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HOLSTON LETTER.

The recent session of our conference was one of much interest. It was held in Morristown, Tenn. Bishop Wilson was present and conducted the deliberations of the body with ability and satisfaction. A large class was admitted on trial. Some of our best young men were transferred to western fields, and others were urged to go by several of our bishops. Holston seems to be a recruiting station for our distant conferences.

The pastoral reports showed improvement in most all directions. Our territory is rapidly developing, and I think the church is keeping pace with its progress. I am not able to state our net gain in membership, though it is considerable—for we have had a year of great revivals in many parts of the conference. Holston has never done her duty according to her ability in financial matters, but she is waking up to these great interests of the church. The standard of ministerial support is being gradually raised, and our missionary interests are looking up.

The following delegates were elected to the General Conference: James Atkins, E. E. Hoss, R. N. Price, W. W. Bays, W. H. Weaver, E. E. Wiley, G. C. Rankin, and an equal number of laymen. Hoss, Price and Wiley have been in other General Conferences, but the other four are new men in that high court. The subject of dividing our conference territory came up at a late hour, and it was disposed of without discussion. The matter was left to the "godly judgment of our delegates to the General Conference," and three-fourths of them are opposed to division. A resolution was unanimously passed asking the General Conference to put the Nashville Advocate at one dollar a year.

Our educational work is in fine condition. We voted an assessment with which to pay the tuition fees of our Holston young men who are preparing for the traveling ministry.

Our Dr. James Atkins made an effort to get back into the pastoral work again, having given up the presidency of the Asheville Female College, but the conference unanimously passed a resolution recommending him to the presidency of Emory and Henry College. He reluctantly gave his consent to accept the position. It is not at all certain that he can be kept there very long, for the church at large has its eye upon him for a wider field of work. He is one of the most gifted preachers in Southern Methodism.

Our visitors were not numerous. Dr. G. G. Smith, of Georgia, was with us from beginning to end. Dr. Kirkland was over with an armful of his Holston edition of the Southern Christian Advocate. Kirkland is a big success. The connective brethren were scarce. Our own Dr. Cunningham was with us, and so was Dr. Morton. Lafayette did not come. He did not care to meet the "Lords of Lookout." Bishop Halsey was there and represented his colored school at Augusta, Ga. He got \$340 in a very short time. "The Way Worn Pilgrim" can't come up to Halsey. The spirit of the conference was very fine indeed. It will be remembered as an occasion of great religious profit.

G. C. RANKIN.

INJUSTICE TO "THE JEWS."

REV. H. ARBY, D. D.

I have noticed several times among some of the correspondents of the ADVOCATE a very common blunder of speaking in terms of disparagement of the Jews in and about the time of the Savior. It is no excuse to say that some leading authors do so. So much the worse. A moment's reflection will convince anyone that there is not in the New Testament, plainly or by any fair inference, the least complaint of any sort against the Jews as such. There were a few Jews—maybe a hundred—not probably more than one or two hundred, who had something to do in producing the condemnation and crucifixion of Christ. After that the crucifiers drew large numbers of the Judean Jews—those in and near Jerusalem—over to their party. It is probable that in the end they thus drew to their party possibly the half of the Jews then living. But as to the religion, doctrines, usages, mode of worship, of the Jewish people before this separation there is not the slightest complaint in the New Testament. And yet one of our standard authors says: "Christianity at the first had to sustain a mighty conflict with Judaism and heathenism." Such statements are erroneous and very misleading.

The "conflict" the church had to sustain in those times may be thus stated: First and mainly—just as is the case now—with general worldliness and wickedness. Secondly, with a little handful of Jews—not a considerable number as is frequently represented—viz: the fanatical Pharisees. Thirdly, as was very natural, many persons not well informed, were slow to see the necessity of laying aside certain rites or ceremonies, to which they were accustomed, and which pointed forward to that which had now occurred, viz: the sacrifice of Christ. And then, for a number of years, until the separation of the repudiators became settled and permanent, there was, of course, sharp conflict with them.

But what is meant by conflict with the Jews as such? Nothing, of course, for "the Jews" as such were "the Christians" as such; not only the same

people, but the same individual persons. At one period they were called Jews; that is, we call them so, and later they were called "Christians." But as to Jews becoming Christians, or being "converted" to Christianity by some change of religious faith, that could apply to none except Paul, if there were any others, who repudiated the Bible faith and were then converted back again into the faith of the church.

It is not very uncommon sometimes to hear the religion of the Jews—that is, the Jews before the separation on the question of the Christship in Jesus—spoken of as monotheism. It was monotheism in exactly the same sense as monotheism may be predicated of Christianity now, but most assuredly not in the disparaging sense in which the faith in a single deity may be spoken of without qualification.

Fortunately we are at no loss in affirming the religious faith of these ancient people, for we have it now, word for word. It was as identical with Christianity as the revealed faith of the Old Testament is identical with that of the new—as identical as divine teaching at one time is with the same at another.

Nevertheless, if we are not careful as to how we read, and suppose that a word, especially a noun or verb, means exactly the same in one place and one connection as in another place and different connection, we will jumble up matters. So the word Jew—Jewish—is used in some places to mean a thing not only different from, but highly antagonistic to, the meaning elsewhere.

In other words, three or four very different kinds of "Jews" are spoken of in the New Testament. Applied to the church before the birth and ministry of Christ, they were one people with a well known religious faith. The ministry of Christ being limited to about three years, and to a comparatively small neighborhood in and near Jerusalem, and the crucifixion of Jesus and evidences of his Messiahship being for sometime confined to a small region, the rumors going out must have left many in such doubt as to make it impossible for them to take sides either way. Many of these, especially Greeks and others in distant countries could not settle their faith for a lifetime. Still they were Jews, but not apostates; neither could they be called Christians. And then, lastly, on and immediately succeeding the crucifixion those there and then, and as opportunity offered, took high and radical ground for or against the Christship. These two parties, in their succession, are here now.

A little care in reading will always show which of those classes of Jews is referred to in every case.

Then if the Jews before Christ and those who followed him afterward, and the rest of us, had the same prescribed faith and morals, what noteworthy difference was there between the church as viewed before and after the advent? That question is easily answered, and it is a wonder it is not more frequently answered and better understood.

The difference was not in the things believed and taught, but in the modes of teaching them. And why this change? Its absolute necessity. Rites before, pointed forward; since then, they must of course point backward, both recognizing the same faith. Many writers complain of Judaism when they evidently mean Phariseism.

Why do not editors and other writers clear up these old blunders so that we may all avoid them?

THE NEW SOUTH AND HER LITERATURE.

SCRIVETTE.

That the South is radically different from what it was in ante bellum times cannot be denied.

We who now rejoice that the black man is free, are descendants of men who believed that the maintenance of slavery was a furtherance of God's plan for the salvation of the world.

While we of the New South buy everything that the Yankees have to sell, we do not abuse them habitually; but when some negro philist in North dreams of a future when the joys of heaven shall be enhanced by his looking over the Jasper battlements to see the foot of the black man on the white man's neck, we are indignant; just as we should be if the same sentiment were indulged by some one at the South. In the case of the Northern fanatic, however, our indignation is tinged with pity; for we know that he is pitifully ignorant of the natural character and tendencies of the negro, and cannot conceive of the state of society where such things prevailed.

We of the New South are not thinking much of any thing but money—material prosperity. After we leave school we seldom have leisure for intellectual culture, consequently very little is produced in literature which is worthy a place in a magazine or newspaper of any standing. When any thing of real merit is written, there surely can be no difficulty about getting it published. I suppose reputation as well as merit would be considered in a question of pay.

I have had some experience with one of our great Texas dailies, and it could scarcely be more kind and courteous to Texas writers. The busy editor never fails to give attention and reply to reasonable correspondence.

If Texas writers expect encouragement from Texas papers they must write what Texas people want to read. If a Texas farmer should go to his

merchant for canned goods, and the merchant should say, "Oh, no! canned goods are not wholesome. People are some times poisoned by them. You must buy bacon." It is altogether likely that the farmer would say, "Keep your bacon. I will get my canned goods elsewhere."

The same rule applies in literature. The supply is governed by the demand. Then, in this money-getting, money-saving age, cheapness is a primal consideration in all the affairs of life.

Why should anybody buy a book written by a Southern man, issued by a Southern publishing house, when for the same money two better books may be bought elsewhere?

Again, why is it that religious books and papers cost more than others?

Truly, "The children of this world are in their generation wiser than the children of light."

JASPER CIRCUIT, 1847 TO 1836.—REVS. FIELDS, WILSON, IRVINE AND WILLIAMS.

REV. E. L. ARMSTRONG.

With Rev. John W. Fields, presiding elder, and Wm. K. Wilson, preacher in charge, for the years 1847 and '48, the circuit was well manned and ably filled.

Bros. Fields and Wilson both acquired distinction in the church in Texas, and lived long and well, maintaining the character of true and willing servants of God to the end of life.

J. W. Fields was a Kentuckian by birth. He was born in 1817. He was reared under Catholic influence. Under the ministry of the Cumberland Presbyterian Church he was happily converted in 1833, and united with that church the same year, and remained a member until the year 1840. He then, on account of doctrine, changed his church relations, uniting with the Methodist Church. He was licensed to preach, and joined the Kentucky Conference in 1841. He traveled for three years in that conference, and at the close of that year he offered himself, and was accepted by Bishop Morris, for the work in Texas. On the first day of January, 1845, he entered Texas and proceeded to San Augustine, where the conference convened on the 8th of the same month. He was stationed at San Augustine for that year.

In 1846 he served the Clarksville circuit, in Red River county, and it is said by those who knew him that his labors were abundant and his success great.

In 1847 and 1848 he was presiding elder of San Augustine district. He was a faithful and laborious—diligent and unfaltering—pastor and presiding elder. His preaching was doctrinal, sound and logical. Indeed, he was an able preacher—instructive, clear and revivalist. While he was not a noted revivalist, yet he was convincing in his ministry, and thousands were led to Christ through his instrumentality. During the twenty-nine years of his itinerant career in Texas he was one year a supernumerary and two years a supernumerary.

He was supernumerary in 1874 and sustained that relation until his death, which occurred at Terrell, Nov. 17, 1888. He said in his last hours on earth: "I belong to the Lord, living or dying. I am the Lord's." Thus passed away a true and faithful servant of God to a beautiful home on high. He was for many years secretary of the East Texas Conference, and was a delegate to the General Conference in 1858. Bro. Fields was a leader in his conference. Nothing escaped his notice, and any measure of interest coming before a conference never failed to elicit his faithful advocacy or hearty approval.

Rev. Wm. K. Wilson was admitted on trial in the Texas Conference in 1843. He was in charge of missions and circuits from that time until he closed his useful life in Kaufman county many years ago. He was in charge of the Jasper circuit in 1847 and 1848. In 1848 he was happily married to Miss Trotter, of Newton county. His work during the two years was abundantly blessed. He was a preacher of great depth and compass. He studied the Bible until he became almost a walking concordance. None excelled him as a profound doctrinal preacher and defender of the truth. He was commanding in his appearance, firm in administration, able in the pulpit, strong in the chair, and possessed those qualifications that gave success. He was a presiding elder the greater part of his life. Apparently stern, yet kind, meek, social and deeply pious. He was my true friend in my boyhood, and drew me near his great heart. Under him we spent our first year in the itinerant ranks, and always hailed the day of his coming with emotions of pleasure. "Some sweet day we hope to see him again and talk over the past."

In 1849 and '50, Rev. J. T. P. Irvine was again in charge of the Jasper circuit, with Rev. S. A. Williams, presiding elder of the district. As already stated, a church was organized in March, 1850, by Bro. Irvine, in the Wright settlement, in Jasper county. Three families composed the entire membership. Rev. S. W. Pipkin, L. J. A. H. Alley, class leader, and Dr. J. E. Armstrong, steward. Bro. Pipkin preached for several years; gave up his license at Galveston after the war; made money; went to California; from there to Salt Lake City, and from thence to Texas. At last accounts he was in

Mexico. He was the life-long friend of my father; but the love of gold led him out of the ministry. He never surrendered his church membership, however. I trust he has found out long before this that "the world can never give the bliss for which we sigh."

