

# The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

VOL. XI.

DALLAS, TEXAS, THURSDAY, NOVEMBER 2, 1893.

NO. 9.

## Editorial.

### GREETINGS.

As this issue of the ADVOCATE falls from the press the West Texas Conference is in session at Beville. Bishop Wilson, the painstaking and efficient President, presides for the first time over that body. The brethren will be pleased with him in the chair and in the pulpit. Of the latter they will pronounce him the master after Sunday at 11 a. m. If the Bishop can help it there will be no disappointments in the appointments. But there he will fail. The appointments of Providence are not all as we expect, though always for the best. We believe in the Divine Providence in the appointments of Methodist preachers. If all could realize that they are so, there would be no room for discontent.

To the brethren the ADVOCATE extends the "holy kiss of love" and wishes you a pleasant, spiritual, and in every way profitable session. To your care and service we commit the junior. If he does not show himself obedient in every good work, report to this office and we will subdue his highness with the W.-B.

### DELIVERANCE WILL COME.

It is sometimes hard for those who love God to apprehend the truth that "all things work together for their good." Indeed, it is not possible to fully appreciate all the providences of our Heavenly Father since we are not able to grasp the whole compass of his plans—a necessary prerequisite to a proper appreciation of the minutiae of the great sum of his doings. The parent can not always explain to the satisfaction of the child the whys and wherefores of the paternal government, even if he desired to do so. The incapacity of the child will not admit of it. The governed, therefore, must submit implicitly to the governor and take on trust the assurance that the unexplained move, whatever it may be, is for the ultimate benefit of the child.

So, much that God does, or a lows to be done, is to be received by faith; and the recipient must wait, like Abraham, for the development of God's plan, even though the Lord seems to contradict himself as he did when he ordered the father of the faithful to offer his only son in sacrifice upon Mt. Moriah.

Job is a good example of abiding trust in God under the most trying circumstances. Not only did God allow the ruin of this good man, but suffered the devil himself to be the chief agent in the work. Yet God loved him, and when the ordeal was passed he honored him and shamed his adversaries.

So it always is. Bad men—even devils—may do us mischief; but the Lord is in it all; and when the proper time comes even the "wrath of man" is made to "praise Him." Envy, jealousy, and all the base passions of men may do their utmost to work a good man's ruin; but if he patiently bear it and wait for the day of deliverance, that day will surely come.

### IT IS MURDER.

It is acknowledged by a universal sense of mankind that the first and foremost right of every man is to live. This right can not be forfeited except by the most heinous crimes. God alone can give life, and none have the right to take it away except in cases where the Giver has clearly indicated, either by natural law or revelation.

It must be the first and foremost duty of all human government therefore to protect human life.

There seems to have been a reckless destruction of life by railroad wrecks during this year of the World's Fair. It would have been better by far that there had been no World's Fair than that so many men, women and children should have been killed. The education which the Fair has afforded has been at great cost. It is exceedingly doubtful whether the benefits all told will balance the losses. Had there been less greed of gain there would have been far less accidents. The railroads were too eager to make money to provide against probable wrecks.

There is now an opportune occasion for the Government to look into the whole question of security to passengers on public carriers. If there are any safeguards against such frequency of wrecks, they should be sought out and enforced. Some have advocated a block system. That is, to have all roads divided into convenient sections, or blocks, of a certain number of miles. Then to allow no train to enter a block until it is known to be clear of all

other trains. Some have gone so far even as to advocate a requirement of all roads to be double-tracked. This, however, would perhaps deprive sparsely settled countries of railroads, as the business would not pay the cost.

We have no special remedy to advocate, as we are not well enough acquainted with such things to suggest a system of safe railroading. But we do claim that the Government owes to every citizen, whether passenger or employe, all the protection possible against avoidable accidents. We are decidedly of the opinion also that the companies ought to be required under heavy bond to use every necessary precaution to secure the safety of their passengers and employes.

The destruction of human life through neglect of necessary precaution is murder, whether the fault be that of an individual or a soulless corporation.

### SERMONS AND SERMONS.

There is a class of literature, sermons also, rich in array of facts, statistics, history, general truths and helpful knowledge. They may be valuable as registers of progress made in the department of work which forms their theme, entertaining in style or delivery, to many with whom it is desirable to have acquaintance with the matters treated. But when we say their authors are simply reviewers of other men's labors, all is told. The thoughts have been garnered from other sources than their author's brain. To produce them no thinking is requisite, only time for ransacking. No principles are analyzed, unfolded or coupled; no newness of statement; no freshness of conception; no symmetry of construction. There is an absence of that novelty and uniqueness which nothing but the faculty of invention can give. Both in the discovery and disposition of materials of composition the lack of this nameless charm is felt, to the waning of interest and banishing of the desire for more of the kind or from the same source. Though valuable for research, their effect is lost in the staidness which comes from the uniform color of their dress, making it undistinguishable from the garb of the crowd with whom it seems to be a common associate. It is less honored because its company—the setting of the thought—is less choice. Thoughts, like companions, must not be too cheap. The dearer the price, the more sought, esteemed and enjoyed. That which everybody can get, nobody wants. The work which every man can do commands no premium. So of literature, especially sermonic. The pulpit from which come homely truths in novel garb, not sensations; common facts freshly conceived; broad principles newly uncovered, interwoven and compacted; great offers of mercy, grace and life vitalized by the Spirit with divine uniqueness flowing out in search of something to bless—such pulpit will never lack for hearers nor catch sound of complaint at long sermons.

### TIMELY AND GOOD.

Rev. W. F. Tillett writes an article for the Richmond Advocate, of October 19, on "A Case of Arrested Development." The "case" is that of a young preacher who started off well; was studious, pious, industrious. His brethren, old and young, with a few exceptions, supposed to be prompted by jealousy, spoke well of him. Even the dignified beloved, who was not given to flattery, praised the young fellow, while the delegates from his charge to the District Conference asserted that he was the best preacher in the conference.

But in a few years this prodigy begins to slow up. He is not heard of much now. People refer to him as a man of fine promise who, from some cause, seems to be drying up on the stalk. Bro. Tillett says the real cause of this "arrested development" is found in the following sad facts, viz: That the young man—not so young now, by the way—has let up on his books. He does not prepare as he once did for the pulpit. He preaches his old sermons minus the fire he put into them when he first digged them out. He tramps about more and gossips a way the time he once devoted to the prayerful study of God's Word.

He excuses himself for this. He needs to retrace his old sermons in order to improve them. He notices, moreover, that a certain class of light, chatty men, whose chief stock-in-trade is a bundle of anecdotes strung onto a text, get first-class appointments frequently, and there is no use wasting time trying to rise above your brethren. Really, it is not the part of humanity to be striving for such pre-eminence.

The antidote for this disease of mental dry-rot is given in substance as fol-

lows: (1) Keep up those habits of study that were once so necessary to success in a more limited field. (2) Use the old sermon notes only to improve on them. (3) "Magnify the teaching function of the ministerial office." (4) Have an ardent and exalted desire to be the best possible preacher according to God's ideal. "Covet earnestly the best gifts." A careful study of God's Word will not cause any one to think more highly of himself than he ought to think, and the more one learns of God and good, the less liable such a one is to overrate his own poor attainments.

### ANOTHER FRAUD.

Ever and anon there comes over the wires an account of some poor wretch whose mind has become wrecked by that most seductive of frauds, spiritualism, but the most pitiable case we have noticed lately is reported from St. Louis. A young man by the name of Lowell Putnam, a music teacher, residing in that city, went to witness the performance of a so-called medium, named Jules Wallace. Afterward he met Wallace in private when the latter began a series of experiments with him, shocking him with a small battery, which he carried concealed in his pocket, and which shocks Putnam believed to be caused by a supernatural power resident in the medium. Being thus persuaded he continued to tamper with Wallace, who flattered him by telling him that he, Putnam, was good medium timber and who offered to "develop" him for the sum of \$25. This amount was immediately paid and the faker began his operations in good earnest. The St. Louis Republic, which contains a detailed account of the whole wicked business, says:

Wallace's method is too horrible for detailed description. It began by repeated and powerful shocks of electricity administered by the process already described, and when the young man left Wallace's rooms his nervous system was demoralized and his mind in a condition to believe anything which Wallace might see fit to tell him.

One night the poor fellow went home to his mother and sister—who had from the first tried to keep him away from Wallace—and sitting down by the fire began to see sights and hear sounds in all of which the face and voice of Wallace were mixed up. The family retired leaving him there.

Suddenly a maniacal laugh awakened the sleepers.

There could be no mistaking the horrible sound.

The mother bolted her door and called on her son for protection. She did not dream that young Putnam was the maniac. He went to her room and his eyes flashed one intelligent glance to hers. He attempted to speak, but again that horrible laugh came from his lips and he sank to the floor exhausted.

When consciousness was restored he was hopelessly insane. He declared that he was hypnotized. All sorts of hallucinations and vagaries filled his mind, in all of which Jules Wallace was the principal figure.

The poor man is now in the madhouse, and all good, sensible people are justly incensed at the worse than murderous work of the unprincipled scamp who accomplished his ruin.

### LYNCHING FREE SPEECH.

A press dispatch of October 27 says: Ex President Slatery gave an anti-Catholic lecture to men only at Central Turner Hall, Tenth Street, near Market, St. Louis. The place was crowded to suffocation and several hundred were unable to gain admission. They remained in the vicinity, patronizing to almost an unlimited extent the numerous near-by saloons. During the lecture the crowd was very boisterous, but made no threatening demonstration. About 10 o'clock, at the conclusion of the lecture, Slatery, accompanied by his wife, who was waiting for him in an ante-room, started for his hotel, on Chestnut Street, near Sixth. The crowd followed, growing more and more boisterous every minute. Finally, surrounding the couple, the crowd almost with one voice yelled: "Lynch him!" "Teach him a lesson!" "Recruits joined the crowd every minute and as they pressed close Slatery threw one arm around his wife and shaking his disengaged fist at the crowd hurled defiance in their teeth. A score of policemen at this moment charged the crowd, but was unable to reach Slatery. Growing wilder every minute the crowd repeated its yells of "lynch him," "cut his heart out," "kill the fanatic," etc. Reinforcements arrived from the police station and the officers were enabled to make their way to the side of the twin, against whom the mob's cries were directed and at whom stones and other missiles had now been to be thrown. The officers finally succeeded in getting Slatery to his hotel. Just at the entrance the mob now numbering upwards of a thousand made a last desperate effort to wrench Slatery from the officers; but with a deft movement the latter pushed him into the hostelry and closed the doors, leaving the mob outside. Slat-

ery and his wife were unharmed. Both say they are used to such demonstrations, but in a vastly milder form. Several arrests have been made by the police.

The above is a fair specimen of Roman Catholic intolerance and murderous desire against every one who takes advantage of our liberty of speech to expose the rottenness of the papal hierarchy. It sent a Methodist preacher in Brazil to jail not long since for saying that the worship of the Virgin Mary was idolatry. The St. Louis outrage is the most shameful that has ever occurred in an American city, and yet the Republic, which gives a report of it, has no editorial comment to make.

It is not possible to conceive of a mob of Methodists or Presbyterians trying to lynch an ex-preacher of their respective denominations; but if such a thing should occur, no doubt the great daily referred to would come forward and denounce the move in strong language and call loudly for the right of free speech. As it is the mob is Romish and the paper is as silent as the grave. What does it mean? Simply that Senator Blair was right when he stated on the floor of the Senate that there was an emissary of Rome on the staff of every leading daily in these United States.

Let Protestants make a note of this.

### COLLECTIONS AT CONFERENCE.

There is, we think, a growing distaste for collections at our Annual Conferences. The reason is that the main bulk of the money raised comes out of the pockets of the preachers under a state of high-pressure enthusiasm, when the mistress and children of the parsonage are robbed of the necessities of life.

There should be no sentiment against the liberality of Methodist preachers. They should pay their part to sustain the benevolent collections of the Church. The priests no more than others were excused under Moses from the tithes. But, somehow, we like the method some preachers have of giving with their charges. It sets a good example and stimulates the flock to follow the shepherd. The preacher should not give, however, simply to raise any collection to the assessment mark; but what he contributes should be over and above that mark.

We also like the enthusiasm of the anniversary at conference. Let the seeds of information be sown thick and watered by all the enthusiasm possible. We want that feeling and inspiration that will cause the seed sown to grow into established principles and strong purposes that will bear much fruit in due season.

At the late Tennessee Conference a Committee on Collections was appointed to determine what collections should be taken during the session. The result was that, owing to the pressure of the times upon the preachers, no collections were taken. When we remember how numerous collections have been at conferences in the past, some such plan seems to be necessary to protect the wives and children of the preachers.

### THE WATCHTOWER.

#### The Vote Taken.

The vote on the "repeal bill" was taken in the Senate Monday, October 30. It was carried by forty-three to thirty-two. Nineteen Democrats voted yea and twenty nay. Following is the vote:

Yeas, 43—Aldrich, Brice, Caffrey, Camden, Carey, Cullom, Davis, Dixon, Dolph, Faulkner, Frye, Gallinger, Gibson, Gorman, Gray, Hale, Hawley, Higgins, Hill, Hoar, Huntton, Lindsay, Lodge, McMillan, McPherson, Mander, son, Mills, Mitchell (Wis.), Morrill, Murphy, Platt, Proctor, Quay, Ransom, Sherman, Smith, Squire, Stockbridge, Tappan, Vilas, Voorhees, Washburn, White (La.).

Nays, 32—Allen, Bate, Berry, Blackburn, Butler, Call, Cameron, Cockrell, Coke, Daniel, Dubois, George, Harris, Irby, Jones (Ark.), Jones (Nev.), Kyle, Martin, Pasco, Peffer, Perkins, Pettigrew, Powers, Pugh, Roach, Shoup, Stewart, Teller, Vance, Vest, Walthall, Wolcott.

The following pairs were announced, the first named would vote in the affirmative: Allison with Mitchell, of Oregon; Chandler with White, of California; Wilson with Colquhoun, Gordon with Morgan, Palmer with Hansbrough.

