

The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

VOL. XXXVI.

DALLAS, TEXAS, THURSDAY, OCTOBER 10, 1889.

NO. 5.

THE NEW SOUTH.

REV. H. S. THRELL, D. D.

In a late published letter our old friend, M. H. Wells, says he felt inclined to suppress himself. I have something of that feeling, but have determined to have my say, even if I am branded as an old fogey, or a croaker, a position so often assigned men of my age. Well, first, I dislike the name of "New South" as though it was something radically different from the former Southland. But I am tired of hearing the extravagant praises of the present, and its boom sounded on so many keys. But are we not advancing? In material prosperity, yes. But in intellectual culture and in genuine Christian benevolence, doubtful. The pitiful sums doled out to our church enterprises and our colleges, show conclusively our lack of progress in these directions. But I am not going to write a Jeremiad on our penuriosities.

I will touch but one point, that of our Southern literature. My position as an author, having issued some books from the press, is perhaps the reason why I receive letters from friends, male and female, old and young, inquiring how a poem, or a tale, or a historical monograph can be brought before the reading public. Echo answers, "How?" In ante-bellum times we had in the South the Southern Literary Messenger, DeBow's Review, and other similar publications. What have we now?

There are in the South magazines devoted to particular interests and trades, but none devoted to general literature. Take the Church, South, for instance: We have our weekly, or weekly Advocates, and our Sunday school literature. Besides this what have we? A Quarterly Review, well edited and beautifully printed, filled with superb matter, but with a miserable list of subscribers that hardly pays the expense of the publication.

Now look at our Texas newspapers: More than half of them with patent outside or stereotyped insides. Readable matter it may be, but where from? From Chicago, or from New York, or Boston. The late Dr. McFerrin, at one of our conferences, said we of the South abused the Yankees, and then bought from them everything we used, from a locomotive to a toothpick. But we have now reached a point of which he never dreamed. Boston sends us the matter for our newspapers at a cheaper rate than even an office devil can set it up in one of our country printing offices. One of our leading Texas dailies is giving its readers what it calls advanced sheets of it, it is hoped, the last tale of a supernaturated English novelist. And another is giving its readers on Sunday morning the sermon preached in a Brooklyn church that same day. And that is the way our great dailies encourage Texas writers.

A correspondent of the last number of the Nashville Christian Advocate speaks of a northern writer who spent four days in Nashville and went back home and wrote a history of the State and its early governor. A year or two ago a man came from California and spent a few days in San Antonio, and has written a history of Texas, which is boastfully said will drive all other histories out of the market. Where do Southern men like A. H. Stephens or Jefferson Davis have their books published? or such Methodists as G. G. Smith and A. G. Haygood? I have not a word to say derogatory to our Publishing House, but it is not equal to the demands of the Southern public.

In material prosperity and in mechanics we are, perhaps, advancing. Labor-saving implements are doing the work of men, and in managing them men are becoming machines. Who learns a trade now? A boy may serve an apprenticeship at the blacksmithing and never make a horse-shoe or a horse-shoe nail; may be for years with a carpenter and never lay a pair of stairs; or with a tailor or shoemaker and never learn to cut and make a garment or a pair of boots. And that is called learning a trade! And these machines pass in the world as skilled workmen.

JASPER CIRCUIT, 1842-46.—THE HEROIC MEN OF THAT DAY.

REV. E. L. ARMSTRONG.

In 1842 the Jasper circuit was supplied by Rev. Bennett Elkins, who resided on Big Cow Creek, in Newton county. He did a good and faithful year's work. He remained in the local ranks for ten years afterwards. Then joined the East Texas Conference, and died in 1858, in Cherokee county.

In 1843 Rev. Nathan Shook was the pastor of the charge. The circuit then embraced all of Jasper and Newton counties and a part of Tyler county. Bro. Shook was a very successful pastor. The work was wonderfully blessed under his administration. Extensive revivals were held, and many were added to the church. Bro. Shook was admitted into the conference in 1840. He was reared in Hempstead county, Ark. His father was for years a leading Methodist in that State, and gave four sons to the itinerancy, to-wit: Daniel, Jefferson, Nathan, and Jacob W. Shook. Nathan Shook married Miss Robinson, near the San Jacinto river, in Montgomery county. It was at her father's house that the conference of 1843 was held, Bishop Andrews presiding, and Thos. O. Summers, secretary. Bro. Shook continued in the regular work for several years. Everywhere he served the church with marked ability and great success. Through the treachery

of evil men, he was led into a trap that at once put an end to his itinerant career. He demanded an investigation of his case, and it was denied him on some technicality, and he left the State, and so far has never been heard of. He was a good and useful man in his day, and did a work that survives him.

In 1844 James P. T. Irvine was assigned to the work. He was admitted on trial at the Texas Conference, held at Bastrop, December 22, 1842, and was assigned to the Shelbyville circuit for 1843. He was converted and joined the church under the ministry of Jas. P. Stevenson, in the McMahon settlement, in Sabine county, in 1834. He married the daughter of Col. Samuel McMahon. Texas was then under Mexican rule, and the young Irvine and bride repaired to the Sabine river, entered the ferry boat with their attendants and a Protestant minister, and, on reaching the middle of the stream, they were joined together in holy matrimony. The Mexican law demanded a Catholic priest to officiate at all marriages within the State.

Entering the itinerant ranks while young and vigorous, he arose gradually to distinction as a preacher and safe counsellor. Wise, prudent and faithful, he continued for years to bless the church as a minister of the Lord. On missions, circuits, stations, or serving large districts, he evinced the same zeal and prudence. In 1850 he came to my father's house—preached for us in a little boarding house, used for school purposes. Leaving an appointment, he returned a month later and organized a church. He continued in the regular work, giving universal satisfaction until his death, which occurred in 1871. He is buried in Kaufman county, Texas. He lived a pure and holy man. He died in perfect triumph, saying, "There is not a cloud between me and my home in heaven." Thank God for the peace and victory that comes to the faithful servants in the last struggle.

In 1845 Frank Wilson was returned as the presiding elder, and Jacob Crawford was in charge of the circuit. He was admitted on trial at the Texas Conference, held at San Augustine, December 23, 1841. He was a good and faithful pastor, discharging the duties of a Methodist preacher. He had a good year; many were converted and added to the church. Bro. Crawford located in 1847; settled at Milan, Sabine county. Entered the mercantile business, and was very successful for years in that community.

He was a faithful local preacher, giving much of his time in filling his regular monthly appointments and assisting his pastors. He married more young people and attended more funerals than any other preacher in all that country. After the war he went to Palestine and continued his mercantile business. He sustained heavy losses several years ago, but maintained his trust in God. He died a few years ago in great peace.

In 1846 Rev. S. A. Williams was presiding elder of San Augustine district, and J. H. Collard, Sr., was in charge of the Jasper circuit. He entered the itinerant ranks in 1840, and located in 1847. He married the daughter of Bro. Robinson. She died about two years ago and went to her great reward in heaven, leaving several sons and daughters and her aged husband to mourn her absence. Judge William Collard, of the Appellate Court, and the Rev. J. H. Collard, Jr., now of Cleburne station, are her sons; both of whom have succeeded in the work undertaken by them.

Judge Collard ranks among the best legal men of Texas, and James H. Collard has a fine record as a thorough and successful pastor.

A GREAT REVIVAL.

In some respects the most remarkable meeting ever held in North Texas was that conducted by Rev. R. H. H. Burnett and Abe Mulkey, at Honey Grove, Sept. 13-22. These brethren came heralded by the great revival at Paris. The co-operation of all denominations, with one or two exceptions, had been obtained, and the multitude of them that believed were of one heart and of one soul in desiring the salvation of sinners. A union choir of one hundred voices was organized, and did effective service. The tabernacle was pitched on a gently sloping lot, and seats were arranged for 1200 auditors, then for 1500, and finally for 1800. Several times the congregation numbered over 2000. The interest was intense from the opening service. Many Christians were in an agony of desire, and many sinners seemed to realize that the door of mercy was opening for them the last time. Bro. Mulkey's preaching and exhortations were direct, practical, unique, and fiery with the experience of one who speaks what he has felt and seen. Bro. Burnett's sermons were of a high order of thought and expression, satirical, humorous, withering, pathetic, persuasive, evangelical, and at times rising to the heights of eloquence. I have never seen greater impressions upon an audience than he some times

produced by the unction of the Holy Spirit. Sister Mulkey was effective in song and at the altar.

The mourners' bench was erected at the beginning. There were no converts made by rising or lifting up of hands. Sinners were convicted, came forward, cried aloud for mercy, and being converted, shouted so that all could hear. So far as external demonstrations go, no old-time camp-meeting had more.

Special services were held for children, men, women and old people, and God blessed every such effort. The interest was cumulative to the end. At the last Sunday night service eighty-nine applied for church-membership, and hundreds came forward as penitents. There was a sacred emulation, a holy greed, for the mourners' bench. On the outskirts of the great congregation, men, who could not reach the front, gave their names for prayers to the workers who moved to and fro, exhorting to a better life.

After the last sermon came the most novel service of the meeting. Sunday morning over 200 had been received into the different churches. On account of the number it was impossible to give them the right hand of fellowship. At night these and other converts were aligned on the sidewalk to receive Christian greeting. The line was 600 feet long. Boys held torches, choirs sang in the center and at the extremities, and hundreds gave a cordial welcome to those that had come out for Christ. I have seen the president of the United States stand in the sun and shake hands with thousands as they filed by, but I have never seen any hand-shaking equal to the moral power of this. I have seen political and military clubs march to the light of flambeaux and the music of bands, but this is the only religious torch-light procession I have ever witnessed. No one who saw it will forget it. A large concourse met at the depot for a final service, and to speed the brethren on their journey, and the wife of one of our bankers was converted and shouted aloud.

The meeting had two characteristics: The entire community was seized by its moral grasp. In proof, the business houses, with three or four exceptions, were closed for the morning service, and almost every prominent man in the city was converted. Think of this sign on the door of the largest bank in the county: "Closed until 10 o'clock. Gone to church." Another peculiarity appears in the large proportion of men that were converted. This will appear in the analysis of members received into the Methodist Church.

What were the results? There were between 500 and 600 conversions and reclamations, and 377 applications for church membership; 220 to the Methodist Church, sixty to the Cumberland Presbyterian, about the same number to the Baptist, and the remainder to the Presbyterians, Episcopalians and Campbellites. In addition, fifty-two have joined the negro churches.

Of those coming to us twenty will go to adjacent circuits. I have already received 165, baptizing 62 adults. Have 30 yet to be received. Out of our 220, 65 are heads of families, 130 over 16 years of age, and 111 men and boys. One-third of the population of Honey Grove are members of the church. There is sweet concord among Christians of every name, many family altars have been erected, old feuds have been settled, and the social and moral tone of the community elevated. If these are not proofs of a genuine revival, what prophet will point a better way? The Revs. Wages, Hay, LeFever, Vinson, Riggan, Benson, Nelson, Corbin and Dinwiddie, and many good people of Paris, Bonham, Ladonia, Petty, Dodds, Windom, and the adjacent country, were present and greatly aided us by their prayers and work. Rev. A. L. Barr, pastor of the local Cumberland Presbyterian Church, entered heart and soul into the meeting, and resped abundantly for his people. The Baptists had no pastor, but stimulated by the revival and their many additions, have since called Rev. F. W. Morgan, who enters upon his work with bright prospects.

As to my own membership, now numbering 500, no pastor ever had a better. From the beginning of my pastorate they have responded as a unit to every suggestion and request. God bless them evermore. To Him be all the glory. CHAS. O. JONES.

HONEY GROVE, TEXAS.

HOME CONFERENCES.

Thanks. John R. Allen, Dallas: Allow my wife and myself to express our appreciation of the beautiful and tasteful silver tea set presented to us on the eleventh anniversary of our marriage, by the Ladies' Aid and the Young Ladies' Societies of First Church; and to return our sincere thanks for the same.

Aubrey.

H. J. Settle, Sept. 30: Our meeting at Oak Grove closed the 22d of August, lasting twelve days. We had a glorious meeting. Results: Twenty conversions and eight accessions. August 24 we commenced a meeting at Friendship. Sickness and indifference as to religion made results very small.

Paris.

Sam R. Hay, Sept. 5: We are now closing the first year in the history of Lamar Avenue Church, and its prosperity has been marvelous. We organized with fifty-one transfers from the mother church, and we now number 175. So you see our increase has been 124.

I have all my collections in full and am now ready for conference. The church is in fine condition, ready for the new preacher to take hold and go on conquering for the Master.

Fort Chadburne.

W. H. Wickson, Sept. 24: Glory to God! We find him in sin-killing power away out here in the west. At our camp-meeting on Oak Creek he converted some thirty souls. Bro. Montgomery is, as we predicted at the onset, the right man for this work. He has worked with amazing skill, slaying the adversary at every attack. Our much loved presiding elder, Bro. Wallace, was with us, and preached a masterly sermon on missions, and the people, to show how much they appreciated it, paid \$45.50 for the spread of the gospel. May God continue to bless this noble-hearted and generous people.

Hemp Hill Mission.

M. D. Long, Oct. 2: I have just closed my round of two-day and protracted meetings, twelve in number, beginning the first Sunday in July and running through the fifth Sunday in September. At most all of these meetings the Lord's presence was felt. At some we had glorious revivals; sinners convicted, mourners converted and backsliders reclaimed. About seventy conversions, as best we could keep count. But few accessions compared to what we have usually had every year previous to this. Finances behind. No money in the country now, but hope to have collections all up by conference.

Junction City Mission.

