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A SALUTE FROM THE "FAR WEST" TO THE "WEST."

As the only way to get acquainted is by communion—a truth that is further in its reach than its present application—and as I am anxious to get acquainted with my future brethren, I have subscribed to the TEXAS CHRISTIAN ADVOCATE, and hereby write my salutatory. I say, "future brethren," for, at the next West Texas Conference, I expect to change this dead medium of communication, written words, to the warmer touch of handclasp and heart sympathy as a fellow-worker. Emerson says that gifts from friends to friends should carry with them an aroma of their environment; that a sea-side dweller, for instance, should send something suggestive of his world of waters, whose billows of sunlit sheen are his delight, and so of each particular resident in different places; and I suppose his advice will apply as well to letters from friends to friends. Acting on this belief I will write you something of my California observations and experiences. I was in Southern California, and it was in that section my observations were made.

First, some words about the people. I say first, for that is their natural position, and besides I'm a good deal like the old farmer who said, "I've been up and down this world a-tryin' to find out what I like best, and finally I've come to the conclusion that it's folks." So with me, "folks" are first, though I must say there is a "sort of heavier leanin'" toward Southern folks. The "folks" of California are gathered from the four quarters of the earth, and some from the points between. Nowadays the boast is in some places that they are the *creme de la creme*, but from the beginning it was not so, for I opine that in 1849 some were the *scum de la scum*. Be that as it may, the population is cosmopolitan or nothing. You may see as many as twenty countries and States represented in a small congregation, and the aggregation of opinions thus brought together gives an amazing resultant. As every man is an incarnation and representation of all the influences that ever touched him, you can imagine what a study of crystallized countries and customs, so to speak, is presented to the preacher whose task it is to put leaven into these heterogeneous lumps. I have heard the point that leaven only leavens homogeneous masses, and this is true of all ordinary energies, but the Gospel, the energy of God, reaches these hearts so different in their life and thought, and makes them "one in Christ Jesus." A Christian is blood and spirit kin to every other Christian, be he black or white, yellow or red. But it is true that this heterogeneousness is a hindrance, and not a help. A hindrance that only "the power of God" can overcome. Greeks reach Greeks best, and Romans Romans.

The home idea and home power is sadly lacking among these people. Nearly everbody speaks of some Northern or Eastern place as "back home." Even the best satisfied sometimes look away longingly to other parts and wish for the "days that were." Nearly everything is for sale—homes and homesteads along with the rest. In Los Angeles, for instance, a majority of the houses have signs of "Rooms for Rent," "House for Sale," and the like, upon them. This is striking to one from a Southern section. There's many an old homestead in the South where grandfather lived and died, hallowed by the dearest associations, with its "orchard and meadow and deep tangled wildwood," and the little graveyard on the hillside that no money on earth could buy. But here, partly because there is dearth of associational dearness, and partly because money is the mainspring of life, you can buy most anything and everything.

This leads me to the lack of traditions in the country, except among the Spanish, the original settlers. I used to think that the talk about the influence and value of tradition and history was a good way "up in the clouds." But in California I saw that what seemed only poetic was eminently practical. Some felicitate themselves that in the "Far West" every man stands on his own feet, unfettered as well as unhelped by family connections, etc. But while this is true in a measure, the loss of the conservative influence of family and community traditions is much heavier than the apparent gain in freedom. In fact freedom in the West is too often a euphemism for license. The memory of a father, honorable and noble, the history of a family who were "gentlefolk"—indeed, the happenings recalled by places as those that cluster around some old "brush arbor" or rough camp meeting altar—the recalling of the fact that "this has been the preacher's home for fifty years," these and others like these are traditions that are pleasant and profitable, and where these are not there is loss and not gain. Of course among a people so different in their birth and training, there are vast differences, in religious beliefs and unbeliefs. It has been well said that in California you may find every belief, and especially every unbelief under the sun, represented in a town as big as a hen-coop. I have walked along the streets of Los Angeles and seen church after church that I had never heard of before. In her religions California is "liberal," or nothing. Generally speaking, her watchword, or rather unwatchword, is, "Go as you please, do as you please." All sorts of isms and schisms, especially devilisms, flourish as in a hot bed. The list—a greater part of which may be seen in the "Sunday Meetings" advertisement of the San Francisco papers—is simply appalling. There is Buddhism, Theosophy—first cousin to Buddhism—Mohammedanism, Unitarianism, Universalism, Socialism, which is usually organized Atheism, Christian Scienceism—neither Christian nor Science—Clairvoyancism, Spiritualism, Seventh-day Adventism, etc., and the tap-root of every one gets its nutriment from devilism. I have found from a comparative study of heterodoxisms that they all have for their animus and aim the getting rid of the fact of hell and future eternal retribution. This is very significant. It means that it is of interest to them to get rid of the tormenting probability of hell, for if there is such a place (and there is) they know that they are going there. This fact is in line with Lord Bacon's thought: "There is no God to the Atheist, because it maketh to him" (is of interest to him) "that there should be no God." Aside from a few sincere cranks and some whose habits of thought have made them blind, these isms get their support from those "who love darkness better than light because their deeds are evil." The seat of infidelity or skepticism is in a wrong heart, not a wrong head.

Six miles from where I was stationed was a whole colony of Spiritualists. The town they called Summerland; but to the Philistines it was known as "Spooksville." How spiritual these and like religionists are may be seen in this advertisement as it appeared in the Santa Barbara Press: "Grand camp-meeting at Summerland. There will be a grand ball every Friday night! All invited." Comment is unnecessary.

The effect of contact with this world of conflicting thought and opinion is good on a strong individuality, but exceedingly deleterious to a weak one. A strong man is broadened, and a weak man is "broadened," too, but becomes so "broad" that good and evil are about "all one" and in the "liberality" of some "go as you please" "communion"(?) he finds a congenial sphere to air and develop his "broadness." A good many so-called "broadening" influences, anyhow, are like the knife that spreads a mighty little butter over a big piece of bread and covers up a heap of dirt in the process. Some broad folks I know are mighty shallow in spots. Altogether one finds that the beauties of California are about as attractive to the devil as to anyone else; yet the Lord is there and there are yet seven thousand that have not bowed the knee to Baal.

It is sad that in the world's full dispason note of praise to God, by obedience, man should be the only discord by disobedience. Nature in California is full of all harmonies of beauty, and lights, and shades, and colors. The scenery of some places is unsurpassed. At Santa Barbara, my station, there is a rare combination of mountain and sea and valley beauty that is like the blending of colors in a great masterpiece where God is the master. On the right, as you face the north, are the "foot hills," piling their living green against the darker masses of the mountains, whose ruggedness is softened by a delicate blue haze that is like the hue on the richness of purple grapes. Before you stretches the cove, or valley, full of all fruits and flowers, with the city nestling, Naples like, in the arms of the unfolding hills, and on the left, the great Pacific! Ah, who can tire of its ever-restless, ever-surging billows! On its shore we stand and watch the surf come beating on its glistening sands—rearing their proud heads for a moment, the waves foam and flash till they are crowned with a diamond coronet of filagree work, then, in perfection of grace, the water curves in, falling, letting the sun play through its translucence, meanwhile, and dashes on the beach, its beauty, broken into a thousand water gems, sparkling in the light. Or else, we look far away to where the blue of the sea merges into the blue of the sky—to where the horizon curtain shuts out the beyond, and our fancy, stilled by the solemn music of old ocean's moaning monotone, hardly dares go out to search what mysteries may be in that vast universe of waters, but the awed soul instead feels itself near to the infinite, and, on the wings of this sublime in nature, is borne near to the heart of God.

Yes, God is very present in the magnificent scenery here, for in the stupendous granite masses of the mountains I have seen his omnipotence; in the exquisite colors and forms of fruits and fields and flowers I have seen his beauty, and in all these "tributes from God to man's higher nature" I see that we are akin to Deity, and in the West, as in the East, he loves us and loves us well.

HUBERT D. KNICKERBOCKER.
SANTA BARBARA, CAL.

TRYING THE CHURCHES.

Having few opportunities to hear any preaching but my own, I just went out in a strange city to seek a place of worship. The day was hot and threatened storm. I soon came to a magnificent church. Into the first white marble step on the inside was set in black letters the word Welcome. A well-dressed, easy-mannered gentleman met me, took me by the hand, said he was glad to see me, and after a few words passed me to another who showed me a pleasant seat.

The church was soon filled with an intelligent congregation of well-to-do people, many of them young.

Now, I said, I shall soon see what draws and holds so many, and such people. Is it music, science, oratory or gospel? The hymns were of an intensely spiritual and general character, and sung by all the people to familiar tunes. The prayer was real communion with God and not talks at the people, nor telling the Omniscient what he knew about the politics of the country.

Soon came the sermon. The preacher was evidently not eloquent, he had no fancy, no flowers of rhetoric, did not seem to have ever heard of science, or politics, or free coinage, or hard times. He did not make a single gesture, nor strike an attitude: except that he seemed to have a crick in his neck that kept his eyes looking straight into the left hand corner, to the great neglect of the sheep on the right.

But he filled that house and those hearts with a resonant Gospel. "Believe in God, believe also in me," was unfolded strongly, simply, feelingly. He presented faith in God and in Christ as the only remedy for troubled souls. Stories of humble life, of an impoverished widow with seven little children to feed, and of Paul when no small temptest lay on him, did good service. People leaned toward that earnest speaker, and many eyes were wet with tears. He showed the sin of not trusting. Such an unbeliever denied the faith, was worse than an infidel. Not to appropriate an evident free remedy brings the responsibility of the sickness and perhaps death on the unbeliever. Then he reaches the heinousness of a murderer. To grumble is to accuse God. Christ comes back to such a real trust, and walks with us once more; nay, reincarnates himself in us, shows us the Father, and because he lives makes us to live, and live in his peace.

I found out what drew and held the people. Fine music? Not one in fifty knows what fine music is, and those who do know its physically voluptuous delights, are often prevented from being sturdy Christians thereby. Science? Much of it is falsely so called, and all of it pertains to things that are to vanish away. It is mere husks to the soul's deepest needs. Oratory? It tickles, but who would care to hear even Cicero when the earth and the heavens were being removed out of their place? The enemies of the greatest human force in the spirit realms said his speech was contemptible. It was amazingly effective nevertheless. No, no. None of these things were there as helps or hindrances. But the people had found out where their deepest hungers could be fed, and their clamoring wants satisfied. The desperate spiritual earnestness of the man answered all claims; his evident refinement and good taste created no repulsion.

From the welcome that met one as he turned from the street, to the full, real consciousness of the presence of Christ to the very end, was it your Church?

In the evening I had opportunity to attend another great Church. The preacher did not appear till five minutes after time to begin. Then not one seat in ten was occupied. There was plenty of organ, but at no time could I hear what any one was singing. The preacher attempted three jokes, and used much slang in giving out the notices. In three minutes after beginning his sermon he alluded to the late war. He said "kinder scared," "theofeens" for theophanies, tried two or three pronunciations for another word, lugged in a long Scripture name of a man, and, supposing it to belong to a woman, said such a name was enough to kill her. Speaking of a woman who praised her preacher he said she upset two or three inkstands all over the "feller" and went it at 2:40 gait. He thumped the pulpit like a blacksmith, not to give emphasis, but to show his impossibility of getting hold of an idea. His arms and fingers twinkled like the arms of a wind-mill in a gale in the effort to stir himself up. After rambling all over creation and beyond, with constant affronts to every sense, he asked people to join his Church. I am happy to say that none came. Was it your Church?—*Bishop Warren, in the Central Advocate.*

SOUTHWESTERN UNIVERSITY.

Southwestern University is just out of her teens, having recently entered upon her twentieth session, and this session gives every promise of being by far the best in her history.

Our enrollment is more than fifty ahead of this date for last year, and the student body is superior in personality and in the general animating spirit to anything we have ever had.

We have enrolled 400 up to date, 265 of whom are from a distance, coming from every section of Texas, and from six other States. During the month of September forty-nine young men entered the University to study for the ministry. This is eight in advance of the total enrollment for last year.

In the Hall we have sixty-five. Owing to the fact that a young preacher found a home in a private family where he could pay much of his board by his labor, we have one vacancy. Some young man ought to be in it. We sadly need more dollars in the "Loan Fund." With what we have on hand and in subscription we have ventured to hold a young man in the graduating class who will, next June, receive his diploma, and going forth as an itinerant preacher, will be a blessing to Texas. The favor extended to this young man this year—we hope through the generosity of the Church—will be offered to at least a dozen next year.

Our environments and influences are morally and spiritually healthy. In a quiet, normal fashion we have had two conversions and two accessions to the Church among our Hall boys since school opened. This is the result of a little outside gleaning by our young preachers.

Prohibition has helped Georgetown, not only because it has put away from us the saloon and the drunkenness and disorder that are always incident to it, until the praises of Georgetown is in the mouth of every visitor, but it has helped us in a business way by drawing to us several excellent families who came from less favored communities. Our business men have not lost a whit of their enterprise, for very recently a cotton-seed oil mill has been equipped and put into operation; the contract for lighting our town by electricity has been let and our already excellent system of water-works has been improved and the rates lowered.

The bugaboo that prohibition would drive cotton to other points and take trade from our streets has proved to be an *ignis fatuus*. We are getting our share of the cotton and the merchants are doing as well this fall as they did last fall. Tell it abroad, prohibition helps a town financially instead of hurting it.

In spite of the stringency in money matters the attendance at the Annex is better this year than last. This is as it should be, for the Annex was never better equipped or more wisely controlled than now, under Dr. Allen's care and oversight. The young lady who desires thorough instruction in all departments of education, comprising all the branches that are offered in the best male colleges, with humbuggery nowhere, and this coupled with the protection and comforts of home, can find it in the Annex, and they are finding it there, for every week witnesses accessions to the roll. It is hoped that in both the University and in the Annex, as the season progresses and money becomes more plentiful, many new students will be able to enroll. There are a plenty of excellent boarding places in our town where students may find accommodation at prices not very much in advance of the prices charged at the Hall, and the University invites them to come.

C. C. CODY.
GEORGETOWN, TEXAS.

NORTH TEXAS CONFERENCE.

Kildare.

J. B. Turrentine, Oct. 13: Have just closed a glorious meeting at this place. Results: 22 accessions to the Church, quite a number of family altars erected, a young people's prayer-meeting organized, which is beginning a grand work, and every interest of the Church graciously advanced. The dear Lord was indeed with us in great power. A more consecrated body of young Christian workers, especially the girls, I have never seen. Bro. C. L. Bruner, of Georgetown, did the preaching, and it was of a high order.

Wills Point Circuit.

H. M. Pirtle, Oct. 13: We are still on the look up. The good sisters have bought a nice set of chairs and a handsome safe, and put them in our new parsonage. Finances are considerably behind yet; but as this is the home-stretch hope we will come out all right. News reaches us this week that J. C. Weaver gained a grand victory over the Campbellites last week in the Grand Saline debate, as we might have expected. Carr, of Sherman, was the Goliath who was slain to the dishonor of his people.

Gordonville.

W. H. Brown, Oct. 16: I am on my way from Farmersville, where I have been helping Rev. J. C. Weaver in a revival for six days; have preached three times a day. Results: 18 or 20 conversions, 19 accessions to the Church and many of the members raised to a higher plane. Bro. Weaver is much loved by all his people. He has a fine class of children. They meet every Saturday and receive instructions from him. It is the best posted class I ever saw on the Bible. I had the pleasure of lecturing to an interesting League on Sunday afternoon.

Decatur.

R. M. Reid, Oct. 14: The laymen have been holding a cottage prayer-meeting for the last two years; but for the last two weeks the crowd increased so much that we had to move it to the Church, where we protracted it and souls are being converted to God. The spirit of God is with us, and such showers of blessing upon us every meeting you never saw. The meetings are conducted entirely by laymen. Church revived and all are at work in the highways and hedges. It seems that this glorious meeting came on us all at once. It is still going on. Glory be to God for conversion of our neighbors, for the revival in the Church and for our growth in grace. God will answer prayer when we ask aright.

Rosalie.

R. R. Nelson: We are now nearing the end of our year's work on the Rosalie Circuit, which has been very gratifying in many respects. We have built and furnished one church and ceiled another, and another is nearing completion—perhaps will be completed by conference. The Ladies' Aid Society has rendered noble assistance, having painted the church inside, at Rosalie, and furnished it with lamps, and are now having the parsonage painted. We had a glorious revival at Rosalie, and the Church has been revived all over the work. We were ably assisted at Rosalie by Bro. R. N. Brown, of Bonham Circuit, and Rev. J. R. Williams, our local preacher. The building and repairing on the Rosalie Circuit this year has amounted to over $1000.

Whitesboro.

A. F. Hendrix, Oct. 10: Last week was a good time for us. The Woman's Missionary Society of North Texas Conference met in our town, and to say we were delighted is not enough. There were quite a number of delegates present, full of good work and the Holy Ghost. The business of the day was to receive reports and discuss methods for increasing their work, and I assure you that this work was well done, for Sister Allen, the President, certainly knows how to make a meeting a success. The best of all, no gavel was needed, for all was order. At night we had a sermon from Bros. Binkley, Adams, Wyatt and Bishop Key. The love-feast on Sunday afternoon was a Pentecost. I hope the Church will be faithful to these good women, and that they may see their work prosper.

Sulphur Springs.

D. J. Martin: We have just let the contract for a brick church. The house will cost, when complete, something over $5000. The building will be modern in all of its designs and relations. It will be a beauty and, I trust, a joy forever. We sold the old church building for $900, and it has been taken down preparatory to the erection of the new brick, as we aim to put the new one where the old one stood. The new edifice will seat 500. Some of our people, both ladies and gentlemen, have worked faithfully for a new house of worship, and are now rejoicing over the prospects of its early completion. My collections, I think, will be full at conference. Central College is starting off grandly. The students are all down at their books and the best of order prevails. Prof. Sam J. King is giving entire satisfaction. He is now the President of the college. Rev. J. M. Dunn tendered his resignation to the Board of Trustees some ten days ago, prepartory to entering the regular pastorate at the next session of our conference. Many regretted his resignation. Everybody, so far as I know, has the utmost confidence in the ability, skill and management of Prof. King.

Leonard.

M. M. Dunn: Our protracted meetings commenced at Leonard on Wednesday before the third Sunday in July and continued until Tuesday night after the first Sunday in September at Hackberry, with 10 conversions at Leonard, 54 at Orange Grove Camp meeting, and 64 at Hackberry, making 118 conversions, with 69 accessions to the Church, making in all for this conference year 132 conversions and 126 accessions in our Church. Bros. Elliott, Blanton and Roach, the local brethren, have rendered us good and faithful assistance. Bro. Stafford, presiding elder, assisted us at Leonard with good and effective work. Our brother, J. M. Dunn, of Bolivar, Denton County, assisted us in our camp-meeting; also Bro. J. M. Porter, of Ellaula, I. T., preached us two good sermons. Bro. Peterson, of Celeste, and Bros. Marvin and Elliott, assisted us at Hackberry with faithful work, and the Church choir from Celeste rendered us some good and effective music. We have three good Sunday-schools and four prayer-meetings. The Ladies' Aid Society in the lead gave us a storm party on the 30th inst., in the way of a sumptuous dining at the parsonage and a fine crazy quilt.

TEXAS CONFERENCE.

Austin.

Hubert C. Willis, Oct. 9: The tent meeting conducted by Rev. Sam Small closed last night after holding for three weeks. The brother preached during the whole time himself with burning zeal and power. Scores came to the altar and were converted, while many more signed his cards declaring that they intended leading a new life. The oldest inhabitants say that Austin has never been so moved before. Several drunkards claimed, as Bro. Small does, to have had the taste for liquor taken away.

Lexington.

J. P. Skinner, Oct. 12: Our protracted meeting at Early Chapel, August 13th to 20th, was a grand success. Bro. W. G. Nelms helped in the meeting. Thirty conversions and 30 accessions. Grandest revival in years at Early Chapel. Our meeting at this place began September 15, and closed October 5. Bros. Bud Robinson, W. G. Nelms, R. T. Woolsey and S. J. Franks were with us and did faithful work, which was appreciated by all. Thirty-six conversions and 20 accessions and the Church abundantly revived. Up to date we have received 178 members, 23 infants baptized.

EAST TEXAS CONFERENCE.

Trinity River Mission.

Dr. Hall: Just closed a fine meeting at Carrol Springs; 13 conversions; 13 accessions; wonderful power to save from sin was present, resulting in the conversion of men from twenty-one to sixty years of age, who have hitherto resisted all appeals from the pulpit and other means. Had Bro. Vinson, pastor of New York Circuit, with me one day, and he preached two excellent sermons; also Bros. Ansley and Featherston, local preachers from the New York Circuit; Bro. Ansley preached two good sermons, Bro. Featherston one; also Bro. Arthurs, exhorter, was with me one day. The Bros. Lambright who reside here, were with us some in the meeting, but did not preach. This is my fourth and last meeting for this year. Have taken in 80 members; had 78 conversions; baptized 37 infants and children, and near that many adults. I close the year very thankful to God for his blessings on us, and rejoice to have served so appreciative and religious a people. It has been a year of spiritual development to me.

Marshall.

J. S. Mathis: On the 29th of September we commenced a meeting under the leadership of Bro. J. H. Collard, evangelist, of Waco, and his vocalist, Bro. Moore. Bro. Collard remained with us ten or twelve days, and the Word of God preached by him had the desired effect. Many were converted. All classes were reached and touched as they have not been for years; 43 additions to the First Methodist Church in this city. Up to date we have added 75; this gives a membership of about 500. We continued the services after Bro. Collard left us four or five days with good results. We confidently claim one of the best working memberships of any pastor in the bounds of the East Texas Conference, or anywhere else—more devout, praying men and women than one will find in a membership of our numbers. Bro. Moore remained with us until we closed, singing the Gospel which all enjoyed very much. We have three prayer-meetings a week: Monday night, young people; our regular Wednesday night, and our Epworth Christian Endeavor Friday night.