#### The Barden Fivided.

The fight on the repeal of the Sherman silver purchase law in the United States Senate has been the most remarkable, it is said, in the history of that body. The debate continued thirteen weeks. There is a general feeling of relief now that the fight is ended, even among those who were opposed to the repeal. Filibustering has been used on several occasions to defeat obnoxious and oppressive legislation, but there is, we think, a growing sentiment among the American people against it. The opinion is

growing that such questions should be settled at the ballot-box by the people themselves. Let the majority take the responsibility of legislation after all reasonable opposition by the minority. Then if the people are not satisfied, let them change the majority at the next election. Mr. Gorman has relieved the silver men of the whole burden of the delay by saying that the repealers did not push the vote because they did not know whether they had a majority and were waiting to make converts.

#### Why Two Houses?

It was announced sometime since that a bill had been offered or would be offered to amend the Constitution so that Senators shall be elected by the people direct and not by State Legislatures. This suggests the question, why, then, have two Houses at all? The action of the Lords in England on the Home Rule Bill raised the question among the people of that nation of abolishing the Upper House of the British Legislature. The same question may now be raised in this country. It is true that the two Houses have come down to us from the oldest Republics, and that form of government in the legislative department is almost inseparable from our ideas of freedom. Yet it had its origin evidently in caste distinctions. The distinction of patrician and plebeian is the distinction between Upper and Lower Houses of legislature when traced back to its origin. This article is not intended, however, to favor the abolition of the Senate, but simply to raise the question of the utility of continuing the two branches of this department of our Government.

#### A Campaign of Education.

The debates on the silver question in the House and Senate, though somewhat tiresome and long-drawn out, have been a source of education to the American people on political economy not often granted in a lifetime. The master minds of the country have spoken on the financial question, and their speeches, through the press, have been given directly to the people. Those who have failed to read these speeches have lost, perhaps, an opportunity of a lifetime. Those who have read them ought to be better prepared to vote for Representatives in Congress in the years to come. Evidently the silver question is not settled, and must in the end be settled by the people at the polls. These are times for studying all political questions in the light of true patriotism. A campaign of education is the need of the hour. The sooner the enlightened vote takes the place of the brass-collar vote the better it will be for all the people.

#### World's W. T. C. U.

The convocation of the World's W. T. C. U. was held last week in the Art Institute in Chicago. The meeting was largely attended and much enthusiasm was manifested among those dear friends of "God and home and native land."

On account of Miss Willard's enforced absence—for her health is poor now—Lady Henry Somerset, of England, presided.

Speeches expressing welcome were made by Mrs. Potter Palmer, Mrs. Charles Henrotin, and Rev. Josiah Strong, D. D. The session lasted six days.

#### Carter Henry Harrison.

Last Saturday Carter H. Harrison, Mayor of Chicago, was assassinated at his home at 231 South Ashland Boulevard, Chicago, by Eugene Patrick Prendergrast, a young man twenty-four years of age, a paper carrier in that city, who is thought to be insane. He gave no reason for shooting Mr. Harrison except that the latter had promised him the place of Corporation Counsel and had not kept his word. The murder was committed in cold blood. The assassin walked right in to Mr. Harrison's house at the front door and shot the Mayor as he came out of the dining-room to meet him.

The murderer is in jail.

#### Trade Review.

Bradstreet's says: Orders for merchandise in larger volume have been received at Baltimore, Pittsburg, Richmond, Nashville, Memphis, Birmingham, New Orleans, Houston, Dallas, Little Rock, Galveston, Cincinnati, Louisville, St. Louis and Omaha. This is an unusually long list of cities at which an increase in the volume of business is recorded within the week, and it is worthy of notice that in the reports from them, in almost all instances, the specific increase or decrease has been for dry goods, shoes, clothing, and groceries. Mercantile collections are made more freely in the cotton growing regions as well as the larger winter and spring wheat States. At the cities in Georgia, South Carolina, and

southern Alabama, no increases are reported, and at some a decline is visible.

The industrial situation at the more important centers in the West is as unsatisfactory as heretofore, while at St. Paul, Minneapolis, Duluth, Milwaukee, and Detroit, the record of the year's business in staple lines does not promise to equal the expectations of a month ago. The conspicuous upward movement in prices last week, succeeded by a correspondingly long list of decreases, among which are quotations for Indian corn, oats, cotton, coffee, hogs, wool, and lumber, particularly at the South. Rice is still held firm at extreme quotations, as are naval stores.

It is now pretty generally admitted that the recent closing of the banks and their refusal to lend any money has been a great blessing to the masses of the people, especially among the farming classes. Their inability to get into debt kept them out of it; and now that market time is here, they are putting their earnings in their own rather than some one else's pocket.

#### England's Financial Scandal.

The row that is brewing in England of the Matabel Mining Company is likely to be almost as far-reaching, if not as disastrous to people in high places, as the recent French scandal in which M. DeLesseps and his coadjutors came to grief. All that is known is, that Cecil Rhodes and a few others got hold of a mining concession from Lobengula and formed a company on the strength of this, with a capital of £100,000. Then they ran sales and transfers from one to the other of a series of straw organizations until they had swollen into the so-called concession company a capital of £20,000,000. Then the chartered company was formed here with a capital of £5,000,000 to lease and work the concession, bear all the expenses and pay over one-half of its profits to the former company. Shares of both have been dealt in on the London Stock Exchange, premiums going once above 100 per cent.

This in itself is going to involve financial results of a most cruel character later on; but there are other aspects temporarily of more importance. The granting of a royal charter is treated in England as one of the gravest, most delicately responsible Governmental acts. Among countless other prerogatives which the possession of this charter confers is that of keeping secret, even from income tax officials, the names of its shareholders. The only information obtainable is that the charter was granted on condition that the Dukes of Abercorn and Fife were made life directors. But if there is no further certain knowledge there is a mass of suspiciousness of a most sinister sort. Public feeling has already risen to a point where it is impossible that Parliament should refuse an inquiry and it is a common understanding in official circles that the investigation will reveal the blackest politico-financial scandal England has known in our time.

This new interest will be likely to shelve the Home Rule Bill and the Welsh clamor for disestablishment as well. The whole business has a political smack and will no doubt have great influence upon English politics at the next general elections.

#### A Strong Combine.

It is pretty well settled that France and Russia are henceforth to be considered as one when it comes to encroaching upon the rights of either. This combination—this league, offensive and defensive—is aimed directly against the Triple Alliance, though it is stated the Czar wants peace, and is in league with France for protection rather than for conquests. Those acquainted with the history of the French nation, and how she has suffered at the hands of Germany in recent years, however, will not be surprised to find her only too anxious to pick a quarrel with her great rival, Germany, on the smallest provocation, now that she is backed up by so great a power as that of the Russian Empire.

The recent naval parade at Toulon, in which the French and Russian fleets made such a fine showing, and which brought out the heretofore little suspected naval strength of the Russian people, has led to the investigation of her land forces which seem to be more numerous and better equipped than any one suspected. Aside from her great army of infantry, she is able to mobilize and employ on the shortest notice 350,000 Cossack Cavalry, the fiercest and most-to-be-dreaded mounted troop in the world.

All their northern allies, in conjunction with France's fine army, constitute the French nation a dangerous foe; and the "young remembrance" of her defeat by Germany whets her sword for any conflict that might arise between those two countries.

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IMMERSION AGAINST THE BIBLE.

CHAPTER I.

Mr. French, in his notes on the parables, (page 40) says: "He who will know the truth of God, must consider, not what one Scripture says, but what all say; and the silence of one passage must not be pleaded against the plain statement of other portions of Scripture." Following this rule in this investigation, we do not propose to even consider ek, ice, ene, and apo, the Greek prepositions, nor baptizo, a Greek verb, upon the doubtful translation of which immersion alone depends; nor will we confine our inquiry to any one text-book or Testament, but shall take the teachings of both the Old and New Testaments, and the light of the old and new dispensations, and taking each book in the Bible, from Genesis to Revelation, in their consecutive order, and learn what the preponderance of inspired evidence on the mode of baptism. But before entering fully upon this investigation, we wish to remind the reader of a few facts, none of which can be gainsaid by any impartial Bible scholar.

Our first fact is this: The Bible is composed of two books—the Old and New Testaments—each inspired by the same Spirit, and each laying equal claims as the Word of God, and both indispensably necessary to a complete understanding of the great scheme of human redemption. The Old Testament is a prophecy of things which were to transpire in the future, and the New Testament is a record of the complete fulfillment of those prophecies recorded in the Old. Every type, symbol, and ceremony, in the old dispensation was, in some sort, a prophecy which found its fulfillment in the new.

Hence our second fact: The Bible is its own best interpreter. The Old Testament had its forms and ceremonies, and the New did not change these forms, but infused life and spirituality into them. That the reader may not think this position a pedantic trite, we quote from Alexander Campbell, which we fully indorse, "Christian Baptism," page 172: "The law of Moses, the typical dispensations, the ceremonial cleansings, once divinely instituted, have never yet occupied the place in theological schools, in the systems of public instruction, either in the congregation or in the halls of divinity, that they merit. An intimate knowledge of the five books of Moses will elucidate the Christian religion more fully and more satisfactorily than all the theological libraries in Christendom in the absence of that knowledge."

Our third fact: All language in its origin is secular, and takes on quite a different shade of meaning when applied to spiritual things. Hence, God spent two thousand years in object lesson, which we call types and ceremonies, to educate the Israelites up to the point where they could understand the spiritual meaning attached to secular words, without the use of these forms and symbols. To illustrate and show how unreliable secular Greek is in interpreting spiritual things, and what different meanings words take on when applied to that which is spiritual, take the word "God" which is the central idea in all spiritual religion, and you will find that the Greeks defined everything they saw fit to worship, and that they had thirty thousand gods; all material, visible and helpless; while the very primary idea of God as taught in the Bible is that there is but one God, who is a Spirit, invisible and all-powerful. This shows how unreliable the secular us of heathen Greek is in fixing the Bible meaning of words. Hence it is absolutely important to let the Scriptures interpret themselves.

The fourth fact we mention is: There are two baptisms prominently spoken of in the Bible. One with water, the other with the Holy Ghost. The very same words describing the action in one of these baptisms are used as descriptive of the other, so that the mode in each must be the same. Water baptism is always administered by man, while the baptism of the Spirit is always administered by the Deity, and these baptisms are comparatively essential just in proportion to the greatness of the administrator, and the power of the element with which we are baptized.

Our fifth fact is: Baptism consists of four things: 1, an administrator; 2, a subject; 3, an element; 4, a mode. The Bible mode of baptism is the subject of this inquiry, and there are two modes practiced by the Church, viz: immersion and affusion, called in the Bible sometimes pouring and sometimes sprinkling, but in mode one, both being the application of the element to the subject.

CHAPTER II.

At this point we are confronted with the question, which is the Scriptural mode—immersion or affusion? In the outset it may not be amiss to say, as the reader has often heard our Baptist and Campbellite friends assign all who were not immersed over to the uncovenanted mercies of God, that with all their vain boasting about thus seying the Lord, and denunciation of other people as following the traditions of men, the word immersion does not occur so much as once between the lids of the Bible, from the first word in Genesis to the last syllable in Revelation; and on the other hand as much as immersionists sneer at pouring and sprinkling, we now propose to show that they are as common as any other words in the Bible and the inspired writers often used pouring and sprinkling in connection both with water and with the Spirit, the very two elements used by John and Jesus Christ in baptism, and now remember that Mr. Campbell says, "An intimate knowledge of the five books of Moses will elucidate the Christian religion more fully and satisfactorily than all the theological libraries in Christendom." The argument we here make is that the forms and ceremonies of the Mosaic dispensation were symbols, types and prophecies of what should be the forms and modes

of the new. The great Dr. Howell, of the Baptist Church, in his book on "The Way of Salvation," pages 272-3, says: "But the Jewish Church is a type of the Christian Church. The proof of this proposition occupies a large space in the epistle of Paul to the Hebrews. The people, the sacrifices, the temple, the priesthood, in all the forms of Jewish worship, were typical, figures for the time then present, and to continue till the reformation, the coming of Christ. They were the patterns of things in the heavens. The holy places made with hands were the figures of the true. What is true of all the parts is unquestionably true of the whole; all the parts of the Jewish Church were figurative of things in the Gospel Church as a whole, was a figure, or type of the Gospel Church."

These things being true and so beautifully set forth by Mr. Campbell and Dr. Howell, and endorsed by all Christian denominations, we invite the reader to go with us to the five books of Moses, where the law of the types and patterns was first declared, and then follow them through the whole of the inspiration and learn what the mode of baptism of both water and the Holy Ghost is. Now, as the design of our religion is to sanctify us, or make us clean, let us take the first use of water in setting apart the first priests and as patterns of water baptism, and the anointing with oil as a type of the baptism of the Holy Ghost.

1. The law of sanctifying the priests (Ex. 29:3):

And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

Lev. 5:10, 11, 12, 30: And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

And Moses took of the anointing oil, and of the blood, which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

Num. 8:6, 7: Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

But how are the common people cleansed? Num. 19:13, 17-19: Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel.

And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon them that touched a bone, or one slain, or one dead, or a grave:

And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

Now, in these five books of Moses which Mr. Campbell says "will elucidate the Christian religion more fully and more satisfactorily than all the theological libraries in Christendom," water, the very element we use in Gospel baptism, was often used, and the mode was always affusion. And Mr. Howell says, "All parts of the Jewish Church were figurative of things in the Gospel Church." May we not ask where is the figure of immersion? and echo answers, v here?

And this running water put in a "vessel," from which the unclean were sprinkled, may laser on show why John went to Jordan and Enon, etc., to baptize. But passing from types and figures to prophecy, let us inquire what mode the prophets say Christ would use.

Isa. 41: 2, 3: Thus saith the Lord that made thee, and formed thee from the womb, and will help thee: Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen.

For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring:

Isaiah 52:15 says: "So shall he sprinkle many nations."

Has this prophecy ever been fulfilled? If immersion is true, I answer No, and never can be. But thank God we do find its fulfillment in the commandment of Christ recorded in the commission, "Go teach all nations," (here are the many nations) "baptizing them." How? Isaiah says Christ shall sprinkle them, and we follow his example.

Again the prophet Ezek. 36:25, 26, 27: Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgment and do them.

In baptism by affusion we always fulfill this prophecy both in mode and element—we "sprinkle with clean water;" but immersionists never comply with the mode and rarely with the element. They rarely use clean water, and sometimes they use water fit alone for seeping a man or woman come up from an ordinance, which should have been performed with clean water, dripping with filthy water and sometimes reeking with mud itself! Is not immersion against the Bible?