W. J. Sims: We have had revivals at every appointment. At Landon we had a good meeting, with ten accessions. At Junction City the meeting lasted fourteen days; had a gracious revival; forty or forty-five conversions and thirty-six accessions to our church. The town was moved to its very center. God was with us in power. And at North Llano we had a good meeting, with some conversions and additions. We will close our year's work with seventy accessions. Have all the assessments ordered by the annual conference up in full. Have baptized thirty-eight infants and twenty-six adults. The Advocate is very well read in the bounds of my work. The local preachers have all done good work.

Farmer.

S. J. Vaughan, Sept. 30: At Holiday, in Archer county, we had a delightful service on the night of the 15th. God and heaven seemed so near to us all. We have a committee at work here on a new church, but we need about one hundred dollars from the Church Extension Board. I do not know of a place where that amount could be better spent. Brethren, give us that amount, and we will take the rapidly growing community for Methodism. Last Thursday the Masons laid the corner-stone of our new Methodist and Cumberland Church, with Masonic Hall above. It is a frame building, 26x46, and is to be finished throughout. We hope to build two other churches soon. Bro. J. M. Keen offers half the amount necessary to build a church on the head of Salt Creek. Verily, the work moves on. Praise God.

Beckville Circuit.

L. C. Ellis, Sept. 28: I am now closing up the year for conference. The result of our labors has not measured up to our expectations, so far as conversions and additions are concerned. But I am satisfied with my work. Do you ask why? I answer, because I have done the best I could under all the existing circumstances. This year has been one of great spiritual prosperity to myself—I have enjoyed religion. We have witnessed thirty-eight conversions during the year. Received thirty-six by ritual, and fifteen by certificate and restoration, making in all fifty-one members received. My last meeting was held at Pisgah, and continued six days. The interest was good from the first and throughout. Conversions were had at nearly every service. Eighteen were happily converted, ranging in age from eleven to twenty years. Twenty-two joined our church. Eleven adult baptisms. A good meeting. We thank God, and renew our covenant to serve him. This is my first year on this circuit. Finances are backward, but we think will be able to carry up a good report to conference. The good old Advocate visits weekly between forty and fifty families in my charge.

Whitney.

H. B. Henry, Oct. 1: The year's returns are in so far as statistics are concerned. At Whitney, in the spring, we enjoyed a real Holy Ghost time. Twenty-seven conversions and sixteen additions at Peoria. The union meetings, two of them, resulted in some seventy-five or eighty conversions. Here the Cumberland Presbyterian and Methodists united. There were fifty joined our church and twenty odd joined the Cumberland. At Bethel there were five conversions and five additions. At other points ten or twelve additions—reaching the grand total for the year of eighty-five or more additions, and as many or more conversions. Our finances are not up yet, but we are pushing them.

Pecan Circuit.

Geo. F. Fair, Sept. 30, 1889: We held six protracted meetings in July and August, with visible results as follows: The church members have been revived, backsliders reclaimed, and thirty-one have professed conversion.

We have been hindered some by rain, some by sickness and other causes. We have labored hard—my local preachers and I—and leave results with Him to whom we belong and in whose cause we labor. Our fourth quarterly conference has been held, and I wish to say that our faithful presiding elder has been at his post each time in the spirit of his office working for the interest of the church of Christ. Everybody likes Bro. Melugin except those whose doctrine he controverts. He preaches the gospel from a Methodist standpoint, and presides in conference with an eye to the interest of the cause. Pecan circuit is far below assessments in collections, but we aim to rustle during the month. We still have to work, and as it is the only time that money has been plentiful this year, we hope to collect assessments made by district stewards, and hope the circuit stewards will come up, or nearly so, with their assessments.

Plainview.

J. B. Hawkins, Sept. 27: Last Sunday was a good day with the Methodists of Plainview, it being the time of our fourth quarterly meeting. The presiding elder and the preacher in charge of Children's mission were with us, preaching to the edification and delight of all who heard them. We worshipped in our new church. At 11 a. m., as the presiding elder discoursed upon the direct witness of the Spirit, he (the Spirit) came, blessing the people of God. Some shouted, some laughed, some wept, while others sang for joy. The sacramental service was delightful and impressive. There were kneeling together persons of all ages, from the little child to the aged father, partaking of the emblems of the broken body and shed blood of our blessed Lord, in memory of his death and passion, and saying by that act that we intend to lead a new life. So may it be. We now have two church houses on the Estacado mission. Have had a net increase in membership of twenty-three to date. Collections all up, and more. Presiding elder's and preacher in charge's salaries about half paid.

Anson.

D. C. Stark, Oct. 4: The fourth quarterly conference for the Anson charge is passed. Owing to the fact that we were crowded out at our regular appointment, the conference was held in the week. The presiding elder, Bro. Wallace, was unwell, but was able to look after the business interest of the church. Bro. John S. Davis, of the Waxahachie circuit, came in with the presiding elder, and attended the conference. He preached three sermons to the delight of our people and the edification of all who heard them. By the way he was out prospecting and expressed himself well pleased with the country. But to return to the quarterly conference. Finances, that is, the assessments for the support of the ministry, considerably behind, but think will be met by conference. The collections ordered by the conference will all be paid. The material for our new church has been ordered and will be here soon. The building committee reported seven hundred dollars raised for the new church this quarter. The preacher in charge reported a net gain in membership of fifty, and has received five since and still more to follow. This preacher has done the best he could this year so far and is now getting ready for conference, and expects to be there, if the Lord is willing, and—take what follows.

Indian Creek Circuit.

Jas. W. Story, Oct. 4: The round of protracted meetings for this circuit is over. We have had a glorious time indeed. The Lord has been with us in power. Sinners have been converted, backsliders reclaimed, and the church made to rejoice in the love of God. Together Methodists, Baptists and Presbyterians, praised the Lord for his wondrous works toward the children of men. In these meetings—five in number—there have been fifty-three conversions, besides a number of backsliders restored, and thirty-eight have joined our church, some will join the Baptist, others will possibly join the Methodist Church. I am indebted to my presiding elder, Rev. W. T. Melugin, for faithful services rendered during two of these meetings, preaching with the power and under the influence of the Spirit of God. Also to local brethren, W. B. Cross and Joseph Hall, for their labors in preaching the Word, praying for penitents, and thereby leading them to the cross of Christ. I verily believe that I am serving a better people since the revival. And, I trust God, they have a better pastor. Am expecting to be able to make a full report at conference. To God be all the glory and honor, now and forever. Amen.

Dallas.

D. P. Brown, secretary: Dallas preachers met Monday morning in Floyd Street Church. Present: Allen, president pro tem., Fuller, Brown, Manning, Shutt. Prayer by Bro. Fuller. Report for two weeks.

Floyd Street.—Three accessions; two infant baptisms; two conversions. A most glorious meeting yesterday. The meeting goes forward through the week. In connection with the Oak Lawn ladies, Floyd Street will rent and run a lunch stand during the fair; the proceeds to be devoted to the indebtedness on the parsonage.

Trinity and Oak Lawn.—Services as usual; three accessions. The plans and specifications for a \$3500 church at

Oak Lawn have been accepted, and if brick can be secured, the work will commence this week.

West Dallas.—Last night a large congregation; the meeting continues this week.

Oak Cliff.—Preaching morning and night; a mission Sunday-school organized at South Oak Cliff; good prospects.

East Dallas.—Work is more encouraging; good Sunday-school; good congregations at morning and night services; manifest interest on the part of the church.

First Church.—The services pleasant and well attended; twelve accessions. No reports from South Dallas, Santa Fe and Ross Avenue. Adjourned.

Waco.

Abe Mulkey, Oct. 5: This leaves us on pleading terms with the Lord. We reached Waco on the 27th, and found that our tent had not arrived, and for nine days we have been pent up in the church—while it rained the first five days constantly—pleading for showers of blessings on this modern Sodom, and waiting and anxiously watching for the coming of the tabernacle. God says, "Your ways are not my ways." We could not understand the discouraging circumstances, but no doubt God desired us to "tarry in that upper room" for a purpose. We needed a deeper consecration for the impending battle. The very atmosphere in Waco is laden with the fiery darts of the devil. Tent just arrived; held first service in it last night. Results: Thirty at the altar, fourteen joined church. Brethren, pray mightily that the devil may be routed in Waco. Crowds immense. We have been compelled to buy an addition of thirty feet more of canvas. Seating capacity now 1500, yet we do not seat half the people in the walls. We add to-day a thousand more seats round the caves, and will continue to add, as the interest demands. We have received some donations for the extra canvas, which we will announce. It has cost us \$90; how many others want to invest in a patch? Waco: Mrs. Walden, \$2.00; W. R. Matthews, \$1.00; J. W. Lewis, Sec. Y. M. C. A., \$2.00; Prof. Cohen, 50 cents; W. D. Jackson, \$1.00; J. W. Crockett, \$1.00; J. W. Hinkston, \$1.00; Gen. Varis, \$1.00; W. E. Hawkins, \$1.00.

H. A. Bourland, Oct. 7: We are having a wonderful meeting. Yesterday, under the large tent, about 2000 heard the Word from Rev. R. H. H. Barnett. At night 3000, I suppose, heard Bro. Mulkey on "Restitution." Forty-eight conversions during the day. The city is moved as never before.

Pleasanton Circuit.

C. W. Godwin, Oct. 3: God has wonderfully blessed me all through the year. I think I have served the kindest people in Texas. They know how to make a Methodist preacher feel like he was at home and was their preacher. I came here, December 28, a stranger from a distant State, but God opened up the way for me as he promised to do, and I am now closing one of the best years of my life in every respect. The material interest of the charge has come up on every line. All our assessments will be paid. I think by conference I will have one new church under way and money raised to repair very largely another. Two new societies have been organized this year, and arrangements made for two more as soon as conference is over. About the strongest church I have on this circuit was organized last May. It was at a place where they had no preaching nor Sunday-school up to last October. It is a thickly settled community which had been sadly neglected. I have never seen so much change in so short a time. Now we have a flourishing church and the strongest Sunday-school in the whole country. According to my experience the best way to extend our Methodism in these unoccupied fields is to send the Sunday-school in advance, and let it be followed by our active ministry and we are sure to establish churches. It has been said that there was not much missionary ground unoccupied here. This conclusion was certainly reached by men who were not looking for missionary ground.

I have been in this State only nine months, and know nothing of this country, only in this county, for I was sick at the time of the district conference, where I hoped to learn something of the whole district, but I know that there is to-day in this county—which only has one circuit in the whole bounds—territory enough and people of sufficient numbers to constitute four pastoral charges. There are several neighborhoods which I have been in that have from 250 to 800 people within four miles of a central point, and they have no preaching at all. They are begging us to send them the gospel. Shall we not do it? The spiritual interest on this charge has greatly improved in the last five months. I have held three meetings of great interest and benefit to the people. Immense crowds of people have heard the Word. We have had but about forty conversions. I would like to have seen many more. I have one more meeting to hold. I am now closing a meeting at Pleasanton. It was rained out for four days and nights. Have held nine services in all. We have had 6 additions and a considerable interest awakened among the young people. God has shown his strong arm here. Happy is the man who serves this people, for he will certainly find all the encouragement he needs.

Texas Christian Advocate

THE SCOTTSVILLE HOLINESS MEETING.

REV. J. H. McLEAN, D. D.

Being on my line of travel, it was both convenient and pleasant for me to stop off a few days at Scottsville. In this community I was reared from boyhood to early manhood. Here in the old Rock Spring church-yard lie buried four successive generations of my kindred, beginning with a godly grandmother, whose meek and quiet spirit, whose tender sympathy for me in childhood, and whose encouraging words in the trying time of my early ministry, conspire to make her memory doubly dear. Time would fail me to tell of all, of kindred and neighbors dear, of my beloved aunt of sterling character, and uncles whose influence touched my life at many points in its formative period. My ramble among the tombs of the peaceful sleepers filled me with hallowed memories and longing for the goodly company. The well-kept graveyard is a credit to the community and a bond of union. Here they meet once a year in memory of their beloved dead to hold appropriate services, and to "dress and keep" the grave-yard. Hard by is the old church house, looking much as it did forty years ago, when first I entered Sunday-school, under the superintendence of the late Dr. W. R. Alexander, brother of Robt. Alexander, D. D., and benefactor of the Southwestern University. Here I first attended regular circuit preaching, Rev. N. W. Burks, preacher in charge, and here I made some of my first efforts in the ministry. The only new feature was the camp-ground, like a little village spread out before me—the best improvements of the kind I have anywhere seen in the State. A thought that mars the appreciation of these substantial improvements is, that this ground, so long sacred to Methodism, has by some strange manipulation been deeded not to the church as the discipline directs, but in some way, this camp-ground, used in the name of the church and of Methodism, has been deeded to, or for the use of, the "Holiness Association." So that, de facto, it is not the property of the church, nor can it be subject to its authority and uses. This, to my mind, is a dangerous precedent, and if persisted in must lead to trouble and confusion in our church operations. Our church is a unit, con-nec-tional, harmonious and sym-met-ri-cal. We do well to keep, and not mend or circumvent, our laws in the acquisition of church property as well as in other things. The "holiness meeting" was in progress, calling the "righteous to repentance," as one has expressed it. It is a good thing, now and then, to look into the foundations of our faith. The theme of the occasion was the "second blessing" theory of sanctification. Upon the general doctrine of sanctification our church is united, but not upon the theory in question. But few, as yet, have espoused this particular theory. It is well that the subject of sanctification at appropriate times be presented from our pulpits, and thought and aspiration quickened along the line of higher attainments in the divine life. With the "second blessing" theory I shall not deal, but of the methods of the holiness meeting as seen on this occasion, I have something to say. In the first place, I am doubtful of the propriety of a distinct organization in the interests of any one doctrine of the church. The name of the order, "holiness association" and its proposed work, are a tacit impeachment of the efficiency of the church in its appropriate mission and functions. What is the church but a holiness association? What is her mission and motto but to "spread scriptural holiness over the land"? Thus it appears that the association trenches upon the functions and prerogatives of the church, and furthermore it adopts methods and practices not in harmony with the law and usage of the church. The property question has been already referred to, which is undoubtedly out of harmony with our law. I come now to consider the conduct of the meeting, which cannot be reconciled to our polity and usage. I refer to invidious discriminations made between ministers of the same church, alike called of God and set apart to the office and work of the ministry. At this point, I know I am liable to be misinterpreted, and now and here say, that I am not and was not in the least piqued at not being permitted to preach in my old neighborhood and to old friends and acquaintances, nor am I disturbed in the least over not having been called upon to pray in the public congregation. I am eminently satisfied personally with having been permitted to "say grace" at the table. It is not person, but principle, that concerns me. Myself out of the question, there were about a half dozen acceptable and accredited ministers of our church, unimpeached in life and administration (could the same be said of certain others) who were not recognized in their ministerial capacity, in that they were not invited to preach or called upon to pray, and for no other plausible reason than that they had not espoused the favorite theory in question. In this the brethren are at issue with their church. The church knows no such distinction among her ministers on the question involved. We do well to "keep and not mend" our laws. Let us look at the effect: Here are accredited ministers of the church set aside, disparaged before the congregation of the people and members of the church, and why are they thus adjudged incompetent or unfit to preach or to pray? All because of a theory not known or recognized by the church as a test of ministerial fitness. In this they inveigh against the usage of the church, create