Groveton.

W. O. Backus, Oct. 16: Bro. Mulkey and wife and Bro. Evans and wife have been here and gone, but the good work still goes on. Every one is getting nearer to Christ and doing good work. Bro. V. Godbey delivered two good doctrinal sermons here Sunday.

WEST TEXAS CONFERENCE.

Honey Creek.

F. M. Matthis, Oct. 12: Our fourth Quarterly Conference was held the 7th and 8th. Our presiding elder, Rev. I. T. Morris, was with us proclaiming the doctrines of Methodism with power. He made our Baptist and Campbellite brethren squirm considerably. The financial report was better than was expected; though it is behind some yet; 11 accessions to the Church during the nine months I have been here; 3 infants baptized. I am grateful for the many expressions of kindness received during the year.

NORTHWEST TEXAS CONFERENCE.

Cisco.

Boykin Owens, Oct. 16: We are having a big revival; a glorious time; the Lord is here in power. We have up to this time, I think, about 60 conversions, and still the good work is going on. The meeting is in charge of Bro. Charles Brown, who is doing the preaching, and it is well done.

Waxahachie.

B. R. Bolton, Oct. 11: Our Waxahachie League will entertain all the Leaugue people who come to hear Bishop Wilson on the 25th of October. Our new church is big enough, and handsome enough, and comfortable enough to hold the undivided Northwest Texas Conference in 1894, and we want it.

Gatesville Station.

G. F. Boyd, Oct. 14: We are now closing up our third year on this charge. It has been a good year. We have had seventy-two additions, and all our finances will come up. The editor of the Star, B. Y. Armstrong, has just presented this pastor with a simplex; and his wife with a pair of gold-framed spectacles. So you see there are some good things about editors after all.

Big Springs and Midland.

C. L. Browning: We are just closing up a very successful year at Big Springs and Midland. During this year there have been seventy-eight additions to the Church. Congregations are fine and we will be able to make a full report financially. A more generous, kind-hearted people no one ever served. Each place wants to be made a station next year and promises to support a preacher. Together the two places will pay this year for all purposes about $1500.

Mexia Circuit.

N. A. Keen: The brethren of Forest Glade, Cedar, and Cedar Stand societies of the above circuit have bought ten acres of land for camp-meeting purposes, which include the Boggy Springs. These springs will furnish water for 3000 people, and you may have your choice of either sweet or mineral water. The brethren paid $200 spot cash and have a clear cut deed. They purpose to build a fine shed, and it is hoped in time to come that both the editor and Gulliver will, at this place, get a lick at the devil.

Dimmitt.

W. M. Adams, Oct. 9: Our fourth Quarterly Conference is over. Our good presiding elder, Bro. Little, was present, and looked after the interests of the Church with care, preaching us two good sermons, which fed our souls with the meat of the Gospel, one of them being straight on holiness. We report another organized Church with 10 members since our last writing to our ADVOCATE. This makes us six churches organized and 99 added members this year, and the stewards reported at last Quarterly Conference "paid pastor $100 58." We expect to bring up all our conference collections, which amount to $53.

W. P. AND H. M. S. OF WEST TEXAS CONFERENCE.

The annual meeting of the W. P. and H. M. Society, which was called for the 30th to meet at Goliad, will meet instead on Saturday, October 28. Now let all the officers, delegates and visitors be here promptly on Saturday, to be present on the Sabbath morning for the annual sermon; at night the usual anniversary services.

MRS. R. T. DAVIS.
President.

LA PAZ MISSION SCHOOL.

Enrollment, Oct. 4.—boys, 58; girls, 30; total, 88. Average attendance—boys, 21; girls, 11; total general daily average, 36. Money received for school prior to October 5, 1893, from all sources, $458.75; total expenses, $413.95.

J. C. CAVENER.

Texas Christian Advocate.

ROMANISM.—NO. 17.

Pick up a secular paper when you will and you are likely to find a favorable mention of the Catholic Church, or of some priest or prelate. I have just read a paragraph in the Daily Gazette of the 12th of September relative to the opening of the "World's Parliament of Religions," and after giving the names of a number of heathens who were there representing their heathen gods—and these names one can scarcely spell or pronounce—then follows this statement: "Just as the bell was tolling ten, Cardinal Gibbons pronounced the invocation." These frequent allusions to and favorable notices of the Catholics are enough to arouse suspicion, if nothing more. In the Dallas News of September 22 three mentions are made of the Church work of the Catholics, and in the Daily Gazette, of Fort Worth, of the same date there are three. These things indicate to us the trend of things in this Republic. Gradually we are brought to look upon Catholicism favorably—all apprehensions of dread and fear are passing from the public mind. How appropriate these lines apply to this question:

"Seen too oft, familiar with her face,
We first endure, then pity, then embrace."

It is a fact that we have become accustomed to Catholicism as a nation, and look upon it, not as an enemy, but as a friend, as a factor of the commonwealth, not as an integral assuming the prerogatives of supremacy, ecclesiastical and political. The liberty-loving of this country appear to have forgotten what Catholicism is, if indeed they have ever known. To know Catholics is to dread Catholicism. Never were Hamilcar, and Hannibal more determined in their purpose to avenge the wrongs of Carthage by visiting the sword and death upon pagan Rome than are the Catholics to-day to subjugate these United States to the dictation of the Pope. In all candor I would ask if the press, secular and religious, is favorable to the Catholics? To this interrogation comes back a negative answer. But let us pause and examine the facts in the case. It is a rare thing to read in a secular paper a thing that in the least anatomizes the Catholics; on the contrary you see much that is favorable to them. Even this man Satolli, an Italian fresh from Italy, a foreigner, whose training, predilections, education, national affinity and vested power all conspire to make him an enemy to our institutions, is held up and eulogized by the secular press. The Gazette and the Dallas News have never a word of warning to give their readers about the aggressions of the Catholics and how they are threatening the sacred interests of this country. The Voice, the organ of the Prohibition party observes the same silence. While it does not approve, it does not condemn. We can account for this in but three ways: The political parties which these papers represent are courting Catholic votes, or the fear of the loss of patronage, or the power of money, is telling on these papers. Rev. O. M. Owen, in the "School Plot Unmasked," speaking to this question, uses this strong language: "Many of the dailies and weeklies also are afraid of the Romish boycott, or are bought up by the immense sum Pius X left to be used in purchasing the American press, or by some other Romish funds. What shall we say of the so-called Protestant papers that make light of the 'Danger Ahead?' Why do many Protestants speak lightly of the things that threaten our liberties? It matters not to them that Rome has been riding on a triumph ever since the close of the war. It matters not to them that Rome is Romanizing our free schools, Romanizing the text-books used therein, and in too many of our schools teaching Roman catechisms on the sly. They care little for the fact that the papacy, which has cursed every land where she has gained supremacy, is buying up the press and is muzzling the pulpit to the danger ahead; they blind themselves to the fact that Rome has the best drilled army in the world; that her canon law teaches that to murder heretics is a virtue. When Protestants say there is no danger, they display either their ignorance, cowardice, or else their partiality to Rome. We are aware that Rome's adherents number only about 10,000,000 out of 60,000,000 population; but in a struggle for the complete control of the Government, a union of Church and State, and the extermination of heretics, how many of the remaining 50,000,000 would side with Rome? How many, for money and political preferment, would go with her? The saloons are largely Romanists, and every saloon-keeper has a great influence over his customers." Yes, and thousands can be hired to perform the part of mercenaries at a nominal sum. And strange to say that the religious press has but little to say on this important question. The TEXAS ADVOCATE and the Tennessee Methodist have led the van so far as I know. As to the editor of the Nashville, not one editorial has he given his readers on the aggression of the Catholics. If this is not a vital question, one upon which there should be no mincing, then I confess that I am totally blind. Mr. Owen continues: "The most dangerous ruffians and criminal classes would be on her side. It would be a conflict not only with the drilled soldiery of the papacy, but with the mob who would, for gold, go with her. If Rome has a right to drill and arm herself, so have Protestants and infidels." The manifest indifference of this Government to all these warlike preparations of Rome, yea, the pandering to her to secure her votes, is alarming in the extreme. When we remember that both the Republican and Democratic parties have changed the plank in their National platforms on the school question so as not to antagonize the Catholics; and that the Prohibition party did not so express themselves as to bar the Catholic vote; that it is said, before the society known as the "Knights of Labor" was organized that the constitution and by-laws were sent to the Pope for his approval, and when he had suggested certain changes he returned it through his Secretary with the statement that if the emendations were made that the Romanists would be allowed to join it; and that "Powderly is a Romanist, and a papal tool; that the leaders and instigators of many of the strikes are Romanists"—we are amazed; but after all the most surprising thing is President Cleveland's attitude towards the Catholics. I quote the following from the Protestant American, an anti-Catholic paper published at Springfield Missouri, September 1: "Rome, August 17.—The Pope to-day gave an audience to Rev. William Bartlett, of Baltimore, Examiner of Schools. His Holiness spoke affectionately of President Cleveland, whose letter forwarded through Cardinal Gibbons to the Pope greatly impressed his holiness. We presume that most of our readers have seen President Cleveland's letter to the Pope. But as there now has ceased to be any doubt as to its genuineness, we append it hereto:

'EXECUTIVE MANSION, Washington, Aug. 13, 1893.—To His Eminence, Cardinal Gibbons: Your Eminence, please permit me to transmit through you to his Holiness Leo XIII my sincere congratulations on the occasion of his golden jubilee of his episcopate. The pleasure attending this expression of my felicitations is much enhanced by the remembrance that his holiness has always manifested a lively interest in the prosperity of the United States and great admiration for our political institutions. I am glad to believe that these sentiments are the natural outgrowth of the holy father's solicitude for the welfare and happiness of the masses of humanity, and his especial sympathy for every effort made to dignify simple manhood and to promote the moral and social elevation of those who toil. The kindness with which his holiness accepted a copy of the constitution of the United States leads me to suggest that if it did not seem presumption it would please me exceedingly to place in his hands a book containing the official papers and documents written by me during my previous term of office. Yours very sincerely, GROVER CLEVELAND.'

"It required no little evidence to convince us that the President of the United States, especially under existing circumstances, would be guilty of compromising himself and the people of this nation in this way. But such are the facts, and only confirms the more what we have so long said, that the power and influence of Rome in our National Government is undermining us as a people, and it is only a matter of a few years when Rome will rule this country." I shall forbear to comment upon this extraordinary departure of President Cleveland. This kind of toadyism is obnoxious to every true Protestant American and deserves the severest rebuke. As for myself I spurn it with contempt. But, after reading the following, we pause for breath: 'Grover Cleveland, July 11, 1892, at Gray Gables, Mass., said over his own signature: 'I know Cardinal Gibbons, and I know him to be a good citizen and first-rate American, and that his kindness of heart and toleration are in striking contrast with the fierce, intolerant and vicious malignity which disgrace some who claim to be Protestants.'" "School Plot Unmasked," page 17. I am dumfounded at such expressions. Are we already sold into the hands of Catholics by demagogues and fortune-seekers? It begins to look that way. But before I pass from this to the close of this series, which will end with my next, allow me to subjoin the following, taken from the "S. P. Unmasked," page 124: "The Freeman's Journal and Catholic Register says: 'The Irish flag (N B) never floated so proudly as it did on the New York City Hall, St. Patrick's Day, 1893, and an Irish-born Mayor, Thomas F. Gilroy, wearing a bunch of shamrock plucked from the spot in Meath, where John Boyle O Reilly was born, reviewed the largest procession the metropolis has known in years. It was headed by the Sixty-ninth Regiment, Gen. James Cavanaugh in command, the same regiment having attended mass in St. Patrick's Cathedral in the morning.'" How does this sound for American liberty? Mr. Owen answers: "Romanism and true liberty can not live on the same soil together; one or the other must die. The Old World has been trying for years to shake off Jesuitism, while the New World has been giving it a royal birth. Now we are reaping our reward. Shall we resist this despotic power? Shall we defend our institutions, the heritage bequeathed to us by our fathers? Did those noble sires bleed in vain? Shall we leave this record behind us that we were afraid to stand by our libertie?"

R. C. ARMSTRONG.

WACO, TEXAS.

(To be continued.)

THE PRESIDING ELDERSHIP.

In discussing further the presiding eldership I want it distinctly understood that I bring no charge against the body of the men filling this responsible office. They are like other men: some of them are ambitious, the bulk of them are not. There are certain stars amongst us, who travel from conference to conference, popularly called "giraffes," and much writing has been indulged against transfers, but it is not intended by the writers that all transfers are "giraffes" and seeking out the choice places, although many do.

It is not the office nor the men of any particular conference that we are criticising, but the faults of a system, in the main good, which might be cured by a little judicious legislation. The change proposed to limit the term of service to a period not longer than four years continuously would, we believe, increase the efficiency of the presiding eldership in many ways:

1. It would develop a stronger ministry among us. The multitudinous duties of a presiding elder are so exacting, if met, as to preclude much study. Some of our Bishops have said they had no time for study, and have felt they were losing ground, and one has notified the Church that it was necessary for him to take more time for reading and preparation. In station work a man is compelled, as a rule, to face the same congregation twice on the Sabbath during the whole year and this demands greater variety in his study and the discussion of a wider range of topics to avoid repitition, and so he reads more books and prepares more sermons than a man can do who is expected to spend most of his time on the district. The same is true in a great measure of preachers on small circuits and half stations. But while he acquires more knowledge he can not mature his subjects, for after he has preached a sermon, although he sees now he might improve it, his opportunity is gone. By changing to district work he could develop these discourses and thereby become a stronger man. After four years of travel he needs "to give attention to reading" again. Especially would this change lead to stronger doctrinal sermons, for it is expected that these representatives should set forth and defend the doctrines of Methodism and drive away hurtful error from our congregations.

The increased responsibility of the presiding eldership would bring out many timid men and spring them to their best. Besides it would develop men on all lines of the itinerancy. The presiding elder is called to preside in Quarterly and District Conferences, and must study parliamentary usage. He is required to see to the enforcement of discipline, and must be acquainted with the law of the Church. He is to promote the great enterprises of the Church, such as Sunday schools, missions, church extension and Epworth Leagues, and to present these interests before large audiences intelligently, he would be compelled to study their workings and be informed upon these subjects.

2. This change would counteract the tendency to run in grooves and ruts. Any one line of work pursued for a long time grows monotonous. The physician tires of the same round year after year, the lawyer wants to get out of town to a little country farm where he may vary his employments.

The stationed preacher falls into the habit of short sermons and perfunctory service, and it is observed when he goes out to the camp meeting that he has fire and soars with freer wing. The presiding elder gets into ruts by long continuance in the same work and needs to abbreviate his sermons sometimes.

3. It would give greater advantages to the families of the preachers. There are strong men, with excellent families, who need the advantages of schools and society; but the country and village parsonages are remote from the best schools, and his children are forced to grow up without these facilities. Give these families a chance to grow and improve.

The Methodist ministry is a great brotherhood and there ought to be greater equality and fraternity among us. Let every man have the best opportunity to stir up the gift that is in him. I do not believe presiding elder timber is as scarce as many think, so that we are shut up to the choice of a few men. We have many men who would do honor to the office if tried, and if found unfit for it they could be easily removed and find their place in other departments of work. There are many men in Southern Methodism who have spent eight, ten and even twenty years in the presiding eldership and have their own homes and go the length of their tether, and other men equally capable are sent hither and thither without homes or schools until they become restive and unhappy. It is sometimes the case after these long terms of service men say I am unfitted for other work and they plead for continuance in their positions, because they understand these duties better, and thus become one-sided. No preacher ought ever to lose relish for the pastorate. The pastor has many discouragements and hardships; but growth and enlargement come of this plodding detail, painstaking work, and all the preachers should be kept in touch with it.

ALPHA BETA.

WHERE IS THE POWER I ONCE KNEW!

Bro. G. S. Wyatt's article in your 21st September issue stirs the blood in a Methodist preacher: "The power of prayer and Gospel demonstrated," and then the method set forth, coming to the tent, and Horace Bishop. All this was admirable and thrills one through and through.

A week or two ago I read an article from Bro. Bracewell, who serves the Hockley Circuit. That is one of the scattered, thinly peopled sections, with no rich and influential people to speak of, and no other than small, plain churches, and yet he sends up 200 converted and sixty infants baptized. If Bro. Bracewell is not a local preacher supplied, he has very recently joined the conference. We see here no careful organizing of forces, nothing but prayer and preaching and exhortation, and yet what results! Not even the tent, and Horace Bishop, and a fine church in the midst of one of the best communities in the State. No, we can not tell exactly how these things are. We might unintentionally pain and cast reproach upon the most excellent and faithful of men who pray and fast a great deal, and are very good preachers, and call to their assistance very excellent preachers, sometimes noted evangelists, and yet the power does not come down, failure crushes the spirit and almost breaks the heart of the preacher and his faithful helpers. Sometimes we can not have a revival, and sometimes we can. And the why is not given. In 1863 I buried my beloved companion, and my only son, Clarence. I was desolate indeed. There were no words which could utter my sense of ruin and desolation. I was on the Brenham and Independence Circuit. Religion was at the lowest ebb. The war was at its height. I determined to have a revival of religion at Brenham, if possible. But there were no lamps, and had there been, there was no oil to put into them. Tallow candles could serve, but a poor use in a windy room in July. There were no candles in any of the stores, the army having appropriated all such things. I remembered that John Adriance, Esq., had an old ware-room on the Brazos, at Columbia, and thought possibly he had candles, as no army was near him. I surmised rightly. When I told him my situation he sent me a box of common star candles, for which I paid him $62 if I recollect rightly. I then had defenders made at a tin shop at Independence, so that the wind could not blow out my lights and my meeting commenced in a room about 20x35 feet. Not many came. I preached and exhorted and called for penitents from the beginning. The meeting grew—slowly at first, but more rapidly a little later. And who do you suppose were my prayers? The Baptist preacher and one Baptist woman. Not a single member of the Methodist Church; not even the exhorter, who was District Clerk at the time, would pray in public. After a fortnight spent in this way, three of my members banded together and went into the woods, or out on the prairie, after services one night, resolved to stay there until they got a blessing. They got it, and from that time on we had good praying help.

There had been, up to this time, about twenty-five conversions. A Presbyterian preacher read a sermon or two for me and I exhorted. A superannuated Methodist preacher preached for me once and I exhorted. The Baptist man would not preach, but did good work in the altar. On two Sabbaths some one preached for me—the Presbyterian, I suppose—and I preached in the Baptist church near by, because our company was more than double our capacity to accommodate them. We got 100 souls—converts—sixty of whom joined the Methodist, and thirty eight the Baptist Church, and two the Presbyterian Church. We did not count any who did not join then and there. Doubtless the neighborhoods received great help and were much blessed. Think of this: the smallness of the house, etc. There were scaffolds built by the windows, outside, and I have never seen so many people occupy so little space before or since on the inside of a house.

The questions which send anguish into my heart are: "What has become of that power? Why does not God use me now as he did then?" I think I am as good a man now as I was then. I know I am a far better preacher than I was. What is the matter? Laredo needs a revival, and I have been unable to get any one to help me in an attempt to hold one. If I had money, or if my people had it, we could get an evangelist, I suppose; but he might not bring a revival with him. But we have not the means to send abroad and no help can be had at hand. Brethren, pray for us. This is a point of great interest. But the little company of sixty or seventy Methodists, all poor, need a great revival almost as much as Brenham did in 1863.

H. V. PHILPOTT.

EPISCOPAL METHODISM THEN NOW, AND TO-MORROW.

I beg to state some facts in the shortest and most direct way possible.

1. It is a fact that in the early days of Methodism, and largely so, down to within the memory of our old preachers, every traveling preacher was an evangelist, and when any one ceased to be an evangelist, he was immediately relegated to the local ranks. Traveling preachers were not then pastors. Twenty-eight appointments in the circuit, and preaching every day in the week except Monday (rest day) left no time for pastoral work. About the only personal contact the preacher had with many of his members was in class-meetings after preaching. The class-leader, who was required to see each member of his class at least once a week, was in fact the pastor of his class—an under-shepherd of the flock. He was appointed to this work by the preacher, and was responsible to the preacher for the faithful performance of the duties of his office. This system worked unexampled wonders in the days of our fathers, and set the world on fire with evangelical zeal for the salvation of men, "and turned the world upside down," as to the methods of bringing it about.

2. It is not so now. Here we pass "the forks of the road." Stations were demanded, and we made them, hence station preachers. Circuits were divided and subdivided until week-day preaching was lost in the fog of this revolution. Thus by degrees almost imperceptible the sphere of the traveling preacher was contracted until he preaches only on Sundays; and the work of contraction still goes on with ever-increasing momentum. Every year reduces circuits to half stations and half stations to stations. This contraction of a world wide parish has gone on until it includes only one, two or five congregations. In contracting thus the field of his labors, the traveling preacher has exchanged the functions of an evangelist for those of a pastor—class-leader. It is thus that class-leaders and class-meetings have well nigh passed away, to return no more. Now we have almost no class-leaders and no evangelists, and are rapidly gravitating along the road towards Congregationalism and a settled pastorate.

