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NO. 10.

METHODISM.

REV. GEO. R. CHURCH, D. D.

Original Methodism was in direct conflict with the theology dominant in England at that time; it was a resurrection of the early reformation doctrine of justification by faith alone, and its effect upon the human soul peace with God. Mr. Wesley persistently declared that these doctrines are contained in the Articles of the Church of England, as they certainly were; but they had been obscured by the glosses of the theologians till their meaning was lost. We can see, too, in what sense Wesley said that he was "a clerk of opinions." He was sick of opinions which were offered as substitutes for character, which were not used as means of carrying a new and divine life to men. His clear and logical mind could not be satisfied with less than precisely defined opinions. He first, however, submitted all his thoughts to the authority of the Bible; and next he laid stress on those doctrines only which in his view ministered to life. "Life is more than dogma," is the triumphant and triumphant assertion of Methodism. And in that, Methodists believe, is the beginning of the renovation of modern theology. Dogma is of importance chiefly as it ministers to life; beyond the sphere of life it is important mainly as opinion. As such it may be inexpressibly precious to the thinking mind, but as such it ought not to be forced upon the consciences of all and sundry, at the peril of their salvation if refused. Methodism has a distinctly defined theology, but it is chiefly concerned with that part of theology which mediates salvation to the human soul. Yet in all its thinking it submits every opinion, as Wesley did, to the authority of the revealed word. It does not make the Christian consciousness the judge of what is divine and what is not divine in Scripture; contrarily, it makes Scripture the test of the purity and reality of the Christian consciousness.

It remains now to speak briefly of the effects of Methodism upon modern society, as reason, in addition to its spirit, why one is a Methodist. It is not necessary here to recount that its success. For myself, I have a distaste for the parade of statistics, which tell us of so many churches, so many ministers and members, so much of this and that to the end of the chapter. Great aggregates are not incompatible with decay, as the condition of the Church of England at the time of the rise of Methodism shows. I will, therefore, turn aside from Methodist eulogy, of which we have an abundance these days, and let others speak for us. Lecky makes for Methodism two claims: first, that it saved England from convulsion during the time of the French Revolution, and again, that in these days of vast aggregations of capital, it stands between the rich and the poor. These are important statements, if true; but let us hear our witness. After an eloquent description of the intoxicating power of French revolutionary ideas upon the masses of the English people, Lecky says: "England, on the whole, escaped the contagion. Many causes conspired to save her, but among them a prominent place must, I believe, be given to the new and vehement religious enthusiasm which was at that very time passing through the middle and lower classes of the people, which had enlisted in its service a large proportion of the wilder and more impetuous reformers, and which recoiled with horror from the anti-Christian tenets that were associated with revolution in France." And his testimony on the next point, the widening chasm between the rich and the poor, is most opposite to our own times. "Any change of conditions which widens the chasm and impairs the sympathy between rich and poor cannot fail, however beneficial may be its other effects, to bring with it grave dangers to the State. It is incontestable that the immense increase of manufacturing industry and of the manufacturing population has had this tendency; and it is, therefore, particularly fortunate that it should have been preceded by a religious revival which opened a new spring of moral and religious energy among the poor, and at the same time gave a powerful impulse to the philanthropy of the rich."

I wish I could claim for Methodism in America all that Lecky here asserts of it, as a mediator between the rich and the poor. This much, however, may be confidently asserted, that should the supreme trial of our institutions ever come, it will be found that Methodism has done its full share toward preparing the people to meet the shock of the trial with the firmness of Christian men. It will be seen that the plain gossellers—Methodist and other—who have performed their work in obscurity have trained the masses of the nation in moral thoughtfulness, in reverence for law, in the courage which counts no sacrifice too great for the maintenance of civil and social order. A church of the common people, Methodism will be found invaluable to the State here. I am a Methodist because I believe Methodism to be the recovery of the original spirit of the Protestant reformation. The feuds between Lutheran and Reformed on the

continent, and between Churchmen and Dissenters in England, had changed the revival of religion which Luther brought in, into a revival of the theological polemics. The head usurped the place of the heart, the rage for orthodoxy drove out zeal for piety, and faith in the creed was made the substitute for personal faith in Christ. Methodism, as I believe, has brought the Protestant reformation to its true path again. I am a Methodist because I conceive that the true test of a Christian church is its power with the common people; and Methodism bears this test. As the reformation of the individual proceeds from within outward, so the reformation of society proceeds from beneath upward. I am a Methodist, therefore, because I think that, in this regard, Methodism is to the right line of progress, and follows the procedure of original Christianity. The uncommon people in this world are a small minority; what is needed is a faith that can set down as a friend at the humanist fireside, that can be the companion of the lowly in their struggles with want and sin, that can bring cheer to souls that have a little else to cheer them; and such a faith Methodism has been. I hope it will preserve this most precious trait of character; for it is a strong reason why, passing by other churches in which I see so much to love, I am yet a Methodist.—North American Review.

REASON FOR A DIVIDED METHODISM.

Southern Methodism has been consistently jealous of, and persistently cautious against, any union of Church and State. No subject relating to party politics are ever admitted into the discussions or deliberations of any of her conferences, from the lowest to the highest. While no uncertain sound is given on questions of public morals and the duties of individual Christians and citizens thereto, the claims of candidates, the platforms of parties, or the issues of a political canvass, are never, even remotely, mentioned. Compromise at that point she cannot condone, but everywhere and always positively condemns. And every day's history of the Republic in this country adds argument and force to the caution. The endorsement of any political party, however wise its principles or lofty its mission, or the besting of any candidate for political position on any platform, is a surrender of convictions that will humble the church in the dust, destroy her spiritual power, and pervert her holy mission. That the Methodist Episcopal Church, South, has stood so firmly and unflinchingly by these principles, has been one secret of her marvelous success, and is an eloquent appeal to pursue the same shining way. These reflections have been suggested by the recent action of the Northwest Iowa Conference of the Methodist Episcopal Church. The distinguished editor of the New York Christian Advocate attended the session, and thus speaks of the matter referred to above:

The most interesting debate was on the prohibition resolution. The committee reported in favor of an unreserved commendation, by name, of Governor Larrabee and the Republican party; no sooner was this read than debate was opened upon it. A brother set forth that such statements would be used in political campaigns outside the State; and, besides, that they were objectionable in principle, that he would be equally opposed to commending the third party by name; and that it was the business of ecclesiastical bodies to announce principles. This brought the Rev. Bennett Mitchell to his feet, and he stated that if Governor Larrabee and the Republican party were not associated they would lose their law; that the Democrats and Republicans had joined issue upon this subject; the latter were in favor of the law, the former opposed to it, and in favor of license. It was an eloquent and powerful speech.

The secretary of the conference opposed the report on the ground that it was highly wrong, in his opinion, for a church to take, explicitly, political action; that while they might agree with the views stated in the report, their business was to endorse the support of the law, and the Governor of the State in enforcing it. Others spoke on the other side; Bishop Merrill made some general remarks upon the relation of the church to moral questions. The report was recommitted; subsequently, after debate, Governor Larrabee was endorsed, and the element in the State which sought moral reform through prohibition without naming any political party.

On which a few observations are offered:

(1) It is sad and significant that a committee could be found in any Methodist Conference to report in favor of "an unreserved commendation" of any political party or candidate. Such proposed action would formally ally the conference with a political organization, convert such member into a partisan, and substitute a platform of party declarations for the Ten Commandments and the Constitution of the Church of Jesus Christ. Though the fear, as in this case, was the peril of a prohibitory law against the liquor traffic, it was neither argument nor apology for a step so radical—a departure so dangerous. While earnestly desiring the suppression of the matchless evil of the age—the greatest enemy to her progress—the church cannot afford to don the robes of Caesar and maintain the caucuses and conventions of a political party.

(2) It is a wonder, in this latitude, that the Bishop presiding did not rule that part of the report out of order, and pre-

vent such an unseemly discussion. That he did not assume the authority and exercise his constitutional right so to do, reveals a phase of Methodist Episcopacy unknown and undefined in Southern Methodism.

(3) The compromise report, at last adopted, was only a change of phraseology without substantial modification of principle. Gov. Larrabee, the Republican candidate, was endorsed by name, and the conference then by became a political club, organized with the Bishop in the chair and the secretaries at their table. Each preacher is pledged to go to his pastorate, advocate the governor's political claims, defend or commend his political record, and work for his election. Under that resolution it would be perfectly consistent to do all this in the pulpit and on the Sabbath. Of course this will not be done, with a few possible exceptions. But that is the logic, tendency, danger, and in years to come, certain results, of such conference proceedings.

Until they cease to be possible the discussion of organic union is premature.

A CARD FROM DR. KELLEY.

Finding that my views in regard to the attitude of the church toward theatres and theatre-going, have been widely misinterpreted, I had prepared a paper giving not only a statement of my views, but arguments and illustrations in support thereof. On second thought, it has occurred to me that a paper such as this might not be so clearly understood as a simple statement of my position, while the former course might provoke discussion, which judicious friends of the church think would not, now, at least, be profitable. In the interest, therefore, of candor, clearness and peace, I write this card.

The circumstances which led to the criticism first made by me on the sermon, have perhaps been sufficiently explained heretofore. As I have before said, that the criticism should have been made at the time it was, has been a source of deep regret. I prefer to say further, that for all that related to any of the persons concerned, either directly or indirectly, I have equal regret.

I think it proper to state that I have never written a sentence or uttered a word on the subject of theatres or theatre-going, not in full harmony with the teachings of evangelical Christianity, on these and kindred topics; nor have I at any time differed, either in theory or practice, on questions of amusements, from the law and prevalent practice of the Methodist Episcopal Church, South.

I am in no wise responsible for the wide-spread prominence given to a criticism of mine made in the same local paper in which the sermon criticized had been published. I am, if possible, less responsible for the fact that the Christian Advocate chose to republish my criticisms after circumstances had become known to me which if known at the time, would have prevented its first publication; and in a setting which has helped lead to a wide-spread misinterpretation of my views. When the excitement created by an untoward incident, and increased by the adverse criticism of the secular press, has subsided, all candid people will, as I believe, see how thoroughly I have been misunderstood.

