

Santa Anna cir ... Sept 30 Oct 1
Robert Lee mis, at Robert Lee ... Oct 4
Ballinger mis, at Valley Creek ... Oct 6
Ballinger sta ... Oct 7, 8
Cottonwood cir ... Oct 14, 15
May cir, at May ... Oct 17
Brownwood sta ... Oct 21, 22
Zephyr cir, at Turkey Peak ... Oct 24
Indian Creek cir ... Oct 28, 29
Comanche sta ... Nov 1
Coleman cir ... Nov 4, 5
Coleman sta ... Nov 11, 12
J. P. Mussett, P. E.

GEORGETOWN DISTRICT—Third Round.

Fairland, at Hairston ... Sept 30, Oct 1
Burnet sta ... Oct 1, 2
Marble Falls sta ... Oct 3
Georgetown sta ... Oct 7, 8
Sam'l P. Wright, P. E.

GATESVILLE DISTRICT—Fourth Round.

Brookhaven cir, at Sugar Loaf ... Sept 30, Oct 1
Coryell City cir, at Osage ... Oct 4
Gatesville sta ... Oct 5
Killeen and Nolanville, at Killeen ... Oct 7, 8
Coperas Cove cir, at Coperas Cove ... Oct 14, 15
Lampasas sta ... Oct 17
Lampasas cir, at Northington ... Oct 18
Lometa cir, at Long Cove ... Oct 21, 22
Jonesboro cir, at Jonesboro ... Oct 26
Hamilton cir, at Hamilton ... Oct 28, 29
Martin's Gap, etc, at the Gap ... Oct 31
Hico sta ... Nov 1
Meridian sta ... Nov 2
Harmony Chapel cir, at Har. Chap ... Nov 4, 5
E. F. Boone, P. E.

EAST TEXAS.

BEAUMONT DISTRICT—Fourth Round.

Colmesneil cir, at Colmesneil ... Oct 7, 8
Beaumont sta ... Oct 14, 15
Livingston cir, at Livingston ... Oct 21, 22
Liberty cir, at Liberty ... Oct 28, 29
Jasper sta ... Nov 1
Burkeville and Orange cir, at Newton ... Nov 4, 5
Jasper cir, at Peach Tree ... Nov 11, 12
Moscow cir, at Midway ... Nov 18, 19
Woodville cir, at Woodville ... Nov 25, 26
Sunset cir, at Kountze ... Nov 30
Beaumont mis, at Beaumont ... Dec 1
Orange sta ... Dec 2, 3
F. J. Browning, P. E.

SAN AUGUSTINE DIST.—Fourth Round.

San Augustine and Sexton, at San Augustine ... Sept 30, Oct 1
Sharpsville, at Sharpsville ... Oct 4
Hemphill cir, at Geneva ... Oct 7, 8
Melrose cir, at Melrose ... Oct 10
Nacogdoches sta ... Oct 14, 15
Linn Flat cir ... Oct 18
Garrison cir ... Oct 21, 22
Appleby ... Oct 25
Center and Timpson ... Oct 28, 29
Center cir, at New Prospect ... Oct 31
Shelbyville cir ... Nov 4, 5
Carthage sta ... Nov 11, 12
Murvall, at Pleasant Ridge ... Nov 15
Teneha cir, at Joaquin ... Nov 18, 19
San Augustine cir, at Union ... Nov 25, 26
A. J. Frick, P. E.

PALESTINE DISTRICT—Fourth Round.

Homer cir, at McKendree ... Oct 7, 8
Lufkin sta, at Lufkin ... Oct 9, 10
Crockett sta ... Oct 14, 15
Crockett cir, at Crockett ... Oct 14, 15
Augusta cir, at Ratcliff ... Oct 21, 22
Grapeland cir, at New Prospect ... Oct 28, 29
Elkhart ... Nov 4, 5
Brushy Creek, at Pace's Chapel ... Nov 11, 12
Trinity River mis, at Pace's Chapel ... Nov 11, 12
Alto cir ... Nov 18, 19
New Birgminham ... Nov 25, 26
Rusk sta ... Nov 27
Jacksonville sta ... Nov 28
Palestine sta ... Nov 29
Trinity and Groveton, at Groveton ... Dec 2, 3
Saron mis ... Dec 2, 3
J. T. Smith, P. E.

TYLER DISTRICT—Fourth Round.

Mineola sta, at Mineola ... Sept 30, Oct 1
Larissa cir, at Pleasant Hill ... Oct 7, 8
New York cir, at New York ... Oct 14, 15
White House cir, at Union Springs ... Oct 19
Lindale cir, at Lindale ... Oct 21, 22
Tyler sta, at Tyler ... Oct 28, 29
Lawndale, at Transcedar ... Nov 1
Troupe and Overton cir, at Troupe ... Nov 4, 5
Canton cir, at Myrtle Springs ... Nov 11, 12
Edom cir, at Holly Springs ... Nov 18, 19
Grand Saline cir, at Grand Saline ... Nov 25, 26
Tyler, cir, at Bascom Chapel ... Dec 2, 3
T. P. Smith, P. E.

MARSHALL DISTRICT—Fourth Round.

Longview sta ... Sept 30, Oct 1
Hallville, at La Grone's Chapel ... Oct 8, 9
Kilgore, at Kilgore ... Oct 15, 16
Church Hill, at Pleasant Hill ... Oct 22, 23
De Berry, at Mt. Zion ... Oct 29, 30
Marshall sta ... Nov 4, 5
Beckville, at Pisgah ... Nov 11, 12
Northside, at Walker's Chapel ... Nov 18, 19
Henderson cir ... Nov 25, 26
Henderson sta ... Dec 2, 3
John Adams, P. E.

PALESTINE DISTRICT—Third Round.

Saron mis ... Sept 30, Oct 1
J. T. Smith, P. E.

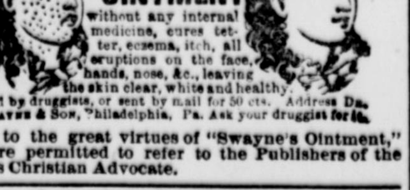
BEAUMONT DISTRICT—Third Round.

Orange cir ... Sept 30
F. J. Browning, P. E.

GERMAN MISSION.

WEST TEXAS DIST.—Fourth Round.

Fredricksburg ... Oct 7, 8
Llano, at Castell ... Oct 14, 15
San Antonio, corner San Marcos and Beuna Vista streets ... Oct 21, 22
West Fork ... Oct 28, 29
Jacob Kern, P. E.



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

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SOMETHING * * * * *

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HOUSTON & TEXAS CENTRAL R'Y,

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Leave Houston ... 11:10 p. m.
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MISSOURI, KANSAS & TEXAS RAILWAY

IS POSITIVELY THE ONLY LINE THAT RUNS

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Was the first railroad to cross the border of Texas (from any direction) and push into the interior and on to deep water on the Mexican Gulf; but such was the case and it is a fact that the KATY is the first to get out of the old ruts and improve its facilities for handling passengers and freight. As the early settlers moved from old log cabins to the more comfortable modernized houses, so has the KATY advanced and moved her passengers from Pullman into

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from Hannibal, north of St. Louis and Kansas City, to Houston, Texas, the head of tide water, over its own rails, and passes through

Denison, Sherman, Dallas, Fort Worth, Waxahachie, Hillsboro, Waco, Temple, Belton, Taylor, Gainsville, Henrietta, Austin, San Antonio, Houston and Galveston,

and affords comforts and conveniences to its patrons unequalled by any other Southwestern Line.

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DOUBLE DAILY TRAINS.

Commencing April 2, 1893, the Santa Fe will inaugurate a double daily service between Galveston and Houston and St. Louis, Kansas City and Chicago.

The Columbian Limited, a solid Vestibule Train, will run from Galveston and Houston to St. Louis via G., C. and S. F. R'y and Frisco Line, carrying Pullman Palace Sleepers

FREE RECLINING CHAIR CARS.
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Despite Hard Times

—THE—

"Cotton Belt Route"

Has IMPROVED ITS PASSENGER SERVICE by the addition, August 20, of another through train from Waco, which carries a Pullman Sleeper for St. Louis via St. L. I. M. & S. Ry. from Texarkana and through coaches connecting with Pullman Sleeper from Ft. Worth at Mt Pleasant to Memphis, giving its patrons double daily service to and from St. Louis, Chicago, Memphis and the Southeast.

