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THE GRAB HOOKS.

It is now understood that the great storm that swept over Mobile, New Orleans, and other points along the Mississippi River and the Gulf coast, destroyed between 2000 and 3000 lives and that the loss of property runs up into the millions.

THE "Gospel in all Lands," the leading missionary publication of the M. E. Church, reports the following interesting facts:

The Methodist Episcopal Church is represented in Norway by one conference with 41 traveling preachers; in Sweden by one conference with 83 traveling preachers; in Denmark by one conference with 18 traveling preachers; in Germany by two conferences with 84 traveling preachers; in Switzerland by one conference with 40 traveling preachers. The aggregated statistics for these countries show:

Traveling preachers	266
Local preachers	259
Probationers	6,468
Members	34,881
Sunday-school scholars	53,667

The missionary society sends no missionaries to these countries, but aids the native preachers in carrying on their work.

THE Congress of Religions, which has just closed its sessions, turned out to be something more of a humbug than even its severest critics supposed it would be. Before its opening Dr. Herrick Johnson characterized it as "an invitation by Christian men to all false faiths to come here and present and publish and scatter abroad their abominable heresies under Christian sanction, with the openly avowed object of promoting a brotherhood of religions." That such a thing should have been possible, is indeed surprising. It shows a vast disintegration of faith. We fear that the effect will be hurtful to the public mind. Already the talk is going around more briskly than ever before to the effect that Christianity is simply one of many religions, all of which contain some elements of truth, but no one of which is absolutely true. If this be so, we might as well close our Churches and retire from business. At any rate, we can no longer sincerely preach a Gospel which insists that "there is none other name under heaven given among men whereby we must be saved" than the name of Jesus Christ.

The heathen delegates are, of course, greatly rejoiced over the cordiality of their reception. Hereafter, unless they differ essentially from other men, they will feel more, rather than less, contempt for the struggling Christian missionaries in their own countries. The fact that they have been made so much of in the United States can not fail to inflate them with a new sense of their importance. We deem it very likely that the Shinto High Priest of Japan, who embraced and kissed three or four effusive American women in the midst of "the thunderous applause" of the great assembly, will think more highly of himself than he ought to think.

But what of "The Advisory Council?" The fifteen hundred or more divines of all degrees who were solemnly invited to belong to this high-sounding conclave, and who graciously accepted the invitation, must now feel as if they had been duped. They were never expected to give any advice or to be taken into any counsel. The whole movement was in the hands of its originators. It was cut and dried from the beginning. The names of the honored gentlemen of "The Advisory Council" were used simply as a bait to give prestige to the scheme in the eyes of the world. As Dr. Ashmore says in the Journal and Messenger: "It was a masterpiece of literary engineering in which our American people beat all the nations of the earth."

No one with the least particle of sagacity now doubts that the *raison d'etre* of the Parliament was money. The Chicago directors saw in it another means for drawing a crowd, and employed a few clergymen to work it up. "Brotherhood of religions!" We meekly suggest that when the proceedings are published in book form the backs should be embellished with pictures of the Shinto High Priest and the American women who performed the osculatory act in the presence of the Christians, Confucians, Hindoos, and other such spectators.—*Nashville Advocate.*

IN DURANGO, COLORADO.

The many friends of the Rev. U. B. Philips will be glad to hear from him. Following is an extract from a private letter from him:

We left Dallas on the 21st of August, with the temperature over 100°, and landed at Manitou Springs, at the base of Pike's Peak, Wednesday, 23, a. m., and that afternoon we very foolishly climbed by way of the famous Cog Wheel Railway to the summit of the world's renowned Peak, 14,147 feet, at a cost of $5 each. We were greeted with a blinding snow storm and passed through an experience of peculiar feelings never felt before. Wife and I became very sick at the stomach. A heavy fullness in the head, with a dizziness that made it difficult to walk without staggering. I at once contracted a head cold that has annoyed me ever since with frequent hemorrhages at the nose. The change was very sudden, and the altitude too great. There are many people in Manitou and Colorado Springs who have been residenters for years who have so far been afraid to venture to so high an altitude. I could write page after page of the many wonders that greeted our vision during the five days' stay in these mountain heights on that side of the Continental divide; but I forbear. On Monday morning we left Manitou for our new home, Durango, in the extreme southwestern part of the State, with the Rocky Mountains between us and our place of destination. We reached Pueblo, a beautiful city of 40,000 inhabitants, about noon, and remained as guests of Bro. Sansabaugh, the pastor of our Church in that city, until 12 p. m., at which time we boarded the Rio Grand Railway for Durango. Pueblo is located on the banks of the Arkansas River. The Union Depot is the finest I ever saw; having cost the corporations over $400,000. More than 150 passenger and the same number of freight trains pass this way every day. As we left Pueblo in the night we could not see much of the outside world until next morning. Early next morning two massive iron horses were attached to our narrow gauge train, and the tug of climbing these rocky hights commenced, and continued most of the day before we reached the summit where two mountain streams, very small at their heads, parted company—one of which accompanied us towards the Pacific Ocean; the other journeyed South towards the Gulf. The scenery amid the Rockies is too grand and picturesque to be described by my trembling pen—the high heights and deep depths, the dashing water falls—the serpentine road, winding in spiral-shape around the mountains, at one time so crooked that you pass a station as many as three times before you can get away from it. At one time the train passes over a road-bed with only a foot or two between the outside wheels and frightful chasms below. But on we go through dark tunnels, long snow-sheds. But at 9:10 p. m., the whistle blows for Durango, and our eyes are soon blinded with the glare of electric lights, and the long streams of melted ore, from the smelters, where gold, silver, lead and copper are separated from the mountain rocks, forty or fifty carloads of which are brought in daily to the smelters. We were met at the depot by friends and conducted one mile and a half to the parsonage, in North Durango, where quite a number of the members were waiting for us. Two warm stoves, filled with the finest of coal dug from a mountain only one mile from town, soon warmed us sufficiently to be conducted to the dining-room, where a table greeted us, covered with flower-doings, chicken-"fixens" and egg-arrangements. This, to a man who had been wrestling for several meals at lunch-stands, over petrified sandwiches, and seed-tick coffee, was quite a relief. Our guests soon left us in full control of a nice two-story brick parsonage, furnished from top to bottom, and from the fatigue incident to a long mountainous railway journey we were in good condition to enjoy the sweets of a real home made bed. After wife looked into all of the closets and rooms for burglars, we said our prayers and were soon dreaming of the old folks at home. We have a beautiful stone Church well carpeted and furnished, situated only about ten feet from the parsonage, with a membership of eighty-one. Electric cars pass the door every fifteen minutes. My congregations are increasing every service, and I am hopeful of a good year. I think if I can keep well and become adjusted to this high altitude, which is 6500 feet, that Southern Methodism will not be behind any of the other Churches in the city. Without egotism, I think our pulpit is as well filled as any other in the city. I fear no trouble with the M. E. pastor. He and his wife have called on us, and we like them. He is a New Yorker. I have given him to understand that I am in the field to divide spoils with him. Quite a number of his members are now regular attendants at my church. Durango is passing through great tribulations on account of the legislation on the coinage of silver. As many as 2000 people have left here since August. Grover Cleveland would run the risk of his life were he to attempt to walk through Durango. But I look for better times.

U. B. PHILIPS.

LETTER FROM BRO. HAMPTON.

On the morning of the 4th ult., at 5:20, I left Fort Worth for Ashland, Ky., a distance of 1400 miles, which I made by 10:20 p. m. of the 5th.

The next morning I met with my old conference (Western Virginia) in an elegant new church which had risen on the site of the old one (since my departure for Texas) at a cost of $23,000.

This was my old home, where I practiced law for many years, and my last pastorate in this conference was a three years' term over the old church.

In the four years of our stay in Texas the town and adjacent towns, which are numerous along this section of the Ohio River, have grown beyond all our expectations for the time.

Born and reared six miles above this place, I had learned from the prophesy of my father, of blessed memory, to look forward for a continuous town for the whole six miles along this valley, but the growth of these years of absence excelled all expectation. Yesterday I rode, on a straight stretch, with flying speed, five miles on an electric street car, and along the way an almost continuous town.

Bishop Galloway spoke, presided and acted to the almost unanimous pleasing of the conference and the people. I found that many young men had come into the conference since my departure and such in appearance and mien as to give joy to the heart of the older men. A few transfers had come, two only as I now remember, and one since conference, Dr. Boland, author of "Problem of Methodism," who has been stationed at Parkersburg, West Va., and still we need a few vigorous men. Owing to ill-health of one of the appointees, the Church in Guyandotte, West Va., good church, and parsonage with seven rooms, is without a pastor. A place of good possibilities for the future and would pay a man $600 this year. Money, I believe, will go at least one-fourth farther in the support of a family in one of our towns than in a North Texas town.

This is the rosy side of the picture. Our whole conference is a border work, and all over it, in West Virginia at least, are Churches which voted to go with the Church North in 1844 upon the division of the Church; and the altar against altar—God forgive us all—has been going on ever since. We live and work in much greater peace now than many years ago, and I am sure the God of peace will close the chasm between us somehow not many years hence.

I had not intended to write more than a page when I sat down, principally to say to all of my beloved brethren in Texas, that my address this conference year will be Barboursville, West Virginia.

I had not intended to come back to stay within six days before I started. Did not come because I loved Texas less or West Virginia more, but I dearly loved the brethren of the conferences whom I knew, and loved my congregations beyond expression, who were good to me beyond all deserving; but duty toward my wife, her father and mother, both in feeble health and aged, had more to do with the matter than all things else combined.

Mulkey Memorial (God bless her) did most nobly, paying me the last cent promised for services amidst the year and at the height of one of the most straitened times financially the country has known for years.

If it should be any comfort to know that others are in distress also, and it may give resignation to some, know ye that not a factory in all this region is running that I know of. And it is a great iron and lumber manufacturing region.

This city is next to Louisville, of the cities of this State, in manufacturing enterprise—smoke-stacks all dead.

My work for this year is the agency for Barboursville College, the only school under the auspices of this conference. Has been in existence five years with growing popularity and patronage. Dr. R. W. Dowthat, the President, was my room-mate at Emory and Henry College the last year before the war. A noble man, and among the most learned of our Church. The West Virginia University has an eye upon him, and many are afraid that we will lose him next year. Our daughter, Pamelia, is in the Barboursville school, and wife will board in the girls' boarding hall when not with her father and mother at this place.

I start out on my new mission tomorrow. I have written some of the above things because I knew that many of our friends who read your paper (which has become very dear to me) will want to know something of our surroundings.

JOHN W. HAMPTON.

ASHLAND, KY.

AMONG THE WILD TRIBES.

The meeting at Little Washita, of which I wrote in my last, continued to get better unto the end. Several times the rain came in such abundance that had we been among whites we would have been compelled to close sooner than we wished. While the rain was falling we would do the best we could to keep dry, and many, with all they could do, would get wet. The Indians took the mud and wet barefooted, and without leggings. The result of the meeting was most glorious. Up to date baptism has been administered to three infants and twelve grown persons. Six of the latter were Mexicans. Some others expect to join the Church when more thoroughly instructed.

Last Saturday we had a Church Conference, and on Sunday the stewards, one a Mexican, the other an Indian, spoke to the people of their duty to pay something each quarter to the support of the preacher, and, after the meeting was dismissed, the Mexicans were called together by their steward, and they subscribed—the girls and boys 50 cents and the grown people from $1 to $2 a quarter. How does that do for a beginning on this line among poor people?

At Mt. Scott the attendance of the Kiowas was good, but the mescal eaters made such a fight for their mescal-eating, and we against it, that for four days it seemed that for visible results the meeting would be a failure. Several times some of them would get up and ask us (Bro. Methvin and I were doing most of the talking) not to say any more about it. One said on Saturday, the fourth day: "I have been here two days; this is the sixth service I have attended and you have talked about mescal every time. Now, mescal is nothing. Let's quit talking about it. I heard you talk about Jesus and it makes me feel good; then you say something about mescal and me feel bad again. Don't say anything more about mescal, but just tell us about a loving Father and his son Jesus and we heap like that." Bro. Methvin, with the nerve of a true soldier, yet in all love, told him that we must talk about the sins of the people as well as the love of the Father. A captive Mexican gave them a talk about its bad effect; the service was dismissed and the people gathered around in groups to discuss the mescal as you have seen political men when politics would get to a red hot heat. Satan shook the knees (and made faint the heart) of some of the professors of religion, and they said we were too hard and begged us to stop talking about it and let them be led to gradually give it up and, when they found that we would not heed them, they joined company with the complainers, while the true and tried workers went to the Lord in mighty prayer for him to lead the preachers and give us the victory. Night service came; Bro. Methvin said: "I will talk a short time and then turn the meeting over to you." But while he made a strong argument against the mescal eating the Holy Ghost came upon him and his interpreter and the meeting was turned over, not to me, but the interpreter, led by the Holy Ghost, went through the entire congregation exhorting the people and praising the Lord. There we four preachers stood and watched while the Mexicans and Indians came and fell in the altar. Were you ever in a meeting when the preachers could do nothing but stand and shout, "Glory to God?" If so, then you have some idea of what this night was. Never did I see as complete a victory, and that so quickly. When the interpreter was through we bowed in prayer—some praying in Spanish, some in Kiowa, some in Commanche and a few in English. We could understand but very little of it; but praise the Lord there was in the midst one who understood every bit of it and in answer to it, in about fifteen minutes, eighteen or twenty dead persons were made to live. Eighteen blind were given sight. How wonderful are the mercies of the Lord! The next day twenty seven were baptized. Six of these I think were children. We were again hindered at this place by the rain. How much we wished for the gospel tent. If we had it, we could continue these meetings most of the fall and winter. It will take about $50 to get one, and I have on hand not quite half that amount that was sent strictly for that purpose. Some was sent for the tent and team. The team I was obliged to have as my wife has to go with me everywhere I go out from home, and as we must take our camping outfit we bought the team and still lack some of paying for it. We must have the tent or suffer in the work. While we need the tent, we need chapels, especially two at West Cash. Bro. Methvin has been several years working, and now Bro. Brewer, and they have the people very much interested and the Baptists, who have done nothing, are now preparing to build a house—in fact have the lumber there. And they are now arranging to go to Mt. Scott to swallow up our work there. We must build, not to keep them from doing work for the salvation of the Indian, but that we may keep them from taking our own people. They go among our own members and beg them to let them immerse them; have stooped so low as to offer some of our people clothes if they would be put under the water. In addition to the undermining influence of the Baptists, Catholicism is here with its sisters and priest. You will not be surprised at a man who worships the image of the Virgin Mary telling the Indians the worship of the mescal is perfectly right and that they only need to allow him to baptize them and hang a crucifix around their necks, and then they may go on in their same old way. Would you expect any more than that a man who gets drunk on beer would tell the Indians to go right on getting drunk on mescal? All this, combined with the wicked whites, who make fun of our preaching and tell the Indians that their road is just as good as ours, tends to make this a slow, hard work, but the Lord can work mighty things.

We are rejoiced to report that one brother at Williamsburg, who doesn't desire his name published, has sent us $5 to help us keep an interpreter. Rev. F. L. Adams, for himself and others, sends $2 75, and a friend at Ennis sent $1 for the same purpose. Bro. J. M. Nickels offers to furnish a suit of clothes to start with, and Bro. H. R. Willingham, of Montague, Texas, proposes that after the first of January next to furnish clothes and a little spending money for an interpreter. We are very much rejoiced to feel that the perplexing question of the interpreter seems almost solved. A man who speaks Comanche and Spanish is now trying to make his arrangements to spend his time with us. Some say, "Why don't you hire your own interpreter?" Look at these figures and then ask yourself how those preachers live, and when you solve the problem, let us know, for we can't tell you; only we know they do live. The appropriation for the best man in the work amounts to 20 cents per day for each member of the family. Think of a person with 7 cents per meal, and out of that to come his clothes, and also feed for two horses. Some fellow says he can board among the people. Not out here. If he goes to spend the night away from home, usually he must take his bedding, cooking utensils and provisions, not only enough for himself, but some also for others, and always he must furnish a hundred or two pounds of flour and some coffee at camp-meeting. Brother, do your people know of these things? One of the Bishops, in his plea before the Board of Missions for California, said that some of the preachers' wives had to do their own washing. Our wives are glad to get a few clothes to wash, though many of them may be patched, and when they are not able to go to the washtub, they are glad that the husbands can take the clothes and do the washing and ironing for them.

From Pearl and Ben Manning, of Coffeeville, we have received $5, made raising missionary chickens, and from Bessie Manning 10 cents, all to be a part of the "Jewel" Church fund. How many others will join the "Jewels" of Texas in building a chapel to represent the Methodist children of Texas?

A. E. BUTTERFIELD.

ANADARKA, O. T.

WEST TEXAS CONFERENCE.

Lockhart Station.

J. A. Baker, Oct. 5: We commenced a revival meeting in our new church third Sunday in September, which continued sixteen days. Thirty or more conversions and 28 accessions to the different Churches, 17 to the Methodist. The greatest results were among Church members. Rev. J. P. Lowery, of Little Rock, Ark., did the preaching and led the services. He is a safe and first class revivalist.

Lagarto.

M. A. Turner, Oct. 3: My fourth Quarterly Conference just past. I have raised and, with the exception of $1, paid the amount assessed this work for missions. The other claims are provided for in cash and good subscription, and will all be in hand by November 1. Have added to the Church this year, on profession of faith, 18, by certificate, 10. Have had some good meetings. At some places the Church has been greatly revived and the congregations built up. All praise to God. I am indebted to the following brethren for ministerial help at my meetings during the year: Rev. W. H. H. Biggs, C. H. Maloy, J. C. Russell, Geo. M. Gardner, F. S. Onderdonk, and V. G. Thomas.

NORTH TEXAS CONFERENCE.

Maxey.

W. B. Walker, Oct. 4: After the meetings are over I report about 165 conversions and reclamations, 100 received into the Church, with more to follow. The whole country shakened and moved as never before, and one new class of 15 members organized (at Craddock school-house) Three good Sunday-schools, two prayer-meetings and one Woman's Parsonage and Home Mission Society of nearly 40 members—all doing well. Quite a number of family altars erected, and God is being worshiped in the family. Conference collections will all be full, and I trust running over by conference.

Roxton.

W. V. Warner, Oct. 5: The fourth Quarterly Conference for this pastoral charge was held last Saturday and Sunday. Presiding Elder Rosser did us faithful work, both in the chair and pulpit. Our pastor, Rev. J. T. Bludworth, is closing his fourth year with this charge grandly. Resolutions of appreciation for his labors with us and commending him to the people wherever he may be placed as a Christian gentleman, an able expounder of the Word of God, and a tireless worker in the Master's vineyard, were unanimously adopted. The Epworth League has put a beautiful new organ in the church.

Willow Street, Sherman.

J. J. Clark, Sherman, Sept. 29: We have just closed a very successful meeting about one and a half miles northeast of town, under an arbor. We had 15 conversions and 7 additions, with more to follow. They were received into Willow Street Church. We are indebted to Bro. Weaver for a good sermon. Collected $37 70 on my conference collections at this meeting in cash and subscription. We have received 90 into the Church this year. We will have made a $300 addition to our church (or will have finished it) by conference, and are not in debt. Our Ladies' Aid Society has made more than $200 since last conference. Will be up, I think, with conference claims.

Blue Ridge.

W. A. Moyers, Oct. 8: On the first Sunday in July we, of the Blue Ridge Circuit, commenced our series of protracted services. Six meetings have been held with good results—say 100 conversions, 50 accessions, 20 children baptized and collections up, that is, in subscription. Valuable assistance has been rendered our pastor by Revs. H. U. Kelley and G. A. Marvin, from abroad, and Revs. D. W. Grounds, L. W. Fagg, Wm. Jenkins and — Riley, local preachers. Blue Ridge Circuit, though only an infant, will take her place at our coming conference as one of our best circuits. So much for the power of the Gospel and a faithful ministry.

Floyd Street, Dallas.

W. F. Clark, Oct. 10: Have just closed a most gracious meeting at Floyd Street Church, in which there were between 60 or 70 conversions. We have added this year 140 members. The Church has been in a state of revival for several months. We have between 100 and 150 at class-meeting Sunday afternoon, and about 60 at the League meeting at 7:30 every Sunday. Our Sunday-school numbers about 150. Our prayer meeting is about the size of our class meeting. Last Sunday and Monday was the occasion of my third Quarterly Conference. Bro. Alderson preached two grand sermons Sunday and lifted all my collections in cash and subscriptions, amounting to $365. We expect to report a clear track at Wichita Falls.

Dallas Preachers' Meeting.

J. F. Archer, Secretary, Oct. 9: Present: Clark, Spragins, Smith, McVoy, Archer, Alderson, and T. W. Rogers, superannuate from Floyd Street Church.

Called to order by Clark; prayer by T. W. Rogers.

Clark, Floyd Street—Closed three weeks' meeting last night. Had 60 or 70 accessions. Altar clear of penitents. Never saw a meeting close better. Presiding elder preached yesterday and lifted a collection on conference claims. Amount, in cash and subscription, $365. Yesterday evening we had an old-fashioned Methodist love-feast. Never saw a better at Annual Conference. We had a fine League meeting and communion service last night. Don't think I exaggerate when I say no Church was ever in better condition.

Spragins, First Church—Very pleasant day yesterday; packed house. Received 8 members, baptized 2 children, and married a couple. Fine League service at night. Bro. Brockman, of Vanderbilt University, addressed our people on the college phase of Y. M. C. A. work. Good class-meeting yesterday evening; about 75 present.

Smith, Trinity—Very pleasant communion service yesterday; received 1 member. Was sick last night and Bro. A. W. Clark preached. Good League service.

McVoy, Oak Lawn—Usual services yesterday. Fine children's service last night.

Archer, South Dallas—Nothing unusual yesterday. Good congregations. Pleasant communion last night.

TEXAS CONFERENCE.

Iola.

J. L. Yeats, Oct. 4: Crops are very short. Am badly behind with my salary and collections. Have received 50 into the Church this year. The charge is in better condition than it has been in for a number of years. Thank God we are hopeful.

EAST TEXAS CONFERENCE.

Hallville.

William Sproule, Oct. 6: We closed a seven days' meeting at Bethel on September 30, resulting in 11 conversions and 1 restoration, 12 accessions to the Church, and many of the members of the Church greatly blessed. Bro. W. P. Pledger ably assisted me in the meeting, doing all the preaching during the last five days. One more meeting to hold before conference. Over 80 conversions and 62 accessions to the Church this year.

Mill Creek.

Frank Smith, Oct. 1: Our presiding elder, F. J. Browning, came Saturday, September 23, and held our third Quarterly Conference, and looked after the various interests of the Church, and preached us three excellent sermons. Our preacher in charge, W. D. Lum, protracted the meeting eight days. We had the assistance of the following local brethren: B. Z. Powell, W. H. Powell, L. L. McDaniel and W. H. Smith, exhorter. We had fourteen accessions to the Church.

Athens.