The first article was confined to criticism of certain points of the sermon—does not go beyond them—and neither gives, nor was intended to give, the writer's opinion of the theatre of to-day, Dr. John credit, which he richly deserves, for all the very efficient service he is rendering the church in his present position. As compared with the policy of the Northern Board and the work of its officers it is something wonderful that Dr. John, under such embarrassing circumstances, has done so well. For example, the Northern Board allows \$800,000 for administration, ours only \$9,000. Theirs allows \$10,000 to furnish their people with missionary information, in the shape of printed matter, such as tracts, leaflets, etc., ours the pitiful sum of \$300. The Northern Church employs three secretaries and two treasurers, ours one of each. If the rate of increase in contributions to missions in the conferences thus far heard from is maintained in all the conferences, our church will raise for missions this year something over thirty per cent more than it did two years ago. Texas, at least, can indulge in a generous pride over this creditable showing, which Dr. John is able to make for the church before the first half of his term has expired. Having set myself and the secretary right before his people, I wish to criticize in all kindness—and ignorance, some may say—what I conceive to be the timid and unwise policy of the board. You have at the head of the missionary operations of the Methodist Episcopal Church, South, a man who thus far has justified the wisdom of his election to that office. He has enough to do, if the work shall prosper and the church shall be satisfied, to keep two men busy. You cannot elect an additional secretary. That would be to transcend your authority, perhaps. But I submit the question. Is it not altogether possible for the united wisdom of the board, every

well assured that I knew largely the practice of the church bearing on the points at issue, and that in opinion and practice I was in hearty agreement with the church, I did not, in the criticism of the sermon, state, or think it necessary to state, any opinion as to attendance on theatres of to-day. My eye was turned only to points either historic or bearing upon the past and future potency and efficiency of Christianity in purifying our earth. My purpose was to save the church from what seemed to me might be hurtful in the extreme views of the sermon, and to do the preacher good as well.

To make evident this misunderstanding, it is necessary for me to bring before the reader the point in the sermon which was, as it appeared to me, extreme. No exception was made to the general statement that attending the theatre would be "a violation of the oath to the church." A violation of an oath is perjury; perjury is under all circumstances a gross immorality, and by church law demands a trial, the preacher having no option. Would not this failure to bring to trial, on this construction, be perjury on his part, as he violates his own vows thereby? A long line of pastors, myself included, had taught the evils of the theatre and kindred amusements to this congregation, and done what we might to lead the people to higher spiritual development, in the pulpit and in private. I did not believe the charge of perjury could be made to lie. This extreme view I regarded, then and now, as hurtful, and am not willing to see it accepted as either the law or the practice of the church. I stand, and have ever stood, opposed to attendance upon the theatre as we find it; and in favor of such enforcement of discipline as is needed in each case. I am equally opposed to characterizing every act of attendance as an act of perjury upon the part of the member, and every failure to try the member an act of perjury upon the part of the preacher. In this I have the prevalent practice of the church with me, for the offense whose direct immorality did not appear, has, so far as I know, been dealt with by pastor and member without formal trial, unless the case became inexcusable. I stand with and for the church in this. For this reason I feel justified in speaking. If my position in this be not sound, then the church law and practice alike must be changed.

I wrote in love both to the preacher and people. No one can regret the time at which I wrote, nor the personal environments, more than do I, as I now look back to them. The principles announced in the correspondence, I hold in love and firmness, and in fullest allegiance to church law and practice.

D. C. KELLEY.

NASHVILLE, TENN.

A CORRECTION AND A WORD ADDITIONAL.

I hasten to make a correction which appeared in my last letter to the Advocate, whereby a faithful and efficient brother is done an injustice. Speaking of the missionary operations of the church, I stated that what our people need is information, and that this information cannot be furnished by the secretary sitting in his office. That language reflects upon Dr. John's methods of work. Such a meaning was not in my thought. I had in mind just two facts: The magnitude of the work we, as a church, have to do, and the inadequate facilities for doing that work. I did not—which I intended to do—give Dr. John credit, which he richly deserves, for all the very efficient service he is rendering the church in his present position. As compared with the policy of the Northern Board and the work of its officers it is something wonderful that Dr. John, under such embarrassing circumstances, has done so well. For example, the Northern Board allows \$800,000 for administration, ours only \$9,000. Theirs allows \$10,000 to furnish their people with missionary information, in the shape of printed matter, such as tracts, leaflets, etc., ours the pitiful sum of \$300. The Northern Church employs three secretaries and two treasurers, ours one of each. If the rate of increase in contributions to missions in the conferences thus far heard from is maintained in all the conferences, our church will raise for missions this year something over thirty per cent more than it did two years ago. Texas, at least, can indulge in a generous pride over this creditable showing, which Dr. John is able to make for the church before the first half of his term has expired. Having set myself and the secretary right before his people, I wish to criticize in all kindness—and ignorance, some may say—what I conceive to be the timid and unwise policy of the board. You have at the head of the missionary operations of the Methodist Episcopal Church, South, a man who thus far has justified the wisdom of his election to that office. He has enough to do, if the work shall prosper and the church shall be satisfied, to keep two men busy. You cannot elect an additional secretary. That would be to transcend your authority, perhaps. But I submit the question. Is it not altogether possible for the united wisdom of the board, every

member of which I hold in high esteem, to devise some plan by which a large proportion of the office work can be transferred to an efficient clerk? Has not your body the power to employ a man who can do much of the office work just as well as Dr. John can? All, of course, under his supervision. If I am correctly informed, Dr. Kelley has done a similar thing in his office—at his own expense, however—thus giving himself time to visit various sections of the church in the interest of missions. Better appropriate \$20,000 for administration, if that much is needed, and let the secretary and treasurer go to the centers of population and by personal contact with the people, from pulpit and platform, popularize the cause of missions. As between the written and oral methods of giving information there are many advantages in favor of the latter. I am satisfied that the additional appropriation for administration would be more than met by the increase in contributions to missions resulting from information furnished in this way to the people.

I have had some experience as an agent. It will pay any enterprise, such as a church college, or church paper, or a publishing house, to keep an agent in the field. During the two years that I was agent for Emory College, the number of students increased about fifty. This fact was the result of the combined efforts of Dr. Haygood and myself—his sending out circulars and writing letters from Oxford, while I brought the matter before the people, in their pulpits and homes and counting rooms. Objections are met and answered in this way that can never be answered by a written communication alone. Twenty men will listen to a sermon or an address and be impressed by it where one would be moved by the same thing in print. And when you win the support of a man to the cause of missions or to any other worthy cause, you can count on him ever afterward.

I believe the church will back you, gentlemen of the board, in a policy that looks to making the missionary agency more efficient, notwithstanding the debt that is on us. Dr. John is doing well, but by a little help and much relief, he could do vastly more for the church. "L. O. H. and let him go."

W. P. LOVEJOY.

RETROSPECTIVE—NO. 24.

REV. DANIEL MORSE.

It would be a difficult task for anyone to give a proximate number of the many thousands who have been convicted and converted at camp-meetings. The writer has been delighted to attend them since in the year 1831—he was then deeply convicted on account of his sin—which was the first camp-meeting he ever attended, resulting not long thereafter in his happy conversion. There is something soul-inspiring to ride in bearing distance of a camp-meeting, to have the sweet songs of Zion to fall upon his ear. Then to see the long seated pulpit, sufficient to accommodate a large number of preachers, with the altar in front and the arbor extending over an area to accommodate the numerous collected worshippers; well seated; with an aisle wide enough to admit the free ingress and egress of those passing to and from the service; even the sound of the horn as a signal for worship is waited for with fond anticipation by the hearers, and with a sense of responsibility to the one who is to occupy the pulpit. Yes, camp-meetings have been great occasions with us as a church. May they not only be held in grateful remembrance as having served as an important factor in adding so largely to Israel's hosts, but continued by those who succeed us.

I remember a camp-meeting held on the Egypt circuit where there were several preachers in attendance, nearly all of whom have since passed to their final reward. I might mention the names of some of them: Robt. W. Kennon, W. G. Foote, B. S. and H. G. Carden, (twin brothers), all died in the prime of life, except Bro. Kennon, who lacked but two years of reaching his three score years and ten. Where preachers meet so seldom as do those in the traveling connection, they sometimes compare notes, relate amusing anecdotes and incidents, and indulge in innocent pleasantry. This is done not only at our annual convocations, but at our camp-meetings in the preacher's tent. I remember at the camp-meeting alluded to the friends prepared a commodious tent especially for the preachers, where they could engage in their private devotions without being molested, and where they could speak of the success and failure which had attended their ministry. Knowing that some of the brethren present were fond of hearing and relating amusing anecdotes and spicy incidents, and as the meeting was under my charge, I proposed to establish a rule of conduct to be observed during the continuance of the meeting, which was, that no anecdotes were to be related in the preachers' tent calculated to draw off the mind from the one great object we had in view—the conversion of sinners, the redemption of backsliders and strengthening and confirming the faith of the followers of Christ. This proposition

was commended by all; all agreeing to observe it. The meeting progressed under favorable auspices, the Lord of hosts being with us. Coming in late one night from the arbor, after all had retired, one of the preachers told a very amusing anecdote, which was not in keeping with his promise; not even a smile was counted, which might have been construed into a rebuke. After a short pause his brother, (B. S. C.), who was the more prudent of the two, gave him a very severe reproof, which, doubtless was long remembered.

