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CONGREGATIONALISM.—SACRED SONG.

JEAN PAUL.

1. Congregationalism is the name of a large body of Christians, formerly known as Independents. In England the name had become odious because of the excesses of Oliver Cromwell. In the United States there were no dangers threatening from undue encroachments of "popo, prelate, presbytery, prince or parliament." Independence implied fierce opposition thereto. With the antagonism, the opposition ceased. Hence the discontinuance of the name which was the exponent of that opposition.

2. Congregationalists of the United States number a half million members and about four thousand preachers. Most of them are of Puritan descent. In New England they have developed much strength. Nor are they numerically and socially insignificant in the Middle and Western States. Only a few Congregational Churches are found in the South.

3. Originally strictly, almost Pharisaically orthodox, requiring as test of membership regeneration and subscription to a covenant which entailed austere self-denial, soon laxity of discipline led Congregationalism to the brink of discomfiture. When, subsequently, this lamentable liberalism led to reaction and reform, it was found that the ghosts cited could not be banished. Defection was inevitable. In 1810 many Liberalists organized themselves into Unitarian Churches. Others were absorbed by Universalism.

4. Congregationalism, signifying a union of churches, is a misnomer when applied to that union. Any other Christian denomination is composed of a union of individual churches. These churches are not devoid of congregational privileges—scarcely less than Congregationalism offers. Have often been amused seeing men ostensibly wedded to catch-words.

5. Election or dismissal of pastor, charges of heresy, or divergence from accepted usage, requires consent from and investigation by a "consociation," composed of delegates from neighboring churches. The action of such consociation is not judicial, but simply advisory. Congregationalism permits the individual churches to reject the advice given. But said consociation has authority to exclude obstinate and obstreperous congregations from its connection. Congregationalism says: You can do as you please; but if you do it, woe is you!

6. Doctrinally, Congregationalism is sadly at sea—at sea where many ecclesiastical buccaners unfold their manifold theories to the breeze. It is a garden where hundreds of issues find cultivation. During the National Council of Congregationalism, held in St. Louis, Mo., in 1880, a commission of twenty-five erudite and devout preachers were appointed, with authority of formulating a creed and articles of religion.

1. Among the various means of grace sacred song is not the least. To such songs many Christians trace their repentance, conversion, and iterated edification. Great is the benefit derived from the military band during weary marches and bloody encounters. Sacred song gives comfort, encouragement, enthusiasm to the children of God.

2. Only few men dislike song, sacred or secular. Who they are? (1) The mean, sneaking self-seeker. (2) The man, or woman, with seared conscience. (3) Parties who ludicrously imagine themselves profound thinkers, a la Locke and Kant. What? do what birds and children do? It seems so puerile to them. Here and there you find a preacher belonging to the third class. Well says Schiller:

"Where frequent songs abound,
You safely pitch your tent;
For man, on vines to sit,
Are: at where song is found."

3. Glad to find that at the different theological schools, including Vanderbilt, students are taught to sing. Proficiency in vocal music is as necessary to a preacher as elocution, etc. True education aims at making man independent. I pity the preacher who is dependent on Bro. A. or Sister B. for management of the necessary song-service connected with public worship.

4. It is well that in our new hymn-book suitable terms are affixed to the different hymns. Have been mortified when a tune, adapted to a hymn for funeral, was sung at a wedding. Those suited for picnic, are sung at the sick-bed. During the last few years a hymnological Babel has prevailed in our Zion. As the sentiment in hymns of prayer, praise, adoration, etc., differs, even so the music should be especially expressive of the different sentiment.

5. Excessively artistic singing at public worship should be discouraged. But, on the other hand, who will say that it is sinful when parties of musical attainments and taste express themselves disgusted with the drawing, whinnying, screaming, mumbling, which, here and there, purports to be congregational singing.

6. Sometimes unappreciated poets improvise and add unauthorized stanzas to our hymns. "When I can read my title clear," etc., has been disgraced by one of such stanzas. The last and second-last lines are the same. They read: "And take this pilgrim home." There was a revival in a Texas town. The adopted daughter of a celebrated preacher was at the mourners' bench. There had been bright conversions. Some shouted. The above mentioned hymn was sung—including the improvised stanza. The familiar air employ-

ed in singing this song requires a three-fold repetition of the first half of second-last line. A local preacher was in the altar. Having his hand on the said mourner's shoulder, he sang with stentorian and enthusiastic emphasis: And take this pilgrim—and take this pilgrim—and take this pilgrim—; but before the pilgrim could be expressed, a grim paroxysm of nausea led the mourner precipitately to leave the church. Had always had aversion to taking pills.

NEW ORLEANS, LA.

THE RELATION OF ANTE AND POST-MESSIANIC JEWS.

REV. R. ABBEY, D. D.

The ADVOCATE of 18th July, first page, contains a well-written article, as are all his writings, from Jean Paul on the Jews, etc., from which I quote the following:

"Religiously the Jews are divided now, as they were in the days of Christ, only that the numerical relation has been reversed. The rationalists, i. e., Sadducees, are largely in the ascendancy. Only a few are orthodox Jews, i. e., Pharisees."

My view of the relation of the ante and post-Messianic Jews is, in some respects, so different from this and the theological aspect of the subject so important that I beg leave to state it here for the benefit, if I am correct, of my younger brethren.

At the time of the birth of Christ, the Pharisees and Sadducees combined formed no considerable portion of the Jewish people—probably not a twentieth part, or one in forty of the whole number. They were not what we now call sects or religious denominations.

Josephus uses the word "sect," but in one or two or more places explains himself to mean "sects of philosophy"—that is, philosophical schools. They never had any considerable numerical strength. Their historic importance, which was confined almost wholly to a period of not much, if any, over a hundred years anterior to the birth of Christ, was derived from the official position of many of them, and this from the great patronage of President Hillel and that great woman, Queen Alexandra. They were both Pharisees.

John Hyrcanus was High Priest from 136 to 106 B. C. To reconcile some difficulty with the Pharisees he invited them to an entertainment, etc. Not, presumably, all of them; but, presumably, most of them.—See Josephus, Ant. B. 313, chapter 10, paragraph 5. Hillel was born 112 B. C. and was elected President at forty years of age, and it was under his administration that the Pharisees became numerous; probably a few thousand among six or seven millions of people. They were probably not known in Egypt, where we find probably the greatest body of Jews. They seem to be confined to Jerusalem and Lower Judea.

The Sadducees were a very small aristocracy, though a few of them held important office at times. Neither of these sects nor the Essenes, as far as is known, had any considerable antiquity. See Josephus, Book 18, chapter 1, paragraph 2. There were three sects in the same series that there were two, and they were what we call denominations, or different parts of the whole church.

The religious denominations of the Jews in those times, properly so-called, were: First, the Hebrew Jews of lower Judea, using the old Solomon Temple in Jerusalem in their festive worship. Second, the Samaritans, occupying northern and central Judea, with their temple on Mount Gerizim; and, thirdly, the Grecian Jews with their temple in or near Heliopolis. This last was by far the most wealthy, powerful, and we may readily suppose, the most numerous and most religious of the three. The reason why so little is said about it in the New Testament is easily explained.

These three denominations, especially in late times, were very jealous of each other, or sectarian, as is now seen among denominations of the present day, and ready to unchurch each other. Especially was the old aristocratic church at Jerusalem disposed to nonfraternity with the other two. Hence, you see Josephus, who was a Pharisee, on several occasions speaking in disparaging terms of the other two, especially the Samaritans, and the Jerusalem Jews are on several occasions sure to speak of the Greek Jews as something inferior to Jews in the fullest sense. But still we see regular fraternal messages and greetings between the Hebrew and Hellenistic Jews as we see it now among Christian churches. In the New Testament you see frequently the expression "Jews and Greeks" put in a way to lead some authors to suppose that such Greeks were not Jews. The revised version generally, if not always, corrects this error.

The history of this great and powerful Greek denomination of ancient Jews is one of the most interesting and useful studies of the ante-Messianic Church. It begins to assume form soon after the Babylonian release under the migrating system of Alexander, and continued under the far wiser statesmanship of the Ptolemies and down to the time of the advent.

On the division of the church on the question of the Christism in Jesus, the probability is that most of those Jews stood firm by their old religion and received Jesus as the Christ, and yet many persons have strangely blundered into the supposition—certainly without a moment's thought—that these modern Jews are the regular religious and eccle-

siastical successors of the ante-Messianic Jews.

Then, of course, we Christians are apostates. Certainly one party or the other is a square apostacy wholesale, and that of course depends on the simple question whether Jesus was or was not the Christ. If Jesus was an impostor, as modern Jews hold, then we Christians apostatized and continued apostates by worshipping a false deity.

Joseph Addison, in the Spectator, never made a greater blunder than when he considered it remarkable that the Jews, after so much change, persecution and homelessness, should so well maintain their ancient religion. Nor did the unthinking million ever blunder more grossly than by copying his mistake. If modern Jews have the religion of Moses and the Prophets, what religion is Christianity? Does the New Testament introduce any new tenets or religious faith? Is not true Bible Judaism identical with Christianity? True Judaism and modern "Judaism," falsely so-called, are as distant as the poles, and as unlike as light and darkness. Surely a ray of sober thinking is useful.

I make these remarks in no spirit of controversy or debate. I neither desire nor expect any; though I remember to have heard a wise man say that it was in the collision of mind that the truth is educated. These and many cognate subjects are fully elaborated in *Ecce Ecclesia*. It is a field that has not been sufficiently occupied by the modern theologian for the practical purposes of the gospel ministry.

MEN OF THE PAST AND PRESENT.

H. G. H.

Hon. John McPherson Berrien, one of the great statesmen of the South in the olden time, was President of the first and only State Know-Nothing Convention of Georgia. Although he was very infirm, yet his speech was a gentle flow of silvery thought. His wife was the daughter of a noted Methodist woman in Savannah, Mrs. Anceaux. Forty years ago we heard Bishop Elliott, father of Bishop Elliott, deceased, of West Texas. He was regarded as the finest looking man, (save Bishop Pierce) that ever appeared in a Georgia pulpit. He stood by Bishop Andrew in the old historic Methodist Episcopal Church of Milledgeville, and delivered a great thanksgiving sermon. When a boy we used to see in the lower house of the Georgia Legislature a little, sallow-faced, solemn-eyed, up-country Georgian named Smith, who afterwards became famous as "Bill Arp." He came from the same hill country that produced Sam Jones, Joe Brown, Jesse Boring, and Dick Hubbard. Joe Brown was Georgia's great war governor, was a Baptist deacon, looked like an old local Methodist preacher, often taken for a parson, and could pray and say amen with the best of them. Hon. Thomas R. Cobb (brother of Howell Cobb) was the most polished jurist Georgia ever produced. He was the son of another noted Methodist woman, and was himself a most devout member of the church. He was killed during the war. Howell Cobb, once Secretary of the treasury, for years Speaker of the National House of Representatives, and Governor of his State, was a magnificent specimen of physical and intellectual manhood. He never spoke on small occasions. He wore his hair down to his shoulders like Bishop Marvin in his earlier days. Old Bob Toombs, the lion of Southern politicians, had a grand air as he would address five thousand bourbon Democrats, shaking his heavy, shaggy locks, and his voice roaring like the voice of the lion. He had a gentle, Methodist wife, and became a Methodist himself. He is doubtless now where fraternity is universal. Alex. Stephens, who always looked like a corpse ready for the grave, had the eye of a genius, that blazed like the central sun when his audience embraced the intellect of the State. A Christian from childhood, his last contribution was to a Sunday-school, and his last official act was to pardon an unhappy woman out of the penitentiary. His school history of the United States is written in a lofty, Christian style. Far back memory calls up having seen and heard Dr. L. Pierce, W. I. Parks, Caleb W. Key, (father of the Bishop) Sam Anthony, Jesse Boring, John W. Glenn, Allen Turner, all giants in the Methodist ministry. The last time we saw Bishop Andrew was in 1860. He was riding in a buggy with Dr. Boring down South Flores street, San Antonio, and as he passed a band of young Western preachers he lifted his hat, his great, dome-like forehead glistening in the sunlight. We heard John B. McFerrin, C. K. Marshall and Jesse Boring, giants all, discuss the question of one great central organ for the whole church before the Georgia Conference in 1858. McFerrin furnished the wit, Boring the logic, and Marshall the facts, figures and oratory. E. M. Marvin, before he became Bishop, used to ride hundreds of miles and preach every night to any sort of congregation he could gather—and with a voice like the music of heaven and the utterance of an apostle. Once in our little chapel at Lockhart, Bishop Kavanaugh preached grandly on Sunday and went to sleep in the conference chair on Monday, when old Dr. Sargeant, of Baltimore, sitting by, woke him up and told him where he left off business. In 1862 Col. Geo. W. Carter, from the portico of the old Plaza House in San

Antonio, made a great speech on the war, calling for volunteers. Now, after more than twenty years of wandering and alienation, he returns to his church and God, and once more his eloquent voice is heard preaching the gospel.

"There is a Divinity that shapes our ends,
Rough-hew them how we may."

Without the grace of God and that elevation of character produced by it, all human greatness vanishes like a shadow. God loves the pure and will take the pure to himself, be he in the world's estimation a clod or a genius.

DOCTRINAL STANDARDS.

REV. JNO. W. STOVALL.

In the July number of the Quarterly Review there is an article by Dr. Tigert on the Doctrinal Standards of Methodism, and also one by Dr. Harrison in Editor's Table upon the same subject. Both these writers include Wesley's Sermons and Notes on the New Testament among the Doctrinal Standards of Methodism. In both articles it is made to appear that the first restrictive rule limiting the power of the General Conference does not define the Doctrinal Standards.

Now it seems to me that the question can be decided without ransacking the records of the past. Both the above mentioned writers, as well as Dr. Dodd in the Nashville Advocate of the 25th inst., go into a historical discussion of the subject and draw different conclusions. Let us take the discipline, as we have it now, and see what light it gives us on the subject.

On pages 144-5 of the Discipline we have the following question and answer: "What shall be done with those ministers or preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our Articles of Religion?"

Answer—"Let the same process be observed as in the case of immorality; but if the minister or preacher so offending do solemnly engage not to disseminate such erroneous doctrines in public or in private, he shall be borne with till his case be laid before the next annual conference, which shall determine the matter." So much for the case of a traveling preacher.

Again, on page 153, we have: "What shall be done with those local preachers who hold and disseminate, public or private, doctrines which are contrary to our Articles of Religion?"

Answer—"Let the same process be observed as in case of immorality." On page 158 we have the following language in reference to a private member of the church: "If a member of the church endeavor to sow dissension in any of our societies, by inveighing against either our doctrines or Discipline, such person so offending shall be first reproved by the senior minister or preacher of his circuit; and if he persist in such pernicious practices, he shall be dealt with as in case of immorality." (Italics in quotations my own.)

In the last extract it is fair to assume that "doctrines" mean no more than in the first two extracts—for a private member is certainly not held to a stricter account than a traveling or local preacher. But in the first two extracts it is distinctly stated that the Articles of Religion shall be the test at least of the soundness of a preacher's views; and as no other standard is referred to, it is fair to presume that there are no other doctrinal standards in the M. E. Church, South.

If we read the first restrictive rule in the light of the above quotations, it seems to me that the question of the "Doctrinal Standards of Methodism" is settled. Wesley's Sermons and Notes are no more doctrinal standards, according to the Discipline, than Clarke's Commentary or Sumner's Systematic Theology.

THE NEW HYMN-BOOK.

REV. JOHN F. NEAL.

For general purposes I regard our new hymn-book as the best by all odds. We have long needed a book suited not only to the preaching service, but adapted to the prayer-meeting, the Sunday-school and domestic worship. In March, 1886, I wrote the following: "Among the many things to come before the General Conference, to be held in the city of Richmond, Va., next May, the question of a uniform hymnal might well be considered and settled. Our most excellent standard hymn-book contains many hymns which are never used in public or social worship. Their retention adds to the bulk and cost of the book. The best of the modern songs should be incorporated in our collection, and a book at once acceptable, portable and purchasable presented to our people for all purposes—to be used in public, Sunday-school, social and domestic worship. The benefits of such an arrangement are apparent. Uniformity in the service of song in the house of the Lord would be promoted in our congregations. The cheapness of a single hymnal for all purposes is also a commendable feature. The disheartening array of our Sunday-school music books increases yearly, and these books are constantly clamoring for purchasers. Before we can become familiar with the pages of certain favorite songs so as to announce them readily, another aspirant for popular favor is put on the market. This is not to affirm that our books are not meritorious; but it is to affirm a very grave doubt as to the wisdom of such policy. If the approaching General Conference should not have the time to bestow on this subject which its import-

ance demands, it were well, at least in the humble judgment of this scribe, to adopt 'Prayer and Praise' as the collection best suited for universal use." But now as the result of said General Conference we have a book which meets the demands. Let it be used in all our services.

The 236th hymn, word edition, should read: How large the promise, instead of, How large the promises. Hymn 300 is L. M. and not C. M. as written. In the note edition these errors do not occur.

I would be pleased to see one change in the second stanza of that sweet hymn, "Savior, more than life to me." I can pray, Lead me safely as I go; but I hardly feel warranted in praying, Lead me gently as I go. For "In the world ye shall have tribulation." The heroic spirit of the fathers will never die out of the church.

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?
In another hymn, Mr. Watts says pertinently:

Let cares, like a wild deluge, come,
Let storms of sorrow fall;
So I but safely reach my home,
My God, my heaven, my all.

THE HOME CONFERENCES.

Plantersville.

J. C. Mickle, August 3: I am very thankful to be able to report a good revival on my work at Linn Grove. Thirteen accessions to the church.

Alto.

Leon Sonfield: Recently held a meeting at Wells, Aug. 1, on the Alto circuit. Result: Thirty accessions to the church. Bro. Wyche was with me during the meeting and rendered good service.

Italy.

A. T. Culbertson, July 29: Our meeting at Slay closed last night. Result: Twenty-five or thirty conversions, thirteen accessions, adults baptized, eleven; infants, two. The Lord is with us.

Mt. Pleasant.

Wm. A. Edwards, July 29: I have just closed a wonderful meeting at Oak Grove on the Mt. Pleasant circuit. Had no ministerial help. Preached twenty-four sermons in twelve days. Sixty conversions and fifty-two accessions, and the church renovated.

New York.

D. W. Towns, July 26: The Methodists and Baptists held a union meeting at Hallum's Grove, of five days. Several conversions and ten additions to our church. We Methodists are not selfish, but we "strung all of the fish." The Baptists did not get a bite. The circuit is on rising ground. To God be all the praise.

Rice.

L. G. Rogers, August 2: Closed my meeting at Chatfield last Sunday with ten accessions, one profession of perfect love and a number seeking it, and the whole church wonderfully blessed. It embraced our third quarterly meeting, so we were assisted by Bro. E. L. Armstrong, presiding elder; also by Bros. Lowery and Terry.