OLD FOGY.

MY SENTIMENTS. Some days ago I read an article in the ADVOCATE over the name of Alpha Beta. Now, whoever Alpha Beta is, I don't know, and if any man ever tells me, I won't believe him on oath. But say I, when I read his letter, "them's my sentiments."

The presiding eldership! Yes, Beta, you are clearly right. It is our privilege to "des cuss" them as long as we can hold our breath, and then hire a newspaper office devil to finish the job after we give out. Once upon a time a good Bishop made the mistake to put me in the presiding eldership. To my utter astonishment I did not find the horrors I expected in the secret meetings of the close corporation, but a few of the best men and preachers in the conference, charged with the responsibility of providing homes for about a 100 of their brethren, with an aggregate of about 500 women and children, on their hands. At the same time it was necessary to provide pastors for about 25,000 people. The one supreme effort, then, was to please the head of the Church, next to please the preachers, next to please the people.

Now, it sometimes happened that the thing, which in the judgment of the "secret conclave" would please the Lord, would not please the preacher, and sometimes what would please the preacher would not please the people at all. And one fact I noticed was this, that no matter whether it were the people or the preacher who were disappointed, the presiding elder bore the blame.

In order to do the best for all parties it sometimes happened in those days that the presiding elders conferred with one another by letter, and arranged their slate, traded their "giraffes" and "gum logs," and went to conference "heeled," as it were.

But in General Conference years they were a little more tender in handling the men, that is some of them were, and they "shook hands 'heap."

Well, the itinerant system and the presiding eldership are inseparable. While one stays the other will, and when one goes the other will have to go too. I see no other way to supply the work and dispose of the men wisely and well without the "beloveds." But I must stop right here. I may have said too much already. What ever my private judgment may be, "Alpha Beta," I am with you. I am tired of seeing the presiding elders elect themselves to the General Conference, and then form a grand combination against all legislation touching the presiding elder's office. I do not think it right for a set of men whose work is all done between Friday and Monday, and on six sermons, going up in a body to the General Conference, forming a close corporation there, and then go about dictating to the whole Church what shall be, and what shall not be—I say I don't like it.

Beta, it may be that our chances for the General Conference are not good. Seeing our circuits are poor, and we are poor, at least I am, and I suppose you; but I'll tell you what we will do: We will go to conference and shake hands with all the brethren and "make like" we love them with all our hearts, and we will talk up matters. If it may be they will elect us. If such should be the case, I for myself, will solemnly promise for one to stand by you, for I know we will go if they will only vote for us, and we will knock the "stuff" out of the presiding eldership, the Bishops, or any other time-honored and useful arm of the Church service that our constituents may wish destroyed.

Another thing has struck me as being wrong in our Church law, and I also want to effect a change there.

I think like you, that the presiding elder's office ought to rotate, and having once served he ought to be forever ineligible to the place. That would give all the boys a chance.

I think the same rule ought to apply to station preachers. Like the presiding elders, they may be best adapted to that work; but it is not fair for a fellow to loiter around one city after another, year in and year out, on a good salary, while the majority of the brethren only get to "ride circuits" on a pittance.

Now, I want the law so changed that when a man has served one quadrennium in a station he shall thereby be disqualified for station work forever. You see that would give all the boys a streak of fat with their lean. I know this would hurt, because does it not hurt a presiding elder to be relegated to a circuit? Verily, it do; and it sours a tall station preacher from a city to be put in a town. But then the fellows that take their places feel so good at their good streak of luck! Yes, the law ought to be so arranged that everything would rotate, and while Beta and I would be "ro ing," some less fortunate brother would be in the glories of a first-class "tate."

I would say in conclusion, I do hope the brethren will vote for me, and again I solemnly promise to just "knock the stuff" out of the presiding eldership, and all these other things if, in your prayerful judgment, it ought to be so knocked.

This article would be too long to give my reasons for the changes suggested, but I will give them to you before the election of delegates to the General Conference takes place. But, bear in mind, my most principal reason is that I want to be elected on the first ballot to the General Conference. Lovingly, DELPHIA.

"ALPHA" WILL NOT BE "BETA."

I have waited three weeks, scanning every ADVOCATE, expecting some one to reply to Alpha Beta, but as no one seems inclined to engage this hooded, vizard knight I have concluded to enter the list myself, and not leave the ground until the hood or vizar shall give place to reason and fair play, and all (as may know who he is) who thus recklessly assails his brethren from another. I have thought that this apathy might be occasioned by two things: 1. The apparent helplessness of his positions, and, 2. The modesty of those who are assailed. As to the first, it is sufficient to remark

that his article has gone broadcast to twenty thousand readers, many of whom are not even Methodists, with few of the remainder who are in position to know the facts. As to the second, I am on the outside, not even in the traveling connection—nothing but a poor local preacher, and hence not open to the charge of "looking with a jealous eye" upon anything that the presiding eldership may involve, and yet I do "look with a jealous eye" upon anything that involves our itinerant system. The key to that system is the presiding eldership. When it is assailed the system itself is assailed. When its influence is minimized itinerancy is harmed. Alpha Beta seems to be a station preacher with both General Conference and presiding elder possibilities and I do hope he will allow me to show him the hurtfulness of the proposed legislation and of the article itself. His own word for it, however, seems to preclude the possibility of his going to General Conference, as he has already prospected a delegation of presiding elders.

We must remember that he begins with the statement that "the good of Methodism demands some changes to adjust this arm of service to its full effectiveness in our system." Mind you, "the good of Methodism demands it." That is an assertion, but where is the proof? Why the proof comes, as it always does with such assertions, simply by making other and similar assertions. The presiding elders are accused of a little of everything false, and that, too, under the soothing, honeyed profession of "not intending to impugn the integrity of their motives."

"The good of Methodism demands a change," but the change can not be effected. Why? "For the reason that the majority of delegates are usually presiding elders, and (I will not impugn their motives) they look with a jealous eye upon any change in their office." That is to say, the presiding elders will not allow the good of Methodism to be accomplished. They are too selfish to allow it. "I do not impugn their motives," but they are a set of rascals, all the same. "I do not impugn their motives," but they are "jealous" time-servers," and there is "little hope" for relief from their oppressions.

Why did he propose the change, then? If there was "little hope," why did he think it necessary to agitate the question and bring these accusations against his brethren? Indeed, I am surprised at Alpha for opening his second article by saying that he wants it "distinctly understood" that he brings "no charge against this body of men. Some of them are ambitious. The bulk of them are not." But how are we to discriminate? If they are to be the delegates, and "the good of Methodism demands a change," and "some are ambitious," how are we to know who to select? Who shall tell the "ambitious," "jealous," self-seeker, guarding his own interests to the harm of Methodism? Who shall discern the "ambitions" from the unambitions? Shall "Alpha," or shall God alone? Must we presume that as promotion to the presiding eldership endangers a man to hypocrisy, therefore all are tinged with it, and select our delegates from among men like Alpha? If so, may we not be liable to the same mistake? Are there no self-seekers except among the presiding elders? Besides, it looks very much like a charge against the entire body to say they all "look with a jealous eye upon any legislation that contemplates a change in their office." "There is a tendency to form a close compact and resist any legislation which would weaken their authority." An ex-presiding elder had said he "found these men in correspondence with each other. What does it mean?" And Alpha replies: "It means combination and concert of action." No "charge" in that unless it be a covert one; but wait—listen! "It looks to an adjustment of men before conference meet, and to force measures through, and the Bishop in such case is no more than a chairman to preside at their meetings and sanction what they have already foreordained, and elected should come to pass in this secret council." Verily this is a wholesale "charge," and the specifications are plain and emphatic. It only needs the proof. If this is not a "charge," then hear him say, "The presiding elder once in office generally arranges," etc., etc. "We have known them to swap around just before the expiration of their fourth year," etc., etc., leaving us to wonder who it was that swapped, and how on earth Alpha could have known they swapped. One or two things must be true: either they "swapped" with him, or he has been a presiding elder and did some of the swapping. Of one thing I am certain, all this "impugns their motives," whether he "intends" it or not. It is all very well to be perpetually disclaiming any desire to impugn motives, but if every sentence brings a burning charge; if every word insinuates a disgraceful complicity in treachery; if every assertion brings with it another more odious than the first, it will not be an easy matter to vindicate himself from the charge of at least trying to "impugn" their motives.

He praises and then scourges them. Pats them on the head, so to speak, as if to say, "you are a good fellow, but I am going to show the public a little reasonality of which you have been guilty."

"They damn with faint praise; Assent with civil leer, And without sneering, Teach the rest to sneer."

Now as to the salary: Alpha says there is too great a difference in the pay of presiding elders and pastors. I undertake to say that the presiding elder should be paid as much as the best paid man in the best station in his district. Add to that traveling expenses and rent for parsonage on the same city, and it would amount to \$500 more. But that would give the presiding elder on the Fort Worth District \$2500, and on the Waco District \$2250. Do they get it? Do they get anything like that amount? The "best paid" best station man does get it. He gets more. He gets the marriage fees and poundings, aggregating \$300 a year, making in these two

stations \$2300 a year, with a generous Church and a growing fellowship and friendship behind him. The presiding elder is absolutely cut loose from the people. The pastors are his flock. He gets their sympathy and friendship, and sometimes (to "impugn" no ones "motives") precious little of that. He is away from home nearly all the time. Some of them, as Alpha well knows, do not get home more than once a quarter. Let them be paid. "For the good of Methodism," let there be no "change" in a presiding elder's pay. It is shamefully small now. I know a presiding elder who travels, in a large or buggy, over a district as worn as some of our conference, with the assessment (traveling expenses and all) only \$800. The best paid man on his district gets \$800; but has a great deal the presiding elder does not, can not get. It is absolutely humiliating, this talk about minifying their salaries, Disproportion indeed! Is not the presiding elder's office a superior one? And does the subordinate office ever get as much as the superior? Yes! In the Methodist itinerancy, and nowhere else. A comparison of the salary of a certain presiding elder and a certain station preacher shows that in seven years the station preacher was paid just \$3500 more than the presiding elder.

"Change" what you will, Bro. Alpha; but "for the good of Methodism" let the presiding elder's pay alone.

How about the limit of time? Well, stop now, and let's take the thing all around. If you would limit the presiding elders to four years, then limit the station preacher to four years, and instead of promoting him to the presiding eldership where a "timid man" (like Alpha Beta) would have "increased responsibility to spring him to his best," send him to a circuit where at "a camp meeting he would have more fire and soar with freer wing." How would that do? I can inform Alpha that there are just lots of the boys who would enjoy it immensely. Why let some men monopolize the stations? Why not allow a man four years on a circuit and four in the station. Now, the truth is that all this sort of change would destroy the eternal fitness of things. There are some men who do best on a circuit. There are some who are born for the station. I never saw one of this kind put on a district yet that it did not prove a failure. There are some whose experience and judgment peculiarly fit them for the presiding eldership. It is in the cabinet that we want men of judgment and experience; but I will rest now until our friend writes something else "for the good of Methodism."

When he does, without "impugning his motives," I shall say what I have not had space to say in this. Yours "for the good of Methodism," J. H. COLLARD, JR.

DEFINITE LAW.

It seems that now is the time for making suggestions to the General Conference delegates, and I may be pardoned, therefore, for expressing an earnest desire that we be furnished with a definite law touching the question of renting houses for saloons. The Church owes it to herself, to the world and to God to tolerate no conceivable endorsement of even a remote connection in her membership with this iniquitous business. When a man furnishes quarters to a saloon he is a partner in the business, to all intents and purposes, and Church law ought to so regard it. So it seems to me. J. M. ARMSTRONG.

THE BEAUTIFUL WAY.

Published by Request of Waxahatchie District Conference of Sunday-school Convention. We might picture many beautiful ways to you which would be very pleasant for you to hear and which you would perhaps sigh to travel instead of the one which you now plod with heavy, measured steps. We might take away all of the stony places in your course, we might change briars that annoy your pathway to sweet-smelling flowers, and change desert places to pastures of green, but this is not our object. We are thinking of this dreary road that is so tiresome to your feet as merely the material way of life, and instead of giving you an illumined view of this way we would call your attentive powers to the soul for awhile, and let us see if we can not find a beautiful way for it through life and into the endless beyond.

We appreciate the beauty of all nature and would choose a path of flowers to one of thorns. Yet with all of the beauty and sweetness of the flowers our lives might be void of pleasure, and, indeed, might be if the soul is not at ease.

We enjoy the beams of laughter and the cheerfulness of spirit of those whose lives are free, and whose beings are full of happiness, but when our duty or our work lies somewhere else we must forsake the path of flowers for association with, possibly, the miserable and those from whose lives we can not get a single ray of sunshine, but we must make the change at duty's call, or our soul will be getting in the way of thorns. We must, at such a

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time, remember that it is "better to go to the house of mourning than to go to the house of feasting."

If the soul is all love, is surrounded by good motives, and looks higher than the earthly things which surround it, the way will be beautiful, although the material part of it may be a path of thorns instead of one of flowers; but how are we to get in this beautiful way? We have said that the soul must be all love, and we will say that the first thing for it to love is its Creator, and not only love him, but love his way and be able to say, "Thy will be done, and not mine." When we have acquired this much on the beautiful way, the soul will have the second requisite which we have given—that is, its motives will be good. It may not always do what it wills to do, but when the soul loves God and loves his way, it loves the thought of right and the way will be beautiful, although it may be so hedged in by thorns that the hands can not do what the heart wishes; yet, if the motive is good, there will be acceptance of the attempt or desire with God, and peace will reign within, causing us to forget that there are thorns along our way. When we are thus far on the beautiful way, our thoughts will go beyond worldly pleasure; they will not linger on the material beauty of life alone, but will seek the grandeur of the world of the soul.

Our thoughts are thus becoming beautiful, and when we have beautiful thoughts our acts will become beautiful; thus we will not only be surrounded by the beautiful way ourselves, but we will beautify the way of our fellow-man by acting in the right way toward him.

But is all of our joy to come from the way of our soul being beautiful, and that of our neighbor being made more pleasant by our acts? No. We are doing our Maker's praise—which gives us infinite pleasure. Then can any of us seek the beauty of the material world alone? Can we afford to travel a road, though it seem to be ever so beautiful, if it shuts out the beauty thrown around the soul by our Father? We certainly can not.