J. C. Calhoun: The fourth quarterly conference for Athens and Malakoff charge is past. Rev. T. P. Smith, presiding elder, was on hand ahead of time, in good health, preaching, visiting, and presiding to the delight of all. He is the right man in the right place. I am closing one of the most satisfactory years of my ministerial life. One hundred and twenty-six conversions, 112 accessions. A splendid Ladies' Aid Society, ready to every good work, and an Epworth League working beautifully to the development of many of our young people.

Trinity River Mission.

Dr. Hall: Just closed a good meeting at Hallam's Grove. It is one of the old waste places of God's Zion. We had a very spiritual time. What few members are left were very greatly blessed indeed. Four accessions to the Church. Two conversions. Had the ministerial aid of Bros. Hill, Barns and Arthur. Our elder brother, J. T. Smith, was with us one sermon, with his bow abiding in strength, and he did not shoot the arrows from it at random, either. He never does. A thousand J. T. Smiths in East Texas would not over-stock the Church. God send us more of them. Amen.

Orange.

G. V. Ridley, Oct. 9: The situation here, as reported by the daily press, remains unchanged. The strikers seem fixed in their determination to hold themselves in readiness to go to work only when the mill owners consent to pay the customary wages received just prior to the strike, and the mill owners seem equally determined to let the mills remain idle unless the operators consent to the reduction in wages. I am reliably informed that about 112 families are being supplied with provisions from several sources, and assurances are given that the necessary demand will be supplied for a long time yet, so the end is evidently remote, to say the least. One fact remains, every branch of business is paralyzed and money is almost out of the question. In view of the situation I asked my congregation yesterday what they thought of the ability of Orange to support the East Texas Conference in December, and out of a large audience only one voted adversely. So come along, brethren, and bring your knapsacks if you think it necessary; but pray for us before as well as after you come. May the Lord give us a session memorable for the blessings it may impart to all this people, and especially to all the Churches in our little city.

NORTHWEST TEXAS CONFERENCE.

Waxahachie.

Mrs. Carrie Butcher reports a fine meeting in Bro. Bolton's church, which resulted in 5 conversions and much other good.

Baird.

W. H. Harris, Oct. 7: Just closed a meeting at Rough Creek with 10 conversions; 7 united with our Church; 1 joined the Baptist.

Mineral Wells.

J. J. Davis, Oct. 9: I have just closed a good meeting at the French school-house, four miles south of Mineral Wells. The good Lord was with us in power; 14 professed faith in

(Continued on fifth page.)

Texas Christian Advocate.

ROMANISM.—NO. 16.

Reverting to the fact that the Catholic Church has not changed, nor can it change for the reason that they claim to be infallible, I will invite the attention of the reader to the following, which I quote from the Laredo Daily News of July 19, 1893: "A great lecturer, Father O'Shannahan, delivers a lecture at Market Hall. His theme, the Church of which he is so great a representative, the Church and the Bible." The lecturer began with the following statement: "We shall try to give a clear idea of the meaning of that institution which we Roman Catholics call 'the Church," and then we shall explain what relation the Bible, or Word of God, bears to the Church." After postulating certain facts bearing upon the subject in hand, he proceeds to adroitly state: "Another kindred error which can not take the place of a Church is 'private judgment,' which makes each one's reason the last test and standard of belief, and which makes every one his own pope." It will be seen that this is equivolent to saying that no individual has the right to read and interpret the Bible, but instead the Pope must interpret for his subjects. This is what has already been stated in this series of articles. We have also called attention to the fact that they claim to be the only Church, and that the Pope is infallible, and his decisions are unerring and must be obeyed. Listen at this: "Again we can not admit as constituting a Church any assembly which acknowledges a crowned head or a court of arches, or a majority in a synod or a conference of Bishops or ministers as judge of last appeal, unless such person or court or majority claim, *and prove the claim* (Italics mine) that they are specially directed by God in their decision." *Now, there is no Church but the Catholic Church* which lays claim to such special assistance, and therefore to infallibility in the decisions of her council, presided over by her visible head, the Pope. Here we have the latest evidence that Rome claims to day what she has ever claimed: (1) that she is the only Church; (2) that she is infallible; (3) that the Pope is the supreme arbiter—the holy (?) oracle—heaven's vicegerent. Do not be in doubt, for Father O'Shannahan does not disguise his words at this point. Hear him: "To each of the apostles and their successors he gave sufficient and abundant powers to teach, to minister to, to govern the Churches they should found, to Peter and to Peter's successors, and to them only, He gives the keys of the kingdom, the government of that earthly realm, the Church, which was to become the kingdom of heaven. To him alone He gives the universal power (he puts the verb gives in the present tense) to bind and to loose, to pasture the flock and the shepherd; to confirm and fortify all his brethren. If human language has any meaning, surely this means that Peter and his lawful successors are the divinely appointed heads of the Church. Undeniable facts and historic monuments, or rather I would say the whole uncontrovertible history of the Church, *tracing its authority from pontiff to pontiff from Leo in our day in one continuous retrocession up to the days of Peter,* (?) is one great monument bearing out the words of the Master." (The Italics are mine). Here we have the language of Father O'Shannahan, President of the Galveston Jesuit College, who while on a visit to the Right Reverend Bishop Peter Verdaguer, at Laredo, Texas, in the month of July, 1893, and at the Bishop's request delivered at Market Hall on Sunday night, July 16, the lecture from which I am quoting. By reference to number five of this series the reader will find this claim stated and refuted. My object for repeating this language here is to fix upon the mind of the reader the fact that Rome has never changed her teaching, or her principles, or purposes. In this lecture this, the President of the Jesuit College at Galveston, speaks to the question of the Church and the Bible. Speaking of the Bible he says: "Thus it is by the authority of the Catholic Church only [This is false] that we have a New Testament, and if we do not admit her authority *to be infallible,* we have no New Testament at all." After speaking of the ignorance of the people and the differences of the opinions of men and the great need of a correct interpreter, this Jesuit President says: "Such an organ (meaning oracle-infallible interpreter of the Bible) there must have always been, indefectible and unchangeable, and ever speaking in the full consciousness of hers being the voice of God. There is nobody but the Catholic Church that lays claim to this infallible authority. *She is the Church of the ages, the same yesterday and to day and forever.* (Italics mine.) I am much obliged to the learned President of the Jesuit College at Galveston for coming forward at this opportune time in this discussion and for speaking so fully and frankly. The same Church *to day as yesterday and forever.* No mistake about this. She is just the same to day without the slightest modification of her persecuting predilection that she was when she drove the unoffending Moors from Spain. After every promise had been made to those who chose to remain by the Catholics of leniency and fidelity, they, under the leadership of Ferdinand, afflicted this unfortunate people with persecution and death.

O, yes, the Church of Rome is just the same to-day as she was when Philip II established the Inquisition in the Netherlands and sought to exterminate the Protestants. Egmont, Horn and other prominent men were executed and horrible cruelties perpetrated. Yes, Father O'Shanhahan, President of the Jesuit College at Galveston, is right when he tells us that the Church of Rome is the same *to-day and forever.* Exactly the same to-day as when she planned and executed the assassination of President Lincoln. (If the reader desires to read the evidence of this refer to "Fifty Years in the Church of Rome," pp. 711 735, and "The School Plot Unmasqued," pp. 99 101). The Church of Rome never intends to change; she is just as full of perfidy to-day, as shown by her conduct in the case of Rev. C. F. Kolin, an ex-priest of the Roman Church, as in the days of Mary Queen of Scots. But what of Rev. C. F. Kolin? In the Central Methodist of August 5, 1893, we are informed that Rev. C. F. Kolin became convinced that the Catholic Church was wrong and accordingly joined the Methodist Episcopal Church, South. He was received into the Scott Street Church in Covington, Ky. On the evening of May 25 Mr. Kolin delivered a lecture against Romanism at Odd Fellows' Hall, under the auspicies of the "American Protective Association" of Covington. This excited the choler of the Catholics; they charged that Mr. Kolin was a libertine, and had seduced his own sister and on this account had been suspended from the Romish Church. These charges were made through the Commonwealth of June 9 Subsequently a full statement of all the facts from the highest authority revealed the fact *that the charge of heresy* had been alleged against Mr. Kolin; the specification was that he had *defended John Huss* the Protestant martyr. So Rome continues her old tricks of deceiving by falsehood, aspersing character, or taking life as occasion may require and as she may have opportunity. I call upon the reader to think carefully about the fifth anniversary of the arrival of one Bishop of Rome and the fifth anniversary of the ordination of another being made the occasion of a grand ovation and fifty guns fired as a salute. Who ever heard of such a thing in this country before? But surely *these are perilous times.* Note the names: O'Shannahan, Verdaguer, etc. The names are foreign names, indicating to us that for the most part these are foreigners who are threatening the liberties of this country. The foreign Catholic element is fast taking this country. Statistics show that the Catholics in 1890 in the six New England States exceeded in the number of her communicants all other denominations taken together by many hundreds—the Catholics numbering 1,005 120 and the Protestants 763,987. Read what a correspondent of the Congregational says of the Catholics at the National Capital: "Washington is the center of Roman Catholic power, prestige and propagandism. This is not the result of emigration; it is the product of natural growth and development, whose early beginnings reach back to a period coetaneous with the laying of the foundations of the Republic. But other circumstances than that of age have contributed to shed luster upon the Roman Catholic Church in the district. The presence of the Ablegate of the reigning Pontiff, the frequent visits of the Cardinal from the neighboring and ancient see of Baltimore, the residence of a diplomatic corps, many of whom are Catholics, the erection of a new university on a scale which no other Catholic institution in this country is commensurate, the crush of visitors in Washington, many of whom are of the Catholic faith, and the appearance in the local pulpits and chancels of renowned prelates, arouse and sustain an intense *esprit de corps.* Well filled churches, numerous parochial schools and divers institutions of an educational, monastic or charitable character, greet one in the city and in its environments, and weekly religious newspapers bulletin the Church news and scoff at Protestantism."

R. C. ARMSTRONG.

WACO, TEXAS.

(To be continued.)

GENERAL CONFERENCE WORK—CHANGES IN THE DISCIPLINE.

Sometime ago it was stated in the editorial columns of the ADVOCATE that, as the General Conference was coming on, it would be appropriate and proper to discuss such matters as would likely be brought up for legislation at the next session of that body. As yet we have seen but little said in any of the Advocates about these matters, and as the time is short, we think that it is time for the discussions to begin.

Now I do not wish to pose as a reformer or be understood as a revolutionist in the Methodist Church, but there are a few things which I would be glad to see done by our General Conference next May.

I will come directly to the point I wish to bring out. It seems to me that there ought to be a change in our law with regard to the reception of ministers from other Churches. There is a lameness, it occurs to me, in our Discipline on this point. The Discipline has this language in regard to this matter:

"Ministers of other Churches, duly accredited as deacons or elders, who may desire to unite with us as traveling preachers, may be admitted as deacons, as elders, into full connection by an Annual Conference, provided that the conference is satisfied with their gifts, grace and usefulness, and their agreement with us in doctrine and discipline, on the condition that they take upon them our ordination vows, without the reimposition of hands." See Dis., page 109, sec. 173. Now I think that this section should be amended so as to read, "On further condition that such ministers be also required to pass an approved examination on the course of study prescribed by our Bishops for all our undergaduates," or words to this effect.

I think there are good and sufficient reasons for this change, which reasons I here produce:

1. We believe that Methodism is the purest form of Christianity extant, and as such it should be promulgated all over the world. This can only be successfully done by preaching our distinctive doctrines and principles. Only those who are properly qualified to do this work can do it as it should be done. In order to do this these qualifications should be required in all of our preachers.

2. Some of those who come to us from other Churches have never been required to pass through any special course of study, and hence are not as thoroughly qualified for the sacred and responsible duties of Methodist preachers as they ought to be. Therefore, all of that class especially should be put upon the course of study through which our young preachers are required to pass. We suppose no one will doubt this in regard to the class here spoken of. Why not amend our law, then, as herein suggested?

3. But an objector might say, "It is all right to require this of those who are not well educated, but suppose a scholarly, cultured gentleman comes to us from the Presbyterian Church, it would look hard to compel him to take up this course and go through it and be examined on it"

But let us look at this objection a moment: I maintain that if a scholarly Presbyterian gentleman comes to us that he should be required to go through our course of study and stand an approved examination on this course just as all our preachers have to do.

The very fact that he has graduated in Calvinistic theology is itself a strong reason why he should graduate in Arminian theology as taught by our beloved Methodism.

Every vestige of Calvinism, which is contrary to God's Word, should be eliminated from his mind as well as from his creed. This can only be done successfully by taking a full course in Arminian theology, such as our Bishops have prescribed.

Instead of being humiliated by this requirement, if he brother be a true Christian gentleman desiring to be a useful and successful Methodist preacher, he will only be too glad to have the opportunity to fully acquaint himself with the grand and glorious doctrines of our Church.

4. Again, a Methodist preacher applies for admission into the traveling connection, and it matters not what his attainments may be, even if he is a college president or a graduate of the Southwestern University or of the Vanderbilt, yet he must pass an approved examination on the whole four years' course, for the law is imperative. See Discipline, pages 89, 93.

Now, I ask, why should a scholarly Methodist preacher be required to go through this course of study, and a scholarly Presbyterian preacher be exempted from this requirement? Can any objector answer this very important question? If so, we would like to hear from him.

We know something of Presbyterian theology, having read their Confession of Faith, Hodge's Theology, Cunningham's Historical Theology, and other works, and we know that a Presbyterian preacher who has graduated in that school needs the benefit of our Arminian system to put him into perfect harmony with our doctrinal standards and with our Church polity also. Suppose a Baptist minister comes to us, even though he be a graduate of a Baptist College, he also needs to take a thorough course of study, and our course will be of lasting benefit to him, if thoroughly mastered. But as Baptists have a very low standard and many men are licensed and ordained among them who are very poorly educated, and as there is a great clamor now for an educated ministry among the people, we see at once the wisdom and even the necessity for these men to go through our course to fully equip them for the work of Methodist ministers. Baptist theology is strongly Calvinistic, and has many other peculiar characteristics which should be thoroughly eradicated from the minds of those who come to us from that Church.

They teach, for instance, that Christ organized a new Church and left out infants, that Christ's righteousness is imputed to the believer and that his sins are imputed to Christ; that no regenerated soul will ever be lost; that regeneration precedes both repentance and faith; that baptism is an essential perequisite to communion; a form of Church polity that is utterly unscriptural and ineffective, and when Baptist preachers have had their minds poisoned with these dangerous errors, it takes a good while to have them thoroughly eradicated therefrom.

Our course of study, then, is the very thing that will remove these errors from their minds, and we believe for their own good and for the benefit of the Church at large that they should be required to take this course up and go through with it to the end. I can see no reason why this change should not be made in the Discipline at the next General Conference, and I hope it will be done.

5. Again, a preacher may apply at our conference for admission, and because of his meagre attainments be rejected. As the law now stands he may go to the Protestant Methodist Church, which has a lower standard than obtains among us, be admitted and ordained, and then come to us for recognition of elders' orders, and be received and placed on an equality with those who have toiled hard and completed the four years' course. Here I will say that precisely this very thing has been done in one of the conferences in our connection, and a Bishop told me that it was very hard to get work for that brother. We see that in this very way incompetent men may be received from other denominations, and the Church may have to suffer from this very cause. Now, is it not time to put a stop to this kind of procedure in our beloved Church?

We need men who are thoroughly Methodistic to preach the doctrines of our Church, which are unquestionably the doctrines of the Bible, and to preach them intelligently, fully and wisely, as they should be taught.

An objector might say, "that if this proposed measure becomes a law, that it would prevent ministers from other Churches coming to us." Not so, we think, but if it should, those who might be prevented by this measure would not likely do us much good were they to come into our Church. If a man is not willing to fully acquaint himself with our course of study, then let him stay where he is, and work for the Lord there. We can do without him. We are not begging men to leave their Churches and come to us.

Another objection might be urged: One might say that a preacher coming to us would have to come by the recommendation of a Quarterly Conference, and he would have to be examined there and satisfy that body before he could make application for recognition of orders at the Annual Conference.

Very true, my objecting friend, but you know, beloved, that some Quarterly Conferences are very easy to satisfy, and, besides, the examination there is not on the whole course of study, but very limited indeed. The preacher may be "agreed with us in doctrine and Discipline" and yet not be very well able to preach those doctrines to others as a traveling Methodist preacher should do whenever it is necessary to do so.

Now, I submit these views to the readers of the ADVOCATE and to the Church and hope that the matter will be thoroughly ventilated by the wisest and best men of the Church, and that those who go to the General Conference will take hold of this matter and put it through.

I would like to see every conference in the State memorialize the General Conference to make this change in our law. I will close by saying that I submitted this same matter to Bishop Key at the North Texas Conference at Greenville, and that he gave it his hearty approval. Now let us hear from other brethren on this subject.

W. W. HORNER.

HOW WE LOSE.

Our Church loses hundreds, if not thousands, of members every year. There is perhaps no Church that loses so much by her members going to other Churches as the Methodist Church does. This is due to several causes, but perhaps the main cause is that our preachers don't preach the doctrines of Methodism. There are people now grown, in age, who never heard a doctrinal sermon preached by a Methodist preacher, and these in our own Church, while they have heard perhaps fifty sermons preached by preachers of other denominations in which their doctrines were set forth. An immersionist comes into the community to hold a meeting, and he rants over a "liquid grave" and "following Christ in baptism," until the heads of the uninformed grow dizzy and they cry: "more water or I die," and in they go. And not only this, but these filthy dreamers make it a point to ridicule infant baptism until some people, even in our own Church, are almost persuaded that it is the sin against the Holy Ghost. And then they talk about the "Methodist Society," the "man-made institution," and then tell the people "we are the true Church of Christ. We are in a direct line with Christ and the apostle," etc. All of this has a tendency to unsettle the minds of that class of people who don't read or think for themselves Now, what we need is preachers who are not afraid to preach the doctrines of our Church, and show the people that all this ranting about a "liquid grave," etc., is a proselyting clap trap intended to mislead the minds of people. I know some man will say: preach to lost sinners and our doctrines will take care of themselves. Yes, we have been doing too much of that kind of business already for our own good. We need to wake up at this point. Children of Methodist parents are joining other Churches every day, just because they don't understand our doctrines. How long shall we suffer loss because we don't do our duty? It is a fact that when our doctrines are properly preached, the people are favorably impressed with them. Then let us preach our doctrines in all our congregations

JOHN HELPINSTILL.

ALTO, TEXAS.

WEAVER-BURNETT DEBATE AT FARMERSVILLE.

This debate commenced September 12; closed September 16; held three sessions a day of two hours each. It was a grand victory for Weaver and Methodism. The first proposition was infant baptism, Weaver affirming their right to the ordinance. He began by showing that the covenant God made with Abraham, recorded in the seventeenth chapter of Genesis, was the covenant of grace, or foundation of the Church; and that the children had God-given rights and privileges therein, therefore God commanded that they be given the sign or token of same, challenging Barnett to give one passage of Scripture repealing either the covenant or the children's rights therein, which he utterly failed to do. Weaver then showed by the Scripture that this was an everlasting covenant, and according to God's oath must stand to a thousand generations, citing such Scripture as, I Chron. 16:13, and Ps. 105, 6, 10, with others. He also showed by Matt. 1 that it was only forty-two generations from Abraham to Christ, 1000 42=958, therefore it could not have expired when Christ came without contradicting God's oath, hence the covenant still stands, and the children must remain therein and be given the token thereof (baptism) unless some divine command can be found for leaving them out, which Mr. Burnett failed to find. Bro. Weaver also showed that the Church under the Jewish dispensation had the Gospel preached, was spiritual, had Christ, the Holy Ghost, and that the circumcision of the heart under the old dispensation, and the baptism of the Holy Ghost under the new, were the same, and circumcision of the flesh and baptism with water, under the two dispensations, were the same, both being an outward token or sign of inward work of the Spirit. With reference to Lydia's household he showed that so far as the Scriptures teach, they were baptized on Lydia's faith, whether infants or adults, for there was but one heard, one believed, and but one whose heart the Lord opened; but there were more than one baptized. Burnett admitted there was a Jewish Church, but the covenant recorded in Genesis 17 was a land covenant (God demanded perfection in it, and that is what Christ demands), and that the old Church passed away and a new one was organized, but he failed to give the Scripture telling by whom, when or where it was organized. Here is his argument as he had it on the board: New covenant, Heb. 8:8; new Church, Matt. 16:18; new Lord, Acts, 2:36 (I think he got ashamed of his new Lord; he soon dropped him); new Mediator, Heb. 12:24; new Lawgiver, Rom. 8:2; new High Priest, Heb 4:15; new Promiser, Heb. 8:6; new Foundation, Matt. 16:18. It is useless to say that Bro. Weaver, by comparing these with other Scriptures, showed they did not mean what Mr. Burnett said they did, but Jesus Christ was the "same yesterday, to-day and forever."

The second proposition was the mode of baptism, Mr. Burnett affirming that immersion was the only valid mode. The argument he tried to make from Scripture was the same old hackneyed argument all immersionists know by memory: much water, down into and up out of the water, and making baptism the most accommodating ordinance I ever heard of. He said it represented a birth, a death, a burial and a resurrection. Whoopee! (I reckon it would represent anything to suit the times), but when Bro. Weaver brought the Scripture and his unanswerable logic down on this pet theory of immersionists, the creeks and pools disappeared and the Scripture shone out in its true light. Burnett next brought out six or eight lexicons (they stick to the Bible, see) and read from them that *baptizo* means to dip, to immerse, and, says he, "that settles it," but Bro. Weaver read from each of them that *baptizo* in the New Testament means to wash, to cleans, to purify. Then he took the Methodist lexicon—Bible—and showed that all these purifications were by sprinkling.

Third proposition was the operation of the Spirit, Weaver affirming the direct operation on the sinner's heart. He showed that the Holy Ghost is God, and that to say he never operated only through the written or spoken word was to say that God had made a Bible, and then locked himself up in it, which was absurd, and that the Spirit did use the word both spoken and written; that he sometimes operated independent of them, and this he proved by the Scripture. Burnett admitted the Holy Spirit was a divine person and all Bro Weaver had said about him—Spirit—except the direct operation, which he claimed was only through the written or spoken Word. His speeches were all mostly made up of caviling and ridiculing the direct operation of the Spirit and the mourners' bench, calling it a Jack-o-lantern system of blubbering in the straw; said the religious world had turned the mourners' bench system over to the Methodists and negroes. There were four passages of Scripture Bro. Weaver could not get Burnett to read—i. e, Isa 63:13, Rev. 19:13, John 1:1 9, I Cor 12 7. Weaver told him he was afraid to read them because he could not cavil over them and he never could get Burnett to even read them. (How is that for a fellow whose boast is, "We stick to the Bible?")

The fourth proposition was the design of baptism, Burnett affirming it was for, or in order to, remission of sins. He introduced eight or ten passages of Scripture, which he tried to interpret so as to make them teach baptismal regeneration; but Bro. Weaver soon showed how they all harmonized with the whole tenor of Scripture which teaches justification by faith. It was a grand victory for the truth; hence a victory for Methodism.