A. H. Alley is still living in Williamson county, Texas. My father passed over the river February, 28, 1870, and awaits the coming of his children. He sleeps in lonely silence in the Magnolia cemetery, Jasper county, Texas. Bro. Irvine closed out his two years' pastorate successfully.

SOUTHWESTERN TEXAS AGAIN.

I now write from Belclair, a new town springing up on the railroad between Goliad and Beville. The town is in Goliad county. Mr. J. C., the owner, has sold about 100 lots, and I came down to-day from Beville to secure a Methodist interest, and I secured it. Mr. Wilson generously allowed me to choose from the lots remaining on sale, and I got one where I wanted it 140x150 feet. So we have driven down a galvanized iron pin, and are to stay till Methodism comes to an end, which, of course, means the end of the world.

We will build here at no distant day, for it is one of the finest sections in the State. No healthier country can be found; and this town is bound to be the centre of a flourishing farming community. I have just taken my eyes off a piece of cotton not thirty yards from where I write, which, if the season is late, will make a bale to the acre. Large bodies of such land lie all round Belclair. Mr. Wilson is agent for 18,000 acres of land, lying within four to eight miles of town, and which he will sell at from \$4.50 to \$7 per acre, in quantities to suit, one-third down and the balance in three years with 10 per cent interest per annum. It is surprising what crops can be made on this land the first year it is cultivated. This land has two or three different soils. Black, sticky bog-wallow, not like northern Texas, however, but black enough—deep, black sandy, and a light white sandy soils, on about the extremes, with intermediate shades. The lands here are very much like the lands I tried to describe in Bee county last spring. If any of my old friends who want homes will come down here, I know they can be satisfied. There is less sickness; fewer mosquitoes, gnats and flies, and less than any part of Texas I have ever been in—at least, it has been that way this year.

Belclair is just starting. They have a telegraph and express station; a blacksmith shop, and lumber yard just being established; one store, and a gin will be erected to gin the next crop. A school-house will soon be up, and the outlook is very encouraging.

Lots can be bought in Belclair at from \$25 to \$100; and if liberality and enterprise are any guarantee of success Mr. Wilson will succeed in bringing Belclair to the front as a railroad town.

W. J. JOYCE.

PREACHERS' WIVES AND CONFERENCE.

MRS. G. C. ARMSTRONG.

While I am only an agent's wife, I think I will write some things that I have been thinking a long time, but which I feared was not good taste to write about while I was a preacher's wife.

I am a firm believer that the world is growing better all the time; that Christian civilization is reaching higher. Indeed, I have noted much progress. I have seen broader charity and nobler deeds evolved from hearts glowing under the bright light of Christian progress. I have noticed improvement in all lines embraced in Christian economy; more honor and help accorded the Christian worker; preachers better paid and more comfortable homes given them. But there is still one "desire of my eyes" ungratified. It may seem to some of my dear readers that I was too sanguine, or perhaps, presumptuous, but I will confess, nevertheless, that I did look forward with hope to this very time as the time when my desire should be gratified. Yes, really and truly I did. At the district conference held at Platonia year before last, the preachers' wives were invited to come. The notice did not read, "Preachers who intend or expect to bring their wives, please give us notice" by a certain date, but it said, "Our preachers are invited to bring their wives." Yes, those very words, my dear reader, and it did make us all feel "so good," and we had such a nice time. It was so pleasant to feel that we were really expected and invited. Well, I began then to indulge the hope that sometime we might be invited to attend an annual conference. So I have eagerly scanned the conference notices this fall—not for myself—I was never foolish enough to suppose an "agent's wife" would be invited—but, alas! the first time my attention was called to this matter I learned not to blame the poor, unfortunate preacher in charge. We were living in San Antonio, and the preacher who was soliciting homes for the conference said to me: "I can get homes for the preachers, but not for the ladies. When I tell my errand most of them say: 'We will take preachers, but no ladies.' Why is it," he added, "that women are not willing to entertain women?" I replied, "I don't know, but you can just fill our house with them, for I know they will clean their own rooms, and if I get pressed in the kitchen I know they

will come to my rescue, and preachers would do neither. I think your members are foolish." Several years after that I was at a district conference, delightfully entertained at the parsonage. The preacher's wife said: "If any more preachers' wives come, Bro. Armstrong will have to go somewhere else, for I will need the room." She explained that when the question of homes came up at a preliminary meeting, several of the brethren had said they could take a preacher or two, but no wives. One brother said he would take four preachers, but no wives. At this juncture the preacher's wife was asked what she could do, and she replied she would "take four wives but no preachers." Brave woman! May she ever have the courage to stand by and "aid and abet" her own order. But that question asked me by the San Antonio preacher, "Why are not women willing to entertain women?" is still unanswered in my mind, as to this particular case. It cannot be that women who live in the same house year after year with the privilege of adding constantly to their conveniences and comforts and generally with more ample means than preachers' wives have, can fear inspection of their domestic arrangements who is broken up once in every year or two with small inconvenient houses and meagre accommodations to keep house with. But it seems hard to admit the alternatives in the case, that she is unwilling to share her home and community for a week with this sister who has given up all for the gospel's sake, or that she does not like preachers' wives as well as she does preachers. So I will just admit that I do not understand it all.

These same church members expect a preacher's wife to keep up to her husband's standard, to work by his side with equal zeal and intelligence. If she does not, she comes in for a large share of censure in all of his mistakes and failures. "If he only had a wife interested in his work and zealous as he is, and 'up to the times,'" says these dear critics. I have been a presiding elder's wife long enough to have heard some things, and know what I am writing about, and to know too that there is no place where a preacher's wife can get just the preparation and intelligence and enthusiasm necessary for her work as at the annual conference. We who have been there know how the Bishop has to labor and touch the preachers up at every point to prepare them to hear their "appointments and disappointments." After all, the singing and praying and hand-shaking of the occasion, with its necessary enthusiasm. And the wife, after the year's patching and making over, and contriving and staying at home, often in much loneliness, is expected to enter into the next year's work with as much zeal as her husband who has been to conference with a new suit on, and heard all the good things, and rubbed against his brethren, and been smiled on by the Bishop and petted by his enterprisers. If she has not, the dear people say, "What a pity she hasn't the enthusiasm of her husband," and he, poor martyr, looks volumes of disappointment, and sometimes says "a few things."

Now in this recital of grievances there is nothing personal. I nearly always go to conference. I have never been invited, but I have to go to take care of my husband, and I wish to state further that I have always been well treated. This plea is in the interest of the dear sisters who do not "have to go," but would like to if invited. Well, a little for myself, too, for I would enjoy it more if I "was expected." G. GEORGETOWN, TEXAS.

WOMAN'S MISSIONARY SOCIETY.

To the District Conference of the Calvert District:

MR. PRESIDENT AND BROTHERS.—To some of you it may seem presumptuous to take for granted that you are not familiar with the origin, history and present condition of the Woman's Missionary Society. To others it might seem equally presumptuous to assume that you have taken the trouble to inform yourselves about our matters. Relying on the patient indulgence of the former class, it is thought best to give to the others a brief sketch of our work. You are all familiar with the torpor on this subject which afflicted the church for ages, and know how, when it ceased to act upon the world, it became corrupt as stagnant water. You know, too, how slow and difficult has been the reaction. Even in the closing hours of what has been properly called the "Missionary Century," and here, where within the memory of many now living, missionaries furnished the gospel, we often hear Christians say, "We have all we can do to take care of ourselves. The Mexicans and heathen must do as we do." We only hope their opposition to our work will help to show them how far they fall short of their home duties, and stimulate them to new exertion. We do not fear the effect of such enterprise on our efforts. But long after the church became partially conscious that God looks to it for the evangelization of the world, the responsibility of woman was ignored. True, we heard a good deal of adulation about woman being "last at the cross and first at the sepulcher;" and there and then her duty to the crucified and buried seemed to be regarded as accomplished. But the first message of the resurrection was committed to a woman, and she ran to tell it. The edict has never been revoked. No woman ever heard the permit, "It is

enough," without the invitation, "Come up higher."

In 1834 the Rev. David Abel, a returned missionary, organized in England "A Society for the Promotion of Female Education in the East." He showed that the want of success with which missionaries were taunted was due in great measure to a failure to reach the heathen home, appealed to the consciences of Christians to decide what effect a religion would have at home if women were excluded from it. A Mrs. Doremus, from America, listened, and felt, and of course acted. She first conceived the idea of uniting women of every name and sect to send such of their number as were unencumbered with families to carry news of salvation to the women of the East. Many women gladly responded while their brethren looked on coldly and even forbiddingly. Surely if this work had not been of God, it would have come to naught in the presence of such opposition. But the women persevered, and what had been intended only as an auxiliary to the work of their brethren crystallized—no, organized, for it is not a crystal, but a life. The result was the Woman's Union Missionary Society of America for heathen lands. This was in 1850. It had to encounter much opposition, especially in the South. Southern women with characteristic conservatism, and deference to the views of their brethren, failed for more than a score of years longer to recognize their obligations. But the wedge had entered, and the opening showed how much the women in all heathen lands needed our assistance.

Not until 1878 did the women of our church organize to help the cause of our Lord and our sisters who sit in darkness. The first year's work placed more than 5000 women in the field at home as gleaners and one missionary in China. The second year more than doubled the result of the first. At the close of the eleventh year the corresponding secretary's reports show twenty-five foreign missionaries in the field. The action of the board at that meeting and since has increased the membership to thirty-three. Native assistants and helpers fifty-four, now fifty-nine; boarding schools nine, day schools twenty-four, pupils 1078, one hospital and one Bible woman. We own property worth \$153,562. The board appropriated for the current year \$61,350, an amount less by \$7000 than the sum collected last year, leaving that margin for emergencies, as the Woman's Board of Missions does not go in debt. The Woman's Missionary Advocate has a circulation of 11,500. We distributed last year 1,522,400 pages of leaflets. We come now to consider what part the Texas Conference and the Calvert district have in this matter. In the conference we have thirty-six adult auxiliaries with 732 members, fourteen juvenile with 360 members, 295 subscribers to the Woman's Missionary Advocate. During the fiscal year 1888-89 we forwarded to the treasurer \$950.15.

In the Calvert district we have adult auxiliaries at Bryan, Calvert, Centerville, Buffalo, and at Sunshine, in the Fairfield circuit; juvenile at Bryan, Bremond and Sunshine. We have forwarded during the year \$189.38. In the other pastoral charges we have failed to organize.

Difficulties have been encountered in every department of the work. That was to be expected. An undertaking that presents none is not worth the time consumed in its accomplishment. But we have met with unexpected chastisements from the hands of our Heavenly Father. Two years ago just as Dora Rankin had projected larger, more effective work than ever before, she was summoned home. The society prostrated itself before the throne and soon it was evident that, not in anger, but in love, was she taken away. Before time for another meeting of the Board, ten had offered to take her place. Again was our faith to be tried and vindicated. At the last meeting of the Board seven new missionaries were accredited. One of them, Miss Christian, instantly and eagerly proceeded to carry to darker homes the light of her own. But He, to whom she had committed her young life, was "moving in a mysterious way. His wonders to perform." That light was extinguished in the Cenemahug flood. It seemed that "all these things were against us." But before news of the bereavement could reach the most remote auxiliaries, another had offered to take her place, and still another to fill a different vacancy in the same field.

Truly, our friends who decline to assist us are not wrong when they say: "God does not need us." He has many ravens as he ever had, and on occasion can provide Elijah's too. The king of glory is entering upon his work, and does not need us to help him. He invites us to enter with him. The work can do without us, but we cannot do without it. Much the largest result of our efforts is the reflex influence upon the church. "Wherever the Woman's Missionary Society flourishes, it gives an impulse to the whole work of God.