We speak of beauty of the material world, and we really mean beauty, and as we said in the beginning we appreciate the beauty of nature, and by being surrounded by such beauty we can the more sing our Maker's praise; but this beauty and the pleasure of it can not last; it must pass away with earthly things, while the beauty of the soul is deepening all of the time.

When the last hour comes this way is more beautiful than ever before. It may be that our earthly path is still surrounded by thorns, the care of others dear to us may press heavy upon us, the great panorama of our life as we see it then may bring to view acts that we would have done better, but if we have learned early to submit to our Father's will and to put our trust in him, we will look to him in this hour of all hours as the protector of those that we leave behind, and we will be comforted by the satisfaction of having tried to live right and for the right; though we may see things that we have left undone or could have possibly done better, yet we have done our best and have relied upon the Father, and the way is beautiful, and is more beautiful as it leaves the worldly path and passes in through the "pearl gates" to the words of "Well done, good and faithful servant;" and the way is most beautiful as we would follow it over the "golden streets" of the "New Jerusalem," but we can not; our description of this beautiful way can go no further, for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (Miss ANNA HARRIS.)

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North Texas Female College
AND
CONSERVATORY OF MUSIC.
SHERMAN, TEXAS.

It was with great cold that the faculty concert of North Texas Female College was presented to a large and most appreciative audience last evening. Certainly the complaint so often made of the inattention of Sherman audiences could not have been urged on this occasion, as every number was listened to with an interest that must have been highly gratifying to the performers.

The opening number, a Duo by Misses Gardner and Adkisson, was given with much spirit and effectiveness. Mr. Botefuhr's musicianly attainments were certainly "in evidence" last evening; the contrasting numbers—Kreutzer Sonata and Romance—fully displayed his breadth of touch and artistic shading.

The addition of Mr. Alfred Cabel to the faculty of the North Texas Female College is certainly a reason of congratulation to the music lovers of Sherman. A high degree of culture and an excellent style were apparent in every phrase of the numbers that he rendered with such finish and dramatic effect.

Of Duille's rendition of the Don Juan Fantasia, one can only say that it was given in his usual unapproachable style. The marvelous technique required in the intricate counterpoint movement, and the velocity of the cadenzas were fully mastered by this "roi de pianists."

Mrs. Holt never sang more sweetly; in each succeeding appearance her voice seems to have gathered new richness. There is really nothing lacking in her method, which showed to excellent advantage in Staccato Polka. Ave Maria was rendered in a truly religious style.

Aux Italiens by Miss Rountree, shows her to be an elocutionist of delicate interpretation, possessing the happy faculty of putting soul into her recitations.—Sherman Daily Register.

SUNDAY SCHOOL.

(Prepared by Rev. L. W. Clark, A. M., Greenville, Texas.)
FOURTH QUARTER, LESSON VI.—NOVEMBER 5.

THE RESURRECTION.—1 Cor. 15:12-26.

GOLDEN TEXT: Thanks be to God which giveth us the victory through our Lord Jesus Christ.—1 Cor. 15:57.

The Church at Corinth, laboring under the effects of false teachers, seeks information of Paul on the resurrection of the dead.

It appears that some one had been trying to inject the doctrine of the Sadducees who deny the resurrection. The heathen philosophers entertained various ideas touching the future state of the human body, and Paul's preaching at Corinth had doubtless made the resurrection the chief topic of discussion. The apostles and early preachers emphasized this doctrine more than those of later date. Paul preached Jesus and the resurrection everywhere, declaring that if this doctrine be false then "is our preaching vain and your faith is also vain."

We can easily see why Paul preached and insisted on the truth of the resurrection. There can be no intelligent understanding of the Gospel without a settled faith in the truth of the resurrection.

Had the Jew not been blinded by hardness of heart, he could not have failed to see and believe in it.

The night of death that gave birth to the Hebrew nation, was commemorated by the feast of the pass-over, which finds its types and shadows only in the sufferings, death and resurrection of our Lord.

He, in his innocence, meekness and resignation is the Lamb, and John hailed him as "the Lamb of God that taketh away the sins of the world."

The paschal lamb was chosen from the flock. So Christ was taken from among his brethren. (Acts 3:22, 23).

Exodus 12:5: "Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats." Christ was without sin (blemish) and he was the only man who ever gave evidence of a sinless nature.

The time of Christ's death and the preparation that preceded the crucifixion all answered to the forms that marked the paschal lamb, and particularly identified him as "our pass-over."

As the first fruits were earnest to the Jews of the succeeding harvest, so Christ is the first fruits of the general resurrection. The seed cast into the ground is for a time held in the embrace of death, but we behold in the living sheep an exhibition of power and triumph over death. "Now is Christ risen from the dead, and become the first fruits of them that slept." "Christ the first fruits; afterwards they that are Christ's at his coming." On the day after the paschal Sabbath, the very day the Jews brought the first fruits to the temple as an offering, Christ arose from the dead as the first fruits of those that slept.

12. To preach Christ and his promises, and then deny the resurrection, is folly. There can be no Gospel without a resurrection. We must either claim and believe its truth or reject the whole thing. Paul thus places the matter before the Corinthians that they may be the better prepared to investigate and appreciate the truth. If they have any evidence of salvation from sin or any witness of a living spirit, this is proof that the Savior of men is a living Christ.

13. If one seed germinates and comes to life in the living stalk, then all seeds like it can and will do the same thing. If Christ has risen, then we who are like him, for he was chosen from among us, will also arise from the dead. It seems that some of the Corinthians admitted that Christ had risen, but denied a general resurrection.

14. Here Paul calls attention to this doctrine as forming the base work of

our whole creed. It is not preached as much as it should be, and for this reason people sometimes become skeptical on this ground. It is a miracle and appeals directly to the power of God, but if we believe in his power to create, why should we doubt his power to bring life from the dead?

15. Paul was a witness of the resurrection, for he saw Christ after the resurrection, and he states that over five hundred others saw him. If five hundred eye witnesses can not establish the truth, then the validity of human testimony is set aside, and every man's experience is lost to his fellow-man.

17. If this doctrine is false then Christ was a cheat and all our pretensions to being born again, and our experience of a new life, and of the witness of the Spirit, signify nothing. We are false ourselves, we are yet in our sins, for if Christ is not risen, there is no promise of a Comforter and no evidence of spiritual life.

18. They who are dead are no more, and it is all of life to live here. Our loved ones are gone forever, and this longing after immortality was placed in our hearts as a delusion and signifies nothing. Our desire for life, unlike everything which God has made, carries no lesson with it.

19. If we suffer persecution and deny ourselves and bear crosses for Christ's sake, we are foolish and miserable dupes, if we admit a doubt as to the resurrection.

20. There can be no doubt as to the truth of this matter, for as the fruits are positive proof of a harvest, so Christ's resurrection is a proof of ours. Paul had already established the truth of Christ's resurrection by over five hundred eye-witnesses, now he shows that his resurrection proves our resurrection.

22. For, as in Adam all die, even so in Christ shall all be made alive. Man was once immortal, can he not regain it from the same source? If eternal life once abode in man, there is reason to believe that God's power is sufficient to restore it again, if the cause of its loss can be removed. Now sin was the cause, and we have the experience of sins forgiven, therefore we have the experience of eternal life and a living Christ.

23. But every man in his own order. The apostle mentions three orders here: 1. Christ who rose from the dead by his own power. 2. Them that are Christ's; all his apostles, martyrs, confessors, and faithful followers. 3. Then cometh the end, when the whole mass shall be raised.—Adam Clarke.

24. Then cometh the end. This refers to the end of his mediatorial reign, for he must "put all enemies under his feet. The last enemy that shall be destroyed is death." When this is accomplished, he who is God will reign as God, and not as mediator. This teaches plainly that there is no probation beyond the grave, because there is no mediator. It also shows that the work of Christ shall be accomplished, for all opposition to his government, whether by devils or men, shall be overcome and subdued. The earth shall be taken for Christ, "every knee shall bow and every tongue shall confess."

25. He must reign as mediator until this is accomplished, but why is it not speedily done? God is ready and has been waiting long; but man is a moral agent, and if heaven is delayed on account of his hardness of heart or slothfulness in duty. The heathen world is in darkness, and all the divine agencies are waiting for us to send forward the Gospel which has been committed to us.

This Gospel is to be preached everywhere. God has so ordained that the world is to be saved by the preaching of the Gospel. The Spirit is to go with the preached word, but so far as we know, the Spirit can not, at least it does not, save without the Gospel. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? an: how shall they preach except they be sent?"

How long God will continue to wait is not known, but we are sure that Christ's work is not to fail. The flood took away a rebellious people, and God took the Church from the Jews because they would not carry forward the work of the Lord. Our success depends on the success of our missionary work. No people can prosper religiously at home who neglect the interest of their King abroad.

26. The last enemy is death. How gracious the thought that we shall see the day when no fear of death shall come upon us!

The shroud shall be lifted from all visible things, and perennial life shall be the sun whose light, dissolving on loving hearts, shall break in colors of endless variety.

OLD AND YOUNG.

THE POINT OF VIEW.

On the top of the world, where there's lots of snow, As all the geographers say, A small Esquimaux, just to make the time go, Was building a Snow Man one day.

Now it happened by chance that two Polar bears Came strolling along that way; "Perhaps it is none of our affairs, But what are you making?" said they.

"A Snow Man, of course," said the Esquimaux; "The bears gave a comical stare; Said they, 'You must make a person of snow, Why on earth don't you make a Snow Bear?'"

He sat himself down for a moment to think Of some suitable sort of reply, When a Penguin, two Foxes, a Seal, and a Mink, And a Walrus came wandering by.

They stopped just a casual look to take, And each had a trifling suggestion to make In a patrolling way.

The Penguin said, "Really, it isn't half bad, And shows lots of promise, you know; Yet I think, for my part, though perhaps it's a tad, A Snow Penguin were more apropos."

The Foxes; the Seal, and the Mink were afraid; They knew little of art, so they said, But they thought he would show better taste If he made A Fox, Seal, or Mink in its stead.

The Walrus said nothing, nor listened, but when They'd finished, he ventured to say, "It doesn't look much like a Walrus, but then I think when it's finished, it may."

They turned then to go; but the Esquimaux Had had how he was chosen from among us, will also arise from the dead. It seems that some of the Corinthians admitted that Christ had risen, but denied a general resurrection.

Written for the Advocate. SADIE'S SUNDAY EXCURSION. MRS. MARY BLANCHARD.

"I am indeed surprised at you, Sadie! To think you would do such a thing distresses me beyond measure. What would your father say if he knew your request? And are you willing he should know?"

"Will you? Of course I am. I want to go, and I must go, if there is any possible chance. I do not notice it can be such a grievous wrong for us young people to go out to Bellevue and spend the afternoon, even if it is on—"

"Well if it is on Sunday. The railroad has given this month special rates, you know, for Sunday excursions, indeed, I know the whole party. They are all so nice."

The slight, delicate-looking girl, with bright eyes and flushed cheeks, stood before her mother, nervously twining her fingers. She had always been the pet of the household, and had rather a way of her own, although very quiet about it. After lingering and persuading, fondling and caressing her mother, she would earnestly find her father on the favorable side of the question, too.

She had been accustomed from time to time to have a few questionable pleasures, notwithstanding her father was a clergyman and her mother a fit helpmate for him.

She was the only child left to her—the last of four—and they could not find in their hearts to be harsh to her or deny her simple, childish pleasures when they thought, "perhaps she, too, will be taken." She had been under better control than to disobey them outright; but she knew the way and oft pursued it to gain her point.

Her mother, greatly agitated over this new development, this Sunday excursion, had her fears aroused as to the extent to which her daughter was trying their authority, and she at once, in a very awkward way perhaps, passed judgment on the proceedings. For the first time in her life Sadie saw her art of no avail, her weapons of advance of ill-use, and was astonished when she was positively forbidden to join the excursion.

New restraints brought new thoughts to the child's mind; new efforts on the part of her parents brought new developments of the girl's character. Partly from the great desire to go, and partly from an evil voice within, she declared her nay, not openly, however, but within her own heart.

Turning from the room with a defiant air and determined gesture, which her mother rightly understood, she threw on a broad hat and sauntered down the walk to meet several of her young friends standing at the gate. Her mother overheard the remark, "I will go; I'll be on time at the depot." She could scarcely believe the girl would carry out her words; but thought, after a little time for consideration, she would let it go. She was comforted, too, by a visit to her husband's study, to whom she related the whole affair. She found him quite cheerful upon the subject, and when he dismissed her with the assurance that "Sadie will do what is right about it, you need no fear," she was rather light of heart.

She was, moreover, much relieved by hearing the child slowly return to her room, and the whole house become quiet. It lacked one-half hour to train time when Sadie crept softly down the stairs and took her way along the thoroughfare, neatly arrayed, looking very fresh and stylish in her girlish attire. On she sped, her delicate ribbons according well with her fair and gentle face, making a picture that gladdened the hearts of all lovers of beauty.

We need not say she had many admonitions from her conscience warning her against her course and appealing to her better nature, through duty, home and mother. She still tries to down the voice within, and rushes on in haste, being "on pleasure bent," and almost wild with daring, which grows stronger, wonderfully stronger, as we proceed on the downward path.

She soon comes to the church, whose broad stone steps lead up from the pavement. She glances at the door, and sees it stands ajar. "What can that mean at this hour?" She is uneasy and does not want to stop, at least not here. She has fairly ran past many friends with only a nod of recognition, feeling they were accusing her of wrong doing, and she has no time to dally away in looking after the church. She remembers, too, her father preaches here, and this thought alone would deter her from entering; it recalls too vividly her departure from her parents.

"I need not be attending to this matter; it is none of my affair. Old Jasper will see to it; he is so trustworthy."

She shrinks from the thought of the empty church with its echoing walls and solemn stillness, and starts on. When she meets little Jessie Hearn, whom she tells where she is going.

"Such a gay time we will have; but we will be back by tea-time."

"Well, really, no, Jess, I do not see the harm; the rates are so cheap and Bellevue Springs such a lovely place this time of year, I think it will be delightful!"

Mild little Jessie ceases to remonstrate, and pursues her way, leaving Sadie disturbed, not about her conduct, but the open portals of the old church.