J. M. PETERSON.

BROWN—CAMPBELL DEBATE.

The debate at this place closed last night. The debaters were Rev. D. T. Brown, of the Mesquite circuit, and Elder Campbell, of Rockwall County, a Campbellite preacher. The propositions for debate were as follows:

1. The immersion of a penitent believer in water is for the remissions of sins. Campbell affirmed, Brown denied.

2. Infant baptism is authorized in the Word of God. Brown affirmed, Campbell denied.

3. Immersion or dipping in water is the only mode of baptism commanded by Christ and practiced by the apostles. Campbell affirmed, Brown denied.

The victory for Bro. Brown was complete. At the close of the debate last night he baptized six babies, (and there are more to follow) Housley has long been a strong immersion hold, that doctrine having fastened itself upon many of our people. The debate lasted six days and good order prevailed throughout the whole debate. Elder Campbell was assisted by Elder Carr, of Sherman, Texas. It was an acknowledged fact that Bro. Brown debated against the combined forces of both of them, but Bro. Brown was equal to the occasion and came out victorious.

Bro. Brown handled the subjects in a bold and fearless manner, giving the Scripture for every assertion he made. The Spirit attended the Word and the eyes of the people were opened and they saw our doctrine as they had never seen it before. He lifted the people up above prejudice and got them on a higher plane of thought and action. The faith of the people was strengthened and the love for God and his Word increased. Eternity alone can tell of the good that was accomplished here.

Bro. Brown won the hearts of the people at the start and held them spell-bound to the last. Congratulations were "poured" on him at the close of each subject, and last night he was overwhelmed with praise by his friends, and the Baptists vied with the Methodists in praising Bro. Brown for the honorable, high-toned, Christian and gentlemanly way he conducted himself. I think the debate will help the cause of Christ and build up Methodism.

The ADVOCATE is gaining ground at our place. Long may it live and prosper.

J. A. WHITE.

HOUSLEY, TEXAS.

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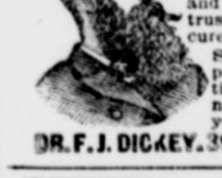

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FOURTH QUARTER, LESSON III.—OCTOBER 15.

JUSTIFICATION BY FAITH.—Rom. 5:1-11.

GOLDEN TEXT: *While we were yet sinners, Christ died for us.*—Rom. 5:8.

In the preceding chapters of Romans Paul has displayed wonderful skill and wisdom in harmonizing the Jew and Gentile.

The foundation must be well laid, and every false doctrine must be eliminated, and perfect harmony must exist between the Jew and Gentile who were to work side by side in the salvation of sinners and the spread of the Gospel. Not only for the present interest of the Church at Rome, but for all times and all ages is this epistle to be used. He establishes the necessity of justification on equal terms for Jews and Gentiles through the blood of Christ, showing that we become the seed of Abraham by faith. There is, therefore, no difference in the faith of the Jew and Gentile, for both must believe and be justified and regenerated. Being the children of Abraham according to the flesh counts nothing. Circumcision and uncircumcision avail nothing. How easily people drift into idolatry! The Jews are not the only people who have worshiped the ordinances of the Church. We hear of people who say that water baptism saves from sin. And some claim that the Lord's Supper is the dividing line between the Christian and the sinner; but do you observe that there is priestcraft in both? A man must baptize who holds the succession, or rather, who "stands in" with God and holds a monopoly on salvation!

The close communion theory is very much the same. "We are not as other people;" we have special favors from God because we "do and perform his will," *according to the interpretation of man.*

It is not difficult to see the real spirit of the Churches to-day. Some preach baptism, some close communion, etc., etc., but the Methodist Church preaches justification by faith in Jesus Christ. This test of discipleship was made once before when the Master asked who the world said he was. Every other Church has some visible ordinance in which they trust and around which they rally. Methodism acknowledges nothing but Christ, the Son of God. The shibboleth of our creed is *living faith in the Son of God.* A man can not be a Baptist unless he believes in immersion and close communion; he can not be a Campbellite unless he trusts in immersion for salvation. Calvinists all fail to see the justice of God and trust in his eternal decrees, and their loyalty to their Churches is tested by their faith in the senseless decrees of their creeds. If a man is intensely religious, showing his faith by his works, he is a good Methodist.

"That we are justified by faith only is a most wholesome doctrine and very full of comfort."—*Methodist Discipline.*

Paul shows the Jew that the Gentile has some things in his favor above the Jews. The law gave no hope of eternal life; the law killed, but could not make alive. The Gentile's faith brought life in the resurrection from the death of sin. The Gentile, through faith, gloried in tribulation, but the sufferings of the cross were an offense unto the Jew. Having established in the mind of the Jew the necessity of faith in Christ, he begins with the doctrine of justification.

1. Paul assumes that he has proved that the condition of justification is faith, and that the Gentile has equal rights with the Jew on this *only* condition, and he now shows its effects in the heart of the Gentile. Peace comes always as a result of justifying faith.

2. God deals with us as moral agents, and does for us only those things which we can not do for ourselves. He pardons our sins when we believe, and, "By him we have access by faith into this grace wherein we stand." James teaches plainly that this faith "works with *our* works, and *by works* is faith made perfect.

We are instruments, but we must be *only* instruments, for the "treasure is in earthen vessels that the excellency of power may be of God and not of us." The only way we can glorify God is to allow his glory to be made manifest through us. We must not tilt the vessel by making loud declarations that God is getting more glory through us than through our neighbor. All boasting is vain, and it profits nothing for us to say we must "testify." The glory of God needs no lip service from a body that is simply an instrument in God's hands. The trolly-wire needs no proclamation of the power with which it is impregnated, the moving car is all that convinces the people that there is electricity, and all the proclamations that could be made would not demonstrate the power of an unseen force.

3 4. *We glory in tribulations.* See how this runs: tribulations, patience, experience, hope. Afflictions bring us into close communion with God. We never know a friend until we have tried him in trouble. We have a larger acquaintance with God by seeing his loving hand in our troubles. When we find that our afflictions are, for a wise purpose, allowed to come on us, and that in the midst of them we learn most of our dear Lord, we become *patient* in our trials, always looking for some fresh manifestation of grace. Trouble also opens our hearts for divine instruction, and humbles our pride, making us *instruments* in God's hands. Patience is the result of humble trust in God, and always opens the door for a larger experience. When a man is teachable, Christ is *all the time teaching him*

5. "A hope that is not *rationally* founded will have its expectations cut off . . . . Our religious experience shows us that we have not exercised it on wrong or improper objects."—*Adam Clarke*

The love of God is shed abroad in our hearts The springs of action are the affections, etc., constituting the heart. When the love of God is shed abroad in this heart, controlling our thoughts and actions, then we are being used by the hand of God, and these thoughts and actions become the thoughts and actions of God. "Are we going on to perfection?" Are we groaning to have this love shed abroad in our hearts?

6 *Without strength.* When we visit the dying man, he says: "I am without strength." The sinner is weak, unable to resist sin or to trust in God.

In due time—"1. Christ was manifested in the flesh when the world needed him most. 2. When the powers of the human mind had been cultivated to the utmost, both in Greece and Rome, and had made every possible effort, but all in vain, to find out some efficient scheme of happiness. 3. When the Jews were in the lowest state of corruption, and had the greatest need of the promised Deliverer. 4. When the fullness of the time came, foretold by the prophets. 5. When both Jews and Gentiles, the one from their jealously, the other from their learning, were best qualified to detect imposture and to ascertain fact. 6 In a word, Christ came when his advent was most likely to promote its great object."—*Adam Clarke.*

7-8. There are many instances when people have given their lives for those they love. Men have given their lives for principles they loved; but Christ died for his enemies, and, yet, he was actuated by love. Christ loves the sinner, and people should learn that God is not angry with the sinner in that sense that the love of God does not comprehend his case. God loved him while a sinner, and Christ died for him while he was in his sins.

9. If Christ gave his life for us while we were sinners, how can we doubt his willingness to bless us after we have been saved from our sins.

Be saved from wrath, or kept in a saved state so that God will not again be angry on account of our sins.

10. We were saved by his death when we were enemies; now being justified we surely can be saved by his life. Christ ever liveth to make intercession for us. *Ours is a living Savior and not a dead ordinance.*

11. We also joy in God through our Lord Jesus Christ. There is no end to the grace of God, and every day should bring us some new and untried experience of this grace. It is here we find the secret to a happy Christian life.

When we are constantly climbing the mountain and each step gives us a new horizon and reveals new and fresh scenery we forget the things that are behind and press forward to new things. Our minds are so formed that they become unhealthy, and our bodies partake of the distemper when we have the same scenery always to behold. We are told to travel for our health; this means to give variety to the mind. This peculiarity indicates design, and shows us that God never intended us to live on stale mental or spiritual food. The Bible is the only book that keeps fresh through all the ages, and religion which is progressive is all that satisfies this desire for something new.

It affords a delightful variety in the sick room; it transforms the cares of life into a kaleidoscope, reflecting the limitless colors of God's love and mercy. The rainbow is formed by the reflections and refractions of the rays of light by the rain drops, and these colors, artistically arranged, give us the beautiful bow. Trouble, affliction, sorrow, all present new phases to God's grace and lend new charms to his loving mercy. When our lives shall have passed through all these stations and beheld God's grace through every angle of the kaleidoscope, then everything visible and invisible shall talk of his glory.

EPWORTH LEAGUE

Topics For Prayer-Meeting.

OCTOBER.

22. Faith and Works.—James 2:14-26.
29. Doubts and Their Answer.—Matt.—11:1-11.

TOPIC FOR OCTOBER 15

David and Goliath —I Sam. 17:38-49.

The Word of God assures us that "whatsoever was written aforetime was written for our learning." The history of men and nations recorded in the Bible was not recorded merely to entertain us or to embalm the memories of those peoples and times, but to illustrate God's providence and justify his ways to man. Just so much of one man or nation's life as would answer this purpose is given, and no more. Of some people more is written than of others, for the reason that more of God's ways were seen in connection with them than with others. Thus Job is put before us to teach the great lesson that by God's grace a man can be righteous without any hope of worldly gain, and even after all he has and holds dear has been taken from him. This proposition Satan challenged, and the book of Job is written—not that we may know something of a rich man of the East, but what that rich man could and did suffer without sinning and without charging God foolishly.

What we read of Abraham was written that men in after times should know that "by faith" a man could and did leave the home and land of his father and kindred, and on the bare promise of God go out into a strange land, not knowing whither he went. And so of all others. The scrap of history we have before us in this lesson is to the same effect and for the same purpose. The truth that God gives the victory to the righteous weak over the ungodly strong is to be demonstrated, and the history arrays Goliath in his armor, hands him his weapons, plants his shield-bearer in front of him and puts into his mouth the wild and fierce defiance of Israel's host and their shepherd-boy champion. The story shows us David with his simple sling and five stones gathered from the brook, and here we have face to face the representatives of truth and error—one leaning on the power of carnal weapons and the other trusting in the God of Israel. The result was to be a precedent and it is. In every age those who lean on God and truth, even though giants are to be encountered, come off more than conquerors through Him that loved them.

OLD AND YOUNG.

IT DOESN'T COST MONEY.

It doesn't cost money, as many suppose,
  To have a good time on the earth;
The best of its pleasures are free unto those
  Who know how to value their worth.

The sweetest of music the birds to us sing,
  The loveliest flowers grow wild,
The finest of drinks gushes out of the spring—
  All free to man, woman and child

No money can purchase, no artist can paint,
  Such pictures as nature supplies
Forever, all over, to sinners and saint,
  Who use to advantage their eyes.

Kind words and glad looks and smiles cheery and brave
  Cost nothing—no, nothing at all,
And yet all the wealth Monte Christo could save
  Can make no such pleasures befall.

To bask in the sunshine, to breathe the pure air,
  Honest toil, the enjoyment of health,
Sweet slumber refreshing—these pleasures we share
  Without any portion of wealth.

Communion with friends that are tried, true and strong.
  To love and be loved for love's sake—
In fact, all that makes a life happy and long
  Are free to whoever will take.

—*Our Dumb Animals*

TWO LITTLE BOOTBLACKS.

The practice of one virtue prepares the way for learning another, and there are souls so ignorant that they can learn but one virtue at a time.

Jimmy Bender and Andy Blake were street boys. Nobody seemed responsible for them. Few knew their surnames, and fewer still how they came by them. There was nothing to distinguish them from other little "arabs," except that they used to "run" together, for they made their living in partnership by ten-cent "shines."

Jimmy was twelve years old and Andy was seven. The older waif had apparently picked up the younger one somewhere and patronized him.

The idea and habits of two such homeless, schoolless, Sabbathless youngsters may be inferred from their only sources of education—daytime real life in the streets, and night time sham life in the theaters.

One day some good angel directed a ticket of the "fresh air fund" to Jimmy Bender. It promised him a two weeks' vacation on a farm, with unlimited milk, fruit, field picnics, and lots of liberty and fun.

Jimmy was delighted; but a second thought dampened his pleasure. There was no ticket for Andy. Could he divide with him?

He set his wits to work. It occurred to him that Andy could take the ticket and be Jimmy Bender in the country for a week, and then say that he was the wrong boy, after which the right boy would be sent for to take his place; and so both would have their outing.

He told the plan to his mate. Andy demurred. He proposed that Jimmy should go the first week. and then pretend that he was not Jimmy Bender at all, but that the other boy really owned the ticket.

Neither of them had any clearer notion of the ninth commandment than of the third, or any of the rest. Andy's plan finally prevailed.

The farmer and his wife, with whom Jimmy went to spend his holidays, made him heartily welcome, and told him they would do all they could to help him enjoy himself—but he must promise not to say any bad words nor tell a single wrong story.

Jimmy was staggered. What chance would there be now for poor Andy? The thought of his chum's disappointment worried him, and all the more when every day of country life and country fare brought him some new delight. It seemed quite too bad that his partner could have none of it.

The quiet habits and simple piety of the farmer's family, and their kind way with him, were a revelation to Jimmy Bender—a revelation of himself, as well as other things. Moral sense awoke in the untaught street boy.

The thought came to him that if he could not tell a lie for Andy, he might tell the truth. All his new surroundings encouraged the idea, and after some hesitation he spoke of his little partner in the city, and confessed the scheme that had been agreed upon between them.

His good friends heard him with moistened eyes. Two neglected boys have at least been keeping the divine commandment to love one another and prefer one another. Was not God preparing the way for them to learn the rest?

Loving kindness answered the question by sending for Andy at once. He was provided with a good home in the country not far from the house of the worthy farmer with whom Jimmy continued to stay.

The "fresh air fund," that had given two poor lads their first taste of healthy enjoyment, had helped them also to their first lesson in a purer school of life.

No amiable and Christlike charity like this ends, in every case, with the temporary good it professes to do. A short material relief may become the means of an eternal rescue.—*Youth's Companion.*

A FACTORY GIRLS CLUB.

Two years ago Miss Alys Smith, General Secretary of the B. W. T. A. for work among young women, started a club for factory girls in Somers Town—Lady Henry Somerset's London property. These girls were from a licorice factory, and were probably, as rough and untaught specimens of girl humanity as could be found anywhere—most of them girls from drunken homes, and themselves accustomed to entering public houses freely. At first it was difficult to do anything with them, except trying to give them a little recreation in the evenings after their hard day's work. As a specimen of their roughness, which may interest those "who never saw the like," it may be mentioned that on their being taken for a trip to Reigate they leaned out of the railway carriage and kissed every porter who happened to come within reach, and in the village they rushed up to every man who looked at all approachable and whirled him off into a dance.

This, however, was the first year of the club; they have now become quite "proper" in their behavior, and very much interested in learning dress-making, bonnet-trimming, and various other feminine arts. The have formed a committee, in which they conduct the business of the club according to parliamentary rules; they write essays, very quaint and characteristic, on subjects likely to interest them—such, for instance, as: "How to Walk Out With Your Young Man;" "How to Spend Your Holidays;" "How to Treat Your Mother," etc., and are becoming eagerly interested in the social questions of the day. A great many of them have been induced to sign the pledge, and, while there are occasional outbursts of the old lawless spirit, they are learning to take their part with womanly dignity in the battle of life.—*Woman's Herald*

BRAVE SADIE.

Somebody was wanted to go in haste to the post-box with a letter. "O, mamma!" said Sadie, "can't I go? can't I go all alone?" and she danced up and down and shook her hands like a wild little girl, in her haste to be answered.

"Oh, no!" said mamma; "papa would be very much troubled if he knew his little girlie was on the crowded street all alone. Besides, you would be afraid. There are horses, and dogs, and a great many cross-looking people on the street."

"I wouldn't be afraid," said Sadie, shaking her head, and looking as determined as she could, "not if seven or five dogs came running right at me; nor horses, nor—not anything at all."

"I don't think we will try you this morning," mamma said, laughing, "I'll tell you what you can do; take Jemima Lawrenceville and go and take care of the kitchen, while Ann runs to the post-box for me. That will be helping mamma."

Jemima Lawrenceville was a great dollie with real hair and nice kid arms. The reason she was named Jemima Lawrenceville was because Uncle Jerry and Aunt Mima gave it to Sadie for Christmas, and they live in Lawrenceville. Sadie was determined to name it for them both, so her father thought of Jemima, which had two letters of Uncle Jerry's name, and several of Aunt Mima's.

"I don't believe Sadie will like to stay in the kitchen all alone," said Brother Ben, glancing up from his geography.

Sadie looked sternly at him. "'Course I shall," she said, with dignity. "What you s'pose I'm afraid of? I wouldn't be afraid on the great wide street, not abit." Then she went to the kitchen.

In less than five minutes they heard her scream.

"O, O, O, dear! what shall I do! Mamma, come quick!"

Mamma ran, so did grandmamma, so did Ben, so did Laura, from the third story. They found Sadie on a chair, Jemima Lawrenceville under her arm, her frightened eyes, twice their usual size, fixed on something in the corner of the room. What do you think it was which had frightened this brave girl, who would not have been afraid of "seven or five dogs coming right at her?" Bend your head and I will whisper to you. It was a mouse.—*The Pansy.*

THE BEST THING.

Bob Burdette bids us remember that the good things in the world are always cheapest. Spring water costs less than whisky; a box of cigars will buy two or three Bibles; a State election costs more than a revival of religion; you can sleep in church every Sabbath morning for nothing but a nap in a Pullman car costs you $2 every time; the circus takes 50 cents, the theater $1, but the missionary box is grateful for a penny; the horse race scoops in $2000 the first day, while the Church bazar lasts a week, works twenty five or thirty of the best women in America nearly to death, and comes out $40 in debt.—*Onward.*

DEAL KINDLY.

If any person has fallen by temptation, that is the very one who should have our immediate and generous sympathy. This is the doctrine taught in the New Testament. Satan will strive to show the unfortunate men and women that there is no sincerity in such sympathy, or that there is no use in making renewed efforts to reform. His assaults in these directions should only serve to increase the desire of the godly to rescue the fallen.

This should be the case all the more, because the irreligious world will be sure to use such failures against Christianity. The only way to repel such aspersions effectively will be in honest, patient efforts to reclaim the wanderer on the part of Christian brethren.

In this labor of love we should never forget that our sympathy can never fully express the unfailing tenderness of Jesus for the soul he would save. In no truer way can we win his regard than to do just what he would undertake were he upon earth, namely, to save the tempted. He who lives to engage in this work will merit and receive the final reward: "Inasmuch as ye did it unto one of the least of these, ye have done it unto me."—*New York Advocate.*

READ AND THINK.

A test of great importance in estimating our progress in the divine life is found in the degree of immediateness with which we obey. By the shortening of the interval between the arrival of the command and its execution we may gauge our growth in grace. If a struggle of any sort is necessary after a thing is apprehended to be God's will, whether to do or to bear, we may clearly know that something of depravity yet clings to us. If we cannot give thanks at once for the things we do not like, the things that must always be displeasing to the flesh, if we require a little time to adjust ourselves to the situation and summon our reserve forces into the conflict, it proves that all is not yet with us as it should be. In proportion to the promptitude of our hallelujah when the affliction comes, is God well pleased. Very many, after sufficient reflection and considerable effort, are able to praise God in the fires. It is only the rare saints that can instantly respond with a 'Glory to God," when some stroke descends.—*Zion's Herald*

LIGHT IN THE DAYS OF DARKNESS.

I am not seeking to cast any shadow upon glad lives when I say that every young woman should learn in sunny days where to find light in the days of darkness. If you are about to enter Mammoth Cave, while you are still outside in the sunshine the guide puts a lamp into your hand. It seems useless, then, as you walk down the green bank, and its beams appear pale and dim; but when you enter the cavern you understand the value of your little lamp, and its light is very beautiful as it shines in the dense gloom.

The lamp of Christ's comfort may seem useless to you in the happy days of youth, when you have no sorrow; but some time it will grow dark about you, with no earthly light to shine upon your path, and then this heavenly lamp will be most welcome. Keep the picture before you, therefore, at Christ's feet in sorrow. It will teach you where to go when the night darkens about your own soul.—*From "Mary of Bethany"*

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German Mission, Grassyville, Nov 8—Bishop Wilson
Northwest Texas, Fort Worth, Nov 15—Bishop Wilson
North Texas, Wichita Falls, Nov 29—Bishop Wilson
Texas, Navasota......Nov 30—Bishop Hendrix
East Texas, Orange.....Dec 7—Bishop Hendrix

EXPLANATORY.

Recently bills have been sent out through the ADVOCATE to subscribers Let no individual subscriber imagine that he or she has been singled out and "dunned." We have endeavored to treat all alike, and have, therefore, sent a bill to every subscriber whose time has expired. The terms of subscription are payable in advance, hence where a subscription expired say in September, 1893, a bill was sent for subscription to September, 1894. Bills are sent direct to the subscriber, who can renew through the preacher in charge, or by sending the amount direct to this office. We make this statement as some have complained of being "dunned"

Editorial.

ARE WE BETTER OR WORSE?

The New York Independent, which is noted for its symposiums on important questions by leading men, had one in a recent issue on the question, is the world better or worse than formerly? The consensus of opinion obtained is that the world is growing better. To this opinion we heartily agree. It is agreed that the question can not be settled by a few exceptional cases either of individual depravity or goodness. The general moral habits and sentiments of the world must be considered. These find expression in the laws, institutions and customs of a whole people.

When we contrast society at the present with the past in these respects the evidence is largely in favor of the belief that the world is to-day better in all respects than in any other age.

The laws for the suppression of crime have been extended to comprehend more of vice than ever before, while there are fewer criminals. Institutions of benevolence for the amelioration of the sufferings of humanity have arisen while they were scarcely known in former ages. A great deal is being said about the distress of the poor and the depraved debauchery of the slums, but this interest felt in these classes is largely new, and shows an improvement in sympathy for the helpless. The work that is being done by all the Churches for the conversion of the heathen belongs almost exclusively to this age. So we might go on to enumerate the evidences of the growing hold of Christianity on the world's heart, but these signs are known and read of all men who have eyes to see.