The district secretary has to thank the preachers for many courtesies and for uniform kindness; and yet, brethren, suffer a word of exhortation, even though it come from what may seem an improper source: We need your help, but you need ours, too. Have you a languishing church? If there are two living Christian women in it, organize them into an auxiliary missionary (Continued on eighth page)

Texas Christian Advocate

THE "HOLINESS SYMPOSIUM." REV. J. M. McLEAN, D. D.

The symposium on the "holiness movement," as found in the ADVOCATE of the 26th ultimo, contained the spice of variety and the spirit of candor and kindness. Dr. Smith led off in an article admirable for its tone and temper. One foot upon the "Bolanders," the other upon the "second-blessing-ists," he posing "in a crowd to himself," as he expressed it. In his inability he seemed (only seemed) to resign himself to a state of things he very much deprecates. It is the height of wisdom to accept the inevitable, but I should be sad indeed to think that the state of things growing out of holiness associations as represented by Dr. Smith should ever obtain among true Methodists of Texas. I can never be reconciled to Methodist preachers snubbing each other. Bro. Smith spoke of "second-blessing-ists" at their meetings, not recognizing or inviting to preach those who did not subscribe to their theory, and in turn those opposed to the "second-blessing" theory would ignore as ministers at their meetings those of a different way of thinking from themselves. Well may Dr. Smith exclaim: "Brethren, brethren, for God's sake don't let us divide upon an issue like this." I have no patience with the snubbers in either case, and can never be reconciled to such practices among Methodist preachers and people. We are brethren of the same faith and order, differing not upon doctrine, but a theory of a doctrine. Let there be no strife among us, no disparagement of each other, no separate organizations, but each and all in their own way preaching what they believe, but within the church and in harmony with its polity and principles. Bro. Gassaway echoes the sentiment of every American as well as Methodist when he condemns the "thumb-screw and gag law." Since the days of Roger Williams, the grand old apostle of religious liberty, undue restraint in matters of religion, has been odious. Ephraim should not vex Judah, nor Judah Ephraim, especially when Judah and Ephraim are of the same family, faith and order. I am glad that Bro. G. repudiates the gag law business—not willing to be gagged, and of course, not willing to gag, or in any way set aside, or ignore his brother preachers before the congregations of the people, and thereby seem to advertise them as unfit or incompetent to preach the doctrines of the church. This must be repulsive to every right-thinking man. Such arbitrary, uncharitable, unchristian procedure must result in schism and division, which all must deprecate. It is with much reluctance that I must oppose the position assumed and maintained by my much esteemed friend, Dr. Waskom. Of his special view of sanctification, I have nothing to say, other than that I am happy to see him in the line of high spiritual enjoyment, and would do or say nothing to hinder or discourage all laudable effort in harmony with the polity and principles of the church. I refer now to that anomalous board of trustees holding and controlling the Scottville holiness camp-ground. It may seem all right in the eyes of my brethren, but sadly out of harmony with the law and usage of our church in the matter of acquiring church property and in the control of our pulpits. The case assumes a revolutionary aspect. It is unheard-of in our church history to have property acquired and held for its use and benefit by trustees not appointed by, or amenable to, the church. And most remarkable in our history for a pulpit to be controlled by trustees who have the right to dictate who shall enter that pulpit; and, moreover, what doctrine and phase of doctrine shall be presented. Having power to exclude the pastor and presiding elder. Is it not time to call a halt and consider whether we are tending? This is revolutionary, and subversive of a fundamental principle of our polity, which places the pulpits in the hands of the pastors and not of trustees. With the utterance of Dr. Anderson, who entertains the second blessing theory, I am well pleased, and beg to reproduce the following: "The fatal stab is given to Methodism whenever it is made to appear that to spread scripture holiness over these lands is no longer its mission, but is delegated to an association; and the way out of the present difficulties is the way back to the position that the Methodist Church is essentially a holiness association and has not only the doctrine, but also charge of measures to promote holiness. The work of holiness must be done in the church and by the church."

HISTORY OF THE HOLINESS MOVEMENT.

The recent letter of Dr. McLean, from the Scottville holiness camp-meeting, is suggestive of serious thoughts to my mind. Here is a D. D., the vice-regent of our great University, and the most extensively and most favorably known Methodist in Texas, with a glowing heart attends a camp-meeting where he was born and raised, in sight of the sepulchers of four generations, is neither called on to preach nor pray—snubbed—"a stranger in his ancestral halls."

some who are laying high claims to piety need themselves to advance another degree or so, for religion is love. 4. The waters are troubled, and there is more division of sentiment in our church than we are generally aware of, and that it forbodes no good to our Zion. 5. The most dangerous error is that that allies itself most closely with truth. 6. That the persons in this discussion, so far, that have exhibited least charity, are the strongest advocates of full and perfect sanctification. 7. That holiness is a Bible doctrine. 8. That it behooves our church to look at this question in its true and scriptural light, and to see that we fall not out by the way. 9. The attitude of our church on this question now is not sufficiently defined. There was a time in the history of the church that there was but little difference either in sentiment or theory on the idea of a second blessing, as taught by Mr. Wesley. This unanimity of thought and sentiment extended to the close of the late war. Prior to that it was a common sight to see the entire membership of the church in the altar praying for the second blessing sanctification. But few questioned the doctrine just as Mr. Wesley taught it. There were no holiness bands, so far as I am aware, nor holiness associations, except the Methodist Church. It was a Methodist doctrine straight; but since the war this subject has a new history. As I have not seen this history by any one, I will give it as concisely as possible. I do not believe the present attitude of our church can be well understood without this local history. The war closed disastrously for the South. Slavery was swept away; the most of our valuable stock slaughtered or driven away; our fields were devastated; husbands, sons, brothers, friends, buried on the distant battle-field, or at home mangled for life. It is also necessary to remember that while the Northern army was overrunning the South, our churches were seized and occupied by the M. E. Church, and held as its own property, for which kindness some of us feel a lively disapprobation until the present time. The Southern mind was very much inflamed against every thing from the North. It bowed to the situation as "the inevitable." Standing armies and reconstruction did but little to quell this bitter sectional feeling. Just at the close of this war a member of the M. E. Church, Inskip, was giving a new impetus to the doctrine of holiness up North, to which he was attaching a great number of new-fangled notions and modern improvements. His ideas were more or less the ideas of the M. E. Church, and were more or less fanatical. I believe the Holiness Band was the offspring of this Inskip movement. It was called the Higher Life doctrine. It was difficult to tell whether its professors were men or angels. At the close of the war began the missionary operations of the M. E. Church in the South, and her missionaries became the first publishers of this Higher Life-Inskip-Holiness Band-No-Church doctrine. It is not necessary to add here that those missionaries with this Higher Life religion in one hand and church impressment commissions in the other, became odious in the eyes of the great body of the Southern people. This second blessing, Higher Life religion, came at once to be the but of almost universal ridicule. There was a very strong prejudice throughout the South against the M. E. Church on account of strong abolition stand in politics. This new Higher Life doctrine was tabooed as a species of Northern fanaticism. Our church knew very well that it had always preached and believed in the second blessing sanctification, but it did not feel especially called on to show the difference between the truth and fanaticism. So it remained silent, and was rather glad to see public sentiment turn against what it regarded as an unholily ecclesiastical crusade. Then a great many of our people joined in this outbreak of popular ridicule against this new Northern doctrine. Then followed a prolonged silence in our pulpits on the subject of Christian perfection. A new nomenclature was improvised to convey a similar idea, such as, "full consecration, perfect devotion," etc.; hence this chasm in the history of our church that immediately followed the war. In the meantime the Holiness Band was organizing among us. Of this I only speak for Texas. Here its ranks have been filled from our church. The Baptist Church, Presbyterian, Advents, Soul Sleepers, Mormons, and the time would fail me to tell it all. Holiness, most extravagantly stated, is the staple doctrine of this organization. They claim sinless perfection; to be as good as God; to be above the possibility to sin, and call Christ their "Big Baddie." Next they withdraw from the church, call the church the mother of harlots, its ministry a band of sinful plunderers. They ignore all visible church organizations, the sacraments of baptism and the Lord's Supper, and have separated men and their wives, feeling it to be a sin to live with an unsanctified companion. We, as a ministry, have found it necessary, to avoid the disintegration of our churches, to expose this wild fanaticism. To oppose a method, by many, is supposed to be opposed to the thing itself; and hence many of our preachers have been compelled to say and do things they had rather not have done. So you see the surroundings of the subject since the war have been embarrassing. Our church has drifted from her moorings, and many of our younger brethren in the ministry do not know the harmony that once prevailed among us on this subject. During all this time our preachers have been thinking, and each one has carried the whole matter through the crucible of his own mind, and now there

are a great many views on the question of holiness. Some have abandoned the doctrine altogether. Some still hold it as Wesley did, and others have given it a new meaning and new forms of expression. There can be no doubt but that the subject of entire sanctification is in a tangle in the M. E. Church, South, at this time, both as to the doctrine itself and the sentiments of the pros and cons. A book written by Dr. J. M. Boland, of the North Alabama Conference, seems to have given occasion to the present spirited newspaper controversy. I think the history of the subject, as I have given it, accounts for the attitude of our people. The needle has been disturbed and must have time to settle down. A SKETCH OF MY CHRISTIAN EXPERIENCE. I feel that my strength is fast failing, and I must soon cross the "Dark River." But wishing to do something more for my Savior before I go, I thought I would write a brief sketch of my Christian experience for the last fifty-eight years. I hope that some poor, struggling young man, as I was for ten years, may read it and be encouraged thereby, and I pray for the descent of the Holy Spirit upon him, that he may have victory over all his besetments. Then duty will be clear as the noon-day sun. I was converted in Fayette county, Tenn., at the Mt. Comfort camp-ground, Aug. 20, 1831. My father was then a very wicked man, and the greatest cross I ever had was meeting with him. He treated me so badly at one time that I had to leave home. But he finally sent for me, and when I came he could not speak for some time. At last he said, "Robert, let us take a walk." When we had gone some distance he turned round and said: "Robert, I am sorry for the way I treated you, and I want you to forgive me, and pray for me." I can never describe my feelings at that time. In about two weeks he and my sister were both happily converted, and we were all three baptized and joined the church together (for I had neglected doing so). Oh, how happy I was! I now felt that God had a work for me to do in the ministry; but I resisted the call, and it was not long till I felt that there was a greater work to be done in me than had been done. I felt pride, and "roots of bitterness, (oh, how they harassed me!) and I feared that I would be lost. Then I read in the Epistle of John, that he that feareth is not perfect in love. I wanted the victory over these besetments, and struggled for it ten long years. Finally, the work was done in a moment, and I realized the full assurance of victory and peace. During this long struggle I came to Texas. We stretched a tent where we expected to build our house. Wife and I, with our two little children, that are now in heaven, got down on our knees and dedicated the place to God. And amidst all our afflictions and movings we kept up the family altar forty-three years, when I became so disabled that I had to give it up, only, however, at times. It was not long after we came till Bro. Fowler, the father of our beloved L. M. Fowler, organized a society of seven members and appointed me class-leader, and I walked six miles every Sunday to class-meeting for twelve months. Sometimes there were as many as three conversions at class-meeting. Still the struggle was going on with me though not a soul knew it. And, oh! how many are in the same situation? The next fall Bro. J. C. Woolam and McMahon appointed a three days' meeting at our church. It was a meeting of great power from the commencement. On Sunday there were several conversions. Some were converted while I was talking to them. They dismissed for dinner, and feeling that my agony was more than I could bear, I retired to the woods and remained there agonizing till the people began to assemble for night service. I thought I would not go to the church but I finally made out to get there, though I sat as far back in the house as I could get. The preacher preached and called for seekers, and twelve came up. I felt that I could not rise from my seat. After they had labored with the mourners, but to no effect, they were about to dismiss, one brother asked them to pray once more and called on Sister Walker to lead the prayer. While she was praying, the "glory of God" filled the house. It seemed as bright as daylight. I felt it was the very thing I had been striving after so long—and I was no backslider either. Ten souls were converted that night. Bro. J. C. Woolam is the only living witness of that glorious night, so far as I know. My duty was now clear, and I resolved to do it. They licensed me to preach, and I have in my weak way tried to serve the church since that time. Let the brethren with whom I have labored so long judge whether I have been any benefit to the church or not. I started home the next morning on foot, (for I had no horse), and I was so overcome that it took me half the day to get there. Since that glorious night, wife and I have passed through deep afflictions: lost our fathers and mothers, eight children, nine grandchildren, and both of us are now so feeble that we can not help ourselves half the time. Still we enjoy that "perfect love that casts out fear," and can say with Job, "Though He slay us, yet will we trust Him." And now, brethren, let us not wrangle about the "second blessing." The questions, Are you going on to perfection? And do you expect to be made perfect in love in this life? you answer affirmatively. I ask you when, oh! when, do you expect the victory? Why