Canton.

J. C. Calhoun, Aug. 1: Splendid revival closed at Craigville last night on Canton circuit. The church graciously blessed. Some ten or twelve reclaimed. Twenty-six conversions. Nineteen accessions to our church. Some will go to the Presbyterian and Baptist. The good Lord is blessing us wonderfully on Canton circuit. Our spiritual report at Rusk will be the best of my ministry. All the glory be to God.

Copperas Cove.

John F. Neal, August 2: New church at Copperas Cove will soon be completed. It is 20x40. We expect to present it to the presiding elder for dedication at the fourth quarterly conference, first Sunday in September. It is belled and painted, and will soon be ceiled. Eleven souls have recently been added to the church, and seven children baptized. Bro. S. W. P. McCullough, of Comanche, is now assisting me on the circuit. He is indeed a helper.

Hutchins Circuit.

H. M. Glass, July 29: The protracted meeting at Lemon's Springs, on Missouri Pacific railroad, near the bridge over Newton creek, two and one-half miles from Hutchins, on the dirt road to Dallas, will begin Friday, August 2, at 11 a. m. It is supposed trains from Dallas to Lancaster will receive or let off passengers or persons wishing to attend the meeting. The meeting is designed to bless all who come for that purpose. Any ministers of the gospel come and help us.

Hillsboro.

T. W. Rogers, July 29: Our meeting closed in a triumphant way on yesterday. It has been a glorious success, and but for the intense heat would have been continued through the present week. Bro. J. H. Collard, Jr., was with us and did the most of the preaching during seven or eight days. We must say we have not heard a more faithful preacher or seen a more thorough worker. Results: Forty conversions and about twenty-five additions to the church, and others to come. Glory and praise.

Coleman.

E. V. Oswalt, July 29: We are in the midst of a glorious revival. This is the third week of our meeting and still the good work goes on. Bro. J. R.

Nelson did the preaching for thirteen days and conducted the meeting with great success. Rev. R. H. H. Burnett came in last night, preached to a crowded house and will remain with us several days. The town is deeply moved. Some of the hardest cases have given their hearts to God. Church gloriously revived; forty have joined the different churches, of which thirty have joined our church.

Cotton Gin Circuit.

C. N. N. Ferguson, July 26: We have just closed a meeting at Point Enterprise, which resulted in nine conversions and eight accessions to our church. Two others would have joined but sickness prevented. Nine infants were baptized on Sunday. Eleven families promised to hold family prayers in the future, and most of the young people promised to pray once a day for the prosperity of Zion. No other preacher, traveling or local, made his appearance while the meeting lasted. It was a good meeting.

Bonham Circuit.

Wm. Hay, Aug. 3: We are now in the midst of our revivals on Bonham circuit. We have a very pleasant charge, consisting of five appointments; four good church buildings, all in good repair; also, a nice parsonage, located in the village of Ector, on the Texas and Pacific railroad, six miles west of Bonham. We commenced our first meeting at Ravenna, a good country town of some 800 inhabitants, July 20th, and closed Aug. 2d. Result of meeting: One hundred conversions, eighty-seven accessions and twenty-four children baptized. Christian people all labored together, and the spirit of brotherly love abides among all denominations.

Hamilton.

W. E. Caperton, July 27: I closed a good meeting last night at Simpsonville, Coryell county. It is impossible to estimate the good done. Fifteen added to our church was a little of the results. Our presiding elder, Br. E. A. Bailey, stood by us from first to last, preaching, exhorting, praying, weeping, and rejoicing. Bro. W. H. Carr, of Shive mission, did some faithful work (which he has booked against me). Thanks to him both; also to Bro. S. D. Wadill, local preacher, for faithful services. Praise the Lord.

Harmony Hill.

J. L. Findley, July 27: Our pastor, Bro. L. M. Fowler, closed an eight days' meeting at this place on yesterday, leaving many precious seekers at the altar. There were several conversions and six additions to the church, and we believe more to follow. It was a glorious good meeting. Large and appreciative audiences attended each service. Bro. Fowler is a faithful, earnest worker in the Lord's vineyard, fully alive to every interest of the church. May God bless him and sustain him in his efforts to uphold and defend the principles of holy religion.

Santo.

A. Laman, July 25: The great meeting just closed by Bro. John A. Gardner at this place resulted in fifty conversions to God. Bro. Gardner is a servant that never gets discouraged. J. E. Basham, the well known sportsman who was converted last summer and was licensed to preach in April, was with us all the time. His preaching was directed especially to sinners and every word was attended by the Holy Spirit—so much that the hardest sinners in the land were made to cry for mercy. To know Bro. Basham is to love him. His great love for sinners has won all their respect and they all hope to meet him again. We pray God to send him again. He can do a work here that no one else can do.

Mountain Springs.

S. W. Miller, July 29: Last Tuesday night I closed a meeting at Tipton Chapel with twenty-five conversions and fifteen accessions to the church. More yet to join, and expect to have a new church there before conference. I am now at Prairie Chapel working for Christ. Bros. Gore and Murphy, local, are with me. Bros. Murphy and Rutherford did us faithful work at Tipton. I have received thirty-two members since conference, and the work of the summer just begun. Crops never better in this county. Sickness rather general but not fatal as yet. Finances better than for many years on the upward work. In fact the work is on the upward move.

Center.

J. B. Armstrong, July 29: Old customs are becoming new—such as Methodism was fifty years ago. We have a preacher on the Center and Timpon station who is in every way, and on every part of the ground, a pastor. He has visited nearly (or quite) all of the members that belong to his flock, and has prayed with their families, in their homes, where he can have access to the dear mothers and little ones, who seldom have an opportunity of going to church, and by so doing it has been the blessed means of increasing his congregation to a full house at every appointment. Old careless members, who have heretofore neglected, to a great extent, attending public worship, are now coming out to hear him preach with glad hearts. He is constantly growing in favor with the people. The gospel he preaches is Simon-pure, and we are like Bro. C., from behind the Round Rock, who come here expecting to make us believe he is the big gun, is very much mistaken. The pastor to whom I refer is our beloved Wm. A. Sampy.

Texas Christian Advocate

A CORRESPONDENCE.

NEW YORK, Sept. 10, 1888.

Dear Friend Littlepage:

I have your letter and inclosed slip. I have read both carefully.

I regret that you should hastily, as I believe, have taken sides against substantialism—calling it as you do a "theory." I regret this the more because I feel sure, yes, I know, you misunderstand the nature, aim and grasp of the substantial philosophy. It is not a theory at all. It is Christianity itself carried out into nature and demonstrated by the physical forces as observed in operation all around us. The schools have always been wrong and on the side of materialism in representing the physical forces as modes of motion; and as all force, per se, must be of the same general nature in this respect, it followed according to Haeckel, that life-force, mind-force, and psychic-force, could be only a mode of motion of brain-particles, and therefore not a substantial entity or any objective or subjective thing susceptible of salvation. This was directly opposed to Christianity, as witness the New Testament teaching concerning the nature of God, of Christ, of Heaven, of the "inner man," of the invisible things of God, the things that are not seen which are eternal, etc. Substantialism is the carrying out of this substantial and entitative phase of Christianity into the natural and physical realm of science, and by the things that are seen, the forces that exist, the phenomena that are observed, demonstrating the substantial entity of the soul, the reasonableness of a future substantial existence, and the substantial presence of a creative intelligence, even His eternal power and Godhead. I beg of you, Doctor, to read Robert Rogers' article as here sent to you marked, on the importance of substantialism. I cannot believe that you have read it, or you could not have so misapprehended this philosophy as to call it a mere "theory." It is nothing like as much of a theory as Drummond's doctrine of a future life, which you so strongly approve. Indeed, it is but a continual succession of proofs, illustrations, and solutions from the natural laws and forces confirmatory of the substantial nature of the soul, of the substantial personality of God, and of the substantial nature of every religious element constituting New Testament Christianity. Though I advocate the substantial theory of light, heat, sound, magnetism, and in fact of all the physical forces and many other theories, as illustrations, yet they all tend directly or indirectly to a confirmation of the truth and correctness of the substantial philosophy which is simply Christianity carried out into the natural realm.

I regret exceedingly that by such an inadvertent commitment of yourself to a radical misapprehension of substantialism, you have missed the opportunity of your life in utilizing this mighty analogical engine for battering down scientific ramparts of materialistic infidelity. I here quote your own words from the slip in regard to Dr. Drummond's views: "However this may be, I am disposed to think that the development of a scientific spirit in a high degree has lifted Dr. Drummond to a plane of thought so far above the average student that he is not understood, and hence condemned."

I would not for a moment claim such laudation as applicable to substantialism, but this is substantially what its friends have claimed for it in reply to superficial critics who could not comprehend what bearing it had upon the Christian religion. Perhaps, Doctor, your own words concerning the "Problem of Human Life" will be a better illustration. I quote from your letter: "Your great work, 'The Problem of Human Life,' is invaluable in that it demonstrates the errors and weakness of those men who reject Christianity on scientific grounds. You have shown that they are not to be trusted in their own familiar fields of physical research, and of course not to be listened to, much less followed, when they enter the more profound domain of psychology, moral science and theology. You have broken the spell these men had thrown upon the world by the authority of their great names," etc.

Well, if this indorsement be deserved, and I thank you sincerely for it, you surely cannot object to substantialism, which, from its Alpha to its Omega, deals precisely similar blows to materialistic and atheistic science and to its great exponents, showing up their "errors and weakness," and their total incompetency to dictate to the world on the more profound questions pertaining to moral science and the evidences of a future existence. I pray you, Doctor, study substantialism till you understand it before you condemn it. It is the scientific and philosophical wrench which breaks asunder the materialistic bars that hitherto have separated revealed and natural religion. With all the analogies that Butler could force between these bars, tending to a partial reconciliation, there still remained one analogy too big, too formidable, too much like a gigantic octopus with its myriad antennae interlocking with everything in natural science, to pass between these materialistic barriers, and that devil-fish of modern scholasticism is the mode-of-motion doctrine of force. Not content with teaching that sound, light, heat, magnetism, etc., are motions of material particles and nothing else, this claimed natural analogy, legitimately carried out by such men as Prof. Haeckel, enters to that within the veil of religion, and assumes with irresistible logic, having their scientific premises admitted, that mind force, psychic force, and spirit force, according to every consistent principle of reasoning, must also be but various modes of

motion of the material particles of the brain. As certain as the physical forces consist of the motions of matter and nothing else, says Prof. Haeckel, which motions cease to exist when the vibrating matter comes to rest, so certain will the soul-force and life-force as the mere motions of brain and nerve matter cease to exist when this vibrating matter ceases to move at death. Substantialism is the only philosophy ever propounded by man capable of capturing and chaining this materialistic octopus, and intelligent atheists already recognize and admit it.

Dear Doctor, let one of Haeckel's youngest disciples come at you well armed with this claimed scientific analogy, which no man before substantialism appeared on the stage ever answered, and you will be only too glad to rush into the citadel of the new philosophy for protection. Yours Substantially, A. WILFORD HALL.

BASTROP, TEXAS, Sept. 17, 1888.

Dr. A. Wilford Hall:

MY DEAR FRIEND AND BROTHER: Your valued favor of the 10th inst. received this morning and read with deepest interest—the slip I had read two or three times before, and I think fully comprehend. Whether I have made myself intelligible to you is not so clear, and therefore beg your indulgence while I give a reason for the faith that is in me. And first of all, I have not taken sides against substantialism. I believe in a substantial God, heaven and hell, angels and spirits—that man in common with others is a substantial, immortal intelligence, in which inheres all that is peculiar to personality. Have no objection to your substantial theory embracing heat, light and electricity, or anything else you please, though I confess while you have utterly destroyed my respect for the wave theory of sound, I cannot fully indorse the corpuscular or substantial theory, but do not oppose it—think possibly sound may be simply an electrical effect, though I see substantial difficulties in the way of such a theory. The truth is, I do not know what its essence is, if it has such a quality; but whether it has or no, my doubt as to the importance of spending so much time and talent in the defense of substantialism remains. Would to God I could tell you why. Let me attempt it: "It is not by wisdom nor by might, but by my spirit, saith the Lord." My dear friend, do you remember a statement made in a letter to me, seven or eight years ago, in which you disclaimed all credit for any new argument in favor of the personal existence of God, claiming only to have been a passive instrument in penning such evidence? Though you could not believe in miracles or direct revelation, yet you hesitated to believe that all communication had been cut off between God and his grandest and noblest creature—man. I quote from memory, but with sufficient accuracy to recall your thought and experience at that time, I now quote from my reply: "Passive in whose hands, pray, if not that living, personal, intelligent Sovereign of the Universe, whose omnipresence is one of the most vital facts of universal consciousness, and one of the truths most clearly taught in the Bible?" "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Why should it be thought a thing incredible with you that God should effectively influence the mind of his grandest and noblest creature, man, or even hold intelligent communion with him? I believe with you that the days of miracles have passed—that is, such as the Savior and apostles wrought as a testimony to them that believe not, but these miracles of healing the sick, raising the dead, etc., never did hold rank with the grander miracles performed in the realm of mind and spirit. These have always been performed, and always will be. Those were addressed to the physical senses of men who had eyes but saw not; ears, but heard not.

These are phenomena peculiar to, but always distinguishing and characteristic of the mind in its normal relations with its great original. Hence, the power of the great men of the world; they were willing to become fools that they might be wise, and God gave them wisdom from heaven. The world knows these men by their names, as Newton, Kepler, Copernicus, Butler, Miller, Hitchcock, Luther, Calvin, Knox, Arminius, Wesley, etc., etc. God knows them, I am persuaded, as the media of his truth; channels, muddy, more or less, all of them, but channels nevertheless through which have flowed in confluent streams about all the truth we have, for the Bible, containing the teaching of holy men of old—the blessed Lord and the apostles—forms only the central and incorruptible stream of truth into which all others flow and by which all others are to be tested. "The wisdom of this world is foolishness with God, not so the wisdom which cometh down from the Father of lights."

In a former letter you state that you "aim to force him (McCosh) and all theistic evolutionists into the whole contract or make them abandon the theory altogether." Nobly said, and I have no fear as to your success with all honest, sincere men who will consent to an impartial investigation. In the mean time let us stick to our part of the contract—that is, let us believe the Bible true ourselves and one of the grandest truths in the Bible, or out of it, is the subjectivity in consciousness of every vital fact essentially connected with the philosophy of our being. This is why the inspired authors so constantly say, "we know." This accounts for their dogmatism. They had a right to dogmatize. They spoke the living truth of God as realized in their personal consciousness, and, if you will excuse me, this accounts for your charming dogmatism. I like it. What you know, you know you know it. This is substan-

tialism as I conceive it, but it involves an indwelling, personal Christ—the enjoyment of a substantial spirit which the world can neither gain nor resist. A love that crucifies pride and rests in God—living in the use of his "methods to subdue the world to Christ. It is the wisdom of God in a mystery which none of the princes of this world know, by which we are admonished to beware lest any man spoil us through philosophy and vain deceit after the rudiments of this world and not after Christ. Now, let me say, the danger I fear is that the stress laid on substantialism is likely to divert the attention from the truth as it is in Jesus and the sword of the Spirit which is the word of God and the only omnipotent weapon in the divine armory before which no octopus or devil-fish can stand. I do not fear the strongest disciple of Haeckel, nor Haeckel himself. I have seen them fall before God's truth as Dagon before the ark before I heard of substantialism. (See inclosed slip). Paul expressed the true idea: "I was with you in weakness and in fear and in much trembling, and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of man, but in the power of God." In my judgment God has done everything an Almighty God could do consistent with his nature and the nature of man, both in revelation and providence, as disclosed in history and the personal experience of men, to save man from the delusion that human wisdom is adequate to the work of human salvation and that reason can solve the problems of life.

Suppose you convince the world, as you can, as you have indeed every candid, honest man who has investigated the matter, that Haeckel's mode-of-motion argument isn't worth a cent; that the man who can resolve all mind, the phenomena of mentality and the facts of consciousness, into mere modes of motion which must cease when the molecules of the brain come to rest, is a fool or knave or both, what have you done? Simply cut off one of the innumerable antennae of this gigantic octopus, leaving the maddened beast plunging through the troubled sea of life, fighting with other weapons or slinking away in the slough of sloth until the last member is thrown out again under another name, for the inherent power is dominant still. The strong man keeps his palace and his goods are secure—sin still reigns unto death. The carnal mind is not subject to the law of God, neither indeed can be. God's method slays the brute itself, crucifies the old man with the affections and lusts that the body of sin may be destroyed. Nothing else will do it, and there is no other way to do it. Slay your devil-fish of scholasticism and you have subdued one symptom of the disease, but the disease itself is as virulent as ever.

The insolent challenge of Tyndall was spurned by the church as impractical and impertinent, but God answered it by sending an uneducated, and unordained shoe merchant's clerk from Chicago to Europe, in answer to those prayers and simple Bible talks thousands of sin-sick souls are healed and hundreds in the professor's own city, and men, too, in whose mental calibre Tyndall could swim for a week and never touch side, edge, or bottom. Drummond, himself, is one of his converts, and Moody says he never saw a brighter conversion than the skeptical professor of the University of Glasgow. But Mr. Tyndall is as silent as to the efficiency of prayer as he is to the merits of your reply to his Tin Tube experiment. By the way, Mr. Moody says: "Never argue with them; it is a trick of the devil to provoke delay—get them upon their knees and pray for them." Spurgeon says: "Paley's evidences never satisfied him of the truth of Christianity; his conversion did," and his personal experience of God's saving grace gives him constant assurance. The fact is, the truth of Christianity is not a debatable question with the Christian. It is settled with all the authority of God. His incorruptible word, the concurrent testimony of all pure Christian men of all ages and every nationality, and that, too, from personal experience, which grows brighter amid the conflicts of life and brightest when the perturbation of all things settles in the darkness of death. My duty is to preach the truth, not to defend it. It is its own best defense. Please read again my article on The Cause and Cure of Infidelity, second vol. microcosm, pp. 105, 106, 107. It does seem to me that the devil has a right to a man who can accept as true the fool notion that the attributes of the immortal mind, the affections of the heart, the empirical decisions of consciousness are but modes of motion. After all, there is very good sense in the laconic method in which the scholarly old Sam Johnson deals with the tough question of the human will, and the practical Sam Jones with the tougher question of infidelity. Johnson says: "We know our wills are free and there's an end of it." Jones says: "A man's infidelity is just as deep as his meanness, and not a half an inch deeper."