Neither are we willing to admit that there is less devotion in the Church to Christ and his cause now than in the days of our fathers. There are thousands of holy men and women in the Church to-day who, if it were necessary, are willing to give their bodies to be burned for Christ's sake. There are now more examples of consecration to the cause of uplifting and the betterment of humanity than in any former times. And that there is more self-seeking in the ministry or Church than in the days of our fathers, is a charge which lacks sufficient proof.

That there is much wickedness in the world, and many examples of the lowest depravity, goes without saying. That there is some self-seeking and worldliness in the ministry and Church can not be denied. But these things have always been, and no doubt will be, till the end come. The deeds of wickedness and examples of selfishness are made to look all the more dark by the intense light of the Christian sentiment of this improved age.

We are not, however, of those optimists who believe that there is a golden age ahead when all wickedness shall have disappeared and righteousness will have become universal. Such a state of things will not be reached this side of heaven. The reason is plain: Men are not born good. Righteousness is not inherited. Men come into the world with a bias to evil and need not to be educated in wickedness to become so. As long as our Seventh Article remains true to human nature, the conditions of society as grounded in that nature will continue to be pessimistic.

But on the other hand the child born of good parents has greatly the advantage over the one born of wicked parents. In addition to this the powers of light and the means of moral education are continually multiplying. The moral environments of men are continually becoming better. The powers that make for righteousness are gaining in the strength and extent of their influence over men. The world is thus being made better. However, the time will never come when moral training, and the regenerating power of Christianity will not be needed, and as long as men are moral agents in this world, some will be wicked in spite of all God and good men can do for them.

While, therefore, the moral advance of the world under the influence of Christianity may always tend toward ultimate optimism, the conditions of humanity in its native bias to evil will always be pessimistic. That is to say that the advance upward must always be made at the cost of victory over the tendency downward.

JUDGE CLINT VS. THE DALLAS CITY COUNCIL.

Some little time since the Dallas City Council voted down an ordinance to suppress prize fighting. Some of the Councilmen contended that the fights, being only glove contests, were nothing more than innocent amusement, forgetting that one man was killed in this city in one of these innocent sports. Others, we suppose, voted against the ordinance on the ground that it takes all classes and all things, with the devil thrown in, to make a prosperous town.

But now comes Judge Clint, of the District Criminal Court, and charges the Grand Jury that it is one of the duties of that body "to investigate and present indictments against all persons who commit misdemeanors or crimes less than felonies, where specially charged by law so to do, as in disorderly houses, local option cases and the like; and also in such other misdemeanors as are continuous and flagrantly vicious in their nature, and which tend to corrupt and debauch the weak, ignorant and young, such as the so-called 'prize fight,' etc."

The Dallas News adds:

> Judge Clint, on the subject of prize-fighting, told the jury that convictions in such cases could be secured on the ground of aggravated assault and battery.

We trust the members of the Grand Jury will inquire diligently into this matter and discharge their whole duty, and that the county officials will take notice and do likewise. Apropos to the last suggestion is another item of the charge, as follows:

> To inspect and closely inquire into the official action of each county official every three months to the end that the people may know what the public servants are accomplishing. This, perhaps, is the most important duty a Grand Jury can render at this modern day, especially in large cities where the people know little or nothing about what officers are doing. All good officials will welcome such a periodical examination and all bad ones should be investigated to the end that official misconduct be avoided.

Still another item of the charge, which we think highly commendable and would call especial attention to, is the following:

> Again there are a group of offenses we may term "crimes against home," such as adultery, fornication, seduction and slander. Good men know that the home dominates the Church and State, and is the great nucleus around which devolves all other interests dear to our Republican form of Government. Especially should you carefully inquire into seduction and slander. In this country many noble, brave girls are driven by dire necessity to go out into and battle with life to support self and many times a helpless family. They deserve the warmest admiration of all men. But there is a class of beings, called by mistake men, whose cowardly and slanderous tongues and venal hearts attempt to malign the fair name and ruin the pure life of these helpless and guiltless young heroines. Above all other classes the strong arm of the law should throw its protecting shield around this true type of womanhood that is not afraid or ashamed to labor, and the vile vulture who would despoil the good name or virtue of these young wards of the law should be taught by swift and severe punishment that in this fair land of ours the law is ever ready to be the champion of injured womanhood.

IGNORANCE OR HYPOCRISY.

A special from Mt. Vernon, Texas, to the Fort Worth Gazette says:

> The little deaf and dumb son of H. O Dutton, who has been in Fort Worth for the past week under the treatment of a lady faith doctor, was brought home yesterday without having been benefited. The doctor said that God did not intend for her to cure the boy.

The difficulty in the way of the so-called doctor, we suspect, was that the disease was of such an organic nature that the mind of the patient could have no effect upon it. Even if it were of that nervous character of diseases which can be cured through the patient's mind, the avenues of approach to the child's mind were cut off

Of course it is an easy solution to say that God is not willing for the child to be cured. Every possible difficulty might be solved as easily if the solution did not raise greater difficulties.

The fact is this whole business of professional faith-cure practice is either the fanaticism of ignorance or hypocrisy. We believe in praying for the sick in all faith. So we believe in praying for a good harvest of corn. But the man who prays must also plow. The best seasons that God can give will not make a good harvest for the man who sleeps when he should plow. So in sickness we should not only pray, but use such natural means as God has given and does give for the restoration of health.

Time was when God attested the divinity of Christianity by miracle-working power. But St. Paul said in I Cor. 13, that these things should pass away, while faith, hope and love should abide. These three are now the attesting power of Christianity, and are not confined to professionals, but are the elements of character in every true Christian.

Let our people beware how they run after these faith-cure fanatics whose practice is a mere travesty upon a genuine Caristian faith in God.

PUMPING THUNDER.

> Editor Hoss says: "Few things are more repulsive than the dry-eyed excitement which is sometimes witnessed in a congregation of religious fanatics." We wonder how he would be affected by weeping platonism. The ancients put a high premium upon "dry light."—*New Orleans Advocate.*

That does not answer the question, Bro. Beard. Dr. Hoss' thought has found its way into more minds than his. It is sickening and repulsive to a really spiritual man to hear the language expressive of the deepest heart-feelings reeled off like "Twinkle, twinkle little star," by a dry-eyed ranter whose only external signs of earnestness are his physical contortions and bodily exercise. This passes for the genuine article with some people, but the more observant have come to know that spitting cotton, sawing the atmosphere and pumping thunder are not "outward signs of an inward grace," but sure exponents of the lack of it. Pharisaism may talk in the language of the true disciple, but "he that is spiritual judgeth all things."

THEY HAVE THE RIGHT.

> Two ministers, one North and the other South, have been preaching on the "silver question" A greater preacher than either of these writing to a congregation that he had diligently served, declared: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God."—*Southern Christian Advocate.*

We do not believe preachers, whose business it is to study and preach the word, should turn aside and serve tables, but we do contend that because a man is a preacher he is not the less a citizen on that account, and as a voter and a tax payer he has a right to express himself on any question that affects the general welfare of his country—provided he speak "as a man" and not as from the Lord.

MAY COME TO DALLAS.

The ministers of New York and Brooklyn, backed by such papers as the New York Times, are making it hot for those pot-house politicians whose advocacy and protection of the Coney Island Club has made their names a synonym of all that is low and vile in politics and social life. The club is a corporation of prize-fighters and toughs whose degraded instincts and lack of principle render them, from a moral standpoint, little above the brute; but they can vote, and it is this fact which has made them, in several cases, the special beneficiaries of official clemency when their crimes against the peace and dignity of the State would have otherwise sent them to prison, and even unto death. To cap the climax and crown a long list of shameful and unlawful practices, the managers of the club arranged for an international prize fight, soon to take place there, in which the interest of all toughs, both active and passive, was centering; but the attitude of the pulpit and the press seems likely to defeat the arrangement; in which case it is thought New Orleans will be chosen as the safest and most available field of operations. Should the Crescent City, whose past record as a rendezvous of prize-fighters and lottery thieves attracts the attention and invites the presence of these Coney Island toughs, conclude that her fair name is already sufficiently smirched, perhaps the city of Dallas may be chosen with those members of our City Council who voted against the prohibition of slugging matches, as referees and bottle-holders on the grand occasion!

AN IMPORTANT MOVE.

It is a matter much to be regretted that in some places where we have several churches in the same city there is no more sympathy or co-operation between them than if they were of different orders of faith. When one pastor and his people are engaged in a protracted service they are just left to pull through by themselves, the other Churches and their pastors leaving them hugely and sublimely alone. Such a course is a shame—yea, it is more: it is a sin. It is a waste of time, talent and labor which, if employed and improved, would yield thirty, sixty, and even an hundredfold. Just think of it! Suppose when a meeting begins in one of our city churches that every preacher, singer, and Christian worker in all the Methodist Churches should join in and all pull together. It would not only make that meeting a success, but would scatter the fire among the several congregations and give every preacher and his people a great spiritual up-lift. He would be able to better serve them, and they would better appreciate his labors. Not only so, but the Methodists of the city would get acquainted with each other and the connectional spirit would be fostered and selfishness and dry rot prevented in the several congregations.

Thinking on these things, the Rev. E. W. Alderson, presiding elder of the Dallas District, has inaugurated a move which opens up to the vision of the worst old sorehead in all the Church the prospect of great good for Methodism in this city.

The following resolution, offered by Bro. L. Blaylock and unanimously endorsed by the Quarterly Conference of First Church, in this city, will give the reader an idea of the plans and purposes of this movement:

> Resolved, That on the nomination of the presiding elder, two brethren who, with a brother similarly chosen by each of the other Quarterly Conferences of the city and the several pastors, shall, with the presiding elder as chairman, constitute a City Board of Church Extension, with power to levy assessments and collect and administer funds for the aid of needy churches or establishment of new ones in the city of Dallas. The creation of this Board and the work of same to be in no sense a lessening of our obligation to the Parent Board or Conference Board of Church Extension of the Church.

LIGHT THE CANDLES.

One of the greatest, if not the very greatest, needs of Southern Methodism is an intelligent appreciation of our doctrine and polity. Nine-tenths of the people who are coming into our Churches have no well-defined idea of what we believe as a Church and are equally ignorant concerning our Church government. The result is that they are at the mercy of every slick-tongued ecclesiastical sheep-stealer who comes along on his hobby, and they are literally "carried about by every wind of doctrine." We have emphasized "revivals" and "large ingatherings" to the neglect of our people's education. "These ye ought to have done and not left the other undone." Let there be a revival of doctrinal preaching. We are neither afraid nor ashamed of our history, doctrine or polity. Turn on the light, and our people will be glad that their name is Methodist.

NOT IN TEXAS.

> Some religious editors have two words to say against temperance cranks and fanatics to one against drunkard-makers; and it means something.—*Holston Methodist.*

Who are those editors? The religious press in Texas is a unit for temperance and prohibition.

PULPIT STUMPISM.

> Some metropolitan preachers, as well as ministers in remote regions of the Union, are making blunders by lugging into the pulpit various financial, social and labor problems, and attempting to solve them in an off hand, extempore fashion. Questions which are fundamental, which baffle ample knowledge, wide research, and the resources of the specialist, these preachers discuss in what is deemed a "popular" fashion, announcing decisions, opinions, and monetary doctrines with the air of authorities. "Panics—their Cause and Cure," is one of the advertised topics of a New York preacher. Surely the man who occupies the Sunday morning or evening hour in the pulpit with discussions of this order; for the adequate discussion of which he can not be deemed competent, since he is not an expert; is not only making of himself a laughing-stock in the eyes of thinking, well-informed men and women, but also throwing away the greatest opportunity that can be afforded to a human being—the privilege of uttering a message of hope, warning, instruction and comfort to the hungry souls about him.—*Central Advocate*

The above we heartily endorse. The pulpit is no public forum for the indiscriminate discussion of all subjects. The discussion of some subjects, even of public interest, is improper in the holy place. The line must be drawn somewhere, and the proper place to draw it is at the circumference of the Gospel of our Lord Jesus Christ.

When once the door is open to the discussion of science, socialism and politics, it is impossible to make the pulpit the channel for the message of salvation to all men.

If any wish to discuss these outside issues, let them go on the lecture platform and the stump, where both they and their subjects belong.

ORGAN OF THE OPPOSITION.

Last week this ADVOCATE warned its readers of the fact that the tramps were coming with the coming of the conferences and that every editor, publisher, book-peddler and every other individual who had an ax to grind would be on hand to whet his tool upon the grindstone of Texas Methodism. In the last issue of the Richmond Advocate Dr. Lafferty—who does nothing by halves—swings high the battle-ax and lays the hide open to the skull in the following paragraph:

> There are Church papers in Southern Methodism essaying a general circulation. The editors or publishers skip from conference to conference, picking up a new name here and there. The Tennessee Methodist, published at Nashville side by side with the general organ, having the *role* of the organ of the opposition, sends its chief scribe hither and thither among the synods. The St. Louis Advocate has eclipsed all the papers on the canvass. A letter from Brazil report Editor Palmore, in his recent tour to Europe, Asia and Africa, dropping in upon the conference in session at Piracicaba and "added a few names to the list of subscribers."

THE FAITH ONCE DELIVERED.

The Roman Catholic, the Baptist, the Episcopalian Churches, each claims to be the *only Church* of Christ on earth, and that it is directly descended from the apostles. Now which one is right?

Thank the Lord, Methodism is not mixed up in this mess of contradictions and absurdities. She is satisfied with contending for the *faith*, not the form, once delivered to the saints. As to direct organic succession, however, if there was anything essential in it the Roman Catholics would take the cake. Every one who knows anything of history is aware that the Episcopalian Church began with King Henry VIII. in the Sixteenth Century, and that there is no trace of a Baptist Church anywhere on earth earlier than that time.

ABOUT "BELOVEDS."

The Holston Methodist says:

> Our best men should be put into the presiding-eldership. No man should be put there simply because he is not fit for any other place. No man should be put there simply to keep him in a good humor. The presiding elder should be a good judge of law; he should be a good preacher, and a deeply pious man He should not be a trickster or wire-worker. * * * * Men should be taken from our best stations and circuits and put into this office. Presiding elders should also be well paid; their salaries should be liberal; they should be freed from secular care, so that, imbued with the spirit of their mission, they may go blazing around their districts
>
> In an honest, artless, earnest presiding elder the hearts of the preachers will safely trust. They will cheerfully co operate with him, and will never stand in awe either of his malice or his cunning

DR. LAFFERTY INQUIRES.

> The Book says that small affairs gauge character—"faithful in a few things," etc. The germ of dishonesty and damnation is seen in dimes. The defaulting in the dollar due the preacher, never paid because he is gone elsewhere, and exposure of delinquency not expected—who has not heard of it? He writes to the Church paper that "if you will continue it till my tobacco [or cotton, or peanuts, or truck] is in the market, I will pay up." The publisher refuses to believe that deception and cheating are possible. The crop is sold. The past due subscription is not paid. The paper finally stops. What word ought to be written opposite that scratched-out name?

Why, the word liar, of course. What else could be written and the truth be told?

TOO MUCH RED TAPE.

> Twenty-three indictments were set aside in Nacogdoches because they read "in the name and by authority," instead of "by the authority." Just such quibbling as this did more to bring Judge Lynch's court into existence than any other one thing. Even the State Court of Appeals in times past has set aside at least one indictment and reversed and remanded a case because there was a colon where there should have been a comma. The harm that these trifles have done has been incalculable. In the above omission the sense was not altered. It was simply a quibble. Away with such special pleading. It is nothing more nor less than jackleg smartness.—*Dallas News.*

True, O King.

RATTLESNAKE RELIGION.

> Beware of the man who looks pious but strikes like a rattlesnake when anything gets in his way.—*Nashville Advocate.*
>
> Dr. Hoss speaks with the emphasis of one who has had an "experience." *Southern Advocate.*

Does the Southern have any reference to allusions?

A VISIT TO KAUFMAN.

Last Sunday I worshiped with the Church at Kaufman and had the privilege of preaching to large and attentive congregations morning and evening. Owing to ill-health Bro. U. B. Philips was transferred to Colorado, where it is thought the climate will be congenial to his health, in midsummer. The Rev. L. P. Lively was appointed by the presiding elder to the vacant charge. The work has prospered under Bro. Lively's hand. Large attendance at Church, Sunday-school and prayer-meetings, shows an upward tendency. Bro. Lively is renewing his youth and is in fine spirits and popular among his people. Will he pardon me for saying that? I enjoyed my visit very much in the home of Bro. Wm. Ayers, a friend and parishoner of years gone by. J. C.

THE junior editor spent last Sunday (October 8) with Rev B. R. Bolton and his people at Waxahachie, preaching at 11 a. m., lecturing to a large crowd on the Epworth League at 4 p. m., and preaching again at 7:30. The congregations at every service were large, apparently intelligent and very attentive.

Bro. B. is very popular with his people, and as he is building one of the finest churches in the State, has secured all his collections, and had a glorious revival, he is as happy as a lark.

I met a number of brethren, many of whose names I do not recall, but among whom were Revs. F. P. Ray, Andrew Davis, Dr. J. S. Hill, Bros. Deckman, Edwards—but there are too many to mention.

Bro. Bolton has a first-class Church in every respect—a fine congregation, a magnificent Sunday-school, a good prayer-meeting, and an interesting Epworth League. His new church is a beauty and will be ready for dedication in a few weeks. Bolton is just simply flying.

BRO. HOSS, of the Nashville Advocate has been advised by some of his friends to answer certain "reports adverse to the editorial management of that paper," which are alleged to to be "afloat in the Church." This he refuses to do and proposes to treat the matter with the contempt of absolute silence. We think this is the proper course. He is not responsible to old Madam Rumor, but to the General Conference which elected him, and which can pull him off the tripod if it sees proper to change its mind. To this body he looks, as the following words will show:

> "We shall do our duty, as we see it, till the next General Conference. When that body meets, it can take its own course."

> WE have on file a number of able and interesting articles for the next and subsequent issues. Our contributors have been very liberal of late; let them continue in well-doing. - *Southern Christian Advocate.*

Don't bother about that, brother.

THE Rev. Sam P. Wright, Treasurer of the Board of Missions of the Northwest Texas Conference, says: "As the immediate strain has been taken off our General Board, no preacher in charge need send money to this Treasurer, but bring it with him to conference."

IT is not by understanding the Lord's nature, but by trusting in his name, that we rest from the cares and vexations of life.

CHRIST is not seeking the perfect in order to reward them, but the imperfect that he may help and save them.

THE preacher whose supreme aim is not to be moved from his charge will become so manifestly selfish and barren in his pulpit ministrations as to make his removal a consummation devoutly to be wished by all who are compelled to listen to his spiritless declamations.

PEOPLE run after novelties, but the commonest things are the best. Sunshine attracts no such attention as the aurora, but without it Byron's dream of darkness would be realized over all the earth.

THE Nashville Advocate suggests that the enemies of the saloon in Tennessee should get together and bring a pressure to bear upon the Legislature of that State which shall enforce the passage of such laws as shall put a crimp upon that worst foe of man in that goodly commonwealth. The suggestion is a good one and might serve as a timely hint to Texas anti-saloon people of every character and complexion. Their combined strength in this State could make that accursed traffic tremble in its boots.

SOON after the proposal for a World's Congress of Religions Bishop Haygood prophesied that it would be a farce and in no way creditable nor beneficial to Christianity. The ADVOCATE saw the wisdom of the seer and advocated his view. Now comes the Nashville Advocate and shows that by the interpretation of the historical event the prohecies which went before were true.

THE most beautiful is not always the most beneficial. The peacock is a fine bird, but the fat Plymouth Rock chicken is a solid comfort.

THE man who talks to the Lord in the closet will find it an easy matter to talk about him in the class-meeting.

A FINE Bible on the center-table will not prevent the devil from jumping over the back fence.

THE man who fails to pay his pastor and allows him to move away in debt will be the first man to inform the new preacher that his predecessor was a poor financier.

THE transfer of Dr. J. W. Lee from the North Georgia to the St. Louis Conference will, no doubt, have been officially announced before this reaches the eye of the reader.—*Wesleyan Advocate.*

Well, yes, to be sure. We read something of Dr. Lee's appointment before it was made—that is to say before the St. Louis Conference met.

THE humming bird sips the nectar from the flowers. The hog roots around in mud and muck. Brother, where have you got your nose?

IT would be the handsome thing to rig your pastor out with a new suit of clothes for conference. Such concrete expressions of love and appreciation are worth a thousand resolutions passed in the Quarterly Conference.

IF a pastor's wife should do all that some people expect of her there would be nothing left for any other woman in the Church to do except to gossip about what they could have done if they had only been in her place! Verily, the devil works not alone through the masculine gender!

THE preacher who is afraid of his congregation is like a driver who fears his horse, and, nine chances to one, there will be a run-away in both cases.

THE belligerant attitude of some disappointed aspirants in the Church, where every scheme has failed to boost them into power, reminds one of the soliloquy of old Richard III:

> "And, therefore, since I can not prove a lover,
> To entertain these fair well spoken days,
> I am determined to prove a villain
> And hate the idle pleasures of these days."

WHEN a man is satisfied with himself the devil marks him and passes on.

"ALPHA BETA" has waked up the snakes. Watch the paper next week.

THE preacher who would build up a Church must be a hustler.—*Holston Methodist.*

And the preacher who keeps it up must be a rustler.

ECONOMY is not stinginess. It is a sin to be wasteful, and it is right to save; but Wesley hits it off rightly when he says: "Make all you can, save all you can, and give all you can."

TOBACCO has been a defense against bores in many a literary workshop. Give one of these tedious visitors a cigar. He can't talk when it is in his mouth and he can't talk long when it is absent from his lips, else it goes out. We have a strong aversion to the smoke of "two-for-five," but the fog and fume are easier to endure than the rattle of the tongue threshing old straw.—*Richmond Advocate.*

Oh, for a box of them!

EVERY time we hear of a preacher's wife being presented with a nice dress or other needed article, it makes us glad. These good women, in "staying by the stuff," have made it possible for their husbands to serve the Church more acceptably. In this case, as in every other, "the power behind the throne is greater than the throne itself.

DO NOT fail to read the communication of Bro. A. E. Butterfield from Anadarko, Okla. It reads like the Acts of the Apostles. God bless those faithful men and women who have left all to follow Him.

SOUTHERN METHODISM.

News, Views and Personals.

—The district parsonage at Florence, Ala., burned recently. The beloved Rev. J. B. Wilson, and family, lost all their clothing and furniture. The Florence people are coming to the rescue.

—Rev. J. A. Burrows edits the League Corner in the Holston Methodist and does it well. The following paragraph from his pen may hit somebody, but if it knocks them into silence it will do good: "Don't talk to the pastor as if you wanted him back, and then remark—incidentally, of course—to the presiding elder that 'a change' would be 'advisable.' It is deceitful. And beside, you have a right to want somebody else. If you hate to hurt feelings, then shut your mouth. That is fine exercise, anyway."