schism and division in the ministry and membership. At this point I speak what I do know. The trouble has already begun. Do those brethren think that the disparagement of their brother preachers on those occasions will end with the occasions? I tell them, nay. The damage done will not end with the occasion. If accounted unworthy or unfit to preach on those occasions, why are they worthy or fit to preach on any other occasions? Will the people and the members of the church brought in sympathy with that line of things, desire to hear those ostracised brethren on ordinary occasions, or be willing to receive them as pastors? At this point, again I know whereof I inquire. Thus will the appointing powers of the church be embarrassed and our itinerancy crippled. Brethren, let us stick to the church, her laws, methods and usages. Let us promote holiness within, and not without the church, and in harmony with her laws and usages. Let us be at peace one with another, in honor preferring one another, and all together in harmonious relations, "perfecting holiness in the fear of God." Lastly, what has pained me most, is to have learned from a reliable source, that it has been said in high places that the Southwestern University is sending out "infidels," and the only conceivable reason assigned was that the faculty were not champions of this self same theory. It is that to become the touchstone of every good? By the grace of God this is, and has been, a Christian institution, as her works attest. Every reasonable effort is made on the part of her godly faculty to develop the highest type of Christian manhood and womanhood. Should it be a comfort to any, I will say that we have in our midst those who profess the "second blessing," and those who do not, all dwelling together in unity, not vexing or disparaging one another, none molested or made afraid. Let the truth be told though a theory fall.

SOUTHWESTERN UNIVERSITY.

"INFORMATION WANTED."

REV. R. S. FINLEY, D. D.

I think that some plain things ought to be said, and while I claim nothing on the ground of age, long service or wisdom above the humblest of brethren, I know of no reason why I should not express my judgment and say some of these necessary things. Two articles have appeared in this journal of late, under the above heading and over the non-descript of "Nehemiah Interrogatory." It would have been more satisfactory if the author had signed his real name to the articles, but as he has notified all who would like to know his name that "the editor has it and that no secrecy is enjoined," the next best thing has been done. The author is known to this writer, and in a personal letter to me he re-affirms the statements made in his articles—says they are true and can be sustained by reliable testimony.

ABE, THE EVANGELIST.

Most of our people (myself included) have been afraid of evangelists, not that they did not draw a crowd, not that they did not fill our churches with members, but that some of them, at least, left the churches in a worse condition than they found them, sometimes filling them with unconverted members, and my first experience with evangelists was of this kind, and I am free to confess that I have been unduly prejudiced against them as a whole, until our own Bro. Mulkey came to Abilene. I confess I was a little uneasy after I had invited Abe to hold a meeting for us, but that I might not have all the credit of breaking up our church here, I had the members to assume part of the responsibility. While I entertained some fears, I couldn't see how a good man as I thought Abe was, could damage us much. So Abe and Sister Louisa came, held the meeting, which resulted in a general revival among all the Christians of our own and many of the other churches; seventy-five or eighty conversions, and, so far as the preachers and membership could see and feel, the work was good; in fact, after you attended one service you didn't stop to examine the quality of the work.

Now the object of this letter is to answer some questions about Abe's conversions. I am asked after nearly a year's trial: "Do they stick? Do they hold out? Are the effects of the revival all gone?" I answer, the work has grown on us to that extent that we have had a number of conversions since as the effects of the revival, and while we had sixty accessions during the meeting, we have had more than seventy since, and of all these one hundred and thirty, only one, that we know of, has violated our rules, and that one an old man of more than seventy years after a long life of dissipation. We are holding on to him yet, and he may make the other shore in safety. God grant that he may. This is not all; our membership of two hundred and seventy odd keep at work. "The place wherein we dwelt was too strait for us," so that we have torn down the old church that held two hundred persons, and are building a new one to hold four hundred. A good part of all this is the result of Abe's and Louisa's visit to us. They will ever be welcome visitors to our charge.

BAPTISM AND BAPTIZO.

REV. L. P. SHAW.

Much effort is continually made in many sections of this country to unsettle the faith of our people on the sub-

ject of baptism—the effort based upon the assumed proposition that to lexicon gives sprinkle, pour, or their equivalents, as a definition of baptizo.

Now, as I know that a majority of the people are not acquainted with the facts on this subject, and hence may be misled, or at least greatly annoyed, by these disturbers of Zion, I wish to add a few facts to my former article, and to confine them to the terms, baptizo and baptizo.

1. Every lexicon I have ever examined (and I have examined quite a number) marks a distinction between the classic or heathen definition of baptizo and its Bible or New Testament meaning. Mark that, and ask your own common sense why it is so. It meant in heathen Greek to immerse, dip (in part or in whole), overwhelm, etc. Now, if it means the same in New Testament Greek and there is quite a difference between the two classes of Greek that it did in the classics—no more and no less—why do the lexicons always, or nearly always, draw a line of distinction in their definition of the New Testament meaning? This they do. And they almost invariably exclude the words "immerse" and "dip" from this part of their definition, showing that there is something in the ordinance of baptism to which the heathen definitions of the word do not apply. Hence, nearly all the lexicons, when fairly examined, set immersion aside as not being embraced in the Christian meaning of baptizo.

2. The lexicons do give the equivalent of sprinkle and pour almost without an exception as the N. T. meaning. They give wash, purify, baptize. Now, purifying was done by sprinkling and pouring. "Sprinkle water of purifying upon."—Num. viii, 6, 7. Robinson, in his New Testament Greek lexicon gives as its Christian meaning, "to wash, to lave, to cleanse by washing, to baptize." He then adds a note in which he says baptizo seems to have the more general meaning in Scripture of affusion instead of immersion.

Dr. Young, in his great analytical concordance to the Hebrew and Greek Scriptures, under the word baptizo, as translated from baptizo, says: "To consecrate by pouring upon, or dipping into." He gives "pouring upon" the precedence.

3. Let it be observed that nearly or quite all the lexicons give baptizo as a definition of baptizo. Our immersion friends are constantly harping about the translators of our Bible simply transferring the word baptizo instead of translating it. Now, according to the lexicons, they did translate it, and this fact is recognized by other high authorities. Rev. Dr. Ide, an eminent Baptist minister, says: "I suppose that baptizo is the only English word by which you can translate baptizo."

Dr. Williams, another distinguished Baptist minister, says: "On the score of age, the word baptizo is probably some six centuries older, as an English word, than the term immerse, proposed to replace it. Its rights in the English language are older than Magna Charta—older than the Norman conquest—coeval with the very birth of the language properly so-called. And yet it is proposed by some to repudiate and reject it as an alien in our dialect."

According to the lexicons and to the other authorities I have cited, baptizo is an English word as truly as any word in the language, and has its own meaning. But Dr. Cone, then president of the American Bible Union (Baptist), says: "Since the English word baptizo, according to our standard lexicographers, means to sprinkle, pour, aspersion, christen," etc. Here headmistress that sprinkle and pour, with their equivalents, are the true representatives of baptizo.

Conclusion: We find a strong case against immersion for Christian baptism. The lexicons draw a distinction between the heathen and the Christian import of baptizo—excluding immerse from the latter, and including the equivalents of sprinkle and pour. Baptizo is shown to be a genuine English word, and one that is always used to translate baptizo—and the only English word, according to Dr. Ide (Baptist), by which it can be translated; yet according to Dr. Cone (Baptist), it means to sprinkle, pour, etc. Hence it is clear that immersion has no place in the Christian ordinance properly, and while, according to our Methodist custom, I will immerse those who prefer that to baptism; yet I decidedly prefer baptism to immersion and my people usually receive the Christian ordinance rather than the superstitious plunge.

Missions.

TO THE WOMAN'S MISSIONARY SOCIETY OF THE NORTH TEXAS CONFERENCE.

Our annual meeting will convene December 12, 1889. We desire very much that we may have a full attendance. I trust each society will send a delegate, full of zeal and interest for the Master's cause, that we may have new life imparted to each other. We propose having a few topical subjects for discussion, namely:

- Mrs. U. B. Phillips.—Mexico and Its Demands.
Mrs. Bettie Durrough.—Will Our Efforts to Enlighten the Heathen Pay?
Mrs. Clara Hull.—What Can be Done to Increase Missionary Efforts.
Mrs. John S. Mathis.—What Have We Accomplished?
Mrs. Mary Johnston.—Our Success in China.
Mrs. Texana White.—What Have We Accomplished in Brazil?
Mrs. F. A. Heartsill.—Gleanings from the General Work.

I had the pleasure of attending the annual meeting of the Woman's Missionary Society of the North Texas Conference at Jefferson. We met the warm and genial face of Mrs. Allen,

Roberson, and Mrs. Park, secretary of the Texas Woman's Missionary Society, and others who were doing service for their Master. Mrs. Park gave much instructive information from the Mexican work.

Now, dear sisters of the East Texas Woman's Missionary Society, let us work hard to carry up such reports for our dear Savior that will stimulate others to much greater zeal and effort for years to come. Our session will convene at 2 p. m., December 12, 1889. We trust our delegates will inform Bro. Smith at Rusk in time, that he may not be inconvenienced by procuring homes for them. Let us remember the week of prayer and self denial, including our national thanksgiving day. Don't forget our twilight prayers for the prosperity of our missionary cause. Our worthy secretary, Mrs. F. A. Heartsill, has promised \$200 for the outgoing missionaries, and we must not allow her to have that privilege alone. Hoping the good Lord will plan and execute for us.

Mrs. R. W. THOMPSON, President of Woman's Missionary Society of the East Texas Conference.

WOMAN'S MISSIONARY SOCIETY, NORTH TEXAS CONFERENCE.

The opening exercises of the tenth annual meeting of the Woman's Missionary Society of the North Texas Conference, M. E. Church, South, were held in the Methodist Church, Jefferson, Texas, September 19, 1889. Religious services conducted by Rev. C. B. Fladger.

Mrs. G. Frank, of the Jefferson auxiliary, delivered an eloquent address of welcome. This was responded to by our president, Mrs. Abbie Allen, and followed by her annual address. Then Mr. Armistead, of Jefferson, gave us a pleasant and earnest address, and closed by singing "All Hail to Power of Jesus' Name," and benediction.

The business meeting began with the morning session of September 20, devotional exercises by Rev. F. A. Rosser. The president called the society to order, the roll was called, and the following members responded:

Mrs. Abbie Allen, president; Mrs. E. J. Robinson, corresponding secretary; Mrs. Wm. H. Allen, treasurer; Mrs. F. A. Rosser, district secretary.

Only four auxiliary delegates were present: Miss Johnnie Kuykendall, Greenville; Mrs. McFarlans, Plano; Mrs. Ella Corley, Twin Oak; Mrs. M. A. Sloan, Jefferson.

Visitors: Mrs. S. S. Park, corresponding secretary of the Woman's Missionary Society, Texas Conference. The recording secretary being absent, Mrs. F. A. Rosser was appointed to fill that position.

Mrs. Robinson, corresponding secretary, read her annual report. The following committees were appointed: Finance—Mrs. Wm. H. Allen, Mrs. McFarlans, Miss J. Kuykendall. Publication—Mrs. E. J. Robinson, Mrs. M. A. Sloan, Mrs. Ella Corley. Divine Service—Mrs. F. A. Rosser, Mrs. M. A. Sloan. Courtesies—Mrs. Sloan, Miss J. Kuykendall.

REPORTS OF DISTRICT SECRETARIES.

Jefferson district the only one personally represented. Report read from Sulphur Springs district.

The following resolution was adopted: Resolved, That each auxiliary in this conference shall be expected to exact 10 cents per month as regular dues; \$1 a year no longer constituting a member. Mrs. Wm. H. Allen, Mrs. Heartsill and Mrs. Dr. Marks, of the East Texas Conference, were introduced and welcomed, also Mrs. R. W. Thompson.

REPORT OF COMMITTEE ON PUBLICATION.

Resolved, That we, your Committee on Publication, recommend that 500 copies of the minutes of the annual meeting of the Woman's Missionary Society of North Texas Conference be printed in pamphlet form to be distributed throughout our conference, if we should be able to meet expenses.