It would be strange, indeed, if the fires of evangelism, kindled by our fathers, had died with them. It impressed Methodism through and through, and, like Jonah's gourd, ran over and left a mighty impress upon all other Christian denominations, insomuch that to-day the trend of the whole Church is in the direction of evangelism. It is a strange spectacle that as Methodism gravitates toward Congregationalism, Congregationalism gravitates toward evangelism. But it is true. Where is the congregation that does not want an evangelist, or the pastor who is willing to undertake to conduct a revival without help from abroad? There are few of either. It is safe to say, then, that, while we are drifting away from evangelism, there is a loud and ever-increasing call for evangelistic work. It is in response to this call that men are locating and entering this field, which they can not do while subject to the appointing power. It is no marvel that many who have no real qualification for such work should thrust themselves into it and say and do things that bring reproach upon the name of Christ and seriously cripple pastors in their work. It will ever be so where men are not under authority. These distasteful and hurtful things (I heard one of them, while preaching about the love of God, whistle like a negro and bark like a dog) are largely the result of their independence of rightful authority. While these things will work their own cure, the demand for evangelists will abide with ever-increasing strength. I am not saying what ought or ought not to be, but what is.

3. Evangelism will in the end take the world for Christ. If the Methodists, who began this work of evangelism, lay this arm of power down, God will find—is finding—men to take it up. But it can not go forward in its present disorganized and unauthorized form.

Organization will come—is coming—and when it comes these objectionable and hurtful things will be eliminated, and sanctified evangelists will rush on to the conquest of the world. Will Methodism do the organizing, or if it must be so, the reorganizing? We can, we ought, we must do it, or Methodism will die covered with the glory of a borrowed formality.

4. The remedy: "Is there no balm in Gilead?" Must Methodism, the creator of modern evangelism, give it up just at a time when the world consents to receive it? We have the men, the means, and the flexibility of organization necessary to meet the demand as it is, or as it may be. Will we do it and live, or neglect it and die? I suggest this as a remedy: Let the next General Conference authorize the Bishops and their advisers to appoint as many evangelists as in their judgment seems best to labor in the bounds of presiding elders' districts, and subject to the authority and superintendence of the presiding elder—say one evangelist to each district. Let the Conference Joint Board of Finance, or the Board of District Stewards, fix the salary and traveling expenses of the evangelists so appointed. Make it the duty of the presiding elder to plan and direct this work, and in person, or by proxy, take collections at every place where these meetings are held for the support of this work, and pay the same to the evangelist until the assessed claim is paid, and if there is a surplus turn it over to the Treasurer of the Joint Board of Finance to the credit of the conference claimants. These results would follow: 1. The demand for this character of service would be fully met. 2. It would bring those now engaged in it under authority and superintendence. 3. It would stop all antagonism between pastors and evangelists. 4. It would relieve evangelists from the too well founded suspicion of working for the money that is in it. Verily, something ought to be done—must be done—if unity and harmony are preserved. A crisis is upon us. If this plan will not do, go to work and keep at it until a solution is found. If we are not equal to the emergency, let us give place to some one that is.

C. H. BROOKS.

BROADUS ON THE "PREPARATION AND DELIVERY OF SERMONS."

In the issue of the ADVOCATE of September 7 Bro. Geo. E. Clothier has an article entitled: "Broadus on Preaching." He thinks it a mistake to have this book in our course of study; he thinks it a dangerous model for our young men. He is willing to concede that it has much that is suggestive and valuable, but might have been more properly condensed into the size of "Hudson's Methodist Armour;" anyway, it is "doubtless a good book to read."

I earnestly dissent from this criticism and would fain say to our young preachers that, next to the Bible, no book has been so helpful to me in the preparation of my sermons. The mistake of Bro. Clothier is this: the book is not simply a good work to read, but to be studied. A reading will not master this book and, like all other books, it will be serviceable only to him who masters it. For ten months I devoted several hours a week to this book; was examined and re examined upon it until no book ever became more a part of me, and none, excepting the Bible, has proved more beneficial in my work as a young preacher.

It is no reflection upon our Methodist ministry to say that it has not yet produced such a book upon the topic of preparation and delivery of sermons as this one, by this eminent scholar, who has given years of thought as how best to help young preachers in the preparation and delivery of sermons. That is the peculiar work of Dr. Broadus. It is his specialty. The talent of our Church has not been turned into this particular channel. This is all that is meant by this book being in our course of study.

"Phillips Brooks on Preaching," "Storr on Preaching," Beecher's Lectures on Preaching" are all capital works, but none so eminent for service as the book of Dr. Broadus. To be sure, Dr. Broadus has not failed to show a vein of his peculiar views on doctrinal subjects, neither has he failed to do so in his excellent commentary on Matthew, but we do not go to this book to study doctrine, but how to prepare and deliver our sermons. Neither, indeed, does Dr. Broadus mean here to teach any such, but aims solely at the preparation and delivery of sermons.

For one, I am profoundly grateful to God that it ever was my privilege to study Broadus on the "Preparation and Delivery of Sermons," and earnestly recommended its study by all my associates in the noble work of preaching.

W. D. BRADFIELD.

BALLINGER, TEXAS.

WEATHERFORD DISTRICT.

Pursuant to arrangements the Sunday-school and Epworth League Conference convened in the Parker Institute, at Whitt, Texas, September 20, 1893, at 9:30 a. m., the presiding elder, Rev. J. T. L. Annis, being in the chair. There were present sixty members, representing thirteen pastoral charges, namely: Weatherford Station, North Main Street, Weatherford, Aledo Circuit, Springtown Station, Whitt Circuit, Barton's Creek, Mineral Wells, Boonsville, Farmer, Garvin, Jacksboro Station, Oak Glen and Graham Mission. These five charges were not represented: Graham Station, Weatherford Circuit, Springtown Circuit, Santo and Finis. All the absentees are losers, for it seems to be a unanimous voice that the conference was a large success, both in the information and pleasure dispensed and shared. The two days consumed were not sufficient for the splendid program (as heretofore published) that had been prepared.

It was resolved, "That these meetings shall be continued and made a part of regular district work," and Boonsville was selected for the place of holding the next Sunday-school Conference.

Thanks were voted the good people of Whitt and vicinity for their pleasant entertainment, and to the choir and organist, Miss Lillie Tatum, for good music rendered.

League Union.—The Leaguers were assembled on the second day of the conference, and, after temporary organization by electing Rev. T. G. Whitten President, and George W. Bruce Secretary, proceeded to the permanent organization of the Weatherford District League Union, composed of all the Leagues in the district. The "working body" is to be composed of the pastors and League Presidents and three delegates from each League; provided, that Leagues having over sixty members be entitled to one more delegate for every twenty members over sixty. The Union is to hold semi-annual sessions, the first at Jacksboro, the second at Mineral Wells.

The election of officers resulted as follows: President, J. A. West; Vice-President, B. A. Snoddy; Secretary, George W. Bruce; Corresponding Secretary, Miss Mollie Sykes; Treasurer, Charles W. Irvin. The following is the Executive Committee: J. T. L. Annis, presiding elder, ex-officio; Dr. A. W. Thompson, J. A. West, A. W. Ganoway and D. N. Aynes.

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President.

SUNDAY SCHOOL.

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

FOURTH QUARTER, LESSON IV.—OCTOBER 22.

CHRISTIAN LIVING.—Rom 12:1-15.

GOLDEN TEXT.—*Be not overcome of evil, but overcome evil with good.*—Rom. 12:21.

The apostle finishes the doctrinal part of this epistle, and our lesson begins with the practical He has shown that the election, calling and justification of believing Gentiles has the authority of God's word, and that the Gentiles are admitted into the kingdom and covenant of God, and enjoy all the privileges of his children by faith. He shows that they are the seed of Abraham by faith and, therefore, have all the promised blessings of the covenant made with Abraham: that the law given by Moses is equally binding on Jew and Gentile, that faith has always been the condition which binds God to fulfill his promises, and that holiness of life is binding on all mankind. The only trouble is that the Jews by unbelief have forfeited the the favor of God, and the Gentiles by faith have complied with the conditions of the covenant.

"God is no respecter of persons," is the key to this whole matter. If a farmer should employ hands to raise corn on his own land, these hands would have no right to claim the exclusive privilege of purchase of this corn. The farmer has the right to sell to any man who pays the price of the corn. The farmer does not exclude them from the right of purchase, but they may exclude themselves by refusing to acknowledge the right of property in the farmer. The Gospel vine was planted among the Jews, the seed and the soil belonged to God, and the price (condition) of purchase, made with Abraham, was faith.

We may read about planting and growing and reaping, but who could understand the transforming power of the seed, and the assimilating process of the original elements, and the maturing of verdant vegetations into the golden harvest without the experience of planting, toiling and reaping. We could just as easily understand this as we could the developing process of the Gospel in human life. The transformation of depraved human life into holiness would be as unthinkable as the transformation of dead soil into corn.

The farmer gives us the process and also every stage of that process from germination to maturity, so that our faith in corn raising is easy notwithstanding its mystery.

The Jews, in their experience, in their altars and sacrifices, in the law injected into their every day experience, in the transforming power of God's presence, present to the world in their history and life the Gospel from germination to maturity.

The savage Indian can plant corn, and, in the observance of the necessary conditions, will reap as great a harvest as the farmer whose life has been spent in the practice and study of agriculture.

The Gentile by the law of faith obtains the full benefit of seed time and harvest.

He that believeth shall be saved, is a law from the same God who ordained that he that planteth shall also reap.

As the experienced farmer should raise more corn than the inexperienced savage is not because he has exclusive rights to God's soil, but simply because he understands the conditions on which the soil yields most abundantly.

If the savage should excel the farmer, however, it is evidence of slothfulness on the part of the farmer as well as diligence on the part of the savage in the use of his limited knowledge.

1, 2. *By the mercies of God.* "The compassions of God." If God were not a sympathetic God our case would be hard indeed, but our High Priest is touched with the feelings of our infirmities. There can be no human suffering of either body or mind that is hid from the compassionate heart of our Savior, and he permits them to come on us that we may through them be fitted for greater blessings. *Ye present your bodies.* When the Jews presented a whole burnt-offering unto the Lord, no part of it was devoted to any other use. So when we present ourselves to God we should reserve no rights, but give all to God. When we make a full surrender to God and *keep the sacrifice on the altar*, the Holy Spirit dwells in our hearts, and its influence is seen in the development of our life and character. Now there are certain conditions, in reference to the soil, before the seed will grow and produce fruit. But there are no conditions revealed to us in which the seed will *instantaneously* present us the full grown stalk with its fruit. There are certain conditions of health and food necessary to insure the development of the body by the life force within; but there are no conditions under which life force presents manhood from babyhood, *instantaneously*. If manhood comes from babyhood in this way, the world would be deprived of the experience of boyhood, and all the intermediate stages of human life from which the most interesting lessons are learned as to our weakness and depravity. The human side of our growth would be unobserved, the human agent in our bodily development would be lost, and the laws of health and other prudential observances would be beyond our reach or understanding. No man could tell how bones and muscles grow, or how the brain enlarges, or by what process strength increases. We trace our orign in every fiber of our bodies, and learn how they are fed, by observing their slow but steady development. The seed is planted instantaneously into the ground and the life force is placed in contact with the elements, and we learn that the transforming power is in the seed by observing its slow development, but if the stalk should spring into being at once, we could never understand the laws of growth, and would fail to see that these laws had their origin in the life force planted in the seed.

There is a human side to Christian development. Man is a moral agent and God placed man on the earth with the command "to subdue it." So man is placed in these bodies to mould and fashion them to suit the transformed soul. Regeneration does not change the eye, ear, touch, taste, or smell, and these senses make the same impression on the body after as before regeneration. The nerves receive the same vibrations. Temptations come in the same form, and it was *after* the Savior had endured the temptations that the angels ministered unto him. It was *after* Job's afflictions that he rejoiced at beholding the Redeemer. The Gospel seed grows by patient cultivation, just as the natural seed planted in the ground. As the babe with all the life force in it needs the care of the mother with food and exercise for the development of body and mind, so the babe in Christ needs the Church and the milk of the Word and faith working with his works that by works (exercise) his faith may become perfect.

The grandest work of the Church is in her struggles to go on to perfection by steady progress. It is the constant fight with the world, the flesh, and the devil, that calls the attention of the sinner. It is the constant cry of victory that inspires confidence in the young convert. It is the clash of sword and shield that keeps us reminded that we must always have on the whole armor. It is conflict between light and darkness that makes us love and appreciate the light. A lamp under the noonday sun would not be observed, but this same lamp, hung out in the darkness, is seen for miles, and no man can open his eyes without beholding it.

"Let your light shine" implies that its effulgence is due to personal development so much that the light is said to be *your* light.

3. This development is by the grace of God, but it comes only on certain conditions, and these conditions are of our making. We have nothing of which to boast; all we have is from God. Self-conceit is fine evidence of religous dearth, while humility shows a yielding of self to the formative power of the Holy Spirit.

4, 5. The Church is the body of Christ, and as the body must have various organs and functions which minister to the soul, so the various members of the Church have their respective duties, and there can be no room for envy or strife, but each must do his work, knowing that God has given grace commensurate with our positions, and will hold us responsible for its use or abuse.

6, 7, 8. God has endowed some above others in gifts and graces, but the man who fills his place best is the one who receives the greater reward. Some poor woman who raises her children to love and fear God will pass in glory some great preacher who has enjoyed his self-exaltation in this world. Young converts are often injured by undue promotion in the Church. Let promotion in Church be proportioned to spiritual promotion or growth in grace. If this rule is followed we will not pass beyond proper bounds in the exercise of our office; but "he that giveth will do so with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness."

9. It is sincerity of love that influences people. A man proves his pretentions false once, and confidence is forever shaken. We can not make any compromise with evil without losing our religious influence, and, worse still, without suffering spiritual loss.

10. The love of brethren is the true exhibit of our faith. If we love not our brother, the love of God is not in us. Our actions are constantly before the world. We profess to have a religion whose *crucial test* is brotherly love; if we display, in word or act, the contrary, we have denied our profession and brought a reproach upon the cause of God. All place seeking and self-preferment over our brother is wrong and shows a bad spirit.

11. The command to work six days is as binding as to rest the seventh day. A lazy man can not be a good Christian. If a lazy man is regenerated he will quicken his step or he will backslide. There is a zeal without knowledge, and it always does harm. But when the spirit is fervent, we are not apt to go far wrong. Religion is the best mental ballast the world ever saw.

12–15. To the natural man these verses seem strange. These things can not be done by man alone, but God gives grace for every duty, if we seek it. The Christian has a reserve force equal to any emergency, but he must see that he is never cut off from his supplies. The power of an army is measured by the force it overcomes. It is by our victories over self that the world is subdued. Cæsar once conquered by building a bridge; the enemy saw his power and surrendered. *When self yields* the world will surrender.

EPWORTH LEAGUE.



Topics For Prayer-Meeting.

OCTOBER.

29. Doubts and Their Answer.—Matt.—11:1-11.

TOPIC FOR OCTOBER 22

Faith and Works.—James 2:14 26.

Faith in Christ as a present, personal and all-sufficient Savior is *the* pre-requisite to citizenship in the kingdom of God. None but citizens are credited for anything they do, for whatever they might do as an alien would not be for the glorly of God, since they did not belong to him who did it, and the credit would go to the prince of this world, since the doer was a citizen of this world and under the dominion of its prince.

But faith in Christ produces works. Works spring from faith and by works is faith made perfect. "Abraham believed God and it was counted to him for righteousness." That "belief" or faith let him in among the righteous—made him a citizen with the saints who must be righteous or "counted" so in order to obtain that relation to God and his kingdom. Then, when God told Abraham to go and offer his son, his faith in God prompted him to get up and go right along. This going was the works spoken of in the text, and was done several years after he "believed" God.

So it is all the way and with all believers. "They that are of faith" are not only "blessed with faithful Abraham," but must imitate his "works" by obeying every command of God however grevious—even to the offering up of the only son.

This is the substance of the lesson.

OLD AND YOUNG.

AN INSURANCE AGENT.

Let me give the readers of the ADVOCATE a bit of my experience as "an insurance agent." One day last spring while out visiting among my people I overtook an old man, perhaps sixty years old. His beard was grease and his clothes were rags. His hat was old and "flopped down," which caused him to turn it up in front in order to see his way clearly. He was riding a little, lean, sorrel pony which showed signs of ill-treatment. He had an old, dingy, greasy slicker wrapped over some square-looking article, and it all tied on his saddle behind. He was a long, gaunt, stringy-looking man, and from all appearance I took him to be a "tough case." After speaking to each other he asked me which road (for the roads "forked" there) led out to Mr. Joe W.'s? I told him that the road which I took led to the vicinity of Mr. Joe W.'s, and so we went along together. He soon asked me my name, and where I lived, and of course I thereupon made the same inquiry concerning himself, he answering all the questions, stating that be lived in a certain community at which place I preacned.

I did not tell him that I was a Methodist preacher, so on we went "jogging" along, he occasionally ripping out bitter oaths.

After we had gone perhaps a mile he began talking about "times being so hard," "money so scarce," etc., every few steps uttering bitter oaths.

I felt impressed not to say anything to him then about his swearing, but to wait and I would have an opportunity of saying something to him before we parted that would have some effect upon his hard heart.

On we went, he talking of his "bad luck," "this world being so rough," "poor people having no chance at all," then looking up to me he said: "Young man, are yer gwine ter make this neck-o'-wood yer quarters fer some time?" "Yes," said I, "I will live in this country this year, at least."

"Gwine to farm it, are ye?"

"No," said I, "I am not going to farm this year, though I was raised on a farm and like the business."

"Gwine ter tech skule, I guess, eh?" said he, striking his little old pony a furious stroke over his shoulders with a long "hickory" that he held in his hand to persuade him along. "No," I said, "I shall not teach school this year, either, though I followed teaching for five years when I first started out in the world, and I like it very much."

All this time something seemed to say to me: "Bait your hook for him, you'll catch him after awhile."

I had no idea at all how I would manage to make an impression on his heart, but trusted it all to God.

"O, I 'spose ye're gwine to be agent fer to peddle some artickle, then?" said he, in an interrogative tone.

"No, sir, I am not a peddler at all, and don't think I would make a good one either," was my reply.

The old man became very restless about this time, and slamming his No. 9 brogans in the flanks of the aforesaid pony, giving him a fearful jerk with the reins, and, at the same time, bitterly cursing him, he cantered up by my side and, turning his flopped, greasy hat up in front, said, hesitatingly: "Young man, I don't like ter ax so many questions 'bout ye, but I want yer to tell me what ye mought be gwine ter foller in this skeart o' woods this year?"

I felt moved from on high to tell him in such a manner that he would be made to see his condition better and more clearly see the need of salvation, so (I am satisfied God put the words in my mouth) I said to him: "My friend, I am in the life insurance business."

"O, yes," said the old man, with an air of relief. Then, reining his pony up by my side, continued: "Of late I've been thinkin' of having my life insured, and I'm glad I've met up with ye, young man."

I thanked him, and expressed my delight of meeting with him, and said: "Well, my friend, I hope you will take out a policy in the company I represent."

"Please explain, young man, how this life insurance business is managed, anyhow," he said, seemingly loosing sight of his surroundings, "fur I want ter know all about it."

"Well," said I, "the company I represent and the manner in which lives are insured in it is quite different from any company that you ever heard of before, I guess." "It must be a new company, lately organized," said he. "No, no," said I, "this company has been organized and insuring lives for the last six thousand years, and is the largest, oldest and only absolutely reliable fire, marine and life insurance company in the world."

"Whoopee," said the old man, with a long, loud whistle, "must have a heap o' money and real estate to back sich a concern as that!" "Yes," said I, "the President is able to do exceeding abundantly above all that we ask or think."

A few moments of bewildering looks, followed and then he said: "Must have a heap o' lives insured by this time, if it has been doing business six thousand years, and has so much to back it." "Yes, yes," said I, "this company has insured millions and millions of lives and is able to insure millions more. This company insures the lives of millionaires, and is delighted to insure the lives of paupers. Its policies never expire, and those that are insured are allowed to travel where they will—from the frozen regioas of the Arctic circle to the tropic of the South—from pole to pole. It insures a man for more than he is worth and every policy is stamped with a red seal."

He was getting deeply interested by this time, and, reining his pony up close to my side, said, in tones of perfect confidence: "Young man, please explain how a man may manage to insure his life in the company you represent." "Well," said I, "as a general thing, all companies except this one require their applicants to undergo an examination by physicians to see if they are liable to live long or die soon; and if the applicant is diseased any way so as to render his lite short, they will not insure him at all. Then, again, most companies will not insure the lives of women and children, and in all cases where they insure a person's life it costs a good deal of money upon the part of the one insured, but it's not this way with the company that I represent. They do not have to undergo an examination by physicians, but are insured notwithstanding their health. Why, hundreds and thousands of sick men, women and children have been insured, and they in the very last stage of consumption; hundreds and thousands have been insured while death was upon them, but it is better to insure before you reach your death-bed!" He looked puzzled.

Looking at me in surprise, not having the least idea what I meant, he said: "Young man, yours is a curious company. Please tell me the conditions upon which your company insures a man's life, and say, young man, when a person, who has his life insured in your company dies, does his airs get the money?" I said to him: "The conditions upon which this company insures a man's life are as follows:

"Repentance toward God and faith in our Lord Jesus Christ," and as for as to whom the money is paid when the insured person dies is concerned why the President does not agree to pay money, but life—eternal life—for this clause is written in the policy of every insured person—man, woman or child: "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

It was useless to say anything further by way of explanation, for the old man's countenance showed that he then fully understood it all, and was greatly affected. By this time we had reached the road that led up to Mr. Joe W——'s, and before we parted I asked him if he didn't want to take out a policy, and the old man said with a sad countenance as he rode off: "Some time in the future I hope to be insured." May God grant it.

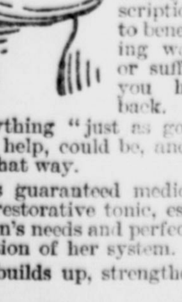
Then we parted, I feeling that an impression was made upon the heart of that old sinner that would doubtless last until the judgment day.