For years she had been accustomed to worship here, and held in sacred thought all pertaining to it. She had often assisted in its decorations on festival occasions, bringing Easter offerings and flowers, and in early childhood had gone with the old sexton to ring the deep-toned bell and follow him round in attending other duties. The door, she knew, was always secured, and now she could not understand why it was unlocked and stood ajar.

"I do wonder if I must run back and just peep in."

afraid in the dark, deserted aisles, and the echoes of her footfalls are harrowing to her already excited brain. The ever-presence of her wrong-doing makes her tremble, and the associations called up by her surroundings overcome her. The evil voice within persuades her to "keep on her way; she may miss the train, and there is no time to be lost." She glances up at the old tower clock and finds she has not thirty minutes left.

"Hark! I am certain I heard a sigh or sob," and with many misgivings she rises on tiptoe to peep over the tall, old-fashioned pews. 'Mid the shadows cast by heavy curtains each side the altar she discovers a kneeling figure, clad in sable-hued garments, with bowed form and clasped hands—all unmindful of the girlish presence. As if rooted to the spot, the intruder stands gazing at the scene so strange to her. The sad, wistful face draws the girl on; and at length the woman is conscious of the nearness of a living being. Sadie can now do nothing else but speak to her and inquire the cause of her sorrow and distress.

"Why are you here and all alone? Can I help you?"

The yet kneeling woman is weeping bitterly. She holds out her hand in a beseeching way and caused the maid to approach her.

"You wonder, no doubt, to see me here, but you need not. I should stay on my knees the balance of my days begging forgiveness."

Even amid a scene so unusual and solemn, the thought occurs to Sadie she will be late—will miss the excursion; but sympathetic bonds tightening around her heart cause her to loiter and listen to further speech of this supplicant.

"I have no one else on earth to tell it to. Will you not hear me? For I must speak, or my heart will break. I will not weary you, but oh, I must tell it to someone!"

Appealed to in this way, the girl draws nigh and seats herself near the narrator. She longs to be away. Nothing of this thought was disclosed, however, to the grief-stricken woman waiting to relieve her own burdened soul to a willing listener.

"I know, years and years ago my father used to stand in that very pulpit; I used to sit Sabbath after Sabbath and hear him declare the whole counsel of God from that same spot; and how I would realize that his peaceful life, flowing like a river, on and on, would finally mingle in the sea of eternity with scarcely a ripple on its placid water; his quiet, devout nature, adoring God as his Maker, and preaching by example as well as precept to his flock, who held him in such reverence, how little did I know! How sad the change when the end came! How his life was swallowed up in a fearful tragedy—and all, dear girl, by my disobedience! I can scarcely bear to dwell upon this terrible time! I was very heedless and careless then, although I had every comfort and pleasure I should have had; but I became spoiled and craved more than my parents thought good for a minister's daughter. O I distinctly remember the night when the moon shone so clear and bright! It had been freezing cold and the skating good, but my father always seemed afraid for me to venture on the ice; yet I was allowed sometimes to go, with the proper protection. We were going on this fateful night in a gay crowd, but my father objected, thinking the party too wild and unsuitable for me. But an evil genius seemed to take possession of me, and I did that which I shall ever remember with horror—I ran away and went on the ice! Being missed at home, my father followed me and reached the scene only in time to see me go down through an air-hole. He rushed, of course, to my rescue, and—O, can I ever tell you the awful words?—he was lost in saving me!"

Some time passed before the anguish-stricken creature could resume her story. But gaining sufficient control of her emotions, she continued:

"Remorse! Remorse! has been my portion. His kind and gentle face reproaches me all my days. My disobedience had caused all the ruin! I must pass over the home-coming; the awful funeral rites. I was really demented. I raved and tore my hair and flesh, I was told afterward. But all I could do was of no avail. I had sinned and had received my wages in the death of my beloved father! I am thankful that I did not witness the burial. I was not able to leave my bed. I was exhausted by constant raving. O! I could have died so gladly! How I prayed for one hour's forgetfulness, but I could not find ease in all the earth! We went away—my mother and I—and I lived a life of one regret; and I only have come back to visit his grave and once more bow at this altar and implore forgiveness. I can see him even now as he stood in this pulpit; and it all comes back to me so vividly that my great disobedience was the cause of it all! Many, many years have come and gone, but the presence of this sorrow has never left me."

Her voice ceased, and the story ended. An awful hush settled upon them, and, with absolute awe, Sadie gazed upon the broken-spirited woman bowed before her. She had noted the departure of the train during the recital of the

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dreadful story, but gladly heard the sound dying away in the distance. Ah! indeed were her plans changed now! She had been brought face to face with her own sin, and with a thankful heart she set about comforting the stricken woman who had so strangely crossed her path. Sadie's tears mingled with those of the stranger's, while she tried to make her understand that she, too, was guilty, and cheered the despairing soul with the thought that she had saved her from grievous wrong-doing.

It was now that they heard the loud, excited tones of people hurrying by. Sadie, on going out, was told that dispatches from the wrecked excursion train had been received and that many of her associates had met a dreadful fate.

Her heart sank. She was safe, but her mother and father must believe she had gone to Bellevue.

She ran home in all haste to relieve their suspense, but they were gone—possibly, she thinks, to the scene of wreckage. O what anxiety they are enduring! She almost flew through the streets, unmindful of her appearance—hair flying and ribbons, in disorder, floating round her.

She reaches the waiting room of the depot, and was caught in the arms of her sobbing mother, who was just leaving for the scene of horror.

Her father alone was able to speak. Overcome with joy and thankfulness, he embraced her, saying, "My daughter! my daughter! Safe! safe! Jessie told us you had gone. She met you on the way. Can it be possible you are here?"

"Oh, papa, I will never, never disobey you again! I was detained by an unhappy woman who had been so disobedient. I listened to her story and was convinced of my wrong. Can you ever forgive me?"

As they journey homeward the girl repeats the warning words of the minister's wayward daughter, which, perhaps, were the means of saving Sadie's life.

"MY MOTHER'S BEEN PRAYING."

In February, 1861, a terrible gale raged along the coast of England. In the Bay Hartlepool it wrecked eighty-one vessels. While the storm was at its height, the Rising Sun, a stout brig, struck on Longrock, a reef extending a mile from one side of the bay. She sunk, leaving only her two topmasts above the lashing and foaming waters.

The life boats were away rescuing wrecked crews. The only means of saving the men clinging to the swaying masts was the rocket apparatus. Before it could be adjusted, one mast fell. Just as the rocket bearing the life line went booming out of the mortar, the other mast toppled over.

Sadly the rocket men began to draw in their line, when suddenly they felt that something was attached to it, and in a few minutes hauled on to the beach the apparently lifeless body of a sailor boy. Trained and tender hands worked, and in a short time he became conscious.

With amazement he gazed around on the crowd of kind, sympathizing friends. He looked up into the weather-beaten face of the old fisherman near him and asked:

"Where am I?" "Thou art safe, my lad." "Where's the cap?" "Drowned, my lad." "The mate, then?" "He's drowned, too." "The crew?" "They are all lost, my lad; thou art the only one saved."

The boy stood overwhelmed for a few moments; then he raised both his hands and cried in a loud voice: "My mother's been praying for me!" And then he dropped on his knees in the wet sand and put his sobbing face to his hands.—G. W. T., in Epworth Herald.

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H. BLAYLOCK, - - - - - Publisher
Office of Publication - Western Newspaper Union Building, corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas, at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

JAS. CAMPBELL, - - - - - Editor
JAS. W. HILL, - - - - - Assistant Editor

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TEXAS ANNUAL CONFERENCES.

erman Mission, Grassyville, Nov. 20-21
Northwest Texas, Fort Worth, Nov. 15-16
North Texas, Wichita Falls, Nov. 15-16
Texas, Navasota, Nov. 20-21
East Texas, Orange, Dec. 7-8

THE Pacific Conferences are a unit in their desire for Bishop Fitzgerald to settle down among them. Now let Dr. Lafferty laugh.

THE Tennessee Methodist says Dr. Hoss, of the Nashville Advocate, declared before the Tennessee Conference that the Church press had no right to criticize the Bishops, and then in a two-column editorial proceeds to offset that position.

SOME men indulge the habit of telling, in the presence of their children, what great sinners they used to be before they were converted. Generally speaking, the object is to magnify the grace of God, but it misses the mark nine times out of ten.

ONE brother informs us that he took up his missionary collection and his people failed to respond by a good deal to the claims assessed upon them. In a few days thereafter he met scores of that same congregation on their way to the circus. Ah! brother! you can deceive your pastor, but God knows your heart.

THE Holston Methodist has a new editor, Rev. T. F. Glenn. The Nashville Advocate says he is a man of parts. It also says that he has never pushed himself. Of course the Advocate means that Bro Glenn has never pulled wires to get himself elected to a place. He occupies a position now, however, where he will not have to push himself. Others will do that. Everybody knows how to edit a paper.

WIPE IT OUT.

The New York Advocate calls on the citizens of New Jersey to ignore party lines and rise up in their majesty and wipe from their statute books the law on horse-racing that was "sneaked" through the last Legislature of that State. The law is a blot and a disgrace to any State or country.

SECOND-HAND SWEARING.

One of the most reprehensible things some good men do is second-hand swearing—that is, telling what others said, and quoting their catns along with the rest. We have known this done, even in the presence of children, and by men who would not have used a "cuss-word" on their own account for anything. It is a bad practice, and hurts both him that speaks and those that hear. Let's never be guilty of it any more.

WOMEN WASTE THE WASSAIL.

A murder at Pine Hill, Rusk County, was the result of whisky sold in a "blind tiger." When the ladies of that place, which is a local option town, found out what led to the killing, they

organized a small party and visited the drug store of Dr. Smith and found two barrels partly filled with whisky. They took an ax and knocked in the heads of the barrels and poured the contents on the ground. The officers of the town had failed to eliminate the "tiger" and the good people applauded the ladies for their deed.

PLAYED OUT.

The adult readers of the ADVOCATE remember Victoria Woodhull and her sister, Tenny Clafin, and the stir they made a few years ago, when they took the platform in favor of woman suffrage and free-love. They also published in New York what they called the Woodhull and Clafin Weekly, a free-love sheet, which disgusted the decent world, but was a financial success. The sisters have had a falling out recently, and henceforth Tenny, who is declared by those in a position to know to have furnished all the brains of the firm from the start, renounces her free-love ideas and proposes to let her sister go it alone. Both of them have married rich since they started out, and, as money is no object, Mrs. Woodhull will perhaps subsidize also.

RAP JACKET.

The Southern Christian Advocate devotes its leader, in its issue of October 26, to a warning of the editorial jacket of the Tennessee Methodist. The last named paper severely criticized Bishop Duncan for two several errors: (1) For not allowing the representative of the Methodist to be introduced to a conference over which he presided; and (2), for speaking to a resolution in favor of Barbee & Smith. The Southern concludes its castigation with the following rap:

We hope our Bishop will be warned by this episode. Perhaps it would be well for him to revise his opinion of the importance of the connectioal organ of the Tennessee Conference. The opposition of such a journal is not to be treated lightly, nor is its good will to be despised. It would be well for the Bishop to introduce its representative to the next conference over which he presides, and to invite him to take a chair by his side on the rostrum. If the representative proves to be the editor himself, the Bishop should invite him to take two chairs.

PROFESSOR BRIGGS.

The case of Dr. Briggs in the Presbyterian Church seems to be a dead issue. The synod of New York, to which he belongs, refused to reopen it, regarding the action of the General Assembly as final. Some of the brethren in western New York are not so well satisfied. Before the synod of Rochester came five complaints against the action or non-action of the synod of New York. But the majority at Rochester proved to be very much of the mind of that of New York. Dr. Miller, Chairman of the Judicial Committee, said: "The merits of the case have all been heard on appeal in two General Assemblies. In the General Assembly of 1893, the whole case was heard at great length and a final judgment was rendered at that time by the assembly. This, in our opinion, clearly and finally disposes of all intercollocutory questions in these cases, no matter when those cases were pending." The report of the committee, embodying the above view, was adopted by a large majority.—Zion's Herald.

And so, after fretting his brief hour upon the stage, pretending to be wise above that which was written, and to have more brains and "culture" than the whole Protestant world, the Professor is gently lifted above the scuttl-hole of innocuous desuetude and dropped into oblivion along with Col. McGinty and all that smart tribe, whose brilliant careers have ultimately landed them at the bottom of the sea.

DOCTOR SCHAFF.

Dr. Phillip Schaff, the great scholar and author, is dead. He was a native of Switzerland, and came to the United States about fifty years ago, and has been engaged for the most part as lecturer or instructor in theological seminaries, the last with which he was connected being the Union Theological Seminary. He was President of the American Committee of Bible Revision, and was at the head of the company revising the New Testament. The New York Christian Advocate says of him:

In the demise of Dr. Schaff the Christian world suffers a serious loss—a name most familiar to students of Church history and theology, an active factor in the Evangelical Alliance, a participant in all the more important religious assemblies, a prolific contributor to periodical literature, an easy and interesting speaker on all philanthropic and fraternal occasions, a celebrated professor, and the most fecund of book-makers.

To give a list of the various books and dictionaries which he has compiled or written, in whole or in part, would fill a page. He was so learned that he could fill any position in any college or seminary.

While Dr. Schaff had an extraordinary capacity for personal work, he was a genius in employing others, and availing himself of their labors in book-making and literary work, and he was a natural money-maker. Socially he was one of the most charming men, and a fluent converser. Like Adam Clarke, the commentator, of seventy years ago, he had only to open his mouth, and knowledge flowed from it without apparent effort. His German accent and a simplicity in style greatly increased the charm, and until age began to diminish his resiliency, audiences were always pleased when

Dr. Schaff arose upon a platform occasion. His winning smile did not forsake him to the last. A friend who met him on the cars en route for Chicago informs us that, though pale and feeble, his eyes sparkled, and he exhibited sympathy with every passing phase of thought or ripple of feeling. He had a stroke of paralysis about a year ago, and afterward thought himself greatly improved, and against the advice of his physician, went to Chicago to attend the Parliament of Religions. On his return he had an attack of heart disease, and on the following Wednesday another stroke of paralysis.

PROTESTANT JESUITISM.