not now? You will sing better, and souls will be converted even while you are preaching. How can you bear to go on preaching from year to year without one conversion, only when assisted by some good revivalist? Now, my dear brethren, let us follow the advice of our beloved S. P. Wright, and others, to get upon our knees and pray for a mighty out-pouring of the Holy Spirit upon the church, and we have nothing to fear. Let us not wrangle any more about the "second blessing." I have had a thousand blessings in the last fifty-eight years; and three times have been so filled with the Holy Spirit that I could not have borne any more and have lived. Upon one occasion I lived for some time without breathing, so far as any one could detect. How this could be I know not. But it was the "Lord's doings, and it is marvelous in our eyes." R. ROUNTREE. JACKSONVILLE, TEXAS. HOW I SPENT VACATION. Leaving Georgetown, June 11, 1889, I arrived at Gainesville in good time for the district conference, which, being composed mostly of my acquaintances, was very delightful and full of comfort to me. I then visited among my friends near home, preaching four times, after which I started to Jacksboro, where I was to make my headquarters while helping Rev. J. J. Canafax on his work. Reaching Jacksboro just in time to go with Bro. Canafax to the Weatherford District Conference, I mounted a horse and we hastened toward Graham, where Bro. Stephens and his band of godly men were assembled to look after the interests of the church, which was done with a zeal and a care that is characteristic of "Christianity in earnest." Meeting this people, I trust, was both pleasant and profitable to me. I met many new, pleasant acquaintances. Coming back to Jacksboro I began to visit the members of our church and form their acquaintance; however, not confining my visits strictly to Methodists. On the night of July 5th, I began a meeting at Wesley's chapel, swapping work with Bro. Newby, he being absent the first night. The people were all strangers to me. I continued to work with him in this meeting, losing only enough time from it to fill my regular appointments in and around Jacksboro. It resulted in forty-three accessions, about fifty conversions and reclamations; church greatly revived. Then returning from a round of appointments I found Bro. Bond engaged in a meeting at Jacksboro and helped him for a few days, doing such as singing and sweeping the house and ringing the bell, etc., until he was called home to see a sick daughter. Then continuing for two days I closed the meeting, five having been added to the church. Doubtless this effort would have been eminently successful but for sickness and some other hindrances. The next meeting I attended was at East Mound, Wise county, where we had a glorious time, resulting in thirty-five conversions. We then rested three nights, which I appreciated very much, as I had slept only one full night since the 4th of July, this being the 11th of August. Then came the camp-meeting at Bethel, resulting in a revival of the church and twenty-three conversions. Two days before the close of Bethel camp-meeting I returned to fill my appointment at Jacksboro. Returning to Bethel on Monday I rested until the next Thursday night, and then, Bro. C. being obliged to stay with his sick wife, I began another meeting at Paradise, in Wise county, which lasted ten days, and resulted in several accessions to the church, and I hope that much good was accomplished in the way of defending Methodism and convincing the people that we are not following cunningly devised fables as some have seemed to think, but that our doctrines are in harmony with the Scriptures, and when practiced in the Spirit will develop such a character that when we are weighed in the balances we will not be found wanting. Bro. Jas. Gibson did some most excellent doctrinal preaching in this meeting. I then came home and helped in two meetings, attended the fourth quarterly conference, where I made the following statistical report, namely: Preached seventy-one times, number of persons converted in meetings where I assisted in the preaching, 121. I met with kind treatment everywhere I went, and received contributions at the following places, namely: Jacksboro, East Mound, Bethel, Paradise, Prairie chapel and Canada school-house. The merchants of Jacksboro, and a few other friends, treated me to part of a suit of clothing, which I appreciate very much. I want to express my sincere thanks for these favors, and though I could have done better financially by working at some secular employment, I am glad that I gave my time to the work to which God has called me. I shall be back at the Southwestern University, sitting at the feet of those noble professors when these lines are being read. Success to the ADVOCATE. J. NO. 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SHOULD WE GIVE BY RULE? REV. A. C. HENSON. Many boast of the fact that they never fail to "throw in" when the hat is passed round, but this is a poor rule, or rather is no rule at all, for some times a man has plenty of "pocket change," and sometimes not. It is often that he has money and might "throw in" several dollars, but the present need is very pressing, and he can spare only about a half dollar. Some times he is absent, and this accident, according to his rule, (?) absolves him from his responsibility, and we doubt, if he thinks to make it up the next opportunity. Why do we doubt this? Because of the looseness of his rule. Suppose the preacher takes up a collection only three times a year, and the first time he is absent, the next time he has no money, and the third time he needs all the cash on hand. Where would the good of the cause go to? This is not a good rule(?) because a man can't distinguish between the claims upon him, which is as much a duty as giving. There are liberal men in our church who give to public interests of the town or community all during the year, and when the pastor comes to them for help in the cause of Christ, for which they have pledged their support, he finds they have been drained until they are sore over so many calls. Such men often esteem these public interests of more importance than religious interests, and count it an honor never to refuse a call, even if "two bits" is all they give. It is a strain on a pastor's faith to depend on such a rule of giving as this; yet how many thousands do to a great extent? Such rules cause our mission work and conference claimants to suffer. There are three considerations in a religious gift: We must pay to the Lord, and give to his poor cheerfully; give to the right persons and causes, and pay or give the right quantity. There is as much religion, or want of religion, in the quantity as in the direction or purpose of a gift. And this is the reason we should have a right rule of giving. A right rule secures a right quantity, and the better the rule the more religion in the quantity. The Bible command on giving makes a rule absolutely necessary, and the quantity we give makes the gift acceptable. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—II Cor. viii:12. The plain English of this is that a man's gift must be measured by the fifties, hundred or thousands, that are left him after he has made the gift. This point being settled, who will settle the amount for us? We will say this rule of acceptance is given to a thousand men, each of whom owns just a thousand dollars each. It is plain to be seen that each one must give the same amount for the gift is "accepted according to that he hath." Now we will suppose that A has only five hundred dollars. It is clear enough that his gift is to be, by this rule, just half as much as that of the others. Suppose, then, that B has two thousand. It follows that his gift is to be twice that of those who have one thousand each, and four times that of A who has five hundred. We contend that if a man does not want to give more than one fiftieth of his income he should keep a strict account of all his income and set apart the Lord's portion, whether he is called on by his pastor or not. Then he will know just how much to give to this or that. He can divide this fiftieth according to the emergency or importance of the cause. But suppose this quantity is objected to by one of the thousand to whom the rule is given. It will not do to leave it to A, for he is too "close-fisted," and the standard would be entirely too low. It would not do to leave it to B, for he thinks he ought to give as the spirit moves him, and C is afraid the worms has eaten his cotton and wants a little more time; thinks another year would be a better time to settle the matter. Perhaps D is too liberal. So here it goes. If these parties cannot agree, who will settle the question of quantity, and fix the standard? Who has done it? What church has fixed this rule? Where is the authority to be found? No where but in the Scriptures. No gift

can be justly required of a number of people unless the same per cent. is required of all. The Levitical law settles the matter of quantity when it says: "All the tithes of the land, whether seed of the land or fruit of the tree, is the Lord's; it is holy unto the Lord."—Lev xxvii:30. "Bring ye all the tithes into the storehouse, and prove me now herewith."—Mal. iii:10. "But," one will say, "That is the Old Testament and done away with." Not so fast, my brother. Is the Sabbath done away with because it was of the Mosaic law? "But," you say, "The Sabbath was before Moses' time." So was the title law. Abraham paid tithes to Melchisedec. We can take any law or rule from the Old Testament but that which pertained to the ceremonial law. Paul says, "All Scripture is profitable for doctrine," and when we want a doctrine we will go back and get it. Our Savior sanctioned the tithing law when he told the Scribes and Pharisees who paid "tithes of mint and anise and cummin, and omitted the weightier matters of law, judgment, mercy and faith, that these ought ye to have done, and not to leave the other undone."—Matt. xxiii:23. This is the only authorized standard of quantity, and who can deny it in theory? and who dare deny it in practice? Brother, try it, and see if your prayers won't do you more good, and see if the boll-worm will not let you have more of your cotton. See Mal. iii:10, 11. DODDS, TEXAS.

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About the Lesson.

LESSON IV, SUNDAY, OCTOBER 27. SIN, FORGIVENESS, AND PEACE.

QUESTIONS ON THE LESSON.

- 1. What is our lesson about to-day? Sin, forgiveness, and peace.

LESSON SURROUNDINGS.

Interceding Events.—Psalm xxxii seems to have been written about the time of the birth of Solomon.

LESSON SUMMARY.

It is the joy of the pardoned sinner that stands out, or that rings through this psalm of penitent, trustful praise.

On the important lessons there to be learned of human nature. "Go with me once," he said, "and judge for yourself."

ADDED POINTS.

Man's sin can be covered, but not by himself. All sin is against God, and only God can cover it out of sight.

Old and Young.

IMPROVEMENTS ON THE HOMESTEAD. In the busy, dusty city I dreamed of boyhood's days.

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By the important lessons there to be learned of human nature. "Go with me once," he said, "and judge for yourself."

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OFFICERS OF THE BOARD. J. H. McLean, D. D., President. J. Fred Cox, Secretary.

TEXAS ANNUAL CONFERENCES. NORTHWEST TEXAS CONF., at Belton, Texas, Nov. 6. NORTH TEXAS CONF., at Greenville, Texas, Nov. 20.

JESUS AT CANA OF GALILEE. The beginning of miracles by our Saviour was made at a wedding. Nothing appears wonderful or strange about the whole affair save the miracle itself.

SEEKING OPPORTUNITIES. There is no evidence that Jesus went to the marriage seeking an occasion to manifest his power. He went simply in the character of an invited guest, or of whatever relation he sustained to the parties.

PROCEEDINGS OF THE BOARD. The Board of Publication met in the basement of First Methodist Church, Dallas, on Tuesday, Oct. 15, J. H. McLean, D. D., President, in the chair.

MANIFESTING HIS GLORY. His glory was to do good—the work the Father sent him to do. The glory of God and man is the excellency of character and attributes.

THE goodnes that seeks the happiness of others. ENDORSING THE FAMILY. The family is fundamental. Before church, before State, is the family in order of time and importance.

THE following will explain itself: DEPARTMENT OF INTERIOR.—CENSUS OFFICE. WASHINGTON, D. C., October 1, 1889. To the Editor of Texas Advocate:

DEAR SIR: Having determined to include Church Statistics in the special inquiries to be made for the Eleventh Census, I wish to announce to you and, through you, to your readers, my desire and purpose to obtain the fullest and most accurate reports possible in this special department.

DRAWING WRONG CONCLUSIONS. He made the water wine, and some of extremely intemperate views on temperance say that it was not like other wine, intoxicating. The inspired word says wine, without any qualifying descriptive.