You have done a noble work, Doctor, for which I believe God has raised you up and sustained you, and it is natural, perhaps right, that you should still "lay about you" with the weapon that shook the regions round about this wilderness of learned speculation, and if some Herod is permitted for a time to arrest you, don't suffer a shadow of doubt to fit across your moral sky, but let me send you with a loving, loyal heart a message from the Master: "The blind receive their sight—the lame walk—the lepers are cleansed—the deaf hear—the dead are raised up, and the poor have the gospel preached to them, and blessed is he who over is not offended in me."

May God's best blessings be with you forever. Most truly your friend and brother, S. C. LITTLEPAGE.

AM I A GENIUS? About 10 o'clock this morning, (Saturday, July 6), while I was reading the TEXAS CHRISTIAN ADVOCATE, I heard a voice in the kitchen crying out, "Mr. Voxie!" I answered, "Here am I," and laying the paper aside hastened my steps thither. By the time I reached the door and looked in upon Mrs. Voxie she had ended her half-pleading, half-reproachful sentence, "Did I not ask you this morning to split me up some stove-wood, that it might be drying out? If you had to cook with this wet, sobby wood you would— Besides you ought to remember the Sabbath on Saturday that it may be kept holy." "My dear," said I, beseechingly, "there is nothing but that I can do for you but that I don't wish to do." "Yes," she broke in, "I understand your buts. Get out." With "confusion worse confounded" I made my way to the wood-pile, and after asking, "Where is the ax?" and "Where is the chip-basket?" I commenced cutting and splitting stove-wood like a hero, determined to do or die. I had, but yesterday laid aside Thomas Carlyle, by Froude, a history of the first forty years of his life. How strange that my thoughts should be led in this direction at this particular time? But here was food for thought, and as I split the wood I thought and soliloquized: Carlyle married Jane Welsh, the good, the hard-pressed, the polished, the affectionate Jane Welsh that she was. She was the only child of a widowed mother, and she gave up that mother along with ease, home, comforts; and more, she refused the hand of many noble suitors, and all for what? To become his wife, to take care of him, to be his slave. His letters to her previous to their marriage, stern, dictatorial, and yet not without affection, told plainly what she might expect. She proved herself a heroine; but, alas, a martyr. For him she could bear all things, and the light of her hope for his success and glorious triumph burned steadily under the most trying ordeals. But his family were commoners: his mother and sisters had done all the drudgeries of housework, and he thought it a matter of course his wife should do the same. A dyspeptic, weakly lad, he had been humored, petted and sent to school. He became a man of books, a *littérateur* of the first water. He was selfish, so far as time was concerned; locked himself up in his study, loved solitude and longed to have a house of his own where he could "slam the door in the face of all intruders." Consequently his wife saw but little of him, to her great grief, and many years after a lonely, monotonous life she wrote to a friend: "Never marry a man of genius." A man of genius! Did not Ruskin say, "Carlyle was born in the clouds and struck by lightning?" Now, I know that I was born on a windy, blustery day in March, in West Tennessee, and I know, too, that I was never struck by the lightning; but what of all that? Am I not a man of genius? I read books, I write articles, I offer my wares and they are received without noise or laudation. Alas, but the time will come when I shall make the ears of this nation tingle. O that some glorious Enon would descend and touch and magnetize me at once! The people are dwarfed for the want of light; perishing for the want of knowledge. But there is the bell for dinner. I have wood enough to tide us over Sabbath. I will go in and perhaps Mrs. Voxie will give me some encouragement. I will ask her opinion of a man of genius, at any rate. As I slammed the screen door behind me I heard her say, "Now, do get ready and don't keep the table waiting so long. I must hurry with my work so that I shall be able to go and see that poor sick lady." It would not have taken a philosopher to have discerned that Mrs. Voxie was warm, very warm, and that in the tone of her voice there was something of irritability, while about seven-eighths of it said emphatically, "Steady, steady, sir!" But I was resolute. I would make the venture. "Mrs. Voxie," said I, "I have been thinking all the while I was 'splatin' stove-wood of the few men whom the world has considered men of genius, more or less, and ask your opinion as to my claim to genius compared with Sir Thomas Browne, Raleigh, Shaftesbury, Herder, Tieck, Hans Sachs, Werner, Sir Wm. Temple, Scaliger, Burton, Alison, Schelling, Mendelssohn, Fichte, Kant, Heine, Napier, Macaulay, Burns, Scott, Francis Jeffrey, Goethe, Thomas Carlyle, and especially the latter. She had actually stopped chewing her beans and fastened her eyes upon me as I emphasized "especially the latter." She was not slow to speak (she was never thus), and answered: "Have you gone stark mad, or crazy, Mr. Voxie? Will you never be done posing? And that theory of yours! Would that you could cut yourself loose from it. You seem to think that the world is, or should, or shall be, a gingerbread lull-berland where no pain, sorrow, toil, trial, endurance shall ever come, which to me is pleasant as streams of unambrosial dish-water, a thing!"—"Mercy! hold, hold!" said I. "And do you suppose, Mrs. Voxie, that I am degenerating into a *caput mortuum*, and shall never think another reasonable thought; or have you a new and deeper view of the world to offer me?" "Ah," said she, "it is dreadful to live without vision." This remark silenced the last gun in the battery, and after finishing my meal I walked into another room, and, throwing myself on a lounge, lay wrapped in the solitude of my own originality? Not quite, but my mind seemed never so active. How often I had talked to Mrs. V. of the blindness of the people, of their stupid ignorance, and how my choicest articles had been almost entirely unappreciated; how a few sensible men had indeed noticed me from time to time, but these had been only in an incidental, casual way, and how I had grieved over and lamented the fact. I

had told her, too, of my plans and ambitions; that these seeming failures were but a spur to greater effort; that in a few years I would create a demand and then the goal were in easy reach; that suddenly I would flash upon them like a blazing meteor. But in all my talks on this subject she remained unaccountably silent. Was she not cultured? Was she not appreciative? Did she not feel any interest in my aspirations? I could not understand it. Mrs. V.'s last words, "Dreadful to live without vision," seemed to assert themselves and to more and more demand attention. What could she mean? I knew Mrs. V. to be an intelligent, sensible, and with all, a sincere, steady Christian. Nor could I doubt for a moment her affection. To my mind it was impossible for her to wound or afflict intentionally. "Dreadful to live without vision," I now remembered how we both had a short time ago talked of poor H—, who thought he was cut out to be a great man, and how we had pitied and blamed. And I called up, too, Mrs. V.'s remark on that very occasion: "How terrified is the hen when the ducklings she has hatched take to water." How easy the application to poor H—. Just then I felt the touch of a warm, tender hand on my forehead. I knew that it was Mrs. V.'s hand, though I opened not my eyes: "Perhaps you feel better, now?" she asked. "Perhaps," said I; "perhaps I am a wiser man now than I used to be. You remember poor H—?" "Yes." "How he reaped the whirlwind?" "Yes." "What you said about that old hen that hatched them ducks?" "Yes." "Well, then, my ducks have been so wayward that I don't intend to hatch any more. How dreadful, indeed, it is to live in the world without vision. What a fool I have been. How clearly I see that I am not a genius. If God will forgive me, and my friends forget, I will summon all my courage and strength to be a sensible, matter-of-fact man, and enter at once with the teaming millions of busy, toiling, suffering men and women who wax more and more valiant in life's battles and content in humble spheres." It is now 10 o'clock, p. m. Ever since Mrs. Voxie's lips parted from mine, I have "felt better," and am resolved to do my duty and live and be plain. TOM VOXIE. WHITESBORO, TEXAS.

RAMBLING THOUGHTS.

The Waco District Conference is over. The preachers and delegates have been to Mexia and gone. Their stay among us was most pleasant to the people. They left a blessing upon each house where they tarried, and they are remembered with much pleasure by parents and children. God forbid that the time should come in the history of our church when the preachers and representative men should fail to impress for good the children where they spend the few days while attending to the business of the church.

The district conference was a success in every particular. The presiding elder managed his part of the conference well, faithfully directing everything so that the greatest possible good might come of it. Even in the telling of his religious experience he appeared to be so led by the Holy Ghost that God was honored and the preachers peculiarly blessed. An intense desire for holy power took hold of the heart of each preacher as Bro. Wright in great humility told how he once enjoyed that power in his ministry, but had lost it, and how his heart now yearned for it, and by God's grace he purposed to possess it again. That was an experience meeting in which honest confessions were made and strong resolutions to live right by the side of the blessed Jesus were reached. Each preacher left the conference seemingly with the determination to lack what he might in his ministry, there was one thing he would not lack—the power of the Holy Ghost.

Already we have heard of the glorious results of this power upon the ministers of the Waco district. Since the district conference Bro. J. O. Jordan, of the Thornton circuit, has had forty or fifty conversions; C. N. N. Ferguson, of the Cotton Gin work, has had fifteen or twenty, and there have been about thirty in this charge. Bro. Gallagher, of Dresden, is in a blaze of revival fire. Bro. W. H. Terry, of Corsicana circuit, is having glorious victories, and Bro. Duncan, of Wortham, assisted by Bro. S. P. Wright, has had a blessed religious upheaval at Wortham. Bless God for the news of victory that comes in from the work! (What we need is not a more intelligent ministry or pew, but a ministry more powerful in preaching the word and a pew more earnestly devoted to the cause of Christ. Brethren, suffer a word: Are we as consecrated to our work as we should be? When away from home about our Father's business do not our hearts turn with too much anxiety towards our homes? Do not we allow too many little things to prevent us from accomplishing the full work to which God has called us? Is our preaching with power and demonstration of the Spirit? If not, why not? The power is for us if we will have it. "He," the Holy Ghost, says Jesus, "shall abide with you." Let us, my brethren of the ministry, resolve that we will not preach another time without the power of the Holy Ghost resting upon us. Who can forecast the possible results in favor of Southern Methodism in the next few years if her ministers would put themselves wholly upon the altar of consecration so that God could use them in the accomplishment of wonderful things. God grant, my brethren beloved, that we may give ourselves to prayer and the ministry of the Word. Pardon this ramble, but my heart is earnest prayer to God turned here.

Sunday was the great day religiously. The love feast at 9; preaching in the power and demonstration of the Spirit, by the presiding elder at 11, and then the holy sacrament of the Lord's Sup-

per. Children's meeting at 4 p. m., led by Bro. Abe Mulkey, at which quite a number were converted, and a most powerful and practical sermon at night by that sweet-spirited and holy man, B. F. Gassaway. Praise the Lord for such communion of saints as we had that day. The conference closed Monday morning in peace and love. The meeting did not stop for Bro. Mulkey came to my assistance, and, aided by the presiding elder till Friday evening, he continued the religious part of the district conference till the next Monday night following. While the results were not all that we desired, yet we are grateful to God for what he did for us. There were about thirty conversions and twenty-three additions to our church, while the membership was most powerfully revived. Bro. Mulkey preached the gospel in a way that no other man can preach it, and, I believe, God has called him to the especial work he is now doing. It is useless for me to say more about Bro. M. and "Louisa," for others have told all in a way that I could not. Suffice it to say, that they are both devoted, consecrated servants of the Lord. May God abundantly bless them whenever they go.

Allow me say in closing that my health is greatly improved, and I am now on the way to complete restoration. To God be all the glory, for to him it is due. Mexia station, though she has been burdened with a sick preacher all the year, is up and ahead all around. Spiritually the station is in fine condition, and many are going on to perfection. Meeting their duty financially, this people cannot be surpassed—the preacher's salary more than paid up to date and the presiding elder's salary in full. Assessments for both foreign and domestic missions paid, and something near \$100 more paid and subscribed. All the assessments provided for. A kinder people were never served by any preacher. They gave their present past two months' vacation without stopping their pay for one moment. Time would fail me to tell of their kindness and good treatment of their present preacher. I am sorry that I can't stay with them but one more year. May God aid me during the remainder of my stay to do all in my power to help them in their religious life, and build them up in the things of God. GEO. S. WYATT.

MARSHALL MENTION.

Some dead soul, gender unknown, over the dear old name of Nehemiah, appears in this week's ADVOCATE. He, or she, we know not which, brings a fearful bill of indictment against some "second blessing brethren" somewhere, the Lord only knows where. A vague nebulousness pervades this cat-o-nine tail procedure.

The pith and point of all such articles are lost, by the fact that the volley came from the an bush. If a thing is true, why get behind a blind. If a thing is worth saying at all, let it be said plainly, squarely and openly. Let him or her stand in his or her own shoes, over the name his or her mother gave. Great injustice is done to men and measures by attacking them over a *nom de plume*. So come out, Brother or Sister Nehemiah, place yourself in the right position, and, we think, we can get you the information wanted.

Now, once upon a time there was a Nehemiah; he rebuilt the walls of Jerusalem, forsooth because the people under him "had a mind to work;" but we fear this modern Felix von Nehemiah has got him down from the wall, and has blundered about the camp until he has fallen upon a Banquo's ghost, a regular phantasmagoria, the old man of straw.

We are over here in the East Texas Conference; a bishop sent us here. We are as loyal to John Wesley as we know how to be. We have a little circuit; the (Continued on third page.)

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Continued from second page.

best I ever saw; it is full of second blessing Methodists; not "theorists;" they are as loyal, as open, as free from cavil and crankiness as any people in the State. They are Wesleyan straight; nothing done in a corner; they have hearts as big as the gable end of the world; they are busy spreading scriptural holiness over the land.

And now, Brother or Sister Nehemiah, if you will come to our holiness camp-meeting on August 8th we will give you an old-fashioned Methodist welcome. Come right along, and help us labor for the justification of sinners and the entire sanctification of believers.

"CENTENARY COLLEGE."

Having been appointed one of the visiting committee to Centenary College, located at Lampasas, Texas, and being the only member of that committee present at her closing exercises, we desire to give to the readers of the Advocate a brief report of this worthy institution of learning, thinking it not out of place, even at this late hour, though doubtless it would have been more interesting to the church and friends of Christian education at an earlier date than this. However, we trust it will be considered "better late than never."

This college is the property of the M. E. Church, South, at Lampasas, Texas, and is presided over by Prof. M. D. Reynolds, one of our best preachers, and who also ranks high as an educator, assisted by an able faculty, whose personal character and influence may be safely followed. The president and faculty have been retained in this institution for another year, and the outlook is very flattering for another very prosperous session, even more so than the one of the past term, which was a very satisfactory one to all.

The commencement sermon was preached on Sunday, May 12th, by Rev. W. L. Nelms, pastor of our church at Fort Worth, Texas. The church at Lampasas was filled to overflowing with eager hearers, and the preacher was fully equal to the occasion, preaching what we pronounced the best and most suitable commencement sermon we ever heard. It was no dry lecture on science or philosophy, or anything else, but it was a sermon full of gospel truths and saturated with the energies of the Holy Ghost, just the kind we needed. It made a profound impression.

The annual literary address was delivered on Wednesday night, by Prof. W. F. Cummings, of Dallas, taking as his theme, "Man's Place in the Universe," which gave great satisfaction. The closing exercises furnished several nights' entertainment of high order to the people of Lampasas, and the large audiences showed their appreciation, and many warm words of commendation. Two young ladies and one young gentleman finished the course of study and were dismissed to other scenes and work, all of whom were professed Christians.

During the past session the young men's boarding department was full. The boarding department for the young ladies could have accommodated many more. This department is very large and commodious, and it is to be hoped that at the fall session both of these departments will be filled with young ladies and young men struggling for an education. The fall session opens September 9th. For further information, and for a catalogue of this institution, write to Prof. M. D. Reynolds, Lampasas, Texas, and send on your boys and girls.

Missions.

The Woman's Foreign Missionary Society of the Marshall district, met in Longview with the district conference Friday, July 5.

Business session was held in the parlor of Mrs. Andrew Taylor, president of Longview Auxiliary. Mrs. M. E. Thompson conducted the devotional exercises, after which reports of auxiliaries were read. Letters of interest from the corresponding secretary of W. B. M. were read by Mrs. F. A. Heartsill. From these letters we learn that several new missionaries have been accepted since the last annual meeting held in Little Rock. Some will go to their fields of labor this month, while others are preparing for work by a course of study during the year.

Each auxiliary was requested to make one life member before conference, thus bringing funds into the treasury to meet increasing demands. Life membership certificates are now ready, and the auxiliaries are requested to forward the full names of their life members and postoffice address to the conference secretary, Mrs. F. A. Heartsill, together with fifty cents for each name to cover expenses of the board in sending them out. They will not be sent to any address without the knowledge of the corresponding secretary, Mrs. Heartsill. We regret that some of our delegates were prevented from being with us on account of excessive rains.

Those present were: Mrs. T. P. Smith, of Henderson; Mrs. F. J. Browning, of Troupe; Mrs. Reynolds and Miss Mary Bell Fowler, of Kilgore; Mrs. Carroll, of Longview, and delegate from Marshall.

On Saturday, at 3 p. m., we held our public meeting in the M. E. Church; Rev. T. P. Smith and Rev. R. W. Thompson conducting the opening exercises.

After reports of auxiliaries and district secretary we had readings by Mrs. Andrew Taylor, Mrs. M. E. Thompson, Miss Mary Fowler, and a beautiful essay by Mrs. L. H. Nettles, wife of the pastor at Longview. Also, a paper from our conference "corresponding secretary bringing up the various interests of the work.

Advocate were not forgotten, for from this little paper, so dear to our hearts, we learn of the necessities of our work, of the trials and triumphs of our missionaries in the field and workers at home, of the "open doors" before us. All of which are calculated to arouse us to renewed zeal and energy in our noble cause. Let us not be content until the paper is read by every member of our society. If there are those who cannot take it, let those who are able place it in their hands. The address by Dr. Alexander and Dr. Heidt were very much appreciated by all. Such words of encouragement from our ministers always give us a fresh impetus in the work.

The power of prayer is felt in the growing interest of the monthly meetings. Quite a number of auxiliaries have been aroused to deeper spirituality, because of fervent prayer to God for his blessings upon our efforts. Let us remember the twilight hour of prayer for our missionaries and work.

Mrs. M. C. BOOTY, District Secretary, Marshall District.

Church Extension.

WOMAN'S DEPARTMENT OF CHURCH EXTENSION.

Two Days of Prayer.

At its last meeting the Board appointed September 29 and 30 as two days of prayer on which we ask the entire church to join us in praying to God for a special blessing upon our work. We trust the auxiliaries of this department will strictly observe these days of prayer, holding special meetings, making fervent prayers that God will own and bless our efforts to advance his holy cause. We hope they will, previous to and preparatory to these days of prayer, endeavor to bring back old members of the societies, enlist new ones, and collect back dues that they may be forwarded as soon as possible.

We ask that our sisters everywhere will pray with us for the success of our work; that they will regard the 29th and 30th of September not only as days of prayer, but also of work, and will endeavor to organize auxiliaries to the Woman's Department of Church Extension. To be prepared for this write to the Conference Secretary for copies of our constitution and leaflets, that you may learn the full meaning of our plan of work. Taking the words "church extension" in their spiritual and only true sense, we labor for the extension of the kingdom of God in our midst. We most earnestly beg that each and every minister in our connection will, on the 29th of September, pray for and present the work of our society to his congregation. Trustfully we beseech the Lord God that he will raise up some one in each congregation who will take this work upon her heart.