2. That the minutes also be sent to TEXAS CHRISTIAN ADVOCATE for publication, and that the corresponding secretary send a condensed account of the meeting to Woman's Missionary Advocate. We also recommend the circulation of the Woman's Missionary Advocate throughout the bounds of our conference society.

Mrs. E. J. ROBINSON, Mrs. M. A. SLOAN, Mrs. ELLA CORLEY, Committee.

REPORT OF COMMITTEE ON FINANCE.

First Resolution.—That the contingent fund of twenty cents is not sufficient to pay expenses of conference secretary; that twenty-five cents be required of each member, and that it be paid the first of the year.

Second Resolution.—That the time has arrived when our annual meeting must be established upon a firmer basis. To do this we must pay the expenses of our conference officers to annual meeting which will draw heavily upon contingent fund, and could not be met without the increase of said fund.

Third Resolution.—That each auxiliary in the district contribute so much until sufficient fund has been raised to

W. ELLIOTT, 109 and 111 Travis St., Sherman, and 517 and 519 Main St., Denison, Texas. Wholesale and retail FURNITURE WALL PAPER, PIANOS AND ORGANS.

Buying direct from the factories in car load lots for spot cash, enables us to give better advantages. By permission we refer to Shaw & Blaylock.

defray district secretaries' expenses to annual meeting. We fully realize the importance of their presence.

Fourth Resolution.—That each auxiliary shall provide fund to defray expenses of their delegate to annual meeting. And that the law requiring each auxiliary to send a delegate be enforced.

Fifth Resolution.—That our corresponding secretaries expenses be met fully—such as attending meeting of board and office expenses. All traveling expenses in organizing or whatever in her judgment is for the good of the work.

Mrs. Wm. H. ALLEN, Mrs. MCFARLANS, Miss J. KUYKENDALL, Committee.

On motion of Mrs. W. H. Allen: We endorsed the action of our corresponding secretary at meeting of board in pledging \$100 to help meet expenses of outgoing missionaries. Greenville pledged \$10, Jefferson \$10, Bethel \$10, Plano \$5.

Jefferson was the place selected for next annual meeting, Wednesday before 3d Sunday in September, 1890, was the time appointed.

Officers elected for ensuing year: Mrs. Abbie Allen, President; Mrs. F. H. Welch, Vice President; Mrs. E. J. Robinson, Corresponding Secretary; Miss Lou Covert, Recording Secretary, Mrs. Wm. H. Allen, Treasurer.

DISTRICT SECRETARIES.

Jefferson district, Mrs. Alexander, of Gilmer; Paris district, Miss Alice Davenport, of Paris; Sherman district, Mrs. Covert, of Pilot Point; Terrell district, Mrs. Allen, of Terrell; Sulphur Springs district, Mrs. M. A. Duff; Gainesville district, Mrs. P. W. Drake; Montague district, Mrs. F. W. S. May; Dallas district, Mrs. F. E. Howell; Bonham district, Mrs. Barnum, of Honey Grove.

Mrs. J. C. Smith was appointed Auditor. Mrs. Allen, of Terrell, was elected alternate in case corresponding secretary could not attend meeting of board.

The anniversary sermon by Rev. R. M. Powers was a forcible and spiritual one. Love feast an occasion of refreshing. Anniversary service largely attended. Collection, \$58.02.

Mrs. F. A. ROSSER, Secretary Pro Tem

TREASURER'S REPORT.

Table with columns for year beginning, total sent, contingent fund, arrears, etc.

Total receipts for year beginning July 5, 1888, ending Sept. 29, 1889, \$1,171.22. Total sent Mrs. McYelch, \$55.00. Contingent fund, \$55.00. Arrears, \$2.00. Self-denial, \$1.00. Mite box, \$13.00. Laredo, \$9.07. Memorial, \$7.00. Outgoing missionaries, \$23.39. Scholarship called Clara Curson, \$25.80. Amount on hand to be sent to Mrs. McYelch, \$200.70. Contingent fund on hand, \$26.00.

Mrs. Wm. H. ALLEN, Treasurer.

FIGS OF CALIFORNIA.

Combined with the medicinal virtues of plants known to be most beneficial to the human system, forming an agreeable and effective laxative to permanently cure Habitual Constipation, and the many ills depending on a weak or inactive condition of the KIDNEYS, LIVER AND BOWELS. It is the most excellent remedy known to CLEANSE THE SYSTEM EFFECTUALLY. PURE BLOOD, REFRESHING SLEEP, HEALTH AND STRENGTH NATURALLY FOLLOW. Every one is using it and all are delighted with it.

Reduced to 60cts.

SINGING CLASS BOOKS. The prices of which have been reduced from 75 cents per copy to 60 cents each: The Choice, McGraw-Hill & Co. Harvest of Song, Case & McGraw-Hill. The Joy, F. P. Bliss. New Song Era, F. W. Root. New Musical Quiver, Leason & Lafferty. Palace of Song, G. F. Root. Prince of Song, Case & Williams. Healing of Song, G. F. Root. Song Herald, H. R. Palmer. Song King, H. R. Palmer. The Superior, F. M. Davis. Specimen pages of any of the above sent to any address, free of charge.

ESTEY PIANOS & ORGANS. ESTEY & CAMP, 910 & 918 Olive St., ST. LOUIS. MENTION THIS PAPER.

Advertisement for SYRUP OF FIGS, featuring an illustration of a woman and text describing its benefits for various ailments like constipation and kidney issues.

COLUMN OF NORTH TEXAS FEMALE COLLEGE AND CONSERVATORY OF MUSIC.

SHERMAN, TEXAS. Edited by Members of the Senior Class. MAGNOLIA ARNOLD, Editors for October. HAIDER FULTON.

With a feeling of inadequacy we take the new and ill suited title of editor, fully realizing that we are not yet in the fields of art. We are, however, in the fields of labor. Knowing the power of contrast, we are doubly embarrassed when we remember with what flights of imagination and poetry of thought and expression our predecessors enriched their readers. For we must say, as Milton once said, "Our Progress is but a poor thing, not enough to soar in the fields of art."

That bell, that jingling, tinkling bell, disturbs our "balmy sleep" at 7:30 o'clock. When the college days are over and each girl returns to her home, how she will miss the bell that incited her to action. Perhaps she will be transformed into a doll herself.

After the rooms have been put in order and the keen demands of appetite have been satisfied, the 9 o'clock calls us to the chapel, where we spend an hour studying God's Word. Sunday-school is conducted by Prof. Powell, and the order of service given in the Sunday School Quarterly is conforming to Prof. Eckhardt's services as regular pastor. Reports to their respective recitation rooms; the freshman class to Miss Henry and Miss Holden, the sophomore to Miss McEwen and Miss Bilget, the junior to Miss Waskus, and the senior to Prof. Powell, whom they regard as an oracle on all questions of learning.

The recitation was edited by Mrs. Waskus, the senior to Prof. Powell, whom they regard as an oracle on all questions of learning. The recitation was edited by Mrs. Waskus, the senior to Prof. Powell, whom they regard as an oracle on all questions of learning.

At the ringing of the bell the girls file out, two by two, into the hall, wearing their blue. We would not neglect to express the appreciation due the citizens of this "Athens of Texas" for their respectful and courteous manner towards us. Our walk to church is through the principal streets of the city, and the citizens principally submit to our getting a "center" on the pavement here and there, to use a commercial term. Within the church edifice, we still share their favor; the thoughtful ushers always reserve seats for us. The choir composed of six fine musical talents as the city affords, is not to be surpassed anywhere in the State, and thrills all with many a winding note of linked melody.

At the ringing of the bell the girls file out, two by two, into the hall, wearing their blue. We would not neglect to express the appreciation due the citizens of this "Athens of Texas" for their respectful and courteous manner towards us.

Our word Bible was first app led to sacred writings by Chrysostom in the 4th century—taken from the word Biblia, meaning books, as the Bible was composed of many small books. It was afterwards called "The Book" by way of eminence, the "Book of Books." The term Scriptures here and by the Apostles had reference only to the Old Testament, as the New Testament was not then compiled. The Old Testament was written in Hebrew and translated into Greek about 300 years B. C., writing on papyrus, and generally made of skins, and rolled around two sticks called a cylinder. When they speak of opening the book they mean simply unrolling it. By this cylinder process the book could be saved at any place. St. John, in his apocalyptic vision saw seven seals. When the Bible was first written every letter was written together—no division into words or sentences, no punctuation used. The first Greek translation of the Old Testament Scriptures was called the Septuagint. Some say, because seventy-two Hebrews translated it; others, because seventy-two members of the Sanhedrin sanctioned it. Josephus says it was because Ptolemy, king of Egypt, caused it to be translated by seventy-two men in seventy-two days. The New Testament was written in Greek, except the gospel of St. Matthew, which was written in Hebrew, and supposed to have been translated into Greek by Matthew himself. The first English translation of the Bible was made by an unknown person in 1380. In the 14th century John Wicliffe translated the entire Bible into English from the Latin Vulgate. In 1525, William Tyndale made a translation. In 1535 was published the translation of Miles Coverdale, and two years after John Rogers, under the assumed name of Thomas Matthew, gave us another called the "Matthew's Bible."

During the bloody reign of Queen Mary, English exiles who had fled to Geneva, published a new translation. The New Testament of this edition was the first divided into verses. About eight years after the publication of the Geneva Bible, a new version was published, called the Bishops' Bible, eight of the translations being Bishops'. These two versions were chiefly used until the publication of King James' Bible in 1611. Shortly after his ascension to the throne, he commanded a new version to be made and appointed fifty-four men to undertake the work. A total forty of them entered upon the task in 1607, and completed it by 1610. This is now called the authorized version edition, and is universally adopted, whether in the English language or in any other.

The Canterbury version, known as the revised edition, was commenced in 1870. About eighty learned men in England and America were engaged in the work, and had access to the oldest and best manuscripts, and in 1880 gave us their version. In some respects more accurate than the authorized version, and which we find many important changes. Thus the Scriptures have come down to us. "All Scripture given by inspiration of God, and profitable for doctrine, reproof, correction, for instruction in righteousness."—I Tim. iii:16, with the following exposition:

Lessons, Psalm CXIX.—Text, II Tim. ii:16. We understand by the Scriptures, the collection of writings in this book we call the Bible.

Our word Bible was first app led to sacred writings by Chrysostom in the 4th century—taken from the word Biblia, meaning books, as the Bible was composed of many small books. It was afterwards called "The Book" by way of eminence, the "Book of Books." The term Scriptures here and by the Apostles had reference only to the Old Testament, as the New Testament was not then compiled.

The Old Testament was written in Hebrew and translated into Greek about 300 years B. C., writing on papyrus, and generally made of skins, and rolled around two sticks called a cylinder. When they speak of opening the book they mean simply unrolling it. By this cylinder process the book could be saved at any place. St. John, in his apocalyptic vision saw seven seals. When the Bible was first written every letter was written together—no division into words or sentences, no punctuation used.

The first Greek translation of the Old Testament Scriptures was called the Septuagint. Some say, because seventy-two Hebrews translated it; others, because seventy-two members of the Sanhedrin sanctioned it. Josephus says it was because Ptolemy, king of Egypt, caused it to be translated by seventy-two men in seventy-two days. The New Testament was written in Greek, except the gospel of St. Matthew, which was written in Hebrew, and supposed to have been translated into Greek by Matthew himself.

The first English translation of the Bible was made by an unknown person in 1380. In the 14th century John Wicliffe translated the entire Bible into English from the Latin Vulgate. In 1525, William Tyndale made a translation. In 1535 was published the translation of Miles Coverdale, and two years after John Rogers, under the assumed name of Thomas Matthew, gave us another called the "Matthew's Bible."

During the bloody reign of Queen Mary, English exiles who had fled to Geneva, published a new translation. The New Testament of this edition was the first divided into verses. About eight years after the publication of the Geneva Bible, a new version was published, called the Bishops' Bible, eight of the translations being Bishops'.

These two versions were chiefly used until the publication of King James' Bible in 1611. Shortly after his ascension to the throne, he commanded a new version to be made and appointed fifty-four men to undertake the work. A total forty of them entered upon the task in 1607, and completed it by 1610. This is now called the authorized version edition, and is universally adopted, whether in the English language or in any other.

The Canterbury version, known as the revised edition, was commenced in 1870. About eighty learned men in England and America were engaged in the work, and had access to the oldest and best manuscripts, and in 1880 gave us their version. In some respects more accurate than the authorized version, and which we find many important changes.

Thus the Scriptures have come down to us. "All Scripture given by inspiration of God, and profitable for doctrine, reproof, correction, for instruction in righteousness."—I Tim. iii:16, with the following exposition:

Lessons, Psalm CXIX.—Text, II Tim. ii:16. We understand by the Scriptures, the collection of writings in this book we call the Bible.

Our word Bible was first app led to sacred writings by Chrysostom in the 4th century—taken from the word Biblia, meaning books, as the Bible was composed of many small books. It was afterwards called "The Book" by way of eminence, the "Book of Books." The term Scriptures here and by the Apostles had reference only to the Old Testament, as the New Testament was not then compiled.

The Old Testament was written in Hebrew and translated into Greek about 300 years B. C., writing on papyrus, and generally made of skins, and rolled around two sticks called a cylinder. When they speak of opening the book they mean simply unrolling it. By this cylinder process the book could be saved at any place. St. John, in his apocalyptic vision saw seven seals. When the Bible was first written every letter was written together—no division into words or sentences, no punctuation used.

The first Greek translation of the Old Testament Scriptures was called the Septuagint. Some say, because seventy-two Hebrews translated it; others, because seventy-two members of the Sanhedrin sanctioned it. Josephus says it was because Ptolemy, king of Egypt, caused it to be translated by seventy-two men in seventy-two days. The New Testament was written in Greek, except the gospel of St. Matthew, which was written in Hebrew, and supposed to have been translated into Greek by Matthew himself.