Before closing this article we might give a brief notice of some of the brethren mentioned. To the one who compiles the "History of Methodism in Texas," there will be no lack of material in the case of Revs. R. W. Kennon and W. G. Foote. The former's itinerant history can be traced in the Mississippi, East Texas and Texas Conferences, for more than forty years. Of the latter it may be said that he was a high-toned Virginia Christian gentleman, whose piety was not questioned. The writer had the pleasure of being associated with him during his pastorate on the Egypt circuit. He came to the Texas Conference from Virginia as Tract Agent in 1853, in delicate health, from which he never recovered. He was a ripe scholar; held the chair of mathematics in South University a few years after doing faithful pastoral work. He departed this life in 1868, of pulmonary disease. As no memoir has been preserved these items may be utilized. The Carden brothers come to us from Arkansas in 1854. Hiram G. was suspended from the ministry for a while. At an ensuing Arkansas Annual Conference the impediment was removed and he filled several pastoral charges up to the late war, and died a few years since. Byron S. was regularly transferred to the Texas Conference in 1854. He did several years of faithful service, married a most estimable lady, (daughter of Rev. John Stone, of Chappell Hill) and died in 1862. In his dying moments he expressed a perfect resignation to the will of God, and calmly fell asleep in Jesus. It is said, "our people die well."

How consoling it must be to the dying saint to see light beaming from the opposite shore, throwing rays into the valley and shadow of death; that "we fear no evil."

MR. SPURGEON'S ORTHODOXY.

The general tendency towards the new theology and its acceptance by some of the leaders in the Baptist denomination had reached a stage when Mr. Spurgeon could no longer maintain his ecclesiastical connection with his brethren. The last meeting was the straw that broke the camel's back. We are no longer in doubt in regard to the points of difference in doctrine between Mr. Spurgeon and the Union which moved him to say that all unions begin to look like "confederacies of evil." His definite charge is "that some persons are allowed to remain in the Union who make light of the Atonement, deny the personality of the Holy Ghost, call the Fall a fable, speak of justification by faith as immoral, refuse credence to the dogma of the plenary inspiration of the Holy Scriptures, and hold that there is another probation after death, with possibilities of the future re-salvation of the lost." This is certainly a serious accusation, and there can be no doubt that it is correct; there has been such a declension among the English Baptists from the old standards, and it is gaining headway rapidly. No one denies the fact, and few persons are disposed to blame Mr. Spurgeon for the stand that he has taken. An influential member of the Union says plainly that it is of no use to pretend that there has been no change in their theology; it is not that taught twenty years ago, and is not in agreement with Mr. Spurgeon's. The question is, what will Mr. Spurgeon do? Will he become the leader of a new denomination, and make an effort to maintain the old Calvinistic theology? He is getting old and is not in good health. He is now away from London to gain needed rest, and may not return till the spring comes round again. At his last service in London he made no allusion to the situation. The presumption is, that having made this open protest against the Union's departure from the faith as he understands it, he will go quietly along his way, giving more emphasis to some of his favorite doctrines than he has for some time past.—Ex.

POSTSCRIPT.

CHAPLAIN McCABE has raised his "million for missions." The figures are \$1,044,799.91.

Dr. R. S. STORRS has accepted the responsible position to which he was recently elected—president of the American Board of Foreign Missions.

The Synod of South Carolina, by a majority vote of twenty-five sustains the action of the Board of Trustees in vacating the chair of Rev. Dr. Woodruff and electing Dr. Girardeau to a professorship in the Presbyterian Theological Seminary of Columbia, S. C.

The general secretary of the Evangelical Alliance has just visited a dozen of the principal cities of the interior with a view to interesting them in the coming Washington Conference, and in the new work of the Alliance which that conference will introduce to the public. Wherever he has gone the new plans of the Alliance have called forth expressions of the heartiest sympathy.

Texas Christian Advocate.

Old and Young.

SLEEPER SONG.

Run, little brooks, from the uplands brown, Run, run to the sea!

Beat, little waves, on the rocky shore, Sing on the pebbly beach!

Crowd, little birds, 'neath mother's wings, The night is dark and cold!

Nestle closer, O, baby head, To the tender, snow-white breast!

For the years come and the years go, Hearts of youth grow cold!

A BURNT MATCH.

In his chubby hand he held something Which he seemed to be trying to scratch!

He was surely playing with a match! But he saw by my face I was frightened,

HOW I BECAME A CHRISTIAN.

Dr. J. L. Withrow in Golden Rule.

As soon as I thought of anything serious, it came to my conscience that I ought to be a disciple of Christ.

Before I could read it, every answer in the Assembly's Shorter Catechism was mine in memory!

But at that time there was no result that gave me peace. The alphabet of facts of Christianity I knew, but could not read the sign-boards of the Book which point the soul into the kingdom.

What I asked to know was how to accept of Christ! How to "come to Jesus!" how to submit myself to the Master!

Not less was the hand of Providence seen when, while still a boy, his clothes were caught in the wheel of a horse mill.

The amiable and talented Dr. Doddridge was his mother's twentieth child, and was so frail and feeble at his birth that he was laid aside as dead.

enter where I had, whom I loved to the deepest beat of my heart, I suppose the subsequent two or three years might have seen me wandering widely, and far down in a wayward life.

Next to thoughts of the Master, my most cherished subject of meditation is memory of my father, the modest, quiet-mannered gentleman, who loved simplicity and straightforwardness, and turned with marked aversion from cant and sham and all shuffling with serious issues.

By-and-by, when he had been resting for a few years, I was suddenly aroused, by a concurrence of circumstances, to feel that unless I could discover a way out of my strivings for peace into reposeful trust and life in Christ, the strength of temptation and the currents of trial against which I had been struggling would sweep me swiftly and finally out to the sea of doubt and darkness.

And when the effort was scarcely initiated I suddenly had my eyes opened to see the whole matter of duty so plainly that doubts departed never to return.

And the fit guarantee by Eisenlohr Bros. & Schneider, DALLAS, TEXAS.

THE CURE OF SICK HEADACHE.

THE PROVERBIAL AND THE LITTLE ONES.

AN UGLY CUSTOMER.

MRS. GRUNDY AND THE CHURCH.

charge of her is the very one she will not suffer to do this, that or the other.

charge of her is the very one she will not suffer to do this, that or the other.

To Save Life.

ONE HOUR.

YOUTH'S COMPANION.

THE GREAT CLOCK IN THE CHURCH.

IN THAT HOUR A YOUNG MAN IN THE NEXT HOUSE TO THEM HAD YIELDED TO A TEMPTATION.

IN THE SAME TIME A WOMAN WITH A CHILD ON HER LAP TELLS HIM A STORY WITH A HIGH PURE MEANING.

ANOTHER WOMAN WATCHING SILENT AND MOTIONLESS BY A SICK BED, FILLS THE HOUR WITH PRAYERS AND HIGH THOUGHTS.

HOW MANY OF US REMEMBERED THAT THE HOUR WAS PASSING—A SERVANT, LADEN WITH THE REPORT WHICH WE SHOULD GIVE TO IT—UP TO GOD?

WHAT REPORT DID IT CARRY OF US? WHAT BURDEN ARE WE MAKING READY AT THIS MOMENT FOR THE HOUR THAT IS PASSING NOW?

ONLY AN HOUR! YET THE DESPISED SLAVE," SAYS ANTIQUUS, "MAY BE LADEN WITH TREASURE THAT WOULD RANSOM A CEASAR."

NAMING THE HOUSEHOLD.

THE CUSTOM OF NAMING FARM HOMESTEADS, WHICH HAS PREVAILED IN SOME OF THE OLDER COMMONWEALTHS, IS NOTICED IN SOME OF THE SOUTHERN STATES.

A WRITER ON THIS SUBJECT SUGGESTS THE GIVING OF A NAME TO EVERY COUNTRY HOME, NO MATTER HOW HOMELY OR ISOLATED THAT HOME MAY BE.

A SCOTCH FARMER, CELEBRATED IN HIS NEIGHBORHOOD FOR HIS IMMENSE STRENGTH AND SKILL IN ATHLETIC EXERCISES.

THE SCOTCHMAN, WITHOUT ANSWERING, SEIZED THE NOBLEMAN, PITCHED HIM OVER THE BELLE, AND THEN SET ABOUT WORKING AGAIN.

MANY A DEPRAVED AND OVER-CRIMINALIZED CLERGYMAN WILL HEARILY ECHO THESE WORDS BY GEORGE WILLIAM CURTIS:

It is in the church that Mrs. Grundy nods supreme, and holds highest her virtuous hands of horror.

charge of her is the very one she will not suffer to do this, that or the other.

To Save Life.

Frequently requires prompt action. An hour's delay waiting for the doctor may be attended with serious consequences.

ONE HOUR.

YOUTH'S COMPANION.

THE GREAT CLOCK IN THE CHURCH.

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IN THE SAME TIME A WOMAN WITH A CHILD ON HER LAP TELLS HIM A STORY WITH A HIGH PURE MEANING.

ANOTHER WOMAN WATCHING SILENT AND MOTIONLESS BY A SICK BED, FILLS THE HOUR WITH PRAYERS AND HIGH THOUGHTS.

HOW MANY OF US REMEMBERED THAT THE HOUR WAS PASSING—A SERVANT, LADEN WITH THE REPORT WHICH WE SHOULD GIVE TO IT—UP TO GOD?

WHAT REPORT DID IT CARRY OF US? WHAT BURDEN ARE WE MAKING READY AT THIS MOMENT FOR THE HOUR THAT IS PASSING NOW?

ONLY AN HOUR! YET THE DESPISED SLAVE," SAYS ANTIQUUS, "MAY BE LADEN WITH TREASURE THAT WOULD RANSOM A CEASAR."

NAMING THE HOUSEHOLD.

THE CUSTOM OF NAMING FARM HOMESTEADS, WHICH HAS PREVAILED IN SOME OF THE OLDER COMMONWEALTHS, IS NOTICED IN SOME OF THE SOUTHERN STATES.

A WRITER ON THIS SUBJECT SUGGESTS THE GIVING OF A NAME TO EVERY COUNTRY HOME, NO MATTER HOW HOMELY OR ISOLATED THAT HOME MAY BE.

A SCOTCH FARMER, CELEBRATED IN HIS NEIGHBORHOOD FOR HIS IMMENSE STRENGTH AND SKILL IN ATHLETIC EXERCISES.