If there be any truth in the following press dispatch, dated Washington, October 30, we are to have in Protestantism an organization to offset in principle the Jesuits in Roman Catholicism. The dispatch says:

The alleged oaths of the American Protective Association which accompany the memorial presented in the House to-day by Weadock are very binding on those taking them.

No. 1 is a secretive oath, in which the candidate declares honesty of purpose and in which he asserts that he is not the spy of any theological institution, more especially of the Catholic Church.

No. 2 asserts the candidate's intention to deal justly with his fellow-men. No. 3, taken on the dagger, prohibits the candidate from divulging what takes place in the order, commits him to the support of the United States Government, makes it obligatory to keep Church and State separate, denounces all foreign powers, temporal or ecclesiastical, and asserts that he will take up arms if need be to defend the principles of his faith there set forth.

In No. 4 the candidate swears he will make warfare against ignorance and fanaticism and use his utmost power to strike the shackles and chains of blind obedience to the Roman Catholic Church from the hampered and burdened conscience of the priest-ridden and Church-oppressed people, that he will promote the interests of Protestants everywhere, will not employ a Roman Catholic if he can secure the service of a Protestant, will not aid a Catholic, but will do all in his power to retard and break down the power of the Pope; will not enter into an agreement with Catholics for a strike where Protestants might be displaced and Catholics employed.

The closing part of this oath political is as follows: "I furthermore promise and swear that I will not countenance the nomination in any caucus or convention of a Roman Catholic for any office in the gift of the American people and will vote only for a Protestant. Should there be two Catholics for the same office I will erase the names from the ticket I vote, and will at all times endeavor to place political positions into the hands of Protestants to the entire exclusion of the Roman Catholic Church or the members thereof and the mandate of the Pope."

No. 5 says: "I hereby denounce Roman Catholicism, hereby denounce Pope sitting at Rome or elsewhere, denounce his priests and emissaries and the diabolical work of the Roman Catholic Church and its Pope. Amen, amen, amen."

PERSONALS.

—Rev. Geo. Prentice, D. D., of the Wesleyan University, Middletown, Conn., is dead.

—Rev. G. B. Winton, of the Central Mexican Mission, is visiting friends in Nashville, Tenn.

—The venerable Dr. D. R. McAnally is in feeble health, but is able to be up most of the time.

—Rev. W. G. Miller has been transferred from First Church, Memphis, to Broadway, Louisville.

—We are glad to be able to state that the health of the Rev. C. C. Armstrong is much improved.

Dr. W. M. Leftwich was made Sunday-school Agent at the recent session of the Tennessee Conference.

—Dr. John Mathews, of Centenary Church, St. Louis, is preaching to full houses. He is a grand man, anyhow.

—Rev. J. S. Burnett, an honored member of the Holston Conference, is seriously ill at his home in Asheville, N. C.

—Rev. J. W. Lowrance, who was for so some time connected with the St. Louis Advocate, is now pastor of First Church, Jackson, Tenn.

—That tall scynamore of Southern Methodist, R. v. R. A. Young, D. D., was appointed to Carroll Street, Nashville, at the recent session of the Tennessee Conference.

—Rev. R. R. Raymond, of the Northwest Texas Conference, made the ADVOCATE a visit one day this week. He was on his way from Terrell, where he was "dispensed with the Gospel" last Sunday.

—There are four Cherrys in the Tennessee Conference.—W. D., S. M., J. W., and B. A.—and they all put their names to a resolution thanking the Secretaries of the recent session of that conference for their painstaking efforts in getting out the minutes, etc.

—Nashville Advocate: The Rev. J. W. Perry, of the Holston Conference, was married in this city, on the evening of the 19th ult., to Miss Clara Tucker, sister of Rev. H. C. Tucker, of the Brazill Mission. It is a most worthy young couple, and the blessings of the Advocate go with them.

—The following has been received and contents noted. The union has our approval and blessings: "Rev. and Mrs. Sam'l P. Wright request your presence at the marriage ceremony of their daughter, Mary Judith, and Mr. Reavis Barcus, Wednesday morning, November 8, at 9 o'clock, district parsonage, Georgetown, Texas."

—Temple Saturday Sun: Rev. C. S. Field returned Thursday night from his visit to Chicago and Virginia. He returns much improved in appearance and the report he brings is of a splendid time among the mountains of Old Virginia. He also brings a conviction

that this country is good enough to live in and that the people here have cause to be thankful for their prosperity.

—Rev. Geo. G. Smith, of Georgia, writes a breezy letter to the Nashville Advocate, in which, referring to Drs. Lee and Jarrell, who were recently transferred from Atlanta and Savannah, Ga., respectively, to St. Louis, he says: "These transfers have been made by the Bishops and for the good of the Church; in neither case was there dictation on the part of the Official Board or self-seeking on that of the pastors."

NORTHWEST TEXAS CONFERENCE.

Carlton. J. B. Elder, Oct. 25: Our fourth Quarterly Conference has passed. Bro. Bailey was on hand and preached two good sermons. I will be able to bring up my conference collections. We have had a good year. We have an increase of four Sunday-schools and seven prayer-meetings. We have received 146 members.

Farmer. J. A. Burke, Oct. 26: We are moving along nicely on Farmer Circuit. Had fine prayer-meeting at Farmer last Wednesday night—a regular old-fashion Methodist camp-meeting time; quite a number shouted. Had 2 penitents at the altar. We are trying our best to bring up everything full at conference. We will do our best to have all of our conference collections up, also our ADVOCATE money.

Lancaster. F. M. Winburn, Oct. 25: Two years ago our people voted whisky out of this place. The saloon men, however, set up a saloon in the "Burr patch," just outside the corporation. But School District No. 35 held an election 21st instant with following results: Dry, fifty-eight; wet, none. Can you beat that in Texas? So tell Shutt the days of the "Burr patch" are about numbered. November 4 an election will be held for the corporation, in which we hope to snow saloons under for all time to come.

Pecan Grove. W. W. Mackey, Oct. 23: Bro. A. W. Rodgers, of the Cumberland Presbyterian Church, has just closed the grandest revival of fifteen days' duration that this community has ever had in their midst. Bro. Rodgers did all the preaching, but was ably assisted in the altar service by Bro. Cobb, our preacher in charge, and Bro. Jacobs, local. Results: 43 bright conversions; 39 go to the M. E. Church, South, 2 to the Baptist and 2 to the Campbellites, while scores declared they would lead a new and better life. Bro. Rodgers is a power in the pulpit.

Hutchins. Jno. L. Sullivan, Oct. 30: Embracing fourth and fifth Sunday, an eight days' meeting (only night service during week) closed last night with 7 accessions; steady increase of interest from beginning. Methodism is at home in Hutchins henceforth. Selah! Part of South Oak Cliff Mission will meet the demands made and more. All in all, we have had a successful year. With an appropriation one more year a parsonage can be built and, I think, she can sustain herself. Had no help in my meeting save two good sermons on fourth Sunday by Bro. A. Davis, of Waxahachie.

Breckinridge. A. P. Payne, Oct. 30: The Caddo Mission is on rising ground. At the conference at Waco it was created in its present form, taken from Breckinridge, Eastland and Elvasville, with 170 members. It now has six well organized societies, 220 members; had 62 additions; 16 infants baptized. Owing to the financial pressure, crop failures and grasshoppers, our finances are badly behind; yet at one appointment where the cloud seemed the darkest, they came up with the last dollar. So Mt. Zion takes the blue ribbon. We have a fine field, three churches and other church property valued at \$2600. The Lord has granted us some gracious seasons at Mt. Zion and Rangar; at the latter had J. J. Harris, whom the congregation appreciated very highly and wants him to come again.

Midville. E. M. Sweet, Oct. 24: We are closing up the year under much strain. We have had no rain during the year except the first two weeks in May and the first week in August. Pastoral visits are seasons of getting religion or a larger measure of blessing at home. New family altars have been erected; four Leagues of a total membership of 75; four Woman's Auxiliary Missionary Societies, aggregating 75 members, including one juvenile, some new Aid Societies, have been organized, all exhibiting more vitality by increasing membership and zeal; church periodicals, notably the ADVOCATE, have nearly doubled in the number taken; more than 100 conversions, 75 additions; two young men, former students of Granbury College, licensed to preach, intending later on to devote themselves to itinerant work. The writer desires to acknowledge much indebtedness to Bro. Tims, local preacher of Mansfield, and Bro. Cox, preacher in charge of Mansfield, for effective help in protracted meetings.

Abilene. Joseph Boyd, Oct. 28: Our Fourth Quarterly Conference just held was in numbers the largest we have ever seen in Texas. God's servant has been signally honored with gracious ingatherings. The spiritual tone of the Church is both deep and broad; over forty lead in prayer when called on. The Sunday-school is large and well-equipped; the Church's other branches, notably the young converts' meetings, are in excellent shape. Assessments are not fully met, but the utmost harmony prevails and all seem of one mind and heart to give and work, and the pastor stands deservedly high in the hearts of an appreciative people, so no deficiency is anticipated. The following, without a dissenting voice, was passed: Believing the time has fully come when our General Conference should legislate with regard to the appointment, control and pay of evangelists, we desire to do so herewith memorialize the

Northwest Texas Conference to take such action as shall bring this matter under the notice of the first General Conference, and lead to prompt action and wise settlement of this important question.

NORTH TEXAS CONFERENCE.

Alford. W. W. Rudd, Oct. 30: Saloons here have to close to-day. We hope to have a more quiet time for our new preacher another year. Whisky tries to join the Church sometimes. Salvation is here among us.

Dallas Preachers' Meeting. J. F. Archer, Secretary, Oct. 30: Opened with prayer by E. C. McVoy. Spragins, First Church—We had excellent services yesterday. Fine Sunday-school, good class-meeting and League service. Two additions by ritual at 11 o'clock service.

McVoy, Oak Lawn—Nothing unusual yesterday; all the services pleasant; good Sunday-school.

Clark, Floyd Street—Two additions in the morning and 1 at night; good congregations. Bros. Cummings preached for us in the morning and Hill at night. Class-meeting in the afternoon not so largely attended as usual, but good spiritual service.

Archer, South Dallas—We just had the usual services yesterday; all pleasant and spiritual. Bro. R. R. Raymond, of Kerens Circuit, Northwest Texas Conference, came in just before we adjourned.

EAST TEXAS CONFERENCE.

Nacogdoches. Leon Sonfield, Oct. 24: Rev. Abe Mulkey just closed a fine meeting at this place; the results I can not state definitely, more than that we had some 35 accessions to our Church, and about as many to the other churches. His assistant, Bro. Will Evans, gives valuable Bible readings.

Brookland. J. M. Martin, Oct. 28: We began a protracted meeting at this place on the night of the 20th instant. Bro. Byn-ton, pastor of this circuit, and Bro. Fontaine, of Jasper Station, came Saturday night, the former remaining till Tuesday night, the latter staying till the meeting closed, the 26th inst. Bro. Fontaine did the most of the preaching. Results: general revival in the Church, several conversions and 14 accessions to our Church, and 3 infants baptized.

Appleby Mission. A. N. Jenkins, Oct. 28: Our fourth Quarterly Conference convened here on the 25th of October, with our beloved elder, A. J. Frick, presiding, who did the business impartially with dignity and meekness, looking after the welfare of the several Churches embraced in this moral vineyard. He preached one soul-stirring and convincing sermon, and had to leave us as his wife was sick. The meeting was continued several days longer with the following results: Bro. H. W. Bowman doing the preaching; 6 or 7 by certificate, 3 by vows, the Church revived and strengthened. Finance report: Preacher's salary, assessed, \$25; paid, \$26.25; conference collections, assessed, \$18; paid, \$18; money raised for incidentals, \$3; aggregated total, \$47.25.

WEST TEXAS CONFERENCE.

Leesville Circuit. C. F. Goodenough: On Sunday, October 22, Bro. J. A. King, P. C., dedicated to the service of Almighty God one of the prettiest Churches in Texas; it is a gem of beauty; built, decorated and seated by Bro. George Ward, for members of the M. E. Church, South, living in the neighborhood of Liberty, about five or six miles from Leesville. The building complete is valued at \$1800. In these so-called hard times it speaks well for our brethren on this part of the circuit to give so liberally for this house to God's service. Bro. King preached a strong sermon, enforcing the necessity of keeping the house sacred to God's service, and keeping it free from anything of a worldly nature.

TEXAS CONFERENCE.

Flintons. W. W. Horner, Oct. 24: Last Thursday night we closed our protracted meeting at this place and here are the visible results: About 8 professions and reclamations, 6 additions to our Church and the Church considerably revived. The meeting was conducted by Bro. W. M. Morriss, of the Cumberland Presbyterian Church, who is a fine revivalist and a good preacher. We also had the able assistance of Miss Nannie Smith, of Elgin, who is one of the finest singers we ever heard.

Madisonville. Jim Adams, Oct. 25: We had a good meeting at Elwood. Twelve additions. Assisted by Bro. Eubank. Have built the frame of a beautiful church at Midway. Considering the short crops and money pressure, all wonder at the success. Counting work and money invested, it has cost us about \$600. With the exception of wages for "boss" carpenter, the brethren have done the work. The women have been the main leverage in our success. Our beloved, Mickle, dedicated the house to the worship of Almighty God. Fourth Quarterly Conference passed. We hope to have a fair report for Annual Conference.

INDIAN MISSION CONFERENCE.

Eufulata, T. T. J. M. Porter, Oct. 27: Am closing my year's work in Eufulata Station, a small town in the Creek Nation, Indian Mission Conference, and getting ready for conference which convenes next Wednesday, the 1st prox., at Vinita. Have had a good year of it. The Lord has been with us in saving, sanctifying and keeping power. Glory! Twenty-five have professed conversion and 35 have been added to the Church; 13 have claimed the blessing of entire sanctification, and a number has been reclaimed; have dismissed during the year 21; had to expell two of my leading members for crime and improper conduct. Have held four meetings, averaging three weeks each, and was ably assisted by Bros. M. A. Clark, W.

A. Brewer and H. C. Hart. The last named, with his singer, Bro. Magann, have done us great good recently. The finances will be up in full, with exception of a little deficit on pastor's salary.

SOUTHERN METHODISM.

News, Views and Personal. —The Tennessee Conference raised a committee to decide upon what interests a collection should be taken for.