We ask that all and each one who unite with us will pray definitely that there may be such a rapid increase in the number of our auxiliaries and of funds coming into the hands of the Board, that we may see his power and all may know "this is of God."

In His name, whose life and death revealed to us our Royal Father's love, we lay upon your hearts our requests for your prayers and your help.

LUCINDA B. HELM, Gen. Secretary Woman's Department Church Extension, 1509 Third Avenue, Louisville, Ky.

Mrs. Viola Hunt, Dallas, is Secretary for North Texas; Mrs. E. W. Thompson, Marshall, for East Texas; Mrs. J. B. Sears, Chappell Hill, for Texas; Mrs. M. N. Shive, Goliad, for West Texas; for Northwest Texas, Mrs. S. S. Munger, Lampasas.

About the Lesson.

LESSON VI, SUNDAY, AUG. 11

SAMUEL'S FAREWELL ADDRESS, I Sam. xii:1-15.

GOLDEN TEXT.

"Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you." (I Sam. xii:24)

MEMORY VERSES, 14-15.

QUESTIONS ON THE LESSON.

- 1. Was Samuel a great man? One of the greatest of men.
2. What great things did he do? He founded the order of prophets, and prepared the way of a king.
3. Where did the events of this lesson probably occur? At Gilgal.
4. What had just before taken place? Saul had been made king.
5. What did Samuel say he had done for Israel? That he had heard their voice.
6. What did he mean by "the king walketh before you?" That they had the king.
7. What did he say about himself? "Behold, here I am: witness against me."
8. What did he ask them? To show if he had wronged any one.
9. How did the people answer him? "Thou hast not defrauded us."
10. Whom did he call as witness against them? The Lord and the king.
11. How did the people answer him the second time? "He is witness."
12. To whom does Samuel refer in verse 6? To the Lord, who led Moses and Aaron out of Egypt.
13. What did he propose to do with the people? "Now therefore stand still, that I may reason with you."
14. What were the deliverances referred to in verses 8-12? God delivered them from Egypt, from the host of Habor, and from the Philistines.
15. Who were Baalim and Ashtaroth? Heathen gods.
16. What did Samuel say they did at a later time? "When the children of Ammon came, ye said, Nay; but a king shall reign over us."
17. Who had been king? Jehovah.
18. What promise is made in verse 14? If they would fear God he would bless them.
19. With what warning does the lesson close? That if they forsok God

he would cast them off forever.—Illustrated Lesson Paper.

LESSON SURROUNDINGS.

The prophet Samuel privately anointed Saul before parting from him, making to him special predictions as to what should occur to him on his way home; "and all those signs came to pass that day" (1 Sam. 10:1-13). On his return home, Saul, however, did not mention "the matter of the kingdom" to his uncle (1 Sam. 10:14-16). The people were called together by Samuel at Mizpah, and Saul was pointed out as the future king, though he had hidden himself (1 Sam. 10:17-24). The kingdom was then established, though apparently not in full form; while some malcontents did not acknowledge Saul (1 Sam. 10:25-27).

About this time—one month after, according to the Septuagint (see Rev. Ver. marg. 1 Sam. 10:27)—Nahash the Ammonite attacked Jabesh-Gilead, offering to make a treaty with the inhabitants on the condition of putting out their right eyes. They asked a seven days' respite, during which Saul, who had roused all Israel to their relief, came and obtained a decisive victory over the Ammonites (1 Sam. 11:1-11). This attack was from the northeast, in the opposite direction from the Philistine invasion. It was proposed that the malcontents be put to death; but Saul objected (1 Sam. 10:12, 13).

Samuel then proposed an assembly at Gilgal, to "renew the kingdom there." Saul was formally installed as king (1 Sam. 11:14, 15), and the lesson tells of what followed. The place was Gilgal, where the Israelites made their first encampment after crossing the Jordan (Josh. 4:19, 20); where the twelve stones were set up, and the ark remained until removed to Shiloh (Josh. 18:1). It was one of the cities where Samuel judged (1 Sam. 7:16). The site "has been fairly identified with a collection of mounds, known to the natives as Jiljoolieh" (see Lesson Surroundings for 1888, fourth quarter, third lesson).

The time was probably during the first year after the election of Saul; that is in B. C. 1095 (or 1099 according to others).

ILLUSTRATIVE APPLICATIONS.

I have hearkened unto your voice in all that ye said unto me, and have made a king over you (v. 1). It is well for those who have been granted their choice in the things of this world, to bear in mind that what they have is of their own choosing. A choice includes the consequences, as well as the possession, of the desired gift. To make a choice of seed, is to make a choice of the crop from that seed. To decide in favor of a life of pleasure, is to decide in favor of the results of such a life. The safer way for us is to leave it to God to choose what we shall have. But if we decide this for ourselves, and pray accordingly, we have need to remember the proverb that God has hearkened to our voice in all that we said to him, and has granted us our desire.

I have walked before you from my youth unto this day. Here I am: . . . Whom have I defrauded? Whom have I oppressed? (vs. 2, 3.) A man may not seem as great to his neighbors as to others; but if he is an honest man, his neighbors will know it. A prophet may not have the honor in his native place that he has among those who know him only as a prophet; but a sincere man will be recognized as sincere, in his own place as quickly as anywhere else. Day by day, from his boyhood up, a man has been watched and measured by those who know him; and the final judgment of his fellows is likely to be the correct one, so far as his personal integrity is concerned.

Now, therefore, stand still, that I may plead with you before the Lord (v. 7). So long as a man is recognized as the pastor or the special helper of a people, it is natural for him to show an interest in them and to plead for them; but when they have cast him off, and chosen his successor, he shows his spirit as a true man and as a true friend, if he is as ready as before to speak to them lovingly and to pray for them earnestly. Just here is the test of character in every relation of life. If we love those who love us, what credit is it to us? If we give our love only in the hope of having love in return, how can we call ourselves unselfish in our friendships? If, indeed, we love truly and unselfishly, when we are rejected of those whom we love, our words will be, in all tenderness and in all sincerity, "Now, therefore, stand still, that I may plead with you before the Lord."

If ye will fear the Lord, and serve him, . . . well; but if ye . . . rebel against the commandment of the Lord, then shall the hand of the Lord be against you (vs. 14, 15). The question is not whether the Lord is to be on our side, but whether we are to be on the Lord's side. The Lord is constantly at work, and all the forces of the universe are being directed, or are being overruled, in the line of the Lord's working. If our purpose is in the same line as the Lord's, we may be sure of final success in our undertakings. If our purpose is against the Lord's, we may be sure of final defeat. There is no room for uncertainty in this matter. The lightning express train is sure to speed on its way. If we take passage on that train, we can reach its destination; and the faster it goes, the better it will be for us. If we stand on the track, and try to stop that train, or if we attempt to walk up the track before it, in an opposite direction, the faster the train goes the worse it will be for us.

ADDED POINTS. All of us are quick to choose for ourselves; but not all of us are quick to accept the responsibility of our choice when matters turn out differently from our anticipation. No matter how attractive a new friend is, the old friend ought not to be

forgotten. Indeed, he who is not true to an old friend, is not likely to be true to a new one.

Whether we secure an expression of opinion concerning our life-record, from those who have known us all along our course, we may be sure that such observers have an opinion on the subject. If we have borne ourselves wisely and well, they know it. If we have not borne ourselves in this way, they know that also.

All our actions and all our words are in God's sight. The record of them all is with him, and we must meet it. It is well for us to look back over the past and see how the Lord has dealt with us and with those who were before us. The lessons of history are akin to the lessons of prophecy; for God is always the same, and that which he has proved himself to be he will again show himself to be.

The sins which we have once committed are the very sins which we are most likely to commit again; for indulgence in sin is not the cure of sin. Our only hope of success in the future is in our being in the Lord's service, wholly and heartily. If we turn from the Lord, we turn from hope.—Sunday-School Times.

Old and Young.

OUR HEAVEN-BORN CHILD.

Step softly, he is sleeping now The long and dreamless sleep; We clasp his little hands and bow To pray and praise and weep. His voice was like a matin chime That rang in each new day, And at the quiet evening-time He kissed the light away. Like the child priest in days of old, His feet our temple trod; He kept alight Love's lamps of gold, And led us up to God. Our darling lay down and slept, And to the angels came; We almost heard them as they swept Upward on wings of flame.

This cradle is our Bethel stone, Where earth and heaven have met; A Bethel that is all our own, Their ladder hangs there yet. Our hearts still speak with heavy sighs, How heavy fell our can tell; But Faith rebukes them as they rise, And whispers, "it is well." And Hope takes down her harp and sings Of brighter days in store; Then soaring up on golden wings, She bids us weep no more. Sense only is bereaved; for Love, Spanning both hemispheres, Holds forth her hands to those above, Up in the eternal years. And so we seek the Promised Land, Home of the untried; Our beckoning cloud, the little hand Of our sweet, heaven-born child. —Exchange.

TOMMY'S DREAM.

Tommy had been to the school treat, away out from the dirty, crowded, hot streets in which he lived, into the beautiful green fresh country. And Tommy had enjoyed the treat; but I am afraid that many of the butterflies, and other insects, and some of the birds, too, had cause to grieve that Tommy and his little mates had been there to a treat—it was none for them. A great part of the day Tommy had spent in what he thought good fun. He had chased beautiful butterflies, but when he caught them he could do little with them. They were a source of amusement to him for a short time, and then he would let them flutter away with spoilt and broken wings. He had tried to capture the large bees which he saw flying about; but as he laid hold on one it stung him, so thinking himself badly used, he let it go. Then he had frightened many of the birds by throwing stones at them—only fortunately he aimed badly, and never hit his mark! And when he and some of his companions, wandering through the green fields, had come across a large, scaly beetle, he had seized it, and in spite of its struggles, had put it in his pocket.

And now Tommy was back from the treat and in bed. He had not long fallen asleep when he seemed to be again in the fields in which he had played all day. But all the butterflies, and bees, and beetles, and birds seemed to have changed places with him in point of size, for they appeared as large as boys, and he as small as a beetle, and Tommy was terribly frightened. "Oh," he thought, "I must hide under the sticks, or those great creatures will catch me! Oh, dear, I wish I were home!" for Tommy was frightened.

So he hid quickly under some small sticks until all the butterflies and other things should go away; but it was no use. Soon he felt the sticks lifted, and heard something screech out; he did not know what the thing was at first, for he dared not look up. "Oh, oh! come and look; here's such a funny thing. Four legs! and it only walks on two of them! and such a funny head!" Then Tommy felt himself snatched up and pinched; and screaming and struggling he looked up at the thing that held him. It was a beetle, of gigantic size it seemed to him. "Oh!" screamed the beetle again, "come and look what I have caught. Such a funny thing; whatever is it?" "What have you got?" asked a butterfly, about one hundred times Tommy's size, flying up. "Why, look here! I don't know what it is."

"Oh!" said the butterfly, "It's only a boy. They're common enough. If you didn't live so much under the ground you'd know a boy when you see him. That's only a little one, but I've seen big ones, and I've good cause to remember them, too; they've chased me often enough."

The butterfly spoke very fiercely for such a gentle creature, and Tommy trembled. "A boy!" shrieked the beetle—"a boy! I know something about them, you little brute!"—shaking Tommy—"you're a boy, are you? I'll pinch you." And the beetle did, and Tommy screamed and kicked; but the beetle held him tightly. "What's on here?" asked a passing bee. "What have you got?" "Oh, only a boy," said the butterfly, and we are only going to pinch him to see him kick." "Oh, oh!" screamed Tommy, "you cowards! you wouldn't dare to do it if I were not so small;" but the insects had no notice of his cries. "Here, hand him over to me," said the bee; "I owe boys a grudge; let me sting him." "Wait a bit," answered the beetle; "let's have some fun with him first. You'll kill him if you sting him." "Not I. Besides, boys can't feel." "They can! they can!" shrieked Tommy, but no heed was paid to his words. Just as the bee was about to sting its shrieking victim a linnet (to Tommy it seemed the size of an eagle) flew up. The butterfly flitted away sharply, and the bee suddenly became impressed with the necessity of going also, and went. Only the beetle remained, holding Tommy tightly still, for the beetle knew that its scaly coat would protect it against the linnet. But the bee and the butterfly had not such protection. "What have you got?" asked the linnet. "A boy. I owe boys a grudge, so I'm pinching him," and the beetle squeezed Tommy again, and again he squealed. "Will you give him to me? I'd like to take him somewhere," said the linnet. So the beetle dropped Tommy, who was now quite sore, and the linnet lifted him in its beak. "Dreams are very funny things. The linnet seemed to be suddenly in the room of a house, and Tommy saw it was his own bedroom. "What's the matter?" squeaked a funny voice. It was Tommy's white mouse speaking; for Tommy kept a white mouse. "Why," said the linnet, and it seemed quite friendly with the white mouse. "I've caught a boy. What shall I do with him?" "A boy? Let me look," said the white mouse, and added fiercely, "Why, it's Tommy!" "Yes, please, Mr. Mouse," said Tommy. "It's me. You know me, don't you?" Tommy was afraid of the white mouse, it seemed so big. "Know you?" screamed the mouse. "I've good reason to know you! Yes! and now I'll make you know me." "Please, Mr. Mouse," began Tommy; but the white mouse interrupted him. "Know you? You're the boy that fastened me in a cage without any food, and I was hungry. Worse, worse! I was thirsty, and all my water was dried up. My cage has been left unclean for weeks. Know you? Yes! and now you shall know me." The white mouse rushed fiercely at Tommy. But suddenly Tommy awoke, and he was lying in bed, and of his natural size. "Dear me," he murmured, "what an awful dream I've had! I declare I'll never hurt anything ever again. And when I get up I'll feed my white mouse. I forgot him yesterday." For Tommy had been so full of the treat the day before that the white mouse had been neglected. In fact, Tommy often neglected it. Then he dressed, and went to the cage to attend to the little creature. But the little mouse was dead. "Oh dear," cried Tommy, "I must have forgotten it for two days! I'll never be so cruel again to anything." And he kept his word.—F. H. Bolton, in English "Band of Mercy."

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Dyspepsia,

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LORENA : : : TEXAS.

"BE YE GOIN' TO BURN THE BRIDGE ANYWAY."

It is said that out West a train ran against a farmer's calf, and doubled it up so that it wasn't worth much as a calf afterwards. The farmer sued the company, but lost. Coming away from the courthouse he said to a deacon of a church, "I'll get even with the railway company."

"How so?" "I'll get even, if I have to do them damage. I'll burn the bridge yonder, to-night." The deacon remonstrated to no effect. He mentioned the circumstance to his wife, who, when night came, insisted upon doing something to prevent the crime.

"He was only joking; I'm sure he won't do it," said the deacon. "But we must do what we can to stop it," said she. So they set out, and found the man sprinkling the bridge with coal oil. He drew out a match, but the wind extinguished it. Finding he had no other matches, he spied the deacon approaching.

"Let me have a match, deacon." The deacon, horrified, refused to become a party to it, and endeavored to dissuade the man. "Come, now, there are lots of matches, and if you don't give me one, I'll get one elsewhere; but I'd rather give you a dollar for a match than delay this business," said the man excitedly. "My dear sir, think—"

"I'll give you a dollar; come, be quick," interrupted the man. "Be ye goin' to burn the bridge anyway?" asked the deacon, slowly fumbling in his vest pocket. "Yes, I am." The wife caught hold of the deacon's coat tails to pull him away.

"Now, come, wife. It's my duty to look out for an honest penny. I'm the one that's to support the family. My taxes are pretty heavy, and I must lighten 'em by every business-like method; and wrenching myself from the grasp of his helpless wife, he handed the match over, repeating the question— "You be-a-goin' to burn the bridge away?"

"Yes," said the man. "Well, then, I wash my hands of the whole business," said the deacon, as he backed away. A moment more and the structure was in flames. Who, in the sight of God and eternity, is the most responsible for the burning of that bridge? And yet the attitude of thousands of Christians on the liquor question is that of the deacon. That which lightens taxes appeals to them with tremendous logic. "The business will be carried on anyway, and we might as well get what financial benefit there is in it." God have mercy on such sordid co-workers of iniquity. So far from washing their hands of the whole business, in the flippant way they imagine, the day of judgment will reveal the awful fact, that their palsied hands won't wash.

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Write us a letter, telling us you have sent the watch, and giving us the number stamped in the case, and say whether it is GOLD or SILVER. Tell us also what you wish us to do with it. When we receive it we will examine it and report to you in answer to your questions, holding the key in our vault until we hear from you. C. P. Barrow & Bro., 640 W. Main St., Louisville, Ky.

WATCHES REPAIRED

Texas Christian Advocate.

JAS. CAMPBELL, Editor. ASSOCIATE EDITORS: R. S. FRYE, D. D., - East Texas Conference...

BOARD OF PUBLICATION OF THE FIVE TEXAS CONFERENCES. TEXAS CONFERENCE.-H. V. Philpott, D. D., Editor...

TO CORRESPONDENTS. Address all matter intended for publication to "Texas Christian Advocate," Dallas, Texas. No notice can be taken of anonymous communications...

THE LESSON OF THE EVANGELIST. After all that has been said in depreciation of modern evangelism there remains a lesson for the church to learn from the movement. We say modern evangelism because the evangelist of today is unlike the scriptural evangelist...

But we feel considerably relieved to find the name of no bishop of the M. E. Church, South, on the list, nor did we catch the name of any other Southern Methodist preacher on the list. We congratulate our church on that fact, because such a measure not only politicalizes the pulpit, but it would be to give the State a stone when she asks for bread. We have no sympathy whatever with the discussion of political matters in the pulpit. We grant to the preacher all the rights and responsibilities of a citizen, but the pulpit is not the place for haranguing the people on State measures. Let the pulpit show its loyalty to Christ by instructing the people in the principles of the kingdom which is not of this world, and let the citizen attend to the things of Caesar. What! have we no Christian laymen equal to the demands of the hour? None to stand for the Christian principles of government in the halls of Caesar? What has the pulpit and the church been doing all these years that they have raised up no worthy and faithful laymen able to cope with the difficulties of State questions? If the church has so far failed in producing Christian statesmen, able to take care of such questions in the proper ways and places, then it will most likely fail when it undertakes to adjust such matters through the pulpit. Thanksgiving Day is not the time for such a discussion, even if the pulpit were the place for it. This is the one day of all others when the State acknowledges the offices of the church—when the government turns its heart to God and requests the church to perform her offices of priesthood in offering thanks in prayer and song to the King of kings. That is the day when the heart of the nation turns to God in joyful acknowledgment of his bounteous love. Now when the nation comes to the altars of the church to offer thankful prayer and glad some song, shall we turn the people away with a lecture on civil service? When they ask the privilege of a service to God, shall we turn them away with a lesson on State service? When they ask to be reminded of God's favors in order to a quickening of the sense of gratitude, shall we give them the harangue of the politician?