THE SCOTCHMAN, WITHOUT ANSWERING, SEIZED THE NOBLEMAN, PITCHED HIM OVER THE BELLE, AND THEN SET ABOUT WORKING AGAIN.

MANY A DEPRAVED AND OVER-CRIMINALIZED CLERGYMAN WILL HEARILY ECHO THESE WORDS BY GEORGE WILLIAM CURTIS:

It is in the church that Mrs. Grundy nods supreme, and holds highest her virtuous hands of horror.

W. ELLIOTT, Sherman, Tex. ESTABLISHED 1853. PIANOS: BEHR BROS. & CO. DECKER BROS. MASON & HAMLIN. FURNITURE, WALL PAPER, AND SHEET MUSIC, ETC.

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Texas Christian Advocate.

G. W. BRIGGS EDITOR.

ASSOCIATE EDITORS. R. S. FINLEY, D. D., East Texas Conference...

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TO CORRESPONDENTS. No notice can be taken of anonymous communications.

TO PREACHERS. Care is used at the sessions of the conferences to procure correct postoffice addresses.

CONFERENCE NOTES. WEST TEXAS. We reached Luling, the seat of the conference Saturday night.

SUNDAY DAWNED fair and bright. The following was the program observed:

Meth-ist Church: 8:30 a. m., Sunday-school, K. D. Keith, superintendent; 9:30 a. m., love-feast led by Dr. H. S. Thrall; 10:30 a. m., sermon by Bishop Duncan, and ordination of deacons; 7 p. m., sermon by Dr. J. W. Heidt and ordination of elders; 7:30 p. m., sermon by G. W. Briggs.

Baptist Church: 10:30 a. m., sermon by Dr. J. D. Harboe; 7:30 p. m., sermon by J. D. Scoggins.

Presbyterian Church: 10:30 a. m., sermon by E. B. Chappell; 7:30 p. m., sermon by A. C. Biegs.

This love-feast was short but full of profit to all who took part therein. Dr. Thrall was a good leader and the people were in the spirit on the Lord's day.

At half-past ten Bishop Duncan is in the pulpit. The preliminary service over, he reads his text. It opens two pathways. Along which will lead us if he takes the first he must deal with very-day questions and may teach some lessons of mighty moment to both preacher and layman. If he takes the second he may lift our souls to the gates of heaven and leave us for years to come the memory of "a grand sermon."

The matter was soon decided—he deliberately chose the first. It was a brave thing to do. But it was the right thing to do, and his words will be bearing fruit long after we have forgotten most of the grand sermons we have ever heard.

It was a "grand sermon" after all. It had point and pathos and power. Men of only listened but were convinced. The next day an influential layman said to the writer: "I shall never forget the sermon. Hereafter there has been a riving feeling in my heart that what I did my pastor was a sort of charity. Greater my pastor's claim is a righteous one—and I'll pay it."

WHAT was the bishop's text? What as his theme and how did he treat it? We have no notion of telling. "No, let me pick up that arrow, put it back in the quiver and try it again," said Bishop Duncan at Luling when the conference adjourned to print his sermon. Bishop's reply to a similar request was a little more nervous; said he, "You shall not title up my blunder in any such fashion." We will not deprive Bishop Duncan of an arrow that ought to fly in his bow bearing more than once before he leaves Texas.

THERE was a good list of visitors. Bishop's, the Book Agent; Dr. H. Heidt, Board of the University; Prof. unsavall of Waco Female College; Mrs. Spillman and Thomas of Coronado title, San Marcos; J. D. Scoggins, n. Munk and W. T. Thornberry from Buder; C. W. Thomas, C. C. Armstrong, M. S. Hochstetler and J. M. Armington of the Texas Conference.

Dr. BARBOE is a success. His sermons are glorious. Socially he was as active as a big crackling fire when the rory is at zero. His speech on the

Publishing House was by common consent the best the conference had ever heard on the subject. His statement that the people should take the Nashville Advocate first and then the Texas Advocate can be condoned. He is "green from the States" and will learn better before he gets out of Texas. Success to him wherever he goes.

THOSE who see Bishop Duncan in the chair will see something new under the sun—a presiding Bishop without a gavel. It is almost as novel a sight as Chinese Gordon at Sochoch leading a storming column with a switch cane. But Gordon succeeded, and so did the Bishop. We have never seen better order in a conference room.

THE business of this conference was called up and dispatched in a very satisfactory manner. The conference found in the presiding Bishop a trained Methodist preacher, learned in the law, alert, firm and courteous. His wit is ready, pleasant and keen; too keen sometimes for the comfort of the timid member.

A WORD about this timid member. He ought to be encouraged. Often he is the very man who ought to speak. As Bishop McTear said this week in his sketch of Dr. Marrah: "One has a feeling that the right is entitled to the benefit of his well-balanced judgment; that truth is in a sense defrauded by his silence and denied her own by his modesty."

THE conference received at this session an important accession of territory: It takes charge of the American work of the Mexican Border Mission Conference. Part of this district lies in Texas and part in New Mexico, and includes among other appointments El Paso, Delmar and Silver City, Fort Davis, and the Pecos, Pecos and Bonito Missions. Presiding Elders Harris and Potter must now travel eight hundred miles to some of their quarterly meetings.

"How did the people receive your sermon on Christian Education?" "Well, bishop, I neglected to preach on that subject."

"That is the way it went for awhile. Later on it was this way. "Did you preach to the people on Christian Education?" "No, Bishop, but the Lord being my helper, I shall certainly do so next year."

THE conference loses H. B. Blue by transfer and gains T. F. Dammit. Blue goes back to Tennessee after making a good record and many friends in Texas. Dammit is from the Texas Conference and goes to San Saba. We shall miss him in the Texas Conferences where his sweet spirit, consecrated life and useful labors have made him beloved by all. San Saba will find his edifying ministry and his judicious pastoral care a blessing.

THE memorial service was held Monday just before the announcement of the appointments. W. M. Stockley, by appointment of the Bishop, conducted the opening service. J. T. Gillet read the memoirs of J. R. Scoggins and W. M. Ballard, deceased. These brethren were young men on trial in the conference. Ballard was quite young, and frail from the start, but labored with enthusiasm and success until his sun went down. Scoggins was older and had labored longer. He was unusually promising and greatly beloved. Dr. J. G. Walker, at whose home he died, embalmed his memory in a brief but tender tribute that touched every heart and dimmed all eyes with tears.

LULING entertained the conference well. We shall not soon forget the home of Bro. and Sister Keith, whose hospitalities we shared with Scoggins, Graham and Kingbury.

A NEEDED COLLECTION. To the Editor. In the issue of the TEXAS ADVOCATE of Nov. 3, I find the following:

"The Southwestern Methodist in discussing the difficulty of church discipline as applied to theatres says: 'Some of our people go to the theatre, now and then, to hear a star actor, and again to witness some prima donna sing, and sometimes to witness some other performance against which nothing can be reasonably objected.'"

It will be very difficult for our contemporary to cite any form of the modern theatre "against which nothing can be reasonably objected." Booth and Barrett and Abbott may lead untroubled lives. It may be possible for "star actors" to follow their chosen profession without injury to themselves. This cannot be claimed, however, for that vast crowd of over-worked and poorly paid men and women who fill the minor parts. Back of the star actor there is a moral maelstrom, and his victims are the men and women who help to make up the picture of which he is the central and resplendent figure—men and women selected not for their dramatic talent, since in the work which they have to do none is needed, nor for the soundness of their lives; but, often, only for the grace of their figures or the modesty of their claims as to salary.

You have copied the statement you criticized from Dr. Winfield's paper, the Arkansas Methodist, and not from the Southwestern. There is no such statement in the Southwestern. Look at that paper of Oct. 15. I write you: "Some of our people go to the theatre, now and then, to hear a star preacher, and again to hear some prima donna sing, and sometimes to witness some other performance against which nothing can be reasonably objected."

Now, you make me appear to suggest that there is no objection to going to hear a "star actor." If you think that "actor" amounts to anything, please allow me this correction through your columns. My entire editorial was unequivocal in its opposition to the theatre, but in regard to disciplining members for

going to the theatre, I showed that we must needs raise the question, "What did they go to see?" and therein lies the difficulty and delicacy of dealing with the matter.

Dr. Winfield has set me before the public as making a plea for those who go to the theatre to hear "star actors," and you arraign me on the same ground, following the incorrect paragraph in his paper. I have twice sent the doctor a note of correction which he has refused to publish. You will not refuse me this correction. J. E. GODFREY. St. Louis, Mo.

We take great pleasure in giving place to the foregoing letter from our esteemed brother, the editor of the Southwestern Methodist. He has just cause of complaint and should be set right. In printing his letter we desire to say: 1. Having mislaid our copy of the Southwestern Methodist we printed the passage as quoted in an editorial of Dr. Winfield; supposing it was there quoted correctly.

2. There is vast difference between "star-preacher" and "star-actor," and the substitution of the latter word by the Arkansas Methodist made a material change in the meaning of the sentence.

3. It was doubtless a typographical error that Dr. Winfield should have made haste to correct when the mistake was brought to his notice. His refusal to publish the note of correction is unpardonable.

4. We shall hereafter quote directly from our contemporary, and steer clear of the doubtful typography of "the gentleman from Arkansas."

DR. KELLEY'S CARD. We print on the first page of this issue a card from Dr. D. C. Kelley. It is written to correct what he claims to be a misinterpretation of his views, and in the interest of " candor, clearness and peace."

The issues raised by the sermon, the rude interruption of the service by the actress, and the false reports that followed, were these: (1) Can the Methodist church endorse the theatre; (2) Shall I sustain the members in preaching against it; (3) Can I tolerate the invasion of its houses of worship by strolling players after the fashion of Miss Abbott?

Dr. Kelley, in his letter to the American, held: (1) That some forms of the modern theatre must not be condemned; (2) That Mr. Candier's sermon and like deliverances could not be defended; (3) That Miss Abbott, in interrupting a Christian service in a Christian church, did the right thing, "at the right time and place."