SCHEDULE:

Train No. 2. Read Down.				Train No. 1. Read Up.
4:20 p m	Lv. Gatesville	via Cotton Belt.	Ar	12:20 p m
5:48 p m	Lv. McGregor		Ar	10:59 a m
7:40 p m	Lv. Waco		Ar	8:45 a m
10:00 p m	Lv. Corsicana		Ar	6:25 a m
11:32 p m	Lv. Athens		Ar	4:54 a m
1:15 a m	Lv. Tyler		Ar	3:20 a m
3:35 a m	Lv. Pittsburg		Ar	1:00 a m
4:15 a m	Lv. Mt. Pleas't		Ar	12:20 a m
6:45 a m	Ar. Texark'a		Lv	9:50 p m
7:35 a m	Lv. Texark'a	Iron Moun'n	Ar	8:45 p m
6:15 a m	Ar. St. Louis		Lv	9:30 p m
9:10 p m	Ar. Memphis		Lv	7:45 a m

Write your friends coming to Texas to take the "Cotton Belt Route."

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DEVOTIONAL.

"TRUST IN THE LORD, AND BELIEVE."

[The following hitherto unpublished poem by Mrs. Frances J. Van Alstyn (Fanny Crosby) appears in Rev. Charles S Nutter's "Historic Hymnists," contributed by the author.]

We sing of a wonderful city,
Where never a mortal has trod;
Its walls and its gates are of jasper;
Its builder and Maker is God.
There sickness, temptation, and sorrow
No longer the spirit shall grieve;
And though we behold not its glory,
We trust in the Lord and believe.

We sing of a clear, flowing river,
That waters the city above;
We sing of the pure and the holy
That dwell in its mansions of love.
Oh, there are the sower and reaper!
And there are the crowns they receive,
We know not the bliss they inherit,
But trust in the Lord and believe.

Our faith looks away to that city,
And soars to its portals of light;
And gladly we'll sing of its grandeur,
Till faith shall be changed into sight,
We'll sing of the tree by the river,
Of garlands our fingers may weave,
And, oh! till the veil shall be lifted,
We'll trust in the Lord and believe.

GOD LOVETH A CHEERFUL GIVER.

God delights in spiritual sponstaneity. The penny pushed from the open hand by the impulse of the Holy Ghost is worth more to him than the pound wrung from the reluctant grip by the dunning of Church beggars. I am so much impressed with the importance which God attaches to sweet voluntariness in Scripture, that I am often tempted to resolve never to beg a cent for God again, but rather spend my energy in getting Christians spiritualized, assured that they will certainly become liberalized. As I was reading my Greek Testament the other day, I was delighted with a discovery concerning a well-known text: "God loveth a cheerful giver." The word "cheerful" is our word for "hilarious." And I have to imagine the word put into action. "Will you give me a $1000 to missions?" "Ha! ha! ha! I shall be delighted to, since God has so wonderfully blessed and prospered me." "Will you contribute a $100 toward our evangelistic work this winter?" Ha! ha! ha! I am only too glad for the opportunity to give, since I have so abundantly received." How much better that sounds than the doleful "O, dear; I am tired with the never-ending calls for money, money, money." But this hilarious giving is not possible except the Spirit is dwelling richly within it. For only the Spirit shows the greatness of that salvation which we received through Christ, and the greatness of our consequent obligation.—*Dr. A. J. Gordon.*

PETTY TRIALS.

Many a Christian, weary and worn, is tempted to ask, "Why does God appoint for me a lot in life which is as full of petty cares and trials as a neglected field is of briars and thorns? If he should send upon me some great affliction, I could rally all my strength, courage and faith to bear it. But these daily, hourly annoyances are like gnats and mosquitoes, so small and yet so many that they exhaust my patience and drive me to despair." But did you never think that you are being shaped and polished for the skies, and that the work of the sculptor is slow—a little chiseling at a time and all the time?

Doctor Talmage says: "I go into a sculptor's studio, and see him shaping a statue. He has a chisel in one hand and a mallet in the other, and he gives a very gentle stroke—click, click, click. I say: 'Why don't you strike harder?' 'Oh,' he replies, 'that would shatter the statue.' So he works on, slowly, little by little, and the features come out, and everybody who enters the studio is charmed. God has our souls under process of development, and it is the little annoyances and vexations of life that are chiseling our characters for the skies."

Paul says: "Our light affliction, which is but for a moment (and he might have added, comes every moment), worketh for us a far more exceeding and eternal weight of glory." We can not all be conspicuous martyrs, but we can all be faithful unto death, and then receive the crown of life.—*Herald and Presbyter.*

THE CROWN OF GOLD.

"And thou shalt make upon it a crown of gold round about."—Exod. xxv, 11.

There is nothing insignificant in God's universe. Everything that He has made has a meaning and a purpose. There is not a curl in a cloud, or a curve in a leaf, or a tint on a blossom, but has a reason for it, and speaks of its origin. And may we not assume equally that there is no feature, however minute, no detail however trivial, connected with the wonderful building in the desert, constructed according to the divine pattern shown to Moses on the mount, which is insignificant and unworthy of attention? That building was ment to shadow forth the economy of grace; and all its objects were typical of the spiritual dispensation through which the salvation of the world has come.—*The Rev. H. Macmillan.*

POINTS FOR PREACHERS.

Many preachers who are always discussing the question, "Shall we know each other there?" pass their next door neighbor in the street without speaking.

Not one person in a thousand can remember a great sermon, but nobody can forget an act of kindness.

We need more preaching that will either make people get converted or get out of the Church.

If you want to have sinners converted, be sure to preach to those in your congregation.

The fear of criticism makes a man live on lower ground than God wants him to.

Men who preach altogether to the head soon get tired in the heart.

We may not all be eloquent, but we can all be earnest.—*Ram's Horn.*

EVERY MEAL A SACRAMENT.

St. Paul, speaking of the bill of fare at table, remarks: "Every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; for it is sanctified through the word of God and prayer." This awakens the inquiry, What is a truly Christian meal? It is to be feared that all Christians are not sufficiently alive to their opportunities and responsibilities in this direction. Each meal should be a sacrament, a season of communion with Christ, a parallel to the example of the disciples in the primitive church, of whom is written, "They did take their food with gladness and singleness of heart, praising God." If the "blessing" asked be not a mere formal "saying of grace," but a genuine outburst of praise and prayer; if the keynote thus set is followed up in the comments on men and things so that they be all seasoned with charity and spiced with cheerfulness; and if real fellowship one with another be increased by kindly interest shown, the social board will be Christian as well as festive, and the family meal will be a means of grace as potent as the class-meeting. Why not?—*Zion's Herald.*

NO DAY can be cause of grief and bitter reflection to a good man, none is there which he is unwilling to remember; he prolongs the period of existence, and may be said to live twice, in that he can enjoy the days that are past.—*Martial.*

MARRIAGES.

STEVENSON—HEARN.—I solemnized matrimony between Mr. L. W. Stevenson and Miss Gussie Hearn, of Caddo Mills, Texas, on September 18, 1893.
(REV.) I. A. THOMAS.

COLLINS—BURNS.—In the Methodist Church, Conroe, Texas, Sunday night, September 17, 1893, Mr. Tillman M. Collins and Miss Edna Burns, Rev. J. M. Wesson officiating.

BLAKE—GREEN.—In the Methodist Church, Victoria, Texas, September 18, 1893, J. V. Blake, M. D., of Hochheim, Texas, and Miss Lillie P. Green, daughter of Fred D. Green, of Victoria, Rev. T. F. Dimmitt officiating.

TAYLOR—HOMAN.—In the Methodist Church, Cameron, Texas, Tuesday, September 12, 1893, by Rev. W. Wootton, Mr. M. H. Taylor, of San Angelo, Texas, and Miss Emma H. Homan, of Cameron.

WILLIAMS—MOTES.—In the parlor of the Brick Hotel, at Athens, Texas, September 8, 1893, Rev. J. C. Calhoun officiating, Mr. George Williams and Miss Fannie Motes; both of Tyler, Texas.