A political homily on Thanksgiving Day delivered to a congregation who may be divided in their opinions on the subject would conduce to anything else but a proper spirit for the occasion. Our announcement and advocacy of the measure is to advise all our people to desist. Let the pulpit be free both from a mockery of God and a mockery of the State.

THE COLLECTION.

WELL, brother, you should remember that while you only read a few of the revival reports out of the nine columns published in our last issue—those sent by the brethren and from others read the item you did not read and were as much interested as you were in your reading. The ADVOCATE must as nearly as possible give all the church news and for all. It is true your article was crowded over, but then you know it is on a subject that will keep and be as good one month as another. We agree with you that some of the reports could be improved by cutting off the ends and eradicating a good many of the adjectives in the middle. Why use such set phrases as "sinners were convicted and mourners converted" since conversion presupposes both conviction and mourning? Our readers

wish to know how many were converted. Many brethren write first-class reports on postal cards. Nevertheless we must insist on the brethren sending us all the news. Perhaps also one report of the same meeting would be sufficient. But coming back to your case, you must remember that your communication was somewhat lengthy, and after all our threats the printers somehow or other will manage to shuffle some of that sort to the bottom of the file. Some fine pieces have been returned to the editor's table three or four times with the explanation, "We couldn't get them in." However, do not be discouraged, brother. While you patiently wait the publication of this, write us another. Make it racy, vigorous, sweet, and above all, short.

BROTHER, you have some members who do not go to hear you preach often, and they are never seen at prayer-meeting. You have visited, coaxed and scolded, but still they do not come. They are too tired. Try the ADVOCATE on them. Perhaps a few numbers will refresh them enough to go.

THE Methodists of Fort Worth are moving to build another church, which will be located in the west end of the south side. Bro. Nelms confidently expects the church to be finished before the next conference. It will cost \$4000 or \$5000. This will give Fort Worth three good Methodist churches. This is progress in the right direction. The third church is needed very much, as there is a large population in that part of the city without convenient church privileges.

We are glad to learn that Dr. W. P. Harrison will attend the Texas Conference this fall. We have never had the honor of a visit from the Book Editor in these parts, and hail with pleasure the promise of his coming. Texas will give our Chief Editor a hearty welcome.

The best way to overcome bad literature is to replace it with good. It is easy to decry great evils, but what are we doing to get rid of them. To forbid children to read books and papers which are corrupting in their tendency is right as far as it goes, but will not be found a very effective remedy. When one is starving he will eat whatever promises satisfaction. To make a long harangue against bad literature, and then acknowledge that you do not take your church paper, is to set a bad example. THE TEXAS CHRISTIAN ADVOCATE is begging to be allowed to compete with if not to utterly replace the very literature you condemn. Give it a trial.

COL. W. B. TATE, of Tennessee, gave twenty thousand dollars to crippled Confederate soldiers. It was distributed at Morristown, Tenn., last week. The address of the Rev. R. N. Price was the speech of the occasion—an oration, historic and statesmanlike and strong.—Richmond Advocate.

THE Fort Worth Torchlight Appeal (a negro paper), says of the Cuney appointment: "It do not make any difference what either Democrats or Republicans say Mr. Cuney has the 'pudden' Just the same. Do you catch on! Beyond contradiction this is the most important appointment given to a Negro by President Harrison in point of salary and momentous importance."

A FEW MINUTES WITH THE PRESS.

What The Papers Think and Say. This is the way the Sunday School Times offers a gentle reminder that too much of a good thing may be a very improper thing: Moreover, who would ever dream of asking an architect to alter the plans of a proposed building, in order that the carpenter might cut the timber to his favorite sizes, or that he might utilize the stock already on hand in his lumber yard, without going to the trouble of sawing and fitting it over? Yet it is practically this very thing that many speakers and authors insist on. They will not fit themselves to the occasion, nor adapt their product to the needs of the structure as a whole. They will spoil a service by cumbering it with a big plank, or by planting in it a bulky pole, when they are expected simply to crown it with a slender staff. When an editor asks them for a few laths, they will send in a great log. And then they actually expect the whole house to be rearranged and rebuilt to suit their size and style of stock. Instead of suiting themselves to the building, they would insist that the building be suited to them. Let every intellectual designer and executor cultivate the faculty of planning and adapting his products to the needs that actually exist in the great world outside of himself; for nothing is really valuable that is not suitable for its purpose.

The Raleigh Advocate correctly characterizes high deflationary pretensions to be pure selfishness: There are selfish denominations that suppose that God belongs to them alone, that Christ died only for a few chosen ones, that weigh out grace as a druggist weighs out medicine, that

gravely tell you that the only way to heaven is by believing their creed and joining their church. Selfishness is the bane of men. We suppose Noah had water enough to drink inside the ark, but if Noah had said: "There is no more water in creation than I have in here," he would have come as near the truth as the church that thinks it has the whole fountain of saving grace inside of it, and if anybody is saved outside of this only true church, he must be saved by the "uncovenanted mercies of God." Denominational selfishness leads many people to believe that they have a special alliance with God by which they are the peculiar people of God, and all the rest of mankind exist merely on sufferance. The church of Rome says: "There is no salvation outside of the great mother church. Come with us and you shall be saved." The Episcopal Church rubs its golden spectacles and says: "No, you are mistaken, we are the true church." The Baptist Church throws water over the whole of them, trying to extinguish their zeal, and says: "No, we are the apostolic church. We have been to the bottom of Jordan and you have not." O, selfishness, what greediness marks thy barren career.

The Texas Church News thinks there is no more virtue in a besetting sin than any other sin:

The person who complacently admits that any favorite sin is his "besetting sin" may be sure that no sin so thoroughly besets him as a certain willingness to be beset by any sin. And yet most persons seem to feel relieved of a certain burden of responsibility when they have catalogued an evil desire, or habit, in themselves, as their besetting sin. Because they speak of it as their besetting sin, they seem to regard it as a possession necessary to the completeness of their character as a sinner. If the discovery and stigmatizing of one's besetting sin means a fixed determination to exterminate it, that would be one thing. But if it means, as too often it does, that it is to be accepted and borne with as one of the natural constitutions of every human personality; that the possessor of it has labeled it and put it by to keep as a part of his moral cabinet; that every other weakness and fault and sin is to be eradicated while this is to be let alone so as to fulfill the supposed necessity of a sinner having a besetting sin,—that is quite another thing. Let us realize that there is no more virtue in besetting sins than in other sins.

The Central Advocate joins the Christian Union in condemning the New York World and other papers for violating the rights of privacy and reputation:

No journal of fair standing has for a long time committed a greater offense than the New York World in becoming a party to a cowardly attempt to injure the character of a young lady who had loved a man utterly devoid of honor. She came to know a young clergyman in the South too well to marry him. As a final act of revenge, as he was about to commit suicide, he sent her private letters to the World, and they were published in that paper. One is compelled to ask of what character are the men who permit such things. The Christian Union, referring to this wanton assault on private life and personal character, says: "The vulgarity and brutality of some of our newspapers have already overtaken the proverbial patience of our people; they have become a serious menace to our health and happiness. The time has come when public opinion must stamp out these offenses against privacy and reputation as sins to be punished, when law must make such punishment possible and certain. It is grotesque to protect life and liberty, and permit every sort of attack on reputation; it is absurd to call a country free in which inoffensive private citizens are terrorized by unscrupulous journalists. No man or woman is safe from the attacks of knaves and lunatics so long as newspapers stand ready to advertise for knavery and luncacy without the slightest regard for public decency or private rights."

The Richmond Advocate tells how a good preacher was spoiled in the making: We knew once a witty, nimble and muscular-minded boy who graduated at a university. In "the halls" he had a natural, easy, poised oratory, delighting the audience. He headed a call to the ministry. A thousand pities he did not go at once to the pulpit. Two or three years were spent in a Biblical Institute. The "dry-as-dust" polemics desiccated the last drop of buoyancy and brilliancy out of the boy. The tone, once merry, sweet and tuneful as a robin in the dewy dawn, had a sour snarl. The spring step took on a methodical, dreary, slow stride. At the university the alert and elastic fellow was as graceful as a child. Now he had a droop in the shoulders, and the joints bent in awkward angles. The injections of starched and stiffening lore and the bandages soaked in theoretical solution of unsolvable mysteries binding body and brain had made the man a mummy.

SOUTHERN METHODISM.

News, Views, and Personals.

—Dr. J. D. Barbee, the agent, is out west attending conferences. —Bishop Wilson is recovering from the injuries received in a railroad wreck. Dr. S. R. Brewer, of the Louisville district, is gaining strength. He has been in ill health for some time. —The Rev. H. M. DuBose, who has been at San Marcos attending the Chautauqua assembly there, has returned to his charge at Los Angeles, Cal. —Southwestern Methodist: A note from Bishop Hendrix informs us that he has arranged to hold the Western

Conference, August 28th, in order to give Bishop Granbery more time to visit our Montana work.

—The Richmond Advocate favors so changing the law of the church as to allow men in charge of circuits to perform the marriage ceremony and administer the sacrament whether ordained or not.

—Southwestern Methodist: A telegram from Bishop Granbery informed friends in this city of the serious illness of his son Winston. We hope Winston's illness may not prove fatal, and we bespeak the prayers of the church in behalf of the Bishop and his family, so recently bereaved. Bishop Hendrix holds the Denver Conference this week in place of Bishop Granbery.

—Mrs. Bishop Wilson, writing to a district conference, thus describes the condition of the Bishop: "He is doing very well. Of course he cannot use his hand. I dress and undress him, and beside perform a hundred little offices for him which a one-handed man needs. His foot is improving, and I hope in the course of a month or so he will be able to do full duty. I do not know that we can expect his hand to be free enough to write in that time."

—Bishop Hendrix, in St. Louis Advocate: The call to prayer at this time is a test of the faith of the church. Do we really believe in the Holy Ghost? Do we believe in his supremacy over the lives and fortunes of men? May he rightfully claim our possessions to extend the kingdom of Christ as well as our sons and daughters to proclaim in distant lands the gospel of divine grace? Nay, may he rightfully demand this as the supreme duty of every believer to share with every creature the news of redeeming grace—to go or send? Is it for this purpose that we have been renewed in Christ Jesus unto good works? Such a view of the supreme obligation of every believer and of the church as an organization of true believers will lift the work of missions into its true place as the great work of the church of Jesus Christ. Missionary work will no longer be a thing of sentiment and romance, having but a slight hold upon the conscience and faith of the church, but will be recognized and felt as the real mission of the church. She will have no right to exist if she ignores or neglects this supreme work. But, in her endeavor to meet this greatest obligation the church will meet all lesser obligations. There will be more outpourings of the Spirit, more conversions at home, more churches built, more schools founded, for such larger faith.

THE HOME CONFERENCES.

Personal.

—Rev. J. P. Mussett, of Ennis, called to see us this week, but being out we did not get to see him. He will call again. —A. J. Mitchell, of Daingerfield, called to see us this week. He reports everything prosperous in those parts.

—The Rev. Jas. Mackey writes: Bishop Key will preach at Weatherford the first Sunday in September and the Saturday before.

—The Star News says: Bro. Sampy announces that a meeting will begin here (Timpson) on the third Sunday in August, and it is possible that Bishop Key will be in attendance. —Rev. M. M. Henry, whose marriage is noted in this issue, laid the first stone for a church in Oklahoma. He had, however, to take a fair Texas girl to assist him in his work. The best wishes of the ADVOCATE accompany the couple.

—Mrs. Susan B. Floyd died at Belle Plain and was interred from First Church parsonage in this city last Saturday. She was the grandmother of Sister Allen, wife of Rev. John R. Allen. The family have our sympathies. An obituary will be prepared. —Brother and sister Boaz, of Missouri Avenue, Ft. Worth, are new novices in entertaining Methodist preachers. They know how it can be done. Bro. Boaz can also lead a class-meeting and thinks he could beat some men preaching, but declined to test his gifts on that line when offered the opportunity. We give this as an important piece of information for Bro. Taylor, who may some time in the future stand in great need of it.

—The Rev. A. P. Taylor, of Missouri Avenue Church, Fort Worth, is vacating with his family in Alabama. He serves an appreciative and worthy congregation. They have built for him since conference, on a large lot, a twelve hundred dollar parsonage, besides paying out a considerable sum on the church. We predict that Missouri Avenue henceforth is to be one of the coveted appointments of the Northwest Texas Conference.

—Bishop Key has been suffering the past week with a very severe cold. He says that without using hyperbolic language it was the worst of his life. He could not fill his appointment to preach at First Church, this city, last Sunday, on that account. The Bishop is now improving, however. Sister Key, who has been making the round of the district conferences with the Bishop, is enjoying good health and looking well as usual.

—The Rev. W. L. Nelms, of Fourth Street Methodist Church at Fort Worth, was found last Sunday afternoon in a collapsed condition. He looked as if he been patronizing the steam doctor, and had just emerged from the sweat-box. It was the result of the great effort Sunday morning. Bro. Nelms opened the week of prayer with a sermon, according to the program, and Fourth Street will observe the week, we hope, with great success. We hope Taylor will also give his people a chance when he returns.

—Stephenville. J. W. Hearn: For ten days our people have been enjoying a privilege and pleasure that rarely comes to a peo-

ple twice in a life time. Dr. Ditzler has been preaching for us, happily blending the intellectual, spiritual and practical with such force and power as to sweep away every vestige of infidelity, arousing the consciences of the masses, and establishing the claims of the gospel, uniting more firmly God's people of all denominations in heart and effort, to bring the wayward to Christ. Christianity is on a firmer basis here now than ever before in the history of the church at this place, and under God we expect a rich harvest. Crop prospect is all that we could wish; health good, and we hope for a good report.

Wilderville. J. P. Skinner, July 26: Our meeting at Ward Chapel closed last Saturday night, July 20, after nine days' protracted service, which resulted in one of the greatest revivals Ward Chapel and community ever witnessed. The church wonderfully revived, backsliders reclaimed, and mourners happily converted to God; some fifteen or twenty conversions and eighteen accessions to the Methodist Church, and more to join; some will join the Baptist. Bro. W. B. White, Baptist minister, rendered us valuable help in preaching and exhorting the people to higher and holier life, which service was highly appreciated. May the Lord reward him abundantly. More than half the conversions are members of our Sunday-school at Ward Chapel. I praise the Lord for what he has done for us. To God be all the glory. Amen. Pray for us.

Thorndale. H. F. Hart, July 18: Third quarterly conference for Pleasant Hill circuit is over. Bro. Allen, our presiding elder, stayed with us five days and did the most of the preaching, to the edification of the church and the awakening of sinners. We had a glorious revival. We had seventeen conversions and fourteen additions to the church. Our people are well pleased with their new presiding elder. Come again, Bro. Allen. Praise God for his goodness to us. Pray for us.

H. T. Hart, July 25: Closed our protracted meeting last night at Lawrence Chapel. Fourteen conversions and nine additions to the church. Our local preachers, Bros. Norwood, Walker, Williams and Gregory did faithful work. We will commence a meeting at Pleasant Retreat to night. Pray for us. Will write again.

Beaverville. W. J. Joyce, July 25: In company with a brother, Morgan Edwards, I visited to-day a Mexican family for the purpose of baptizing three of the children. This man and his wife are the fruits of our missionary labors among the Mexicans. They now live where they have no religious privileges—no sympathizing neighbors—and yet prayers go up night and morning from their humble home. His name is Antonio Perez. He has a family of eight children; all are now baptized. I do not know a better ordered family. The father, holding a Discipline in Spanish, while the services proceeded, himself, wife and children responding "amen" at the close of each petition. They are very poor, but very polite and very orderly. An opposer of foreign missions would have changed his views had he been present.

Queen City. J. B. Adair, August 3: We closed a gracious revival at Queen City July 24th. Our congregations were good from the first and continued to increase until we closed. Seldom have I seen more interest manifested in a meeting. Our church was greatly revived. We had about forty-five conversions and backsliders restored, thirty-four accessions to our church. Rev. R. Lane was able to be with us during the entire meeting, except one service, and did some excellent preaching. His health is tolerably good and he is enjoying life and religion. Since we closed the meeting our friends at this place have remembered us kindly, not only in words, but in many donations. They have supplied our kitchen and dining-room with a sufficiency to run us a month or more with eatables, and some nice things for our two boys. I have three other meetings to hold and hope to have a revival at each one.

Grandview.

The blessed Lord has granted us another gracious reign. We commenced at Price's Chapel on the 19th inst. and closed out on the 28th inst. The revival began the first day and continued to the very last, the interest increasing all the time, leaving many earnest seekers at the altar. There were about eighty conversions and thirty accessions to our church. I never in my life saw a more noble, untiring band of workers than there, especially the young converts. Just as soon as one was converted he was at work for others. I had the assistance of Bros. Collard, J. H., Thos. Hines, — Walker, of Cleburne; J. Hodges, J. P. Leatham, and Dr. L. W. Barnes. Bro. Hodges is of the C. P. Church, in Cleburne. Dr. L. M. Barnes is surely an untiring, faithful and spiritual worker, a good preacher and manager. He assisted me here and at Roberts' Chapel and Auburn. I shall always be thankful, both to God and man for such help. Praise the Lord; to him be all the glory now and forever. Amen! P. S. Thanks to all the brethren for their assistance.

Middleton Circuit.

T. C. DePew, July 31: We have held two camp-meetings on this circuit, one at Perdido, the other at Middleton. At each place we gained a victory for Christ. At Perdido there was a good deal of sickness that kept fully half of the congregation at home, and a meeting is never so successful with changing congregations. However, we had about fourteen conversions, besides backsliders reclaimed; six accessions. Bro. and

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sister Oxley were with us, also we had Bros. Joe Webb and Frank Underdunk, our boy workers, the former a preacher. They did good service, showing the young people that religion not only did not interfere with happiness, but rather enhanced it even among the youths. What is more beautiful than a young man or woman consecrated to and enjoying the loving service of God. We think the enemy was caught napping at Middleton. He had things pretty much to his satisfaction and was surprised to find himself flanked. Oh how religion helps people to understand one another, and how opposing parties become reconciled to one another. "God is love" and when he fills the soul there is no room for hatred. We had nineteen conversions and eighteen accessions here, making over thirty conversions, with twenty-four accessions. Revs. F. S. Jackson, Wm. Graves and A. G. Nolan rendered valuable assistance. To God be all the praise. Expect to meet our assessments all around. Success to the ADVOCATE.