In closing his comments upon his position, this paper said: "That he is in the wrong there is no doubt. We trust he will see it speedily, for we know that he has the courage to put himself right, no matter how great the sacrifice. Let us hope that it will be done. Indeed, it must be done. The church is on one side and he is on the other. The church cannot yield; he must."

The question now arises: Does Dr. Kelley, in his card, yield the positions which he holds to be at issue with the church?

The first position he has yielded, for he declares in his card that no form of the modern theatre can be defended. The second position he still defends so far as it concerns Mr. Candier's sermon. The third position, which is perhaps more important than all the rest, he does not notice, though assumed in his first letter to the American, and afterward defended in a longer and more deliberate communication.

Whether his card meets the case the authorities of the church must determine.

DUTIES OF A TRAVELING DEACON. A correspondent propounds the following question with the request that it be answered in the columns of the paper.

Is it contrary to the Discipline for unordained preachers to solemnize the rites of matrimony? Give reference in Discipline.

The Discipline, on page 91, '70, distinctly states that no minister shall be elected and ordained deacon who has not been two years in the regular itinerant work, except such as may be selected by the Bishop for missionary work.

The Discipline, page 91, '71, declares that the duties of a traveling deacon are "To administer baptism and to solemnize the rite of matrimony in the absence of the elder," and "to assist the elder in administering the Lord's Supper."

As only a deacon can perform the duties of a deacon it is contrary to the law of our church for an unordained preacher to solemnize the rite of matrimony.

EDITORIAL BREVITIES. Bishop HARGROVE's address is as follows: Bishop R. K. Hargrove, Nashville, Tenn. Correspondents will please follow this address literally.

The Wesleyan Advocate reports that the Pierce monetary fund has reached the sum of one hundred dollars, and will pass the thousand before conference.

The Richmond Advocate says that a Methodist of that city subscribed for the Advocate, ordering it to go to a gentleman in the country who was irreligious. After some months he made inquiry and found that this new reader, to the surprise of his neighbors, had become a devout and sincere Christian. The church press is the layman's evangelist, and the pastor's junior preacher.

The Nashville Advocate asks: "Is there among our readers an older Methodist than Grandmother McWhirter, of Clarksville, Tenn? This venerable lady is over ninety years old, and has been a member of the Methodist Church over seventy-seven years. She is often in her seat in the house of God,

and her hearing and sight are remarkably good for one of her years. The last three verses of the ninety-first psalm may be read with profit in this connection."

The Southern Advocate, Charleston, S. C., says: "It is for the church to say, whether Dr. Kelley's recent unfortunate utterance will likely affect injuriously the great and important interests with which he, as missionary treasurer, is charged. If it is made to appear, and such seems to be the general opinion as thus far expressed, Dr. Kelley will not hesitate, we think, to resign."

"TENTATIVELY" saved Dr. Kelley once. Horace Bishop suggests that it will take "Pickwickian" this time.

Miss ABBOTT declared that the prayer in "Mignon" comes from her heart. We would like to ask if the kiss she gives the tenor comes from the same place.

THE Nashville Advocate: Senator Colquitt, of Georgia, is throwing himself into the fight against whisky in Atlanta in a way that pleases that portion of the people who love to see a public man stand up for his convictions. The number of such seems to be increasing.

In noting Dr. Young J. Allen's visit to this country, the Wesleyan Advocate says: "For over thirty years Dr. Allen has been pursuing the grand purpose of his life, the redemption of China. Night and day, summer and winter, for all that time he has been faithfully at work for the Master, and has never asked a day's rest from his loved employ or a moment's respite from the heavy responsibility of his position. Dr. Allen has never been home but once, and then not at his own instance. He was elected by the North Georgia Conference as a delegate to the General Conference, which met in Atlanta, Ga., in 1878. He came in time to attend the conference and discharge the duties imposed upon him, visited a few places in Georgia and returned to his work. This, therefore, is the first time Dr. Allen has asked respite from a work that has well nigh consumed him. Let us pray that God will prosper his coming."

The Richmond Advocate makes the following picture of Bishop Key: "The one called Jesus in the Acts would have had a twin in Joseph Key. They must have looked alike. The noble presence and benign face brought to the Lyceum the notion of the father of the gods when they saw Barnabas, named 'the Son of Consolation,' in the church. They were sure he was Jupiter. The devout life of our Bishop has moulded his features. He could be picked out by his face as a round, old, rational, wholesome Christian. He is a man of good appetite, sound sleep, hard work, balance in mind and body. He is a sphere without any flat places. He has common sense and 'old-time religion.' Good folks about when he preaches, and shabby people are ashamed of themselves and their sins. He will be contentions in 'vindicating the appointments.' Paul made a mistake as to Mark's fitness for a certain circuit. And 'Satan hindered' even the purpose of an apostle. Key, allowing for lack of omniscience in mortals and the 'wiles of the devil,' will make a high grade toward perfection in his sending forth the messengers before his face."

In a note sending a subscriber's name Rev. J. C. Woolam, of Husk, says: "It is with pleasure and with gratitude to God, I can say that this year has been a year of great peace, and I hope profitable to others. Have had quiet hours in times the prison, under the management of our efficient officers; indeed I think the governor has been fortunate in his selections."

The Pittsburg Advocate holds the sound opinion that men are apt to overestimate their importance to the church. It says: "We think that if we should cease to work the church would stop. Just try it. Get a little cross at something, and step out, and you will see how little you are missed. Your place will be filled at once, and the church will move right along."

THERE seems to be an awakening all along the line in reference to contributions to all the recognized causes of our Evangelical churches.

FOREIGN newspapers print a story quite characteristic of Italian susceptibility to dramatic effects. In a Sicilian village a priest recently preached a sermon on hell, and in the midst of his discourse he suddenly stopped and exclaimed, in tragical tones, "Ecco il diavolo!" And there, sure enough, was seen standing near the pulpit a very fierce-looking demon, all black, with two great horns on his head and a long tail trailing upon the floor. In an instant there was a panic among the congregation, and in a struggle to reach the doors many women were injured, while others became ill from sheer fright. The judicial inquiry which at once followed revealed the fact that the priest had got up one of his acolytes in the semblance of the devil of tradition. The father cannot be very well satisfied with the success of his experiment, one result of which is that he is likely to be sent to prison. This is far in advance of any of the sensations invented by the Salvation Army.

Zion's Herald, Boston: The woman suffragists seem to thrive on defeat. Hudson Methodist: There is a tremendous amount of melody in the tripod. Wesleyan Advocate: After all, men see "what they bring the capability of seeing."

New Orleans Advocate: True preaching means gospel words, as well as good words. Sunday School Times: New channel will usher in new joys, and gradually banish the old. Alabama Advocate: All true, robust Christian character must have a backbone of sound doctrine. New York Observer: Summer is said to be the mother of the poor, but the winter is the father of heroes.

Christian Index: The best way to put down modern skepticism and every other form, ancient and modern, is to preach the gospel. Nashville Advocate: A year ago they killed Haddock in Sioux City, Iowa, for insisting on the observance of the law. Now there is not an open saloon in that city. Pittsburg Advocate: The time has gone when public officers in this country can become partners in the crimes of the liquor business by lending to it their official endorsement.

Golden Rule: The executions will serve notice upon all the anarchists of Europe, that they cannot come to America to scatter dynamite, without being treated as other murderers are treated.

NORTHWEST TEXAS CONFERENCE.

The Northwest Texas Conference held its twenty-ninth annual session in Fort Worth, Nov. 9-15, Bishop A. W. Wilson presiding, F. P. Hay secretary.

The following are the answers to the questions in the DISBURSARY QUESTIONS:

Question 1.—Who are admitted on trial? J. W. Story, G. S. Hardy, C. M. Verdeli, J. S. Quinn, M. R. Irvin, G. J. Irvin, A. B. Roberts, J. E. Irvin.

Question 2.—Who remain on trial? W. K. Simpson, G. A. Green, C. E. Gallagher, R. C. Simpson, W. J. Bruce, M. E. Davis, N. B. Bennett, S. O. Gafford, J. E. McCleskey, C. V. Irvin.

Question 3.—Who are discontinued? None.

Question 4.—Who are readmitted? None.

Question 5.—Who are received by transfer from other conferences? F. T. Mitchell, Texas Conference; D. W. Brown, East Texas Conference.

Question 6.—Who are the deacons of one year? J. P. Holmes, Little Rock Conference, W. H. Boone from the East Texas Conference, R. A. Hall, W. E. Caperton, J. S. Perry, M. L. Moody, R. M. Shelton, H. T. Pittman, J. B. Evans.

Question 7.—What traveling preachers are elected deacons? Chas. V. Oswald, Jesse T. Ellis, Jno R. Benson, (ordained), Cornelius R. D. Emmett, H. H. Hightower.

Question 8.—What traveling preachers are ordained deacons? C. V. Oswald, Emmett Hightower.

Question 9.—What local preachers are elected deacons? J. M. Morris, G. M. Tucker, T. E. Ragsdale, B. A. Snoddy, S. G. Smith, E. B. Sterling, H. B. Whittenberg, S. C. Newby, G. G. Paine, J. F. Swafford, S. O. Gafford, D. C. Dupuy, C. W. Cook.

Question 10.—What local preachers are ordained deacons? J. M. Morris, T. E. Ragsdale, B. A. Snoddy, S. G. Smith, E. B. Sterling, H. B. Whittenberg, S. C. Newby, G. G. Paine, J. F. Swafford, S. O. Gafford, D. C. Dupuy, C. W. Cook.

Question 11.—What traveling preachers are elected elders? Charles: C. S. Field, J. W. Stimpert, A. P. Smith, A. T. Culbertson, L. I. Mills, R. W. Wellborn.

Question 12.—What traveling preachers are ordained elders? C. S. Field, A. B. Trimble, A. P. Smith, A. T. Culbertson, L. I. Mills, R. W. Wellborn.