DAVIS—DAVIE.—At White House, Smith County, Texas, on September 10, 1893, by Rev. T. T. Booth, Mr. J. L. Davis and Miss Annie Davie.

BLACKBURN—KIKER.—On the 24th of August, 1893, at the residence of Rev. Chas. F Kiker, the bride's father, Mr. Isaiah Blackburn and Miss L. L. Kiker; all of Erath County, Texas; Rev. B. E. Gassaway officiating.

MCBROONS—ROBINSON.—On September 11, 1893, at the bride's residence, five miles east from the town of Center, Texas, Mr. Joe McBroons, of San Augustine County, and Mrs. Margaret Robinson, of Shelby County, Rev. Thos McKnight officiating.

GRAY—SWILLING.—On September 3, 1893, at the home of the bride, near Abbott, Texas, Mr. R. H. Gray and Miss Cora Swilling, Rev. Jos. P. Callaway officiating.

SNEED—GILLIAM.—At the home of the bride, near Massey, Texas, August 17, 1893, Mr. R. H. Sneed and Miss Cora Gilliam, Rev. Jos. P. Callaway officiating.

BRANNAN—MCDANIELS.—September 14, 1893, at the home of the bride, near Massey, Texas, Mr. C. H. Brannan and Mrs. S. V. McDaniels, Rev. Jos. P. Callaway officiating.

ALLISON—HENDERSON.—Near Massey, Texas, September 14, 1893, Mr. L. Allison and Miss. L. M. Henderson, Rev. Jos. P. Callaway officiating.

MCCLENNY—BEARDEN.—On September 6, 1893, at the residence of Bro. R. E. Bearden, near Eolian, Texas, by Rev. T. M. Price, Mr. C. S. McClenny and Miss Alice Bearden.

FOSTER—MCCONNELL.—At the hotel in Athens City, Texas, August 6, 1893, Mr. J. F. Foster and Miss Annie McConnell, Rev. D. W. Gardner officiating.

BROOKS—COBB.—On August 6, 1893, at Hinkley Church, Mr. W. T. Brooks and Miss Laura Cobb, Rev. D. W. Gardner officiating.

SHIELDS—SHOCKEY.—At Paris, Texas, August 27, 1893, Mr. A. A. Shields and Miss Della Shockey, Rev. D. W. Gardner officiating.

OBITUARIES.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, to-wit: at the rate of ONE CENT per word. Money should accompany all orders.

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.

WALTON.—Maggie Floyd Walton, daughter of J. T. and S. E. Walton, was born February 9, 1884, and departed this life July 28, 1893. She was taken sick May 9 and lay for seventy-eight days, and then the angels bore her sweet spirit home. She was so patient and sweet all through her sickness. The writer was there several times while she was sick and she always bore her sufferings like a soldier of the cross. There is one gone from the family circle, though she rests in the arms of Jesus. Then weep not, dear ones, as one who has no hope; "she is not dead, but sleepeth." May the Lord bless the bereaved ones, is the prayer of her pastor,
D. W. GARDNER.

SPENCER.—Jesse Fred Spencer, son of J. D. and M. A. Spencer, was born May 30, 1892, and died July 5, 1893. Little Freddie, as he was called, was a pet of all who knew him. But little Freddie is gone from earth to join that company of infants that vie around the eternal throne of Him that said, "Suffer the little ones to come unto me." Weep not, father and mother, for Freddie, but live faithful, and in the sweet by-and-by you shall see him in our Father's house on high.
J. A. BURKS.
FARMER, TEXAS.

LINCOLN.—Ernest Festus, son of W. L. and S. L. Lincoln, was born May 9, 1893, and died September 12, 1893. One more precious flower is plucked from earth's stormy shore and is carried to heaven to live with the pure and good. Weep not, dear father and mother, you shall see your darling babe in the sweet by-and-by. Only be faithful unto death and you shall live with Little Ernest, where parting is no more.
C. C. PHILLIPS.
RANEY, HUNT COUNTY, TEXAS.

STONE.—Mrs. Elizabeth Stone (nee Knowls) was born in Itawamba County, Miss., April 7, 1860. Her parents being devoted Christians and members of the M. E. Church, South, it was natural that she should in childhood give her tender heart to the blessed Savior and join the Church with her father and mother. On October 18, 1882, she was joined in marriage to Mr. N. J. Stone. This union was blessed with four sweet little girls, who are left without a mother's care and love. March 20, 1893, unexpectedly to the neighbors and her family, Sister Stone quietly closed her eyes upon the scenes of this life to open them upon the beauties of her heavenly home. Her disease was pneumonia; but so patiently and uncomplainingly did she bear her suffering that no one seemed to think the end near. Like most Christian mothers, her chief sphere of labor was her own family and near neighbors. Her adornment was a meek and quiet spirit. A Christian mother, who has done what she could, has gone to her reward. It was both sad and beautiful to see two of her little girls, at the close of the funeral sermon, come forward and assume the vows of the Church.
T. B. HILBURN.

PRATHER.—Sister Mary A. Prather, wife of Thomas L. Prather, and daughter of W. J. and Emaline Parchman, was born October 30, 1861, and died September 10, 1893. She leaves eight children—four girls and four boys. Sad thought. Yet God will take care of them. She was converted and joined the Church in early life and was faithful and true till her Savior called, "Come home." She left the protracted meeting at Mt Vernon, where her membership was, on Wednesday and met her devoted husband and children, returned home four miles in the country, was taken sick, and died Sunday night. Her life was cheerful and bright, devoted to God, her family and her Church. We of earth will miss her, but they of Heaven will greet her welcome to that fair city of light. May the God of all grace sustain the aged mother in the death of her baby girl. To the husband, children, and all the relatives, we would say, a few more years of faithfulness to God, and we too may go and meet her and receive the reward she has already gained.
WM. HAY.

LOYD.—Mrs. Theresa A. Loyd (nee Martin) was born in South Carolina, April 27, 1823, and died at the home of her daughter in Temple, Texas, July 4, 1893. Sister Loyd removed with her parents to Tennessee in her childhood, where she grew to womanhood, and was married to Rev. Wm. P. Loyd of our Church. Soon after marriage they settled in Mississippi, where they lived till 1884, rearing a large family. Then coming to Texas they settled in Hill County, where brother Loyd died in 1886. She leaves four daughters, many grandchildren and a host of friends who are sad at her departure; but they have hope in her death, for she was a happy child of God more than half a century, having been a devoted and active member of the M. E Church, South, since its separate existence. Hers was a bright, sunny experience, shining out through a cheerful face and kindly deeds. Sleep on, mother, till the day shall dawn; then we will hail you waking in the beauty of eternal youth.
W. H. TERRY.
TEMPLE, TEXAS.

SHAW.—Mr. R. H. Shaw was born in Hardeman County, Tenn., December 18, 1825; moved to Texas in 1858; was married to Miss Mary Hubbard, of Fayette County, Texas, March, 1859, afterwards located near Osage, Colorado County, where he lived to within a few days of his death. He was converted at Osage camp-ground and united with the M. E. Church, South, July, 1881, under the preaching of Bro. C. W. Thomas. He loved his Church and was a true and faithful member of the same to the day of his death, which occurred at Weimar, September 2, 1893. The doors of his home were ever open to all ministers of the Gospel. He had great respect for all true Christians, and was a man of strong convictions. He leaves a devoted wife, five sons and two daughters and many dear ones to mourn their loss. He was a devoted husband and father, a true man and good neighbor. May God sanctify this great loss to the good of all the children and the sorrowing mother.
H. M. HAYNIE, Pastor.

DOUGLASS.—Eugene B. Douglass, wife of J. I. Douglass, and daughter of H. F. and S. P. Blackwell, was born in Canton, Van Zandt County, Texas, Jan. 22, 1858, and died in Wills Point, Texas, August 21, 1893, in the thirty-fifth year of her age. She was married to J. I. Douglass October 30, 1877, and professed religion in 1880. Sister Douglass' Christian life was beautiful at church, in the Sunday-school, in her family at home. I never knew one to exert a better influence on husband and children than she. Her sickness was protracted and painful; but she was never heard to murmur. I asked her while sick if she found comfort in her religion. She replied, "O yes. If my religion did not sustain me now, what would it be worth?" I told her the day before death that she could live but a short time, and asked her if she feared death. She said, "Not a bit." She then made an affectionate and farewell talk to her husband and three children and fell asleep in Jesus.
WM. A. EDWARDS.