—Pacific Methodist Advocate: Dr. John J. Tigert, of Kansas City, has in press at our Publishing House a work on "The Constitutional History of American Episcopal Methodism." Those who know Dr. Tigert's ability to grapple with profound legal themes will expect in this book a work of surpassing interest.

—The following delegates were elected at the recent session of the Louisville Conference at Elkton, Ky., to the General Conference: Clerical—J. W. Lewis, D. Morton, Gross Alexander, G. H. Hayes and S X. Hall. Reserves—D. S. Campbell and W. K. Piner. Lay—C. R. Long, T. J. Williams, B. F. Bowman, F. H Bristow. Reserves I. B. Wilford, J. R Wilson.

—Raleigh Christian Advocate: The Holston Conference met in Knoxville, Tenn., October 11, Bishop Duncan presiding. . . . . The faculty of the American Temperance University have organized by electing Prof R. N. Price, Chairman; Prof. John A. Hicks, Treasurer; and Prof. W. C. Damon, Secretary. We are glad to see our good brother, Dr. Price, honored. He is worthy. [Bro. Price is at present editor of the Holston Methodist.]

—The Alabama Christian Advocate, of October 5, says, concerning the yellow fever scourge at Brunswick, Ga.: "We say with the deepest concern and solicitude to the Methodists of Alabama that Dr. Jno. A. Thompson, one of our own men and a hero of more than one epidemic battle field, is in the midst of the hottest of the struggle, jeopardizing his life, soothing the sick, wiping away the sufferers' tears, filling hungry mouths, while he himself may be hungry, and doing all he can to bring light and gladness amid a night of gloom. We say, give him aid. Send what you can directly to him at Brunswick, Ga., and you will help to relieve his sufferings and the sufferings of the helpless. Let every Methodist in Alabama, who can, do something, for help is needed. A truer, braver and nobler man than D. Thompson never threw himself upon the altar of sacrifice. Let us help." Dr. Thompson is a brother of our Brother E. B. Thompson, of the North Texas Conference. Those Thompsons are good stock anyhow. The same paper says to country boys: "Do not be impatient with your country life. It will be the making of you. The machinery of the world to-day in almost every department, Government, State, education, commerce, trade and the Church, with its vast machinery, institutions and responsibilities, all are in a large degree run by country boys, home-made boys. Boys, stay at home, hoe, plow, split rails, go to school. Learn how to farm, read, study. Get ready for the battle of life. Let the towns alone. After a while if there is a place for you, we say again, you will be sent for."

PERSONALS.

—Dr. B. Carradine located at the recent session of the St. Louis Conference and will give himself up to evangelistic work.

—The Rev. J. W. Bridges, who has been at Mineral Wells a week, has improved in health and thinks he will be able to return to his work in a short time.

—Calvert Courier: Rev. J. T. Browning, of Brenham, who is engaged in the German mission work, was here last week en route to Schulenburg, where he purposed preaching Sunday.

—Rev. W. H. LeFevre called on the ADVOCATE this week. He is, we are glad to say, enjoying excellent health. His trip to Virginia improved him much.

—Bishop Fitzgerald is holding conferences in the extreme West. He is inspecting the field, traveling and preaching, and making a very fine impression on the conferences.

—Fannin Favorite: Dr. Keith has returned from his stay at Dalby Springs, benefited in health and will occupy his pulpit next Sunday. Sunday week, October 15, he intends beginning a series of meetings.

—Calvert Courier: Bishop E. R. Hendricks, of Kansas City, Missouri, will dedicate the Methodist Church in this city on the fourth Sunday, October 22. It is hoped a great many of our people will hear this eloquent and eminent divine on the occasion referred to.

—Nashville Advocate: The Rev. W. H. LeFevre, of Texas, has lately spent a few days in Nashville. He is a first-rate traveler and sight-seer. Not many things escape his notice. While here he went the rounds and found out all that was to be known. He is also a good, stanch Methodist.

—The Rev Sam J. Rucker, a graduate of Southwestern University, is theologuing at the Vanderbilt. He writes that Texas has many representatives in the "big school," and that some of them have conferred honor on the institution. Sam is, no doubt, a hard student and will return with his theological broad-ax ready for all opposing Agags.

—Rev. G. T. Sullivan, writing in the Memphis Advocate of Bro. S. P. Bernard, of Covington, Tenn., says: "Bro. Bernard has passed his 85th birthday, and has been a steward for fifty years. He lives two miles from the Church, but is rarely ever absent from the morning and evening service. He has not missed a Quarterly Conference in four years. He attends the monthly meetings of the stewards and never reports a deficit on his collections. He takes and reads several Church papers, and adds a new Methodist book to his library every few months. He reads the Bible a great deal, and prays in his family and in public." May the Lord increase his tribe.

The people quickly recognize merit, and this is the reason the sales of Hood's Sarsaparilla are continually increasing. Try it.

One feature of a cyclone is worthy of general imitation: it always does its level best.

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.

NORTHWEST TEXAS CONFERENCE.

(Continued from first page.)

Christ and 7 or 8 backsliders were reclaimed. We organized a Church with 25 members. My health is not restored, though it is improved some.

Thornton.

M. S. Hallenbeck, Oct. 5: Our last protracted service for the Thornton Circuit this year was held at Big Hill, beginning September 24, and closing October 5. Results: About 50 conversions; 34 accessions. Add the above to my four services previously reported and we have 300 conversions; 150 additions, besides some 25 or 30 by letter previously added. Our town and county have quit the saloons, gambling, drinking and the like, and God is in our midst.

Anson.

W. H. Crawford, Oct. 9: Our fourth Quarterly Conference was held October 7 and 8. Bro. A., though feeble in body, was with us, and we were much edified by his clear and earnest exposition of Gospel truth. Yesterday afternoon we held a general experience meeting, and a glorious time we had. Shouts of praise went up from several happy souls to God. Our Sunday-school organist was happily converted and praised God with other members of our Epworth League. Our League work is now made manifest. Every young Christian rose and testified for Jesus, and many rejoiced in their salvation. I have never received kinder treatment than at the hands of my people, especially have the ladies been kind. Our people have fallen short in crops, but they are a noble band and will do well.

Corsicana.

Sam C. Vaughan, Oct. 4: Our fourth Quarterly Conference is over. Bro. Wyatt, our presiding elder, fills his place well. Under the head of, "Are there any complaints?" he holds an experience meeting with the preacher in charge and officials, and probes to the bottom of each heart with his interrogations. He preached a fine sermon on infant baptism. We are turning a new leaf on Corsicana Circuit, and hope to get it clear over. I have already sent off $101 mission money, the assessment in full, and intend to report every other assessment in full. We have a noble set of men for stewards, and they say they will pay up, and so I hope there will not be a deficite in all my report at conference. The ADVOCATE does every one good that reads it. If the parents but knew the worth of morals in it to them and their children, all would take it.

Granbury.

J. Sam Barcus, Oct. 7: The Granbury revival still continues. Up to date 72 have given their names for membership in the Methodist Church. The preaching has been done the last ten days by Rev. E P. Newsom and the pastor. The presiding elder came down and gave us two good sermons. The conversions have been clear cut. The power has been marvelous. The Church, especially the members of the Epworth League, has done the work so far as human agency was concerned. Thirty or 40 converted men have led in prayer since the meeting began. They were converted in a working Church, and work seems natural and easy. We expect to report everything in full at conference. In addition to the regular collections have paid about $500 on the parsonage and spent $300 improving the Church. We now have a very neat parsonage and a working Church.

Dexter Circuit.

J. B. Nutter, Oct. 7: Our fourth Quarterly Conference was held at Mt. Zion, October 6. Bro. Ballard preached two good sermons; congregations were good, and the officials were out in full force. The collections were well up. Report for the quarter, 115 conversions, and 70 accessions to the Church. Bro. A. S. Davis, John W. Monroe and Tommy Harris were licensed to exhort. Rev D. W. Luter was recommended to the Annual Conference for elder's orders, and Rev R. F. Wilson for deacon's orders. This circuit has five local preachers, viz.: Cooper, Boyd, Luter, Wilson and Burrows, all of whom have rendered valuable assistance during the year, and especially in the protracted meeting; they are all good workers. The people of this circuit regret very much that this is Bro. Ballard's last visit among them, as this winds up his fourth year on the district. His place as a presiding elder will be hard to fill. The ladies of Mt. Zion showed their appreciation of our Quarterly Conference by providing an excellent dinner, which was served on the meeting ground.

Coryell City.

R. S. Heizer, Oct. 5: The fourth Quarterly Conference for this charge is now a thing of the past. Bro E. F. Boone, our beloved presiding elder, was with us, looking carefully after all the interests of the Church, and presiding in his pleasant and agreeable manner. The good Lord has greatly blessed this charge, spiritually and financially. The summer's campaign resulted in 75 or 80 conversions, 35 accessions on profession of faith, 32 by ritual, 14 adults and 6 infants baptized. We have three weekly prayer-meetings; one of these is carried on by the young men of Coryell City and is well attended. We have secured a lot and built a neat church at Mosheim, worth $950, and have organized a society at that place of twenty five members. We hope to be able to report in full at conference. Last, but not least, we hope ere this goes to press we will have a brand new well at the parsonage, and none know how to appreciate it better than we. Many thanks to those that have helped in this enterprise.

Quanah.

G. S. Hardy, Oct. 9: Our meeting, held by Bro. Abe Mulkey, closed here last night. Results: about 100 conversions, 85 have given names for membership in the Churches, out of whom the Methodists have gotten 57. As to reclamations—well, no man can number them. The spirit of unity, which prevails among the Churches and brethren, is remarkable. Every interest of the Church has been materially advanced, and Quanah seems a new town. About $150 was spent in way of incidentals, which was lifted by a hat collection at night. The Treasurer to-day, after paying all bills, reports $16 in the treasury. A few minutes was allowed on Sunday morning for a thank-offering to Bro. Mulkey, which amounted to $188.50. It was good all around, and I feel sure will live, although we have had two crop failures here and money is scarce, and we paid $340 out for the meeting. Yet the stewards had a meeting to-day and notified the pastor that his salary would be paid in full. Bro. Mulkey was assisted by his wife and Bro. Evans and wife, lately of Chicago, as musicians and personal workers.

ST. LOUIS CONFERENCE APPOINTMENTS.

St. Louis District—S. H. Werlein, P. E.; First Church, A. J. Jarrell; Centenary, John Mathews; St. John's, J. W. Lee; Cook Avenue, B. M. Messick; Lafayette Park, E B. Chappell; St. Paul's, C. L. Smith; Marvin, J. H. Early; Carondelet, E. J. Rinkle; Mount Auburn, C. McClure; Taylor Avenue, F. R. Hill, Jr.; Immanuel, W. W. Moss; Bellefontaine, W. Lowe; Bridgetown, J. W. Robinson; Clayton, J. F. Triplett; Kirkwood, W. R. Mays; Ferguson, W. M. Freer; Beckville, to be supplied; St. Louis City Mission, T. M. Finney; St. Louis Advocate, D. R. McAnally, Senior Editor; Agent Superannuated Fund, J. W. Lewis.

Farmington District—H. Hanesworth, P. E.; Farmington Station, J. Stephan; Farmington Circuit, L. L. Pinnell; Libertyville Circuit, V. D. Cunningham; Arcadia Station, J. M. England; Potosi Circuit, H. Whitehead; Bellevue Circuit, G. R. McHenry; Caledonia Station, M. T. Haw; Bonne Terre, J. T. Kendall; DeSoto, R. A. McClintock; Plattin and Hemattie Circuit, S. H. Renfro and A. M. Robinson; Festus Station, R. F. Chew; Fredericktown, J. E. McGhee; Marquand Circuit, J. B. Dodson; Cape Girardeau, C. P. Marchman; Pocahontas Circuit, R. Walton; Oak Ridge Circuit, C. M. Cagle; York Chapel Circuit, J. D. Doherty; Lutesville and White Water Circuit, J. A. Russell and F. Eaker; Marble Hill and Sedgewickeville Circuit, J. A. Oliver and W. J. Hays; Desloge Mission, P. H. Roberts; Bellevue Collegiate Institute, N. B. Henry.

Washington District—J. A. Green, P. E.; Salem and Steelville Circuit, W. F. Talley; Licking Circuit, Thos. Lord; Hedrick, to be supplied; Lake Springs Circuit, supplied by J. S. Stugenbaker; St. James Station, W. Q. Donnan; Vichy Springs, to be supplied; Lane's Prairie Circuit, L. W. Pickens; Cuba, to be supplied; Bourbon Circuit, A. H. Russell; Richwoods Circuit, J. F. Comer; Bem Circuit, M. M. Blaese; Washington Station, L. F. Aspley; New Haven, J. R. Edelemon; Latadie, C. M. Gray; St. Clair Circuit, L. H. Davis; Meramec, T. P. Hill; Mount Zion Circuit, J. C. L. Boehm; Manchester, A. C. Johnson; Fenton, J. L. Beard.

Charleston District—M. H. Moore, P. E; Charleston Station, J. L. Batten; Charleston Circuit, T. I. Glass; Belmont Mission, supplied by J. A. Workman; New Madrid Station, W. C. Enochs; Locust Grove Circuit, supplied by E Eure; Point Pleasant Circuit, C. S. Mills; Prospect Circuit, W. H. Batten; Morley and Richwoods, H. M. Eure; Commerce Station, I. W. Hickman; Benton and Oran, R. D. Kennedy; Blodgett and Diehlstadt, D. J. Leake; Scott Mission, supplied by W. M. Holland; Sikeston Mission, W. Carlisle; Little River Mission, to be supplied; Caruthersville Circuit, Z. T. McCann, and supplied by L. Diehis; Gayoso Circuit, supplied by J. F. Bishop; Jackson, J. H. Brendle; Jackson Training School, S. W. Embry.

Poplar Bluff District—O. G. Halliburton, P. E.; Poplar Bluff Station, A. Macfarlane; Shiloh Circuit, supplied by W. M. Boutwell; Grand Prairie Circuit, S. C. Biffle; Kennett and Malden, G. T. Clawson; Burnie Mission, H. F. Horseman; Dexter and Bloomfield, D. M. Littaker; Clarkton Circuit, supplied by Robert Ownsby; Advance Circuit, supplied by W. H. Paschal; Greenville Circuit, W. W. Harris; Piedmont Circuit, W. S Tyler; Barnesville Circuit, R. L. Standley; Grandin Circuit, C Burton; Williamsville Circuit, L. M. Lee; Doniphan Circuit, C. E. McClintock; Fair Dealing Circuit, T. B. Reagan and T. L. Triplett; Bloomfield Circuit, T. J. Lightfoot; Centreville Circuit, S. L. Morris; Sikeston Station, J. M. Crowe; Bertrand and Hibbard, A. B. Crumpler and W. H Bialock; Walnut Grove Circuit, W. Pascoe.

West Plains District—H. A. Smith, P. E.; West Plains Station, J. F. Goldman; Alton Circuit, A. P. Safford; Brandsville Circuit, supplied by F. F. English; Garfield Circuit, L. L. Whitehead; Thayer Station, R. L. Russell; Moody Circuit, A. T. Bennett; Peace Valley Circuit, W. F. Acuff; Siloam Springs Circuit, W. H. Burgett; Gatewood Circuit, supplied by Taylor Mann; McDonald Circuit, A. S. Coker; Winona Circuit, supplied by G. W. Duncan; Birch Tree Circuit, J. K. Mathews; Willow Springs Circuit, A. T. Osbron; Clear Springs, supplied by E. L. Thomas; Summerville Circuit, to be supplied; Houston Circuit, J. M. L. Hoyle; Gila, to be supplied; Raymondville, to be supplied by J. J. Carey.

Transfers—E. G Kilgore, to White River Conference; C. M. Ledbetter and A. B. Weaver, to North Georgia Conference; C. E. W. Smith, to Pacific Conference; C. M. Theadgill, North Texas Conference; R. P. Witt and A. B Halton, to Memphis Conference; T. M. Horn and J. K. P. Dickson, to Southwest Missouri Conference; J. A. Hyder, to Missouri Conference.

The following were elected to the General Conference: Clerical—B. M. Messick, J. T. Kendall, John Mathews and O. G. Halliburton. Lay—J. L. Carlisle, D. F. Martin, R. M. Scruggs and D. B. Young. Alternates: Clerical—Thos. M. Finney and H. Hanesworth. Lay—J. P. Boogher and I. W. Hill.

CATARRHAL CONSUMPTION.

The Way it Begins and Ends.

There are several roads which lead from health to consumption. Over one of these roads pass all of that great multitude who die every year of consumption. Each route begins with health and happiness and ends with disease and death. They each start with slight catarrh of head or throat and end in catarrhal consumption. Almost all, if not all, cases of consumption begin with catarrh.

Thousands have just started on one of these roads, all of whom could be easily cured by Pe-ru-na; thousands more are half way to the fatal end of one of these roads who are still curable by a course of treatment by Pe-ru-na; and yet other thousands are near the end whose last days would be made more bearable and hope of recovery more probable by commencing Pe-ru-na without delay.

Send to The Pe-ru-na Drug Manufacturing Company of Columbus, O., for a free copy of their latest publication, entitled "Climatic Diseases," a complete treatise on catarrh and all chronic diseases of the lungs.

AN EXPLANATION.

The suit of clothes presented to Rev. M. A. Black, our presiding elder, of which mention was made in the ADVOCATE of October 5, was given by the wives of the pastors, assisted by the members of our own Church in the San Angelo District.

MRS. R. M. CHENAULT.
KERRVILLE, TEXAS.

For Indigestion
Use Horsford's Acid Phosphate.

If your dinner distresses you, try it. It aids digestion.

Snooper—I'd have you know I come of a good family. Ricketts—You must have traveled a long distance.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, take
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

She—That band has considerable cheek, playing under our window. He—Yes. It's a brass band, you know.

Don't get left!! Every young lady is looking for an Engagement Ring, and if you do not delay too long you may be the lucky fellow. Send to C. P. BARNES & BRO., Louisville, Ky., and get their price-list and size card at once. Delays are dangerous!!

THE MUD HOLE DEBATE is now ready. Send for a copy. It will amuse and make you think—if possible. Price, 5 cents. Stamps taken. Address G. A. Jamieson, Benvanue, Texas.

WHY I'M HERE.

Having gone to the mission field and so early returned, I know that my brethren have a right to ask, "Why did you leave the field?" And so, that my absence—I hope temporary—may be understood, I make the following statement and append a letter from my presiding elder. I am not here because I lack interest in, and a will to, the Mexican work, but because of the absence of a support, and I could not afford to make debts in order to maintain myself and family until the crisis was over. I love that work, and stand ready to enlist for life when my support can be had.

The following from Bro. J. W. Grimes will explain my position.

M. L. MOODY.
SWEETWATER, TEXAS.

"DEAR BRO. MOODY: I take pleasure in stating to all whom it may concern that your absence from your work is no fault of yours. I am personally and officially responsible for it. The reason is purely a financial one. Your family, owing to the sickness of your baby, was forced to return to Texas. Living here was very dear, and a support for you in this field next year was doubtful, so I considered it best for you to go to Texas rather than bring your family here before the question of your support was decided. I hope to arrange for your return. Yours in Christ,

"J. W. GRIMES."
"MONTEREY, MEXICO."

ANNUAL CONFERENCE NOTICES

WEST TEXAS.

The class of the third year will please meet the committee, with the books, at the Methodist Church in Beeville, Texas, Tuesday morning at 9 o'clock a. m., October 31, 1893.

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

Important Notice—Reduced Rates to West Texas Conference.

The Southern Pacific and Aransas Pass roads will grant reduced rates to the West Texas Conference on the certificate plan.

Members will pay full fare going and get certificate from agent selling the ticket. This certificate, when signed by the Secretary of the conference, will entitle you to return for 1 cent per mile. Do not fail to get certificate when you buy your ticket to Beeville.

If you change roads at any point get a certificate every time you buy a ticket. Again, the roads will grant rates on tickets sold only on two days, October 30 and 31.

Brethren will carefully observe above directions or get no reduction.

STERLING FISHER.
EDNA, TEXAS.

"Can't Take Um."

Presiding elders of the West Texas Annual Conference will please send me list of delegates that will attend the Annual Conference to convene at Beeville, Texas, November 1, 1893, from their respective districts. Here let me say that we will be able to entertain the members and delegates in attendance nicely; but from the Committee of Arrangement's report, herewith annexed, it will be seen that the good ladies have struggled hard to secure homes for everybody, and find that it will be almost impossible to secure entertainment for the wives and daughters of the members and delegates of our Annual Conference. No town in Texas appreciates the preachers' wives and daughters more than Beeville, and none that would more readily sacrifice for their comfort; but our population is small and the greater portion of them poor and new-comers; hence we ask that none criticise us unkindly for our course that can not be helped.

J. C. RUSSELL, P. C.

Rev. J. C. Russell, Pastor M. E. Church, South, at Beeville, Texas:

We, the committee appointed by you to assist in providing entertainment for the West Texas Annual Conference, to convene in our town November 1, 1893, would herewith report that we have thoroughly canvassed the town and secured homes for all the members and delegates, but we regret to say that we find it impossible to get homes for the wives and daughters of the members. Respectfully submitted,

MRS. HARIET ROTZINE,
MRS. EMMA LITTLE,
MRS. J. C. THOMPSON.

NORTHWEST TEXAS.

This body will meet in Fort Worth November 15. Arrangements are in progress for its entertainment. The presiding elders are requested to send the names of candidates for admission, local preachers who are to be ordained, and any others whose duties require their presence at conference. We already have the names of the lay delegates. Any member of the conference who does not expect to attend the session will please notify us as early as possible, as we will probably be very much crowded, and will need to use every home we can secure. Brethren who will come by private conveyance will please inform us. Let all concerned act promptly. Notice of the place of meeting for the various Examining Committees, undergraduates and candidates will be published later.

W. F. LLOYD,
T. C. RAGSDALE,
S. R. HAY.

The committee and class of the first year will please meet promptly at the First Methodist Church in Fort Worth Tuesday morning at 9 o'clock, before the Annual Conference convenes, that the examination may be had before the opening of the session.

S. C. LITTLEPAGE,
Chairman Committee.

NORTH TEXAS.

To the Presiding Elders of the North Texas Annual Conference:

You will please send me the names of the delegates elected to the Annual Conference, to be held at Wichita Falls, November the 29th.

F. O. MILLER.

EAST TEXAS.

Please note that no lay delegate or clerical member will be furnished entertainment at the ensuing session of the East Texas Conference who does not notify me promptly. Let us know now who we are to provide for.

Under the most serious adversities that ever befell us as a people we are going to do our best, having faith that God will give us a profitable session.

G. V. RIDLEY.
ORANGE, TEXAS.

BOARD OF PUBLICATION.

The Board is called to meet on Thursday, October 19, 1893, at 9 a. m., at the office of the TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

JNO. H. MCLEAN,
President.

EUROPEAN goldsmiths make up $24,000,000 into gold plate and jewelry annually.