ROBERT P. PORTER, Superintendent of Census. We are very glad that since the government has made no provision for gathering church statistics, that the superintendent has kindly arranged for the work as above.

DR. GARRETT, missionary bishop of Northern Texas, told of the work done in his district. It was evident from his speech that there is something peculiar about the climate or society of Northern Texas which renders it unsuitable as an abiding place for men learned in theology.

THE bishop makes a bad showing for his church and its preachers in his report from this splendid North Texas territory. The Protestant Episcopal is evidently not a pioneer church.

THE Christian that does not believe in foreign missions does not believe in the Apostles' Creed. Repeat it and see. The Christian that does not believe in foreign missions does not believe in the Lord's Prayer. Repeat it and see.

THE COLLECTION. AS THERE seemed to be a misapprehension in the minds of some as to the relation of the "Column of the North Texas Female College" to this paper, the Joint Board of Publication thought it would be best to give our readers an explanation.

A PROPOSITION: When Holston succeeds in reducing the general organ to a dollar's worth, let the church donate it to Holston, and publish instead of it and the Review a first-class monthly magazine at a price corresponding. The church cannot get along on a dollar paper.

A FEW MINUTES WITH THE PRESS. What the Papers Think and Say. The Arkansas Methodist thinks pastors should be careful to nominate proper men for the stewardship.

THE church paper is your junior preacher, and a very faithful and efficient preacher he is. Rain or shine does not keep this helper from meeting his appointments.

MISSIONARY UNBELIEF.—The Christian that does not believe in foreign missions does not believe in the great commission. Repeat it and see. The Christian that does not believe in foreign missions does not believe in the Apostles' Creed. Repeat it and see.

THE Wesleyan Methodist agrees and disagrees with Bishop Newman: We agree with Bishop Newman that the race problem in the South between the negroes and whites is less threatening than the "problem of Europe in America in the North."

Central Methodist: From Bishop Keener's address to the candidates for admission into the Louisville Conference, September 27, 1889, we reproduce the following synopsis: No man can know that Christ died for him, but by the miraculous manifestation of the Holy Ghost.

THE season of fairs, shows and theatrical performances has come again, and while it is not possible for the members of the church to stop these things, especially vile and ungodly doings connected with them, yet they can keep themselves away from them.

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ing power that he saw through all the dispensations and saw the resurrection. Faith is made perfect in this life. Do you expect to be made perfect in love in this life? This leaves a great margin. This life is a long period. Paul said: "That I may know him and the power of his resurrection" and "I count not myself to have attained." But after awhile, when he was old, he said: "I know whom I have believed." There is a great tendency to lay by the Cross—a sort of Presbyterian tendency. Don't be in a hurry to lay by the Cross. Love, You never have a clear view of the atonement, but your heart is filled with love; and the clearer the apprehension, the more love you have. No wonder men think they have a second blessing. Men are ready to die when they are converted. They have repented of all known sin; but the Holy Spirit brings out the latent sin, or tendency to sin, and man feels himself a sinner again; but he prays, and is forgiven; cleansed anew; and so on, again and again, until made perfect. Experience is the most wonderful thing in the world. And this is the reason young men are often so successful. They have been recently converted.

Will you diligently instruct the children? Jesus was often found in the house talking to the family. Children have as clear appreciation of spiritual things as we have.

Don't be eccentric. Don't parade your calling, nor be ashamed of it.

If you will fast one day in the week, and take that day for prayer, you will be a man of much greater power. This will mean you from the world.

Don't try to make money. Of all the unfortunate things in the world, the most unfortunate of all is the itinerant trying to make money. Don't go around looking for, and hinting for, something to be given you.

You must be studious; gather resources now for the future.

Do everything at the time. Read the Word of God in the church. Some men read but little of the Bible to their congregations.

Some preachers are centripetal, always narrowing—cutting down; others are enlarging—widening out. Preach a plenty; you can find plenty of places. Don't preach on columns or semicolons; take a plenty of Scripture for a text.

Preach Methodism; and when you can no longer do it, do us the favor to leave. So preach and live and work, as that when you die you may leave Methodism as strong and as true as when you found it.

HOME CONFERENCES.

—Bro. C. A. Kaufman, of Galveston, made the Advocate a pleasant call this week.

—Bro. J. W. Sims, Oct. 13: Wife, babies and self left Midland Sept. 24, during "the cold northern" for a trip to San Angelo, Coleman and Mason. This scribble shows eyes the second day, and grew worse, while the weather did the same. We arrived at Angelo the 23rd; found Bro. A. J. Potter improving in health, and thought may be able to attend an annual conference. Then to Santa Anna, Coleman county. There my father and brother met us and took us to their home, where we stayed five days. From there we came to Brady City; then on down to Frederita, where the parents of my better-half live. With the exception of my eyes, our health has been good, and we have more than half enjoyed our stay; so start on to-morrow for annual conference. We hope our dear friends of the Peace mission are well, for whose sake I write this letter.

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—Bro. M. S. Gardner, Oct. 6: As the close of the conference year presents itself, many of us earnestly ask ourselves, what shall the harvest be? Eternity only can give the answer. Under unpromising circumstances some of us

may have labored and may not, in the judgment of men, have accomplished great things. However, if we have been earnest, faithful and constant, we may confidently trust the results of our work into the hands of the controlling power of all. The vine, in this part of the Lord's vineyard, was without the vine dressed up to the 1st of July, without one to water, and though faithful brethren preached occasionally, it suffered. It has been necessary to reduce the membership of the church by giving letters of dismissal to those not here, etc., about ten names to get it to its valid number. The successor to the present incumbent may be assured that the transcribed roll, in church register, is as nearly correct as is practicable. The brightness of the time for work and the circumstances attending has rendered it partially impracticable for revival services to be held, but while the little band of Christians at Corpus Christi, known among other Christians as Methodists, have not achieved those shouting victories of which we are so thankful to hear of elsewhere, we trust that such has been the rallying of our forces that the battle cry, "On to victory!" is on the lips and in the heart of every true follower of the Lord Jesus here, that the man whom the trustworthiness of the Holy Ghost, may send us will only have to place himself at the head and the church will be ready for an aggressive move on the lines of the enemy. There are some noble Christian people at Corpus Christi, and outside of the church, we find many friends to Methodism. This place needs close and earnest work. Conference collections will be raised without a doubt. God speed the day when every member of the church may so love the Lord Jesus, that we may have as many missionaries in spirit as we have members of the church.

The pleasant flavor, gentle action and soothing effect of Syrup of Figs, when used as a laxative, and if the father or mother be covetous or bilious, the most gratifying results follow its use, so that it is the best family remedy known, and every family should have a bottle.

Bro. Padgett, who was with us in the meeting, spoke of the church as having been resurrected from the dead. The meeting caused two renewals for the Advocate, and more by and by. From Wolf Creek I went to Rockland station, on the East Texas railroad, where I have been preaching this year with the view of organizing a church. Here, after preaching a week, of nights only—in most of the towns of this part of Texas we very rarely can have day service—and visiting from house to house during the day, we concluded a very interesting and profitable meeting, resulting in the organization of a Methodist Church, South, with twenty-five members, some of whom joined by letter. These good people pay their assessments quarterly in cash, and are carrying on one of the best Sunday-schools in East Texas, and have a very good house of worship, and fill it not only with good congregations, but also with good singing. God be with and bless them. After the Rockland meeting we held one at Barnum station, on the Trinity and Sabine Railroad. This town, like Rockland, we found to be a promising missionary field, and so began preaching there soon after coming to this charge in December, and from the beginning have been encouraged by the people. Mr. W. T. Carter leading the way. They made a liberal assessment for the pastor, and have paid it quarterly. Here, too, they carry on a good Sunday-school, and have provided a neat, comfortable house of worship; and during our meeting we organized a Methodist Church, South, of twenty members, and it, with Rockland, is now added to the Woodville charge. And yet there are other mill towns in

Section that could be taken in, and I would have done so if my hands had not been full. There is enough work in and around my charge—not in the bounds of any other—for two good workers and charges. Let us pray the Lord of the harvest that he will send more laborers into the vineyard.

Do Not Think for a Moment that catarrh will in time wear out. The theory is false. Men try to believe it because it would be pleasant if true, but it is not, as all know. Do not let an acute attack of cold in the head remain unsubsided. It is liable to develop into catarrh. You can rid yourself of the cold and avoid all chance of catarrh by using Dr. Sage's Catarrh Remedy. If already afflicted, rid yourself of this troublesome disease speedily by the same means. At all drug stores.

UNANSWERED LETTERS. October 16.—Samuel Weaver, subs. W. H. Terry, sub. Sam'l Morris, sub. B. J. H. Thomas, subs. W. H. Vaughan, sub. Jas. R. Jones, sub. C. E. Gallagher, sub; other subs have atention. M. G. Baker, sub. M. C. Lehigh, sub. W. H. Spencer, subs. G. W. Graves, subs. W. H. Vaughan, sub. R. S. Gorsline, sub. H. T. Tunnell, sub. W. H. Horn, sub. R. R. Simpson, all 6 k. J. S. Tunnell, sub. October 18.—M. W. Harrell, subs. C. C. Williams, sub. S. A. Asbury, subs. G. M. D. Ellis, sub. S. S. Scott, sub. October 19.—Geo. F. Fair, sub. L. F. Palmer, change made. C. E. Gallagher, change. D. J. Martin, sub. E. T. Waller, sub. S. O. Riddle, subs. Chas. Irwin, sub. T. C. DePew, sub. K. F. M. Sherwood, sub. C. DeCarver, change. H. E. Sattler, has attention. October 21.—H. Hotchkiss, subs. W. W. Graham, sub. S. S. Scott, sub. W. L. Griffith, sub. J. M. Porter, subs; has attention. B. J. James, sub. N. M. Brown, sub. B. T. Hayes, has attention. C. Rogers, subs. J. F. Ancher, has attention. T. T. Booth, sub. H. C. Rogers, sub. R. A. Hall, sub. J. D. Huggins, sub. W. D. Wilson, sub. J. Ferry, sub. R. C. Armstrong, sub. J. H. Wiseman, sub. Thos. Duncan, sub. G. W. W. Wilson, sub. J. M. Ferguson, change made. J. C. McKnight, sub. W. H. Dickinson, sub. F. J. Browning, sub. J. H. Chambliss, has attention. J. W. Dickinson, sub. N. M. Davis, sub. C. H. Maloy, subs; all have attention.

ANNUAL CONFERENCE NOTICES. North Texas Conference. The class of the fourth year in the North Texas Conference will please meet at the Cumberland Presbyterian Church, in Greer, Texas, on Monday, at 1:30 p. m. We hope all the class will meet promptly at the time appointed, so that we can finish our work and be ready for the conference. We suggest morning, without having to examine every brother after the conference opens.

Northwest Texas Conference. Class of first year will meet at Methodist Church in Belton, Tuesday, 9 o'clock a. m. Nov. 2. Will depend on the pastor for a room. W. W. GRAVES, J. M. BARCUS, J. T. L. ANNIS, Committee.

N. B.—Bro. Barcus will direct the examinations. W. B. Henry, Esq., Whitney, Texas. DEAR SIR.—In reply to yours, the 7th, our rates to Belton will be based five cents per mile to Taylor on rate quoted from that point to the N. T. R. Y. If I understand the matter rightly, attendance is not expected from points south of Austin, and it will therefore only be necessary to put the rate on from Austin, McNeill, Round Rock, Hutto and Georgetown. This is not correct, please set me straight. Yours truly, A. G. P. and T. A.