W. B. WALKER.

MAXEY, TEXAS.

TEMPTATION is but a spark; and if a spark fall upon the water, what is the harm of the spark? but if it fall upon powder, the powder is yours, the spark only is the devil's.—*Beecher.*

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German Mission, Grassyville, Nov 9—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 image 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.

AFTER THE BIG THIEVES.

There are some offenses which affect the commercial integrity of a whole city, such as fraudulent failures and incendiary fires, which should be specially inquired into and punished, as otherwise the people at large will lose respect for the laws of the land and foreign interest will lose confidence in our business and legal systems.

There is still another class, such as trustees and the like, who use the funds belonging to widows and orphans. The evil of this practice is wide-spread and most disastrous in its results, oftentimes leaving the poor widow and child in helplessness and want.—*Judge Clint to the Grand Jury. (Dallas News.)*

We are glad Judge Clint has called the attention of the Grand Jury and through them the officers of the law and the public to these flagrant offenses against law and honesty. It is a fact known and read of all men that many of the greatest criminals are never arraigned in court for their crimes. The biggest thieves never see the inside of a penitentiary, but occupy high places in society and the commercial world.

Some men are unfortunate and unavoidably fail in business, but so many have taken advantage of the mercy of the law to the unfortunate class in order to steal from their creditors that the public has come to believe that there is more or less fraud in all of them.

The guilt of these breaking thieves is aggravated not only by the greater amount stolen, and the greater number robbed, but by the fact also that they take advantage of laws that were intended only to protect the helpless. The sneak-thief who steals a package of coffee, a ham of bacon, or sack of flour, is an angel of light compared to one of these fraudulently-broken business men.

The homestead law is a good law in its intention to help women and children, but when used to cover thousands of dollars stolen by its assistance from the husbands of other women and children, the crime is worse than if the victim's safe had been broken open and the money carried off with violent hands. To the crime of robbery that of hypocrisy is added. The theft is made under the false pretense of honor. The wife who consents to the husband's fraud in such cases by voluntarily enjoying its fruits is like Saphira of old—equally guilty with her Ananias.

A man or firm can not change character and cover the sin of robbing widows and orphans by changing the business name. The law which allows such wholesale and flagrant robbery certainly needs to be overhauled either by the Legislature or the court.

If the Grand Juries all over the State would in accordance with the above item of Judge Clint's charge make a thorough investigation of these matters, to the end that the courts may make public examples of some of these unarraigned thieves, they would render a great service to society and to many helpless women and children. No honest man who has failed in business will object to being investigated and the objections of the dishonest have no right to be respected. Something ought to be done at least to clear the commercial atmosphere of suspicion. Let the unfortunate honest men be protected and the "fraudulent failures exposed" and punished.

COLLEGES AND RACE HORSES.

Gambling is perhaps one of the most captivating as well as one of the most universal vices of our people. It is not, we are glad to say, universal by a great deal; but it approaches, we presume, about as near to universality as any other modern vice. Grounded in the desire to get something for nothing and bolstered by a vain curosity and the dare of risk, it captures many a victim upon whom other temptations fail.

Since the lottery has fallen under the ban of law in all the States of this Union, the races seem to afford the most popular means for the criminal indulgence of gambling. They are published long before hand all over the country. The names and records of the horses are known, and they are pooled in the saloons in every town and city. The telegraph is used as a great machine to aid in the pooling. The pooling rooms are thus kept in contact with the race course and bets are made accordingly.

It is a great shame and disgrace that the race course which has gambling for its chief end is tolerated by the laws of the country. It is a great shame that Texas and Dallas can not have a great State Fair and Exposition without making "the races" one of its chief attractions. It is even more disgraceful that many ladies who call themselves women will go into ecstacies over the delights of this powerful means of the financial and moral wrecks of their husbands and sons.

But horse-races are not the only means of this popular form of vice. There are teams and teams. The college team in the East has entered the race for popularity among gamblers and is about neck-and-neck with the Kentucky bay. The latter, not knowing of the harm of which he is the innocent occasion, is no doubt the nobler of the two animals. A writer in the October number of Christian Thought deplores the fact that gambling among college students is almost universal. He says "there are very, very few who are not accustomed to have some wager upon a great contest in which their college is a party, from the liberal check of the millionaire's son down to the piece of pie at the eating club of theologues." The intercollegiate contests are the center around which the betting revolves. The students feel that each must bet on the "team" of his college, and the contests are pooled in the saloons as regularly as the "horse-races." With this betting goes the non-payment of debts by those who lose, drinking and other forms of gambling and vices. So that the colleges in the East are becoming but the hotbeds of vice for the corruption of their students.

We are glad to say that our Church schools in the South are free from this charge. And this is a very important item for our people to consider when contemplating sending their sons abroad to college.

WHO RUNS IT?

Who, then, runs this Government? Those who control the primaries. Who control the primaries? The gin-mills, the gin-mill politicians and the gin-mill heelers. How do they do it? Read the following from the Innkeeper, organ of the New York and New Jersey Wine, Liquor and Beer Dealers' Association. It says:

"We are fast approaching the time when legislators will be selected. Candidates there always are in plenty—many of them good and excellent men, no doubt, and, as far as regards brains, well fitted to occupy the position of lawmakers. It is not this, however, which most strongly appeals to the men of the liquor business. With them it is a question of how generous and broad-spirited a legislator is likely to be; how far he will engage in furthering their interests in the removal of unwholesome restrictive laws.

"The time to secure this class of men is at the time of nominations. Try in every locality in the State to secure the nomination of men who will act with a friendly spirit after they have become legislators. Test their proclivities and temperaments before the day of election comes. Let there be no prevarication, no evasiveness countenanced on the part of would-be Senators and Assemblymen. Ask them plain questions and get plain answers. If they are unwilling to answer, then don't touch them."

There you have it, citizens! The organized wine, liquor and beer dealers of New York and New Jersey—40,000 of them in New York and 9000 in New Jersey—have given us their political creed. It matters not whether men are "good and excellent men," whether they have "brains," whether they are "well fitted to occupy the position of law-makers." These things don't count. It matters not whether they are Republicans or Democrats. That doesn't count. The only test they apply is whether a man "will engage in furthering their interests," whether they will "act with a friendly spirit," whether their "proclivities and temperaments" are of the drinking order, and whether they are willing in advance to give "plain answers" to "plain questions," assuring their friendliness to the gin-mills.—*New York Voice.*

"The children of this world are wiser in their generation than the children of light." Supposing the "children of light" to be prohibitionists and the whisky men to be "the children of this world," the Divine saying is justified in this case. The saloon men have no politics. They are a party to themselves for their own interests. Their interests are "for revenue only." If they can afford to eschew politics for revenue only, can not those who believe in prohibition for the good of the people only afford to eschew politics to the extent of supporting candidates only who pledge themselves for prohibitory laws? Let the friends of prohibition go to the primaries and ask questions and demand answers as do the whisky men. Let the candidates, whether they be Democrats or Republicans, be compelled to decide between the saloon crowd and the respectable citizens. When the friends of the good learn the value of wisdom as well as zeal, they will be more successful.

"A DANIEL COME TO JUDGMENT."

In a word, our local papers should confine their efforts to circulate to the territory intended to be reached, and the purposes intended to be accomplished by the conferences creating them. And the conferences should act in obedience to the constitution of the Church, and in harmony with its purpose and spirit in projecting connectional ournals. There should be no conflicting claims or interests. In the case of a man who can not take two papers, the local paper should in such case supersede the general organ, but should be placed in the man's hands by means of a conference fund provided for the purpose, or by the publisher of the paper, in order to accomplish the end intended in its creation. The representative of a local paper who applies the home argument, or in anywise replaces the general organ, operates in a subtle antagonism to the spirit of unity and connectionalism by overstressing local interests, and should be discouraged. If such a spirit should prevail in our Church our connectional organ could be made to approximate the highest ideal of connectional journalism.—*Rev. Joshua H. Harrison, in Nashville Advocate.*

From a long article on "the journalism of our Church" the above is an extract. It is a mixture of correctness and mistake. To the sentiment, the local papers should confine their efforts to circulate to their own territories, we agree. To the sentiment that there should be no conflict between "general" and "conference" organ we agree also. But to the opinion that the general should have precedence over the local in any particular territory we can not agree. Generals are important, but particulars are more so. We believe in unity and connectionalism, but not at the expense of diversity. When man plants an orchard he sets the trees in rows, but when God plants a forest he scatters the trees promiscuously, according to the strength of the soil, etc. There is unity in the plan of the orchard, but in the forest there is both unity and diversity. God's plan fits the tree to the soil, but man fits the tree to the plan, and often sacrifices the richest spots to the poorest. Which is the better plan?

We believe in the old saying that "two heads are better than one, if one is a sheep's head." We can far better dispense with the "general superintendent" than with the local pastor. Ten Bishops are better than one Pope. It is better to have ten good colleges, distributed over the Church with their diverse faculties, than to run all our boys through the same mill in one central university for the whole Church. No, sir; we do not believe in centralization in Church any more than we believe that the same doctrine is true statecraft. Let us have unity in diversity.

As a matter of fact, the local organ can do, and does do, much connectional work, while the connectional organ can not meet the demands of the local paper at all. The local paper is indispensable, but the general organ is not.

It is a great mistake also to say that our conference organs are not connectional institutions. In the true sense they are as connectional as the hand or foot is connectional in the human body. The body is one, but the members many. The Methodist Church edifices in Dallas are the property of the M. E. Church, South, and not of particular societies. They are as connectional in that respect as the Publishing House at Nashville. Annual Conferences are connectional, being parts of one great whole, and so are their organs.

No, there should be no conflict between the general and conference organs, for the simple reason that the general should not supersede the particular, which is absurd. They should work together in harmony. The home paper first, then the general; but both the home and the general always in preference to any other foreign paper, is the true connection doctrine.

"GENERAL RULES"—COMMON LAW.

Rev. J. M. Pike, of Ocala, Fla., writes in the Flordia Christian Advocate that some of his members had signed a petition to the courts asking that a saloon be allowed to open up in a certain town in the bounds of his charge. He thereupon wrote Bishop Haygood asking his opinion with reference to bringing charges in the Church against the offenders. He says the Bishop sent him the following in reply:

DEAR BROTHER—A Bishop's word on law don't count except in the chair in Annual Conference session. But, as a Methodist preacher to another, I advise: 'It is not safe to try a case the law does not provide for.' Yours truly. A. G. HAYGOOD."

This throws Pike off the trail and he sets up an appeal to the "new General Conference" to enact a law covering such cases.

Concerning the above the editor of the same paper in which it appears takes the ground that the General Rules will cover the case, and no special enactment is necessary. Hear him:

The first of those General Rules requires that we do "no harm," that we avoid "evil of every kind;" and if this does not cover the case of signing a saloon petition, I do not know what "avoiding evil of every kind" means. The civil law throws the responsibility for a saloon's existence and its work of death and ruin directly upon the people among whom it seeks a place. It is placed in the attitude of an evil which can not be allowed unless the people become responsible for it by signing a petition. Therefore every signer of a petition is a procurer of the evil, an endorser of the saloon's work and a *particeps criminis* in all the dreadful results of the business. The harm is indescribably great, the evil incalculable in time and eternity upon character, hearts, homes, country, Church and immortal destiny; and it is all brought fourth by the signers of the petition as well as the action of the saloon-keeper, for he could get no license without their signatures. Therefore I write the case down as one clearly and fully provided for by law, and which it is safe to try when admonition and bearing will fail to bring to repentance.

HAVE SOME DECENCY.

The habit some people have of engaging in promiscuous conversation in the house of God before and after the service is absolutely shocking. Where two or three are gathered in His name he has promised to be, and to spin yarns and laugh and bray in the very presence of God is a shame. The Scripture says, "The Lord is in his holy temple: let all the earth keep silence before him." If a man wants to talk and laugh, let him do so; but when he enters the church let him remove his hat and behave himself as becomes a creature in the presence of his Creator. The Roman Catholics could give many of our Methodist people points on good breeding and church behavior. In the name of all that is decent, let us not be less respectful in God's house than an Irish paddy or a Mexican greaser!

DR. P. A. PETERSON.

The Rev. Peter Archibald Peterson, D. D., one of the strong men of the old Virginia Conference and of the M. E. Church, South, died October 6, 1893, at Richmond. He was the son of Wm. M. and Martha A. Peterson, and was born at Petersburg, Va., September 28, 1828; was converted at St. Ettrich, a village in the suburb of Petersburg—just across the Appomattox River on which Petersburg is situated—under ministry of Rev. Joseph Carson; joined the Church in 1842 at Petersburg, Va., in the church then known as Plumb Street—afterwards High Street; licensed to preach 1851 by Quarterly Conference of same Church; was admitted on trial into the Virginia Conference October, 1852, at Fredericksburg, Va., Bishop Capers presiding; ordained deacon 1854 at Norfolk by Bishop Pierce; ordained elder 1856 at Richmond by Bishop Early. He was never a member of any other conference.

The following biographical items we have from Bro. Peterson's own pen:

"I was educated in the common school of my native town, and under the tuition of the Holy Spirit in the Methodist itinerancy. In the autumn of 1845, at the age of eighteen, enlisted as a volunteer in a company organized in Petersburg, Va., for the war with Mexico, and served as a Lieutenant until the regiment was disbanded at Old Point, Va., in July, 1848. Married December 28, 1848, to Miss Lucy Ann Williamson, of Petersburg, Va. Left Portsmouth, Va., where I was then stationed, when that place was evacuated in April, 1862, by the Confederate troops, and served as Chaplain in the Twelfth Regiment, Virginia Infantry, Confederate Army, from June until November, 1862.

"First elected delegate to the General Conference in 1866, and to each succeeding one.

"Member of the Book Committee from 1870 to 1878 Member of the Parent Board of Foreign Missions from 1878 to the present time."

The Richmond Advocate says:

Of Dr. Peterson's public labors in the Church at large it is not necessary to speak. His praise is in all the Churches. Few men of our conference have been better known, or more generally beloved outside of our bounds. In this sphere of usefulness two traits were well spoken of at his funeral service. Dr. Judkins said that "fidelity was an epitome of his life," and Dr. Brown said that "he had a genius for work." Both were strikingly true remarks. Wherever he was placed he immediately and naturally set to work, thorough work, and unflinchingly and untiringly persevered till it was finished.

He was fearless in the discharge of duty; his convictions of what was right in the sight of God predominating over every other consideration. He was the prudent but earnest and aggressive champion of every good work and movement—the uncompromising foe of every abomination and pollution in social or public life, by whomsoever sanctioned, condoned or upheld.

The whole Church will mourn the loss of this able minister and good man.

AN IMPORTANT GATHERING.

A call by Bishop Henry M. Turner, and signed or approved by 300 prominent colored endorsers, is made to the colored people to meet in Cincinnatti, November 28, for the purpose of inquiring into the cause and cure of negro lynchings. The address states that "no points-of order raisers, cheap notoriety-seekers, or hot-headed squallers are wanted. Matters are too solemn." It further states that the object of the meeting is "for crystallizing our sentiments and unifying our endeavors for better conditions in this country or a change of base for existence."

ARE THESE THINGS SO?

Nobody has been promoted for piety in the Methodist Church since the days of Bishop Whatcoat. Indeed, it seems in this age to be the one thing not indispensable for exalted position among us. A young man is elected to fill a connectional place, and we are told both by the secular and religious papers how brilliant his oratory, how faultless his scholarship, and how long he was professor and pastor, and not one small word about the spirituality of his ministrations or his devotion to soul saving. Alas! not piety, but patronage is the one thing needful to help the young doctrinaire forward. It is not doubted that pious men hold office, but these cases are purely providential. A fledgeling professor of Greek would be promoted thrice while piety was pulling on its boots.—*New Orleans Advocate.*

If the above editorial is true, or even partially true, it is time to call a halt and ascertain "where we are at." We find it hard, however, to believe that any man could be elected to any important place in our Church whose character for personal piety was below par. It is true that consecrated brains are worth more to the Church than sanctified ignorance; and as long as men can be found who possess both grace and gumption, their services will continue to be in demand. We need all the piety we can get, but Paul is more serviceable to God and the Church than Onesimus, though the latter, poor slave, was a "son in the Gospel."

EVERYTHING men are called by the Lord to do, whether as gifts of money, service to the Church, or relief to the unfortunate, is designedly put before them for the purpose more to make the doers better men and women than to aid the recipients. If there were no churches to build, no preachers dependent on the people for support, no widows and orphans pleading for help, no heathen dying for a knowledge of Christ, no geniuses imprisoned in obscurity by lack of education, no vile crowds demanding elevation or dungeons—none of these waking up the angel within us, the angel would sleep till the devil would wake him up a demon of heartlessness. This angel of our better nature would starve out, shrivel up, petrify, and become as useless and soulless as a pebble, fit for nothing but to be a grinder in the gizzard of an ostrich, or get in the shoes to irritate and bruise the soles of those who are of some account to mankind. In this lies the lesson of cyclones, inundations, epidemics, and scourges of various kinds. The recent storms on our Southern and Eastern coasts desolated thousands, but tens of thousands will be blessed by the call upon them for help to the suffererers.

LIKE A BALE OF COTTON.

The Peninsula Methodist says that the M. E. Church at Carlisle, Del., has called Dr. W. S. Frysinger to that pastorate, and that the call is so universal that the good Doctor feels impelled to leave the tripod of the Baltimore Methodist and accept. The Peninsula Methodist says this leaving the editor's chair is a "surprise."

It is a surprise—a very great surprise to a Southern Methodist that a pastor in Episcopal Methodism should be "called" just like a Congregationalist, Baptist or Campbellite and accept the call on his own account without the authority of the appointing power. What is the Bishop for? What is the use of a cabinet—yea, what is the use of the episcopacy at all if a man is to be bid for like a bale of cotton? We will have none of it!

HAVE YOU THOUGHT OF IT?

The Raleigh Christian Advocate has a suggestive editorial, entitled the children of the Church, in which it points out the inconsistency of our receiving children by "baptism into the Church of Christ," and then not counting them as members—yea, not even as probationers, as the M. E. Church does. The attention of the General Conference is called to this state of affairs and importuned to find the necessary remedy.

In the Episcopal and Catholic Churches, where baptismal regeneration is taught as a dogma, the children who have been baptized are put into classes and taught the nature of their baptismal covenant, and when this course of teaching is finished they are received, or, as they say, "confirmed" members. This very thing—that is the course of teaching—is understood in our Church, and parents and sponsors are so instructed when the children are christened, but the duty is more observed in the breach than the performance.

THEY LOVE A SHOW.

Some one inquired of the Baptist Standard, "What percentage of the colored people of the United States belong to the Baptist denomination?" To this the editor replied:

"As to the negroes, they are Baptists wherever they read the Bible and are unmolested by outside influence. 'Whenever you see a negro who is anything but a Baptist, some white man has been talking to him,' says one of our distinguished negro Baptists, and he is right."

Yes, it is only too true that the Baptist teaching and practice concerning baptism are popular with the ignorant and those delighting in formalistic display. Of the Baptists in Texas about 100,000 are negroes, while most of the negro Methodists have been immersed. —*Texas Presbyterian.*

The Presbyterian might have added that ninety-nine out of every hundred candidates for baptism who prefer immersion desire to have the time and place of the rite announced, so that they can become the interesting center of an interested circumference. Few immersionists will submit to a private plunge.

THIS IS GOOD.

The Methodists of Australia set a good example to their co-religionists all over the world in their loving and liberal care of their superannuated preachers. They are now paid from $500 to $1000 a year each, according to the time they have spent in the active ministry.—*Exchange.*

We hope some day to see a large fund invested, the interest on which to go to the support of our honored fathers in the gospel. The M. E. Church has J. Benson Hamilton in the field in that interest, and he is reported as succeeding gloriously. When will our Church take hold of the matter?

AT VAN ALSTYNE.

I spent last Sunday (15th) with Rev. J. A. Wyatt at Van Alstyne. The Old School Presbyterians held their annual session of Presbytery including that day, and one of them, a brother Lowrance, preached us a good sermon on the person, office and work of the Holy Spirit in Bro. Wyatt's Church at 11 o'clock. I held forth at a mass-meeting of young people a 4 p. m., and preached to a packed house at 7:30.

Our people have just finished one of the most commodious and beautiful wooden churches in the State, at a cost of about $5000, all told. It is a perfect gem and "Old Jim" Wyatt and his people are in ecstacy over its completion. Jim is one of the finest architects in the State—can build any kind of a house—and he has superintended the construction of this church from the laying of the foundation. Old carpenters say that he is one of the finest workmen they ever met. The "class" at Van Alstyne is composed of some of the first people of the land, and they all with one mind and one voice clamor for Bro. Wyatt's return to that station.

They have a beautiful parsonage, and Sister Wyatt, whose taste is as delicate as her energy is unflagging, has dressed it and adorned it with all the bric-a-brac, pictures, flowers, etc., until there is not an ecclesiastical bird in the whole aviary that has a cozier roost than has old red-headed Jim Wyatt. I promised to send him back.

J. W. H.

"THEN shall they also answer him, saying, Lord, when saw we thee ahungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me."—Matt. 25:44, 45. The Savior accepts and credits every kindness or assistance rendered to one of his followers as done to him. Who is more pre-

eminently a follower of the Lord than the pastor who ministers to you in spiritual things? Is there any other than he to whom you are under stronger obligations and more imperative duty to minister? If you decline to meet his scant allowance, is not the doom pronounced by Christ in connection with the foregoing passages more sweeping against you than if you had failed to minister to others?

NO MAN can be a Christian with his hand in somebody else's pocket.