BAIRD.—On the morning of the 21 of September, 1893, the death angel visited the home of J. C. and Lilla Baird, taking from them little Lola, a sweet little girl of twelve months. She leaves her young parents, relatives, and many friends to mourn her loss. We weep not as those who have no hope, for we will meet in the sweet by-and-by. Written by her grandfather,
J. C. GAGE.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
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WINN.—William Monroe Winn was born December 8, 1814; converted at a camp-meeting held near Mt. Pleasant, Maury County, Tenn., in 1833, and joined the Methodist Church; married Miss Mary Weakley October 23, 1838; moved with his family to Texas and settled in Dallas County, 1859. His wife having died September 15, 1879, he was again happily married to Mrs. Mary A. Bowlin, March 1, 1881, who survies him. He died August 9, 1893. Uncle Billy (as familiarly known) was a consistent member of the Methodist Church for sixty years, and for several years served the Church acceptably as steward. A purer, better man, or one who was more constantly in his place at Church, I have never known. When Bro. Winn was not at Church we all knew that some one was sick. Oh how we miss him! For several years he had suffered with heart failure and expected to die suddenly. During the last eighteen months of his life he came, as he and his family supposed, several times to his last hour, and when, as he supposed, in "the valley of the shadow of death," he would clap his hands and praise God with a loud voice. Though in his last sickness he thought that he would get well and said nothing about dying, but we know that he died "in the Lord," and is blessed. His was a calm, peaceful and beautiful "old age," full of faith and the Holy Ghost. He seemed never so happy as when talking about the Church—its past and its future prospects. He leaves a devoted, grief-stricken wife, daughter and grandson, his only surviving heirs, with a host of relatives and friends, to mourn his death. Farewell, Uncle Billy, husband, father, friend and neighbor, farewell, but not forever.
W. H. STEPHENSON.

POWELL.—Miss Ruth Elizabeth Powell, daughter of B. F. Powell, was born at Shelbyville, Texas, April 1, 1866. The family came to Kaufman County in 1887, and to the town of Terrell in 1892. She was made "a new creature in Christ" in her fourteenth year and attached herself at once to the M. E. Church, South; died a member of the society at Terrell August 19, 1893, having joined by certificate only about three weeks previously. She was much beloved, being an amiable and affectionate daughter, sister and companion, and was followed to her grave by a long concourse of weeping friends, who deeply deplore her early death. Our sympathies go with the bereaved family and we pray that it may be blessed to their conversion and everlasting good. To her "to die was gain," for she rests with Him who won her early affections, and took her unto himself as one of his jewels. Let us not weep, but prepare to meet her in glory.
A. H. BREWER.

SUTHERLAND.—Francis R. Sutherland was born June 2, 1869, and died August 24, 1893 He was christened August 19, 1869; professed religion and joined the Methodist Church in 1890, living a consistent Christian life until death. Although conscious that if he died he must leave his mother and little sister all alone in the world, yet he said he was ready to go. He seemed to have no fear of death whatever. "How blessed the righteous when he dies." May the God of comfort and consolation abide with the mother and sister in their sorrow and loneliness. These separations are but for awhile. God could never teach us the worth of joy while on sun-lit heights. Christ had to drink the cup of sorrow, but it glorified him. When on the mountain we look below to fields traversed; in the vale we look above to heights beyond. No life is complete without a tinge of sorrow. Trust your sorrow to your God.
J. M. NICHOLS.

NETTLES.—Again death has visited our community and claimed one of earth's brightest and purest jewels, the spirit of little Neomi Nettles. She was born January 21, 1891, and after the most severe suffering for ten days she sweetly fell asleep in death to awake in heaven. On the morning of the 16th, amid weeping friends, relatives and the family we committed her little body to its resting place in the New York Cemetery, where it awaits the resurrection morn, when it shall come forth in the likeness and image of the Son of God, who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Then, dear parents, weep not, but with patience await faithfully, discharging your Christian duties until God shall say to you, it is enough, come up higher; then you shall see your precious little Neomi again and spend with her a happy eternity.
T. B. VINSON.
NEW YORK, TEXAS.

ACKER.—Again death has visited the home of S. E. and E. J. Acker and taken away sweet little Anna Dracilla, who was born November 23, 1892, and died August 3, 1893. Only one out of three (little Tommy) is left to comfort the hearts of papa and mamma. How sad to the flesh; but thanks be to God, who giveth us the victory through our Lord Jesus Christ, who, while in the flesh, took the little ones up in his loving arms and blessed them, and said of such is the kingdom. And how tenderly he cares for them, until we who bury their little bodies shall, through faith, wait and hope until we find them at the pearly gates of the New Jerusalem, watching and waiting for papa and mamma and Tommy.
T. T. BOOTH,
Grandpa.

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OLIPHANT.—Mrs. Lowinda Oliphant (nee Little) was born in Tallapoosa County, Ga., April 22, 1819; was married to James Oliphant April 15, 1841, and died at Bullard, Smith County, Texas, August 19, 1893. She moved to Texas in 1849; was the mother of ten children, seven of whom preceded her to the other world; two of the remaining three—Bro. V. L. Oliphant and Sister Dixie Urban—are members of the Methodist Church in Bullard. Sister Oliphant with her husband, who preceded her to glory, were both stanch members of the M. E. Church, South, for many years. Her greatest desire was to see the Church prosper, and be ready to go when the Master called. She knew God as a Christian, and the Bible was her daily companion. She took great delight in its precious promises, and truly it was a lamp to her feet, and a light unto her pathway. May the loved ones left behind meet her in the sweet by and by.
T. T. BOOTH, P. C.

HESS.—Frances Adeline Hess, eldest daughter of Wm. and Deborah Hess, was born August 30, 1878; died September 25, 1893. Addie was converted at the age of thirteen and united with the M. E. Church, South. She lived a consistent Christian until her spirit passed into the "realms of bliss." She was kind and affectionate in disposition—sociable with all. Although never possessing much physical strength, she was patient and willing to do her part. She was always glad to attend religious services and especially Sunday-school, in which she formed one of the most active members, being prompt in attendance and apt to learn. May her bereaved parents and brothers and sisters each strive to look heavenward henceforward, for their dear one is "waiting at the portal," ever beckoning them to their eternal home. Her Sunday-school teacher,
M. C. LEONARD.
BASTROP, TEXAS.

WARD — Fannie E. Ward (nee Cassles) was born June 4, 1869, and departed this life August 18, 1893. She professed faith in Christ and joined the M. E. Church, South, July, 1884, and lived a consistent member until God called her up higher. She was married to P. W. Ward December 27, 1888, whom she leaves with her little son to mourn their loss. Sister Ward died in the full triumph of a living faith. She said her way was clear, and exhorted her loved ones to live right and meet her in the better world. To the bereaved ones, weep not. We all know where Sister Fannie is. She can't come back to earth; but, thank God, if we live right, we can one day meet her in the sweet by-and-by. Let us all strive to meet her in heaven.
J. R. RITCHIE.

BODINE.—Lucinda Bodine, wife of S. P. Bodine, daughter of J. T. and M. E. Crosby, was born March 4, 1861, and died Sept. 2, 1893, after a protracted illness of more than twelve months, leaving a husband and three little children to mourn their loss. The first time I visited Sister Bodine, she was earnestly inquiring the way of salvation. The second day afterward she found the pearl of great price. Her way became perfectly clear. In a few days I received her into the Church, in her sick room at her sister's home, and when taking the vows of the Church she shouted the praises of God. From that time on her only desire seemed to be for the messenger to come, that she might be relieved of suffering and go home to rest with the people of God. May this stroke of Divine Providence bring the husband near the God in whom his wife trusted. Her pastor,
J. M. BAKER.