Texas Conference. The committee and class of the fourth year will meet at the Methodist Church, Dallas, Texas, Tuesday, December 31, at 10 a. m. Will submit members of the class please bring the books along with him. J. F. FOLLIN, Chairman. To the Presiding Elders of the Texas Conference: DEAR BROTHERS—Please send me the names and addresses of lay delegates and local preachers coming for ordination, and candidates for admission to our conference, so that arrangements for their entertainment can be made. If your information is not full, write me now and let me hear from you again when you have further information. Early replies will be greatly appreciated. D. H. HOTCHKISS, P. C. LA GRANGE, TEXAS.

A BRIEF HISTORY OF Methodism in Texas. BY DR. HOMER S. THRALL. 12 Mo. 304 Pages. Price \$1. Send orders to J. D. BARBEE, Agent. Publishing House of the M. E. Church, South, Nashville, Tenn.

The Southwestern Methodist Publishing Company. Keeps on hand all the books of our Publishing House at Nashville, and sells them at Nashville prices; besides other religious and instructive books of all sorts. Supplies our Sunday-school literature, with Sunday-school tickets, cards, mottoes, maps and beads of all kinds. Family Bibles; Pulpit Bibles; Teacher's Bibles—all styles and prices. The SOUTHWESTERN METHODIST, a sixteen page paper, issued weekly for the M. E. Church, South, \$2.00 a year; J. E. Godbey, D. D., editor. Send for sample copy.

A. F. HECKLE & CO., Knabe & Estey Pianos, ESTEY & NEUMAN ORGANS. Money saved, Prices low and Terms easy. Fort Worth, - - - Texas.

W. L. MOODY & Co. We solicit consignments for our firms at Galveston and New York. Shippers can rely on liberal advances and reasonable terms. September 1, 1889.

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may have labored and may not, in the judgment of men, have accomplished great things. However, if we have been earnest, faithful and constant, we may confidently trust the results of our work into the hands of the controlling power of all. The vine, in this part of the Lord's vineyard, was without the vine dressed up to the 1st of July, without one to water, and though faithful brethren preached occasionally, it suffered. It has been necessary to reduce the membership of the church by giving letters of dismissal to those not here, etc., about ten names to get it to its valid number. The successor to the present incumbent may be assured that the transcribed roll, in church register, is as nearly correct as is practicable. The brightness of the time for work and the circumstances attending has rendered it partially impracticable for revival services to be held, but while the little band of Christians at Corpus Christi, known among other Christians as Methodists, have not achieved those shouting victories of which we are so thankful to hear of elsewhere, we trust that such has been the rallying of our forces that the battle cry, "On to victory!" is on the lips and in the heart of every true follower of the Lord Jesus here, that the man whom the trustworthiness of the Holy Ghost, may send us will only have to place himself at the head and the church will be ready for an aggressive move on the lines of the enemy. There are some noble Christian people at Corpus Christi, and outside of the church, we find many friends to Methodism. This place needs close and earnest work. Conference collections will be raised without a doubt. God speed the day when every member of the church may so love the Lord Jesus, that we may have as many missionaries in spirit as we have members of the church.

Children Enjoy The pleasant flavor, gentle action and soothing effect of Syrup of Figs, when used as a laxative, and if the father or mother be covetous or bilious, the most gratifying results follow its use, so that it is the best family remedy known, and every family should have a bottle.

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Section that could be taken in, and I would have done so if my hands had not been full. There is enough work in and around my charge—not in the bounds of any other—for two good workers and charges. Let us pray the Lord of the harvest that he will send more laborers into the vineyard.

Do Not Think for a Moment that catarrh will in time wear out. The theory is false. Men try to believe it because it would be pleasant if true, but it is not, as all know. Do not let an acute attack of cold in the head remain unsubsided. It is liable to develop into catarrh. You can rid yourself of the cold and avoid all chance of catarrh by using Dr. Sage's Catarrh Remedy. If already afflicted, rid yourself of this troublesome disease speedily by the same means. At all drug stores.

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ANNUAL CONFERENCE NOTICES. North Texas Conference. The class of the fourth year in the North Texas Conference will please meet at the Cumberland Presbyterian Church, in Greer, Texas, on Monday, at 1:30 p. m. We hope all the class will meet promptly at the time appointed, so that we can finish our work and be ready for the conference. We suggest morning, without having to examine every brother after the conference opens.

Northwest Texas Conference. Class of first year will meet at Methodist Church in Belton, Tuesday, 9 o'clock a. m. Nov. 2. Will depend on the pastor for a room. W. W. GRAVES, J. M. BARCUS, J. T. L. ANNIS, Committee.

N. B.—Bro. Barcus will direct the examinations. W. B. Henry, Esq., Whitney, Texas. DEAR SIR.—In reply to yours, the 7th, our rates to Belton will be based five cents per mile to Taylor on rate quoted from that point to the N. T. R. Y. If I understand the matter rightly, attendance is not expected from points south of Austin, and it will therefore only be necessary to put the rate on from Austin, McNeill, Round Rock, Hutto and Georgetown. This is not correct, please set me straight. Yours truly, A. G. P. and T. A.

Texas Conference. The committee and class of the fourth year will meet at the Methodist Church, Dallas, Texas, Tuesday, December 31, at 10 a. m. Will submit members of the class please bring the books along with him. J. F. FOLLIN, Chairman. To the Presiding Elders of the Texas Conference: DEAR BROTHERS—Please send me the names and addresses of lay delegates and local preachers coming for ordination, and candidates for admission to our conference, so that arrangements for their entertainment can be made. If your information is not full, write me now and let me hear from you again when you have further information. Early replies will be greatly appreciated. D. H. HOTCHKISS, P. C. LA GRANGE, TEXAS.

A BRIEF HISTORY OF Methodism in Texas. BY DR. HOMER S. THRALL. 12 Mo. 304 Pages. Price \$1. Send orders to J. D. BARBEE, Agent. Publishing House of the M. E. Church, South, Nashville, Tenn.

The Southwestern Methodist Publishing Company. Keeps on hand all the books of our Publishing House at Nashville, and sells them at Nashville prices; besides other religious and instructive books of all sorts. Supplies our Sunday-school literature, with Sunday-school tickets, cards, mottoes, maps and beads of all kinds. Family Bibles; Pulpit Bibles; Teacher's Bibles—all styles and prices. The SOUTHWESTERN METHODIST, a sixteen page paper, issued weekly for the M. E. Church, South, \$2.00 a year; J. E. Godbey, D. D., editor. Send for sample copy.

A. F. HECKLE & CO., Knabe & Estey Pianos, ESTEY & NEUMAN ORGANS. Money saved, Prices low and Terms easy. Fort Worth, - - - Texas.

W. L. MOODY & Co. We solicit consignments for our firms at Galveston and New York. Shippers can rely on liberal advances and reasonable terms. September 1, 1889.

—Bro. A. LeClare, Oct. 14: Last week was observed by Palestine station as a week of prayer and self-denial for missions. We held a meeting at the church each night. Prayers, lectures and offerings were happily linked together at each service. The songs were sweet, and inspiring; the prayers were fervent. One profession and three additions were made. Bro. U. B. Phillips, were as full of the missionary spirit as they were replete with information. Offerings were made each night, in all amounting to \$210, and that after we had paid our assessments for foreign missions (\$87) in full. We closed Sunday with a memorial service in memory of Miss Clara Curisman, at the close of which we raised for the Woman's Missionary Society \$9, and added ten new members to Palestine auxiliary. The memorial service was one of unusual interest—songs, select recitation, all of which were executed in such a manner as to thrill every heart and awaken greater interest in "women's work for women." We received six new subscribers to the Missionary Reporter during the week.

—Bro. W. L. Jones, Oct. 15: The fourth quarterly conference for Marysville circuit is a thing of which we are all proud. Bro. W. L. Jones, with his usual urbanity, on Sunday he preached on the temptations of Christ; and, desiring to count favor, I said that the greatest sermon of a grand man's life. For two hours he held spell-bound by his eloquence and logic, your humble servant and our congregation. This is Bro. Jones' last oration, for he leaves here, as usual, on the 15th inst. We love, we respect, we confide in him, not only as a preacher, but as a man in all the relations of life, and wherever the presence of God may cast his lot, our prayers and love will follow him and memory will often fondly revert to the cheering words, "our greatest prayer, the helping hand extended to me in the darkest days of my life. The finances are well up except at one appointment, and from the grand look on the street, we are confident that we will have a successful termination. God be praised, we have had 100 conversions, fifty-three accessions, and many backsliders reclaimed. Our people are good in paying as well as praying.

—Bro. J. H. Thomas, Oct. 15: Had thirteen conversions and thirteen accessions since I last reported.

—Bro. C. L. McWhorter, Oct. 16: Our meeting closed here last night. Results: forty-eight conversions, and several accessions to our church and a sweeping revival that reached all the churches. It was one of the best meetings I ever witnessed.

—Bro. G. D. Wilson, Oct. 16: Our quarterly conference held 12th and 13th inst. Presiding sister on hand and presided with satisfaction to all. Finances behind, but stewards thought all would nearly come up. We are very hopeful.

—Bro. W. H. Thomas, Oct. 15: We are finishing up our first year's work in a pleasant way. We have had a pleasant time with this people. Good meetings at all the appointments, resulting in 256 conversions, and 108 accessions, and more to follow. Infants baptized, forty-three.

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Abundant Experiences: "I am quite surprised, Mr. Meeker, to account for your wife's knowledge of parliamentary law." "She? Great Caesar! Hasn't she been speaking the house for the last fifteen years?"

There is nothing in existence that will equal Salvo's Ointment in curing pains in the joints and muscles, or spinal affections. Prescribed by a physician who had been annoyed by the incessant "backing" of members of his congregation, recommended a salve to Dr. Bull's cough syrup.

Do you know Italy? "By sight only, I'm not on speaking terms with it." The great female remedy is Dr. Thurmond's Lone Star Blood Syrup. Ask your neighbors about it, and send for free trial. Call on your druggists.

You cannot always tell the amount of gas in a poem by its meter. Those of the gentler sex are the greatest advocates of Cascarine. It is just what is needed by most women.

Some men have a mission; others have not even the promise of a consulate. PATTERSON, TEX., May 9, 1887. I handle all kinds of Aztec Cures, but Morley's T-X-S Aztec Tonic has the lead, because it never fails to give satisfaction. I sell more of it than all the rest combined.

The grub makes the butterfly; the blacksmith makes the fire fly. To have about the house at all times is Simmons' Liver Regulator. It will harm no one. It will benefit all who have attacks of Biliousness, Dyspepsia, Headache, Constipation, or other ailments resulting from a disordered Liver or Stomach. Keep it always in the house, and you will have a family physician near you who will save you many dollars and much suffering.

A dealer in preserved meats has for his motto Possum; I can. Wintersmith's Tonic Syrup for Chills and Fever is a certain cure and pleasant to take. Children are fond of it.

The compost heap 'tend manure pile is the farmer's bank with which to build up the fertility of his soil. Veni, Vidi, Vici! This is true of Hall's Hair Renewer, for it is the great conqueror of gray or faded hair, making it look the same even color of youth.

"The land speaks for itself—eh, Jones?" "I know, but I'm not certain yet just how the land lies." The only reliable vegetable substitute for animal, which contains blood, kidneys and stomach, and best anti-bilious purgative is Marlett's Compound. Indorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

Do you remember how ten years ago in this very place you offered yourself to me? "Oh, yes, and you refused me?" "So have I have been reconsidering the matter." "So have I."

"We Point With Pride" To the "Good name at home," won by Hood's Sarsaparilla. In Lowell, Mass., where it is prepared, there is more of Hood's Sarsaparilla sold than of all other medicines, and it has given the best of satisfaction since its introduction ten years ago. This could not be if the medicine did not possess merit. If you suffer from impure blood, try Hood's Sarsaparilla and realize its peculiar curative power.

Worth reading: Mrs. Walker—"Here is an article headed, 'How to Advertise the Weather.' Shall I read it?" Mr. Walker—"Is it by a Signal Service man?" Mrs. Walker—"No." Mr. Walker—"Yes, read it."