MOST couples would prefer to be married by a preacher "in the name of the Father, and of the Son, and of the Holy Ghost," rather than by an officer of the law "by the authority of the State of Texas." The law gives the officer the right to charge a fee of $2. The preacher is as much entitled in justice to the perquisites of his office as the civil officer to his; and insofar as the preference is for the preacher and the religious ceremony, in the same measure should the preacher's fee exceed the officer's. Is it not then a fraud illustrating the climax of littleness and cheek to get the preacher's services without compensation, because he leaves it to the honor of the bridegroom to make a voluntary offering? Heaven pity the bride of such a—a—man, so-called.

WATCH that man who is doing a big business in his wife's name.

THE St. Louis Advocate notes the following facts with "all rights" as to editorial opinion "reserved:"

After all that has been said, the transfers swept the field at the recent Missouri Conferences. In the Missouri Conference a transfer leads the delegation to the General Conference, and another transfer was the third delegate elected. In the Southwest Missouri Conference a transfer is again chairman of the delegation and another transfer was elected, while in the St. Louis Conference giraffes and transfers make up the delegation, one of the delegates having been a member only two years, and another only five.

THE man who wishes to keep from paying his part of the preacher's salary will try mighty hard to find some fault with the pastor just before the fourth Quarterly Conference. All worshipers of Mammon are not on the outside of the Church.

A COLLECTION ought to be taken at both the morning and evening services. There are people at one who do not attend both services and their contributions help to keep up the current expenses.

WHEN the preacher tries to get his people to pay a large part of their conference assessments in the early part of the year, and even showed them that it is both wiser and easier to lift any weight by halves than by wholes, some of them grumbled at him and defeated the object by mouthing that he had too much to say about money. If these grumblers could take it all back, and thereby the blessing of heaven had brought them more rain and better crops, no doubt they would be willing all the rest of their lives never again to complain about the preachers urging them to their duty. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Prov. 10:22.

THE broken merchant or other kind of business man who continues to live in a fine house, dress his family in great style and drive around in a costly and magnificent surry, can not escape the suspicion of being a thief.

STEWARD—"Bro. C., quarterly meeting is approaching; can't you help us out with a little quarterage?"

Bro. C—"No, got nothing for the preacher. Let him go to work like I do."

Go to work like him! This man—every such man—is the hindmost man in the community. Wouldn't the preacher have a fine model to pattern by! Pray, let the preacher have as a model one who has some semblance of a MAN.

ONE old brother objected to lifting a collection on the ground that it would "throw a damper on the meeting." Well a meeting that is dampened by paying for the lights and other incidental necessities ought to be closed at once. The Lord will never bless a set of stingy dead-beats who want a few brethren to carry all the burdens.

IN prosperous times all the people, rich and poor, share alike the honor of aiding in support of the institutions of the Church. In hard times, drouths, short crops, money panics, the Lord provides an opportunity for the well-to-do people to take double honor to themselves, the poor being unable to do as much as usual. Does not the failure to seize this opportunity entail some very serious penalties?

WHEN the wealthier members of the Church stop at the limit of their assessments for Church collections, because to do more would be paying the part of the less able, and thereby license the less wealthy to depend on the richer members to pay the preachers' claims, between the two the preacher gets between the upper and nether mill-stones. The Lord has a way of changing places and putting the other parties between the mill-stones. And He does not in every case wait till judgment day to change the grist.

YOU can always tell to what class people belong by observing the subjects they love most to discuss. If they hold up the bright side and discuss the good there is in their community, they are eagles with their eyes upon the sun soaring aloft to the skies; but if they prefer to rake up the wrongs and discuss the evils among their neighbors, they are buzzards with their noses turned earthward smelling out carrion. "Out of the abundance of the heart the mouth speaketh."

IF the preacher has hit you in shooting the gospel gun, repent and do better. Do not go off and give the presiding elder some other reason for wishing a change of pastors. Tell the truth if it takes the hide off!

THE wheels of commerce are once more beginning to turn with their accustomed rapidity. The banks have opened up, cotton, with the seed at $15 a ton, will foot up nearly 10 cents, goods are cheaper than ever before, and the car of prosperity will soon leave the town of "Hardtimes" far in the distance.

WHENEVER a man begins to shy round his pastor just before conference, it is a sure sign that he is trying to put dynamite under him. This is not the good old Methodist way to move a preacher. It is too sudden; and then it is too much like the way of an anarchist. Be frank and honest with the pastor.

WE notice in some of our churches the old-time Methodist habit of bowing at the seat in silent prayer on entering the pew has come into practice again. We hope to live to see the day when every Methodist, before taking his seat in church, will kneel down and offer a prayer to God for his blessing on the service.

THE Holston Methodist thinks that our Bishops should be criticised both as men and as officers, but the criticisms ought to be made justly and charitably; and as "public sentiment does not allow them to wrangle," "they should be treated as non-combatants."

We do not see a good foundation for this "public sentiment." If a Bishop is misrepresented it is one of his "inalienable rights," it seems to us, to answer his accuser and set himself right before the Church. To hide behind an office and plead non-combativeness is to invite contempt, while a manly defense would heighten the general respect both for the man and the office.

SOUTHERN METHODISM.

News, Views and Personals.

—The Los Angeles Conference elected Rev. H. M. DuBose a delegate to the General Conference, Rev. T. R. Curtis, alternate. Lay—M. L. Wicks.

—The Southern Christian Advocate, of October 12, is a "Dispensary" number. That dispensary law is stirring things up over there in South Carolina.

—The following were elected delegates to the General Conference from the Illinois Conference: Clerical—J. D. Crooks, C. C. Mayhew. Lay—J. W. Smith, D. C. Joplin.

—Appointments for the city of Los Angeles: C. B. Reddick, P. E.; Trinity, to be supplied; Bellevue Avenue, R. H. Parker; West End, Wade Hamilton; Mateo Street, to be supplied; Rev. D. F. Fuller goes to Santa Anna; Rev. W. B. Stradley was transferred to the North Georgia, H. T. Etheridge to the South Georgia, A. T. Dunlap to the South Carolina Conference.

—Memphis Advocate: If the disinterested friends of the negro do not desire a race war of magnitude co-extensive with the whole realm, then they must come to the front and counsel good morals, a law-abiding spirit in all things, and above all teach their young men to let white women alone. To counsel vengeance in return for hanging of lustful culprits is but to invite death to their fellows. From such friends the negro needs to be saved.

—Following are the appointments for the Louisville District, Louisville Conference: J. H. Young, P. E.; Louisville—Broadway, to be supplied; Walnut Street, W. K. Piner; Chestnut Street, E. W. Bottomley; Main Street, G. E. Fosket; Jefferson Street, G. B. Overton; Portland, J. D. Sigler; West Broadway, George F. Campbell; Fourth Avenue, C. O. Jones; Jeffersonville, C. R. Crowe; Virginia Avenue, S. H. Lovelace; Middletown, J. L. Edrington; Clifton, F. M. Thomas; Asbury, S. L. Lee; Secretary Board Church Extension, David Morton; Kentucky Female College, E. Rowley.

—In a letter to the Southern Christian Advocate from Shanghai, China, Rev. G. R. Loeher, among other things says: The China Mission Conference is to be held October 18. We are sorry not to have a Bishop with us this year. I want to ask all Christians to remember us at that time and pray much that God's blessing may be granted in great measure. Two of our number have returned to the States this year. They will be missed. Bro. Anderson and Dr. Allen will return only to take up work which they laid down when they left China. Bro. Parker—a new man—is expected today. Would that there were at least a dozen new men this year. It takes at least one year to learn the language so as to preach with ease.

—The subscription list of the Alabama Christian Advocate, according to the report of the Publication Committe, is only 4800 copies a week. The committee says: "Under all the circumstances, both of the past and present, we feel that this is doing very well. And yet we feel that the 95,000 Methodists of the two Alabama conferences should do better than this. This matter of circulation depends almost wholly upon the preachers, and we earnestly request them to begin at once to do all they can to increase the circulation of the Advocate. We hope that such an enthusiasm will be aroused at the approaching conferences as will help to double the subscription during the next year." As to the work of Dr. Armstrong, the editor, the committee uses the following forceful language: "We wish to express hearty approval of Dr Armstrong's unswerving loyalty to the connectional and local interests of Methodism. He has not inveighed against our doctrine or Discipline, but has steadily supported the institutions of the Church. We know where to find him on all questions of Church order or moral law. When he has spoken of matters which excited unusual interest in the Church, or in the country, he has done so with prudence; his words have been for peace and good order, for the Church and for Christ. He writes in an easy style; his words are well chosen; his sentiments are pure and elevated."

PERSONALS.

—Rev. Dr. W. A Edwards, of Wills Point Station, called on the ADVOCATE one day last week.

—Judge Heath, Chairman of the Executive Committee of the Prohibition party in Texas, called on the ADVOCATE one day this week. He has called a meeting of the Executive Committee to meet November 25, at Rockwall, to prepare a prepare a plan for a big campaign next year. The Judge says that the outlook for the party is better than ever before in its history.

—The Rev. D. J. Martin, of Sulphur Springs, writes: Rev. T. E Sherwood, who was recently transferred to the North Texas Conference from the Denver Conference, is at present residing at this place. He has a son, and a son-in-law living here. He has preached for us several times to the edification and profit of all who heard him. Bro. Sherwood has a warm place in the affections of his brethren of the North Texas Conference, and we give him a hearty welcome among us again.

A WORD TO CORRESPONDENTS.

There is no day of the year in which there is not more or less confusion in the mails that come to our House. Letters for the Agents are sent to the editors, and letters for the editors to the Agents. Books are ordered of the Sunday-school department, subscriptions and advertisements are sent to the editor of the Advocate, and the Agents are asked to account for the non-appearance of articles sent for publication in this or the other of the periodicals. Care by correspondents to avoid such mistakes would save trouble in the House, and often prevent delay in the acknowledgment of letters. It is not practicable nor necessary for an editor to be constantly at his desk.

Orders for books, subscriptions to the Christian Advocate, Quarterly Review, or Sunday-school periodicals, and money remitted for them, should be sent to the Book Agents. Writings for publication in any of the periodicals should be sent directly to the editor of the periodical in which they are desired to appear. When the Agents receive such writings they pass them to the editorial rooms, and pursue them no farther.

With the publications of our Board of Missions and the Woman's Missionary Society, the Agents have nothing to do, except as printers. The accounts and mailing lists of both Mission Rooms are kept at their own desks.

The Agents are not responsible for the acceptance, rejection or delay of judgment on any book or other manuscript sent for publication, or submitted for examination and opinion. These are editorial functions which the Agents can not exercise. Articles sent to our periodicals to be paid for are paid for as soon as editorial demand for such payment is made upon the Agents.

We hope these suggestions and facts will be kept in mind by the correspondents of the House.

BARBEE & SMITH,
NASHVILLE, TENN. Agents.

OLD MISSIONARY DEBT.

The following have paid assessments in full: Terrell Station, Kaufman Station, Rockwall and Royse, Wills Point Station, Kemp Circuit, Poetry Circuit, Mesquite Circuit, Crandall Mission.

The following have not settled in full: Forney Station, Garland, Fate, Wills Point Circuit, Chisholm Circuit. I trust the deficit of the old debt will be ready for a final settlement at the conference, and let Terrell District be free.

WM. A. EDWARDS.

Malaria in Any of Its Forms.

chills and fever, congestive chills can be prevented or cured by the use of Simmons Liver Regulator, a purely vegetable medicine, superior to calomel and quinine.

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.

"TO ALL CATARRH SUFFERERS

I Recommend Pe-ru-na," Says Mary Massay, Clinton, Texas.

She Speaks from Experience.

The tendency of catarrh of the head is to pass downwards through the bronchial tubes to the lungs. Any one who has had catarrh of the head a year or more finds the disease gradually progressing downwards. In some cases the progress is rapid, and in other cases it is slow; but, sooner or later, if catarrh is allowed to run, it will go to the lungs and set up the disease known as consumption. It is doubtful if consumption is ever caused by anything except catarrh.

The catarrh usually begins as a cold in the head or throat and is neglected until it becomes chronic; then it begins to dawn on the victim that he has catarrh. Unless he is very foolish indeed he will not rest easy until the catarrh is entirely cured. Thousands pay no attention to it until it is too late.

If Pe-ru-na is used the cold never becomes chronic, and hence catarrh is prevented. But after catarrh has become thoroughly established Pe-ru-na will cure it, but it will take much longer. Even in cases where the catarrh has already attacked the lungs and the symptoms of consumption have shown themselves the Pe-ru-na will cure. A great many cases of genuine consumption have been cured with Pe-ru-na after the patient had been given up to die.

For further particulars send to The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio, for a free copy of "Climatic Diseases," which gives much information on catarrhal diseases.

HOLD THEM BACK.

To the Members of the Texas Conferences and all Others Whom it May Concern:

BRETHREN AND FRIENDS—As the time draws nigh for the meeting of the Annual Conferences I feel constrained to busy myself again in behalf of the devoted, self-sacrificing Methodist ministers. It is well known and felt, by men in all vocations, that these are times of unusual stringency in finances. Indeed, a great panic is upon us, which effects every department of business, and almost every person. My great solicitude is for the consecrated ministers, who realize this fact more sensibly than any other class of men.

The privations and difficulties which affect each Methodist household in the State of Texas seem hard to be borne, but when the faithful pastor has to bear a portion of the burden felt by almost every family in his charge, then it becomes oppression, and is distressing to every right thinking and feeling person.

It is true there are conscientious Methodists who will pay their pro rata even at the expense of other claims, but I am seriously afraid that a majority of Church members persuade themselves that they have a valid excuse for cutting down their pastor's salary, on the plea of "hard times." Oh! shame upon us; why can't we retrench somewhere else, where there is not so much at stake? It can be done, and will be, if the sister or brother is wholly consecrated to the service and will of our Heavenly Father.

I tremble for the families of our preachers who are laboring on poor circuits and stations. Would to God I could in some way lighten their burdens and brighten their prospects.

The main point aimed at in this communication is to try, if possible, to ward off additional burdens on the laboring preachers when they get to conference. Now, I appeal to the Bishops and managers of the conferences not to let these faithful burden-bearers beggar themselves by paying the last dollar out of their pockets for the different collections, for it is a well-known fact that Methodist preachers are the most liberal class of men on earth.

With my dim sight and feeble pen I can see and point out the evil that works great injustice upon the most valuable portion of our brave itinerant band. But I call upon you wiser heads and stronger arms to invent and promulgate a speedy remedy. There ought to be some plan put forth to prevent the oft-repeated collections at conference, for nine-tenths of the money comes out of the meagre salaries of the preachers who have been practicing self-denial all the year, or at least their unwearied, uncomplaining wives have. Brethren in the lead, put your heads and hearts together and avert this injustice and you will have the smiles and approbation of a compassionate Savior and the grateful appreciation of your co-laborers who are enduring great hardships cheerfully because the "love of Christ constraineth them."

MRS. A. M. IRELAND.
SEGUIN, TEXAS.

INFORMATION WANTED.

I request all who may see this to send me the names of all whom they know were members of the M. E. Church, South, at Moulton, Denton Creek, and Waelder, Texas, and in any way got out of the Church at these places before November, 1892, together with the time, as nearly as possible, and manner of getting in and out.

W. H. KILLOUGH.
WAELDER, TEXAS.

Good Pocket Knives from 15 cents up. Send to C. P. BARNES & BRO., Louisville, Ky., and get a Catalogue of their Knives. They warrant every Knife, and these gentlemen are reliable, so you run no risk.

ANNUAL CONFERENCE NOTICES

WEST TEXAS.

Please be sure to bring your missionary receipts to the approaching session of our Annual Conference, and also be prepared to state the amount of the missionary assessments against your charge. This will prevent all misunderstandings.

A. E. RECTOR,
Mission Treasurer.

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.

The class of the second year will meet at the Methodist Church, Beeville, promptly November 2, at 9 o'clock a. m.

W. J. JOYCE,
Chairman.

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.

The class of the fourth year in the West Texas Conference will please meet the committee Monday, 7:30 p. m., in the Methodist church, Beeville, October 30.

J. D. SCOTT,
Chairman.

SAN ANTONIO, TEXAS.

NORTHWEST TEXAS.

The committee and class of the third year, Northwest Texas Conference, will please meet at the First Church, Tuesday morning at 9 o'clock, November 14, 1893. We will conduct written examinations, as the class last year preferred this course.

H. A. BOURLAND,
Chairman.

ABILENE, TEXAS.

Division

The Committee on the Division of the Conference will meet in Fort Worth on Tuesday, the 14th of November, instead of Saturday, the 11th, as heretofore announced. This change has been made at the suggestion of several members of the committee.

SAM'L P. WRIGHT.
GEORGETOWN, 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.

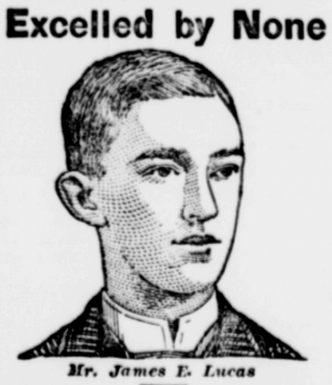
EAST TEXAS.

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.

Excelled by None



Mr. James E. Lucas

Severe Case of Rheumatism

"I have been troubled with rheumatism during the past year. For weeks at a time I was confined to my room. I resolved to try

Hood's Sarsaparilla

The result of partaking of this great medicine was that it made me strong and healthy as before." JAMES E. LUCAS, 818 North Bond St., Baltimore, Md. **HOOD'S CURES.**

HOOD'S PILLS are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

ELECTROPOISE.
(TRADEMARK.)

Mrs. Sallie F. Chapin, President of the Woman's Christian Temperance Union of South Carolina, Charleston, S. C., writing under the date of January 20, 1890, says: "I was truly glad to learn that an office had been opened in our city for the sale of an instrument (the Electropoise) about which I became so enthusiastic a few months ago that I rashly went into print in an article describing its wonderful curative properties. I did not imagine the trouble I was bringing upon myself, for not a week has passed since that I have not been called upon to give further testimony and tell more about it. I have friends who, after suffering for years the most excruciating pain, which the most skillful physicians North and South have failed to relieve, have been cured by the use of the Electropoise. It is a panacea for nervousness, brain fatigue and general debility. It only needs a trial to convince the most skeptical, and when I hear the testimony of the Hon. Wm. C. Sibley, of Augusta, the Rev. T. W. Moore, D. D., of Florida, and others whom I personally know and who have been benefited, I feel it a duty I owe suffering humanity to say, try the Electropoise."

Instruments rented to responsible persons. For a 40-page descriptive circular of the great curative agent address

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

Texas Advocate—$2 per year.

The Great Vital Restorative,

DR. M'GORK'S INVIGORATOR

This celebrated Remedy is a positive cure for nervous debility, sperm atorrhœa, dizziness, despondency, failing memory, prostatarrhœa, tremblings and nervous diseases arising from the abuse of stimulants, tobacco, opium, or any other cause. It restores without fail impaired vigor and exhausted vitality, stops all unnatural losses, purifies the blood, cures pimples, blotches, etc., etc. Price $2 per bottle, or 6 bottles for $10. Write for free trial bottle question list and pamphlet. Address

T. McGORK, M. D., Specialist,
2647 Market Street, - Galveston, Texas,
(P. O. Box, 378)

A TRIAL BOTTLE FREE to Show Its Great Merit will be sent to anyone applying personally or by letter

TRUSSES on 30 Days Trial

Easy, durable and cheap. A radical cure effected. Send for sealed catalogue. Eggleston Truss Co., 69 Dearborn St. Chicago

BULBS,

Hyacinths, Tulips, Lilies, Narcissi, Chinese Sacred Lilies, Iris, Freesias, Etc.

Also Fruit Trees, Roses and ornamentals all in our Illustrated Catal gue sent free to any address. We prepay the express.

BAKER BROS., Ft. Worth, Texas.

PASTOR'S BOOK,

By Rev J. T. L. Annis.

Price, 50 cents, postpaid. Address

L. BLAYLOCK, Dallas, Texas.

Sanger Bros

BLANKETS

We've got some great values in All-Wool White Blankets at

$3.90 and $4.60

a pair, according to size. We've sold good values in Blankets before, but never as good as these at less than $5 and $6.

Look at an extra fine Wool Blanket we are selling

At $5.75.

It has the appearance of a $10 Blanket, but it is our regular $7.50 quality.

We've the higher-priced kind, and the lower-priced kind, but recommend the medium as most satisfactory. In

COMFORTS

We've a good one

At $1.65,

A Sateen-covered one

At $1.95,

And a Chintz-covered one

At $2.25

That represent a saving of nearly $1 each on ordinary season's prices. This is not an ordinary season—our cash bought goods below regular prices, and we've marked them as we've bought them.

We've some very cheap Down Comforts, too; some of them at remarkably low prices, but those

At $3.95 and $5

Each are our specials, and are worth nearly double. When we say special we mean a low price cut lower.

Knitted Underwear

Provide for the winter, do it now, do it while in Dallas. You'll save money by it.

Ladies' Double Balbriggan Vests, high neck, long sleeves,

At 35 Cents.

Egyptian Maco Yarn Ribbed Vests, high neck, long sleeves,

At 50 Cents.

Wool Mixed Ribbed Vests, high neck and long sleeves,

At 75 Cents.

Swiss Ribbed Wool Vests, high neck and long sleeves; also in short sleeves,

$1.00 and $1.25.

Children's Vests,

25c and 50c Each.

Children's Pants,

40 Cents Each.

Children's Swiss Ribbed Wool Vests and Pants,

70c a Garment

and 10c rise, according to size.

A few counter lots of Children's Vests, odds and ends of various numbers, at

25c, 35c and 45c.

This is Half Value.