Question 13.—What local preachers are elected elders? S. A. Vaughan, A. M. Lane, J. Ragsdale, B. A. Snoddy, S. L. Smith, E. P. Sterling, H. B. Whittenberg, T. G. Paine, J. F. Swafford, S. O. Gafford, D. L. Dupuy, C. W. Cook.

Question 14.—Who are supernumerary? J. P. Holmes, J. B. Barrett, J. T. L. Annis, E. R. Barcus, J. A. Walker, J. G. Hyder, R. J. Perry.

Question 15.—Who are supernumerary? T. G. Ginn, John Carpenter, R. Crawford, H. W. Smith, M. Yell, J. P. Stauffer, J. W. Walker, J. W. B. Allen, Jas. Jones, Thos. Stanford, E. Collins, T. W. Graves, Jas. Grant, J. F. Hines.

Question 16.—What preachers have died during the past year? E. P. Holmes.

Question 17.—Are all the preachers blameless in their life and official administration? The names of the preachers were called and their characters passed.

Question 18.—What is the number of local preachers and members in the several circuits, stations and missions of the conference? Local preachers, 292; members, 35,724; total, 36,016.

Question 19.—How many infants have been baptized during the year? 1299.

Question 20.—How many adults have been baptized during the year? 308.

Question 21.—What is the number of Sunday school teachers? 247.

Question 22.—What is the number of Sunday school scholars? 16,305.

Question 23.—What amount is necessary for the supernumerary preachers, and the widows and orphans of preachers? \$6000.

Question 24.—What has been collected on the foregoing account, and how has it been applied? \$2408, and applied to claimants.

Question 25.—What has been contributed for missions? Foreign, \$49,091; domestic, \$4,053; total, \$53,144. Anniversary collection, \$15,000.

Question 26.—What has been contributed for education? \$218.50.

Question 27.—What is the number, and what is the estimated value of church edifices? Number, 28; value, \$28,000.

Question 28.—What is the number, and what is the estimated value of parsonages? Number, 52; value, \$50,915.

Question 29.—What are the educational statistics? Collected for education, \$553.

Question 30.—Where shall the next session of the conference be held? Waco, Texas.

Question 31.—Where are the preachers stationed this year?

APPOINTMENTS.

Georgetown District. JAMES MACKAY, P. E.

Georgetown Station—W. H. Vaughn, (T. B. Bates, sup.).

Belton Station—H. A. Boulden, Round Rock Circuit—W. A. Derrick, Temple Station—F. P. Mitchell, Bell Station—J. W. Dickinson, Corn Hill Circuit—J. S. Funnell, Killeen Circuit—W. A. Gilleland, Liberty Hill Circuit—J. K. Lane, (J. E. McCreedy, sup.).

Salado Circuit—J. D. Crockett, O'Connell Circuit—Morion Mills, Brown Circuit—Robt. Simpson, Harrold Circuit—W. Hardy, Barnett Station—D. H. Diekey, North Bell Circuit—Sam'l Morris, South Bell Circuit—Jno. S. McCarver, Holtland Circuit—W. K. Simpson, J. W. Heidt—Regent Southwestern "Silver" City.

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

Waco Station—H. Bishop, Waco Circuit—E. A. Smith, (E. R. Barcus, sup.).

Morrow Street and East Waco—W. G. Connor, Waco Circuit—Wm. Vaughn, Mastersville Circuit—G. W. Owens, Corsicana Station—R. C. Armstrong, Dresden Circuit—C. E. Gallagher, Brown Circuit—E. F. Gassaway, Mt. Calm Circuit—W. H. Mess, Mexia Circuit—Geo. S. Wyatt, Geo. J. Irvin, Groesbeck Circuit—Geo. D. Wilson, Leavelle Circuit—J. W. Montgomery, Wortham Circuit—E. T. Bates, Cedar Island Circuit—Thos. Duncan, Bell Station—J. W. Kizzart, Thornton Circuit—Supplied by H. Odum.

Waxahachie District. L. A. ARMSTRONG, P. E.

Waxahachie Station—M. K. Little, J. A. Wakup, P. P. Ray, Sup., Emis Station—James H. Collier, Jr., Sims and Glenwood Circuit—Sam'l Weaver, Leavelle and Ferris Circuit—C. H. Ellis, Wesley and Risk Circuit—C. G. Shatt, Red Oak Circuit—Jno. S. Davis, Hanger Circuit—N. A. Keen, Grove Circuit—F. M. Winburne, Italy Circuit—W. W. Henderson, Rice and Chatfield Circuit—A. Davis, Brown Circuit—A. T. Harrison, Kerens Circuit—L. N. Reeves, Waxahachie Circuit—Sam'l J. Franks, Hattiesburg Station—H. H. Glass, Avoca Circuit—M. R. T. Davis.

Fort Worth District. J. HENRY COX, P. E.

Fort Worth Station—W. L. Nelson, Fort Worth Circuit—C. S. Field, Arlington and Village Creek—J. M. Bond, Marysown Circuit—Geo. A. Green, Colburne Station—A. P. Taylor, Nolan River Circuit—J. D. Odum, Alvarado Station—Jno. M. Barcus, Grandview Circuit—L. G. Rogers, Haskell Circuit—S. E. Ellis, Hillsboro Station—E. F. Boone, Abbott Circuit—J. W. Sampson, Fort Worth Circuit—H. B. Henry, Mansfield Circuit—E. M. Sweet.

Weatherford District. J. HARALDSON, P. E.

Weatherford Station—W. R. D. Stockton, Weatherford Circuit—J. M. Baker, Springtown and Goshen Circuit—R. M. Shelton.

Belton Circuit—J. H. Hawkins, Jack-boro Station—Jacob Carl, (John Powell, sup.).

Belton Station—J. H. Trimble, Waco Circuit—E. W. Simmons, Seymour and Benjamin—J. R. Henson, S. O. Gafford, Fort Worth Circuit—N. B. Bennett.

Vernon Mission—J. T. Hosmer, Missap Circuit—R. M. Morris, Moberg Mission—W. L. Harris, Fort Worth Circuit—To be supplied by S. H. N. Wby.

Granbury District. B. M. STEPHENS, P. E.

Granbury Station—G. W. Swafford, Cisco Station—C. W. Daniel, Eastland Circuit—B. J. H. Thomas, Brockton Circuit—J. M. Sup, by A. P. Payne, Lip A Circuit—John A. Gardner, (H. C. Trammell).

Paluxy Circuit—A. R. Roberts, Fort Worth Circuit—A. H. Hall, Turockmore and Elbowville—D. C. Strange, Acton Circuit—C. W. Irvin, Strawn Mission—L. A. Thomason, Desdemona Mission—To be supplied by H. S. Anglin.

Santa Mission—Milton K. Irvin, Koppel Mission—C. H. Shepard, O. M. Addison—Conference colporteur.

Gatesville District. E. A. CRYLBY, P. E.

Gatesville Station—G. W. Graves, Gatesville Circuit—To be supplied, (R. J. Perry, sup.).

Stephenville Circuit—J. R. Steele, Green's Creek Circuit—J. J. Davis, Carleton Circuit—J. C. Carter, Jonesboro Circuit—S. S. Scott, Meridian and Walnut Circuit—W. V. Jones, (J. P. Hines, sup.).

McGregor Circuit—J. P. Mussett, Clifton Circuit—Wm. Price, Dublin Circuit—R. A. Hall, Crawford and Valley Mills Circuit—B. F. Baggett, Henson Creek Circuit—C. Rowland, Fredrick Circuit—L. E. Galloway, Martin's Gap Mission—To be supplied by J. S. Moore.

Brownwood District. W. T. MELUGIN, P. E.

Brownwood Station—J. R. Nelson, Coleman and Sallinger—H. C. Jolly, G. W. Riley, Hamilton Circuit—W. J. Lemons, Indian Creek Circuit—J. W. Story, Comanche Circuit—M. H. Johnson, Red River Circuit—J. H. Woodard, Pean Circuit—To be supplied.

Goldthwaite Mission—C. V. Oswald, Centre City Circuit—R. W. Wellborn, Comanche and Lewis Circuit—A. T. Smith, Round Mountain Circuit—G. F. Fair, Lampasas Station—T. W. Rogers, Congress Creek Circuit—E. F. Nantz, Santa Anna Circuit—W. E. Caperton, M. D. Reynolds, President Centenary College, G. W. Bruce, Professor Centenary College.

Abilene District. JOHN S. WALLACE, P. E.

Abilene Station—C. E. McCarver, Sweetwater Mission—Milton H. Moody, Buffalo Gap Mission—J. P. Hulce, Colorado Station—To be supplied by J. P. Lane.

Lytle Gap Mission—D. C. Stark, Albany Station—W. D. Robinson, Anson Mission—J. H. Wiseman, Rising Star Mission—E. T. Gable, Sipe Springs Circuit

some enough to be afraid of anything... sense enough to hope that he would be returned to his country...

—G. S. Sandel. "By honor and dishonor, by evil report and good report, as deceivers and yet true," II Cor. 6: 8.

How paradoxical! and yet how true is the above inspired utterance of the apostle... The blossom on the rock.

—Guliver, Greenville: I think figures of speech have about played out when a little village in the post-ack turners is compared to "blossom" and a country post-office in the black mud—

LETTER FROM DR. DITZLER. I have hastened on from Alabama and Tennessee to Missouri to try to fill a few out of the appointments made for me there and

each other. The same is true of virtues. Social disorders and domestic infidelity, a hundred besting vices threaten the welfare of society, and the industry must not make a hobby of one great vice to the extent that other vices are neglected, unexposed.

It may be presumed that we have had a better opportunity to learn the sentiment of the mass of the better class of citizens than any other man, traveling constantly, as we have been doing, and in different States in the South—Mississippi, Tennessee, Kentucky, Alabama and Missouri.

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ANNUAL CONFERENCE NOTICES. The Gulf, Colorado and Santa Fe Railway will sell round-trip tickets from all stations on their line to Ft. Worth and return from November 19th to 24th inclusive, and good for return until November 30th.