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

The farmer who feeds out his products to the best advantage realizes the most profit. Regulate the liver by using that pleasant but sure remedy, Cascarina. What makes a good hog feed; when the price gets very low, try it.

We cure RUPTURE in from 3 weeks to 3 months, without using a knife or drawing blood. TERMS—No Cure, No Pay, and No Pay Until Cured. PILES, ULCERATIONS, Etc., cured without cutting, ligating or sloughing.

DR. GEO. WILKINS, THE DENTIST, Who captured the first permanent set of Artificial Teeth and everything else pertaining to Dentistry at the Texas State Fair and Dallas Exposition, 1888. Full set teeth, \$5; gold filling \$1. How he does work cheaper and better than any other dentist in Texas. Open every day from 7 a. m. to 10 p. m. 804 Main Street, Dallas, Texas.

DR. A. D. SCOBAY, BUSINESS MANAGER, 804 ELM STREET, DALLAS, TEXAS. Special Notices. DR. GEO. WILKINS, THE DENTIST, Who captured the first permanent set of Artificial Teeth and everything else pertaining to Dentistry at the Texas State Fair and Dallas Exposition, 1888.

It is an exception to find two horses that require exactly the same treatment either in feeding or driving. CONSUMPTION CURED. An old physician, retired from practice, had placed in his hands by an East India mission company the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Coughs, Asthma, and all Thoracic and Lung Affections; also a positive and radical cure for Nervous Debility and all nervous Complaints. Having tested this wonderful curative power in thousands of cases, and desiring to relieve human suffering, will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by address, free of charge, naming the paper, W. A. NOYES, 39 Powers' Block, Rochester, N. Y.

It is a very important item at this time to see that all the stock have plenty of water. If your life is made a torture by indigestion and headache, take Cascarine and be cured. Do whatever you do, well if you expect to realize the best possible results.

Every woman has a chance of "catching a husband," but it is conceded that young ladies between twenty and twenty-five years of age have the most favorable matrimonial prizes. However, it is not an unusual thing to hear of the marriage of a lady who has passed the three-quarter century in matrimony, and who, in the eyes of the world, is envied and honored by her friends, and respected by her sex, hope to become a happy wife and mother? Of course she cannot; yet by the magic aid of Dr. Pierce's Favorite Prescription, all these obstacles are swept away. As a powerful, invigorating tonic, Dr. Pierce's Favorite Prescription, imparts strength to the whole system, and to the womb and its appendages, in particular. For overworked, worn-out, "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, it is the greatest earthly boon, being useful as well as appearing cordial and restorative tonic.

These require nearly a full year to properly mature. Dirty, Debt and the Devil. A distinguished divine calls those three "D's" Debt and the Devil, and the unchristianized trinity of evil. It is said would be happy, he must avoid all three, and as studiously keep clear of "Debt"—another "D" you perceive. This calls for a full year of abstinence from the flesh of those who are reduced below the usual standard of health in a most marvelous way. I always irritate and subvert the system in declining coughs. Guaranteed to benefit or cure in all diseases for which it is recommended, or money paid for its return.

Class of the second year will meet the committee for examination at the Methodist Church in Belton, Tuesday, Nov. 5, at 8 o'clock p. m. J. K. LANE, W. H. VAUGHAN, J. H. STANTON, Committee.

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Every woman has a chance of "catching a husband," but it is conceded that young ladies between twenty and twenty-five years of age have the most favorable matrimonial prizes. However, it is not an unusual thing to hear of the marriage of a lady who has passed the three-quarter century in matrimony, and who, in the eyes of the world, is envied and honored by her friends, and respected by her sex, hope to become a happy wife and mother? Of course she cannot; yet by the magic aid of Dr. Pierce's Favorite Prescription, all these obstacles are swept away.

These require nearly a full year to properly mature. Dirty, Debt and the Devil. A distinguished divine calls those three "D's" Debt and the Devil, and the unchristianized trinity of evil. It is said would be happy, he must avoid all three, and as studiously keep clear of "Debt"—another "D" you perceive.

Class of the second year will meet the committee for examination at the Methodist Church in Belton, Tuesday, Nov. 5, at 8 o'clock p. m. J. K. LANE, W. H. VAUGHAN, J. H. STANTON, Committee.

Class of the third year will meet the committee for examination, Monday, Nov. 4, at 8 o'clock p. m. at the Methodist Church in Belton. H. H. ELLIS, W. H. VAUGHAN, C. S. MCCABER, Committee.

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RADWAY'S PILLS. For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, indigestion, Biliousness, Fever, inflammation of the Bowels, Piles and all derangements of the Internal Viscera. Purely Vegetable, containing no mercury, minerals, or deleterious drugs. PERFECT DIGESTION will be accomplished by taking Radway's Pills. By so doing Dyspepsia, Sick Headache, Foul Stomach, Biliousness, will be avoided as the food that is eaten contributes its nourishing properties for the support of the natural way of the body.

What a Physician Says of Radway's Pills. I am using your Regulating Pills, and have recommended them above all pills, and sell a great many of them. I have found them to be the best I ever used to suffer greatly from biliousness, and up to the time I changed to read your ad., had after that time the first trial of them I have always prevented those sick headaches by taking two or three of the first symptoms, thereby avoiding the old sufferings. LOUIS COSTA, Camden N. J.

Don't Throw Me Down I'm Full of Business. AYERS' SARSAPARINE WILL CURE Blood Poisoning, Cancer, Scrofula, Catarrh, Rheumatism, Liver and Kidney diseases, Indigestion, Constipation, Gen. Debility of the Physical and Nervous system; nine-tenths of the sore eyes, weak and broken down Constitutions, never fail to make or have been readily cured by its wonderful restorative powers. So if you are sick, or even feeling unwell, don't stop till you get AYERS' SARSAPARINE—ask your druggist for it and have nothing else, for there's nothing like it on earth.

Ayers' Sure Chills Cure. Positively never fails. Thousands attest its great virtue. Easy to take, works like magic; cures in a few days, and no family should be without it. A positive preventive and cure of all Liver and Kidney troubles, Constipation, Indigestion, Headache, etc. Though mild in their work, they are thorough and effective in results.

WINTERSMITH'S Tonic Syrup or Improved CHILL CURE. The most successful Remedy for Fever and Ague ever known. It is a powerful tonic, and contains no Quinine, Arsenic, nor any other deleterious substance whatever.

PARKER'S HAIR BALM. Cleanses and beautifies the hair. Promotes a luxuriant growth. Keeps the scalp cool and healthy. It is the only Hair Balm that is safe for the hair, and does not dry it.

FATOLFSKO. "Anti-Dyspepsia Pills" are the best. They cure indigestion, heartburn, and all other ailments of the stomach. They are purely vegetable, and contain no mercury or other deleterious drugs.

JOSEPH GILLOTT'S STEEL PENS. GOLD MEDAL PARIS EXPOSITION-1875. THE MOST PERFECT OF PENS. POCKET + KNIVES. Gold and Silver Watches. Silver and Plated Ware. Opera and Field Glasses.

HARTMAN MFG. CO. Really Flexible Steel Wire Mat. ABSOLUTELY FLIABLE AND ELASTIC. INTERWOUND spiral wire BORDER. NO FRAMES TO TWIST, NO RIVETS TO LOOSEN. BUY NO IMITATIONS OR SUBSTITUTES. Ask your Dealer for "THE HARTMAN" Flexible Steel or Brass Wire Mats.

STRENGTH OF BAKING POWDERS

BY ACTUAL CHEMICAL TESTS.

Table with columns: NAME, Leavening Gas per Oz., and Cubic Inches. Lists various brands of baking powder like DR. PRICE'S, Ramsy's, Haywood's, etc.

REPORTS OF GOVERNMENT CHEMISTS AS TO PURITY AND WHOLESOMENESS OF DR. PRICE'S CREAM BAKING POWDER.

Dr. Price's Cream Baking Powder does not contain Alum, Ammonia or Lime, or any adulterant.—R. S. G. PATON, Ph. D., Chemist for the United States Government.

The Cream of Tartar used in Dr. Price's Cream Baking Powder is the strongest and free from all lime and other impurities. The best Baking Powder made.—PROF. PETER COLLIER, Chief Chemist for the United States Department of Agriculture, Washington, D. C.

I have several times examined baking powders in the market to determine their purity, raising power and influence on the health of those using them. I have uniformly found Dr. Price's Cream Baking Powder the best in all respects.

*All Alum Baking Powders, no matter how high their strength, are to be avoided as dangerous. Phosphate and tartaric acid powders liberate their gas too freely, or under climatic changes suffer deterioration.

Fischer Pianos.

OVER 78,000 MANUFACTURED.

Will. A. Watkin & Co., 737 MAIN STREET, DALLAS, TEX.

Liddell, Hunter & Co.,

JOBBERS AND DEALERS IN

Machinery and

Machinery Supplies

Engines and Boilers, Gas and Water Pipe, Vitriol Sewer Pipe and Fittings, Brass Goods and Fittings, and Plumbing Goods.

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Texas Cotton Press Co.

MANUFACTURERS OF

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Office and Salesroom,

407 Main St., - - Dallas, Texas.

Publishers' Department.

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Entered at the Postoffice, at Dallas, Texas, as Second-Class matter.

WOMAN'S MISSIONARY SOCIETY.

Continued from first page.

society, and before time for the second meeting there will be three. If there are no such women, utilize the children. They never refuse to work under an efficient leader. If your church is in a blaze of revival, keep the fire burning by giving it fuel; or, to use the figure furnished by our Lord, add substance to your heaven, or it will die. Give the girls something good to do, and keep them from seeking that which is merely "no harm." Teach the young converts that not indulgence, but obedience, is the Christian's part; that the child a parent loves best to gratify is not the one that comes to him oftenest for favors and complains most piteously of his wants, but the one who runs most readily to divide with his brothers and sisters.

Your own missionary zeal will be quickened by ours. Your week of self-denial is just passed. How many among your congregations observed it? Inquire and you will find that more than half the women who brought offerings from this source are members of a Woman's Missionary Society or willing to become such. Now our board has proclaimed a similar fast for the week, including Thanksgiving Day. Will you help us by announcing it in your congregations, and asking Christians to pray once each day during that week for those women who know no name in which a woman may pray?—to do each day without some luxury or comfort and give its cost for the sake of those women whose lives know no comfort or luxury?

Again, we are asked to give the twilight hour each day to prayer for missions, and those who cannot give this hour are requested to select some other as best adapted to their surroundings. Think you the work of the Parent Board is forgotten in that hour? Ask the women of your charges to join us in it and mark the effect upon their spirituality and usefulness through a Woman's Missionary Society, you can touch every nerve and pulse in your ecclesiastical body. Pray with them once or twice and you will find them praying jointly and separately for you and your work. Show them our Advocate and they will want to read it at fifty cents a year, and when they

Obituary—Texas.