Every item here named refers to first-class goods only.

FALL CATALOGUE

NOW READY. Mailed free to all out-of-town patrons who ask for it.

SANGER BROTHERS,
DALLAS, TEXAS.
When writing mention the Advocate.

WOMAN'S DEPARTM'NT

CONDUCTED BY MRS. FLORENCE E. HOWELL.

All matter intended for this column should be addressed to Mrs. Florence E. Howell, 28 Maston street, Dallas, Texas.)

THE NEED OF THE MISSIONARY CAUSE.

The necessity for missionary work is no longer an open question. The missionary cause has aroused the Christian Church from mediæval darkness and is to-day the most reliable spiritual thermometer of the Church and of the individual.

The Church exists for the due administration of God's Word and ordinances, the edification of believers and the conversion of the world.

Bishop Hendrix well says: "Aside from this (the missionary work) the Church has no sufficient reason for her existence." All power in heaven and earth is pledged, by Divine authority, to the spread of the Gospel. (See Matthew 28:18)

To be indifferent to missions is to be indifferent to Christ. To oppose missions is to oppose Christ. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:14. To the question, What is the greatest need of the missionary cause? we would answer: It is to have the Church at home thoroughly aroused to a resolute determination to do the will of Christ in giving the Gospel to the heathen. Now we can not do the will of Christ in anything without self-denial. The great peculiarity of the Christian religion is that it has a cross. We can not take a single step in its interest or utter a syllable in its songs or prayers if the cross be eliminated. "If any man will come after me, let him deny himself."

Self denial is a fierce battle; none can win without all-conquering love—such love as prompted Jesus to labor and die. The Church at home needs to go again and again to Calvary and learn how intense is his love. If the Church at home had this fully enshrined in the heart, the necessary self-denial to save the heathen would be a joy. If we could hear his voice say: "Ye are my witnesses of these things," till a great weight of personal responsibility rested on the heart of the Church, the fullness of time would be near at hand when "a nation should be born in a day." The Apostle Paul felt himself indebted to the Gospel that saved him, and he says he was put in trust of the Gospel of Christ. As a trustee he must be faithful. He was debtor both to the Greeks and to the barbarians, both to the wise and unwise. (Rom. 1:14). Where is the Christian woman not in debt to the Gospel? Where is the Christian who has not received something in trust for the Gospel? If every woman felt her indebtedness to the Gospel that has saved her from bondage and slavery, the Gospel that found her at the very bottom of the social scale, the Gospel that was the first and only power that to-day keeps the yoke of bondage and tyranny from the mothers and daughterr of our own fair land, this debt of saving the heathen would soon be paid. It was wicked enough for Governors and Kings to hate Jesus because he declared himself a King of an everlasting kingdom. Those Kings did not wish to part with their crowns and thrones. But to think of the despised and down-trodden womanhood that Jesus found and set free, now in the brighter light of the present generation, turning to rend him with thankless hearts and idle hands, is a sadder picture than the betrayal by Judas, or the mock trial by Pilate. Did you ever read in an old legend of a slave who was redeemed from service by a price of money in the hands of an humble peasant, who when she had been granted liberty, only used her freedom in the constant service of her liberator? No service was too menial, no hardship too trying for her to endure for him. She insisted: "if he could thus love me when in my slavery, I surely can love him in my liberty." O that the women of America could say as much! What sort of heart has the anti-missionary woman?

MRS. J. B. SEARS.

BASTROP, TEXAS.

At the annual meeting of the Woman's Missionary Society, West Texas Conference, the following officers were elected for the ensuing year:

President—Mrs. H. T. Steele, San Marcos, re-elected.

Vice-President—Mrs. A. M. Ireland, Seguin, re elected.

Corresponding Secretary—Mrs. E. C. Nichols, San Antonio, re-elected.

Recording Secretary—Mrs. Hattie Jackson, San Antonio.

Treasurer—Mrs. L. A. Bass, San Marcos, re-elected.

Auditor—Miss Annie Jones, San Marcos.

Reserve delegate to board meeting—Mrs. A. M. Ireland.

DISTRICT SECRETARIES.

San Antonio District—Mrs. S. H. Jackson.

San Marcos District—Mrs. Clara Fly.

Cuero District—Mrs. Flournoy.

Beeville District—Mrs. E. H. Holdridge.

Llano District—Mrs. Smith Ragsdale.

San Angelo District—Mrs. M. R. Huffmeyer.

MRS. E. C. NICHOLS, Corresponding Secretary.

A copy of the minutes of the last annual meeting of the Woman's Missionary Society of the Texas Conference came to hand recently from the Corresponding Secretary of the society, Mrs. S. S. Park. A perusal of the contents of the neat and attractive pamphlet revealed the truly satisfactory condition of this society as to membership and finances, and we advise the societies of the other conferences of our State to "look to their laurels" lest the society of the Texas Conference leave them too far in the rear when the reports of another year's work shall have been received.

DEAR "BUSY BEES" OF EVERY HIVE: I have just read Mrs. M. C. Joiner's letter in the TEXAS ADVOCATE, and now it is in my heart to congratulate you Waxahachie children, as well as all other "hives," upon your work and your name as well. Perchance Mrs. J. will call to mind a piece I wrote a few years since for the TEXAS ADVOCATE, recommending each State to have the same name for all the juvenile societies in that State, with a flag bearing a device suited to their name. "Busy Bees" was the name I suggested for the Lone Star children, and it is certainly a favorite name of mine; and why, do you ask? Then I will tell you:

1. They seem never to weary in well-doing.

2. They are always trying to find something good and sweet in each flower they touch.

3. The most delicate flower is not marred by their handling, but smiles on in its beauty as fragrant as before.

4. They are consummate housekeepers; always are their houses neat, tidy sweet and clean.

5. They never use their stings if let alone—

But woe to the unlucky wight
Who thinks to show them fight,

and to kill out the drones, which is perfectly in harmony with St. Paul, who declares, "If any will not work, neither shall he eat."

6. They cease at once to work and live till winter kills the flowers.

7. They feed themselves with the labor of their own tiny hands, and spare much to others. Their lives are short and so are yours, for you can only be children a few fleeting years.

Now, are not these good reasons for my loving the name of "Busy Bees" for children who work for the Master? Lovingly, MRS. J. D. BURKE.

CENTER, TEXAS.

HEAVEN BEGUN.

It was said of an old Puritan that heaven was in him before he was in heaven. That is necessary for all of us; we must have heaven in us before we get into heaven. If we do not get to heaven before we die, we shall never get there afterward. An old Scotchman was asked whether he ever expected to go to heaven. "Why, man, I live there," was his quaint reply. Let us all live in those spiritual things which are the essential features of heaven. Often go there before you go to stay there. If you come down to-morrow morning, knowing and realizing that heaven is yours and that you will soon be there, those children will not worry you half so much. When you go out to your business or to your work you will not be half so discontented when you know that this is not your rest, but that you have a rest on the hills eternal whither your heart has already gone, and that there your portion is in the everlasting dwellings. "Lay hold on eternal life." "Get hold of it now." It is a thing of the future, and it is a thing of the present; and even your part of it that is future can be, by faith, so realized and grasped as to be actually enjoyed while you are yet here.—*C. H. Spurgeon.*

Bond—I hear that Miss Scadds rejected you. De Broke—Yes; but it wasn't so bad as it might have been. She loaned me five hundred, and said she'd be a sister of charity to me.

The Advertising

Of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which, in the financial world, would be accepted without a moment's hesitation.

Hood Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

Jack—I declare, if Miss Sears isn't getting gray. Jess—No wonder, poor thing; she has had so much trouble to conceal her age.

EVERY MAN SHOULD READ THIS.

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

"You didn't take your vacation in the summer, did you, Squildig?" asked McSwilligen. "No," replied Squildig; "mine will be one of the autumn leaves."

LADIES

Needing a tonic, or children who want building up, should take

BROWN'S IRON BITTERS.

It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

Caller—You have your share of children, I see, Mr. Topflat. Mr. Topflat—Yes, we have five. Caller—Don't you find it quite a trial to bring them up? Mr. Topflat—Oh, no. There's an elevator in the building.

Mechanics, Laborers, Train Men, Farm Hands should never be without *Pond's Extract.* Invaluable in case of accidents, for *cuts, burns, wounds, strains, broken limbs, etc.*

Elmore—Did you ever see a company of women perfectly silent? Decker—Once. Some one had asked which was the eldest.

"It is the biggest thing I ever struck." What? Why, the business advertised in another column by B. F. Johnson & Co., Richmond, Va. If you are open to an engagement write them. They can show you a good thing.

"Do you take this man for better or for worse?" asked the minister. "I can't tell until I have had him for a little while," returned the bride.

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

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

TEXAS.

CALVERT DISTRICT—FOURTH ROUND.
Rogers Prairie cir, at Gun Springs.... Oct 21, 22
Centerville cir, at Red Land .... Oct 28, 29
Jewett and Buffalo, at Oakwoods .... Nov 4, 5
Fairfield cir, at Fairfield .... Nov 11, 12
Center Point mis, at Jordan Chapel.. Nov 18, 19
Calvert sta .... 8 p. m., Nov 20
Durango cir, at Durango .... 11 a. m., Nov 24
Wilderville cir .... Nov 25, 26
Bryan sta .... 8 p. m., Nov 28
FRED L. ALLEN, P. E.

AUSTIN DISTRICT—FOURTH ROUND.
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.
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.
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.
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.
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.
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.
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.
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.
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.
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.
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.

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 Sock Point, Wednesday .... Nov 15
Ben Franklin cir, at Ben Franklin, Friday .... Nov 17
Lake Creek cir, at Brushy Mound .... Nov 18, 19
Fannin cir, Wednesday .... Nov 22
South Bonham, at South Bonham .... Nov 25, 26
J. R. WAGER, P. E.

SULPHUR SPRINGS DIS.—FOURTH ROUND.
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.
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.

PARIS DISTRICT—FOURTH ROUND.
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.
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.
Floyd .... 4th Sun in Oct
Greenville mis .... Oct 25
Lone Oak .... 5th Sun in Oct
Emory .... Oct 28, 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.
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.

NORTHWEST TEXAS.

GEORGETOWN DIST.—FOURTH ROUND.
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.
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.
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.
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.
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.
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.
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.
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.
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.
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.

WACO DISTRICT—FOURTH ROUND.
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.
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.
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.
Willow City .... Oct 21, 22
Blanco .... Oct 23, 24
I. T. MORRIS, P. E.

SAN MARCOS DIS.—FOURTH ROUND.
San Marcos .... 4th Sun in Oct
Gonzales .... 5th Sun in Oct
B. HARRIS, P. E.

SAN ANGELO DISTRICT—FOURTH ROUND.
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.
San Antonio, corner San Marcos and Beuna Vista streets .... Oct 21, 22
West Fork .... Oct 28, 29
JACOB KERN, P. E.

Willie Keep—I was once very strongly tempted to blow out my bwains. Ethel Knox—Did you do it?



WILLIAM TELL

Your Mother TO USE NO OTHER SOAP FOR LAUNDRY AND HOUSEHOLD PURPOSES, THAN CLAIRETTE

IT IS FAR SUPERIOR TO ANY OTHER IN THE MARKET AND IS MADE ONLY BY

N. K. FAIRBANK & CO. ST. LOUIS.

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THE MOST PERFECT OF PENS.

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DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE

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"WORTH A GUINEA A BOX."

BEECHAM'S PILLS

COVERED WITH A TASTELESS AND SOLUBLE COATING.

A WONDERFUL MEDICINE FOR

Indigestion, Want of Appetite, Fullness after Meals, Vomitings, Sickness of the Stomach, Bilious or Liver Complaints, Sick Headache, Cold Chills, Flushings of Heat, Lowness of Spirits, and All Nervous Affections.

To cure these complaints we must remove the cause. The principal cause is generally to be found in the stomach and liver; put these two organs right and all will be well. From two to four Pills twice a day for a short time will remove the evil, and restore the sufferer to sound and lasting health.

Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

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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 .... 7:20 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	via Cotton Belt.	Ar	12:20 p m
5:48 p m	Lv. McGregor		Ar	10:59 a m
7:40 p m	Lv Waco		Ar	8:45 a m
10:00 p m	Lv. Corsicana		Ar	6:25 a m
11:32 p m	Lv. Athens		Ar	4:54 a m
1:15 a m	Lv. Tyler		Ar	3:20 a m
3:35 a m	Lv. Pittsburg		Ar	1:00 a m
4:15 a m	Lv. Mt. Pleas't		Ar	12:20 a m
6:45 a m	Ar. Texark'a		Lv	9:50 p m
7:35 a m	Lv. Texark'a	Iron Moun'n	Ar	8:45 p m
6:15 a m	Ar. St. Louis		Lv	9:30 p m
9:10 p m	Ar. Memphis		Lv	7:45 a m

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

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

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MANY TEXANS ARE NOT AWARE OF THE FACT THAT

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

Wagner Palace Sleeping Cars.

The finest Sleeping Car Service in the world.

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

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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.

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

MARRIAGES.

PRICE—PATRICK.—Samuel C. Price, of Waxahachie, and Mrs. Maggie J. Patrick, of Eddy, Texas, on October 8, 1893, 8:00 p. m., by W. T. Melugin, pastor.

JOHNSON—SPIELMON.—John W. Johnson and Miss D. F. Spillmon, October 8, 1893, 9:00 a. m., near Moody, W. T. Melugen, pastor, officiating.

BROWN—PITMAN.—James F. Brown and Miss Annie Pitman, at parsonage in Moody, October 11, 1893, W. T. Melugin, officiating.

HUNTER—JAMISON.—At the residence of the bride's parents, October 8, 1893, Mr. H. C. Hunter and Miss Jennie Jamison, Rev. W. E. Caperton officiating; all of Meridian, Texas.

CALDWELL—BEAN.—At the residence of Mr. W. C. Ross, in Cameron, Texas, October 11, 1893, by Rev. W. Wootton, Mr. C. C. Caldwell and Miss Estelle Bean, daughter of Major E. M. Bean; all of Cameron, Texas.

VIA—REID.—At the home of the bride's father, Col. D. L. Reid, at Bailey, Texas, Mr. E. S. Via and Miss Maggie Reid, Rev. W. A. Coppedge, P. C., officiating.

LIPSCOMB—MCCLOUD.—At his Quarterly Conference, Thursday, October 5, 1893, Rev. A. P. Lipscomb, of the Northwest Texas Conference, and Miss Minnie McCloud, daughter of Rev. J. M. McCloud, local deacon of Bryson, Texas, Rev. J. T. L. Annis, presiding elder Weatherford District, officiating.

CRIST—CARLTON.—At the residence of the bride's parents, in the city of Montesano, Wash., on September 19, 1893, Mr. W. E. Crist, of Montesana, Wash., and Miss Lou Ella Carlton, Rev. W. H. Jennings, pastor M. E. Church, officiating.

SQUYERS—KEY.—At the residence of the bride's parents, in DeWitt County, on October 11, 1893, Mr. Newton Squyers and Miss Mira Key, Rev. T. C. DePew officiating.

O'KELLEY—ALLEN.—At the residence of the bride's mother, San Marcos, Texas, October 4, 1893, by Rev. W. J. Joyce, Mr. Ed O'Kelley and Miss Cathie Allen.

HENRY—PICKENS.—At the residence of J. M. Pickens, six miles west of Athens, Texas, at 3 p. m., October 8, 1893, Mr. J. B. Henry and Miss Josie Pickens, Rev. J. C. Calhoun officiating.

HINES—BARNES.—At the parsonage, Alvarado, Texas, October 6, 1893, Mr. Tom W. Hines and Miss Alice Barnes, Rev. J. M. Armstrong officiating.

COLLARD—JOHNSON.—At the residence of the bride's father, on September 21, 1893, Mr. Geo. H. Collard and Miss Mary E. Johnson, Rev. W. B. Walker officiating.

SAUNDERS—BOATRIGHT.—September 27, 1893, at the home of the bride, Mr. Robt. P. Saunders, of Hutto, Texas, and Miss Sarah M. Boatright, of Mathis, Texas, Rev. M. A. Turner officiating.

TRIMMER—CARRELL.—At New Hope, Texas, September 10, 1893, Mr. Fount Trimmer and Miss Emma Carrell, Rev. Zora B. Hite officiating.

CARTER—MOODY.—October 1, 1893, in Guadalupe County, near Prairie Lee, Mr. A. M. Carter and Miss Alice Moody, Rev. W. A. Scott officiating.

MCCOMBS—PARKS.—At home, Miss Minnie A., daughter of Col. H. R. Parks, No. 757 Ross Avenue, Dallas, Texas, and Mr. R. D. McCombs, of Waxahachie, Texas, Rev. J. T. L. Annis officiating.

JOHNSON—SIMMONS.—At the residence of the bride's father, Hunt County, Texas, October 8, 1893, Mr. J. W. Johnson and Miss Alta Simmons, Rev. J. W. Murphy officiating.

DEBUSK—HARRISON.—At the parsonage, Fairlie, Texas, October 13, 1893, Mr. W. M. Debusk and Miss Clifford Harrison, Rev. J. W. Murphy officiating.

PEARSON—BIRDSONG.—At the parsonage, Fairlie, Texas, October 13, 1893, Mr. J. A. Pearson and Miss Etta Birdsong, Rev. J. W. Murphy officiating.

SIMPSON—THARP.—August 23, 1893, at Harmony Chapel Church, Mr. W. H. Simpson and Miss Eugenia Tharp, Rev. T. B. Hilburn officiating.

FARRINGTON—WATSON.—At the residence of the bride's parents, at Farmington, Texas, October 4, 1893, by Rev. Geo. H. Adams, Rev. F. L. Farrington, of Farmington Circuit, and Miss Anna Watson, of Farmington, Texas.

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.

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REV. J. F. FOLLIN.

Rev. J. F. Follin, pastor of Winfield Memorial Church, Little Rock, Ark., died at his home, in the city of Little Rock, August 12, 1893. His disease was acute dysentery, and he was sick ten days. From the beginning the conviction was upon him that he would not recover. Notwithstanding, he was cheerful and bright, indulging in his accustomed pleasantry with the family and intimate friends. As the disease gathered strength his spirits seemed to rise as in anticipation of the end. When told that the issue would be fatal, he said: "I am not surprised; I have been listening for this and am ready." After this he lingered for fifteen hours in the full possession of his faculties and with a mind as bright as when in health. Throngs came to see him and talk and rejoice with him. His going was not death, but only a putting on of life—immortal life. No tongue or pen of mortal can portray the glory, the beauty, the peace, the sweetness, the completeness of his triumph. We might fill many pages with recitals of the enrapturing incidents, the glowing utterances of this last day when heaven came down to earth, and all the place was filled with a spiritual presence, but who can dare attempt to describe the mystery of the Spirit's touch, or repeat how faith caught glimpses of the invisible, and listened to sounds inaudible? I may tell you how he rapturously repeated: "'Tis all my business here below to cry, 'Behold the lamb!'" etc., but what words could describe the heavenly radiance that burned upon his brow? Who can depict the intensity of desire with which he lay gazing into the distance when some one asked what he wished, and he said: "I am straining my eyes to catch the first signal from the other side; I am expecting Jesus to call for me?" I may tell you of how he exclaimed: "I am now ready to be offered!" going on repeating II Tim. 6:8 all the way through, but the ring of the conqueror's voice, which gave a new meaning to the words we had all heard a thousand times, will be lost to you. Some said: "If this be death, how blest to die." others: "I have never seen it like this before."

We remembered how often he had said, that he would not be satisfied with merely getting inside of the golden gates. But expected "an abundant entrance." One coming in asked how he was. Being in great agony, he answered, "Bodily not well, but in soul, happy, happy, happy." He repeatedly joined in the singing of his favorite hymns, as, "My latest sun is setting fast," "I have read of a beautiful city," and others. Late in the afternoon he aroused from slumber and his presiding elder, bending over him, asked, "What is it, Bro. Follin?" "Peace, peace, sweet peace," was the answer, as a smile of rapture played over his face.

The ministry of the city were with him to rejoice in his triumph and gather a new inspiration from his testimony, and his death was the theme of the pulpit on Sunday.

He was buried from his own beautiful Church, where the symbols of mourning were mingled with masses of lovely flowers. The service was conducted by our presiding elder, Rev. H. H. Watson, assisted by the ministry of the city, and consisted of our ritual and tributes from his brethren of the ministry. The church was filled with a weeping throng. I quote from the secular press:

"The eulogies of the dead were as grand as they were merited, for no better man ever lived. His death is described as having been the grandest proclamation of the truth that he preached." We laid him away in the beautiful cemetery as the sun of a golden Sabbath day was sinking to its setting. The words, "earth to earth, ashes to ashes, dust to dust," were said, all nature seemed drooping in pity, while her thousand voices blended in gentle requiem, when, lo! faith took the place of sight and the quiet God's acre was peopled with beings innumerable, and not of earth; the grave was bathed in a radiance from above which transformed it into the most lovely spot of earth, and as trained voices sang in low, sweet cadence: "I would not live alway; Home, home, sweet home," the bowed heart of the smitten wife took up the refrain, and in the strength of grace she was enabled to exclaim: "The day of my sorrow is become the gladdest day of all my life." Wonderful goodness of God!

The scene of his happy death furnished many soul-satisfying revelations, and answered questions that often perplex the minds of God's children. It is many times asked, "Will we know and love each other in heaven?" When the soul about to launch into eternity stays her flight and hovers, poised between two worlds, so eager to depart and yet so loth to leave the dear ones of earth; when the heart that has been for hours bathed in a flood of delirious gladness in prospect of the beyond turns back in pity for the love about to be bereaved, and the lips already growing cold, whisper, "I love you," think you the love that burns so warmly as that soul floats away can be quenched by the waters of even death's river? I say you, nay.