—The Tennessee Conference held its eightieth annual session at Lebanon, Tenn., October 18-24, Bishop Keener presiding.

—The sales of books at the Publishing House have fallen off a little this year, but other business of the House brings up the total to a figure above last year's work.

—The Tennessee Conference reports the following amounts on three collections: For foreign mission, \$12,204.18; for domestic missions, \$6141.99; for Church Extension, \$3043.92.

—Dr. Morton says that the Church Extension Society has, in the eleven years of its existence, raised \$625,000 in round numbers, most of which have been loaned to 3000 churches and parsonages.

—The Holston Conference held its seventieth session at Knoxville, Tenn., October 11-17. Bishop Duncan was in the chair, and Rev. J. A. Burrow was at the Secretary's table. Dr. Barbee, Dr. H. C. Morrison, Dr. Cunningham, Dr. Morton, Rev. G. G. Smith, Rev. B. F. Haynes and Bishop Isaac Lane were present at the conference.

—The following are the delegates to the General Conference from the Tennessee Conference: Clerical, B. F. Haynes, H. B. Reams, W. R. Peebles, J. M. Wright, J. E. Harrison, W. J. Collier, D. C. Keely, Lay: J. L. Nolan, D. C. Scobee, J. T. Carter, E. H. East, S. E. H. Dance, B. D. Bell, W. C. Warfield; alternate, D. O. Williams.

—Following are the appointments for the Nashville and East Nashville Districts, made by Bishop Keener at the recent session of the Tennessee Conference: Nashville District—J. A. Orman, P. E.; McKendree, R. K. Brown; Elm Street, D. C. Kelley; West End, S. A. S. Lee; West Nashville, J. W. Cherry; Carroll Street, R. A. Young; North High Street, T. W. Noland; Park Avenue, F. E. Alford; South High Street, J. K. Lee; McFeyre Memorial, W. M. Green; Humphreys Street, J. J. Stowe; Waverly Place, A. E. Clement; Filmore Street, F. L. D. J. Blakemore, to be supplied by G. P. Rector; Arlington, B. A. Cherry; Antioch, Jerome Winford; Nashville City Mission, G. W. Winn; Centenary, H. B. McNeal; Bellevue, to be supplied by G. A. Morgan; Cumberland, J. W. Rowlett; Book Agent, J. D. Barbee; Sunday-school Agent, W. M. Leftwich.

East Nashville District—T. B. Fisher, P. E.; Tulip Street, J. B. Erwin; McMerrin Memorial, T. A. Kerley; Hobson Chapel, J. M. Wright; Trinity and Beech Grove, H. S. McBride; Greenland Circuit, J. C. Myers; Goodlettsville, J. W. Hensley; Greenbrier, J. J. Pitts; East Nashville Mission, S. M. Cherry; Fountain Head, James H. Ray; Gallatin, W. R. Peebles; Sumner Circuit, A. T. Goodloe; B. F. Forrell, supernumerary; Sandersville, W. Weakly; W. G. Dorris, supernumerary; Bethpage, J. G. Rice; Westmoreland, J. S. Rice; Castalian Springs, J. L. Teague; East E. d, A. M. Trawick; W. R. Warren, supernumerary; Hermitage, B. T. Smotherman; Editor Tennessee Methodist, B. F. Haynes.

THE GRAB HOOKS.

ONLY in WYOMING.—In an editorial on the late Lucy Stone in the New York Sun we are surprised to see this statement: "Complete woman suffrage exists in only the two States of Kansas and Wyoming." It does not exist in Kansas, where a campaign has already been begun preparatory to a vote of the people in 1894. The only State in the Union which has complete woman suffrage is Wyoming, whose largest town contains, according to the census of 1890, but 11,690, and it had no other town with as many as 8000. Its entire population, but 99,705, is less than that of Wilmington, Del., but is scattered over 97,890 square miles—nearly twice the size of the State of New York.

ONE OF THE GREATEST OF THE SMITHS.—A friend of all classical students, readers of history and theology, died a few days ago, William L. Smith, LL.D., the most prolific compiler of dictionaries and histories. He was eighty years old, originally intended for the bar, but abandoned the law for the study of classical literature. Fifty-one years ago his Dictionary of Greek and Roman Antiquities appeared, and is still a standard. Thirty-six years ago his Dictionary of Greek and Roman Biography was published. He was the author of a school History of Greece, Latin-English Dictionary, Dictionary of Christian Antiquities, and the great Dictionary of the Bible. For thirteen years he was classical examiner in the University of London, for many years editor of the Quarterly Review, a recipient of many degrees from all sorts of learned institutions, a man pre-eminently useful in his field and time.—New York Advocate.

"THE CAPITOL CHIME."—The chime of bells in the tower of the new edifice of the First Methodist Episcopal Church at Camden, N. J., was presented by Mr. George Holl, in memory of his father and mother. The following inscription is inscribed on the largest bell: "This set of chimes is presented to the First Methodist Episcopal Church, Camden, N. J., by George Holl in memory of his father and mother, J. George Holl and Catherine Fackler, September 28, 1893." The chime is not excelled by any in the country, and is composed of thirteen bells, whose weight, exclusive of frame and attachments, is 12,230 pounds. It was loaned by the managers of the McShane Manufacturing Company to the Committee at the Centennial celebration of the laying of the cornerstone of the Capitol of the United States in Washington, September 18,







NEWS OF THE WEEK.

The following dispatch from Pittsburgh, Pa., is dated October 27: The explosion of a barrel of whisky in the warehouse of the Chautauqua Lake Ice Company this afternoon caused the destruction of over \$500,000 worth of property and a serious injury to eight persons. Several of the injured, it is feared, will die. A score or more of others sustained slight cuts and bruises or were trampled upon by the mobs surrounding the burning buildings. Later advices put the loss at \$700,000.

The Chicago papers are discussing the feasibility of keeping the Columbian Exposition open for another year. Opinion seems to be about equally divided for and against the proposition. Of course the railroad people are for it, and quite a number of influential men, both in and out of Chicago, are of the same way of thinking; but, as one banker observed, "it is better to quit with success than to run the risk of playing a losing game." And they quit.

Secretary Grisham has written a letter to the Committee on Interstate and Foreign Commerce regarding the bill recently introduced by Mr. Cummings, of New York, providing for a conference of maritime nations to consider the best methods of carrying live stock in ocean vessels. The Secretary replied that several Governments have, on occasions heretofore, had correspondence with this country seeking to accomplish the very object which is proposed in the Cummings bill. The Secretary comments the bill as being something which the State Department will promote with such suggestions and information as it may possess.

WEDNESDAY, OCT. 25.

Texas postmasters appointed: Nelsonville, Joseph Matejka; Stubbs, W. G. Burrell; Wied, Wm. Mennike.

The gold reserve is \$1,000,000 higher than four days ago.

Chas. L. Davis has been nominated by the President for Collector of Customs at El Paso, vice Web Flanagan, resigned.

Died: Prof. W. B. Wheeler, at Childress; Wm. A. Ham, at Comanche; Perry Whitten, at San Angelo; Wm. Marett, at Linden; Rev. Benjamin A. Griffith, Secretary American Baptist Publication Society, at Philadelphia; Mrs. E. L. Shanafelt, at Danison; Mrs. Harry K. Bybee, at Waco, and Mrs. W. J. Webster, Athens, Henderson County, Texas.

A dispatch from San Francisco says that that city is overrun by working-men lured there by the hope of work during the mid-winter fair.

Ex-Treasurer Dick Tate, of Kentucky, was arrested in Arizona, where he has been hidden for five years. He defaulted to the amount of \$100,000, which, it is said, he had invested in coal lands and whisky.

Prairie fires in Manitoba, Canada, destroyed many people and their homes.

Eddie Wintle, a ten-year-old boy, was thrown from a horse and killed at Nona, Tyler County, Texas.

A Roman Catholic Bishop, Meerchaest by name, sailed from Rome with a bag of money and a lot of priests for Oklahoma and the Indian Territory.

John McMahan was shot by William Ryan in a saloon in this city.

Suit was brought in the Supreme Court of New York against the United Press by the Evening News of Detroit, Michigan. The trouble is about shares of stock.

A Chicago express train, bound for Lawrence, N. J., and several people were killed and quite a number injured.

THURSDAY, OCT. 26.

Mr. J. E. Holz, of Clinton, Mo., was appointed master mechanic of the Rock Island Railroad with headquarters at Fort Worth.

The Pan-Hellenic Association, consisting of the Greek Letter Secret Societies of this country, held their annual banquet at the Oriental Hotel in this city. It is said they had a rousing and a carousing time.

Senator of Texas and six other Congressmen were appointed a committee to attend the funeral of deceased Chaplain Hadaway.

The Woman Suffragists received their President, Mrs. Henry Hayes, of Galveston, at the Windsor Hotel in this city.

Fires occurred at Corsicana, Stephenville, Denison, Newlin, Navasota.

The Senate Committee on Foreign Relations took up the House Bill, amending the Geary law.

The National Convention of the Woman's Foreign Missionary Society met at St. Paul, Minn.

Gov. Hogg offered a reward of \$200 for the capture and conviction of White-cappers.

The American Missionary Association at Elgin, Ill., passed resolutions denouncing the Geary law as inhuman, brutal and inconsistent with the alienable rights of man. The following of-

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether stinging, scrofulous, hereditary, or ulcerative, no agency in the world is so speedy, efficient, and safe as CUTICURA.

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humors remedies. In a word, they are the greatest skin cures, blood purifiers, and humor solvers of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and undying success. Sold everywhere.

POTTER DRUG AND CHEMICAL CO., Boston. "How to Cure Blood Humors" mailed free.

PAIN. Rheumatism, blackheads, red, rough hands and falling hair cured by CUTICURA SOAP.

RHEUMATIC PAINS. In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, neuralgic, hip, kidney, chest, and muscular pains and twinges. Price, 25c.

ficers were elected: President, Merrill E. Gates, L. I. D., Massachusetts; Secretary, Rev. E. M. Striebel, D. D.; Treasurer, H. W. Hubbard.

FRIDAY, OCT. 27.

Hico, in Hamilton County, had a \$93,500 blaze. Fires occurred also at Sealy, Dexter, Vernon and Jewett.

Texas Pensions—Original: Edward Besse, Emis, Ellis County. Increase: John Sagrue, Houston, Harris County. Original widows, etc.: Martha J. Long, Ethel, Grayson County. Survivors, Indian war: John W. Custer, Lisbon, Dallas County. Widow, Indian war: Tinnie Knight, Fort Worth.

Among the nominations sent in today were: Consuls of the United States—J. E. Dart, of Georgia, at Guadalupe, West Indies; John R. Meade, of Connecticut, at Santa Domingo; Henry Morris, of Illinois, at Ghent, Belgium. Postmasters: Mrs. Nora Booth, Del Rio, Texas; John P. Epling, LaGrange, Texas.

A telegram from Lima, Peru, says that the action of Congress in doing away with municipal elections has caused a general growl all over the Republic, and war is feared. Brazil and the Argentine Republic have been in a state of revolution for some time, and now if Peru sets up the war cry Latin America will be in a pickle sure enough!

Advices from Honolulu state that affairs in Hawaii remain in statu quo. The Queen confidently expects to be restored to her throne when Mr. Cleveland and Congress shall say the word. The present issues in Congress, however, retires poor little Hawaii far into the shade.

SATURDAY, OCT. 28.

Mr. and Mrs. Jas. M. Young, of Parker County, left their baby in its little wagon in the yard while they went to a cotton patch near by. On returning they discovered that a hog had eaten off one of the child's hands.

J. H. Heath died at Greenville from injuries received from a passing engine in the M. K. & T. yards, at that place, Friday.

Little Cora Chesser was burned to death at Denison. She was trying to put out a fire in some grass in the yard at her home when the blaze caught her clothes.

Cyclone Davis spoke to an audience of 5000 people at a Populist mass-meeting at San Marcos.

The Gulf, Colorado and Santa Fe Railroad gave one and one-third fare for the round trip from Gainesville, Texas, to Vinita, I. T., to all persons visiting the Indian Mission Conference, November 1, provided the visitors numbered as many as fifty persons.

Fires occurred at Clarendon, Donley County, Waxahachie, in Ellis, and Birdstown, in Navarro County. Losses light.

Texas Pensions—Original: Jas. C. Martindale, Comanche; Hector B. Smith, San Antonio. Mexican war survivor, increase: Adam H. Caraway, Kelly's Switch; Willard C. Drew, San Antonio; William W. Norwood, Palestine. Widows, Indian war: Dorothy M. Burns, Pidcock ranch. Reissue: Russell Carland, Savoy. Original widows: Harriet E. Rowe, Beaver.

Postmasters: Wm. R. Kelly, Texarkana, Ark.; A. Thelton, Comanche, Texas; John F. Haden, Tyler, Texas; S. H. Horton, Whitesboro, Texas; P. E. Truly, Balfinger, Texas.

Died—Frank Brazleton, at Fort Worth, and Johnson Rosell, at Victoria.

SUNDAY, OCT. 29.

Several saloon-keepers were arrested in Galveston for violating the Sunday law. It is a matter of general remark that while other classes give the officials little trouble, the liquor traffic has to be held down like a wild beast.

MONDAY, OCT. 30.

The Lower House of Congress continued the consideration of the bankrupt bill.

Mr. Mobley, of Waco, first appointed Consul to Baracoa, Cuba, then to Acapulco, has been rejected by the Senate. S. H. Haden is appointed postmaster at Tyler, Texas, and W. K. Kelley to same office at Texarkana.

The Comptroller has approved the selection of the following Texas National Bank Reserve Agents: Metropolitan National Bank of Kansas City for the Amarillo National, vice the National Bank of Kansas City, revoked; the Hanover National of New York for the Haskell National.

The President nominated Edwin Uhl, of Michigan, Assistant Secretary State, vice Josiah Quincy, resigned. James R. Roosevelt, of New York, Secretary of the Embassy of the United States at London, vice Henry White, resigned.

Other Texas postmasters: Clisbee, S. A. Spear; Locust, Philip Briscoe; Louise, Hulda Shoberg; Pike, G. L. Edwards.