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Devotional.

A TIMELY PRAYER

I will run the way of thy commandments... When from thy path I wander, Lord, O hedge my way around...

WHAT IT IS TO BE A CHRISTIAN.

A son, who had fallen by impetuosity, writes to his father: 'I think I will join the church, as I know it will be a great help to me in trying to do right.'

The father replied: 'I do not wish to say anything to discourage or retard your joining the church—only to urge that the step be well considered and taken from right motives.'

Christ's friends and followers and servants; not professing or claiming to be better than others, but confessing themselves to be sinners, even as others, who have felt their need of being saved from their corrupt and depraved selves—

and embrace Jesus the Christ as the only, the God-given, atonement, and loving Savior of sinners condemned, but unable to save themselves but by his grace and help; and who, thus accepting and cleaving in with him, yield themselves wholly to him in gratitude and love, to be his entirely, to be kept by him, to live by faith in him, with him, and for him, now and forever; and who, in so embracing him, receive and enjoy as his free gift his cherished pardon and grace; and all this by the light and life-giving grace and work of the Holy Spirit.'

So the loved and loving apostle John writes of him (1, 12-13): 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.'

So one may not properly enter the church merely as an infirmity, or hospital, or school, to be helped and cured and educated, but as Christ's, redeemed by his blood; to confess him, follow, love, obey, and revere him in the sincere devotion of gratitude and love. You want to be a Christian.' See what it is—Exchange.

THE WILDERNESS JOURNEY.

God leads none of us by the rapid and easy path to knowledge, or fortune, or happiness. We all of us travel by a path that has long stretches of barren and weary march, and here and there only soft resting-places, flashing like emeralds on the dimness of the desert, where we may wait and sleep and play awhile before we wend up our lonesome and weary way.

'Not more surely did Israel find sufficient, though scanty, pasture through the whole desert way, than does man find his bread sure under the hardest circumstances, with appointed seasons of joy, and even rapture, mounting up in the holiest and most pilgrim-like to joys unapproachable and full of glory. The short way might bring us to the rest and glory sooner, but the rest would relax and the glory blind us. We travel by a longer, harder path; that muscles may be disciplined by toil, courage assured by conquest, and self-government gained in many a season of shame and pain. Then the crown will fit us; rest will be calm and noble activity, and glory we shall wear like kings.'

He made them know, as no nation before or since has known, that all the force of the world or devil cannot stay the man who is in the Lord's highway or duty; that curses cannot wither nor enchantments entangle him; that the very stars in their courses fight for him, and confound his foes.—The Soul's Exodus.

A CHANGE WORD.

Who can estimate the value of a chance word, in the sense in which I here use such a thing as a chance? Upon the silence occasioned by the sudden stopping of a street-car there fell these words: 'So long as you can contribute to the pleasure, happiness, or comfort of any human being, you are of importance in the world, and no longer.'

Whatever may have been the object of these words, the thought reached the hearts of a dozen or more passengers, and it was interesting to note the changed expression on some listless faces. In utter unconsciousness of any effect of her words, the lady from whose lips they fell passed out into the street. Perhaps in the great day it may be her happiness to know that the Lord then used her tongue for a blessing to some heart which had as yet failed to comprehend the meaning of its life struggle; for the truth she emphasized was a truth which all of us need to realize. Not our personal enjoyment, not yet our seeming success in life, but our part in God's plan for others, is the measure of our importance in the world.—Sunday School Times.

THOUGHTS BY THE WAY.

'I know not the way that I'm going, But well do I know my Guide; With a childlike trust I give my hand To the mighty Friend at my side. And the only thing that I say to Him, As he takes it, is 'hold it fast, Suffer me not to lose my way, And bring me home at last.'—Selected.

Some years ago this came to our observation: A brother, said to be worth fifty thousand dollars, took his entire family to the State fair. It cost him a hundred dollars, or more. The Sunday after his return home his pastor took a missionary collection, and this interested speaker of his country's resources and progress gave one dollar to spread the kingdom of Christ in the earth. We do hope that picture will not be drawn again this good year.—Wesleyan Christian Advocate.

Marriages.

CAIRO—DIAMOND—At the residence of the bride's father, Whitesboro, Texas, Oct. 27th, by D. F. Fuller, R. S. Card and Lucinda Diamond.

SANDERS—COOK—At the residence of the bride's father, Paris, Texas, by D. F. Fuller, J. H. Snipes, Jr. and Beulah Cook.

GUNKE—LACY—At the residence of Mr. J. H. Snipes, Whitesboro, Texas, Oct. 27th, 1887, Mr. W. A. Gunke and Miss Lacy Lacy, Rev. P. C. Smith officiating.

ROSS—YOUNG—At the residence of the bride's father, R. Sanders, Esq., Nov. 3, 1887, by Rev. J. H. Snipes, Whitesboro, Texas, to Miss S. M. Young, of Whitesboro, Texas.

SANDERS—JOHNSON—At Groesbeck, by Rev. J. H. Snipes, Whitesboro, Texas, to Mrs. Nancy J. Johnson, Oct. 18, 1887.

PERRY—HODGES—On Oct. 20, 1887, at the residence of the bride's father, Rev. J. H. Snipes, Whitesboro, Texas, by Rev. J. H. Snipes, Whitesboro, Texas, to Miss E. J. Hodges.

STONE—PARKMAN—In the M. E. Church, South, at Colwell, Texas, Nov. 2, 1887, Mr. W. M. Stone and Miss Ettae Parkman, G. F. Hotchkiss officiating.

WILLIAMS—BIRWATER—At the residence of the bride's father, near Caldwell, Oct. 15, 1887, by Rev. J. H. Snipes, Whitesboro, Texas, to Miss S. M. Birwater, of Whitesboro, Texas.

SEEBER—FRANK—At the residence of the bride's father, at Fort Worth, Texas, Oct. 15, 1887, by Rev. J. H. Snipes, Whitesboro, Texas, to Miss Ella Frank, of Fort Worth, Texas.

SIMMONS—CONNOR—At the residence of the bride's father, at Longview, Texas, Oct. 25, 1887, by Rev. J. H. Snipes, Whitesboro, Texas, to Miss M. Connor, of Longview, Texas.

FOSTER—MATTHEW—At the residence of the bride's father, at Longview, Texas, Nov. 6, 1887, by Rev. J. H. Snipes, Whitesboro, Texas, to Mrs. Tommie Matthews, of Longview, Texas.

Obituaries.

The space allowed obituaries, tends to curtail the lines; or about 100 to 150 words. The preceding account of our deceased obituary notices, this is desired with respect to appear in this issue, and should not be considered as a precedent for the rule of ONE CENT per word. Money should accompany all notices. Extracts of papers containing obituaries can be prepared if ordered when manuscript is sent. Price five cents per copy.

REV. JAMES G. JOHNSON. Rev. James G. Johnson, son of Elias and Mary Johnson, was born in Illinois, Oct. 12, 1827, and died at his home in Walker county, Texas, Oct. 7, 1887, at 10 p. m. We have been unable to get the date of his conversion, but we know he was converted in the date, but the truth which followed. Not a doubt ever came over his mind as to that epoch in his life. Neither did those who knew him, ever doubt. He died in the faith of the Christian religion, and he never felt afraid to trust. In 1861 he was admitted on trial in the Texas Conference, and after a year's probation, he was received into full membership. He was a member of the same conference, Bishop Andrew presiding. And since then he has been answering to all the duties of his office, as a pastor, for forty years. It is not small thing to say of any man, that he has been a faithful pastor for forty years. On missions, circuits, stations and districts he has served with a noble and self-sacrificing spirit, and he has never shirked the responsibility of his office, but he was in the front and in the rear, and generally successful. December 11, 1863, he was married to Mrs. M. W. Johnson, a native of Mrs. Cynthia Holden, when he lived in a happy home until his death. When he saw he could not get the demands of the church he gracefully took the resignation of his office. But his interest in his church never decreased, but increased all the time. In his youthful days he never took more rest in his bed than he does now. He was a man of a collective, than in his last days. He never shirked his duty, and he was always ready to do the duty of his office, and he was always ready to do the duty of his office, and he was always ready to do the duty of his office.

WHY SAID I SO MANY DEPARTED FRIENDS OR STRIKER AT DEATH'S ALARMS, When the voice thereof sends To call them to his arms. G. A. G.

DUNN—Sally Louisa Dunn, nee Miller, wife of the Rev. M. M. Dunn, of the North Texas Conference, was born in Madison county, Tenn., May 11, 1839, and died July 6, 1887. She was born and reared in the church and for her entire life she had been a member of the church. Her father, John Dunn, was a devoted Christian, and during her childhood she was a diligent student of the Bible. She was a devoted wife and mother, and her death was a great loss to her family. She was buried in the cemetery at Galtsville, Texas.

PROVIERE—On the 30th day of October 1887, Mrs. T. J. Provier departed this life under a stroke of apoplexy. For two or three weeks previous to her death she had been confined to her bed, and was fully aware of the fact that her end was near. Though an invalid for years, she was never heard to murmur. Mrs. Provier was born in Owen county, Tenn., June 9, 1817. Her maiden name was Elizabeth Jane McManan. She was raised an orphan from seven years of age until she married Mr. T. J. Provier in the Spring of 1836. They moved to Texas with her husband a few years ago, where she lived until the day of her death. In the year 1843 she was gloriously baptized in the waters of life, and she lived a consistent member of the church until the day of her death. She was a devoted wife and mother, and her death was a great loss to her family. She was buried in the cemetery at Galtsville, Texas.