Again, we read that "the last enemy that will be destroyed is death." When this faithful servant of a King came down to the final conflict, the dreadful monster was not there; but instead, with a sweet smile, he whispered, "Jesus is right with me." * * * "Ask the monster, 'Where's thy sting?' And 'where's thy victory, boasting grave?'"

His ministry extended through more than twenty-two years, thirteen of which were spent in Texas.

He was born May 28, 1848; converted to God May, 1868; was licensed to preach November 28, 1870; was admitted into full connection in the Baltimore Conference, March, 1873; was married July 1, 1874 to Miss Sydney C. Hammond, of Botetourt County, Va. He was transferred to Texas in 1878, where he remained until 1891, when he was transferred to the Little Rock Conference. He was born and reared in the town of Warrentown, Fauquier County, Va. He was diligent in business, serving the Lord. The first Sunday after conference always found him at his post, and in the almost twenty years of our married life I never knew him to take a vacation for rest or pleasure. He considered his work of too much importance to be lightly suspended. I have known him to walk ten miles in the most inclement weather to meet an appointment.

Few men, I ween, have felt so little concern about the making of reputation. He acknowledged no censor but duty. The one guiding principle of his life was to glorify God and help to make men better. In his last hours he said: "I have never sought the good opinions of men, but I have been careful to preserve a conscience void of offense toward God."

We do not think of him as dead; such a thing would be a violation of the most sacred Christian realities. He has gone on before. With his last breath as he floated away on the shadowy river he called in a far-off tone, "Come," at the same time beckoning with his hand, as when one, drifting out to sea, signals to those on shore. Our home has been glorified by the presence of God. When the evening shadows fall we sit together—mother and children five—and sing, "One day nearer." HIS WIFE.

LITTLE ROCK, ARK.

ORR.—G. W. Orr was born in Upshur County, June 15, 1856; was converted and joined the M. E. Church, South, 1877, at Concord, in Brazos County, under the ministry of A. W. Smith, and died of consumption while on a visit at Rogers Prairie, October 2, 1892. He lived a consistent member of the Church he so much loved. He left an affectionate wife and five children to mourn his loss, besides other relatives and friends. But their loss was his gain. C. E. SIMPSON, P. C.

HARRISON.—Adkins Harrison was born in North Carolina, May 13, 1812; was born again in 1833. He was also happily married in the same year to Miss Nannie Horn. He immigrated to Choctaw County, Ala.; thence to Texas, landing in Centerville in December, 1866. He at once became identified with the Church and the community, and proved true and loyal to every interest of Church and State. He was one of the first members of the Church at this place after the war and remained a true and faithful soldier until September 21, 1893, when death released him from the obligations of the Church militant, and permitted him to join the Church triumphant, and to enter into the rest that remains to the people of God. The Church made no claims upon him that he ignored. He had in his possession a certificate of life membership in the Missionary Society of the M. E. Church, South, dated in 1857, and signed by Joshua Soule, President, and E. W. Sehon, Secretary. Uncle Ad remained a regular contributor, not only to the missionary, but to all the enterprises of the Church. For sixty years a member of the Church; forty-six years a paid-up life member of the Missionary Society, and twenty-seven years a member of the society at this place—all those years an acceptable member of the Church, passing in and out among his neighbors, living a blameless life. He was conscious of his approaching end and when questioned in reference to it, said, "I am ready." "Mark the perfect man, and behold the upright, for the end of that man is peace." His remains were conveyed to the cemetery followed by a large concourse of sorrow-stricken friends and relatives, and interred with Masonic honors. May his exemplary life linger long in the memory of surviving friends, and be a means of leading them to his home on high.

T. K. TRUE.

COOPER.—Silently and sadly, on Sunday evening, September 24, 1893, we followed the corpse of dear little Mattie Lou, infant daughter of Warren and Annie Cooper, to its last resting-place, and amid the heart rending cries of a grief-stricken mother we consigned her body to the silent tomb, from whence it will arise on the resurrection morn. She was sick for more than two weeks, and all was done for her that could be by a kind physician, loving parents and grandparents, around whose hearts she had entwined herself so closely. But, alas! the arm of flesh is not sufficient to stay the hand of death when God sees fit to bid a soul leave its tenement of clay. This babe was not quite three months old and was lent for a short season only to brighten the lives of those around her, and, we trust, to cause them to think more about heaven. For truly she was beautiful and very bright!—too pure in spirit for this sin-clad earth. Doubtless the little mound that stands out in the city of the dead speaks to the hearts of the fond parents of many blighted hopes. But, dear mother, "as you fold the little clothes away," remember that your angelic babe is now clothed in robes of righteousness and that she will know naught of the trials and cares of life, but is "safe in the arms of Jesus," and that you will meet her again where there is no more sundering of heart-ties if you are faithful unto death.

ONE WHO LOVED HER.

OCTOBER 7, 1893.

NICHOLSON.—The subject of this sketch, Sister Virginia A. Nicholson, was born December 6, 1848, and passed from earth to heaven July 17, 1893. She was born and raised in Texas; was converted at McKenzie College in 1855, but never joined any Church until 1876, while living in Dallas, she united with the Baptist. In 1880 she married M. D. Nicholson, who died about two years ago, and they both joined the M. E. Church, South, at Forest Hill, Lamar County, Texas. She lived a consistent member until God said: "It's enough, come up higher." She left an aged mother, one brother and several little children to mourn their loss. Earth's loss is heaven's gain. Before she died she sang, with almost her dying breath, "Jesus, lover of my soul, let me to thy bosom fly." Weep not, loved ones; you shall meet her in the sweet by and by, around the everlasting throne, and mingle your voices with hers in singing: "Blessing, and glory, and wisdom and thanksgiving and honor and power, and might be unto our God for ever and ever."

W. B. WALKER, P. C.

BALDWIN.—Mrs. Gabriella Baldwin (nee Morris) was born December 9, 1866. On December 22, 1887, she was married to Dr. J. G. Baldwin. She died September 25, 1893, at her home, in Windom, Texas. She joined the M. E. Church, South, at fourteen years of age, in which she lived a faithful, earnest, Christian life. She was ever ready to do any work assigned her, either for the material or spiritual good of the Church of her choice. She loved the Methodist Church, but her love extended beyond the limits of sectarianism—she loved all of God's people. A more symmetrical and well-rounded Christian character I have never known. She leaves a husband, daughter, mother and sister to mourn, "but not as those who have no hope," for they expect to meet her "on those glittering strands where no storms ever beat"—in the home of the pure and blessed and good at all ages and climes—in the "saints' everlasting rest." Her pastor, C. M. HARLESS.

DODSON.—Sister Sallie Dodson was born December 18, 1850; professed Christ and joined the Church when about fifteen years old; was married to J. R. Dodson in May, 1869, and died on the 12th day of August, 1893. For two years Sister Dodson was a great and constant sufferer, but the grace of God sustained her constantly. With the faith of a little child and a spirit of submission akin to that of the Christ she leaned upon, she suffered and waited for her release. The God she served in health and prosperity allowed her to lean upon his "rod and staff" in the hour of death.

J. H. HUNTER.

BREWER.—Sister Nannie E. Brewer (nee Dike) was born June 4, 1868, in Abbeville County, S. C.; came to Texas January, 1880, and joined the M. E. Church, South, at Ashburne Campground in August, 1884; was married to J. T. Brewer December 22, 1885. Sister Brewer was the mother of four small children. To these children she devoted the fondest attention, having them dedicated to God at eight days old. Her conduct as a kind and loving wife showed forth the Christianity which she professed. In fact her whole life was an example of what religion can do in the formation of beautiful character. She filled her place well. Two days after her husband had asked her what caused her to smile, she answered that there was a bright angel appeared to her as a token of her acceptance with God. It seemed that the dark clouds never gathered so thick but what she, with that eye of faith, could look and see the silver lining of God's promises beyond this world of troubles. But the angel of death came on October 2, 1893, and took her to heaven.

J. F. EVERITT.

MARTIN'S MILL, TEXAS.

NEWMAN.—Death has invaded the home of our dear Bro. and Sister Newman. Miss Sallie, their daughter, died on the 13th of September, 1893. She was born in Marshall County, Va., May 9, 1862, and when eleven years old she took a decided stand for the Lord, and joined the Methodist Church and was true to her vows, and full of faith and good works unto the end. Twenty years or more of her life were spent in preparation for eternity, and her views of this work were magnanimous, for she never failed to use the means to effect the end. Hence she was an untiring worker in the Lord's vineyard—a leader in song service, a faithful Sunday-school teacher, the Corresponding Secretary of the Woman's Missionary Society, a strong stay to the pastor, a light in the home of affliction, a comforter to the bereaved, indeed a well-rounded and thoroughly consecrated Christian. As a pastor and community we mingle our tears and sympathy with the bereaved family, and pray God's blessing upon them.

A. F. HENDRIX.

JACKSON.—On the evening of the 10th of February, 1893, the death angel visited the home of N. O. and M. L. Jackson, taking from them their darling boy, David A. Jackson, a promising youth of sixteen. He joined the M. E. Church, South, at the age of eleven and lived a consistent Christian up to death. David was loved by all who knew him; was kind and obedient to his parents. He talked so sweetly of the home he was going to, and said all he regretted was that he had no longer time to labor for his blessed Master who had done so much for him. As death was severing the last cords of life he called for his dear old Grandfather Wood, and urged upon them all to be faithful and meet him in heaven. I would say to the sorrowing ones, grieve not, for David will be standing in the gate of the New Jerusalem awaiting your arrival.

R. A. WALKER.

LIPAN, TEXAS.

BLACKWELL.—Bro. Sam. A. Blackwell was born in Washington County, Mo., April 7, 1817; moved to Texas in 1844; in 1848 he was married to Miss Elvira H. Campbell, who survives him and mourns her loss. He was converted and joined the Methodist Church in 1852. He calmly fell asleep in Jesus on the evening of October 4, 1893, three miles south of Blanco, in Blanco County, where he had lived since 1855. Bro. Blackwell was a good man, an affectionate and faithful husband and father, sympathetic and warm-hearted. He was a good neighbor, a true Mason and a faithful, earnest Christian. He had been conscious of his approaching end for some months, and had repeatedly given assurance that when the summons of the Master should come he was ready. His death was a beautiful exemplification of the saying of the Psalmist: "He giveth his beloved sleep." A great concourse of his neighbors were gathered at his funeral. His pastor, J. B. DENTON.

HOOVER.—Jennie Hoover (nee Kell) was born in York County, S. C., November, 3, 1872; came to Tarrant County, Texas, when quite young; professed religion and joined the M. E. Church, South, at Handley, September, 1890; married to B. O. Hoover, May 5, 1892; died August 20, 1893, and was buried at Handley. But this brief record is not all—she filled the place of a noble woman. Bright and winsome as a girl, an apt student, she came to young womanhood with many graces of head and heart. Married to the man of her choice in the bloom of life, it seemed that life certainly had many years of happiness in store for her. A darling babe—the pride of the now bereaved husband—came to bless their home. But God, who doeth all things well, saw fit to take her to that home in heaven prepared for those who love him. The world is better for her life. May God comfort the hearts of her loved ones in this sad hour of bereavement. D. M.

MILLER.—Lue Ella, daughter of J. D. and M. G. Miller, was born October 12, 1889; died September 29, 1893. Little Ella was a bright, promising child of a sweet disposition, and her parents are very sad over their great loss. At night when the little ones kneel to repeat their evening prayers, her accustomed place is vacant and her sweet voice silent, and her mother will never forget how, only the day before she became ill, while endeavoring with her baby hands to help mamma, she sang: "I want to go to heaven to live," and in a few days she found her home there, for did not Christ say, "Of such is the kingdom of heaven"? also, "Except ye be converted and become as a little child, ye can in no wise enter into the kingdom of heaven"?

MAGGIE LATIMER.

LAMAR COUNTY, TEXAS.

ARMSTRONG.—Died, at his mother's residence, on Murray League, in Upshur County, Texas, August 16, 1893, John F. Armstrong. He was born January 25, 1870; professed religion and joined the M. E. Church, South, August, 1881, under the ministry of Rev. W. H. Stephenson, who was then preacher in charge of Coffeeville Circuit. John was always kind to his mother and sisters, and loved and respected by the whole community. As he grew to manhood his religious character and usefulness became more strongly developed; was always ready and willing to bear his share of public duties and responsibilities in the Church and elsewhere. He bore his severe affliction with patients and Christian resignation. Dear aunt and friends, we need not weep, for we will soon all be at home "over there."

RHEA COPPEDGE.

COFFEEVILLE, TEXAS.

ECHOLS.—Helen Keithley, little daughter of W. M. and S. E. Echols, was born in Lawrence County, Tenn., April 15, 1891, and moved with her parents to Texas in the same year, and died in Robertson County, June 1, 1893. She was dedicated to God by holy baptism, by I. W. Keithley, in her infancy. She was a bright, sweet little girl. Every one loved her that knew her. Her little soul was too pure for this world of sin and wickedness, and God just transplanted the little "bud," unmarred by sin and unruffled by passion, to bloom more beautifully in the paradise above. Look up, dear parents and brothers and sister, little Helen is beckoning you home.

C. E. SIMPSON, P. C.

MCFADDEN.—Sister Minnie McFadden was born June 25, 1880, and died in Frost, August 6, 1893. She was a dutiful child, cut down by the ruthless hand of death just as she entered young womanhood. She was converted under the preaching of Bro. Rowland, in 1891, and lived a devoted Christian life until the day of her death. Few girls of her age possessed more Christian graces than she did. Her parents have lost a devoted child and the Church an exemplary Christian. We do not mourn as those who have no hope, but in the morning of the resurrection we shall meet again. Fond parents, weep not; your loss is heaven's gain.

J. P. CHILDERS, P. C.

ITALY, TEXAS.

CLARK.—Thomas, infant son of Jno. K. and M. L. Clark, was born July 27, 1893, in McLennan County, Texas, and four days later went to dwell with the blessed Savior, who said, "Suffer the little children to come unto me." The dear little one came to brighten the home and gladden the hearts of its inmates, but the kind Shepherd saw fit to remove the tender lamb to the fold above, to draw the heart's affections of the dear parents to that home of bliss. They laid the little body in the Evergreen Cemetery, yet they know that their sweet babe is not in the grave, but with Jesus. May God comfort their hearts and gently lead them to meet the little one there.

CHAS. DAVIS, P. C.

ALLEN.—Mrs. Jennie Allen (nee Williams) was born at Daingerfield, Texas, September, 1874, and died September 23, 1893. Sister Williams joined the Church when a child and recently moved to Frost, Navarro County, Texas, where she had put in her letter. It was not our privilege to meet her save a few times, and to know her personally. We learned that she was an obedient child of God. She died at the age of nineteen. She leaves a sorrowing husband and an infant babe, with many relatives to mourn her loss. We commend the sorrowing husband and relatives to Him who doeth all things well. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

J. P. CHILDERS, P. C.

ITALY, TEXAS.

ORR.—George Wesley Orr, little son of G. W. and Mary Orr, was born in Brazos County, Texas, January 5, 1892, and died June 4, 1893. This was a sore trial to the mother to have to give up George so soon after the death of her husband. But weep not, dear mother and little sisters, for little George has gone to join the angel band with papa. Be faithful to Him who doeth all things well and by-and by you too may join them in singing the song of the redeemed where sad partings are no more. C. E. SIMPSON.

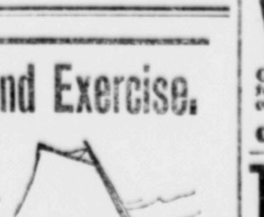
PERRY.—Little Helen Smith, daughter of J. F. and Lucy J. Perry, was born April 28, 1884, and died July 14, 1893. This little girl was a sweet and obedient child to father and mother, always repeating each successive night the little prayer of childhood before retiring to slumber; and to the bereaved father and mother who shed their tears when they gave the writer 10 cents which little Helen had subscribed to God's cause before her death, we would extend our prayers and deep sympathy. R. H. KIMBALL.

HINES.—Marion Earl, son of W. W. and M. A. Hines, was born January 24, 1890, and was called home to God September 4, 1893. Little Earl was a bright, playful child. His cheerful life filled the home with sunshine. His departure left sorrow and gloom. His little body rests at Clifton, Texas, to await the trumpet call, when it will rise to "meet the Lord in the air; so shall I ever be with the Lord."

W. E. CARPERTON.

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"Honesty is the best policy." Nobody contradicts it. Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Pittsburgh. GEO. A. MACBETH CO.

WHAT Leather! Vacuum Leather Oil in it: 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

WALL PAPERS FREE!

On receipt of 5 Cents for postage we will mail the largest and best selected line of samples, and lowest prices in the U. S. with Instructions How to Paper.

CHAS. M. N. KILLEN, 614 & 616 So. 20th St., Phila.

The New California

Hundreds are seeking homes in South Texas, the rival of California for fruits, vegetables and flowers. Many families are making a support from five acres. Why grow cotton and live on credit when such a chance is before you? Secure a home while you can. Land is rapidly advancing. Call on or address

RICHARDSON & SHIRLEY,

S. N. Richardson, J. J. Shirley

ALVIN, - - TEXAS.

Gulliver's Book

I have about 100 or 150 copies of my book, Texas Characters and Else (second edition) left, which I will sell at reduced rates, to-wit: paper, 25 cents; cloth, 50 cents. Some cloth-bound with covers slightly soiled for 25 cents. Send money order or postal note to Rev. J. W. Hill, Dallas, Texas; care Texas Christian Advocate. Postage stamps will be taken as money.

RADWAY'S PILLS,

Always Reliable Purely Vegetable.

THE GREAT LIVER & STOMACH REMEDY

An Excellent and Mild Cathartic.

Perfectly Tasteless.

Over Forty Years In Use and Never Known to Fail.

Possess properties the most extraordinary in restoring health. They stimulate to healthy action the various organs, the natural conditions of which are so necessary for health, grapple with and neutralize the impurities, driving them completely out of the system.

RADWAY'S PILLS

Have long been acknowledged as the Best Cure for

SICK HEADACHE, FEMALE COMPLAINTS, INDIGESTON, BILOUSNESS, CONSTIPATION, DYSPESIA,

—AND—

All Disorders of the Liver.

Full printed directions in each box; 25 cents a box. Sold by all druggists or mailed on receipt of price.

RADWAY & CO., 32 Warren Street, N. Y.

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



$5 to $15 per day, at home, selling LIGHTNING PLATER and plating jewelry, watches tableware, &c. Plates the finest of jewelry good as new, on all kinds of metal with gold, silver or nickel. No experience. No capital. Every house has goods needing plating. Wholesale to agents $5. Write for circulars. H. E. DELNO & Co., Columbus, O.

At ¼ Price Gold and Silver Watches, Bicycles, Tricycles, Guns and Pistols, Carts, Buggies, Wagons, Carriages, Safes, Sleighs, Harness, Cart Tops, Skids, Sewing Machines, Accordeons, Organs, Pianos, Cider Mills, Cash Drawers, Feed Mills, Stoves, Kettles, Bone Mills, Letter Presses, Jack Screws, Trucks, Anvils, Hay Cutters, Press Stands, Copy Books, Vises, Drills, Road Plows, Lawn Mowers, Coffee Mills, Lathes, Benders, Dump Carts, Corn Shellers, Hand Carts, Forges, Scrapers, Wire Fence, Fanning Mills, Wringers, Engines, Saws, Steel Sinks, Grain Dumps, Crow Bars, Boilers, Tools, Bit Braces, Hay, Stock, Elevator, Railroad, Platform and Counter SCALES. Send for free Catalogue and see how to save Money. 151 So. Jefferson St., CHICAGO SCALE CO., Chicago, Ill.

Collection Cards

PRICE (Postage Prepaid).

Per 100 .... 50c

(Fac simile.)

COLLECTION CARDS.

METHODIST EPISCOPAL CHURCH, SOUTH.

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

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

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

SIGN HERE:

FOR SALE BY

L. BLAYLOCK, Dallas, Texas.

THE WATCHTOWER.

Farmers to the Front.

A pound of cotton will buy as much now as it has been buying for years—especially when the seed brings such a good price. A few years ago we thought cotton-seed a nuisance; now it it is worth from $12 to $15 a ton. No cause for the cry of hard times if the farmers have the stuff to sell.

The farmers in Texas are diversifying their crops more and more. Not only so, but in many places they are raising their own meat, and that is a big item. Nearly everything outside of a few staples can be raised upon the farm and the man who owns his land and works it intelligently is getting up in the world, the hungry political demagogue to the contrary notwithstanding.

Good-Bye, Hard Times.

Dun's Trade Review for the current week shows that there is no longer any reason for hard times, except a lack of general confidence superinduced by the delay of the Senate to do something with the money question. The Review says:

While the volume of all kinds of money in circulation has increased $21,377,247 during the month of September, and is now greater by almost $106,000,000 than it was this time last year, the embarrassment is now, as it has been all the time, due to a lack of confidence rather than to a lack of currency. It is observed that, while the bank circulation increased in September $5 052 317, the amount of bank notes in the Treasury has increased $4,657,894, and several of the banks which took out additional circulation have retired it and sold the bonds deposited. She stock of money in New York banks has increased rapidly, and the retirement of Clearing House certificates here and at other cities shows a great improvement in the monetary situation, and yet there is but little increase perceived in that confidence upon which commercial or industrial loans mainly depend.

Condensed.

WEDNESDAY, OCT. 11.

At a meeting of the Board of Trade of New York a resolution was adopted: "That the senate be held responsible to the people for the present unsettled condition of business throughout the country."

At Strafford the half cremated remains of Charles Price were found in his house. Al and Sam Brown are in jail charged with the murder and burning of the house.