Nervous Prostration

Mrs. Emma Huss

Years of Suffering Ended

"I broke down in health, lost my appetite, had a bad cough, and suffered from nervous prostration. I read of Hood's Sarsaparilla and sent for a bottle of the medicine. After using it three days my nerves became quieted and I

Hood's Sarsaparilla Cures

regained an appetite. In a short time I was able to walk, and before taking two bottles was attending to my household duties. I am now in better health than for years." MRS. EMMA HUSS, Reepsville, N. C. Get HOOD'S

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.

FRUIT TREES

Peaches, 80 varieties; pears; plums; Satsuma oranges; roses; full line fruit trees and ornamentals. Ten years' trade with coastwise and Central Texas enables us to grow just what planters want. Same latitude and conditions; especially located to produce fine stock, upon which our reputation has been built. Prices reasonable. Catalogue free. Correspondence solicited. G. L. Taber, Gl. St. M.
ST. MARY NURSERIES, Glen St. Mary, Fla.

FOR TEXAS

WORDS OF TRUTH.

And of No Uncertain Sound.

Mr. Edmondson bids me write and say that if he could not get another Electropoise, $10,000 would not buy it. It seems like one almost raised from the dead to see our little boy. Three months ago he could not walk around the house, and now he can follow his father all over the farm and not feel tired. His leg was drawn till he could hardly touch his toe to the floor. Now it is almost straight, and he walks with his heels down to the floor, and rarely ever has a spasm, while before he never missed a day, and had from ten to thirty. I had a letter from a prominent party in your city, asking me about the Electropoise. I gave it all the praise I could at that time, but it was not near enough. Our son's mind seemed almost entirely gone. Now his face is as bright as a sunbeam, and you can see an improvement each day. I don't believe any one could look in his face now and tell there was anything wrong with his mind. He has gained in flesh until he is almost round. You are at liberty to use our names, send any one to us, or they may see any one else around here who knows the child. Hoping you may continue in your good work and be as successful in every case as in ours, I am very truly yours,

MRS. D. W. EDMONDSON.
SMYRNA, Tenn., November 13, 1892.

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 will be 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.

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.]

TRUTHFUL.

Our baby was oft very naughty,
For stories she often told;
Though in other respects our baby
Was always as good as gold.

We'd been reading the Sunday lesson—
The lovely lesson of truth;
And no one had listened more quietly
Then our darling little Ruth.

"Do you know what the truth is, baby?"
We asked, and her eyelids fell.
"Es," said the little sinner sweetly;
"De troof is what I don't tell!"

GERTRUDE BARNES STANDLEE.

SALADO, TEXAS

QUARTERLY report of Treasurer of Texas Conference Woman's Missionary Society ending September 15:

Balance from last quarter conference fund	$123 69	
Scarritt Training School	65 95—	$189 64
Dues for quarter	159 30	
Conference fund	40 80	
Mite boxes	12 33	
Life membership	40 00	
Training school	52 70	
Pledge	50 25	
Mrs S. S. Park's 1000-mile ticket	4 05—	$359 43
		$549 07
Remitted Mrs. H. N. McTyeire last quarter of this quarter's dues	$28 22	
Remitted Mrs. McTyeire this quarter	233 66	
Paid Mrs. S. S. Park, of Training School	113 25	
Publishing minutes	50 40	
Disbursements	68 98	
Balance	54 56—	$549 07

MRS. M. E. STEELE, Treasurer.

HOUSTON, September 30, 1893.

TREASURER'S REPORT W. M. S. OF NORTH TEXAS CONFERENCE.

The following is the report of the Treasurer of the North Texas Conference:

General fund	$202 70
Mite box collection	3 15
Total	$205 85
Amount sent to Mrs. H. N. McTyeire	$205 85
TRAINING SCHOOL FUND.	
June 30—To balance	$79 85
Amount received	73 35
Total	$153 20
CONTINGENT FUND.	
To balance June 30	$1 80
Amount received	25 30
Total	$27 10
Amount paid out	3 60
By balance	23 50
Total	$27 10

MRS. J. H. COCKERELL,
Conference Treasurer N. T. C.

TERRELL, TEXAS.

To the Officers and Members of the Woman's Missionary Society, Northwest Texas Conference:

Mrs. J. P. Mussett, of Brownwood, Texas, has been elected to the office of Conference Corresponding Secretary in the place of Mrs. J. W. Hampton, who has removed from our State. The Corresponding Secretaries of auxiliaries will please observe the change, and direct their correspondence hereafter to Sister Mussett. Let us pray that God may bless our new Secretary with strength and grace to accomplish the work now devolving upon her.

We deeply regret the removal of Sister Hampton from our midst, and will follow her with earnest wishes for her continued welfare and usefulness. During the few months of service in our society she commended herself to all by her sweet, Christian courtesy and efficiency.

MRS. S. S. MUNGER,
President

THOUGHTS ON "THE MORE EXCELLENT WAY."

We read with interest in the last week's ADVOCATE how the ladies of the M. E. Church, South, at Hearne, Texas, were managing their Aid Society to procure funds without resorting to suppers and other entertainments. We are so glad they succeeded in formulating a plan that would interest each member, and cause them all to feel it their duty to give something, and if not able to give much, give little, so that their own souls would be blessed. The widow who gave two mites was just as much blessed as the rich that cast into the treasury on that occasion. "The Lord loves a cheerful giver," and it always seemed to us that to give of our earnings was the way to get the most good for our own souls.

When King Joash wanted to repair the temple, he called for a contribution from the people, and ordered a box placed in the temple to receive their offerings, and it was filled in a short time, and was emptied and replaced, the people rejoicing at the opportunity.

We have become satiated with suppers and entertainments of all kinds. Besides the work and worry to a few it seems to us that it teaches the young of our Church a wrong idea about giving.

Let the Church give her young people socials, but let them be free, and when they give let it be straight out to the Lord, for our God is in his habitation and looks down on the doings of men. I speak for myself when I say that in attending any kind of an entertainment, gotten up to raise money for Church purposes, my soul does not feel the joy the world can not give or take away in the same measure that it does when giving of my earnings. We may get money by these side shows, but we get leanness of soul with them. We are so glad Sister Pugh, of Hearne, has given her experience in Church work to the public, and that a "more excellent way" has been found than entertainments of any kind, and with all my heart I fall in with their plan. It gives an opportunity to each member to work in a way best suiting their circumstances. They can put their little money in the envelope and send it to the Secretary, and the thought of this obligation during the month ought not to be burdensome, but pleasurable "as unto the Lord," looking to him for help, and he will bring it to pass.

MRS. A. J. LEE.

LAMPASAS, TEXAS.

QUARTERLY REPORT.

Report for quarter ending August 31, 1893:

Number auxiliaries in Conference	15
Dues paid during quarter	$32 75
Number auxiliaries added during quar.	1
Adult members added during quar.	6
Juvenile members added during quar.	41
Added to Sunday-school during quar.	23
Donations for local work	$104 00

MISS ALICE STARKEY
Secretary W. P. and H. M. S., W. T. C.

KERRVILLE, TEXAS.

De meat on de chicken-neck is de best in de whole fowl, but it takes a windin' about of de jaw-bone to git it off.—*Uncle Nathan.*

What Do You Take

Medicine for? Because you are sick and want to get well, or because you wish to prevent illness. Then remember that Hood's Sarsaparilla CURES all diseases caused by impure blood and debility of the system. It is not what its proprietors say, but what Hood's Sarsaparilla DOES, that tells the story of its merit. Be sure to get Hood's, and only Hood's.

Purely vegetable—**Hood's Pills**—25c.

De farmer what spent de crop time talkin' about politics will use up de winter growlin' kase de 'lection went wrong.

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.

Dats a powerful ignorant man, black or white, dat can't tell when a bee teches him.—*Uncle Nathan.*

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 *Powers' Block, Rochester, N. Y.*

De 'possum's tail is not as purty as a peacock's, but he can swing by it when he has to.—*Uncle Nathan.*

If you feel weak and all worn out take BROWN'S IRON BITTERS

Grass grows in de cotton patch no matter what de President's name is.

All who desire to avoid imposition and be *cured*, should insist on having *Pond's Extract*, put up only in bottles, with our landscape trade-mark, on surrounding buff wrapper.

No matter how much money de banks and de Government gits, de laborin' man who gits any will swap sweat fer it.

"Why Is He So Irritable?"

This question is often heard and nearly as often unanswered.

It is not always remembered, as it should be, that the occasion of ill-temper and irritability is often to be found in the physical condition of the persons affected. What is the use of trying to "harmonize" a man whose liver has gone back on him? If a man is tortured with rheumatism, how can he be expected to be affable and agreeable? Can a confirmed dyspeptic be expected to be cheerful and always ready to tell a funny story? The only way to remove the difficulty is to get at the cause. Dyspepsia, rheumatism, impure blood and liver troubles yield to Hood's Sarsaparilla; this is why it is an effective tranquilizer, a peaceful messenger, and a preventive of domestic quarrels.

"This photograph," simpered Miss Passay, "was taken just after I graduated. It slanders me horribly, don't you think?" "Why, when this was taken," said young Mr. de Gay, anxious to say something complimentary and soothing, "perhaps photographers hadn't—aw—yet learned the art of retouching."

JUST think of it! $140.52 made in one week by an agent representing B. F. Johnson & Co., of Richmond, Va., and they have had many more parties traveling for them who did equally well, some a good deal better. If you need employment it would be a good thing to sit down and write them a line at once.

"She's as pretty as a picture." "But not as her photograph. They never are."

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.

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.

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.

CALVERT DISTRICT—Fourth Round.

Elliott cir, at Hickory Grove	Oct 14, 15
Rogers Prairie cir, at Gum 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.

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.

HOUSTON DISTRICT—Fourth Round.

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

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.

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.

EAST TEXAS.

BEAUMONT DISTRICT—Fourth Round.

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.

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.

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 Birmingham	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.

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.

Kilgore, at Kilgore	Oct 15, 16
Church Hill, at Pleasant Hill	Oct 22, 23
Henderson, at Marvin Chapel	Oct 28, 29
Marshall sta	Nov 4, 5
Beckville, at Pisgah	Nov 11, 12
Northside, at Walker's Chapel	Nov 18, 19
De Berry, at Mt. Zion	Nov 25, 26
Henderson sta	Dec 2, 3

JOHN ADAMS, P. E.

NORTH TEXAS.

DALLAS DISTRICT—Fourth Round.

Lewisville and Webbs, at Lewisville	Oct 14, 15
McKinney	Oct 20
Bethel	Oct 21, 22
Frankford, at High Point	Oct 28, 29
Plano	Oct 30
Smithfield, at Kellar	Nov 4, 5
North Fort Worth	Nov 6
Grapevine, at Grapevine	Nov 11, 12
Cochran and Caruth	Nov 14
Argyle at Argyle	Nov 18, 19
East Dallas	Nov 20
South Dallas	Nov 21
Trinity	Nov 22
Floyd Street	Nov 23
First Church	Nov 24
Oak Lawn	Nov 26

E. W. ALDERSON, P. E.

SHERMAN DISTRICT—Fourth Round.

Potsboro cir, at Potsboro	Oct 14, 15
Denison sta	Oct 15, 16
Collinsville cir, at Collinsville	Oct 21, 22
Whitesboro sta	Oct 22, 23
Pilot Point sta	Oct 28, 29
Howe cir, at Howe	Nov 4, 5
VanAlstyne sta	Nov 5, 6
Bells and Savoy, at Valley Point	Nov 11, 12
Whitewright sta	Nov 12, 13
Pilot Grove cir, at Pilot Grove	Nov 13
Gordonsville cir, at Gordonsville	Nov 18, 19
Sherman cir, at Friendship	Nov 19, 20
Farmington cir, at Farmington	Nov 25, 26

Let the motto be: pay out in full all claims.

J. M. BINKLEY, P. E.

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.

SULPHUR SPRINGS DIS.—Fourth Round.

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.

JEFFERSON DISTRICT—Fourth Round.

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.

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.

The simple application of SWAYNE'S OINTMENT without any internal medicine, cures tetter, eczema, itch, all eruptions on the face, hands, nose, &c., leaving the skin clear, white and healthy. Sold by druggists, or sent by mail for 50 cts. Address DR. SWAYNE & SON, Philadelphia, Pa. Ask your druggist for it.

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

PARIS DISTRICT—Fourth Round

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.

GAINESVILLE DISTRICT—Fourth Round.

Dye Mound cir, at New Hope	Oct 14, 15
Marysville cir, at Marysville	Oct 17
Mountain Springs, at Bethel	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 Slidell	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.

GREENVILLE DISTRICT—Fourth Round.

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.

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.

MONTAGUE DISTRICT—Third Round.

Benvanue	3d Sun in Oct

R. M. POWERS, P. E.

NORTHWEST TEXAS.

GEORGETOWN DIST.—Fourth Round.

Oakalla, at Oakalla	2 p m, Oct 11
Florence cir, at Pleasant Grove	2 p m, Oct 14
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.

CORSICANA DISTRICT—Fourth Round.

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.

GATESVILLE DISTRICT—Fourth Round.

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.

WAXAHACHIE DISTRICT—Fourth Round.

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.

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
Mansfield cir, at Mansfield	Nov 1
Morgan cir, at Morgan	Nov 4, 5
Walnut and Glen Rose, at Walnut	Nov 5, 6
Arlington cir, at Handley	Nov 12, 13

W. L. NELMS, P. E.

CISCO DISTRICT—Fourth Round.

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.

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.

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.

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.

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.

Steel JOSEPH GILLOTT'S Pens
THE MOST PERFECT OF PENS.
NOW EXHIBITED AT THE
COLUMBIAN EXPOSITION, CHICAGO,
Manufactures Build'g, Dept. H, Group 89.

DOUBLE Breech-Loader $6.00. RIFLES $2.00 WATCHES GUNS BICYCLES $15 All kinds cheaper than elsewhere. Before you buy, send stamp for catalogue to POWELL & CLEMENT CO. 166 Main St., Cincinnati, O.

DR. ALDRICH,
SPECIALIST.
Treats all Chronic, Nervous and Skin Diseases; also Goitre, Tumors, Cancers, Varicose Ulcers and Strictures without cutting.
Superfluous Hair, Birthmarks and moles permanently removed with electricity.
For Twenty-five Years the doctor has been successfully treating all diseases peculiar to women. Office 349 Main St., Dallas, Texas.

$75.00 to $250.00 can be made Monthly working for B. F. JOHNSON & CO., Richmond, Va.

WACO DISTRICT—Fourth Round.

West, at West	Oct 14, 15
Moody and Eddy, at Eddy	Oct 17
Bruceville, at Mooreville	Oct 18
Troy, at Childer's School-house	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.

WEST TEXAS.

SAN ANTONIO DISTRICT—Fourth Round.

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.

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.

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.

Luling and Prairie Lea	3d Sun in Oct
San Marcos	4th Sun in Oct
Gonzales	5th Sun in Oct

B. HARRIS, P. E.

SAN ANGELO DISTRICT—Fourth Round.

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.

GERMAN MISSION.

WEST TEXAS DIST.—Fourth Round.

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.

THE combined length of the world's telegraph lines is 881,000 miles, necessitating the use of 2,260,000 miles of wire.

All Upset —the house that is cleaned without *Pearline*. It takes more time and more work. Take *Pearline*, and there's no trouble. It washes rough things thoroughly, fine things carefully; hard things easily; all things safely. House-cleaning without *Pearline* is slow work; you can take away comfort, but you won't take away much dirt.
Beware of imitations. 286 JAMES PYLE, N. Y.

It is now beyond dispute that Beecham's Pills (Worth a Guinea a Box.) (Tasteless) are a specific in all cases of Indigestion, Biliousness, Sick-Headache, and kindred troubles.
25 cents a box. 22

SOMETHING NEW IN TEXAS
AND AS USUAL THE
HOUSTON & TEXAS CENTRAL R'Y.
(LUCKY ROUTE,)
SECURES IT FOR HER PATRONS
This line, in connection with the
M. K. & T. Railway.
Has established a Line of
DOUBLE FIRST-CLASS WAGNER
PALACE CARS
—BETWEEN—
GALVESTON AND ST. LOUIS
—VIA—
HOUSTON, DALLAS AND DENISON
Try them once and you will have no other.

Leave Galveston	7:30 p. m.
Leave Houston	11:10 p. m.
Arrive Dallas	9:35 a. m.
Arrive Denison	12:30 p. m.

PULLMAN PALACE SLEEPERS
—Continue Between—
HOUSTON and AUSTIN
And
DALLAS and SAN ANTONIO via Hearne.

Leave Houston	11:10 p. m.
Arrive Austin	8:20 a. m.
Arrive Fort Worth	10:20 a. m.
Leave Austin	8:30 p. m.
Leave Fort Worth	8:10 p. m.
Arrive Houston	5:35 a. m.

C. W. SMITH, C. R. BULLOCK, } Ticket Agt's, Dallas
R. R. ROBINS, Trav. Pass. Agt. M. L. ROBBINS, Gen'l Pass. & Tkt. Agt
C. W. BEIN, Traffic Manager.

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		Ar	12:20 p m
5:43 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	via	Ar	6:25 a m
11:32 p m	Lv Athens	Cotton	Ar	4:54 a m
1:15 a m	Lv Tyler	Belt.	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	Ar	8:45 p m
6:15 a m	Ar St Louis	Moun'n	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."
S. G. WARNER, G. P. A., Tyler, Tex. A. A. GLISSON, T. P. A., Ft. Worth, Tex

The Marked Success of Scott's Emulsion in consumption, scrofula and other forms of hereditary disease is due to its powerful food properties.
Scott's Emulsion rapidly creates healthy flesh—proper weight. Hereditary taints develop only when the system becomes weakened.
Nothing in the world of medicine has been so successful in diseases that are most menacing to life. Physicians everywhere prescribe it.
Prepared by Scott & Bowne, N. Y. All druggists.

Gulf, Colorado & Santa Fe Ry.
Santa Fé Route.
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.
DAY COACHES AND DINING CARS.
This train will also carry a Pullman Sleeper to Kansas City via Fort Worth, Purcell and Newton.
The Kansas City Express from Galveston and Houston to Kansas City via Purcell is a solid train of Pullman Buffet Sleepers, Free Reclining Chair Cars and Day Coaches.
For time cards, tickets and other information, apply to any agent of the Santa Fe, or to W. S. KEENAN, Gen Pass. Agent, Galveston, Texas.

THE MISSOURI, KANSAS & TEXAS RAILWAY IS POSITIVELY THE ONLY LINE THAT RUNS Sleeping Cars, Texas to Chicago WITHOUT CHANGE.
MANY TEXANS ARE NOT AWARE OF THE FACT THAT
THE MKT AND MISSOURI, KANSAS & TEXAS RAILWAY
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
Wagner Palace Sleeping Cars.
The finest Sleeping Car Service in the world.
Another advance is the introduction of the AMERICAN EXPRESS COMPANY to do the express business of this Company. The above Express Company covers lines from the Atlantic to the Gulf, and none stands higher than the AMERICAN.
THE KATY REACHES 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.
Any person wishing to visit ST. LOUIS, CHICAGO, KANSAS CITY, HANNIBAL or the productive plains and prairies of MISSOURI, KANSAS AND THE INDIAN TERRITORY, should by all means take the Missouri, Kansas & Texas R'y as it is the most direct, best equipped and runs THROUGH WAGNER SLEEPERS to all above points WITHOUT CHANGE where direct connection is made in Union Depots for all points North, East and West.
FREE RECLINING CHAIR CARS ON ALL THROUGH TRAINS.
For further information as to rates, routes, maps, time table, sleeping car reservations, etc., call on or address your nearest Ticket Agent or
W. G. CRUSH, Gen'l Pass. & Tkt. Agent, M., K. & T. R'y Co. of Tex., DENISON, TEX. JAMES BARKER, Gen'l Pass. & Ticket Agent, Mo., Kan. & T. R'y System, ST. LOUIS, MO.

TEXAS AND PACIFIC EL PASO ROUTE T AND P
TO NEW ORLEANS, MEMPHIS AND POINTS IN THE SOUTHEAST.
TAKE "THE ST. LOUIS LIMITED"
12 HOURS SAVED
—BETWEEN—
FORT WORTH, DALLAS and ST. LOUIS AND THE EAST.
THE DIRECT LINE TO ALL POINTS IN MEXICO, NEW MEXICO, ARIZONA OREGON and CALIFORNIA.
THROUGH Pullman Buffett SLEEPING CARS
—BETWEEN—
Dallas, Fort Worth and St. Louis,
New Orleans and Denver,
St. Louis and San Francisco.
For rates, tickets and all information apply to, or address any of the ticket agents or
W. A. DASHIELL, Trav. Pass. Agt. GASTON MESLIER, Gen'l Pass. & Tkt. Agt.
L. S. THORNE, 3d Vice-President. DALLAS, TEXAS.

Texas Christian Advocate.
Only $2 a year, Preachers $1.

DEVOTIONAL.

"COME UNTO ME."

"Come!" for sweet looks, and lips
Of peace and pardon and bright promise, wait
To greet arrivals at the temple-gate:
Within, th' apocalypse.

"Come!" for the storm blows o'er:
A fiercer frowns, of fire and flashing brand:
Between, press homeward to the sun-bright land:
There storms are heard no more.

"Come;" for time lingereth not;
And years and months run down to wasting hours:
Shall the last bring thee death, or living dowers?
Choose your eternal lot.

O, choose not good too late!
Say not, It is far off, or out of sight,
Or to be won by toil or deadly fight,
Or risk'd by chance or fate.

Dark, dark the reasoner's doom,
Who walks our earth in scorn of written light,
That only sun which shines by day and night;
Take up that light and "come."

"Come" to the living waters:
"Come to the kingdom of the Father's love,
Magnificent, eternal, and above,
Meet for his sons and daughters.

"Come" without money, all
Ye of merry or the bleeding heart;
Christ is the sterling joy, and better part
Of brokenness and gall.

"Come" to your native land,
Peers of bright angels, who bid you come
To dwell with them in blessedness at home,
On thrones at God's right hand.

—*Rev. George Bryan, M. A.*

SEEKING A BETTER EARTH.

Do not be afraid of missing heaven in seeking a better earth. The distinction between secular and sacred is a confusion and not a contrast; and is only because the secular is so intensely sacred that so many eyes are blind before it. The really secular thing in life is the spirit which despises under that name what is but part of the everywhere-present work and will of God. Be sure that down to the last and pettiest detail, all that concerns a better world is the direct concern of Christ.

Where are you to begin? Begin where you are. Make that one corner, room, house, office, as like heaven as you can. Begin? Begin with the paper on the walls, make that beautiful; with the air, keep it fresh; with the very drains, make them sweet; with the furniture, see that it be honest. Abolish whatsoever worketh abomination—in food, in drink, in luxury, in books, in art; whatsoever maketh a lie—in conversation, in social intercourse, in correspondence, in domestic life. This done, you have arranged for a heaven, but you have not got it. Heaven lies within, in kindness, in humbleness, in unselfishness, in faith, in love, in service. To get these in get Christ in. Teach all in the house about Christ—what he did and what he said, and how he lived and how he died, and how he dwells in them, and how he makes all one. Teach it not as a doctrine, but as a discovery, as your own discovery. Live your own discovery. Then pass out into the city. Do all to it that you have done at your home. Beautify it, ventilate it, drain it. Let nothing enter it that can defile the streets, the stage, the newspaper offices, the booksellers' counters; nothing that maketh a lie in its warehouses, its manufactures, its shops, its art galleries, its advertisements. Educate it, amuse it, church it. Christianize capital, dignify labor. Join councils and committees. Provide for the poor, the sick and the widow. So will you serve the city.—*Prof Drummond.*

ESSENTIALS.