The first English translation of the Bible was made by an unknown person in 1380. In the 14th century John Wicliffe translated the entire Bible into English from the Latin Vulgate. In 1525, William Tyndale made a translation. In 1535 was published the translation of Miles Coverdale, and two years after John Rogers, under the assumed name of Thomas Matthew, gave us another called the "Matthew's Bible."

such book could be compiled from all the libraries of the world. Again, its adaptation to the universal needs of men. Again, the moral power of the Bible attests its divinity. It is comprehensive, yet condensed. Upon the hypothesis that there is a God, it is both reasonable and probable that he would communicate with his intelligent creatures, as to their duty, their destiny, etc., that they might know his will and their responsibility.

The Bible meets all the demands of reason respecting such a communication, in all it teaches, reveals and enjoins. Let us ever cherish it as the word of him in whom we live, move and have our being; follow its teachings, obey its precepts, that we may be perfect, thoroughly translated unto all good works.

"Should all the forms that men devise, Assault my faith with treacherous art. Let them their vanity and lies, And bid the gospel to my heart."

Returning home, and dinner being over, we again repair to the chapel to enjoy not the least profitable hour of the Sabbath, viz: that devoted to the Young Ladies' Christian Association. This association was organized September 22, with the following officers: President, Miss Magnolia Arnold; Vice President, Miss Chickie Leifer; Secretary, Miss Lizzie Shupard; Organist, Miss R. C. Archer.

A committee is appointed, each whose duty is to visit the sick in dormitory, and with sympathy, cheerful words and kind despatch, that aching soul so keenly felt, during sickness away from home. Some times this committee are the bearers of a basket of fruit or cluster of flowers, tokens of remembrance from some friend. Bright, happy natures are in demand for this duty, which blesses her who gives and her who receives.

The Program Committee provides the exercises for each meeting, consisting of addresses, recitations, music, select reading, etc. As the roll is called each member responds with a verse of Scripture containing the reference announced at the preceding meeting. Here, away from work that settles and troubles that sadden, we may seriously contemplate God's precious promises, and under the influence of prayer and praise, be "blissed unawares out of all manner cares."

Connected with our Sabbath at North Texas Female College is one other excellent institution which I fear I have barely space to mention, i. e.: the silent hour. During this period quiet reigns throughout all the halls and premises. Visiting is suspended and each girl is afforded a season of rest and quiet solitude so appropriate to self-examination and near approach to God.

About the Lesson.

LESSON II, SUNDAY, OCTOBER 13. THE ARK BROUGHT TO ZION. 2 Sam. vi:1-12.

GOLDEN TEXT. "The Lord loveth the gates of Zion more than all the dwellings of Jacob."—(Ps. lxxxvii:2.)

MEMORY VERSES, II:12. QUESTIONS ON THE LESSON.

1. When was the ark captured? When Samuel was a little child.

2. Where was it now? In the house of Abinadab.

3. Where did he live? In Kirjath-jearim.

4. Where was the chief place of worship at this time? In Jerusalem.

5. What did David wish to do? To bring the ark to Jerusalem.

6. How did he propose to do this? With great pomp.

7. How many of the chosen men did he gather together? Thirty thousand.

8. From what place did they go, Baale of Judah.

9. What were they to bring up thence? The ark of God.

10. Upon what did they set the ark? Upon a new cart.

11. Who went in charge of the cart? Uzzah and Abio.

12. What did David do? "David and all the house of Israel played before the Lord on all manner of instruments."

13. What did Uzzah do at Nachom's threshing-floor? He put forth his hand and took hold of the ark, because the oxen shook it.

14. What then happened? "The anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God."

15. How did this affect David? He was displeased, or troubled and afraid, that day.

16. Did he remove the ark to Jerusalem? No; he "carried it aside into the house of Obed-edom the Gittite."

17. How long did it remain there? Three months.

18. What did God do for Obed-edom? He blessed him and all his household.

19. What was told to David? That God had blessed Obed-edom.

20. What did David then do? He "went and brought up the ark of God from the house of Obed-edom into the city of David with gladness."

LESSON SURROUNDINGS. Intervening Events.—In I Chronicles the removal of the ark from the house of Abinadab is placed before the two conflicts with the Philistines, which are narrated in II Samuel vi:1-25. The bringing of the ark from the house of Obed-edom follows these campaigns (see I Chron. 13 and 15). It is uncertain which is the correct order. In any case, II Samuel vi:13-16 is apparently out of its historical position. The two battles at Baal-perazim and Geba (II Sam. v:25; or Gibeon, I Chron. xiv:16) were both fought by divine direction. Both occurred in the same region, west of Jerusalem, near the borders of Benjamin and Judah.

Places.—Kirjath-jearim is called Baale Judah in verse 2, and Baalah in I Chronicles xiii:6, where the first name is also given. The ark was in the house of Abinadab, "in the hill" (Rev. Ver.) within that city (comp. I Sam. vii:1), the site of which has, since the days of Robinson, been generally accepted as that at the modern village of Kure-el-Enab, about ten miles west of Jerusalem. Conder, however, would identify "Erma," a ruin found during the western survey, with Kirjath-jearim. It is about twelve miles west of Jerusalem. On the way to Jerusalem the threshing-floor of Nacon ("Chidon," I Chron. xiii:9) was passed. It was probably not far from the city. The house of Obed-edom seems to have been "aside" from the main route, and quite near to Jerusalem. The ark was finally carried into a "tent" prepared for it in "the city of David" (I Chron. xv:1).

ADDED POINTS. No matter how great a man is, or how thoroughly he rests himself on God, if he is in charge of an important movement he wants human helpers. David gathered about him all the good men he could find. (There are never more men than are needed in God's service.) Our pastor, or our superintendent, or our choir leader, needs our help. When we give it to him at the right time and in the right way, we are as truly God's helpers as he is.

The ark had its value, not in itself, but in the Name for which it stood. So it is with every sanctuary or place of prayer, with every ordinance or religious exercise, with every means of grace. So it is, also, with every representative and disciple of the Lord Jesus Christ; not what he is in himself, but what he is as the reflection and mouth-piece of him whose name he bears, is the measure of his power for good.

There is added peril as well as added honor in any representative position in God's service. He who is a teacher, or a parent, or a superintendent, or a pastor, or an officer in a religious association of any sort, has added risk with his added responsibility; and if he fails to be reverent and trustful in his sphere his failure is more disastrous, as well as more marked, than would otherwise be possible.

Every body is ready to trust God so long as God's ways seem to give promise of blessing to those who call themselves by his name; but as soon as God does what is not pleasing to everybody, those who before sounded his praises are now ready to question his love. Yet the very time when we ought to trust God most, is when we can least understand him.

He who does trust God in the darkness shall have joy in God before the light. The humblest child of God, whose love knows neither presumption nor fear, shall have a blessing from God that the doubting king cannot receive while he is a doubter. If it is not for us to have the kingly honors of David, it may be for us to receive such recognition of our loving service as God gave to Obed-edom.—Sunday School Times.

the upper part of Jerusalem on Mount Zion. Time.—The margin of our reference Bibles gives B. C. 1048 as the beginning of David's reign at Jerusalem, but B. C. 1050 is a preferable date. How long afterwards the ark was removed, we can not tell, since the two accounts vary. The usual date (B. C. 1042) allows too long an interval. Probably the second or third year of the reign at Jerusalem was the time (B. C. 1047 or 1045, according to the usual chronology.)

Persons.—David and his army, Abinadab, Uzzah and Abio, Obed-edom the Gittite, Nacon. Incidents.—The gathering of the host at Jerusalem; the journey to Kirjath-jearim; the placing of the ark on a new cart driven by the sons of Abinadab; the triumphal progress toward Jerusalem; the attempt of Uzzah to steady the ark at the threshing-floor; his death, and the displeasure and fear of David; the placing of the ark in the house of Obed-edom; its final removal into the city of David.

Parallel passages: I Chron. xiii:1-14; xv:1-25. LESSON SUMMARY. God's presence brings good or ill, trust or terror, life or death, according to the spirit in which that presence is recognized and accepted. This is the main truth emphasized in the lesson The Ark Brought to Zion.

At the first thought, all the people were glad to welcome the ark as the symbol of God's presence, on its way to a resting-place in the center of their national life. Persons everywhere would be pleased to have supernatural help in the line of their purposes and plans, if only it be furnished gratuitously, and without any risk to its receivers. So there was music and shoutings as the ark went on its way Zionward.

But at the slightest show of irreverence and presumption on the people's part, that which had been looked upon as a means of help became a means of harm. Then, it was evident that, in order to have a blessing from God's presence, there must be a right attitude and bearing toward God's presence, and that he who would be cared for as God's servant must recognize and conform to his place in God's service. Instantly the question arose, Is God's presence desirable at such a cost? Terror took the place of trust. Enthusiasm in the welcome of the ark was exchanged for a shrinking dread of its proximity. How common is this state of things in our day! A religious revival will have universal approval until it begins to interfere with old-time amusements and lines of business, and discloses a moral standard that is the death of social enjoyment and trade on planes that seemed good enough before. Then there are sure to be those who think that "there is such a thing as having too much religion in the community," and they want the revival elsewhere than in their Zion. Moral principles that are approved in their abstract form become obnoxious when their application destroys the standing-ground of those who were shouting their praises. "Honesty is the best policy," unless you mean that ordinary business standards are not as good as divinely made standards; but if that is the way you look at it, the sooner you find a house of Obed-edom for the shelving of that idea, the better it will be for the business community generally.

And if there be, at such a time, an Obed-edom—as there is likely to be—to welcome the symbol of God's presence into his home and heart, and to show his loving trust in God accordingly, he will have blessing and joy and peace beyond all those who were presumptuous toward God, or who were afraid of God. So it was; so it is; so it shall be. The lesson of yesterday is the lesson for to-day, for to-morrow, and for all the days.

Dr. McLaren covers the truth when he says: "This two-fold effect of the same presence is but a symbol of a solemn law which runs through all life, and is especially manifest in the effects of Christ's work upon men. Everything has two handles, and it depends on ourselves by which of them we lay hold of it, and whether we shall receive a shock that kills, or blessings. The same circumstances of poverty, or wealth, or sorrow, or temptation, make one man better and another worse, just as from the same soil and sunshine two plants, growing side by side, will elaborate, the one sweet juices and perfume; the other, poison. The same presence of God will be to one man a joy; to another, a terror. 'What maketh heaven, that maketh hell.' The same gospel received is the fountain of life, purity, peace, and rejected or neglected, is the source of harm and death. Jesus Christ is 'set for the fall and rising again of many.' Either he is the savior of life unto life, the rock on which we build, the pillar which gives light by night, or he is the savor of death unto death, the stone on which we stumble and break our limbs, the pillar which sheds darkness and wraps in deeper night."

ADDED POINTS. No matter how great a man is, or how thoroughly he rests himself on God, if he is in charge of an important movement he wants human helpers. David gathered about him all the good men he could find. (There are never more men than are needed in God's service.) Our pastor, or our superintendent, or our choir leader, needs our help. When we give it to him at the right time and in the right way, we are as truly God's helpers as he is.

The ark had its value, not in itself, but in the Name for which it stood. So it is with every sanctuary or place of prayer, with every ordinance or religious exercise, with every means of grace. So it is, also, with every representative and disciple of the Lord Jesus Christ; not what he is in himself, but what he is as the reflection and mouth-piece of him whose name he bears, is the measure of his power for good.

There is added peril as well as added honor in any representative position in God's service. He who is a teacher, or a parent, or a superintendent, or a pastor, or an officer in a religious association of any sort, has added risk with his added responsibility; and if he fails to be reverent and trustful in his sphere his failure is more disastrous, as well as more marked, than would otherwise be possible.

Every body is ready to trust God so long as God's ways seem to give promise of blessing to those who call themselves by his name; but as soon as God does what is not pleasing to everybody, those who before sounded his praises are now ready to question his love. Yet the very time when we ought to trust God most, is when we can least understand him.

He who does trust God in the darkness shall have joy in God before the light. The humblest child of God, whose love knows neither presumption nor fear, shall have a blessing from God that the doubting king cannot receive while he is a doubter. If it is not for us to have the kingly honors of David, it may be for us to receive such recognition of our loving service as God gave to Obed-edom.—Sunday School Times.

Old and Young. MAKING A POEM GROW. Last writing in my chamber, Striving to forget my cares, When I heard the sound of footsteps, Little footsteps on the stairs. "I see, mamma, come play with Bennie," Pleaded little curly-head. "Not now, darling," I made answer; "Dash will play with you instead."

"No, mamma; old Dash is sleepy. And I cannot make him run. And I've looked my pictures over 'Till I'm tired of every one. "Come and swing me in the hammock, And I go to sleep to soon. You'll have time to write your letter, Dear mamma, this afternoon."

"'Tis a poem I am writing, Not a letter, Bennie dear; And if I am interrupted, It will never grow, I fear." But I swung him in the hammock—Faster, slower, at his will; Till I swung him into Dreamland, And the prattling tongue was still. Then I tried to write my poem, But I could not rhyme the words; So I left it there with Bennie, With the butterflies and birds. Hours later, when I sought it, Not a trace of it I found,—Nothing but my old portfolio, Lying on the dewy ground.

"Oh!" cried Bennie, "I have fixed it. Come, mamma, do come and see How I did it, just to help you; For I knew no v pleased you'd be." So I fell lower when he led me, Pizzled at his gleeful play, To my little mound of pansies In the winding garden walk. There, among the laughing blossoms, Looking like a thing of weir, Was the poem Bennie planted, Trusting it would quickly grow. "Aren't you glad?" he cried, delighted; "Adoing with a look so bright. "Don't you think it would grow better If we watered it to-night?" —Christian Register.