At Covington, La., jail Dave Jackson was lynched for seriously cutting Officer Whitle while resisting arrest.

The cotton gin burners have covered Crawford County with notices to ginners to hold cotton until it reaches 10 cents per pound or suffer the penalty of fire.

The total World's Fair attendance to-day was 340,950, of which 308,775 were paid.

At the annual meeting of the Western Union Telegraph Company the old Board of Directors was elected, except that the places of Norvin Green, Jay Gould, Fred D. Ames, Henry Weaver, Erastus Wyman and Henry Shepard were filled by the election of John Jacob Astor, Oliver Ames, George Bliss, Louis Fitzgerald, C. Sidney Shepard and J. B. VanEvery. VanEvery has been for many years Auditor of the company.

L. L. Johnson, of Buffalo, committed suicide by shooting himself through the head with a pistol. His will was found on his person. Cause not known.

Near Jerico Springs, Mo., the family of a farmer, four persons and two visitors were poisoned by food supposed to be doctored by a revengeful negro boy. The mother of the family is dead; the others are dying. The names are not known.

At a meeting of the Directors of the State Grange Fair Association M. O. Mason was elected President; J. L. Ray, Vice-President; J. C. Isbell, Superintendent; C. F. Smith, Treasurer.

The statement of the State's bonded debt was made to-day by the Comptroller as follows: Four per cent bonds, $2630; five per cent bonds, $1,269,900; six per cent bonds, $1,872,500; seven per cent bonds, $847,000; total, $3,992,030. The school fund holds $2 162 600 of the bonds; the University, $575,840; the Agricultural and Mechanical College, $209,000; and the Asylum, $187,300. These special funds hold all the outstanding State bonds except $756,990, which private persons hold. The State debt seems to be in fact less than $1,000,000. Some $275,000 of the State debt was paid under the present administration. Revenue receipts for this month so far, $58,000, being $7000 in excess of the entire October receipts last year.

The statement of receipts and expenditures of the penitentiaries for the past year has been prepared for the Comptroller's annual report. Receipts aggregate $693 000, including $44,000 from legislative appropriation. Net receipts are $649,000, and expenses $697,000 in round numbers, showing that revenue was short $48,000. Receipts are $173,000 from contract farms, $146,000 from railroad gangs, $243,000 from prison industries, and balance from State farms and share farms.

Chartered—The Evangelican Bohemian Moravian Brethren Congregation of Fayette County. DeWitt County lands amounting to $10,000 were purchased for permanent school fund.

Robt. Cash, a saw-mill hand, was cut to pieces by a revolving saw near Bentonville, Ark.

Five negroes were drowned by the capsizing of a boat near Charleston, S. C.

The International Irrigation Convention met at Los Angeles, Cal. Two hundred delegates were present. Frederrick A. Smith was made temporary Chairman, and Jerry Milley, of Phœnix, Ariz, was elected temporary Secretary.

A big fire occurred at Schulenberg. Fifteen business houses were burned or damaged. Loss, $23,415. Very little insurance. Fires occurred also at Monroe, La.; Abilene, Texas; South McAlister, I. T.; Josephine, Collin County, Austin, San Antonio, Martin, Dublin and Fort Worth.

Twenty two new cases of yellow fever are reported from Brunswick, Ga.

THURSDAY, OCT. 12.

Fire destroyed the Shattock school at Forebault, Minn. Loss, including a fine telescope, $50,000. Several cadets were taken out in a state of unconsciousness.

The principal portion of the business section of Hattiesburg, Miss., was burned. Loss, $50,000.

Four business blocks were burned in Sioux City, Ia. Loss, $160,000. Small insurance.

Fires also occurred at Italy, Crockett, Nacogdoches, Sherman, Austin, Grand Saline, Waxahache, and Tyler, in this State. Losses small.

Gov. Hogg objected to the arresting of the working men who pass through Texas seeking work, and the convicts for vagrancy at Waco were turned loose.

FRIDAY, OCT. 13.

Great storm on the Atlantic. San Augustine, Fla., and Charleston, S. C., under water. Many houses washed away. Orange crop damaged to the amount of $250,000.

The farm house of George Komatski, near Minto, N. D, burned, consuming his four boys.

A special to the Dallas News from Washington says concerning Texas pensioners: Increase: Wm. R. Krey, Dallas; Louis Holan, San Antonio. Mexican war survivor increase: Geo. F. Cowden, Midland; George F. Chesser, Savoy; Carey W. Styles, Stephenville; Abraham S. Harris, Fort Worth; John S. Anderson, Evant; John Phelps, Henrietta. Survivor of Indian wars: Elijah M. Hulsey, Sherman.

M. T. Ryan, of Marshall, Mrs. Jessie Loving, of Sherman, and Mrs. S. D. Curtis, of Corsicana, died.

Fourteen white and twenty-eight new cases of yellow fever at Brunswick, Ga.

Big fire at Temple. The Cumberland Presbyterian church at Cleburne burned; loss, $2000. Fires also occurred at Garland, Austin, Columbus, Victoria, Sanger, Seymour and Tyler; losses light.

SATURDAY, OCT. 14.

The Dallas State Fair opened. Gov. Hogg made the opening speech.

Cotton burned at Brenham, Itasca, Terrell and Pilot Point.

Two girls were jailed at Ardmore on a charge of stealing a horse and buggy. They were aged sixteen and twelve respectively.

Texas Pensions: Mexican war survivors, reissue and increase, Wm. J. Herbert, Richmond; survivor Indian wars, Nathan Billingsley, Center City, Mills County; original widows, etc., Mary V. Saylor, Austin; widows Indian wars, Margaret M. Condon, Elgin.

A tumor weighing 150 pounds was removed from a German woman at Corpus Christi. It measured six feet in circumference. The patient is dead.

Fort Worth had a $57,000 fire. Half the block at Main and Fifth Streets was destroyed. Fires occurred also at Houston, Detroit, Daingerfield, Rockdale, Colmesneil, Rancho, Burleson and Victoria. Losses generally light. A $300,000 fire at Allentown, Pa.; cleaned up almost the entire town.

Thirty-two new cases of yellow fever were reported at Brunswick, Ga. Twenty-five colored, 7 white. Recapitulation: Cases under treatment, 248; discharged, 161; died, 21; total, 431. In addition, W. J. Price died to-day, and T. T. Waff will probably die to-night. At the commissary to-day, Burr Winton, one of the best clerks in the building, yielded to the fever. One thousand, three hundred and sixty people were given three days' rations each to-day from the supplies rapidly coming in.

Another great storm on the Atlantic and along the coast. Damage was done at Wilmington, N. C., Cleveland, O., New York City, Long Branch, Baltimore and Washington.

Campbellite Church at Denton reported split open on the music question.

Local papers at Denison endorse Gov. Hogg's position on the migrating workingmen's question.

SUNDAY, OCTOBER 15.

A man named Etherage was assassinated in a disreputable portion of this city. No clue to the murder.

MONDAY OCT. 16.

Frost at Wortham, Texas.

Cholera in England, Italy and Prussia. Very few deaths.

Twenty-six new cases of yellow fever at Brunswick, Ga.

Bombardment of Rio by the rebel forces continue.

Heavy damage done by forest fires in Waller County.

Fires occurred at Hillsboro, Farmersville, Gainesville, Palestine, Corsicana and Amarillo. Mostly confined to cotton yards and oil mills. Losses light. Big fire at King City, Mo. Loss thirty buildings—worth, with contents, $150,000.

Supreme Council of Scottish Rite Masons met in St. Louis, Mo. The following officers were elected for life: Grand Commander, Phillip Crosby Tucker, Galveston; Lieutenant Grand Commander, Thomas Hubbard Caswell, San Francisco; Grand Prior, Erasmus Theodore Carr, Leavenworth, Kan.; Grand Chancellor, Odell Squior Long, Charleston, W. Va.; Grand Minister of State, Martin Collins, St. Louis; Secretary General, Fred K. Webber, Washington; Treasurer General, John Wells Brown, Washington; Grand Almoner, Robert Carroll Jordan, Omaha; Grand Auditor, Samuel Manning Todd, New Orleans.

Died—Mrs. Bertie Crooker, at Austin; Mrs. J. D. Kirk, at Waxahachie.

To-day 265,040 people attended the Chicago Fair.

The Choctaw National Council adjourned and went to Paris to hear Sam Jones.

A Wabash passenger train wrecked at Nameoki, Ill. Thirty people injured. No one killed.

The Edgar Thompson works of the Carnegie Company at Braddock resumed in all the departments to-day, after an idleness of several months. The resumption gives employment to 2500 men.

Commissioner Lamoreaux, of the General Land Office, issued a circular letter saying the school lands in the Cherokee outlet are not open for settlement, nor are they for sale, being subject to lease only, and no one not an actual lessee will have the right to occupy them.

Quite a number of lives were lost on the Great Lakes by the foundering of schooners and the wrecking of yachts and barges.

SAN FRANCISCO, Cal., Oct. 16.—The steamer City of New York, from Hong Kong via Yokohama, brings advices of a terrible accident at Iunghuan Ford, on Yellow River, in the province of Shousie. Three ferry boats were swept away by a flood. One hundred passengers were drowned. Japan papers report the loss, September 8, of the British bark Florence Treat, Singapore to Shanghai. She was caught in a typhoon and driven on the rocks. Capt. Poylson, his wife, four children, fourteen Chinese and many sailors perished. The Captain's son, Daniel, one Chinaman and one Malay escaped.

The Whitecaps are in Van Zandt County and are serving notices upon people to leave the country.

THE following facts are culled from an abstract of "Statistics of Railways in the United States for the year ending June 30, 1892," sent out by the Interstate Commission:

The total railway mileage of the country on June 30, 1892, was 171,563 52 miles, being an increase during the year of 3,160 78 miles. * * * The State of North Carolina leads in railway construction, for the past year, showing an increase of 212 92 miles. The only other States which show an increase in excess of 150 miles are Louisiana, Michigan, Ohio, Pennsylvania and Wisconsin.

The total number of railway corporations was on June 30, 1892, 1822—a net increase of 37 during the year.

Total number of engines, 33,136, and total number of cars, 1,215,092. Total number of employes, 821,415, an increase of 37,130 over the previous year. The values of these aggregated roads, with all their equipments and attachments, was found to be $10,226,748,134.

The amount of stock paying no dividends during the year was $2,807,403,326, or 60.60 per cent of the total amount of stock. The aggregate amount paid in dividends was $97,614,745, being an increase for the year covered by the report of $6,496,832. Number of employes killed during the year was 2,554; injured, 28,267. The number of passengers killed was largely in excess of the number killed curing the previous year, being 376 in 1892 as against 293 in 1891; while the number of passengers injured was 3,227 in 1892, as against 2,972 in 1891. An assignment of casualties to the opportunity offered for accidents shows 1 employe to have been killed for every 322 employes, and 1 employe to have been injured for each 29 men in the employ of the railways. A similar comparison shows 1 passenger killed for each 1,391,910 passengers carried or for each 35,542,282 passenger miles, and 1 passenger injured for each 173,833 passengers carried or each 4,140,966 passenger miles. The largest number of casualties to employes resulted from coupling and uncoupling cars, 378 employes having been killed and 10,319 injured while rendering this service. Of the total number killed in coupling and uncoupling cars 253, and of the total number injured 1766 were trainmen. The accidents classed as "falling from cars" were in this year as in previous years responsible for the largest number of deaths among employes, the number killed in this manner being 611. Of this number 485 were trainmen. Collisions and derailments were responsible for the death of 431 employes. Of this number 336 were trainmen. This class of accidents is responsible also for the largest number of casualties to passengers. Thus 177 passengers were killed and 1539 were injured by collisions and derailments during the year. Collisions alone were responsible for the death of 286 employes and 136 passengers.

BOOKS AND PERIODICALS.

[This paper will only select from the books sent us for notice such as we think the interests of our readers demand. We will, however, publish promptly an acknowledgment of all books received.]

The Methodist Review of Missions, edited by Revs. I. G. John and W. R. Lambuth. This October number is a fine one. "The Work of Missions and Business Sense," by Bishop Haygood, and "Work Among the Wild Tribes," by Rev. J. J. Methvin, are very fine contributions. Other contributors might be mentioned, as Dr. H. C. Morrison, A. P. Parker, D. D., and others, but space forbids.

"Daily Talks and Walks with God. * * * A Volume of Suggestive Topics and Impressive Texts for Daily Use of Pastors and Christian Workers," etc., etc., by an old pastor, with an introduction by Rev. J. W. Lee, D. D. N. D. Thompson Publishing Company, St. Louis, Mo. We have not read this book, nor will we have time to read it, but any one desiring a lesson of apt Scriptural text for every day in the year will doubtless find this book to be one of the best of its class.

"A Lie Never Justifiable," by H. Clay Trumbull. Philadelphia. John D. Wattles & Co., 1893. The book is written in the crisp, straightforward style of one who is seeking to clear up real difficulties, and bring great principles in o the light.

"Hand Book of Methodist Missions." Published by the Board of Missions, M. E. Church, South. For use of Sunday-schools, Epworth Leagues, and persons desiring missionary information. I. G. John, D. D., Mission Rooms, Nashville, Tenn., Publishing House of the M E Church, South. Barbee & Smith, agents, 1893. Such is the somewhat heavily loaded title page of a book which came to our table recently. It is 7½x5½, neatly and substantially bound in cloth and containing 604 pages of "mighty good reading." The book fills a long felt want, and Dr. John deserves the thanks of the entire Church for the labor and pains which such a volumn necessarily cost him. A bird's-eye view of the missionary work of all the Methodist bodies is given, but special stress of course is laid upon the work of our own branch of the great Wesleyan family. Our people need this book. Many of them know little or nothing about our mission fields and the laborers working there, and to this ignorance is largely due the lethargy and indifference among the rank and file of our membership. Many give a mere pittance to this good cause as a venture, and for fear of not doing their duty, who would give liberally if they only knew just what was needed and the rich dividends of spiritual usury that blessed their investments in this great field of Christian activity. We sincerely hope that every reader of the ADVOCATE will send at once and get a coppy of this book.

The great value of Hood's Sarsaparilla as a remedy for catarrh is vouched for by thousands of people whom it has cured.

Texas postmasters: Groveton, J. C. Collins, vice Kate Cox, removed; Massey, J. M. Martin, vice S. T. Christian, resigned; Wheat, B. Y. Rea, vice Minerva Thomas, resigned; Wyatt, H. H. Baker, vice S. H. Overstreet, resigned.

For Mental Exhaustion
Use Horsford's Acid Phosphate.

DR. THOS. J. RIDDLE, Richmond, Va., says: "I have had occasion to prescribe it in conjunction with other treatment, in a number of nervous troubles, such as mental exhaustion and impaired vitality, and have met with satisfactory results."

THE man who is too poor to take a religious paper sometimes takes half a dozen secular papers, smokes and chews tobacco, treats himself often to ice cream and confectionery, travels about in all directions, denies himself of very little that he can possibly buy, and—keeps a dog, perhaps more than one.

Notice to All Conferences of the Methodist Episcopal Church, South, in State of Texas.

This certifies that all accounts due the TEXAS METHODIST DEPOSITORY up to December 31, 1892, are payable to H. N. Conner & Co., Fort Worth, and all remittances should be made direct to them; and that all since that date are payable to myself. Respectfully,

I. Z. T. MORRIS,
Colporter M. E. Church, South, State of Texas.
FORT WORTH, TEXAS, Oct. 1, 1893.

Everybody who has heard of Lord & Thomas' great Chicago advertising agency knows their motto—"Advertise Judiciously." Many are the novel ways in which they impress these two words upon the public. Their latest plan is to distribute thousands of rules for measuring advertising space which bears this legend and the compliments of the firm. Any general advertiser can secure one of these convenient little articles by writing for it.

Little Miss Freckles—If Susie Stuckup was as cross to me as she was to you, I'd get mad and not speak to her. Little Miss Muggins—No you wouldn't if you knew what I know. "What?" "She's going to have a birthday party, with two kinds of ice cream and a whole lot of lady-fingers an' fruit cake."

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

"What is your best reason for believing that she'll marry him?" "Her parents say that she shan't.

USE POND'S EXTRACT

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

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

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

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

Solid GOLD or Solid SILVER

MEDALS BADGES CHARMS

for Schools, Colleges, Lodges, Societies, or Individuals. Send us a rough sketch of what you want and we will send you an estimate of the cost, or send for our New Illustrated Catalogue of these articles and you may see what you want. We can fill your orders promptly.

CASH PAID We pay cash or trade for Solid Gold or Solid Silver, at its value, to melt up. Send it by registered mail and we will tell you what we can allow for it. C. P. BARNES & BRO., Mfg. Jewelers, 540 W. Market Street, Louisville, Ky. CASH PAID

This firm is reliable.—Publishers Texas Advocate.

SAMANTHA AT THE WORLD'S FAIR

Agents WANTED | ... BY ... JOSIAH ALLEN'S WIFE. | Agents WANTED



500,000 COPIES WILL BE SOLD

Over One Hundred Illustrations, by C. De Grimm.

"Josiah Allen's Wife is a privileged character. In fact there are few writers that are so sure of a generous and enthusiastic reception."—*Northern Christian Advocate.* "One does not tire of her writing."—*Christian at Work*, N. Y. "She is now witty, now pathetic, yet ever strikingly original."—*New York Herald.* "Her works are full of wit and humor, and yet are among the most logical, eloquent, pathetic, and instructive productions of our time."—*Sen. Henry W. Blair.* "The author displays a vivid imagination and a full acquaintance with human nature in its various aspects."—*St. Louis Christian Advocate.* "The keen sarcasm, cheerful wit, and cogent arguments of her books have convinced thousands of the folly of their ways, for wit can pierce where grave counsel fails."—*Woman's Journal*, Boston.

Nearly 600 pages, Large 8vo. Price, by Mail or Agent, Cloth, $2.50; Half Russia, $4.00.

AGENTS CAN COIN MONEY WITH IT.

Apply to FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.

THE **Lowest Railroad Fares**

ever given should induce every reader of this paper to visit Dallas and do their

Fall Shopping Now

At the great Establishment of SANGER BROTHERS, which stands pre-eminently THE shopping center for all Texas.

During the Eastern depression, when others were afraid to purchase, every one of our buyers were sent into the market with positive instructions to place large orders wherever ready cash was a factor.

We bought, heavily, honest merchandise at unheard-of low prices, and as we bought we sell.

A visit to the store will attest the fact that our Stocks are larger than they have ever been in the history of the house, and our

PRICES ARE ABSOLUTELY THE LOWEST,

as we have determined that our Patrons throughout the State will get full benefit of our opportune purchases in

DRESS GOODS, SILKS, CLOAKS, MILLINERY, CARPETS, CLOTHING, BOOTS AND SHOES,

and every article contained in FIFTY-FOUR COMPLETE DEPARTMENTS, comprising Dry Goods, Ladies', Men's, and Children's Wear and Housekeeping Appointments.

FALL CATALOGUE NOW READY.
FREE TO ALL WHO ASK FOR IT.

THE GREAT TEXAS STATE FAIR

is NOW OPEN. Wonderful attractions from Chicago. The most complete Machinery Display ever made. The Live Stock Exhibit surpasses that of any former meeting.

SANGER BROTHERS' EXHIBIT

alone is worth coming hundreds of miles to see. The Bottomless Well, the Panoramic Illusion of Birds and Dolls, and Santa Claus to amuse the little folks.

Dallas, Texas. **Sanger Brothers** Dallas, Texas.

SKINS ON FIRE

With agonizing Eczemas and other Itching, Burning, Bleeding, Scaly, Blotchy, and Pimply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure,



CUTICURA

SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest Skin Cures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere.

POTTER DRUG AND CHEM. CORP., Boston.

"How to Cure Skin Diseases" mailed free.

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



WEAK, PAINFUL KIDNEYS,

With their weary, dull, aching, lifeless, all-gone sensation, relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing strengthening plaster. 25 cents.

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
Used in Millions of Homes—40 Years the Standard.

UNANSWERED LETTERS.

OCTOBER 11.

J M Smith, change. F J Perrin, sub. J A Gardner, sub and change. G C Hardy, sub. B H Passmore, subs. W W McAnally, subs. T C DePew, sub. C H Smith, sub. E A Smith, sub.

OCTOBER 12

F C Pearson, has attention. W H Brooks, sub. C S Field, subs. M S Hotchkiss, sub. M D Price, sub. J C Carter, subs. Chas Irvin, sub. J A Phillips, o k. Jno Heipenstill, sub. Geo R Hughes, subs.

OCTOBER 13.

T R Pierce, subs. C I McWhirter, sub. C G Shutt, sub at half price. C D West, change. W P Garvin, change. F M Winburne, sub. J T H Miller, subs. A T Culbertson, subs have attention. W Wootton, sub. V A Godbey, o k. G S Sandel, sub. J W Morris, sub. J W Sansom, subs.

OCTOBER 14.

D J Martin, sub. O T Hotchkiss, subs and change. J B Elder, subs. J N Hunter, sub. J R Murray, sub. W J Sims, sub B R Bolton, sub. J B Denton, sub. W W Graham, subs.

OCTOBER 16.

H C Jolly, o k. V A Godbey, subs. R H Kimball, paper stopped. A J Weeks, subs. T B Vinson, sub. S Fisher, sub. E C De Jernett, sub. A S Whitehurst, sub R M Morris, sub. W P Garvin, change. W B McKeown, sub. J R Barden, sub. J H Chambliss, subs. W V Jones, subs and change. Jas M Sherman, sub. W T Morrow, paper stopped. J B Turrentine, sub. H E Smith, sub. W K Strother, change made.

"Tommy, who was Joan of Arc?" asked the teacher. "Noah's wife," said Tommy, who is great at guessing.