Mint, anise, and cummin! These are things about which we can not agree. We can say the Apostles' Creed together. But we fight each other when we ought to be fighting the enemy, because our different regiments wear different regimentals. Blind! blind! The Christian Church is a mighty giant. There is no end to its strength and its power, and no limit to the possibilities of its victory over the world, the flesh, and the devil. But the giant is blind, and can not tell the difference between a man and a tree, between the little and the big. And the giant is breaking twigs when he ought to be uplifting nations. Christ healed a great many people in the years of his blessed ministry, but the writers of the Gospels seem especially fond of telling us how he opened the eyes of the blind. For that is one of the sacramental miracles. Beneath the outward gesture and deed lies the spiritual meaning.

We are all more or less blind. We are all feeling our way about in the haze, not seeing anything clearly, and often making blunders, taking men for trees. He came to open our blind eyes and to show us what things are—to teach us the eternal difference between men and trees.—*Rev. Geo Hodges, in "Christianity Between Sundays."*

MARRIAGES.

HENDERSON—TOBIN.—At the residence of the bride's parents, near Aubrey, Texas, October 4, 1893, by Rev. C. C. Davis, Mr. Joseph Henderson and Miss pearl Tobin, both of Denton County, Texas.

ANDERSON—SHEARIN.—In Cameron, Texas, October 4, 1893, by Rev. W. Wootton, Mr. J. W. Anderson and Miss Mattie Shearin; all of Milam County, Texas.

SHAW—DUNN.—At the home of the bride near Pallas, VanZandt County, Texas, Sept. 28, 1893, at 5 p. m., Mr. Robert L. Shaw and Miss Leonia E. Dunn, Rev. Frank Everitt officiating.

COLE—HARVY.—At the residence of the bride's father, September 28, 1893, Mr. G F. Cole and Miss Josie Harvy, Rev. U. J. Morton officiating; parties all of Erath County, Texas.

MOORE—DUNLAP.—August 30, 1893, at the residence of the bride's father, by Rev. C. A. Evans, Mr. Val M. Moore and Miss Elizabeth A Dunlap; both of Tarrant County, Texas.

SMITH—TINNIN.—At the residence of the bride's father, in Morgan, Texas, by Rev. J. David Crockett, September 6, 1893, Mr. Claud Smith and Miss Annie Tinnin; all of Morgan, Texas.

FIELD—ELLA.—At the residence of Green Gay, Esq., near Montgomery, Texas, September 27, 1893, Mr. R S. Field, of Houston, and Miss Mary Ella, daughter of Mr. Wm. Gay, Rev. J. M. Wesson officiating.

HUGHEY—RAY.—September 23, 1893, by Rev. J. M. Wesson, near White Hall, Texas, Mr. Jeff Hughey and Miss Alma Ray.

PALMER—TINNIN.—By Rev. J. David Crockett, at the residence of the bride's father in Morgan, Texas, Mr. B. Palmer and Miss Stella M. Tinnin, June 4, 1893.

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.

SPIVY.—P. P. Spivy was born in Green County, Ala, April 1, 1842, and died July 5, 1893. He came with his mother to Texas in 1856 and resided here until the day of his decease. He grew up with the country and soon became one of the most influential citizens in the community where he lived. When the call was made for soldiers in the late conflict between the States, he went and bravely did his duty for four hard years. He was a man of great courage, and yet as discreet as the most sober Christian. Bro. Spivy was always found on the right side of all questions appertaining to the country. He was a man whose counsel was sought by many. He was a citizen who was patriotic, a neighbor who was true, a husband and father who was devoted, loving and tender. Viewed from a human standpoint his death is a calamity to the community in which he lived. Few men have been more universally loved than P. P. Spivy; few more sincerely mourned, and few more greatly missed. He joined the M. E. Church, South, when twenty-eight years old, and from that time henceforward his life has been one of consecration and faithfulness to God. He was indeed the salt of the earth and "the light of the world." He was loyal to the Church in which he lived and to God whom he served. This was manifest in what he did. In his severe and protracted sickness he found much comfort in perusing the ADVOCATE, which he so dearly appreciated. The Bible was the book of his life. One year ago he asked the Quarterly Conference to excuse him from further duties as a steward, but he was reelected, and remained so until God said, "It is enough." There are none more faithful than was he. He died at his post. His last prayer was for the salvation of the whole world. He had the same mind and spirit that were in our Lord. This spirit was exhibited in his great liberality. Just before leaving he prayed that all his might be saved. All of them who are large enough save one—and may that one soon be—are on their way to meet their precious father. Bro. Spivy died happy. He died as he had lived, right. His was a triumphant death. God bless the mother and children. His remains were laid to rest in the Dresden Cemetery.

M. H. MAJOR.

BLOOMING GROVE, TEXAS.

OREAR.—Eula Orear, daughter of W. L. and Jessie M. Orear, was born July 12, 1884, in Eastland County, Texas; died in Hill County, August 7, 1893, at 7 a. m. Her mother died when she was three weeks old. While on her death-bed she gave the little infant to its grandma who loved it dearly, and was trying to train it up in the nurture and admonition of the Lord. Eula was a lovely child and very intelligent. She was very large to her age, weighing eighty-eight pounds before she was eight years old. She claimed to have been converted quite young. Her life was a model for one of her age. She took great delight in the public worship of God; also in secret prayer with me; leading in prayer. Six days before her death at the Waco holiness camp meeting she publicly testified that she loved Jesus. She was only sick three days; though her suffering was very severe. Disease, diphtheria. Though the last few hours she did not seem to suffer, except some difficult in breathing. A while before she died she looked up as if she saw something. She continued looking up, and then looked at us seemingly to see if we saw what she did. She then said: "They are marching, we had better get out of the way." She then said: "I feel like I want to hollow." When asked what she wanted to say, she said, "Praise the Lord." She then held out her hand and bid us farewell. She then slept half an hour, when she awoke. She saw I was crying, and said, "What is the matter, mamma?" I told her I was sorry she was going to leave me, and asked her how she felt. She replied: "All is peace." I then asked what I must tell her papa and Grandma Orear. She said, "Glory!" She then hugged each one of us, and began to slap her little hands, and tried to shout, but her voice was almost gone. There were several neighbors present. When singing was mentioned, she said, "Sing Farewell, till we meet again," and continued slapping her little hands and hugged me repeatedly, and praised the Lord with her hands as long as she could raise them; then sweetly smiled and fell asleep in Jesus. Oh! I do miss her so much; but I expect to meet her by-and-by where there is no parting.

GRANDMA ANDERSON.

LEBANON, TEXAS.

CAUD.—Sister Nancy A. E. Caud was born December 7, 1855, and died April 13, 1893; was married to Wm. Caud December 27, 1871; was converted and joined the M. E. Church, South, in 1872. Sister Caud was indeed a good Christian, a good wife and mother and a good neighbor. She was sick some time before she died, but she told them all she was ready to go. She lived an every day Christian; loved by all who knew her. She leaves a husband and six children. May they look to God for comfort.

R. M. STEWART.

BURNS.—Minnie Pearl, daughter of William A. and Mary R Burns, was born in Yell County, Ark, June 15, 1888, and died near Aubrey, Texas, September 28, 1893. She is the seventh child out of nine that they have given back to God. May father, mother, brother and sister all live so as to meet the seven gone before. "Suffer the little children to come unto me," says Christ, "for of such is the kingdom of heaven."

C. C. DAVIS.

McCURRY.—Mrs. Dora McCurry, daughter of Alexander and Mary McCreary, was born July 30, 1869; was married to S. S. McCurry December 8, 1886; died in Rockwall, Texas, September 7, 1893; was converted and joined the M. E Church, South, at Mt. Zion, at the age of thirteen. She was a meek, patient and sweet-spirited Christian woman. A life like hers could not fail to wield an influence for good. A death like hers testifies of the saving power of the Lord Jesus Christ. For the last eighteen months she was a great sufferer; but endured her afflictions patiently. As she approached the end her faith grew stronger. Here are some of the things she said a few days before she died: "I have more peace to-day than in all my life. I saw Jesus to-day and all the loved ones; what a sight to behold. I don't want to stay any longer. I want to go. My little children have been the burden on my heart; but God has promised to take care of them." She said, "I trust my death may be the means of the conversion of my two brothers." She requested the writer to preach her funeral and said: "Tell all the wicked how happy I died." When she told me good-bye, she pressed my hand and said: "Oh, Bro. Nash, preach Christ, preach Christ." May God bless, comfort and save her husband, sweet little children, precious mother, brothers and sister.

A. R. NASH.

MABRY.—A deep shadow has fallen upon our home. On the morning of September 19, 1893, my wife's mother, Mrs. A. B. Mabry, died suddenly at Burnet, Texas. Born, reared and educated in Alabama; came to Texas when it was a Republic, and, with most other early settlers, suffered a great many hardships—sometimes abounding in material things, sometimes reduced to great privations. At the age of sixteen she was married to J. G Mabry, who afterward became a Methodist preacher. She was the mother of seven children, only three of whom survive her. The greater part of the seventy-three years she lived was spent as a devout Christian. Though speechless in her last hours, there is no cloud over her death. Having lived well, we believe she died well and is to-day with the blessed above. During her life, like the Divine Master, her highest delight was to administer to those about her in need. She seemed seldom to think of herself. Thus has closed a pure life. We try to bow with submission to the Divine will and in confidence that God, our loving father, will in all things do right. We will miss her here—her counsel, her presence and love—but we may emulate her virtues in the hope of meeting her again in "Some sweet day."

J. S. TUNNELL.

BOONSVILLE, TEXAS.

HERRON.—Katie Rose Herron (nee Riley) was born July 8, 1877, and died September 15, 1893, at Eden, Concho County, Texas. She was converted and joined the Methodist Church during the month of July, 1888, at a camp meeting known as New Hope, on Coryell Creek, in Coryell County, Texas. The writer was present and well remembers the bright, happy face of the child as she rejoiced in her Savior's love. On the 19th day of November, 1891, she was united in marriage to H. R Herron, whom, with a sweet babe of ten months, father, mother, brothers and sisters, she leaves to mourn their loss. Katie was one of the dearest girls we have ever known—so gentle and kind in disposition. Indeed, to know her was to love her. From the day of her conversion till her death she lived a true Christian. During her last illness she spoke calmly of death; said she was not afraid to die. Cheer up, sister, brother, husband. Katie has just passed over the river and is waiting and watching for you all. God help us all to be faithful unto death, then we shall meet again, and meet to part no more forever. Her uncle,

SAM J. FRANKS.

WACO, TEXAS.

SOJOURNER.—Edith, beloved daughter of E. M. and H. B. Sojourner, born March 12, 1884; fell asleep in Jesus September 16, 1893, aged nine years and six months. This dear little girl's death was very unexpected, and was a fearful shock to us all, especially to the father and brothers who left her convalescent in the morning, and returned to find her in death. She alone had a premonition of death. She sang "I will arise and go to Jesus," and a few moments before her death she insisted on kissing us good by, although we assured her that we were not going away. Her last hours were spent in caressing those around her, who had little idea that never again would the loving arms be around them. Our precious "Lady" is with her dear mother, sister and brother, who have "crossed over" within the past three years. On a beautiful Sunday afternoon she was laid to rest in the family graveyard, where just the Sunday before she had stood in perfect health. God in his infinite mercy will comfort the heart broken sister who is bereft of her companion, and the seven brothers who miss her so sorely. We will all try to meet our loved one on the other shore.

HER STEPMOTHER.

ELLIOTT, TEXAS.

VICKERS.—Death has come to the motherless home of Mr M. J. Vickers and again has invaded the happy family, and taken from the circle another one of his family—a pure, beautiful Christian girl, of only fifteen summers. She professed religion at the age of thirteen; joined the Methodist Episcopal Church, South, and lived a faithful, exemplary Christian ever since. Her pathway has been marked with tears and prayers, and shouts of joy, as a souvenir by which she can be mostly remembered by those who best knew her, but now she basks in the sunlight clime of the city of God, praising him with those who have preceded her to that beautiful land.

W. J. BLUDWORTH.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

McNEILL.—Sister E. A. McNeill is no more. She was born in Wilson County, Mo., December 8, 1842; died at her daughter's, in Stephenville, Erath County, Texas, August 9, 1893. When a child she came to Texas with her parents and settled in Palo Pinto County. She was first married to Mr. Peters, who was murdered by the Indians. By him she had one child, a daughter, who is now the wife of Rev. C. H. Duffield. Sister McNeill was again married March 5, 1865, to Dr. W. W. McNeill, of Erath County, Texas. This union was blessed with three children, who, with the aged husband and father, are left to mourn their loss. Sister McNeill was converted and joined the M. E. Church, South, at an early age. Few if any lived a more consistent life than she, always a kind word for every one, seemed to forget herself and always interested in the good of others. We miss her kind words, her bright smiles, her cheerful songs, her powerful prayers in the penitent's altar. We shall meet her again in the "sweet by-and-by." Her pastor,

J. J. HARRIS.

SELLERS.—Mrs. Sarah Rebecca Sellers (nee McDonald) was born in the State of Louisiana, April 9, 1854. Professing faith in Christ in early life, she became a member of the Baptist Church, and lived in its communion about six years. While yet young she moved with her parents to Texas, and in April, 1878, was married to S. R. Sellers, who, with six children, survives her. In 1878 Sister Sellers united with the M. E Church, South, in which she lived a consistent Christian life until the time of her death, September 19, 1893. During about twelve months, she was a great sufferer; but was patient and submissive through all. In her last moments she talked calmly of her approaching end, having done and having suffered the Divine will with firmness and fortitude. "To God and the word of his grace" we commend the sorrowing loved ones. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

H. C. CUNNINGHAM.

MASON, TEXAS.

CAIN.—Mrs. Elizabeth B. Cain, daughter of James and Elizabeth Hooker, and wife of T. M. Cain, was born in Red River County, Texas, October 26, 1840, and departed this life at her home, in Emory, Rains County, Texas, August 10, 1893. She was the mother of nine children, but four of whom are living, all of whom are now of mature years. At the time of her death she was a member of the M E Church, South, in good standing. She was an important factor in every Church enterprise that looked to the upbuilding of her Church and the advancement of the cause of Christ. At the time of her death she was Corresponding Secretary of the Ladies' Parsonage and Home Mission Society in Emory, and President of the Ladies' Aid Society. She was a Christian of pure, strong and deep religious convictions, and impressed all who knew her as being a lady of eminent piety. The evening sun of her life went down without a cloud, her faith ended in sight of victory. Weep not, dear loved ones, she has gone to join those above. She waits to welcome you.

N. C. LITTLE.

DEAL.—Mrs. L. R Deal died at the home of her son-in-law, Mr. Frank Neely, near Moulton, Texas, August 5, 1893, aged seventy-two years. Sister Deal was born in Clay County, Tenn.; came to Texas at the age of fourteen; was a resident for many years of Gonzales County; but in her declining years made her home with her daughter, Mrs. Neely, and Mrs Vanham. During the latter part of her life, specially, she found sweet consolation in Christ. Her faith was strong, her prospects bright and glorious; she longed to go to her reward. We visited her, and while we read the Scriptures and prayed and sang, she was made very happy and praised God lying there on her bed from which in a few days she took her flight to the highlands of heaven. She joined the M E Church, South, in 1876, under the ministry of W. T. Thornbery. She leaves two sons and two daughters, and many relatives and friends who, we trust, will follow her as she followed Christ to the glory world.

W. H. KILLOUGH.

WAELDER, TEXAS.

MORROW.—Margaret E. Morrow (nee Anderson) was born in Powhatan County, Va, April 23, 1861, and died at Cullcoka, Collin County, Texas, September 3, 1893. At a very early age she was soundly converted and joined the M E Church, South, in which she lived until death a devoted, true Christian life. She was truly a child of affliction; but she bore it all uncomplainingly, saying, "All is for the best." She kept the Bible within easy reach at all times, remembering the promise, that there remaineth a rest for the people of God, and that she should be made heir according to the hope of eternal life. She leaves a husband and one little boy, Everette, with a host of friends, to mourn her departure. May they all follow Christ as she followed him, and meet her in that blessed abode and be made heirs of eternal life too.

HER BROTHER ED.

CLARK.—Mary E. Clark, daughter of D. M. and L. J. More, was born in Clark County, Ark, March 1, 1867; was married to John Clark, in Fannin County, Texas, August 21, 1887; was converted and joined the M E Church, South, in August, 1891, and departed this life September 10, 1893. Sister Clark had been in delicate health for some time, but seemed to be improving. The evening before her death she was more cheerful than usual. Her husband got up in the morning and left her, as he thought, asleep. In a few minutes he called her, but she was still in death. She died of heart disease. The writer preached her funeral to a large concourse of weeping friends, and we laid her away in the cemetery at Providence to await the great resurrection day. "Blessed are the dead which die in the Lord."

L. L. NAUGLE.

GERKING.—Mrs. Sarah Gerking, daughter of John and Sarah Maple, was born in Jefferson County, Ky., in the year 1810. She moved to Sullivan County, Missouri, in 1844; thence to Nebraska in 1863. From Nebraska she moved to Texas in 1886, to spend her last years with her daughter, Mrs. M. F. Gose, of Wise County. She died at the residence of Mrs. Gose, in Decatur, July 21, 1893. Sister Gerking was a quiet and serene-spirited Christian woman. She became religious in her girlhood—a Methodist in doctrine and in spirit; hence she enjoyed religion as good Methodists do, and died as good Methodists die—most peaceful and triumphantly. Thank God! "Our people die well." She approached death as calmly as a friend and with a sweet smile on her face, said: "Yes, I'm nearly home; my home is in heaven." She leaves a twin sister, Mrs Kizer, of Kentucky; her devoted daughter, Mrs. Gose, and her grand children, to cherish her memory on earth, and to call her "blessed" in eternity.

W. M. LEATHERWOOD.

SMITH.—Alma, twin son of Arthur and Maud Smith, fell asleep in Jesus on July 30, 1893, near Oglesby, Coryell County, Texas. He was seven months old; sick only two days, but suffered greatly. All that a kind physician, loving hearts and willing hands could do was done to keep him; but God in his wisdom saw that it was best to take him from our home. Yes, our little darling is gone. Oh! how sad; but still how fresh his loving face seems in our memory; but yet we know that he is forever gone from our sight on earth; but weep not as those who have no hope. Dear little Alma was a sweet little flower too tender to stand the bleak winds of this sorrowing world, so the angels bore him away and transplanted him in the garden of God. So there is a bright angel waiting on the other shore to welcome us where parting will come no more.

PAPA AND MAMMA.

VESEY.—Archie Vesey. Short the record of this brief life, but it was bright and sweet and joy-giving while it lasted. Archie, daughter of John and Addie Vesey, was born June 7, 1885, in Terrell, Texas, and for eight years she was a sunbeam in her home. This summer she has been in poor health, and in August she was stricken with low fever, to which she succumbed September 5, 1893, at Judge Vesey's home, in Kaufman, Texas. The sorrowing parents buried her by the side of their dead in Terrell. So this young life, so full of promise, has closed on earth, but in heaven she will perfect her rare gift of song and develop all the noble powers of her nature. She loved to sing as few of her age could sing: "I am Jesus' little lamb." Such she was and such she is, and the Good Shepherd has taken his beautiful lamb unto himself, and we, sad indeed for the separation, confidently commit her into his blessed arms. Her uncle,

JOHN R. ALLEN.

GUTHRIE.—Robert Wesley Guthrie was born in Paris, Tenn., August 31, 1862, where he lived until 1888, when he contracted a pulmonary disease, and after traveling two years in Georgia and Florida he came to Kerrville, Texas, where he lived until death, September 9, 1893. In 1885 he professed religion and joined the M E Church, South, of which he lived a consistent member. Bro Guthrie was a first class jeweler, and at his trade he worked as long as he was able to sit on his chair, and by honest labor he made an honorable living for himself and wife. He had bought a nice, comfortable little home, but now that home is sad and desolate. He stepped bravely into the waters of Jordan, in full assurance of a blessed immortality. He leaves a loving wife to mourn her loss, but she knows where to find him. Bro Guthrie was a sweet spirited Christian; always abounding in hope and rejoicing in God.

ROBT. M. CHENAULT, Pastor.

KERRVILLE, TEXAS.

BLAIR.—Sister Martha Atwood Blair, of Killeen, died after a short illness. Sister Blair was born near Sugar Loaf, Bell County, Texas, August 26 1866; was converted and joined the M. E Church, South, in 1880; was married April 17, 1884, and died September 19, 1893, aged twenty-seven years. Thus passed away one of earth's brightest examples, always abounding in the love of God, fulfilling in the highest sense the duties of daughter, wife, mother, neighbor, friend. In her brief life she has proven in a thousand ways the truth of the religion she professed. Her hopes were stayed on "Him who had trodden the wine press alone." She loved the good, and all the good loved her.

ABE M. ROBERTS.

DANIEL.—J. T. Daniel was born December 31, 1824, and died August 29, 1893; was converted in 1872 and lived a Christian life until his death; was a member of the M. E. Church, South. He lay five months with paralysis before he died. He felt prepared to go, and asked us to meet him in heaven. He leaves an aged wife and four children and a host of grandchildren to mourn their loss—one wife and three children having gone before. May we all meet again. A daughter,

HOOD E ROGERS

SIMMONS LIVER REGULATOR

PROTECTION FROM MALARIA.

People continually suffer from this poison when they least imagine it is lurking in their system

Chills and Fever, Intermittent Fever, Bilious Fever, Typhoid Fever, Headache, General Debility, Lassitude, Nausea, are the offsprings of Malaria, and have their origin in a disordered Liver. Simmons Liver Regulator (purely vegetable) acts more promptly in curing all forms of malarial diseases than calomel or quinine, without any of the injurious consequences which follow their use. If taken occasionally by persons exposed to Malaria it will expel the poison and protect them from attack. Prepared only by

J. H. ZEILIN & CO., Philadelphia, Pa.

ONLY GENUINE

Has our Z stamp in red on front of wrapper.

J. H. Zeilin & Co., Philadelphia, Pa. Sole Proprietors. Price, $1.00.

R. R. R.

RADWAY'S READY RELIEF.

The Cheapest and Best Medicine for Family Use in the World.

NEVER FAILS TO RELIEVE PAIN.

It is the best application for Bruises, Sprains, Cramps, Stiff Joints, Pain in the Chest, Back or Limbs.

It surpasses all other remedies in the wonderful power which it possesses of curing

RHEUMATISM and NEURALGIA.