A WARNING TO MOTHERS. A recent thrilling account in the newspapers of the sad fate of a lovely and highly educated young girl, the beloved daughter of respectable Christian parents, has caused the writer to form the resolution to write the following plain words of warning to mothers.

The girl to whom reference is made had been teaching school in a frontier town, but had changed her residence, and her friends supposed that she was still gaining an honest living. But, alas! she had gone astray, and sick of a life of shame, she put an end to her own miserable existence by drowning.

And how do you know, fond mother, that your own precious child may not meet a similar fate? You start with horror, and a look of indignation crosses your countenance. You have no idea that she could ever go astray. But stop and reflect. You know that the seeds of evil are in her nature; do you know how much those seeds may have been cultivated? I think it is not generally known how much evil children may learn at school, especially in our country schools, where they are compelled by the distance from home to carry their dinners.

Perhaps my experience has been sadder in this respect than that of others, but at school, and even in the homes of my mother's most intimate friends, did I time and again meet children whose greatest delight was to teach others their own evil words and practices. Well was it for us that our precious mother early learned something of this through her unceasing vigilance, and her flashing eyes and the earnest words in which she expressed her hatred and loathing for such things, early inspired the same feelings in her children. I remember the agony of my youngest brother, a sweet child of about six years, when she insisted on knowing something he had heard at school, as he burst out with, "Oh, mamma, it is too bad for you to hear."

Too bad for mamma to hear, and yet his little soul would have been stained by it if that dear mother had not performed her duty so faithfully. Even in boarding school did I en-

counter the same dreadful evil, and I and my room-mate, against our own protests, were treated to tales that brought the blush of shame to our cheeks. This was not often repeated, (due to our mothers' lessons), but it shows what your daughters are subject to.

If you are not vigilant, or do not possess your child's confidence, and the evil once planted is thus cultivated, what else can you expect but that it bring forth an awful harvest of shame and woe?

And even in their own homes, from their own mothers, and their friends, do young girls often hear conversations that cannot fail to do them harm. It is a shame the way ladies, nice ladies, too, talk to each other. "Why," said a gentleman, after hearing what one lady had said to another, "I believe ladies are worse than gentlemen in their conversations with each other." Oh, for more modesty. St. Paul says: "It is a shame even to speak of those things that are done of them in secret."

There is still another respect in which mothers fail in their duty to their daughters. They allow too much familiarity with the other sex, and they do not require them to submit to rules of propriety. In England, Spain and other countries, girls have not the liberty they enjoy in America. Knowing the evil that is abroad in the world, their parents watch them very closely, and they are seldom permitted to accept a gentleman's company without a chaperon. This entire lack of confidence I do not think is wise, but in America we are surely going to a dangerous extreme. Parents should exercise judgment about the company and the hours their daughters keep. The idea of a gentleman's being permitted (if he is so ungentlemanly as to wish to do so) to extend his visits until 1 o'clock in the morning, is shameful. Is there not danger of your house losing its good name by such proceedings?

And father and mother, worn out by the day's work, are in bed and asleep and know nothing about the hour Jennie's sweet-heart leaves, or what passes in the parlor during his visit. Yes, startling as the revelation may be, I have lately heard of a young man's saying: "If good, religious fathers and mothers knew what is going on in their parlors at night, their hair would turn white in an hour." And why do they not know? Have they not the right to enter their own parlors, or to converse for a while with their daughters' visitors? Have a care, oh! mothers, that your daughters rise not up in judgment against you in that day. Be sure you implant right feelings in your daughters' hearts, and watch over them with a loving vigilance. Teach them in your own modest way all that it is necessary for them to know, but teach them to shut their ears to all walking Police Gazettes, and when they are older they will rise up and call you blessed.

These words may seem plain, but they certainly are not plainer than the records of crime that appear in our daily papers. May God bless our dear girls and keep them pure and modest in my prayer. AUNT KATE.

KEEPING THE GOLDEN RULE. Willy's lips stuck out as if a bumble-bee had stung them. Think of it! when his own dearest mamma was softly putting him to bed and talking to him so sweetly about the naughty things he had been doing all day!

"When you spoke so to Robbie, did you think it was keeping the Golden Rule?" said mamma sadly. "He says just that way to me allways," cried Willy, excitedly. "And he's a-bound to break all my things, and he deserves to have his broke back again."

"But the Golden Rule, Willy!" said mamma. "My boy mustn't break that, if Robbie does break playthings." Willy didn't say "Don't care," but old Don't Care sat on his lips as big as life.

Mamma went away at last and left him. She sat down by the window, and tried to think up some way to make Willy a better boy.

Next morning Willy came down to breakfast when he got ready. Nobody called him. They had hot buckwheats and honey for breakfast, and usually mamma called him so as to have them nice. But this time she said, "He wouldn't trouble himself to call us. Never mind him."

When he did get down everything was cold. "Why didn't somebody put 'em in the warming oven, Katy?" he asked in angry surprise. "You wouldn't like it, I guess, to have old fried griddles, stone cold."

"Deed, and I shouldn't think," said Katy. "But a body can't be always doing to other folks as ye'd like them to do to yerself."

This was Willy's own idea, but it wasn't pleasant to take with cold griddles. "Where's papa and mamma?" he asked, after a while. "Gone for a sleigh-ride," said Katy. "Without me?" cried Willy, choking. "Sure, yes," said Katy, cheerfully. "They said they guessed it wouldn't pay to wait for you. You never wait for anybody."

"He couldn't eat any more breakfast—no, not if the cakes had been red-hot. Mamma gone, mamma to do so, mamma to speak like that! He went and hid his face in her old wrapper in the closet, and cried an hour or less.

The sound of sleigh-bells made him come out. In came mother, rosy, sweet, and Whiskey Babb.

Measured at home with outside, Book of particulars sent FREE. B. M. WOODRUFF, S. D. 443 Main St., Buffalo, N. Y.

HOME STUDY. Book-keeping, Business Arithmetic, Penmanship, Arithmetic, Book-keeping, etc., through the mail. Circulars free. BRYAN & STRATTON'S, 443 Main St., Buffalo, N. Y.

OPINION. and Whiskey Babb. Measured at home with outside, Book of particulars sent FREE. B. M. WOODRUFF, S. D. 443 Main St., Buffalo, N. Y.

TEXAS LANDS. Do you want to buy a farm? Do you want to make an investment in Land that will pay you well?

Do you want to make an investment of any kind in Texas that will pay you well? If so, address MEADE & BOMAR, 403 Main St., Fort Worth, Texas.

Do you want to make an investment of any kind in Texas that will pay you well? If so, address MEADE & BOMAR, 403 Main St., Fort Worth, Texas.

Do you want to make an investment of any kind in Texas that will pay you well? If so, address MEADE & BOMAR, 403 Main St., Fort Worth, Texas.

Do you want to make an investment of any kind in Texas that will pay you well? If so, address MEADE & BOMAR, 403 Main St., Fort Worth, Texas.

Do you want to make an investment of any kind in Texas that will pay you well? If so, address MEADE & BOMAR, 403 Main St., Fort Worth, Texas.

holding in her hand a lovely bunch of green-house roses, and in her arms a brimming bag of chocolate caramels. "Aren't they beautiful?" she said, pinning one in her collar and putting the rest in a silver vase.

"I want one in my button-hole," said Willy, wistfully eyeing the creamy, fragrant buds.

"Yes," said mamma, sweetly, "it would be pretty," and fell to eating the candy with great enjoyment.

Dinner was just as bad. They noticed him now and then, carelessly. It didn't seem that any one was displeased with him. Only nobody cared for him. Oh, the misery of that little sentence! Nobody seemed to be thinking to-day, "I wonder what my little Willy would like."

After dinner, mamma sat down and read, "What will he do with it?" Willy knew what he would do with it, could be only get hold of it. He would take the book and pitch it "clear way down to the bottomless place in the well." Read and eat caramels!

Why, almost always mamma read to him. And who ever heard of mamma keeping nice things to eat all alone? All at once mamma heard a great sob. She laid down her book, and looked at Willy sorrowfully

Texas Christian Advocate.

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

SHAW & BLAYLOCK, PUBLISHERS.

JOINT BOARD OF PUBLICATION OF THE FIVE TEXAS CONFERENCES.

TEXAS CONFERENCE.—H. V. Philpott, D. D., N. E. Law, J. F. Pollio. WEST TEXAS CONFERENCE.—J. G. Walker, B. Harris, J. B. Durrell.

JOINT BOARD OF PUBLICATION. The annual meeting of the Board of Publication of THE TEXAS CHRISTIAN ADVOCATE will be held in the City of Dallas, Tuesday, 10 o'clock A. M., Oct. 15, 1889.

JESUS MAKING WITNESSES. A witness is more than a believer. John the Baptist could make believers, but only Christ could make witnesses.

Some of the Democratic papers, knowing what a consideration the Roman Catholic vote is in American politics, have been laboring to create the impression that the present administration is discriminating against the Roman Catholic Indian mission schools.

It affords me pleasure to announce to the friends of the Southwestern University that our brother, Dr. James M. Browder and wife, of East Dallas, have this day executed a deed of gift to the University, of lot No. 20, in block No. 1, of Browder's Providence addition to East Dallas, valued by him at \$800.

Wesleyan Advocate thinks there is no imminent danger of a race war, and that there would be less trouble if there were less meddling by outsiders and the laws were better enforced.

THE COLLECTION. THE next issue of the ADVOCATE will be a special for the endowment of Southwestern University. The first page will be edited by Dr. J. W. Heidt, the regent, and contain several papers by prominent men.

is more binding than the one you owe the preacher, and no obligation stronger than the one to provide for the gospel.

WHILE on this subject we take occasion to add that in the choice of a general superintendent, the broadest connectionism should govern the action of the General Conference.

TO all of this we agree, except to the last clause. Bishops are men "subject to like passions" as their brethren. Office never made any man infallible. Before these men were elected to the episcopal office the distribution of their labors were not considered altogether safe in their own hands.

REV. R. C. ARMSTRONG: Inconvenience and trouble result from putting men who are not authorized to administer the sacraments in charge of circuits or stations. The environments of some pastoral charges require a certain class of men. This class may be single men who are often unordained.

THE Central Advocate thinks there is more consolation for the despondent dupes than for very mad creditors: As long as the world is as abundantly supplied with fools as it is at present any one who announces a new religion, no matter how absurd it may be or how widely removed from morality, is certain to obtain a following.

THE problem is mainly for the sober citizens of the South, white and black, to settle. It is not a question of race war, but whether a few strolling negroes shall continue to outrage white women and a few base men, white and black, shall be allowed to kill and outrage one and another and put the peace of local communities in jeopardy.

H. G. H.: History of Methodism in Texas, by Homer S. Thrall, D. D., is now on sale by our Publishing House, Nashville; price \$1. Dr. Thrall's former brief history of Texas Methodism is the text for the present publication.

sorrowing wife and relatives will have the sympathy and prayers of many friends.

THE COLLECTION. THE next issue of the ADVOCATE will be a special for the endowment of Southwestern University.

WE acknowledge the receipt of a ticket to the Concho Valley Fair, to be held at San Angelo, Oct. 29, 30, 31 and Nov. 1.

THE Week of Prayer fund reported to date is as follows: Reported in former issues \$1064 54 Gatesville, W. R. D. Stockton 39 65 Patterson, Jno. R. Dunn 12 50 Laredo, C. J. Oxley 7 00 Total \$1115 49

A REMARKABLE similarity between an article in the issue of Sept. 26 and the one by Dr. McLean, of this issue, will be noticed. It is but just to state that the Doctor wrote before he saw the ADVOCATE, of that date, though his article did not reach this office until several days later.

Bro. C. O. JONES has been blessed with a great revival in his charge at Honey Grove, and he sends for sample copies of the ADVOCATE, with the view of getting the young converts to subscribe. Bro. Jones is a wise master builder. Intelligent Methodists and Christians are what we need.

Mr. Davis gave these officers information that the law was about to be violated, and it was not their province to inquire whether it was a misdemeanor or a felony in any such case as this. In acquitting them, after the murder was committed, on the ground that they had no business to enforce the law against boxing matches, the board seems to take position that this law shall not be enforced.

A FEW MINUTES WITH THE PRESS.—What the Papers Think and Say.

THE Central Advocate thinks there is more consolation for the despondent dupes than for very mad creditors: As long as the world is as abundantly supplied with fools as it is at present any one who announces a new religion, no matter how absurd it may be or how widely removed from morality, is certain to obtain a following.

THE problem is mainly for the sober citizens of the South, white and black, to settle. It is not a question of race war, but whether a few strolling negroes shall continue to outrage white women and a few base men, white and black, shall be allowed to kill and outrage one and another and put the peace of local communities in jeopardy.

H. G. H.: History of Methodism in Texas, by Homer S. Thrall, D. D., is now on sale by our Publishing House, Nashville; price \$1. Dr. Thrall's former brief history of Texas Methodism is the text for the present publication.

advantage of a contemporaneous inside view of the events narrated by him, with enough of perspective to enable him properly to group and state the heroic figures that stand forth as the pioneers of our church in Texas."

WE regard the efforts now being made to secure deep water on the Texas coast of great importance to the general prosperity of not only Texas, but to the country west of the Mississippi. The general government cannot longer withhold the necessary aid without doing that part of the country an injustice.

THE amount of money paid by a church does not indicate its spirituality, but the amount, according to ability, is a good test. No truly consecrated man, who is blessed with earthly goods, withholds his substance from the Lord.