CORNELIUS—Mrs. Nancy Cornelius, daughter of Maxwell and Mary Hensie, was born Dec. 1, 1820, at Carlisle, Pa. Moved to Arkansas in 1840. Married to J. C. Cornelius Aug. 22, 1846. She, with her husband, moved to Johnson county, Texas, near Acton, in 1857. They moved to Rockwall, Texas, in 1862, and to Snyder county, Texas, in 1863. She died while on a trip to her health, at a sanitarium, in the city of St. Louis, Mo., Sept. 1, 1887. She was converted to the Christian faith in 1840, and she lived a consistent Christian life from the time of her conversion to the day of her death. She was a devoted wife and mother, and her death was a great loss to her family. She was buried in the cemetery at Galtsville, Texas.

HURLEY—Bro. C. W. Hurley was born in the city of New York, Nov. 12, 1837. In his third year he came to Texas. During the spring of 1855 he professed religion and joined the M. E. Church, South, in Houston. He was happily married to Miss Susan Hensie, Jan. 1, 1857, and died suddenly in a sleep, at Rockwall, Texas, Oct. 18, 1887. Bro. Hurley was a man of God. His life was fashioned after the doctrine of Christ. His actions, his words, his looks, his steps showed the transparency of his character. His habits of love, of piety, of truth had so moulded and shaped the features and expressions of his countenance, that you would recognize him as a Christian gentleman. He was faithful in his home, in his church, faithful as a citizen. Such character is valuable as it is rare. He is a shining example of modern energy in the world.—Sunday School Times.

the great callings of life. He had an inviolable determination to succeed in his business, and these were sanctified by grace divine. The sterling qualities were manifest in him no less in his church than in his business. He was loyal to his church, to his pastor, to his family, to his friends, to his country, to his God. His health was yet failing, he was working for God and his home, and when the great day came, he was found with the harness on—both as a business man and a Christian gentleman; the one above suspicion, the other in whom there was no doubt as to his integrity. He was a man of God, and his life was a shining example of modern energy in the world.—Sunday School Times.

WESTMORELAND—Died at his residence, near Lebeck, Texas, Sept. 20th, Bro. J. W. Westmoreland, one of our best men. He was born in Patoka county, Texas, Aug. 21, 1817, and was converted and joined the M. E. Church, South, at Mt. Zion in 1840. He was a Christian life until death claimed the body, and he now lives in a better home. His death was a great loss to his family, and he is missed by all who knew him. He was a devoted husband and father, and his death was a great loss to his family. He was buried in the cemetery at Galtsville, Texas.

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BUSINESS OFFICE—ROOM NO. 1. (Second Floor) COR. MAIN AND SYCAMORE STS., DALLAS, TEXAS.

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TO AGENTS AND SUBSCRIBERS. We keep no accounts with individual subscribers, but only with the ministers of the Methodist Episcopal Church, South, in their several churches.

Nov. 9—Wm. J. J. Clemens, formerly rector of Christ's Church, Houston, died at River-side, E. L. of consumption.

Nov. 10—Dr. J. McKenzie Johnson died at Galveston.

Nov. 12—Jack Ryan died at Cooksville.

Nov. 13—W. W. Walton, a prominent citizen of Lavaca county, died at Hallettsville.

E. R. Broiles, a Henderson county farmer, was killed by his wagon running over him.

H. T. Bramble, an old citizen, printer and journalist, died at Texarkana.

Mrs. Rebecca Young, wife of Rev. Jas. Young, the widely known temperance lecturer, died at Sherman.

Nov. 14—H. Stedman, a prominent merchant, died at Latimer.

Mrs. John Broadhead died at Austin.

Conductor Entree, of the Mexican Central, was killed at Salta station.

Jno. Weyenberg died in Dallas from an overdose of chloral. He was a resident of Denton.

The liver and kidneys must be kept in good condition. Hood's Sarsaparil is a great remedy for regulating these organs.

General News. The Anarchists. The commutation of the sentence of Fielden and Schwab to imprisonment, and the suicide of Ling, left four of the Anarchists to pay the extreme penalty of the law—Spies, Engel, Fischer and Parsons.

Over the State. Texas Incidents—A Week's Record. Wesley Smith, a recluse, and an old citizen, committed suicide in Krath county.

meal and will put them on the market as soon as they are fat enough. His experiment in fattening beef cattle on this diet is a great benefit to the stockmen all over Texas.

THEIR LAST WORDS. August Spies was the first of the four doomed men to make use of his wits while he could. In a tone of intense bitterness of spirit, he, the man who wrote the infamous revenge circular, hissed out between his tightly clenched teeth: "There will come a time when our silence will be more powerful than the voices they are straining to death."

There was a silence like the grave, broken abruptly by the slow-measured intonation of Parsons, like a white-robed priest before the altar of sacrifice. Not a dying gasp, but rather like a command or warning he sounded forth: "May I be allowed to speak?"

Then with a slow, steady gaze: "Will you let me speak, Sheriff Matson?" There was another agonizing pause. Muffled through the shroud broke out in unnatural hollow accents: "Let the voice of the people be heard."

THE DEEDS. A crash as of a falling house thundered through the corridors. The slender ropes were taut. In full view of the 300 men in front were the four white, writhing shrouds. The ropes could be seen slowly tightening about the necks that between the caps and shrouds could be noticed blackening and purpling. Nine mortal minutes passed. The four Haymarket murderers had been literally throttled and strangled by the law.

From the first step of Spies upon the scaffold until the cutting of the rope precisely six minutes and three seconds had elapsed. Spies died hard. His legs and arms moved convulsively with extraordinary rapidity. His whole frame was agitated by a quivering tremor. This continued for over a minute—an hour it seemed to be—and then the struggles grew fainter and fainter, until they finally ceased.

THE BODIES OF ENGEL AND FISCHER were motionless for a moment after the drop, save for the swinging to and fro. Then Fischer's legs drew up and down, and there was a convulsive movement in his arms. Engel's struggles were brief. Parsons alone died as though his heart had been pierced by a bullet. He came down like a log. There was not a twitch—not a single contraction of the muscles. His neck had been broken instantly. All three of the others evidently slowly strangled to death.

BIOGRAPHICAL. August Vincent Theodore Spies was born in Lundeck, Hesse, 1855. His father was a ranger. Spies came to America in 1872 and to Chicago in 1873.

Albert R. Parsons was born in Montgomery, Ala., in 1848. His parents died when he was young, and his rearing fell to the lot of his elder brother, W. H. Parsons, who was a general in the Confederate army. In 1855 he moved to Johnson county, Texas, taking Albert with him. The latter received some schooling at Waco, and subsequently became a printer. When the war broke out he ran away from home and became a "powder monkey" in a company of Confederate artillery.

can be made to partake fully and freely of the fruits of common activity; only by the impossibility of acquiring individual capital can every one be compelled to work who claims the right to live. It is admitted that the property of each individual in the community could not be taken away from him and put in to a common fund to be divided among all the members of the community without a resort to revolution and force.

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Samuel Fielden was born in Towbridge, Lancashire, England, 1847, and spent thirteen years of his boyhood working in a cotton mill. In early manhood he became a Methodist minister and Sunday-school superintendent in his native place. In 1868 he came to New York, worked for a few months in a cotton mill, and in the following year went to Chicago.

Michael Schwab was born near Mannheim, Germany, in 1853, and was educated in a convent. For several years he worked at the bookbinding trade in various cities. He came to America in 1879.

George Engel was born in Cassel, Germany, in 1856. He received a common school education and learned the printer's trade. He came to America in 1875 and a year later to Chicago, where he became a convert to socialism and later a rabid Anarchist.

As the groups were known by numbers, no record was kept of their names, and a system was adopted by which the members would be as little known to each other as possible.

OFFICIAL BAKING POWDER TESTS. Report of the Ohio State Food Commission. A analysis of the Chief Brands of the Country.

THE OHIO STATE DAIRY AND FOOD COMMISSIONER, Gen. S. H. HURD, has made public (Circular No. 6) the results of the Commission's investigation of baking powder.

THE OBJECT OF BAKING POWDERS is, when mixed in a dough and subjected to moisture, to generate a leavening gas in the dough, which will raise the bread and cause it to be porous and light.

THE COMMISSIONER classifies the baking powders into three general divisions, according to their value: 1st. Cream of Tartar Baking Powders; 2d. Phosphate Baking Powders; 3d. Alum Baking Powders.

Table with 2 columns: Name, Per Cent. of Leavening Gas, or Residue. Lists various brands like Empire, Gold, Vetrah, etc.

THE LARGEST AMOUNT of inert matter or residue in both the phosphate and alum powders will be noted. This in the phosphate powders is largely of lime; in the alum powders it is chiefly alum.

Table with 3 columns: Name, Per cent. of Leavening Gas, Per cent. of Residue. Lists brands like Royal, Sterling, etc.

With the foregoing explanation the study of these figures will readily give consumers a knowledge of the comparative value of the different brands. To illustrate with the percentages given: The Royal containing 11.8 parts of leavening gas to 10.5 in Price's, its excess of strength is 1.3 in 10.5, or 12.4 per cent.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness.

CATARACT K-N-A-B-E POSITIVELY CURED. THE IDEAL MEDICAL CO. 19 Park Place, N. Y. City.

SANGER BROS. CONTINUATION SALE OF LADIES' SUITS AND JACKETS. This is a sample of what we will do this week in LADIES' SUITS.

SANGER BROS. BUYERS and SHIPPERS Stationery or Printed Matter. WANTED! WANTED! A GOOD, ENTERPRISING AGENT in every town in Northern Texas.

WILL A. WATKIN & CO., DALLAS, TEXAS. Wide Awake 1888. begins the year with the richest holiday number ever made.

WILL A. WATKIN & CO., DALLAS, TEXAS. Wide Awake 1888. begins the year with the richest holiday number ever made, and follows up the months with such riches to come as never were dreamed of.

WILLIAMS RUPTURE COMPANY. Rupture Positively Cured. Terms. No cure no pay, and no pay until cured.

K-N-A-B-E PIANO FORTES. Tone Touch Workmanship and Durability. WILLIAM K-N-A-B-E & CO.

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Tutt's Pills. The dyspeptic, the debilitated, whether from excess of work or exposure in Malarial Regions, will find Tutt's Pills the most genial and effective ever offered the suffering invalid.