RAYMOND.—Mrs. Gertrude Raymond was born in Germany; came to Texas when a young lady, with the colony that settled old Indianola, in 1847. Most of that colony has passed away. She has been living in Texas ever since; raised a family, lived to see them grown and settled. She was a devoted Christian for years. She quietly passed away on August 24, 1893, after being sick several weeks, leaving many to mourn the loss of a devoted mother, friend and relative. We laid her to rest in the graveyard under the shells, where the cool sea breezes fan the oleander and cedar, where she will await the coming of her Lord to meet him in the air. We can point the bereaved to the Lamb of God that takes away, not only the sin, but the grief of the world.
J. W. MORRIS.
MATAGORDA, TEXAS.

For Stomach
Bowel,
Liver Complaints, and
Headache, use
AYER'S
CATHARTIC PILLS
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BANKS.—Kittie F. Banks, daughter of Rev. Thomas and Lizzie Banks, was born January 12, 1870, in Washington County, Ark. While an infant she was consecrated to God in holy baptism. When thirteen years old she professed religion and joined the M. E. Church, South. She lived a beautiful Christian life. In great peace and conscious triumph she died in Waco, Texas, January 14, 1893. Thus ended a precious life of twenty-three years. She was a great comfort to her widowed mother, who watched anxiously at her bedside, doing all in her power to restore to health her lovely daughter. As her physical energies gave way her spiritual life became more vivid and exultant. It was a pleasure to visit her room and listen to the expressions of assuring faith as she told of her perfect resignation and readiness to meet God and the angels. She would cheer her mother lest she sank under the stroke of separation. She exhorted all her attending loved ones to meet her in heaven, and asked for messages to be delivered to loved ones in heaven. She rode through the chilly stream of death like a conquering queen. She seemed to say to death, "Where is thy sting?" and to the grave, "Where is thy victory?" It is appropriate to say of her, as of many others, "Our people die well." God bless and comfort the loved ones who mourn, but not without hope.
CHARLES D. JORDAN.

NORRIS.—Nellie Norris was born June 2, 1874. At eight years old she gave her heart to God and joined the Church and remained a consistent member till her death. In June, with highest honors, she graduated at Chappell Hill. A few days before her last illness Nellie went to the Buckhorn Camp-meeting. At the grove meeting one evening she was the youngest to testify for the Lord. She arose and said: "I am a young Christian, but not too young to testify for the Lord. After three days stay she was taken sick. Came home on Wednesday only to bid friends adieu and join the blood-washed throng above. She never suffered pain. The day of her death she sang three songs, one of which was "Come thou Fount," kissed all good-by and said she was completely resigned to the Master's will. Friday, August 4, at 4 o'clock p. m., she fell asleep without a struggle.
JNO. W. HOLT.
PATTERSON, TEXAS.

COBB.—Lula Cobb, daughter of B. I. and I. M. Cobb, was born May 10, 1891; died August 9, 1893. She crossed over the mystic river of death amid the tears and sobs of loved ones; and how hard it was to give up our little darling, but we say God's will be done. She was the pet of the family—a beautiful child. We laid her to rest in the Tyler graveyard to await the resurrection morning. We will dry up our tears and be faithful, and some sweet day we will see little Lula where sad partings are no more.
PAPA AND MAMMA.

DEMPSEY.—Veola S. Dempsey, daughter of F. M. and Sallie Dempsey, was born April 16, 1876, and departed this life August 6, 1893. Thus ends the story of a beautiful young life. Veola was a sweet, Christian girl, although not a member of the Church. She died a very triumphant death. She told her father she was "ready to go home." We sorrow not as those who have no hope. We believe she is in heaven. May God grant the grace of consolation to the loved ones and help us all to meet her beyond the river.
WILLIAM HAY.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.
They are made of tough clear glass, clear as crystal.
They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.
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Will you work for $18 per week? Write to me at once. JOSEPH R. GAY, Pres. C. P. & L. Co., 56 FIFTH AVE., CHICAGO, ILL.

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EL PASO T AND P ROUTE
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12 HOURS SAVED
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THE WATCHTOWER.

Y. M. C. A. World's Congress.

The World's Congress Auxiliary of the Columbian Exposition, in connection with the International Committee of the Young Men's Christian Association, have issued a call for a Congress of the Y. M. C. A. of the world, October 6, in the Memorial Art Palace.

Coal Famine

There threatens to be much suffering among the people of England, especially among the poor of the large cities, in consequence of the scarcity of coal, occasioned by the strikes among coal miners throughout the country. Coal has risen to $6 a ton, and the strikers show no signs of giving in. If the mines remain locked up when the winter comes on thousands of people must inevitably freeze to death.

Terrorized by Whitecaps.

A special from Brandon, Miss., states that whitecappers in Eastern Mississippi and Western Alabama, have posted notices on the gin houses throughout those parts to the effect that if a single bale of cotton is ginned before the price of the staple is raised to 10 cents a pound the gin-houses will be burned. The people in those parts are terror-stricken, and out of more than 1000 gins not more than 50 are in operation. There is no telling when the crop will be moved.

The Federal Election Laws.

After a hard fight in the House on the 20th inst., the Committee on Rules succeeded in forcing a consideration of the bill to repeal the Federal election laws. The Committee on the Election of President and Vice-President had been trying to report the bill for consideration for about five days. The Republicans, led by Mr. Reed, were filibustering against it. The Democrats were powerless at first on account of absent members, not having a quorum in the House. Finally, when the quorum was secured, it required six hours hard fighting to overcome the filibusterers who determined to dispute every inch of advance toward repealing the obnoxious laws which provides for the presence of United States Marshals at the polls. The arrangement is for the bill to occupy seven days, beginning the 24 of October and ending October 9. It is possible then, when this bill is passed and sent over to the Senate, it may be substituted for the silver repeal bill. In that case the Republicans will hold out against the substitute as long as possible, and the silver bill will be farther than ever from reaching a vote.

Argentine Rebellion.

Senor Saenz Pena, President of the Argentine Republic, is having a hard time with his "War of the Rebellion." The whole Republic is convulsed with excitement, and each day brings new phases and conditions, which are more direful than those of the preceding day. The national army consists of 35,000 men in all. The rebels have 7500 only, but their numbers are increasing. Every man in the nation is to be pressed into service if necessary. Ex-President Pelligrini is in command of the national troops and is leaving no stone unturned to maintain the present Government. The end of the conflict is hard to forcast, however, for the reckless courage of the rebels, made desperate by the fear of defeat, makes them foemen worthy of the steel of their antagonists and infects the masses with their spirit and popularizes their cause.

LATER—Pelligrini has been captured by the rebels and will doubtless be executed. The President is expected to resign unless matters take a turn for the better soon. The insurgents have organized a Provisional or Confederate Government.

The Silver Repeal Bill.

The discussion of the silver repeal bill in the Senate is rather disappointing to some of the hopefuls. It was predicted at first by the friends of the bill that the Senate could be brought to a vote in short order. Two or three weeks was the utmost limit predicted for the debate. But the debate has been long-drawn out, and though the announcement is daily made that ten or twelve days will bring a close, the end is not in sight yet. It is claimed now and has been all along that the anti-repeal Democrats will not filibuster, but only want to get their views before the vote comes before the country and their constituents. There is no positive evidence, however, that they may not conclude that patriotism demands every method of opposition at their command; and if they once settle down in that conviction the day of voting is only a question of physical endurance in speech-making. Of course the people all over the country who favor the free coinage of silver or are opposed to a single gold standard are not anxious for the vote. In the meantime the returning prosperity seems to indicate that the Sherman law was not the cause of the financial stringency and its repeal would not remove an effect it did not bring about. Mr. Stewart, the Senator from Nevada, who seems to be really in the filibustering mood, introduced a side issue and consumed a good deal of the time of Monday's session in discussing what he called the President's unconstitutional attitude of trying to force the action of the Legislative body.

A Big Amalgamation.