HERE is a lesson in punctuation. Punctuate correctly to get the sense. If anybody feels inclined to ring the bell, remember we copy it from the St. Louis Advocate.

"I saw a peacock with a fiery tail, I saw a comet drop down hall, I saw a cloud begit with ivy round; I saw a spider creep on a globe; I saw a pismire swallow up a whale, I saw the brackish sea triumphant of ale; I saw a vital glass sixteen yards deep; I saw a well full of men's tears to weep; I saw men's eyes all on a flame of fire, I saw a house high as the moon or higher; I saw the radiant sun at midnight, I saw the man who saw this dreadful sight."

THE Central Advocate thinks there is more consolation for the despondent dupes than for very mad creditors: As long as the world is as abundantly supplied with fools as it is at present any one who announces a new religion, no matter how absurd it may be or how widely removed from morality, is certain to obtain a following.

SOUTHERN METHODISM.—News, Views and Personal.

THE office of the Raleigh Advocate is now adorned with portraits of former editors.

THE old Central Church at Hot Springs, Ark., is to be substituted with a new one to cost \$20,000.

THE Rev. John Pipes, of the Louisiana Conference, has been quite sick, but is now convalescent.

THE Los Angeles has grown from a four page to an eight page paper, and is doing a good work in its field.

THE Rev. T. J. Reynolds, of the Arkansas Conference, becomes assistant editor and part owner of the Arkansas Methodist.

THE four presiding elders of the Kentucky Conference were elected delegates to the General Conference, and the other two were elected alternates.

THE Rev. J. M. Boland, D. D., of the Alabama Conference, and who is now closing his fourth year at Livingston and Eutaw, has been transferred by Bishop Wilson to the Kentucky Conference and stationed at Paris.

THE Woman's Missionary Society, of the Louisiana Conference, reports a membership of 808 in thirty-three active auxiliaries of adults, and ten juvenile auxiliaries, of 445 members. There was collected last year the sum of \$1,330.74.

THE last issue of the Southern Advocate was a special Holston edition. The editor also went to the Holston Conference. He did not go to beg or get

testify or else take their places with convicts. Things have gone slow and slack in our court proceedings until the blood of hundreds is crying from the ground against the slovenly process.

THE Richmond Advocate lifts the corner of the curtain and lets the outsider take a peep: When you open a daily of Monday morning, you see Dr. Talmage's sermon of the day before. You think what a value the journal puts on that preacher to pay for reporting and telegraphing of the discourse.

THE Kentucky Conference elected the following delegates to General Conference: Clerical, E. L. Southgate, H. P. Walker, D. D., W. F. Vaughan, D. D., and A. Redd; reserves, J. Rand and J. A. Sawyer. Lay, J. W. Proctor, H. M. Winslow, H. D. Giles and D. L. Thornton; reserves, D. W. Batson and T. W. Hardy.

THE St. Louis Conference elected the following delegates to the General Conference: T. M. Finney, J. W. Lewis and H. Hanesworth were elected delegates to the General Conference, with F. R. Hill and J. Mathews, reserves. R. M. Scroggs, J. Perry Johnson and Samuel Cupples were elected lay delegates, with J. P. Boogher and Dr. J. N. Holmes, reserves.

THE Nashville Advocate: A private note from Bishop Galloway gives these items, that are so pleasing that we take a liberty which we trust he will pardon in printing them: "The college canvass progresses. A letter on my desk this morning from an 'outsider' asks me to accept \$1,000 for the enterprise. Another good brother has just given a like sum. We must succeed, and will. We cannot withhold a hearty Amen."

THE Rev. J. E. Edwards, in Raleigh Advocate: There ought to be a layman associated with the book agent at Nashville. Two agents, one a preacher and one a layman, would do the work with better results, and more satisfactorily than with only one agent, and he a preacher. Let the layman remain in the office. Let the preacher go out to the conferences and collect, and canvass for new business.

THE Nashville Advocate: It is expected that Rev. James A. Lyons, whose valuable labors in behalf of the Sunday-school literature of the church entitle him to its lasting gratitude, will take an appointment to a pastoral charge at the forthcoming session of the Holston Conference. In leaving Nashville he will carry with him the heartiest good will and good wishes of us all. We put a restraint upon our pen in penning this semi-farewell to our beloved friend and brother.

THE Rev. J. E. Edwards, in Raleigh Advocate: Doctor Edwards, however, is right about ordaining young men to administer sacraments, especially the sacrament of baptism and the rite of marriage, before they are placed in charge of pastorates. If I had my way, the annual conferences should have much more power than they have, and if they saw fit to elect a probationer to deacon's orders, they should have the privilege. When he goes on a foreign mission, it is done; why should it not be done when he goes on a domestic mission or a circuit? In a station it is not so bad. Some years ago, in 1858, this very thing was done, but I think in 1866 it was undone. The fear was that the undergraduates would not finish their conference studies, and so that conference which was so anxious to change everything, changed that law before it had been tried.

THE Rev. J. H. Johnson, in Central Methodist: It is not always necessary or wise to tell all that is true; but there are important facts having a direct bearing against our work in Montana, which are but little known in the South, the publication of which we think will do good. Many good and able ministers have come and soon returned because they failed to receive necessary financial and moral support. Those who have remained the longest, have secular interests and have become in part local in their ministry, with one exception. Twenty-five years ago there was a much greater proportion of immigrants to this territory of our church than at the present. A great deal of the country being mountainous, is uninhabitable. Even the valleys are but thinly settled. This sparse population is divided among all churches, with a large Roman Catholic following and many of the wicked outside of all churches. There are scarcely half a dozen self-sustaining Protestant Churches in the territory. The material interests of the territory are not so prosperous as they were seven years ago. The immigration to the territory is not

THE Rev. J. M. Boland, D. D., of the Alabama Conference, and who is now closing his fourth year at Livingston and Eutaw, has been transferred by Bishop Wilson to the Kentucky Conference and stationed at Paris.

THE Woman's Missionary Society, of the Louisiana Conference, reports a membership of 808 in thirty-three active auxiliaries of adults, and ten juvenile auxiliaries, of 445 members. There was collected last year the sum of \$1,330.74.

THE last issue of the Southern Advocate was a special Holston edition. The editor also went to the Holston Conference. He did not go to beg or get

subs., or anything of the kind. He went just for fun.

—Wesleyan Advocate: Bishop Joseph S. Key who is now on a visit to our city, preached an admirable sermon at Centenary Church last Sunday morning. It was a plain and correct discourse on satisfaction. The people were delighted with the sermon.

—Dr. S. A. Steele has asked to be transferred to the North Alabama Conference. He says he has often transferred before, but by the bishops. This time at his own request, and he expects to spend the remainder of his life in that conference.

—Southwestern Methodist: Rev. Sam Jones is unable to fill his engagement for Moberly, Mo. In a note to the pastor, Bro. Witten, he says, "I am not able to stand on my feet without great pain." We understand that his physician has enjoined at least two months' rest.

—The Missouri Conference elected to the General Conference the following delegates: Clerical, J. H. Pritchett, J. D. Hammond, John Anderson, W. W. McMurry, C. I. Van Deventer; lay, T. D. Woodson, J. N. Baskett, Dr. A. B. Miller, N. P. Ogden, Thomas Shaeckleford.

—The Kentucky Conference elected the following delegates to General Conference: Clerical, E. L. Southgate, H. P. Walker, D. D., W. F. Vaughan, D. D., and A. Redd; reserves, J. Rand and J. A. Sawyer. Lay, J. W. Proctor, H. M. Winslow, H. D. Giles and D. L. Thornton; reserves, D. W. Batson and T. W. Hardy.

—The St. Louis Conference elected the following delegates to the General Conference: T. M. Finney, J. W. Lewis and H. Hanesworth were elected delegates to the General Conference, with F. R. Hill and J. Mathews, reserves. R. M. Scroggs, J. Perry Johnson and Samuel Cupples were elected lay delegates, with J. P. Boogher and Dr. J. N. Holmes, reserves.

—Nashville Advocate: A private note from Bishop Galloway gives these items, that are so pleasing that we take a liberty which we trust he will pardon in printing them: "The college canvass progresses. A letter on my desk this morning from an 'outsider' asks me to accept \$1,000 for the enterprise. Another good brother has just given a like sum. We must succeed, and will. We cannot withhold a hearty Amen."

—Dr. J. E. Edwards, in Raleigh Advocate: There ought to be a layman associated with the book agent at Nashville. Two agents, one a preacher and one a layman, would do the work with better results, and more satisfactorily than with only one agent, and he a preacher. Let the layman remain in the office. Let the preacher go out to the conferences and collect, and canvass for new business.

—Nashville Advocate: It is expected that Rev. James A. Lyons, whose valuable labors in behalf of the Sunday-school literature of the church entitle him to its lasting gratitude, will take an appointment to a pastoral charge at the forthcoming session of the Holston Conference. In leaving Nashville he will carry with him the heartiest good will and good wishes of us all. We put a restraint upon our pen in penning this semi-farewell to our beloved friend and brother.

—So it appears that Dr. Edwards would have it understood that when an unordained licensed preacher is put in charge of a work he is to baptize the people and administer the sacrament of the Lord's Supper. And why not? It seems that an arrangement of that kind would be rather irregular, and that is about the only objection that could be urged. It does look like some change should be made, but the four years' course of study must be continued, or we must have some other arrangement for prescribed study equally as practical and efficient.

—Dr. G. G. Smith, in Raleigh Advocate: Doctor Edwards, however, is right about ordaining young men to administer sacraments, especially the sacrament of baptism and the rite of marriage, before they are placed in charge of pastorates. If I had my way, the annual conferences should have much more power than they have, and if they saw fit to elect a probationer to deacon's orders, they should have the privilege. When he goes on a foreign mission, it is done; why should it not be done when he goes on a domestic mission or a circuit? In a station it is not so bad. Some years ago, in 1858, this very thing was done, but I think in 1866 it was undone. The fear was that the undergraduates would not finish their conference studies, and so that conference which was so anxious to change everything, changed that law before it had been tried.

—Rev. J. H. Johnson, in Central Methodist: It is not always necessary or wise to tell all that is true; but there are important facts having a direct bearing against our work in Montana, which are but little known in the South, the publication of which we think will do good. Many good and able ministers have come and soon returned because they failed to receive necessary financial and moral support. Those who have remained the longest, have secular interests and have become in part local in their ministry, with one exception. Twenty-five years ago there was a much greater proportion of immigrants to this territory of our church than at the present. A great deal of the country being mountainous, is uninhabitable. Even the valleys are but thinly settled. This sparse population is divided among all churches, with a large Roman Catholic following and many of the wicked outside of all churches. There are scarcely half a dozen self-sustaining Protestant Churches in the territory. The material interests of the territory are not so prosperous as they were seven years ago. The immigration to the territory is not

THE Rev. J. M. Boland, D. D., of the Alabama Conference, and who is now closing his fourth year at Livingston and Eutaw, has been transferred by Bishop Wilson to the Kentucky Conference and stationed at Paris.

large... sion... a gr... In a... agri... miss... call... ing... trict... Flut... CAT... been... is no... of t... still... ber... prea... Jour... and... LaG... W... Tex... We... cous... reav... Wor... from... after... old... dian... vene... the s... west... forty... last... any... ty... l... le... presi... trict... morn... four... charg... morn... and... train... will... soon... the d... stann... Mexi... was... Meth... havin... the G... day... misse... CAT... a frie... row w... Mr... four... I... Retre... Alien... sweet... clara... us th... forget... moni... were... will... The... some... All... I... grown... degre... labors... the m... lo... to... to... say... Hart... going... here... years... preach... and p... in go... day... five... a memb... plane... before... all his... souls... strum... which... seven... his ow... painti... will p... means... This... work... at Ple... at the... it not... hope t... Core... moun... This... lishing... of 304... D., of... does... tory, l... and... State... factor... This... want... his... furnis... preser... necess... comm... service... profit... pected... torical... We ne... portan

EXPOSED AND CONDEMNED.

Garbled quotations from official reports, falsely credited to respectable journals, but really emanating from the advertising department of the Royal Baking Powder Co., have again made their appearance.

The public likes to see fair and open competition, backed by honest and legitimate advertising. Trickery and fraud will always react upon the trickster.

The American Analyst, of New York City, says, in its issue of June 13, 1889, "No Board of Health" has ever officially endorsed the Royal Baking Powder, as its manufacturers state.

In reference to the report made by the Canadian Government on Dr. Price's Cream Baking Powder, we refer to the Commissioner of the Inland Revenue Department, Ottawa (seat of government), Canada, which will show that Mr. William Saunders, Public Analyst of that Department, gives the preference to Dr. Price's in strength and purity.

A bogus report purporting to come from the Ohio Food Commissioner is another brainy(?) concoction of those who take the pay and wear the collar of the Royal Baking Powder Co.

Nothing better than deception can be expected from a company who will foist upon the public as "absolutely pure" a food preparation which has as its basis that harsh caustic chemical, carbonate of ammonia.

TEST.

Place a can of the "Royal Baking Powder" top down on a hot stove until heated; then remove the cover and smell. A chemist will not be required to detect the presence of the disgusting drug "Ammonia."

Let Dr. Price's be subjected to the same test, and if it contains Ammonia or any other unwholesome, unclean substance, it can be detected without the dictum of the Royal Company.

Fischer Pianos. OVER 78,000 MANUFACTURED. Will. A. Watkin & Co., 737 MAIN STREET, DALLAS, TEX.

Subscription rates for Fischer Pianos. ONE YEAR \$2.00, SIX MONTHS 1.00, THREE MONTHS .50.

Advertisement for Dr. Price's Cream Baking Powder, mentioning its purity and health benefits.