Santa Anna Circuit.
J. A. Sturt, July 17: Our pastor, Bro. G. D. Wilson, has just closed a nine days' meeting at Mountain View; he preached with great power, in his earnest, kind and loving way, warning sinners to flee from the wrath to come. While, so far as we know, there were none born unto God, yet many were made to rejoice for the hope that was in them. The whole church was greatly revived. There was one accession to the church, also, one infant baptized. Notwithstanding the so-called Free Thought, (probably somebody else's thought) the gospel had a telling effect upon the minds of the people; and we trust it may be as bread cast upon the waters that will be gathered up many days hence. That children's meeting held on the last Sunday of the meeting was a grand success. How eager those children were to be at the services promptly at the hour appointed for them! And then how eager they were to receive instruction! Bro. Wilson knows how to talk to the children. We thank God for a church that takes care of the children. Bro. J. R. Nelson, of the Brownwood station, was with us some, preaching to the edification of all who wished to hear the truth.

Throckmorton.
Chas. Irvin: Sunday night closed the most successful revival ever held in Throckmorton. Bro. Jno. M. Lane conducted the services ten days and nights, and notwithstanding he was almost completely broken down in physical health and suffering greatly from asthma, he did noble work for our blessed Master. The results were about thirty conversions, fourteen accessions to our church, while a good number will go to the other churches; and a general, and ladies' prayer-meetings were organized. While every sinner was not converted, they were all convicted of sin and with a very few exceptions, they all pledged themselves to lead better lives. Nearly all of the new converts, together with a large number of older members of the different churches, covenanted to hold family prayer at least once a day. Before this there were not three family altars in the town. The Lord was with us in every service. Had Bro. Lane's health permitted to have continued the meeting another week, it is likely that almost every sinner in Throckmorton would have been converted. His winning ways and plain gospel preaching is just the thing for our western towns. It is to be regretted that he was compelled to retire from his public labors and go home until he can regain his health. He has several calls yet unfilled that in all probability he cannot attend. Let all the people of God pray for the restoration of this good and useful man's health.

Cooper.
B. T. Hays, August 1: I commenced a meeting at Cooper, July 13. Rev. J. F. Sherwood was present from the beginning to the end, preaching, exhorting and doing everything that is necessary in a meeting. Rev. J. W. Hill came in on the first Monday of the meeting and left Friday to fill his pulpit in Greenville. He returned on Monday and stayed until it closed. He did some of his best preaching. Both endeared themselves to the people. They had their families with them. Bro. Gardner and Kirkpatrick were present most of the time. There has not been such a religious interest in Cooper for ten or twelve years. There were twenty-four conversions, and nearly as many reclamations. The church was wonderfully revived. The first Wednesday at 11 o'clock there was such a baptism of the Spirit that in about five minutes ten souls were happily converted, and every Christian except about two were happy. The noise of rejoicing was heard on the square, and immediately a large number of persons were inside and others were at the windows, looking on with amazement and curiosity. Some were in their shirt-sleeves—not taking time to put on their coats. The congregation got too large for the church, so the people built an arbor east of the church, which accommodated the crowd from town and country. Eight joined by profession and two by certificate. Others will join soon. Some will go to other churches. The last Sunday J. F. Sherwood took up a subscription for Central College, and got \$106.25. Nineteen dollars were paid in. Fifty dollars were subscribed for the conference collection. Bro. A. M. Stone gave \$25. Six persons gave \$10; others gave \$5 and others gave \$1. But one person gave less than \$1. That one gave twenty-five cents, paid down at one time. The meeting was a grand success. Praise the Lord. Two men who were over forty years of age were converted and joined the church. I will begin a meeting next Saturday two miles west of here.

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Deaths.
[Please send notices of deaths of Methodists and other prominent people.]
JOS. A. MONTGOMERY, County Attorney of Cherokee county, died at this place today. He was a young man of much promise. Was not a member of any church.
J. T. SMITH.
Rusk, Texas, July 29.
MRS. REBECCA WARD, of Mexico, died July 19 at 3:30 p. m. Burial will follow.
GEO. S. WYATT.

Plano Again.
D. J. Martin, July 31: We have just closed a very interesting meeting of two weeks' duration at Plano, resulting in sixty-five conversions and reclamations, and thirty-five additions to the church. The church has been greatly revived and strengthened. The Lord was with us in great power and divine consolation. Many were the precious souls who came from time to time burdened with sad hearts, because of sin and transgressions, who found peace in believing. I was assisted in the meeting by Bros. W. F. Clark, J. E. Vinson, T. L. Miller, C. I. McWhirter, and my local brethren, Dr. Wilson and J. R. Abernathy. Bro. McWhirter only spent one service with us, but cheered us with his prayers and songs. Bro. Miller spent several days, and did some excellent preaching and rendered valuable help. Bro. Vinson and his good lady were with us nearly all the time, and he did some excellent preaching, and labored with us in the altar. Bro. Clark remained to the last service. He is one of the most efficient revivalists I have ever been associated with in the ministry. His methods are the old ones, such as were used in the long ago. He sticks to the altar, the mourners' bench, scriptural repentance, restitution, spiritual regeneration, and the witness of the Spirit. He sings well and knows how to manage a revival service. His preaching is practical, plain, strong and forcible. The children understand him and take to him. His sermon to the young converts was as direct, pointed, and as strong as any I have heard in many a day. He has assisted me three years in succession at this place, and did good, solid, lasting work each time. May God preserve and keep him and his good wife to bless the church in the years yet to come.

Midland.
J. W. Sims, July 29: Myself and family have just returned from a trip down the Conchos to San Angelo. Finer grass we never saw. After we reached the North Concho we found small farms growing as fine cotton (this is the first year the weed has been tried in Tom Green county), corn, millet and cane as I ever saw anywhere, and melons, too. At San Angelo, in company with Bro. Allen, we spent the night with Bro. Potter's children. Yes, only the children, for poor Bro. Potter was at Center Point, Kerr county, sick and not able to come home, and he had to telegraph for dear Sister Potter to come to him. And those children! Oh how our sympathy burned for them. If their father had been dead, we could have felt better reconciled, but papa away, sick and children not knowing whether they would ever see him or not, and then I loved that "papa" as I loved few others. I felt like I had rather not leave them. May God raise Bro. Potter. There we also met A. E. Rector, preacher in charge, who was at his home, but had to leave so soon that we did not get to see his new wife. Then back to Water Valley; we stayed a few days with Rev. M. J. Allen and family, pastor of the Garden City mission. That man has a hard work, but he is stirring with the zeal of Paul. As I went with him almost all over his work—up the hills and down the hollows, covering a distance of about 210 miles, with but twenty-five members and who pay him only an average of \$2 per capita—we felt like we wanted to advise the Board of Missions to put a heavier appropriation next year or drop it out of the appointments. Here, at Midland, we have \$2,500 with which we will build a church soon. I have received up to date thirty-eight members. God bless the ADVOCATE, and long may it live.

DALLAS, TEXAS, July 3, 1889.
Southern Germania Mt'g Co., 721 Elm St., Dallas, Texas:
GENTLEMEN: I had chills and fever for almost eight months; was unable to work; no appetite, had a bad taste in my mouth every morning, had bad dreams and was sleepless at nights, had heavy, dull feelings, shortness of breath and palpitation of the heart. I heard of the Southern Germania and got one jug of it and after using it freely for three or four days I actually feel like another person. Chills and fever gone, have good appetite, bad taste in mouth gone, and sleep at night and have no more bad dreams, the heavy, dull feelings I had of morning have disappeared, the palpitation of the heart is much better, I can walk and work a hard day's work more than I could before I used your most excellent medicine. In fact I never saw anything to equal it.
RALPH BRIDGEMAN.

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TO BE PROUD OF.
It always gives us pleasure to record the successful result of well directed effort in any department of business, especially when that success is backed by merit, and tends to promote the general welfare. Competition in all branches of business at this time is great, and he who by energy, integrity and perseverance takes the lead is worthy of commendation. In this connection we allude to Dr. Tutt, of New York, who has achieved a great victory over long established competitors in the introduction of his world renowned Liver Pills. In a comparatively short time they surpassed pills that had been before the public over a quarter of a century. Tutt's Liver Pills have gained a popularity unparalleled. Indorsed by the Medical Faculty in Europe and America, they have become a household word on both continents.

Constipation is positively cured by the use of Cascarine. It regulates the liver and tones up the whole system. Price 50c and \$1.
PETTY, TEXAS, May 5, 1888.
A. B. Richards Med. Co., Sherman, Texas: I was a sufferer for a number of years with itching Piles, and in looking for relief had several physicians and spent considerable money. Two applications of your Hunt's Cure cured me entirely, and I take this method of expressing my gratification to you for giving the public so valuable a remedy. Yours,
B. H. DIOCK.

Why suffer from constipation, when you have a pleasant and positive remedy in Cascarine? Price 50c. & \$1.
Students of Medicine would do well to send for the Catalogue of the Memphis Hospital Medical College.

ABILENE DISTRICT—FOURTH ROUND.
Lyle m. at Jim Ned. Aug 31, Sept 1
Ans m. at Anson. Sept 7, 8
Sic m. at plain. Sept 14, 15
Breckenridge m. at Breckenridge. Sept 21, 22
Albany m. at Albany. Sept 28, 29
Haskell m. at Haskell. Oct 5, 6
Big Springs m. at Big Springs. Oct 12, 13
Cusco m. at Cusco. Oct 19, 20
Buffalo m. at Buffalo. Oct 26, 27
Pt. Chabourne m. at Pt. Chabourne. Nov 2, 3
Cottonwood m. at Cottonwood. Oct 26, 27
Jonestown m. at Jonestown. Oct 26, 27
Abilene m. at Abilene. Nov 2, 3
J. S. WALLACE, P. E.

GATESVILLE DISTRICT—FOURTH ROUND.
Glen Rose m. at Payne Chapel. 1st Sun in Sept
Iredell m. at Lattie Duffau. 2nd Sun in Sept
Meridian m. at Meridian. 3rd Sun in Sept
Morgan m. at Morgan. 3d Sun in Sept
Hamilton m. at Mt. Zion. 4th Sun in Sept
Jonestown m. at Jonestown. Oct 26, 27
Gatesville m. at Gatesville. Thursday, Sept 10
Henson Creek m. at Sugar Loaf. 5th Sun in Sept
Crawford and Valley Mills, at
Clifton m. at Clifton. Tuesday, Oct 1
Alexander m. at Alexander. 1st Sun in Oct
Martin's Gap m. at Martin's Gap. 1st Sun in Oct
Carters m. at Carters. Tuesday, Oct 15
Dublin m. at Dublin. Friday Oct 19
Green's Creek m. at Green's Creek. 1st Sun in Oct
Armore m. at Armore. 2d Sun in Oct
Stephenville m. at Stephenville. 4th Sun in Oct
Medford m. at Medford. 4th Sun in Oct
I solicit the pastors to see me at the quarterly conference, as matters vital to the interest of the church are before each quarterly conference. I respectfully ask the local preachers to have their written reports ready, under the heads of: 1. Prayers. 2. Baptisms. 3. Contributions. 4. Other matters.
E. A. BAILEY, P. E.

SAN MARCOS DISTRICT—FOURTH ROUND.
Belmont m. at Belmont. 3d Sun in Aug
Sequin, at Sequin, Tuesday after 3d Sun in Aug
Luling, at Luling. Tuesday, Oct 15
Harwood, at Harwood. 4th Sun in Aug
Kim Grove m. at Kim Grove. 1st Sun in Sept
Lockhart m. at Lockhart. 1st Sun in Sept
San Marcos m. at San Marcos. 3d Sun in Sept
San Marcos m. at Pleasant Ridge. 4th Sun in Sept
Kyle m. at Kyle. 5th Sun in Oct
Blanco m. at Johnson City. 1st Sun in Oct
Blanco, at Blanco. 1st Sun in Oct
Dripping Springs m. at Liberty Hill. 2d Sun in Oct
Sequin m. at Sequin. 2d Sun in Oct
W. H. BIGGS, P. E.

EL PASO DISTRICT—FOURTH ROUND.
La Luz m. at La Luz. 3d Sun in Aug
Pecos m. at Pecos. 4th Sun in Aug
Doniphan m. at Doniphan. 1st Sun in Sept
Hoskins m. at Hoskins. 1st Sun in Sept
Nowell m. at Nowell. 3d Sun in Sept
Pecos m. at Pecos. 4th Sun in Sept
Pt. Davis m. at Pt. Davis. 4th Sun in Sept
Deming m. at Deming. 1st Sun in Oct
El Paso m. at El Paso. 1st Sun in Oct
District conference will convene on Tuesday night, preceding the second Sunday in October, at El Paso.
A. J. POTTER, P. E.

VERNON DISTRICT—FOURTH ROUND.
Margaret m. at Margaret. Aug 24, 25
Lindale m. at Lindale. Aug 31, Sept 1
Maurin m. at Maurin. Sept 7, 8
Clarendon m. at Clarendon. Sept 14, 15
Children m. at Children. Sept 21, 22
Canadian City m. at Canadian City. Sept 28, 29
Seymour m. at Seymour. Oct 5, 6
Farm m. at Farm. Oct 12, 13
Throckmorton m. at Throckmorton. Oct 19, 20
Hoskins m. at Hoskins. Oct 26, 27
Vernon m. at Vernon. Nov 2, 3
LEMOINE HARLSON, P. E.

Lindale.
W. H. Crawford, July 17: Our district conference, July 27-30, was a grand success. The preaching was excellent and was attended with power. Bro. Calhoun, of Canton circuit, remained and helped me. A glorious revival followed. Bro. Calhoun is an untiring worker in the altar; a clear-headed and warm-hearted preacher. The Lindale people fell in love with him and would like to take him from Canton. There were from thirty to forty conversions and reclamations, and the church was most wonderfully revived. We received twenty members and the Baptists will get ten or twelve. We began at Union Chapel Saturday, the 13th inst., the time of our third quarterly meeting. Bro. Adams, the theological Goliath of East Texas, was with us and presided to the edification of all present. The church is being greatly revived, and the Good Spirit is at work among sinners. Several have applied for membership and some have been happily converted. This year bids fair to be one of the best in the history of this circuit. We begin at Mt. Sylvan Saturday before the fourth Sunday. We are expecting Bro. D. F. C. Timmons, of Tyler station, to help us. He is the man who threw the first bomb that blew up the devil's stronghold at Lindale. Of course, we are expecting great things of God through such men. To God be all the glory. Amen.

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CALVERT DISTRICT CONFERENCE.
The Calvert District Conference will convene in Franklin, Sept. 5 at 9 a. m. Bishop Key will preside. We hope every member, both preachers and laymen, will answer to the first roll call, and stay until Monday morning. The pastors will please send to Bro. Horse the names of all persons who will go from their charges, and who will go by private conveyance. One way to make a success of a district conference is a full attendance. And we believe the members who will go will be glad to stay at home will regret it. The recording stewards will see to it that the quarterly conference records at the district conference. Brothers let us pray for and expect a Postscript session at Franklin.
L. Z. T. MORRIS.

CAMP-MEETINGS.
There will begin a camp-meeting at Apperson's near Wilmer, Dallas county, on Friday, 11 a. m., August 29. Preachers will be supplied for free. All who wish to attend this meeting with their families will bring their provisions to accommodate themselves. No photograph galleries, lemonade stands, ice cream, or barber shops allowed on the grounds. Surrounding communities kindly invited to participate in this meeting. It will be the third quarterly meeting for the mission.
H. M. GLASS.

STOP IT.
I issued a notice through the Nashville Christian Advocate (with request that the other Advocates copy) about two months ago to stop the chain of the Circle of Christian Love, as the object of the circle was secured. Hence, any one receiving any of these letters need not return them. Thanks to the noble, generous hearts who, for Jesus' sake, responded so promptly and cheerfully. This chain reached a much greater distance than I ever anticipated. To God be all the praise. Respectfully,
V. P. W. M. S., Memphis Conference.
TRENTON, TENN., July 26

NOTICE
The Board of Trustees of Grandbury-Wilmer will meet on Saturday, August 31, at 9 o'clock a. m.
JAS. MACKAY.
Sick and nervous headaches cured by the use of Cascarine. Try it. Price 50c. and \$1.
A color may become a woman and yet be a little on her.

Dyspepsia is the bane of the present generation. It is for its relief, the best, the most reliable, the most effective, constipation and Piles, that
Tutt's Pills
Have become so famous. They act speedily and gently on the digestive organs, giving them tone and vigor to assimilate food. No griping or nausea.
Sold Everywhere.
Office, 44 Murray St., New York.

NEW MUSIC BOOKS
MISSIONARY TRIUMPH by J. N. Hunt. A new and interesting collection of original and selected hymns and tunes adapted especially to Mission work. The only book of its kind ever prepared. Songs for every department. Bound in beautiful covers. Price, 50c. postpaid.
STANDARD SELECTIONS A very fine compilation of the choicest music arranged for Male Voices. The selections have been made from the works of Brahms, Abt, Muller, Spohr, Smart, Schubert, etc., etc. Conventional book. Price, 50c. postpaid.
HARVEST ANNUAL No. 3. By J. R. Murray. A collection of the best music for the Harvest Festival. Songs especially prepared for use in the Harvest Festivals. Bound in beautiful covers. Price, 50c. postpaid.
50 ORGAN VOLUNTARIES. By W. F. Snodde. Preludes, Offertories, Postludes, containing Service Music, arranged in a handsome manner for Pipe or Reed Organs. Beautifully printed and bound. Price, 50c. postpaid.
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What is CASTORIA
Castoria is Dr. Sam'l P. Pitcher's old, harmless and quick cure for Infants' and Children's Complaints. Superior to Castor Oil, Paregoric or Narcotic Syrups. Children cry for Castoria. Millions of Mothers bless Castoria.
Castoria cures Colic, Constipation; Sour Stomach, Diarrhoea, Eructation; Stretches healthy sleep; also aids digestion; Without narcotic stupefaction.
"I recommend Castoria for children's complaints, as superior to any prescription known to me." H. A. ANGLIS, M. D., 111 So. Oxford St., Brooklyn, N. Y.
THE CENTRAL COMPANY, 77 Murray St., New York.

Perfection.
There is no such thing as absolute perfection in this world, out in different branches of science and art, there is a close approach to it in piano-making, for example, but in no factory have such strides and rapid improvement been made as in WHEELLOCKS. The tone of the Wheellock delights the ear, its finish pleases the eye, its mechanism coaxes the finger student to continue practice, while the price suits the most careful paternalist.

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I-X-L
Is guaranteed to cure every case of Fever of any kind, Malarial Fever, Swamp Fever, Bilious Fever, Intermittent Fever, Chills and Fever, Ague, Dengue and Jaundice.
Many thousand bottles have been sold under this guarantee, and not one-half of one per cent, has been returned.