Apropos of the federation of all the organizations of the Union Pacific Railroad systems, the Dallas News prints the following from the Railway Age, which shows how complicated matters may become when there is a pool of railroads doing business on and over each other's lines:

An important question of responsibility is likely to arise in connection with the serious railway accident near Manteno, Ill., on Monday night. A train of passenger cars owned by the Cleveland, Cincinnati, Chicago and St. Louis Railway Company was running, in two sections, on the track of the Illinois Central Railroad Company, drawn as usual by Illinois Central engines, the first named company obtaining its entrance to Chicago over the tracks of the latter for a distance of fifty five miles. The rear section ran into the preceding, causing a destructive wreck, with large loss of life and numerous cases of personal injury. The question at once becomes important: by whose negligence did the casualty occur—that of the conductor or brakeman of the tenant company, or of the engineer of the company owning the tracks and furnishing the motive power? Did the flagman of the Big Four fail to do his duty in protecting his company's cars and passengers, or was the engineer of the Illinois Central the sole cause of the calamity? Will the Illinois Central settle direct with the claimants for damages or must they look to the company whose tickets they hold? If negligence is proved on the part of employes of both companies, can the financial responsibilities be divided, and if so how? These are some of the natural inquiries suggested. Doubtless the contract between the two companies provides for such contingencies, so that it becomes a question of facts, making the result of investigation into the cause of the occurrence a matter of much more than ordinary interest.

Condensed.

WEDNESDAY, SEPT. 20.

Public hearings before the Ways and Means Committee were concluded. It is expected that work on the new tariff bill will begin at once. The hearing has been a one-sided affair, as only those interested in protecting their trades have thought it necessary to beg.

The President sent the following nominations to the Senate: Jas. W. Nichols, of Indiana, to be Deputy Second Comptroller of the Treasury; Wm. Lee Chambers, of Alabama, to be Land Commissioner of Samoa.

The bark Alamba of Glasgow, after being out 161 days, anchored at New Yord. In the cyclone, August 19 and 21, she was stripped of nearly all her sails. Her Captain, Max Black, said it was the roughest voyage he ever made.

The Chicago Evening Journal sold for $163,000. The purchaser was Dr. S. W. Farrar. He does not propose to change the heads of departments nor its policy at present.

One of the whitecapped men in Mississippi last spring, being a postmaster, appealed to the Federal authorities. So that the Whitecaps, released by the State courts, are held for trial in the Federal court at Oxford, Miss.

A motor car run into a wagon and killed three people at St. Louis. The moter man is charged with the responsibility of the wreck.

United States Deputy Marshal Whelan sold at public sale at Velasco the cargo of the schooner Ben Hale, which was recently wrecked on Florida Keys and was transferred to the schooner Cactus at Key West for Houston via Velasco. The cargo was 666 tons barbed and smooth wire, staples, etc., and was knocked down to Blum & Co., of Galveston, for $10,000.

Emperor William telegraphed sympathy to Bismarck and offered him the use of one of the imperial castles during his illness, for which the ex-Premier returned thanks; but said his physician would not allow a change of place.

The Republican State Convention, of South Dakota, to nominate Judges for the Supreme Court chose the present branch, consisting of Judges Corson, Bennett and Kellam. A typical platform was adopted.

The Executive Committee of the World's Fair decided to close October 30 instead of postponing longer.

Great forest fires in South Dekota, consuming the town of Lead and surrounding country. Hundreds of people are homeless, and the destruction of property great.

Died—At Axtell, McLennan County, Mrs. D. J. Williams; John Gibson, at Nocona, Montague County; Mrs. Tom Vestal, at Paris.

Fires.—Eighteen miles south of Goldthwaite, Texas, barn of William Wittenburg, containing wool, oats, corn and other feed; loss $6000, less 1500 insurance. The saw mill of J. F. Kerby & Co., with large amount of lumber at Buchanan; loss, $18,000, less $3000 insurance. Residence of J. W. Lynch, North Fort Worth; value, $7500; insurance, $5000. Headville gin and twenty bales of cotton, blacksmith shop and empty store-house, nine miles east of Kosse. M. L. Fowler's gin at Elmendorf; loss, $4500, less $2000.

At San Antonio five Chinamen were arrested by a Deputy United States Marshal as they were leaving the Southern Pacific passenger train which arrived from the West. They are all charged with violating the exclusion act. It is alleged that they entered the United States from Mexico.

THURSDAY, SEPT. 21.

At Boston, the steamer Palatin arrived from Matansas and brought three survivors from the wreck of the British schooner Winsor Mere, which capsized by a sudden squall 180 miles from Mobile. The vessel was bound for that port from Key West. There were eight persons, including the Captain's wife. Those who perished were: Capt. John Charlton, Mrs. Gertrude Charlton, Mate Truman Holmes, Henry Sands, cook; Daniel August, seaman. The rescued men were: Charles L. Cain, Second Mate; John Clarke and James Mattson, seamen.

The Treasury Department paid out $170,000 for the contractors on the jetty works at Galveston.

Dr. Ralph Steiner, of Austin, was appointed Consul at Munich, Germany. He is a resident of Austin, and at present in Europe.

John S. Gibson was appointed a Consul also to Guaymas, Mexico.

The President has sent the following nominations to the Senate: Luther Short, of Indiana, Consul General of the United States at Constantinople; Lawrence Townsend, of Pennslyvania, Secretary of the United States Legation at Vienna; D. Lynch Pringle, of New York, Secretary of Legation to Guatemala and Honduras and Consul General at Guatemala. To be Consul General of the United States: Charles L. Adams, of Virginia, at Cadiz; Edwin F. Bishop, of New York, at Chatham, Canada; Christian Boerostelo, of New York, at St. Helens; Joseph F. Bay, of Florida, at Baracoa, Cuba; Chas. N. Dade, of New Jersey, at Guelph, Canada; John S. Derby, of Maine, at St. Johns, N. B; Samuel B. Evans, of Iowa, at Nicaragua; John S. Gibson, of Texas, at Guaymas, Mexico; Thomas R. Gibson, of Georgia, at Piereut, Syria; William E. Hunt, of Mississippi, at Hong Kong, China; Frank A. Johnson, of Ohio, at Chihuahua, Mex.; Dominick J. Kane, of Maine, of Charlottestown, P. E. I.; John K. Arel, of Illinois, at Prague, Austria; R. P. McDaniel, of Florida, at Bahia Brazil; Thos. D O'Neill, of New York, at Stockholm; Joshua L. Petry, of Tennessee, at Colon, Aspinwall; Alexander L. Holter, of Utah, at San Salvador; Sheridan P. Read, of New York, at Tien-Tsin, China; Ralph Steiner, of Texas, at Munich; Joseph Whalen, of New York, at Prescott, Can.; Edwin S. Wallace, of South Dakota, at Sivas Turkey.

Mr. Carlisle decided to send the Cutters Grant and Perry to Puget Sound to break up opium smuggling.

An official statement from the Pension Bureau shows the total pensions granted since March 4, 1893, is 55,399; 4128 have been issued since August 26, of which 1712 are original and 1497 increases.

Died—J. H. Newsom, at Mineola, Texas; Nat Pinkston, at Hubbard, Texas.

Fires—The residence of Dan Brown, at Denison. The residence of W. A. Drummond, two miles south of Whitney, Hill County. John Hearth's residence, at Terrell; loss, $2000; insurance, $300. W. E. Washington's gin, twenty bales of cotton, and lot of bagging and ties, at Marietta, I. T. C. A. Hancock's residence, at Newton, Newton County; insurance, $1500.

FRIDAY, SEPT. 22.

A dispatch from Guthrie, Okla., says: A small size riot occurred at Perry last night and to-day it was necessary to send for the military to preserve order, as there are many conflicts between rival lot claimants, and thieves and thugs are robbing people right and left.

The hackmen, of Waco, have organized an association for purposes offensive and defensive.

Fort Worth's dog law is declared unconstitutional, or words to that effect. Henceforth the canine inhabitants of that city will walk the streets and none dare to hinder or make them afraid.