The application of the Ready Relief to the part or parts where the difficulty or pain exists will afford ease and comfort.

INTERNALLY.

From 30 to 60 drops in half a tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Colic, Flatulency and all internal pains.

MALARIA IN ITS VARIOUS FORMS CURED AND PREVENTED.

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

A CURE FOR ALL

SUMMER COMPLAINTS.

DYSENTERY, DIARRHŒA, CHOLERA MORBUS.

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief, placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

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

Price, 50c a Bottle. Sold by Druggists.

CREAMER.—Elizabeth Creamer (nee Abernathy) was born in Henderson County, Tenn., 1863; professed religion in 1876, and joined the Methodist Episcopal Church, South, under the preaching of Rev. McGill, at Prospect Church, in the county of her birth, and died of congestion at her home in Hunt County, Texas, September 15, 1893. Her Christian life was one worthy of emulation. She was a devoted worker; her influence for good was felt wherever she went. Like most Christian wives whose husbands are irreligious, she spent a great deal of time in praying for and instructing her husband and trying to lead her two little children in the path of rectitude. She did what she could. Her spirit now reaps the reward of her labors. Her body rests in the McWright Cemetery to wait the resurrection morn.

W. J. BLUDWORTH.

STEWART.—John Wesley, son of Bro. J. C. and Maggie Stewart, was born March 28, 1889, and departed this life September 6, 1893. He was nearly four and a half years old. John was the baby boy, and during his short life he had entwined around the hearts of mamma and papa, brothers and sisters, and they all loved him dearly. It was trying to give him up, but the Lord took him to enjoy a better world than this. There is one less in the home circle here, but one more has gone to be numbered with heaven's hosts; and we feel that heaven is nearer to us because our darling boy is there. It was the privilege of the writer to dedicate him to God in baptism just a little while before his death. I shall miss his bright face when I go there; but the Lord's will be done.

T. J. LASSETTER.

HOLCOMBE.—Little Amzie, son of C. K. and F. E. Holcombe, was born November 5, 1890; died October 23 1892. Little Amzie was the joy of the home, but death seems to seek the ones that are loved best by earthly friends. Like a rose bud that was just ready to bloom, he was taken to bloom and make glad the city of God, while father and mother, brother and sisters mourn for him here and home is lonly without him. But "God doeth all things well," and it is for the good of those who loved him here, as there is one more link to the golden chain that draws toward that beautiful city and to God, as we can go to those we love, if they can not come back to us, but he awaits papa and mamma in heaven's fair land of light and beauty. Yes, father and mother, trust on, and soon you, too, will be called and then you all can be with God together forever and ever.

J. W. BRAZELTON, P. C.

MULDOON, TEXAS.

HUNTER.—Sister Sarah D. Hunter, wife of Bro. T. R Hunter, was born in Maury County, Tenn., February 4, 1839, and died near Aubrey, Denton County, Texas, September 28, 1893. She professed religion and joined the Baptist Church in 1857. In 1869 she moved to Marshall County, Miss., and joined the M. E. Church, South, with her husband, of which she was a faithful member till death. She leaves a husband, four sons and three daughters to mourn their loss. May they all live so as to meet her in heaven. Her pastor,

C. C. DAVIS.

CUNNINGHAM.—Little Tommie, daughter of W. C. and Angie Cunningham, was born January 14, 1885, and departed this life August 31, 1893. Her work in this world was to brighten the lives of others, and this she did by her sweet smiles and gentle manners; and so heaven is made dear to her loved ones, who feel her loss so keenly in this world. May God bless and finally bring them all safe into the heavenly fold.

J F. SHERWOOD.

ANNONA, TEXAS.

WILLIAMS.—Daily Clarence Williams, son of John and Jane Williams, was born June 18, 1883, and died September 13, 1893. He was hurt by his horse falling upon him, August 27, from which he never recovered. He was truly a good and obedient boy, and no doubt is sadly missed by his fond parents and loving sisters. But the Christian's faith will enable you to look forward with hope to a happy reunion beyond the grave.

R. O. BRAZELTON.

ROSE.—Sarah I. Rose, wife of David Rose, passed quietly to rest September 8, 1893; was born July 16 1832; joined the M. E. Church, South, in 1848. She leaves a life long companion with five children and a host of friends to mourn their loss. May God bless Bro. Rose in his loneliness, will be the prayer of many.

S. B. ELLIS, Pastor.

THE WATCHTOWER.

Press Day.

The 16th of October has been set apart as "Press Day" at the State Fair and Dallas Exposition. All members of the press have received a cordial invitation by the management to attend.

A Big Flow.

Rev. W. T. Melugin, writing from Eddy, Texas, says that about three months ago the citizens of that place organized a water company, with a capital stock of $20,000, in order to get artesian water for that town. At a depth of 1565 feet they got a flow of water not inferior to any in the State, furnishing 100,000 gallons of water per day.

Out of Debt.

The indebtedness of the World's Columbian Exposition, regarding which such dire forebodings were made at the opening, has been wiped out. A check calling for $1,565,310 has been signed by A. F. Seeberger, Treasurer, and countersigned by William K. Ackerman, Auditor. It was made payable to President J. J. Mitchell, of the Illinois Trust and Savings Bank, which is trustee of the holders of Exposition debenture bonds. Of the amount called for by the check, $231,960 is for interest and $333,350 for the last installment due on the issue of $5,000,000 floated to insure the completion of the Fair.

A Compromise With Coal Miners

After a private conference between the Mayors of Leeds, Sheffield, Bradford, Nottingham, Derby and Barnsley and representatives of the striking coal miners and of the coal mine owner at Sheffield Oct. 9, the miners' representatives agreed to submit to a general ballot of the miners and the mine owners agreed to refer the matter to an Executive Committee of Proprietors proposals by the Mayors that the miners be allowed to return to work at the old wages with a reduction of 10 per cent of the 40 per cent advance in pay which they have received since 1888. The proposals further provide for a tribunal of conciliation to deal with the question of wages, and in view of the severe distress now existing that the owners of the mines make money advances to the men.

Meeting of Associated Press.

The representatives of the several daily papers, composing the organization known as the Associated Press, met in Chicago October 4. In many respects this was the most important event of the year so far. This association is co-operative, and the members each assists all the others in the gathering of news from all points covered by the company. Heretofore the territory worked by the association did not reach east of the Alleghany Mountains, but the move set on foot at this meeting looks towards making the organization embrace all the territory in the nation. It has arrangements with foreign companies of the same complexion by which news from over the sea is given at the same time to all the papers represented in the Association. It increased its capital stock to $100,000 and raised by subscription a contingent fund of $319,000 from among the members present.

The attendance upon the meeting was quite large, owing to the alleged attempt of private parties, under the name of the United Press, to get control of the news-gathering business in order to color it in the interest of their business.

It is easy to see how dangerous such a corporation might become, not only to the business world, but to politics, religion, and to every other interest which would be at the mercy of the agents and emissaries of such a combination. It is hoped that the action of the Chicago meeting will effectually squelch all further attempts of this character and insure to the papers and people of the country a clean and reliable character of news, both from abroad and from all points in this country.

Condensed.

WEDNESDAY, OCT. 4.

A fine flow of artesian water was secured at Eddy, McLennan County, at a depth of 1565 feet.

The Nebraska State Democratic Convention met at Lincoln, Neb., October 4. There was a fierce fight between the silver people, led by the redoubtable Bryan and the gold people. The gold-bugs won, and a dispatch says that Bryan has withdrawn from the Democratic party.

HOW BABIES SUFFER

When their tender Skins are literally ON FIRE with Itching and Burning Eczemas and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, with Loss of Hair, none but mothers realize. To know that a single application of the CUTICURA Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not to use them, is to fail in your duty. Parents, save your children years of needless suffering from torturing and disfiguring eruptions. CUTICURA REMEDIES are the greatest skin cures, blood purifiers, and humor remedies of modern times. Sold everywhere. POTTER DRUG AND CHEMICAL CORPORATION, Boston.

"How to Cure Skin Diseases" mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

PAINS AND WEAKNESSES Relieved in one minute by that new, elegant, and infallible Antidote to Pain, Inflammation, and Weakness, the Cuticura Anti-Pain Plaster. 25 cents.

Fires were reported from Italy, Fort Worth, Rockwall, Avinger and Wichita Falls, this State, and fifteen business houses and one residence at Fulton, Ark., were destroyed.

The one year old baby girl of Mr. and Mrs. R. G. Jefferson, of this city, fell into a tub of water and was drowned.

The Western Union will hereafter do the work done by the Mexican National Telephone Company at Laredo. Whether this means absorption is not stated.

The Choctaw Council canvassed the vote for National officers. The Locke party went in. Treasurer, Willie Wilson; Auditor, T. W. Oakes; National Secretary, J. B Jackson; National Attorney, C. E Nelson.

Harrison B Thornton, in charge of the Government schools at Cape Prince of Wales, was murdered by Esquimaux. He was a brother to Wm. H. Thornton, President of the University of Virginia, of which school deceased was an honored graduate.

According to a Treasury statement, which has been issued by Secretary Carlisle, the total amount of money in circulation in the United States October 1 was $1,701,939,918. The average circulation per capita, estimating the population at 67,306,000, is therefore $25 29. The net increase in coin during September was $21,377,247, greatest item of increase being gold coin, viz, $14,929,741.

A dispatch from Austin says that there is plenty of money in the State Treasury to pay all bills presented against the State and that Gov. Hogg's circular letter to the several officials asking them to wait for their pay until January 1 was too previous.

Cotton in the neighborhood of Huckaby, Erath County, was damaged by hail.

THURSDAY OCT. 5

The following summary of the postal business of this city for the month just past was given out for publication: Sales at the stamp window, $8049 77; special request envelopes sold, $1193 40; second-class matter, 65,703 pounds, $657 03; box rents, $955; waste paper, $215; total receipts, $9911.90. Expenses of office, including pay of railway postal clerks, $3732 64; sundry items, $9.36; surplus remitted to the postoffice department, $6169 90; total disbursements, $9011 90.

A fire in this city which broke out at 874 Elm Street consumed four houses before it could be checked.

The New York State Democratic Convention met at Saratoga.

A telegram from Secretary Fishback in charge of the legation at Buenos Ayres states that the rebellion in the Argentine Republic has been quelled and that the country is once more at peace.

A dispatch from Guthrie, Ok., says: The Enid and Perry Railway Company was chartered here to-day with a capital of $500,000, the incorporators being E. L. Dunn, R. W. Patterson, C. O. Wood and J. W. Thompson, of Enid, and James A. Pearce, of Denver, Col. The company is organized to build an electric line between the six cities of Enid and Perry, in the Cherokee strip, a distance of forty miles and work will commence at once.

Rev. R. N. Hall, pastor of the Baptist Church at Woodlawn, and George S. Youle, of Sherman, died to-day.

At a meeting of the stockholders of the Texas State Grange Fair last night the following directors were elected for the ensuing year: W. H. Roberson, W. H. Harris and M. J. Montgomery, of McGregor, A. S. Fouts, of Osage, S. A. Cavett, of Leon Junction, M. O. Morgan, of Ryan, J. A. McMurray, of Valley Mills, J. L. Roy, of Mineola, and Charles Dunning, of Eddy.

FRIDAY, OCT. 6.

Assessor Bolton of Dallas County authorizes the following facts concerning the aggregate taxable wealth of the county: "The values aggregate $36,077,939 against $37,477,000 last year."

The Choctaw Council passed a general amnesty bill. This restores peace and quiet to that much distracted Nation.

The Statehood Convention at Muskogee, I. T., passed the following resolution: "Resolved, That we are opposed to so much of the bill known as the Carey Bill now pending before Congress for the admission of Oklahoma as a State as provides for including the territory of the five civilized tribes within the limits of the State provided for in said bill; that this convention is opposed to any action by Congress affecting in any manner the Government of the five civilized and other tribes of the Indian Territory or their tenure of land without the consent of the members of said tribes first having been obtained."

Senator Blackburn, of Kentucky, offered an amendment to the repeal bill to the effect that the Government should allow free coinage, provided that the seigniorage—the difference between the raw and the coined metal, about 54 cents on the dollar—be sold for gold, which shall be added to the gold reserve.

The stage between Ballinger and Robert Lee, in Runnels County, was held up by two masked men, who rifled the mail pouches, took $1.65 from the driver and let him go.

J. A. Jones, his thirteen-year-old son and a young man named Charley Triplett, in the north part of Young County, died by taking strychnine for quinine.

Seven men were drowned by the capsizing of a fish-boat in White Fish Bay, Michigan.

Whitney was raided by burglars. Several hundred dollars in money and goods were taken.

The following money-order offices in Texas were authorized: Anna, Hutchins, Lamasco, Lone Star, Lumber, Millsap, Nolanville, Paradise, Tascosa, Wallis Station, Kerens, St. Hedwig. Postal note office: San Patricio.

Among the confirmations to-day were postmasters: L. B. Lancaster, Granbury, Texas; R. A. Poole, Cleburne, Texas; Stephen McCormick, Weimar, Texas; E. L. Parish, Huntsville, Texas.

SATURDAY, OCT. 7.

J. M. Maloney's gin burned at Waxahachie.

The Fannin County Alliance adjourned a week-long session at Bonham.

The Republican State Convention met in Boston, Mass. W. A. Bancroft, of Cambridge, was chosen President. They passed a resolution favoring the unconditional repeal of the purchasing clause of the Sherman act.

Texas pensions: Original, Henry Hinton, Valdasta, Collin County. Widows, Indian wars, Pamelia M. Stratton, Fort Worth.

Twenty-six cases of yellow fever and one death at Brunswick, Ga.

Chartered: Children's Nursery of Waco, for providing a home for orphans to be maintained by guaranteed monthly subscriptions. Incorporators: W. W. Seley, Sam Sanger and S. N. Appel. Also the Wharton County Abstract Company, capital stock, $10,000. Incorporators: M. L. Smith, W. S. Brooks and Tom Brooks.

Fire at Greenville—Three houses burned. Loss, $1000.

The Mormons opened their conference—nine thousand voting to sustain the authorities of the Church.

W. T. Gill's residence, at Gainesville, burned. Loss, $2000; insurance, $1500. The business houses of Sam Hoover and William Dial burned at Alvarado. Loss, $1200; partly covered by insurance.

Irishmen from all over the world met at the grave of Parnell and indulged in a big political blowout.

The Steamer Russia was detained at Quarantine Island with 500 passengers. There having been six deaths on board the health authorities of New York have sent all the passengers to Hoffman Island for the present.

SUNDAY, OCTOBER 8.

Sam Jones opened up at Paris, with 5000 people in attendance at the first service.

Fires occurred at Fort Worth, Kaufman, Leonard and Elgin; losses light.

New Orleans raised $75,000 for the relief of the storm victims.

Three hundred thousand people are on public charity in Lancashire, England, on account of the mine owners shutting down for speculative purposes. Something is expected to drop. So far, however, peace and quiet reign.

Died—A. R. Krause, at Brazoria; Mrs. C. Marshall, at Cuero; A. B. Krause, at Velasco; G. W. Campbell, at Hutchins.

MONDAY, OCT. 9.

Texas pensions: Mexican war survivors, increase—James E. Dresser, San Angelo; George W. Pendleton, Crews, Runnells County; Nelson F. Owen, Valley Springs, Llano County.

The Republican Congressional Campaign Committee elected Caldwell, of Ohio, President; Babcock, of Wisconsin, Vice-President; Schuyler Olds, of Wisconsin, Secretary, and T. H. McKee, Assistant Secretary. Washington was selected as headquarters of the committee.

The Senate in executive session made public the confirmation of Mr. Thomas, of Virginia, to be Chief Justice of New Mexico.

The Supreme Court began its October term with a full bench.

A Building and Loan Association was organized at Terrell.

Two residences, those of J. W. Hillin and J. M. Hickman, burned at Waco. Loss, $5000. The Hotel Mesa (unfinished) at Pueblo, Col., burned. Loss, $125 000; insurance, $70,000.

The Pearl Finish Steam Laundry at Bryan was destroyed by fire. Loss, $2000; insurance, $1500.

The entire business portion of Parkersburg, Ia., was burned. Loss, $200,000; insurance, $75,000.

Thirty-three new cases of yellow fever at Brunswick, Ga.

The Texas State Baptist Convention closed its session at Gainesville. The following is a summary of what the Church is and what it is doing in Texas: "In the ninety-two districts there are 2400 churches, 2300 preachers and 130,000 members among the whites, and in the thirty-two colored district associations, 1343 churches, 9000 preachers and 90,000 members. The value of church property is not given. The General Convention began the year with a debt of $5500 and closes it with a debt of $6219 70, an increase of $719 70." We are glad to see the prosperity of our Sister Church. We had been told that she was as large our Church in Texas, but according to the above exhibit, which we clip from the report of the convention in the Dallas News, she has only 130,000 white members, while we have something over 165,000. We saw in print not long since an explanation of our big figures. It was asserted that we counted all our baptized infants. This is a mistakes; we do not count one of them.

TUESDAY, OCT. 10.

WASHINGTON, Oct. 10.—Secretary Smith has sent to the Senate the report of Commissioner Lochren on the number of pensions granted for the period ending September 1, 1893. There were 9187 under the general law, 46,057 under the law of 1890; the number rejected, 8359 under the general law, 56,702 under the law of 1890. The average monthly awards is $7.17 and $9 43. The number of suspensions from September, 1892, to April, 1893, inclusive, are: September, 31; October, 35; November, 42; December, 34; January, 52; February, 68; March, 102; April, 136. From that time until September 1, 1893, the suspensions under both laws were as follows: General law, May, 293, act of 1890, 12; June, general law, 464, act of 1890, 1222; July, general law, 266, act of 1890, 3707; August, general law, 65, act of 1890, 5841. Total suspensions under the general law for the year, 1589, and under the act of 1890 for four months, 10,782. Under the act of March 1, 1893, the pensions of 33,856 persons residing outside the jurisdiction of the United States were suspended since July 1, 1893. Also in the 10,782 cases suspended under the act of 1890 payment has been resumed in 6072 cases up to October 7, 1893.

Pensions—Texas increase: James W. Patton, Peerless, Hopkins County. Mexican war survivor: Wm. B Martin, Oak Cliff, Dallas County. Increase: James Power, Austin, Travis County. Survivor Indian wars: Watson A. Crawford, Queen City, Cass County.

The annual report of B. Morton, Fourth Auditor of the Treasury for the fiscal year 1893, shows the total appropriations by Congress for the increase of the navy during the last ten years amount to $78,179,529 and the total expenditures $60,449,345, leaving $17,730,184 unexpended.

The Tucker bill, repealing all the existing Federal election laws passed the House by a vote of 200 to 101, the party lines being strictly drawn.

A bill passed the lower House of Congress anent Cherokee Strip voters. All citizens of the United States who have been in the Strip thirty days can vote.

The Government is to put a $2000 clock in the Federal court house in this city.

A dispatch says that Congressman Abbott has secured the appointment of Mrs. Ada Martin as postmistress at Garland in Dallas County.

Seventy tramps boarded a Southern Pacific train at Sanderson and rode into San Antonio safe and sound. They molested no one, but merely insisted on a free ride. Forty were captured and sent up for vagrancy.

A mass-meeting at Ryan, I. T., was held looking to the opening up to settlement of that part of the Indian Reservation lying west and north of that place.

Col Shannon appointed Postmaster at Galveston.

L. A. Lamar, living near Fields, in Jack County, threw a pair of sheep shears at a chicken and struck his two-year-old child, killing it.

Twenty-four new cases white, and six new colored cases of yellow fever at Brunswick, Ga.

Substitute for Calomel and Quinine.

Simmons Liver Regulator, purely vegetable, is equal in power to blue mass or calomel, but without any of their injurious properties. "Have tried it and find it most satisfactory. "DR J. H. BOWEN, Clinton, Ga."

UNANSWERED LETTERS.

OCTOBER 4.

M H Major, sub. W W Graham, correction made. A J Anderson, paper stopped. W V Jones, subs. C E Gallagher, sub. L W Harrison, sub. A B Bynum, sub. W J Sims, subs. T C De Pew, sub. F M Winburn, has attention. G S Sandel, subs. W S May, sub.

OCTOBER 5.

T B Hilburn, subs; one stopped. T W Glass, o k. A Little, subs. J Sam Barcus, sub. C B Carter sub. J C Calhoun, sub. W L Clifton, sub. H Bishop, sub. S J Drake, sub. W J Owens, sub. W H Brooks, subs. A E Carraway, sub. J B Adair, subs. V A Godbey, subs. G C Stovall, sub. W H Killough, change. F J Ferrin, subs. R R Raymond, subs. R M Chenault, subs. J M Sherman, sub. A J Wheeler, change. E A Smith, sub. C H Maloy, subs.

OCTOBER 6

C N N Ferguson, sub. S C Littlepage, sub. J E Vinson, change. C C Davis, sub and trial subs. C V Oswalt, subs. H Bishop, sub. G W Briggs, sub o k. J M Armstrong, sub.

OCTOBER 7.

G W Harris, sub; one stopped. I S Ashburn, sub. J J Canafax, sub stopped. J C Stewart, sub. J P Rogers, sub. I M Bryce, sub. R T Woolsey, sub. W R Crockett, change.

OCTOBER 9.

J L Yates, change. R F Dunn, o k. W E Rector, sub. A Little, change. G W Bruce, sub charged back. J R Murray, subs. R S Heizer, sub. J H Trimble, sub. L W Carleton, trial subs. J T Stanley, sub. J C H McKnight, subs. T F Dimmitt, sub at half price. J M McKee, sub. J M Armstrong, sub.

OCTOBER 10.

M E Hawkins, subs. C I McWhirter, sub. W H Brown, has attention. E M Meyers, sub stopped. M S Hotchkiss, subs. D C Ellis, sub at half price. J N Hunter, sub. Jas D Odom, subs. G J Irvin, sub. C S Field, sub. J E Walker, subs. J B Minnis, sub. A R Sellers, sub at half price. C D West, subs. C R Wright, sub.

OCTOBER 11.

H O Moore, subs. A E Carraway, subs. C V Bailey, sub. H B Henry, sub stopped. E T Harrison, change. J N Hunter, subs. W J Owens, sub. S C Littlepage, subs. J H Stewart, subs. J H White, sub. J B Elder, sub stopped.

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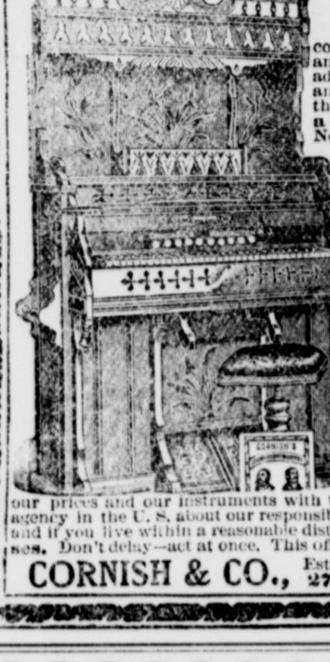

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