CHILL
Is better than Quinine, for the reason that it does not produce buzzing in the ears, and because it acts on the Liver and Lungs, and at the same time is a perfect antidote for Malarial Poison. It does not contain Arsenic, Strichnine or Mercury, but does contain IRON, and is the best Tonic to use after the Fever is broken. It gives strength, restores the appetite and prevents the return of the Fever.

CURE
It is unnecessary to take pills, calomel or blue mass, as I-X-L CHILL CURE does the whole work.
Take it according to directions on bottle (in English, German, French and Spanish), and if it does not benefit you the Druggist is authorized to refund the amount paid for it. Price, \$1.00 at all druggists. CONKLIN, GORNER & GATERS, Wholesale Druggists, Houston, Texas.
If your Druggist don't keep it, write us direct. Mention this Advocate.

J. R. MORRIS' SONS,
47, 49, 51, Main Street, Houston, Texas.
HARDWARE,
Stoves, Mill Supplies, Cane Mills, Evaporators. Agents for Zimmerman Paper Refrigerators, Rapid Freezers, Munson's Leather Belting, Boston Belting Co., and Blake Steam Pumps.

PRATT'S
IMPROVED
Revolving Head Cotton Gin WITH FEEDER AND CONDENSER.
The oldest establishment of the kind in the world. Gins fast, clean the seed case, makes good sample, and never chokes or breaks the roll. The Patent Cotton which took First Premium at Dallas State Fair last fall was ginned on the PRATT GIN.
For Circulars, address
HOWARD F. SMITH, Mgr.,
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Dealer in Farm and Mill Machinery.

R. B. GARNETT,
Manufacturer of
CISTERNS
Write for
Revised Price-List.
Each cistern is first set up at the shop, and is so fitted, and each pipe numbered, so that any one can set them up. They are then taken down and packed in bundles for shipment in any portion of the country. Printed directions for setting them up accompanies each cistern.
Address R. B. GARNETT, 106 and 107 Church Street, Galveston.

W. M. CROW, J. F. PIERCE.
CROW & PIERCE,
Attorneys-at-Law.
COMMERCIAL AND LAND PRACTICE a specialty.
Third Floor, North Texas National Bank, DALLAS, TEXAS.
WANTED—100 Acres of land, male and female, on "SPECIAL" terms, by Talmage. No capital required. New plan. THE STANDARD PUB. CO., Box 555, Dallas, Tex.
DALLAS FORT RAIT CO., Dallas, Texas.

Pastors' Memorandum Book.
Actual value \$3.50 to \$4.50.
Assorted lot of Fancy Plaid Surahs, Moire Stripes and Fancy Gros Grain Silk Parasols, with handsome natural sticks and carved handles.
Choice for \$3.00.
Actual value \$4.50 to \$6.

Three Special Bargains
LADIES'
Untrimmed Hats.
Fine White Leghorn and Neapolitan Braid Hats, 75c, regular price \$1.50 and \$2. Black Milan Hats, 95c. . . . Actual value \$2.
Assorted lot of Hats and Bonnets, white, black and colored, in chip, union, koko and other fancy braids, 25c. . . . Worth 50c and 75c.
All these and many more equally cheap will be placed on sale MONDAY morning.

The Southern Cotton Oil Co.,
HOUSTON, TEXAS.
Highest Price Paid for Cotton Seed.
E. W. THOMPSON, Manager.
Postoffice Box 6.
T. W. HOUSE, President. W. D. CLEVELAND, Vice-President. J. S. PRICE, Gen'l Manager.

The Merchants and Planters Oil Company,
HOUSTON, TEXAS.
Highest Cash Prices Paid for Seed.
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SANGER BROS.
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SANGER BROS.
Extra Mark Downs

DRESS GOODS
To insure their immediate sale.

40-inch all-wool Henrietta, 62c. - Price last week was 79c
40-inch striped Cashmere, 54c. - Price last week was 65c
40-inch striped Mohair Suiting, 65c. - Price last week was 85c
40-inch all-wool Serges, all good shades and suitable for early fall wear, 36c. - Price last week was 49c
36-inch English Cashmere, 21c. - Price last week was 30c
36-inch striped and checked Liano Suiting, 15c. - Price last week was 25c
21-inch striped and checked Liano Suiting, 10c. - Price last week was 15c

GREAT Reductions

BLACK GOODS.
38-inch all-wool Challie, 35c. - Price last week was 45c
40-inch Striped Henrietta, 55c. - Price last week was 65c
40-inch silk and wool Armure Stripes, 55c. - Price last week was 80c

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Fancy Parasols.

Assorted lot of Fancy Striped Satin, Plaid Silk and Plain Surah Silk Parasols with carved handles, Choice for \$2.25.
Actual value \$3.50 to \$4.50.
Assorted lot of Fancy Plaid Surahs, Moire Stripes and Fancy Gros Grain Silk Parasols, with handsome natural sticks and carved handles.
Choice for \$3.00.
Actual value \$4.50 to \$6.

In addition to the above we have selected some of the finest and most choice goods, and marked them to about HALF VALUE. This is the finest opportunity ever offered to secure the greatest bargains of the season in fine Parasols.

Three Special Bargains
LADIES'
Untrimmed Hats.

Fine White Leghorn and Neapolitan Braid Hats, 75c, regular price \$1.50 and \$2. Black Milan Hats, 95c. . . . Actual value \$2.
Assorted lot of Hats and Bonnets, white, black and colored, in chip, union, koko and other fancy braids, 25c. . . . Worth 50c and 75c.
All these and many more equally cheap will be placed on sale MONDAY morning.

SANGER BROS.
Mention Texas Advocate.

Texas Christian Advocate.

McCorkle—There was a terrible shock, which threw every passenger into the aisle. When we recovered ourselves, and another had had—McCorkle (helping him to a word)—Telegraphed. McCorkle—No; cockpit occupied.

An Important Remedy Of the success of Hood's Sarsaparilla is the fact that every purchaser receives a fair equivalent for his money. The familiar headline "100 Doses One Dollar," stolen by imitators, is original with and true only of Hood's Sarsaparilla. This can easily be proven by any one who desires to test the matter. For real economy, buy only Hood's Sarsaparilla. Sold by all druggists.

Quartz is said to be very useful as an insulator in electrostatic apparatus, as the troublesome sulphuric acid can then be dispensed with.

DALLAS, TEXAS, July 9, 1889. B. M. Frederick says Southern Germeide relieved his niece in about six days of a bad case of biliousness, and restored her appetite. I have used Southern Germeide in my family and I am satisfied it is one of the best medicines in existence, and I most cheerfully recommend it to every person in poor health. I have used only one jar and would not be without the medicine in my family for ten times the cost of it. B. M. FREDERICK.

Ripe tomatoes will remove ink stains from white clothes and also from the hands. Beware of douches, snuff, etc. Try Dr. Thurmond's Lotion for Catarrh Cure, used by inhalation, being a volatile liquid, so very effective the most skeptical cannot object to it.

Don't decorate the walls of the laundry with water colors. COLUMBIA, TEX., Jan. 30, 1889. I sell Morley's T-S-Agure Tonic on a guarantee and never had a bottle returned. Every purchaser was perfectly satisfied and it cured several very stubborn cases. I know JOHN S. BARTLETT.

Swedish journals state that the valuable collection of scientific models left by Ericsson are to be presented to the Smithsonian Institution. The wonderful healing properties of Darby's Prophylactic Fluid in case of Accidents, for Burns, Scalds, Cuts, Wounds, etc.

Its prompt use will invariably relieve pain, promote healing and prevent erysipelas, gangrene, or frost-bite. Owing to the cleansing and purifying qualities of the Fluid the most obstinate Ulcers, Boils, Carbuncles and Running Sores are cured, and healthy and speedily cured, no other application being necessary.

Tin and glass have found a rival in paper as a material for preserving oils. The latter, it is claimed, will not leak and rust like tin or crack like glass. Periodic headache and neuralgia, cold and chilly sensations of the hands and feet and a general derangement of the whole system, including impaired digestion, torpid liver, indigestion of the kidneys, are caused in certain localities by malaria, which, if not checked or taken out of the system, will produce chills and fever. Southern Germeide, the world-renowned killer of germs in the human system, will remove all malaria, stop headache, neuralgia, cure those chilly sensations, give the liver its proper action and put the digestive organs in good condition.

Cultivation is a very important item in securing the best results with fruits and vegetables. Don't discuss your friends with that horribly offensive breath which the Lone Star Catarrh Cure will make it as sweet as a babe's in less than a week. Waterbury's Tonic Syrup for Chills and Fever is a certain cure and pleasant to take. Children are fond of it.

The cow and the scarecrow combined in one is a poor measure of economy. No family will ever be without a jar of world-renowned Southern Germeide after having seen and felt its wonderful cures. If you are a sufferer, try one jar of it. Only \$3 per gallon, at the office of the Southern Germeide Manufacturing Co., 721 Elm Street, Dallas, Texas.

It is said that codliver dissolved in alcohol and applied with a light brush will prevent silver from becoming tarnished. The great female remedy is Dr. Thurmond's Lone Star Blood Syrup. Ask your neighbors about it, and send for free treatise. Call on your druggists. No man can pass into eternity, for he is already in it. The most reliable of all liver regulators is Cascarine: It acts promptly and pleasantly. Price 50c and \$1.

A vein of humor should be made visible without the help of a syringe. Used one bottle of Mother's Friend before my first confinement. It is a wonderful remedy. Looked and felt so well afterwards friends remarked. I would not be without Mother's Friend for any consideration. Mrs. J. B. ANDERSON, Ochopee, Ga. Write The Bradford Reg. Co., Atlanta, Ga.

Dr. Pepper, professor of the University of Pennsylvania, gets \$5,000 a year salary, and gives the college \$10,000 a year from his own pocket. DALLAS, TEXAS, July 9, 1889. This is to certify that after taking two doses of "Southern Germeide" I was cured of a severe case of nervous and sick headache in three or four minutes. As I had heard it works like a charm. No sufferer should fail to call and get relieved at once. I am yours truly, J. L. T. MANNING.

It pays well to use a sharp, fine, steel tooth rake and plenty of "elbow grease" in preparing the soil for a seed bed. It helps after cultivation amazingly. DALLAS, TEXAS, July 13, 1889. The doctors said I had consumption. I was in bed and was unable to work. Medicines, such as Cod Liver Oil, of which I took two gallons, did me no good. I heard about Southern Germeide and got one jar and have not used three gallons of it, and I am at work at the carpenter's trade and have been for one week, and I feel like a new man. I am thoroughly satisfied it will cure me sound and well. I cannot say too much of it. I intend doing. I can heartily recommend the Southern Germeide to people suffering with lung diseases. I am willing to make affidavit to this statement. I am living at No. 1008 Commerce street, Dallas, Texas, and would be glad to see and talk with any person who doubts this statement. Witness: W. H. LEE, J. P. PARSONS, J. H. AUSTIN.

Somebody says that in the other world we will follow the occupations we follow here. But where will the loaman get his loe? From Rev. Dr. McAnally, editor of the St. Louis Christian Advocate. "I have tried J. & C. Mearns's Condurango root and other, and it is my opinion that to produce a healthy and safe action on the Liver, Kidneys and secretions generally, there is not a better medicine known, and for persons of Bilious or Costive habits, its action is most effective and salutary." D. R. MCANALLY.

The other day a little South Yonkers girl said she knew they were going to have cabbage for dinner, as she could "hear it with her nose." Southern Germeide gave me immediate and permanent relief from sick headache. I was suffering intense pain and the second dose of Southern Germeide relieved me. I most cheerfully recommend it to the afflicted. W. H. LEE, 1008 Commerce street, Dallas, Texas.

"Why are the stars hung so high?" asked Rollo, looking out of the window upon the star-studded canopy of heaven. "So that the class of '89," said his Uncle George, who graduated in '73, "can walk around at night without knocking off his hats."

Ladies, from all the diseases from which you especially suffer, from all the weakness—physical and mental, which tortures you, from your nervous prostration and bodily pain, there is relief in Brown's Iron Bitters. Many ladies now living healthy, happy lives, having been freed from chronic difficulties peculiar to their sex, who bear cheerful testimony to the value of this sovereign remedy for mental and physical suffering; this sure cure for nervous depression and bodily weakness known as Female Complaints.

Put two heans in a bag, lable them Hypocrite and Legitimate and shake them up; blindly pick out one daily, and you have the name of Hayti's president. PATTERSON, TEX., May 9, 1887. I handle all kinds of Acne Cures, but Morley's T-S-Agure Tonic has the lead, because it never fails to give satisfaction. I sell more of it than all the rest combined. J. H. FERGUSON.

Even the golden rule is only electroplated in these days of sham. Headache speedily cured by the use of Cascarine. It regulates the stomach and cures indigestion. Price 50c and \$1. PRESTON'S "HED-AKE" Guaranteed to Cure Headache and Nothing Else.

Originated and Manufactured only by C. W. PRESTON & CO., GALVESTON, TEXAS. The following testimonials (selected from many) will show the appreciation in which this remedy is held in Galveston: Mr. L. W. Preston, President and Manager of the Island City Clothing Factory, writes us: "I have used your 'Hed-Ake' with very gratifying results. One dose having relieved me of a severe headache in half an hour."

Phil. Greenwall, "Commercial Tourist," "Man of Samples," well known all over Texas, says: "I have used your 'Hed-Ake' and it has fully borne testimony to the efficacy of 'Hed-Ake' as prepared by you. As a reliever of that most distressing malady, headache, it stands without a rival. Yours truly," "PHIL. GREENWALL."

"Better than Antipyrine." Mr. Thos. J. Ballinger, of Willie, Mott & Ballinger, testifies: "To C. W. Preston & Co.: DEAR SIR: I have used your 'Hed-Ake' with excellent effect. I immediately relief. Think it better than either Antipyrine or Bracyrotine. Very truly, THOS. J. BALLINGER."

"Send a Large Order." Maj. Albert Wells, of Wells Brothers' Wholesale Dry Goods, and President of Galveston Board of Water Commissioners, does not hesitate to sing its praise as follows: "GALVESTON, April 29, 1889. Messrs. C. W. Preston & Co.: GENTLEMEN: I make haste to say that one dose of your 'Hed-Ake' relieved me of a severe headache in twenty minutes. Please send me a large bottle to take with me on my trip to New York. Yours, ALBERT WELLS."

The general commanding Camp King has had relief. Hear his testimony: Messrs. C. W. Preston & Co.: "Two doses of your 'Hed-Ake' promptly and effectually cured me of a severe attack of nervous headache. L. M. OPENHEIMER."

From Robt. Clarke, lead of the stationery house of Clarke & Courts: "Allow me to enroll my name among the many that have taken your 'Hed-Ake' remedy. It relieved my misery higher than 'Gildersleeve's Kile' in 15 minutes. What a pity this remedy was not discovered years ago. But better late than never. ROBT. CLARKE."

There is one good thing about a pig. He noses business. "Take one gallon jug of Southern Germeide if you are suffering with kidney troubles and all kinds of ailments, at the office of the Southern Germeide Manufacturing Company, No. 721 Elm Street, Dallas, Texas. Timid Youth—I have a poem and I want to see the editor. Office Boy—I the editor is busy. I'll do just as well. I'm on my way to the waste basket now."

DEE, ANN, November 30, 1888. My father had a very bad case of Chills, and after trying whole bottles of several kinds of "chill cures" without effect, he bought a 50 cent bottle of Morley's T-S-Agure Tonic, one or two doses of which broke the chills and before he had used all of one bottle he was enjoying perfect health. JORDAN KELSEO.

Clara Belle says that "woman is a positively man an opportunity." Clara has evidently got the thing wrong end foremost. A man often embraces an opportunity. A few doses of Cascarine will remove the dull, heavy feeling caused by a deranged condition of the stomach or an inactive liver. Price 50c and \$1.

"Why Karline, what are you thinking of? You have two candles for your knitting?" "Oh, no, ma'am, I haven't but one; but I cut it in two." I like my wife to use Pozzon's Complexion Powder because it improves her looks and is as fragrant as violets. A man doesn't feel the least irritated when blown up by his wife.

We can truthfully say that in no instance has Morley's T-S-Agure Tonic failed to cure Chills, whether taken strictly as directed. We have guaranteed every bottle sold, to cure any case of Chills, however bad they may be, and have never had a refund on a single bottle sold. Yours truly, W. J. WYAN & SON.

Bell Air, Mo. Brady (just returned from Washington)—Well, I got the postoffice. Grad—Yec did! Why, I didn't know Harrison was related to you. Improve the nutritive functions of the scalp by using Hall's Vegetable Sulfur Hair Renewer, and thus keep the hair from falling and becoming gray. Farmer Follow—Hear you been havin' sickness over at your place. Farmer Wallow—Yes, he's better on the farm's been moppin' round all summer. Wife was taken down yesterday. Farmer Follow—Any improvement? Farmer Wallow—Well, she's a little better; but she never'll be the animal she was afore.

Special Notices. DALLAS DENTAL PARLORS. 706 1/2 Elm St., DALLAS, TEX. Speciality—Preservation of the natural teeth. Telephone 340. DR. GEO. WILKINS, THE DENTIST, Who captured the first premium on Artificial Teeth and everything else pertaining to Dentistry. In the Texas State Fair and Dallas Exposition, 1888. Full set S. White and H. D. Just teeth; gold filling, etc. Go and see how he does work cheaper and better than any other dentist in Texas. Open every day from 7 a. m. to 10 p. m. Corner Elm and Harwood streets, Dallas, Texas.

Church Notices.

CAMERON DISTRICT—THIRD ROUND. Durango cir. at Durango. Aug 17, 18. Marlins cir. at Wintersville. Aug 22, at 8 p. m. Wintersville cir. at Wintersville. Aug 24, at 8 p. m. FRED L. ALLEN, P. E.

BONHAM DISTRICT—THIRD ROUND. Ben Franklin cir. at Ben Franklin. Aug 7, 5. Goben cir. at Goben. Aug 10, 11. Stephenville cir. at Stephenville. Aug 17, 18. Maxey cir. at Maxey's Prairie. Aug 24, 25. J. M. BINKLEY, P. E.

GATESVILLE DISTRICT—THIRD ROUND. McCreary cir. at New Hope. Aug 24, 25. Clifton cir. at Clifton. Aug 30, 31. Martins Gap cir. at Martins Gap. Aug 30, 31. Carter cir. at Carter. Aug 31, 1. Greens Creek cir. at Greens Creek. Aug 31, 1. Stephensville cir. at Stephensville. Aug 31, 1. E. A. BAILEY, P. E.