The following is taken from the Dallas News, giving a brief account of one of the most horrible wrecks that has occurred on any railroad this season: At Kingsbury, Ind., a station on the Wabash Railroad sixty miles east of Chicago, the second section of west-bound passenger train No. 55, from Detroit to Chicago, ran into east-bound freight train No. 92, standing on the siding, at 2 o'clock this morning, wrecking both engine and the coaches and sleeper of the passenger train. Relief trains were started immediately for the scene of the wreck, taking physicians. It is reported that ten persons have been taken out dead. Engineer Green and Conductor Coulter, of the passenger train, being among the killed. The engineer of the freight train is reported injured. Everything is being done to make the injured comfortable at neighboring farmhouses. The accident was caused by the brakeman of the freight train turning the switch to let the freight train out of the siding after the first section of the passenger train had passed and just before the arrival of the second section. Twelve dead bodies have so far been taken from the wreck, and it is believed there are still eighteen or twenty bodies to be removed.

A man by the name of William Kellum, charged with being accessory to the murder of Postmaster Kaufman, of Reisal, and who was jailed at Waco, went suddenly insane. The doctors, after examination, however, declare the madness feigned.

William Reume resigned his position as Treasurer of the Chickasaw Nation and is appointed Collector of the Licensed Trade Tax by Gov. Wolf. S. J. Grant, of Paul's Valley, is an applicant for Treasurer and will probably receive the appointment.

SATURDAY, SEPT. 23.

The health authorities at Gibraltar have imposed a seven days' quarantine on all vessels from Hamburg, as a preventive against cholera.

Col. J. P. Martin, who has been stationed at Fort Sam Houston, for five years as Assistant Adjutant General of the Department of Texas, left to-night for Chicago, where he has been transferred as Assistant Adjutant General of the Department of Missouri. Col. Martin was very popular in San Antonio, and a large crowd of friends bade him good-bye at the depot.

To the following persons pensions were reissued or increased: Increase—Henry Burkenroad, Tyler. Mexican war survivors, increase—Franklin Ferguson, Dallas; James C. Rucker, San Antonio; Robert Morrow, Bedford; George S. Walton, Alleyton; Cornelius Barnett, Paris; William A. Rivers, Azle; William A. Stewart, Twohig. Reissues and increase—Thomas A. Austin, Pettus City. Mexican war widows—Tuilius L. Hardeman, Brownwood. Survivors Indian wars—James V. Harrington, Ben Wheeler, Van Zandt County.

The Umbria Iron works, at Jamestown, Pa., closed down, leaving 5000 men out of work.

SUNDAY, SEPTEMBER 24.

Prof. G. M. Beard, Superintendent of the Public Schools in Robertson County, this State, was brained with an ax, while asleep, and killed. An ex-convict, against whom the professor had testified is suspected as the assassin. Mrs. Beard, who was sleeping with her husband, was awakened by the blow, saw the murderer run off, but could not identify him.

A quarrel between the union and non-union sailors in San Francisco has been brewing for some time, and Sunday night somebody exploded a bomb in front of a water front boarding house occupied by non-union sailors. Six of the inmates were horribly mangled. Two are dead. The house was blown to pieces.

SUNDAY, SEPT. 24.

A Mineopolis special says that at Devil's Lake, North Dakota, the snow fall was an inch deep.

Mrs. E. Arrington, who lived in San Antonio, Texas, and owned a farm in McVally's Bend in Mills County, this State, visited her place and, disagreeing with her renter about some pecans, a quarrel arose which ended in his killing her.

Two new cases of yellow fever were reported from Brunswick, Ga.

Rev. J. G. Washburn, pastor of the Baptist Church at Van Alstyne, died very suddenly of heart trouble. Also Mr. Robt. W. Briggs, a resident of Harrison County for forty five years, died at Jefferson.

MONDAY, SEPTEMBER 25.

The city of St. Joseph, Mo., was visited by a million dollar blaze. A cigarette stub is supposed to have caused the fire. No lives were lost.

Four deaths at Hamburg and two at Newcastle-on-Tine, resulting from cholera, were reported over the wires. The plague is slowly abating.

Officers of the Kansas City, St. Joseph and Council Bluff Railroad, were notified of an intended robbery to take place near St. Joseph, Mo.; and so making up a train carrying only police and deputy sheriffs, but looking for all the world like passenger train No. 3—sleepers and all—they pulled up to where the rascals signalled them to stop, killed two and captured four—one with his hand shot off. It was a regular take-in.

Misther Shanks, Lord Mayor of Dublin, Ireland, arrived at Chicago, and was escorted by the city nabobs to the Palmer House, where he will make headquarters during his visit here.

A Board of Appraisers to estimate the value of the ground belonging to the Government at Fort Bliss, and which has been ordered sold, was appointed to meet at El Paso right soon and complete their work. The Board consists of Capts. George Ruhlen, Assistant Quartermaster, and E. B. Pratt, Twenty-third Infantry, and Harry R. Wood, of El Paso.

The following Mexican servivors received an increase of pensions: Peter L. Watkins, San Antonio, Bexar County; James Loflin, Fosterville, Anderson County. Oklahoma—Increase: Franklin Bolliard, Grand Valley, Beaver County.

The President nominated Chas. M. Coughey, of Maryland, Counsul to Nassina, and the Senate confirmed the recent nomination of Ralph Steiner, of Austin, Texas, Counsul at Munich, Germany.

One Bell, under sentence of death for the murder of a woman in Alabama, established his innocence by proving an alibi. A close call.

The Homestead steel works of the Carnegie Company started up in full blast. More men than were needed applied for work.

Brazil is in trouble along with the other Republic of Latin America. The following from the Pall Mall Gazette may suggest the real cause of the trouble: A cipher letter has been received from Rio showing that the restoration of the monarchy is undoubtedly the intention of the revolt, and the army and navy will soon co-operate to this end.

The health board of Savannah, Ga., decided, in view of the yellow fever epidemic at Brunrwick, that no person be admitted within Savannah without a health certificate. Inspectors have been placed on all lines of railroad.

The Texas Car Service Association met at the Beach Hotel, in the city of Galveston. The following representation of the several roads holding membership in the Association were present: C. B. Peck, Chairman; B. F. Yoakum, General Manager of the Gulf, Colorado and Santa Fe; L. J. Polk, General Freight Agent of the Gulf, Colorado and Santa Fe; J. W. Allen, General Freight Agent of the Missouri, Kansas and Texas; R. S. Collins, P. T. Downs, Master of Transportation of the Gulf, Colorado and Santa Fe; G. A. Quinlan, General Superintendent of the Houston and Texas Central; J. B. Bartholomew, Assistant General Freight Agent of the International and Great Northern; R. H. Innes, of the San Antonio and Aransas Pass.

Hundreds of people write: "It is impossible to describe the good Hood's Sarsaparilla has done me." It will be of equal help to you.

Henderson County Notes.

Weather very dry and dusty. Corn crop an average.

Cotton crop very light; is being rapidly picked; will all be baled by November 1.

The mast is heaviest for years. The acorns hang in lumps on the trees; so do the hickory nuts.

The forest leaves appear to be varnished with honey dew. On many trees it is dropping from the leaves like water. Clothes are ruined by riding through the woods, and the bee-hives were never richer.

Stock is fat and cheap, and in the main health is good, and our county will compare with any in East Texas.

REPORTER.

CENTERVIEW, TEXAS.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS,
It will cure you, cleanse your liver, and give a good appetite.

THE time of life at which a spoiled child can make himself most objectionable is after he has reached the years of manhood. Nor can he excuse his self will and snappishness on the ground of his defective training, or of parental neglect. However true it be that he came to his unfortunate state by that road, he must meet the fact that he is there, and now it is his business to get out of it. In the spirit of Carlyle, he ought to declare that he will not quarrel with his upbringing. A child who is being spoiled by his parents or other care-takers has some excuse for acting "spoiled." But a man has no right to be a spoiled child. To say the least, if he values the independence and nobility of true manhood, he will not choose to make himself an offense to his neighbors in order to sustain the charge against his parents of having spoiled him.

Horsford's Acid Phosphate
For Impaired Vitality
and weakened energy, is wonderfully successful.

IRELAND sends annually 40,000 tons—in round numbers some 640,000,000—of eggs to England. This is something of an offset to the English "yolk" of which she complains.

Hood's Cures



Sophie McKeldin

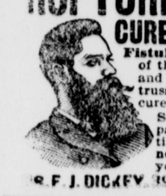
When 7 years old began to be troubled with eczema on the head, causing intense itching and burning, and affecting her eyes. Her mother testifies: "We gave her six bottles of

Hood's Sarsaparilla

and she is entirely well. I have taken it myself for that tired feeling and it does me great good." MRS. WILLIAM MCKELDIN, 404 Stockholm St., Baltimore, Md. Get **Hood's.**

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache. 25 cents.