Texas Fires—Barn of L. L. Ringer at Nix, Bell County. There was \$500 in cash hid in the barn. Total loss, Store of Sol Harris at Jefferson; barn of J. L. Powell at Rice; also residence near Rice, on farm of W. W. Linville, occupied by J. M. McClair; contents saved. Large fire in the history of Kyle; losses as follows: Stevenson & Stevenson, beef market, \$200, no insurance; A. B. Hunt, groceries, \$500, no insurance; Mrs. Tom Martin, house, \$500, no insurance; Hodges Bros, \$1500, no insurance; Groos & Co., bankers, \$2500, insurance \$1500; B.ichert & Gro's, drugs, \$300, insurance \$1500; C. G. Tietze, groceries, \$1500, on building \$2000, insurance \$2000. A. Dittlinger, furniture, \$2000, insurance \$1500; Martin Wise, building, \$5700; insurance \$1000. W. H. Barter, saddlery, \$600; insurance \$600. A great many others were damaged to a considerable extent on account of removing goods. The fire originated in Stevenson's beef market by a lamp explosion. The barn of Bruce Kirk, five miles northwest of Waxahachie, Store building and groceries of George B. Brown, Fort Worth, loss \$5000 or \$6000, insurance \$1600. Barn and hay on Walter Newton's farm near Waxahachie. W. B. DeFennett's barn and contents at Comert.

DR. HARTMAN TREATS 10,000 Cases of Chronic Catarrh Free.

In order to bring to the homes of all people, rich and poor, a reliable and permanent cure for chronic catarrh a course of treatment has been devised by The Per-na Drug Manufacturing Company, which costs the patient nothing except the necessary medicines. This enterprising drug company, bound to lead, and not follow, have completed arrangements to treat 10,000 catarrh patients during the coming winter free of charge. To insure the success of this gigantic undertaking they have secured the services of the well-known writer and lecturer on chronic catarrh, Dr. Hartman, who, with a corps of assistant physicians, is to take charge of the correspondence with each patient.

Pamphlets, accompanied by a letter, giving complete directions for one month's treatment sent free to any address. Those not entirely cured during the first month are expected to report their condition to Dr. Hartman, who will advise further treatment without charge. Each patient is permitted to continue correspondence with Dr. Hartman until entirely cured. At no time will any charge be made. The diet, hygiene and sanitary regulations of patient will be prescribed by the doctor. The medicine, which is known all over the world as Per-na, is the main medicine used, and can be obtained at any drug store. Should it be necessary to continue the correspondence many months, or even visit Dr. Hartman in person, everything will be done free of charge.

A free catarrh book sent to any address by The Per-na Drug Manufacturing Company of Columbus, Ohio.

UNANSWERED LETTERS.

OCTOBER 25. J. C. Carter, sub. S. J. Vaughan sub and change. W. J. Givens, sub. J. F. Anderson sub. J. B. Elder, sub. C. R. Lamar, sub. G. W. Harris, sub.

OCTOBER 26. Jas. M. Sherman, change. W. M. Shelton, sub. E. J. Maxwell, sub. at half price. Sam'l Morris, sub. A. J. Weeks, sub. J. W. Story, sub. T. S. Armstrong, sub. W. F. Brinson, sub. L. L. Naugle, sub. J. F. Sherwood, sub. F. O. Favre, sub. J. B. Cochran, sub.

OCTOBER 27. M. S. Hotchkiss, sub. S. H. Morgan, change. G. C. Stovall, sub. stopped. N. A. Keen, change. W. B. McKee, sub. D. C. Stutz, sub. Zoro B. Purdie, change, sub. stopped. H. T. Cunningham, sub. Geo. B. Higgins, sub. J. F. Sherwood, sub. W. W. Brinson, sub. J. D. Scott, sub. A. L. Scarborough, sub. O. A. Shook sub. change.

OCTOBER 28. C. S. Field, sub. D. W. Towns, sub. A. E. Goodwyn, sub. stopped. T. T. Booth, sub. J. A. Gardner, sub. stopped. J. A. Gardner, has attention. W. B. McKee, sub. R. A. Walker, sub. A. P. Smith, sub. stopped. J. W. Sanson, sub. J. T. Browning, sub.

OCTOBER 29. C. S. Field, sub. D. W. Towns, sub. A. E. Goodwyn, sub. stopped. T. T. Booth, sub. J. A. Gardner, sub. stopped. J. A. Gardner, has attention. W. B. McKee, sub. R. A. Walker, sub. A. P. Smith, sub. stopped. J. W. Sanson, sub. J. T. Browning, sub.



THE PEOPLE'S VERDICT.

After six months' trial, hundreds of grateful hearts. Unhoped for success. Letters and records have been examined by the publishers. These records are open to anyone visiting our office. The names of these celebrated physicians have become a household word throughout the State. Among hundreds of letters there is not found a dissenting voice or complaint; the patrons are improving or have been cured by the Oil Cure. No greater compliment could be paid these physicians. By their work the people have judged them. Lives have been saved and patients made happy where disease had cast a gloom over all. The doctors' candor and unassuming manner have won the confidence of our people, and for this untold success they should feel proud.

In this issue appears the advertisement of that old and reliable house known as the Hubbard Publishing Co. of 406 Race Street, Philadelphia, Pa. They are now placing on the market a work entitled "Gleason's Horse Book," which will prove of value to all interested in that line. The book treats, among other things, breeding, training, breaking, buying, feeding, grooming, shoeing, doctoring, telling age, and general care of the horse. The company is advertising for agents to sell the book, and those engaged in that line of business would do well to write them at once.

Solid silver for Wedding Presents can be had in great variety of C. P. BARNES & BROS., Jewelers, Louisville, Ky. Send to them for their illustrated catalogue of silver ware.

"How do you like my new plaid dress?" asked a young wife of her husband. "I think, my dear," said the wretch, "that it looks plaid out."

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

Hall County citizens celebrated the completion of their new court house at Memphis, their county seat, with a big dinner and some spread-eagle oratory.

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

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.

ANNUAL CONFERENCE NOTICES (See also sixth page.)

NORTHWEST TEXAS. The class of the fourth year, Northwest Texas Conference, will meet the committee at the college, Presbyterian Church, Fort Worth, on Tuesday, November 14, at 9 a. m.

JEROME HARALSON, HUBBARD CITY, TEXAS.

Orphan Home. The subscribers to the Orphan Home fund will please remit the amounts due on their subscriptions to me at Belton, or pay the same to the preacher in charge, and he will bring it to conference. Let no one fail to do this, that the work may go steadily forward.

W. H. VAUGHAN. The Committee and Class of the Second Year will please meet at the First Presbyterian Church in Fort Worth, at 9 a. m., Wednesday, November 14, 1893.

B. F. GASSAWAY, Chairman. If any brethren have to stay all night in Dublin en route for conference and will notify me, we will provide homes for them.

J. H. CHAMBLISS. TEXAS. Our Committee on Entertainment report homes sufficient for the members of the conference, and we hope and pray for a pleasant and profitable session.

Excursion rates of 4 cents per mile is secured to all, on all railway lines, on the certificate plan, and the basis of fifty attending to the conference. Buy a full ticket to come on, get a certificate certifying this fact, and have the Secretary of Conference to sign your certificate in the presence of Agent here, and on presentation of this at ticket office the Agent will sell you return ticket for 1 cent per mile. Wherever you make a change of roads and have to buy a ticket, get also a certificate as directed above. For further particulars, address C. M. KEITH, P. C.

NAVASOTA, TEXAS. The Board of Trustees of Chappell Hill Female College will meet in Navasota, Texas, December 1, at 3 p. m.

M. M. FELDER, President. EAST TEXAS. Railroad Rates. The Southern Pacific, the International and Great Northern, the Houston, East and West Texas, and the East Texas and Sabine, have all granted the benefit of the certificate plan to all coming to the East Texas Conference session to be held in Orange, December 7-13.

In coming pay full fare to each road on which you travel, asking each agent to whom you pay full fare to give you a certificate to that effect. Keep the certificates and they will be signed by the Secretary of the conference. Stamped by the agents issuing them on the return trip, this will allow the holders of certificates to return home at one cent per mile, thus making one and one-third rate.

Messrs L. J. Parks, A. P. A. Southern Pacific; D. J. Price, A. P. A. International and Great Northern; A. S. Downey, A. P. A. Houston, East and West Texas; and promptly grant the same benefit of the above plan on reception of our wish for reduced rates. At the same time we wrote to these gentlemen we also wrote Mr. H. W. Winfield, A. P. A. Cotton Belt, but we have not yet heard from him.

It requires time to issue certificates. If many are going to leave the same depots on same train, they should buy tickets and get certificates eight or ten hours before the arrival of train they are to leave on. While en route, if connections are close, and many certificates are to be issued of the same agent at depot of connecting road, get the conductor to see about it while en route and the railroad company will grant special force enough to do the work in good time for all.

G. V. RIDLEY. ORANGE, October 25, 1893. Scrofula, whether hereditary or acquired, is thoroughly expelled from the blood by Hood's Sarsaparilla, the great blood purifier.

A DREAM. The long summer day had closed, and was followed by an evening of exquisite coolness. Out of a sky of cloudless blue the myriad stars looked down upon a peaceful earth. No sound was on the air except the occasional notes of the mocking bird who perched himself on the topmost limb of a magnolia tree, and swayed and sung to his heart's content. Wearied almost to exhaustion with labors that had taxed body and brain to their utmost, and perplexed with cares that grew to greater proportions as we tried to dismiss them, we stretched ourselves upon the grass and looked up, up, up into the overarching heaven; and, as we looked, we felt that it would be worth all the world if we could recall for one brief hour the unquestioning faith with which we once crept upon those mystic heights as the throne and dwelling place of the Eternal. Nature soon came to our relief. Before we were aware of it sleep had laid its kindly hand upon our tired eyes, and we were in the land of dreams. Ah, what sweet faces meet us there, faces that are radiant now with an immortal love. The distant days came back, and were glorified by the golden mists that hung about them. The desire of our hearts was realized. Once more without shadow of doubt or mistrust we bowed at our mother's knees and felt the pressure of her gentle hand upon our head, as we tried to say, "Now I lay me down to sleep." It all took place in a very few moments; but when we awoke we felt as if we had seen a vision of angels. And, in truth, our common life, if we only knew it, may be charged with heavenly forces. The better land is not far off.—Nashville Advocate.

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.

C. P. Barnes & Bro. JEWELERS, LOUISVILLE, KY. REMOVED TO THIS NEW SEVEN-STORY FIRE-PROOF BUILDING, WHERE THEY ARE BETTER THAN EVER PREPARED TO FILL ORDERS. THEY WILL SEND THEIR 384-PAGE ILLUSTRATED CATALOGUE, CONTAINING OVER 2500 ILLUSTRATIONS OF GOODS IN THEIR LINE, TO ANY ADDRESS. C. P. BARNES & BRO., Jewelers, 540 W. MARKET ST., LOUISVILLE, KY. This firm is reliable.—Publishers Texas Advocate.

WILL YOU WORK FOR \$100 PER MONTH? Three Smart Young Men in Every County Wanted to supply Farmers and Horse Owners with the Best, Cheapest, Most Complete Horse Book Ever Issued. Just out. Endorsed and used by the U. S. Government. Comprising History, Breeding, Training, Breaking, Feeding, Grooming, Shoeing, Doctoring, Telling Age, and General Care of the Horse. By Prof. OSCAR R. GLEASON, (America's recognized King of Horse Trainers) Assisted by LESLIE E. McLEOD, (Editor of the Chicago Horseman). Prof. Gleason's fame extends from ocean to ocean. His Wonderful System was investigated by the U. S. Congress and ordered for use of U. S. Army. The citizens of Toronto presented him with a \$500 Purse of Gold—those of Buffalo with a \$200 Diamond Medal—Boston with a Superb Gold Watch in token of esteem for his Marvellous Skill in Training and Treating Horses. This system is for the first time published in this book. The sale will be immense. Great chance this year for agents. Exclusive territory. Freight paid. Supplies on credit. Best terms. We need 5000 Agents to Supply the Demand. The book is a marvel of condensed practical knowledge and cheapness. Over 2000 illustrations. Write at once for terms and particulars to HUBBARD PUBLISHING CO., 406 Race St., Philadelphia. When writing mention Texas Christian Advocate.

THE STANDARD GEM ROLLER ORGAN. IS THE WONDER OF THE AGE. YOU CAN GET IT FREE! It is a marvel of condensed practical knowledge and cheapness. Over 2000 illustrations. Write at once for terms and particulars to HUBBARD PUBLISHING CO., 406 Race St., Philadelphia.

Sanger Brothers DRESS GOODS. BLANKETS. SANTA CLAUS IS RAPPING FOR ADMISSION. His temporary stay in our store last year was so pleasant, agreeable and profitable all round that he has decided to preempt a much larger space for this year. Our lines of Imported and Domestic TOYS, DOLLS, BOOKS, GAMES and HOLIDAY GOODS Generally have all been received and are awaiting display. We must have half the Carpet and Drapery rooms, and in order to obtain it within the next two weeks have made Some Attractive Prices on Carpets. New prices that have put the extraordinary low prices of the compressed season completely in the shade. These tell the story: \$2.00 Axminster Carpets At \$1.35 a Yard. \$1.65 Moquette Carpets At \$1.25 a Yard. \$1.35 Moquette Carpets At \$1.00 a Yard. \$1.65 Velvet Carpets At \$1.35 a Yard. \$1.25 Velvet Carpets At 95c a Yard. \$1.50 Brussels Carpets At \$1.25 a Yard. \$1.25 Brussels Carpets At \$1.00 a Yard. \$1.00 Tapestry Carpets At 75c a Yard. 85c Tapestry Carpets At 55c a Yard. 70c Tapestry Carpets At 50c a Yard. 85c Extra Super Carpets At 65c a Yard. 75c Extra Super Carpets At 55c a Yard. Rugs, Art Squares, Made-up Carpet Rugs, Linoleums, Oil Cloths and Fur Rugs have in most instances been marked down from former ruling prices.

ORDERS BY MAIL. Dallas, Texas. Sanger Brothers Dallas, Texas. Fair Visitors can continue their satisfactory trading with our house through the medium of our Mail Order Department. Catalogues and samples mailed free. We have exceptionally fine facilities for the prompt filling and dispatch of Mail Orders, and should be very glad indeed to frequently hear from our host of non-resident customers. When writing mention Texas Christian Advocate.