TYLER DISTRICT—THIRD ROUND. Larissa, at Camp-ground. Aug 10, 11. Ecom, at Ashburn Camp-ground. Aug 17, 18. Ligon, at Ligon. Aug 17, 18. Springtown and Goshen, Springtown. Aug 24, 25. Church Hill cir. at Church Hill. Aug 31, 1. Paluxy, at Bluffdale. Aug 31, 1. Rastland, at Bedford. Sept 14, 15. Acton cir. at Acton. Sept 21, 22. Graham cir. at Graham. Sept 28, 29. Ginn cir. at Ginn. Oct 5, 6. Palo Pinto and Mineral Wells, at Mineral Wells. Oct 19, 20. Garvin, at Garvin. Nov 2, 3. B. M. STEPHENS, P. E.

SAN SABA DISTRICT—FOURTH ROUND. Mason and Brady. 24 Sun in Aug Junction City. Wednesday after 24 Sun in Aug San Angelo sta. Wednesday after 34 Sun in Aug Garden City. Wednesday after 34 Sun in Aug Menardville cir. 1st Sun in Sept Waukegan cir. 1st Sun in Sept Pontotoc cir. 1st Sun in Sept Leno Cir. 1st Sun in Sept. Wednesday after 4th Sun in Sept Fredonia cir. 4th Sun in Sept Cherokee cir. Thursday before 1st Sun in Oct Middleton cir. 1st Sun in Oct San Saba sta. Monday after 1st Sun in Oct Llano sta. Tuesday after 1st Sun in Oct M. A. BLACK, P. E.

SULPHUR SPRINGS DIST.—FOURTH ROUND. Black Jack Grove cir. 4th Sun in Aug. Winkler cir. 4th Sun in Aug. Kingston cir. 2nd Sun in Sept Greenville cir. 1st Sun in Sept. Rely Springs cir. 4th Sun in Sept Sulphur Springs cir. 1st Sun in Sept. Lutesburg cir. 2nd Sun in Sept. Cooper cir. 1st Sun in Nov. Emory cir. 2nd Sun in Nov. Sulphur Springs cir. 1st Sun in Nov. Leno Oak cir. 3rd Sun in Nov. Let the stewards and people make a strong effort to pay in full, but to give a small living to do less to reduce your pastor and family to want, and send him to another charge in debt, with wardrobe and library row down, he discouraged in his work, his confidence in your charge lost, and he is made to supply his absolute wants; in other words, pay for service rendered you. Please don't let this happen. Let the good name of the church in their case, and not expect us to do for them other than the law provides. Geo. T. NICHOLS, P. E.

PALESTINE DISTRICT—THIRD ROUND. Crockett sta. at Augusta. 2d Sun in Aug. Kikapoo cir. at Camp Ground. 3d Sun in Aug. Mt Vernon cir. at Camp Ground. 4th Sun in Aug. Kikapoo cir. 1st Sun in Sept. Mt Vernon cir. at Center Hill. 2d Sun in Sept. Trinity cir. at Center Hill. 3d Sun in Sept. U. B. PHILLIPS, P. E.

JEFFERSON DISTRICT—THIRD ROUND. Kidare cir. at Trinity. 2d Sun in Aug. Mt. Pleasant cir. at Mt. Vernon. 1st Sun in Sept. Linden cir. at Linden. 2d Sun in Sept. Queen City cir. at Queen City. 4th Sun in Sept. CHAS. B. FLADDOER, P. E.

ABILENE DISTRICT—THIRD ROUND. Cleo sta. at Abilene. Aug 10, 11. Abilene sta. at Abilene. Aug 17, 18. Ft. Chadbourne cir. at Ft. Chadbourne. Aug 24, 25. JNO. A. WALLACE, P. E.

GAINEVILLE DISTRICT—THIRD ROUND. Deaneville sta. at Deaneville. Aug 10, 11. Denton cir. at Sand Hill. Aug 17, 18. Aurora cir. at Aurora. Aug 24, 25. Denton cir. at Denton. Aug 31, 1. Aubrey cir. at Aubrey. Sept 14, 15. W. C. BLACKBURN, P. E.

TERRILL DISTRICT—THIRD ROUND. Poetry cir. at Pleasant Grove. Aug 10, 11. Wagoner cir. at Wagoner. Aug 17, 18. Allen cir. at White's Grove. Aug 24, 25. Kemp cir. at Kemp. Aug 31, 1. Mesquite cir. at Mesquite. Sept 14, 15. Roberts cir. at Roberts. Sept 21, 22. W. L. CLIFTON, P. E.

SHEPHERD DISTRICT—THIRD ROUND. Pottsboro and Preston, at Georgetown. Aug 10, 11. Denton cir. at Denton. Aug 17, 18. Howe cir. at Howe. Aug 24, 25. Pitt Grove cir. at Pitt Grove. Aug 31, 1. Gainsville cir. at Gainsville. Sept 14, 15. W. D. MOUNCASTLE, P. E.

GALVESTON DISTRICT—THIRD ROUND. Wharton. Aug 10, 11. Wharton. Aug 17, 18. Wharton. Aug 24, 25. Wharton. Aug 31, 1. H. V. PHILPOT, P. E.

BRACMONT DISTRICT—THIRD ROUND. Livingston cir. at Livingston. Aug 10, 11. Moscow cir. at Moscow. Aug 17, 18. Woodville cir. at Woodville. Aug 24, 25. E. M. SPOOLE, P. E.

CHAPPELL HILL DISTRICT—THIRD ROUND. Eagle Lake cir. at Eagle Lake. Aug 10, 11. Independence cir. at Independence. Aug 17, 18. Sealy and San Felipe cir. at Wallis. Aug 24, 25. Independence cir. at Independence. Aug 31, 1. JOS. B. SEARS, P. E.

AUSTIN DISTRICT—THIRD ROUND. Austin, Tenth at. August 10, 11. Columbus. August 17, 18. Lubbock. August 24, 25. The pastors will give charge and registers and records of church conference are on hand for examination. J. F. FOLLIS, P. E.

CALVERT DISTRICT—THIRD ROUND. Fairfield cir. at Camp Ground. Aug 10, 11. Buffalo and Oakwood, at Buffalo. Aug 17, 18. Millican and Wellborn, at Millican. Aug 24, 25. Persimmon cir. at Camp Ground. Aug 31, 1. Mt Vernon cir. at Mt Vernon. Sept 14, 15. Franklin cir. at Franklin. Sept 21, 22. Bishop Key holds the District Conference at Franklin September 28. I. Z. T. MORRIS, P. E.

VERNON DISTRICT—THIRD ROUND. Throckmorton cir. at Throckmorton. Aug 10, 11. Farmer cir. at Farmer. Aug 17, 18. JEROME HARRISON, P. E.

MONTAGUE DISTRICT—THIRD ROUND. Bethel cir. at Bethel. Aug 10, 11. W. S. MAY, P. E.

CORPUS CHRISTI DISTRICT—THIRD ROUND. San Diego cir. at San Diego. Aug 10, 11. Corpus Christi sta. at Corpus Christi. Aug 17, 18. ALABAMA BROWN, P. E.

SAN MARCOS DISTRICT—THIRD ROUND.

Sequin cir. at Vernor's District. Aug 10, 11. W. B. H. BLOG, P. E.

MARSHALL DISTRICT—THIRD ROUND. Hallville cir. at Bethel. Aug 10, 11. Church Hill cir. at Church Hill. Aug 17, 18. Marshall sta. at Union Chapel. Aug 24, 25. Henderson cir. at Henderson. Aug 31, 1. Henderson sta. at Henderson. Sept 7, 8. T. P. SMITH, P. E.

SAN ANTONIO DISTRICT—THIRD ROUND. San Antonio. 24 Sun in Aug. Uvalde. 34 Sun in Aug. Carrizo Spring. 4th Sun in Aug. B. HARRIS, P. E.

WACO DISTRICT—THIRD ROUND. Groesbeck, Elm Grove. Aug 17, 18. Cotton Gin, Forest Glade. Aug 24, 25. Corsicana cir. Eureka. Aug 31, 1. East Waco cir. Prairie Hill. Sept 14, 15. Wotham cir. at Wotham. Sept 21, 22. Mt. Calm cir. Ash Creek. Sept 28, 29. SAM' L. WRIGHT, P. E.

WEATHERFORD DISTRICT—FOURTH ROUND. White Oak, at Bethesda. Aug 10, 11. Lipan, at Lipan. Aug 17, 18. Springtown and Goshen, Springtown. Aug 24, 25. Church Hill cir. at Church Hill. Aug 31, 1. Paluxy, at Bluffdale. Aug 31, 1. Rastland, at Bedford. Sept 14, 15. Acton cir. at Acton. Sept 21, 22. Graham cir. at Graham. Sept 28, 29. Ginn cir. at Ginn. Oct 5, 6. Palo Pinto and Mineral Wells, at Mineral Wells. Oct 19, 20. Garvin, at Garvin. Nov 2, 3. B. M. STEPHENS, P. E.

SAN SABA DISTRICT—FOURTH ROUND. Mason and Brady. 24 Sun in Aug Junction City. Wednesday after 24 Sun in Aug San Angelo sta. Wednesday after 34 Sun in Aug Garden City. Wednesday after 34 Sun in Aug Menardville cir. 1st Sun in Sept Waukegan cir. 1st Sun in Sept Pontotoc cir. 1st Sun in Sept Leno Cir. 1st Sun in Sept. Wednesday after 4th Sun in Sept Fredonia cir. 4th Sun in Sept Cherokee cir. Thursday before 1st Sun in Oct Middleton cir. 1st Sun in Oct San Saba sta. Monday after 1st Sun in Oct Llano sta. Tuesday after 1st Sun in Oct M. A. BLACK, P. E.

SULPHUR SPRINGS DIST.—FOURTH ROUND. Black Jack Grove cir. 4th Sun in Aug. Winkler cir. 4th Sun in Aug. Kingston cir. 2nd Sun in Sept Greenville cir. 1st Sun in Sept. Rely Springs cir. 4th Sun in Sept Sulphur Springs cir. 1st Sun in Sept. Lutesburg cir. 2nd Sun in Sept. Cooper cir. 1st Sun in Nov. Emory cir. 2nd Sun in Nov. Sulphur Springs cir. 1st Sun in Nov. Leno Oak cir. 3rd Sun in Nov. Let the stewards and people make a strong effort to pay in full, but to give a small living to do less to reduce your pastor and family to want, and send him to another charge in debt, with wardrobe and library row down, he discouraged in his work, his confidence in your charge lost, and he is made to supply his absolute wants; in other words, pay for service rendered you. Please don't let this happen. Let the good name of the church in their case, and not expect us to do for them other than the law provides. Geo. T. NICHOLS, P. E.

FORT WORTH DISTRICT—FOURTH ROUND. Alvarado sta. 4th Sun in Aug. Fort Worth, Fourth Street. 1st Sun in July. Cebu. 1st Sun in Aug. Fort Worth, Missouri Avenue. 3d Sun in Aug. Arlington and Valley Creek cir. 4th Sun in Aug. Marjansville cir. at Chappell Hill. 1st Sun in Sept. Mansfield cir. Myer's S. H. 2nd Sun in Sept. Abbott cir. at Abbott's Chapel. 3d Sun in Sept. Noland River cir. at Philadephia. 4th Sun in Sept. Itasca cir. 4th Sun in Sept. Whitney cir. 2nd Sun in Oct. Fort Worth cir. at Wheatland. 3d Sun in Oct. Hillboro cir. 1st Sun in Nov. J. FRED. COX, P. E.

MONTAGUE DISTRICT—FOURTH ROUND. St. Jo cir. at St. Jo. Aug 17, 18. Bowie and Bellevue, at Bowie. Aug 24, 25. Cedar and Sunset, at Cedar. Aug 31, 1. Montague and Belcher, at Montague. Sept 7, 8. Henrietta and Wichita Falls, at Henrietta. Sept 14, 15. Alvord cir. at Alvord. Sept 21, 22. Chico cir. at Union Hill. Oct 5, 6. Burlington cir. at Burlington. Oct 12, 13. Red River cir. at Willow Springs. Oct 19, 20. Denton Creek cir. at Denton. Oct 26, 27. Cedar Bayou cir. at Cedar Bayou. Nov 2, 3. Bethel cir. at Bethel. Nov 9, 10. The Boards of Trustees are required by law to receive a written report of the pastors in their care to the Quarterly Conference. The preachers in charge are requested to see that these reports are made. Also that the preachers report their labors during the year, as the Discipline directs. W. S. MAY, P. E.

GALVESTON DISTRICT—FOURTH ROUND. Washington Street. Aug 18, 19. Sherrin Church. Sept 7, 8. McKee Street. Sept 14, 15. White Oaks and City cir. Sept 21, 22. St. James. Sept 28, 29. West End cir. Oct 5, 6. Veasco. Oct 12, 13. Alvin. Oct 19, 20. Columbia. Nov 2, 3. Matagorda. Nov 9, 10. Wharton. Nov 16, 17. Cedar Bayou. Nov 23, 24. The third quarterly conference for Cedar Bayou circuit will be held September 14, 15. W. S. MAY, P. E.

A correspondent asks "Taverner" of the Boston Post, how to pronounce the word "Taverner," which is found in "Taverner's Travellers." "Taverner" fails to explain intelligibly, and perhaps we can help him out. One of the class of '61 at Amherst wrote me for a P. E. and appended the name of "Houghman," as his nom de plume. When President Stearns was awarded the prize came to this, and said: "The second prize is awarded to Houghman—Houghman is the writer of the essay and professor in the latter case were probably the only persons who appreciated the pronunciation."

"A Word to the Wise is Sufficient." Catarrh is not simply an inconvenience, unpleasant to the sufferer and disgusting to others—it is an advanced outpost of approaching disease of worse type. Do not neglect its warning; it brings deadly evils in its train. Before it is too late, use Dr. Sage's Catarrh Remedy. It reaches the seat of the ailment, and is the only thing that will. You may dose yourself with quack medicines till it is too late—the streamlet becomes a resistless torrent. It is the matured invention of a scientific physician. "A word to the wise is sufficient."

Commence the work of cultivation in the garden as soon as possible after the seed is planted. Weeds are destroyed much easier when small, and the earlier the work is commenced the easier it will be to give clean cultivation. A sharp steel rake is a good implement to commence with, and the weeds can be thoroughly destroyed with this, and at the same time the soil be kept in a good tilth. Then the garden cultivator can be used to a good advantage next.

"Regularity." "Yes," said the Professor, "when I regulate my time-piece, I consult the best authority in town—the watchmaker's chronometer. In the same way, when I make a digestive pill, I invariably take Dr. Pierce's Pleasant Laxative, because they are so accurately graduated, so gentle in their effects, regulating the intestinal action with such nicety that the system is fully invigorated, the natural functions are resumed, my brain is clear for work, my spirits serene, and my appetite distinguished."

Worthy of the Place. Distinguished Editor (ordering slippers)—Be sure, now, and don't get those slippers too long. Clerk (indignantly)—Sir, we never make our slippers too long. Distinguished Editor (thoughtfully)—How would you like to become our circulation editor? "I often feel an aching void," remarked young Fitzgerty to Miss Sibley. "I am sorry you are troubled with chronic headache," replied the girl sympathetically.

The emperor of China has ten men whose sole duty it is to carry his umbrella.

In cases of emergency they are backed up by the entire Chinese army, and in spite of all this the emperor complains that he cannot keep an umbrella for any length of time. When Baby was sick, we gave her Castoria. When she was a Child, she cried for Castoria. When she became Miss, she clung to Castoria. When she had Children, she gave them Castoria.

A young woman, in leaving an omnibus, dropped a ribbon from her bonnet. "You have left your bow behind," said a lady traveler. "No, I haven't—'ho' some fishing!" innocently replied the dame!

See and hear what one of the finest sewing machines men of Texas says about Southern Germeide. DALLAS, TEXAS, July 2, 1889. The Southern Germeide Manufacturing Co., 721 Elm Street, Dallas, Texas: GENTLEMEN: I was low-spirited, bilious, had no appetite, blood all out of order, had headache, and was generally unfit for business, and hearing of your wonderful Southern Germeide I tried one jar, and in three days after I began taking it I felt in the spirits, had a fine appetite, headache all gone, and in fact I feel like a new man. I know personally of other people who have been permanently cured of syphilis and other diseases that doctors utterly failed to cure, by taking Southern Germeide. I know Southern Germeide will cure almost every case of female complaints and ezemas. Yours, very truly, J. H. ROGERS.

A student, riding, being jeered on the way for wearing but one spur, said that if one side of his horse went out, it is not likely that the other would stay behind.

Blood Poison. It is very liable to follow contact of the hands or face with what is known as poison ivy, especially in hot weather or if the body is perspiring freely. The trouble may subside for a time, only to appear in aggravated form when opportunity offers. The great purifying powers of Hood's Sarsaparilla thoroughly eradicate every trace of poison from the blood, as the cure it has accomplished conclusively show. It also cures scrofula, salt rheum and all other affections arising from impure or poisoned blood.

"Does the captain say whether we shall break the record or not?" "Yes. He says the record or the boiler must go." "How lovely!" Cascarine is the greatest of all remedies for the children. Prompt, pleasant and harmless. Price 50c and \$1.

"George, dear, when we reach town let us try to avoid leaving the impression that we are newly married." "All right, Maud, you can lug this valise!" HENRY LINDENMEYER, PAPER WARE HOUSE.

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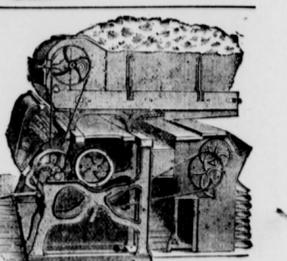
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Devotional. THE GUEST. ADALINE HOFF BERRY. The feast is spread; in service fair Of Ophir's gold, with chasings rare.

Barber. Aunt Jane Barber was born Jan. 3, 1834, and died July 22, 1889. She professed religion and joined the Methodist Church about thirty years ago.

Walker. William T. Walker was born in Columbia county, Ga., June 24, 1835; was converted in 1871, under the ministry of Rev. U. B. Phillips; died in San Antonio, Texas, May 15, 1889.

Snipes. Whereas, through the despatch of an Alwise Providence our much-loved and dearly-remembered superintendent, James H. Snipes, has been removed from our midst by the hand of death; therefore be it

Marriages. PIPES-WELCH. At the residence of the bride's father, D. F. Welch, in Erath county, Texas, on July 24, 1889, by Rev. U. J. Morton, W. D. Pipes and Miss L. L. Welch.

Obituaries. The spouse allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices.

Obituaries. Dr. John W. Brown, of Oceana, W. Va., writes: "I have prescribed Ayer's Pills in my practice, and find them excellent."

Obituaries. Mrs. Maria J. Barnes. Sister Barnes was a consistent member of our church. She leaves a husband and several small children to mourn her departure.

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Farmers, you cannot afford to buy a SULKY FLOW until you have examined the merits of the Ripper.

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