Advertisement for Scott's Emulsion, featuring an image of a man carrying a large fish on his back.

Advertisement for Scott's Emulsion, detailing its benefits for various ailments like consumption and chronic coughs.

Texas Incidents.

Three large wrought-iron buildings, in Midway, were burned by an incendiary, Sept. 28.

At Alvord Fair, Oct. 5, Mr. Johnson Harrison, of Aurora, attempting to save some woman and children from a runaway team, was thrown under the horses' hoofs and trampled upon so that he died a few hours afterwards, at Rhame, of internal hemorrhage.

Frank Conkling, near Decatur, was gored to death by a bull on the 21st of Oct.

On the 21st of Oct., Bob Fossatt, Meridian, frightened some negroes, held a lighted match to the open bung of an empty whisky barrel. The negroes ran. The man striking the fire forgot to take his hand away.

J. R. Green, Garden Valley, on the 21st of Oct., was cleaning under his pig, and the saws caught his shirt sleeve, cutting off his hand and carrying it through the machinery, resulting in death not long afterwards.

A man fell from the Santa Fe trestle, Fort Worth, Sept. 30, and lay there till nine next morning. His spine and hips were badly injured, and a fatal result is feared.

John McIsaac, a stranger in San Antonio, was found dead in his bed, Oct. 3, from consumption.

Mrs. Reeves, Orange, on the 4th of Oct., started a fire in her stove with kerosene. The boiler exploded, set fire to her clothing, and burned her so that recovery is hopeless.

On the 31st of Oct., Mat Riordan was killed at the Santa Fe depot, Houston, by the backing of a freight train. He had been telegraphed to Palestine to see his brother, who was killed accidentally a short time ago.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

have burned, as the flames burst out as soon as the boiler exploded. The steam tug Beverly Harris, from Baton Rouge, was sent out October 4 to the wreck. Capt. Hill, of the steamer Clon, towed in the cabin, and lodged in Prophet's Island. Later—Several bodies have been recovered; some buried, others sent to relatives.

An old lady was robbed of \$30.00 in Chicago, October 3. An employee of the hotel in which she had a room was arrested.

Last week the treasury department purchased 416,000 ounces of silver for coinage.

The new British steamer Earnmoor sailed from Baltimore August 29, bound for Rio Janeiro, with a cargo of 86,300 bushels of wheat valued at \$77,000.

The steamer was commanded by Capt. Richard Gray and manned by twenty-six men. September 31 high winds arose, the men worked bravely, but to no purpose. Capt. Gray gave up on September 5, ordered the boat lowered, took water and provisions, and in the raging storm left the ship to her fate.

The captain, chief engineer, two mates and eighteen of the crew occupied the long boat, and have not been heard from. One mate and two engineers and five of the crew were in the other boat. Over three weeks the little boat struggled on with her famishing crew.

Provisions and water ran low, and they were reduced to the fearful alternative of eating one of the number, but on the 23rd day a call was seen. Only one man had strength enough to hold a signal. It was seen and they were rescued and landed at Nassau, near Providence, September 30th.

The first mate had business to attend to, to tell his thrilling story. Engineer Meldrum and his Pantheer were shipwrecked once before, and it was to them the others were indebted for life. Meldrum's shipwreck occurred last winter when the Domingo was lost.

A World's Fair Convention was held in St. Joseph, Mo., October 3, in which Gen. R. A. Cameron, of Spring Palace fame, was elected permanent chairman; delegates were present from Illinois, Iowa, Missouri, Kansas, Nebraska and Texas.

Whereas, the general welfare of our country, in so far as it relates to navigable rivers, harbors and commerce, is committed by the constitution of the United States to the exclusive charge of congress; and

Whereas, cheap transportation of our commercial products constitutes one of the most important elements of the general welfare; and

Whereas, Congress has donated to private corporations more than a hundred millions of acres of our national lands with which to construct other and therefor more expensive highways owned by private individuals, while they have neglected to make adequate appropriations for even one feasible harbor on the coast of the Gulf of Mexico, which would not only afford very much cheaper facilities, but which by organic law is under the exclusive care and control of congress; and

Whereas, the vast and rapidly developing area lying west of the Mississippi river, comprising more than one-half the agricultural, industrial and mineral products of the entire country, is by this neglect forced to transport its commerce across the continent by way of these artificial and expensive highways, subject to such exactions of private property as amount to a serious burden and sometimes to total interuption to both consumer and producer; and

Whereas, the general welfare of our country, in so far as it relates to navigable rivers, harbors and commerce, is committed by the constitution of the United States to the exclusive charge of congress; and

Whereas, Congress has donated to private corporations more than a hundred millions of acres of our national lands with which to construct other and therefor more expensive highways owned by private individuals, while they have neglected to make adequate appropriations for even one feasible harbor on the coast of the Gulf of Mexico, which would not only afford very much cheaper facilities, but which by organic law is under the exclusive care and control of congress; and

Whereas, the vast and rapidly developing area lying west of the Mississippi river, comprising more than one-half the agricultural, industrial and mineral products of the entire country, is by this neglect forced to transport its commerce across the continent by way of these artificial and expensive highways, subject to such exactions of private property as amount to a serious burden and sometimes to total interuption to both consumer and producer; and

Whereas, the general welfare of our country, in so far as it relates to navigable rivers, harbors and commerce, is committed by the constitution of the United States to the exclusive charge of congress; and

Whereas, Congress has donated to private corporations more than a hundred millions of acres of our national lands with which to construct other and therefor more expensive highways owned by private individuals, while they have neglected to make adequate appropriations for even one feasible harbor on the coast of the Gulf of Mexico, which would not only afford very much cheaper facilities, but which by organic law is under the exclusive care and control of congress; and

Whereas, the vast and rapidly developing area lying west of the Mississippi river, comprising more than one-half the agricultural, industrial and mineral products of the entire country, is by this neglect forced to transport its commerce across the continent by way of these artificial and expensive highways, subject to such exactions of private property as amount to a serious burden and sometimes to total interuption to both consumer and producer; and

Whereas, the general welfare of our country, in so far as it relates to navigable rivers, harbors and commerce, is committed by the constitution of the United States to the exclusive charge of congress; and

THE BEST BAKING POWDER.

REPORTS BY THE GOVERNMENT CHEMISTS.

Dr. Edward G. Love, Analytical Chemist for the Government, made some valuable experiments as to the comparative strength of baking powders. These tests were to determine what brands possessed the highest leavening power, and were most economical for domestic use.

Table listing various baking powder brands and their strength per ounce. Includes brands like 'ROYAL', 'Rumford's', 'Hanford's', 'Redhead's', etc.

"In his report, the Government Chemist says:

"I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various Baking Powders of commerce, reported that the Royal was undoubtedly the purest and most reliable Baking Powder offered to the public.

What is

CASTORIA

Castoria is Dr. Sam'l Pitche'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 Croup, Constipation, Sour Stomach, Diarrhea, Eruption, Gives healthy sleep; also aids digestion; never has narcotic stupefaction.

THE CENTRAL COMPANY, 77 Murray St., New York.

Advertisement for Medical and Surgical Rooms in Dallas. Includes text: 'WHERE DISEASES OF BOTH SEXES ARE TREATED. SPECIAL ATTENTION GIVEN DISEASES OF THE EYE, EAR, NOSE, THROAT, CATARRH and LUNGS.'

Advertisement for Liddell, Hunter & Co., featuring machinery and plumbing services. Includes text: 'Machinery and Machinery Supplies. Engines and Boilers, Gas and Water Pipe, Vitriol Sewer Pipe and Fittings, Brass Goods and Fittings, and Plumbing Goods.'

Texas Incidents.

Bogus railroad tickets are in circulation in Baird.

Mr. Steve Burke, Palestine, on the 30th Sept., resigned his position as justice of the peace and disappeared mysteriously.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

At Aquila, fifteen miles from Waco, Oct. 5, Mr. Tom Byrum, while feeding the gin, was caught in the saws and his arm was split open from the fingers to the shoulder.

Texas Incidents.

Whereas, the general welfare of our country, in so far as it relates to navigable rivers, harbors and commerce, is committed by the constitution of the United States to the exclusive charge of congress; and

Whereas, Congress has donated to private corporations more than a hundred millions of acres of our national lands with which to construct other and therefor more expensive highways owned by private individuals, while they have neglected to make adequate appropriations for even one feasible harbor on the coast of the Gulf of Mexico, which would not only afford very much cheaper facilities, but which by organic law is under the exclusive care and control of congress; and

Whereas, the vast and rapidly developing area lying west of the Mississippi river, comprising more than one-half the agricultural, industrial and mineral products of the entire country, is by this neglect forced to transport its commerce across the continent by way of these artificial and expensive highways, subject to such exactions of private property as amount to a serious burden and sometimes to total interuption to both consumer and producer; and

Whereas, the general welfare of our country, in so far as it relates to navigable rivers, harbors and commerce, is committed by the constitution of the United States to the exclusive charge of congress; and

Whereas, Congress has donated to private corporations more than a hundred millions of acres of our national lands with which to construct other and therefor more expensive highways owned by private individuals, while they have neglected to make adequate appropriations for even one feasible harbor on the coast of the Gulf of Mexico, which would not only afford very much cheaper facilities, but which by organic law is under the exclusive care and control of congress; and

Whereas, the vast and rapidly developing area lying west of the Mississippi river, comprising more than one-half the agricultural, industrial and mineral products of the entire country, is by this neglect forced to transport its commerce across the continent by way of these artificial and expensive highways, subject to such exactions of private property as amount to a serious burden and sometimes to total interuption to both consumer and producer; and

Whereas, the general welfare of our country, in so far as it relates to navigable rivers, harbors and commerce, is committed by the constitution of the United States to the exclusive charge of congress; and

Whereas, Congress has donated to private corporations more than a hundred millions of acres of our national lands with which to construct other and therefor more expensive highways owned by private individuals, while they have neglected to make adequate appropriations for even one feasible harbor on the coast of the Gulf of Mexico, which would not only afford very much cheaper facilities, but which by organic law is under the exclusive care and control of congress; and

Whereas, the vast and rapidly developing area lying west of the Mississippi river, comprising more than one-half the agricultural, industrial and mineral products of the entire country, is by this neglect forced to transport its commerce across the continent by way of these artificial and expensive highways, subject to such exactions of private property as amount to a serious burden and sometimes to total interuption to both consumer and producer; and

Whereas, the general welfare of our country, in so far as it relates to navigable rivers, harbors and commerce, is committed by the constitution of the United States to the exclusive charge of congress; and

Whereas, Congress has donated to private corporations more than a hundred millions of acres of our national lands with which to construct other and therefor more expensive highways owned by private individuals, while they have neglected to make adequate appropriations for even one feasible harbor on the coast of the Gulf of Mexico, which would not only afford very much cheaper facilities, but which by organic law is under the exclusive care and control of congress; and

Texas Incidents.

Whereas, the general welfare of our country, in so far as it relates to navigable rivers, harbors and commerce, is committed by the constitution of the United States to the exclusive charge of congress; and

Whereas, Congress has donated to private corporations more than a hundred millions of acres of our national lands with which to construct other and therefor more expensive highways owned by private individuals, while they have neglected to make adequate appropriations for even one feasible harbor on the coast of the Gulf of Mexico, which would not only afford very much cheaper facilities, but which by organic law is under the exclusive care and control of congress; and

Whereas, the vast and rapidly developing area lying west of the Mississippi river, comprising more than one-half the agricultural, industrial and mineral products of the entire country, is by this neglect forced to transport its commerce across the continent by way of these artificial and expensive highways, subject to such exactions of private property as amount to a serious burden and sometimes to total interuption to both consumer and producer; and

Whereas, the general welfare of our country, in so far as it relates to navigable rivers, harbors and commerce, is committed by the constitution of the United States to the exclusive charge of congress; and

Whereas, Congress has donated to private corporations more than a hundred millions of acres of our national lands with which to construct other and therefor more expensive highways owned by private individuals, while they have neglected to make adequate appropriations for even one feasible harbor on the coast of the Gulf of Mexico, which would not only afford very much cheaper facilities, but which by organic law is under the exclusive care and control of congress; and

Whereas, the vast and rapidly developing area lying west of the Mississippi river, comprising more than one-half the agricultural, industrial and mineral products of the entire country, is by this neglect forced to transport its commerce across the continent by way of these artificial and expensive highways, subject to such exactions of private property as amount to a serious burden and sometimes to total interuption to both consumer and producer; and

Whereas, the general welfare of our country, in so far as it relates to navigable rivers, harbors and commerce, is committed by the constitution of the United States to the exclusive charge of congress; and

Whereas, Congress has donated to private corporations more than a hundred millions of acres of our national lands with which to construct other and therefor more expensive highways owned by private individuals, while they have neglected to make adequate appropriations for even one feasible harbor on the coast of the Gulf of Mexico, which would not only afford very much cheaper facilities, but which by organic law is under the exclusive care and control of congress; and

Whereas, the vast and rapidly developing area lying west of the Mississippi river, comprising more than one-half the agricultural, industrial and mineral products of the entire country, is by this neglect forced to transport its commerce across the continent by way of these artificial and expensive highways, subject to such exactions of private property as amount to a serious burden and sometimes to total interuption to both consumer and producer; and

Whereas, the general welfare of our country, in so far as it relates to navigable rivers, harbors and commerce, is committed by the constitution of the United States to the exclusive charge of congress; and

Whereas, Congress has donated to private corporations more than a hundred millions of acres of our national lands with which to construct other and therefor more expensive highways owned by private individuals, while they have neglected to make adequate appropriations for even one feasible harbor on the coast of the Gulf of Mexico, which would not only afford very much cheaper facilities, but which by organic law is under the exclusive care and control of congress; and