RUPTURE and PILES



CURED Without the KNIFE or detention from business
Fistula, Fissure, Ulceration of the **Rectum, Hydrocele** and **Varicocele.** Why wear a truss or suffer when you can be cured? **No Pay until Cured.** Send stamp for descriptive pamphlet, containing certificates from many prominent people, some of whom you may know. Address

DR. F. J. DICKEY, 195 Main St., Dallas, Tex.

ELECTROPOISE.

(TRADEMARK.)

My wife had been sick nine years with female weakness and I had catarrhal bronchitis, which my doctor pronounced consumption. I had spent all I had for medicine and doctors' bills, and both of us still grew worse. As a last resort, three years ago I bought an Electropoise and have not used a particle of medicine since. We have used nothing but the Electropoise, and my wife and I are both stouter and in better health than we ever were. We treat all acute diseases with quick and permanent success and find that all chronic diseases yield faster to this than any other remedy. After three years' experience I most heartily recommend it to all suffering humanity. With best wishes, I am yours very truly,

J. R. TAYLOR.

DOTHAN, Ala., July 27, 1893.

It needs but a trial to convince the most skeptical that the Electropoise is the best thing in the world for the treatment of disease.

Instruments rented to responsible persons.

For a 40-page descriptive circular of the great curative agent address

W. S. SWYMMER,
Agent for Texas, New Mexico and Arizona.
Successor to Williams & Swymmer,
Southwest corner 22d and Strand,
Galveston, Texas.

Agents wanted.

GEORGETOWN DIST.—FOURTH ROUND.

Florence cir, at Pleasant Grove.....2 p m, Oct 10
Oakalla, at Oakalla.....2 p m, Oct 11
Corn Hill and Salado, at Prairie Dell.....2 p m, Oct 16
Belton sta.....7 p m, Oct 17
North Belton cir, at Cedar Creek.....2 p m, Oct 18
South Belton cir, at Wilson's Valley.....2 p m, Oct 19
Holland, at Pecan.....2 p m, Oct 20
Round Rock, at Hutto.....Oct 21, 22
North Georgetown, at Owen's.....2 p m, Oct 25
Bartlett and Jonah, at Macedonia.....2 p m, Oct 27
East Taylor, at Shiloh.....Oct 28, 29
Taylor sta.....Oct 29, 30
Liberty Hill and Leander, at Leander.....2 p m, Nov 1
Bertram and Mt. Horeb, at Bertram.....2 p m, Nov 2
Marble Falls sta.....7 p m, Nov 3
Fairland mis, at Fairland.....Nov 4, 5
Burnet sta.....Nov 5, 6
Georgetown.....7 p m, Nov 7

Where announcement has been made to that effect, and dinner has been brought, the presiding elder will preach at such places at 11 o'clock a. m. as he has 2 p. m. published above. If such arrangement is made of course the pastor will notify him.

SAM'L. P. WRIGHT, P. E.

Take Simmons Liver Regulator to improve the appetite, to strengthen the system, to stimulate the liver, to cleanse the skin of its yellowness, to remove boils and pimples and cause new life in the blood.

UNANSWERED LETTERS.

SEPTEMBER 16.

I N Burks, has attention. C M Keith, o k. Sam'l Morriss, subs. M Mills, paper stopped. S J Vaughan, has attention. G F Boyd, sub. Wm Hay, subs. J M Baker, sub and change. W Wootton, sub.

SEPTEMBER 18.

T B Vinson, subs. J W Zizziar, sub. Jas A King, o k. J J Canafax, sub stopped. P R Eagleberger, sub; papers stopped. W W Horner, sub. S S Cobb, sub. O S Thomas, sub. E S Williams, sub. J C Carter, sub.

SEPTEMBER 19.

J C Weaver, sub. J P Rodgers, sub. J W Story, sub. J W Harmon, has attention. G C Hardy, subs; one at half price. J L Kennedy sub. J W Sansom, subs; 2 cards. Jas A Walk-up sub. Geo H Phair, subs. S Crutchfield, sub stopped.

SEPTEMBER 20.

A F Hendrix, subs. W T Melugin, subs. J W Hearn, change. C H Smith, o k. S C Littlepage, sub. I J Coppedge, sub. F M Winborne, trial subs. Sam C Vaughan, sub. T F Dimmitt, sub.

SEPTEMBER 21.

J N Hunter, subs. C A Tower, sub. W H Moss, subs. V A Godby, change. S Morriss, sub. C S Cameron, change; thanks. W P Pledger, sub; change made. G W Harris, o k. J C Wilson, subs.

SEPTEMBER 22.

A C Benson, sub. H Bishop, sub. J N Hunter, trial subs. J D Hudgins, subs. W B McKeown, sub stopped. H B Henry, sub. L P Smith, change. J W Lively, sub. A C Biggs, sub. H T Hart, has attention. J A King, sub. J L Kennedy, sub stopped. W M Robbins, sub.

SEPTEMBER 23.

J H White, sub. C V Bailey, sub at half price. F M Winburn, trial sub. W N Bonner, trial sub. S W Turner, has attention. A W Wilson, sub stopped. Jas Hammond, sub. O A. Shook, subs and change.

SEPTEMBER 25.

J A Garrison, has attention. L W Harrison, sub. J P Skinner, sub. C H Maloy, sub. W B Patterson, sub. T R Pierce, sub. Dr. T H Hall, sub. P G Huffman, sub. C S Cameron, subs.

SEPTEMBER 26.

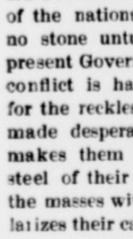
J H Hunter, trial subs. L A Webb, sub. W T Morrow, subs. A J Anderson, has attention.

SEPTEMBER 27.

S B Ellis, sub. S J Vaughan, change. J B Elder, sub. G J Irvin, subs. J T Rascoe, sub. J D Hudgins, sub. W H Moss, sub. L W Carleton, subs. W P Garvin, sub.

ITCHING HUMORS

Torturing, disfiguring eczemas, and every species of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the



CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies, when the best physicians fail. CUTICURA REMEDIES cure every humor, eruption, and disease from pimples to scrofula. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston.

"How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, and oily skin prevented and cured by CUTICURA SOAP.



FREE FROM RHEUMATISM.
In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. The first and only pain-killing strengthening plaster.

SWEET AND DAINTY DISHES

FOR THE

Dinner and Supper Tables can always be prepared quickly

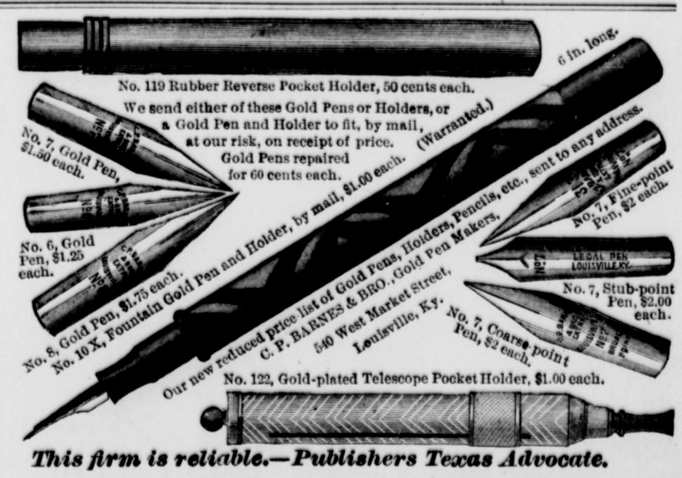
BY USING

Dr. Price's Cream Baking Powder.

It is distinguished as being the only Pure Cream of Tartar Baking Powder—free from Ammonia, Alum, Lime or any other adulteration. All other Baking Powders leave traces of Alkali or Acid in the food.

Dr. Price's Baking Powder

Is without a rival and is indispensable where the Finest and Most Wholesome Food is desired.



This firm is reliable.—Publishers Texas Advocate.