DIED.—J. W. Richardson, Palestine. Miss Emma J. Muns, near Cade. Mrs. Waldron, Oakwoods. Uncle Allen Killough, Hubbard City. W. J. Barnwell, Hubbard City. Mrs. Belle Davidson, Terrell. Little son of Mr. Walshak, Buckholts. Mrs. M. E. Lindsey, Elmo. Miss Ida McNate, Arlington. Kattie Oakley, near Ogleby. John Liles, near Alto. Jas. M. Frazier, Austin. Dr. Morse K. Taylor, San Antonio. W. Westfield, Temple. Miss Lizzie McKee, Mount Selman. Mrs. E. J. Streuber, Austin. Prof. F. A. Sporer, Sherman. J. C. McAden, McClellan county. Mrs. B. F. Clayton, Cleburne. Mrs. J. C. Carpenter, Sherman. Miss Helen Frazier, Panola county. Mrs. Ellen Ellis, Jewett. J. S. Ritchie, Montague. Miss Nettie Sparks, Cottonwood. Miss Bettie McDaniel, Sulphur Springs. John W. Bradford, Sulphur Springs. J. M. Ponder, Norris county. Mrs. Jas. Childers, Troy. Mrs. F. F. Hutchinson, near Parvin. W. L. Oaker, White River. W. J. Purryman, near Hardy. Mrs. Mary J. Loring, Mason. Mrs. Mary Nelson, Waxahatchie. Mrs. Sarah Wilson, Duellin. Lionel Simpson, Plano. Miss Mary Ake, Corn Hill. Mrs. Agnes Echols, near Brewer. Mrs. Delaine Rasbury, Lampasas. John W. Thorne, Galveston. John Huddleston, Fannin county. Geo. W. Kennedy, Bastrop county. Mrs. Mary E. Cole, Honey Grove. Fred Stanley, Tyler. J. O. Hamilton, of El Paso, at Nashville, Tennessee. Charles Mullins, San Angelo. Mrs. J. O. Scoppell, Bartonsville. Mrs. H. F. Bone, Marshall. Jess Adams, of Lipan, at Weatherford. Ex-Gov. Perry, of Florida, at Kerrville. Mrs. E. A. Woodard, Queen City. Dr. W. W. Woodard, Queen City. Dr. D. Port Smythe, Bryan. Mrs. Richard Pote, Fort Worth. Rev. George Simmons, Queen City. T. J. Jarrell, Decatur. R. M. Johnson, Denison. Little Hattie Lockwood, Corsicana. John Lingold, Texarkana. Mrs. J. K. Kouzaris, Dallas. Mrs. Kate Eimar, Dallas. N. Hester, Lexington, at Giddings. Mrs. Durr, Marlin. David McKay, Bartlett. Claudia, infant of J. L. Lybrand, Willis Point. Lillie, daughter of Chas. Perry, Willis Point. Infant of W. A. Weaver, Willis Point. Curtis, infant of Nash Curtis, Willis Point. San Howe, Tulliver. Mrs. Foster, Willis Point.

"A friend indeed." is what people who have been tortured by dyspepsia and been cured by Laxador, insist upon calling this now famous remedy.

Why is a baby like wheat? Because it is first cradled, then thrashed and finally becomes the flower of the family, thanks to Dr. Bull's Baby Syrup.

Texas Incidents.

On the 19th of October a special train over the Vicksburg, Shreveport and Pacific Railroad with one hundred and ten eastern capitalists, were met in Shreveport by a committee of a Board of Trade. They were on their way to Denison, with a view to purchasing land. Bonham will be lighted by electricity very soon. A calf weighing ninety-one and a half pounds was taken to Denton, October 18. J. H. Davis, the murderer of E. C. Evans, of Fort Worth, has been sentenced to be hung.

Texas Farm and Ranch has donated \$30 worth of advertising to the Concho Valley Fair.

The swine exhibitors held a meeting October 15, in the Texas wire and iron enclosure, Dallas Fair, and organized a State association. W. H. Pierce, Denton, chairman; E. Peters, Calvert, secretary. On motion of Dr. W. B. Morrow, Calvert, the chair appointed a committee on constitutions and by-laws, consisting of H. E. Singleton, W. B. Morrow, W. S. Beard; and on motion of Jas. Arbuckle the same was made a committee on permanent organization.

Callahan county sent a fine specimen of sugar, made of sorghum, to the State Fair. This is a new industry, and it is thought will be in the future a very valuable one. Callahan also has a one hundred pound squash, and the largest onions on exhibition. T. L. McKinney, editor of the Gatesville Star, died in Gatesville, October 9th.

The banquet given the short hand writers at the Grand Windsor last week was one of the most pleasant of the season. J. C. Allison, business manager of the Texas Family Journal, is president of the association. There are more lady representatives in this organization than of any other in the State. Abilene sent a fine exhibit of fruits, flowers and vegetables to the fair. San Antonio has been selected as the location for the insane asylum.

Last Saturday's attendance at the fair was the largest in its history.

The poultry exhibit at the fair is pronounced the finest ever seen in the United States.

On the 18th of Oct. the trails carried the remains of Robert Bible to Blair. He was killed in the wreck near Sierra Blanca. The body was accompanied by a number of engineers and firemen, on their way to Cottonwood for burial. Marshall sent \$216.45 to the Confederate Home, Oct. 18. A special train has been sent to Dublin by Hon. Henry W. Grady to convey Evan Jones, President of Farmers' and Labor Union, to Atlanta, Ga., to make a speech. This is the first instance in which a special train was ever sent to convey a Texan abroad. Therefore the Dublinites are proud. Oct. 17 was Confederate day at the fair. The exhibits of fine stock at the Dallas Fair are the finest ever seen in the United States. Henry Stall, of Beatrice, Neb., took

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent Sick Headache, cause the food to assimilate and nourish the body, give keen appetite, and Develop Flesh and solid muscle. Elegantly sugar coated. Price, 25cts. per box. SOLD EVERYWHERE.

all premiums for Chester Whites in class seventeen.

The livestock exhibit at the State Fair is worthy of inspection by all visitors. There never was seen in the South so fine an aggregation of thoroughbred Jerseys and Holsteins and Herefords and shorthorns, and everyone who goes to the fair should see them. The big four-year old Jersey bull weighing 2900 pounds is a picture to look upon. Not alone his great size, but form and symmetry make him worthy of attention. Then there is a big Holstein, only four years old, that weighs nearly as much as the big Jersey, but unlike that kind and gentle animal, he is disposed to be cross, and has to be handled with care.

George F. Davis, of Dyer, Ind., arrived Oct. 21 with a fine lot of hogs, which he calls Victorias, but which are mistaken by careless observers for Yorkshire or White Chester. H. C. Stoll also arrived Oct. 21 with an exhibit of seventy-three fine hogs, including Poland, China, small Yorkshire, Essex and Jersey Reds, from the Blue Valley stock farm at Beatrice, Neb., and he is occupying some of the new stalls erected yesterday, all the others being full.

Two carloads of hogs and one carload of sheep, which arrived Oct. 21, are on the sidetrack waiting for accommodations to be provided for them.

The Agricultural and Mechanical College of Texas has an excellent exhibit in exhibition hall. A complete creamery, counterpart of the establishment at College Station, is in daily operation. The exhibit includes also, a practical display from the mechanical department, consisting of lathes and actual carpentry work in charge of Prof. Whitlock and students. Other departments of the college are appropriately represented. The horticultural department, occupying a large plot of ground and a spacious building, is well filled with fruits, flowers, vegetables and nursery stock from Collin, Wise, Smith, Lamar, Washington, Kaufman, Dallas and other counties, and visitors here will find things to make the mouth water and the eyes to sparkle with delight.

Do you suffer with catarrh? You can cure it if you take Hood's Sarsaparilla, the great blood purifier. Sold by all druggists.

Miscellaneous.

On the small Guano island of Narassa, a few miles south of Hayti, the negroes arose and murdered five out of eleven of the Phosphate Company, on the 14th Sept. The Atlas line steamship, Athos, brought further particulars of the massacre to New York on the 18th Oct. Thirteen of the leaders have been captured, put in irons and sent to New York, and one hundred and twenty four to Baltimore. A new superintendent and a new lot of laborers have been sent to Narassa by the Phosphate Company.

The Dakotas came into the Union as prohibition States. North Dakota will be the first State to make provision for a system of manual training. Forty acres of land have been set apart for that purpose.

Ralph Waldo Emerson's grave, Concord, Mass., was recently interfered with. It is thought, for the purpose of creating a sensation. The coffin has been placed in a securely bound box, and laid in a grave composed of blocks of granite cemented and covered with granite.

On the 18th Oct. a warehouse full of cotton and three large business houses were burned in Columbus, Ga., at a loss of \$55,000.

A terrible explosion occurred Oct. 20, in the Bryant Switch coal mines, fifty miles south of Fort Smith, Ark., in which sixteen miners were badly injured. It was caused from the explosion of a lamp coming in contact with a keg of powder. The shaft was 500 feet deep, and it was with great difficulty they were rescued. No hopes are entertained of their recovery. The mine was still burning on the 21st.

The little town of Curtis, of 8,000 inhabitants, on the Central railroad, near Marshall, Wisconsin, was destroyed by fire with a loss of \$100,000. Lumber and hay were the principal industries.

A giraffe was born in the zoological garden at Cincinnati, October 30 the first ever born in America. He is nearly five and a half feet high, and weighs 150 pounds.

On October 18 seven dead bodies were found in Johnstown, Pa., and buried with the usual ceremonies.

Fifty persons were more or less injured on a wreck on the Burlington and Missouri railroad, at Gibson, near Omaha, Nebraska, on October 16.

An explosion occurred in the Bentole Colliery, at Lonsdale, Stafford county, England, October 16, in which fifty miners lost their lives.

Cotton Reports. Greenville, \$5; to 10 cents; Hubbard City, \$3.50 to 65 cents; Cameron, \$5; to 94 cents; Palestine, \$5; to 9 cents.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing itching, skin eruptions, itching scalp and itching diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, CUTICURA REMEDIES are INFALLIBLE.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula. SOAP, Sold everywhere. Price, CUTICURA, \$1.00. RESOLVENT, \$1. Prepared by the FOSTER DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PASTER, an instantaneous pain-subduing plaster. 50c.

BEECHAM'S PILLS ACTS ON THE STOMACH. 25cts. a BOX OF ALL DRUGGISTS.

R. B. GARNETT. Manufacturer of CISTERNS. Write for Revised Price-List.

Beach cistern is first set up at the shop, and equipped, and each save mounted. So they can get them up. They are used to take down and packed in bundles for shipment to any part of the country. Printed directions for setting them up accompany each cistern.

Address R. B. GARNETT, 106 and 108 Church street, Galveston.

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"The Royal Baking Powder is absolutely pure, for I have so found it in many tests made both for that company and the United States Government.

"I will go still further and state that, because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the proper proportions of the same, and the method of its preparation, the ROYAL BAKING POWDER is undoubtedly THE PUREST AND MOST RELIABLE BAKING POWDER offered to the public.

"HENRY A. MOTT, Ph. D., United States Government Chemist.

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Castoria is Dr. Sam'l Pitcher's old, harmless and quick cure for Infants' and Children's Complaints. Superior to Castor Oil, Paregoric or Narcotic Syrups. Children cry for Castoria. Mothers of Mothers bless Castoria.

Castoria cures Colic, Constipation; Sour Stomach, Diarrhoea, Eructation; Gives healthy sleep; also aids digestion; Without narcotic stupefaction.

"I recommend Castoria for children's complaints, as superior to any prescription known to me." H. A. AUSTIN, M.D., 111 So. Oxford St., Brooklyn, N.Y.

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

Advertisement for Dallas Medical and Surgical Rooms. WHERE DISEASES OF BOTH SEXES ARE TREATED. SPECIAL ATTENTION GIVEN DISEASES OF THE EYE, EAR, NOSE, THROAT, CATARRH AND LUNGS. PILES, FISSURE, FISTULA IN ANO, AND ULCERS. CURED WITHOUT THE KNIFE. HERNIA or RUPTURE cured by late improved Methods, so the patient will not have to WEAR A THRUSS. URETHRAL STRICTURE, STONE, GRAVEL, Etc. Diseases of Women Special Department. - 28 Years' Experience. G. BEAUMONT, M. D., and Associates. Glasses Fitted to ALL Conditions of Sight by A. M. PEACOCK, Practical Optician. References: S. B. Hopkins, Fourth National Bank; W. H. Filippin, Banker; Wm. Gaston, C. C. Slaughter, B. Wagoner, Bankers, Dallas, Texas.

THAT EXHIBIT

OF C. H. EDWARDS' Positively outwits anything of the kind yet seen at the Fair.

The effective way in which the PIANOS are arranged, displays the beautiful grains of the various woods used in the casework of the famous Chickering, Decker Bros., Mathushek and Wheelock, while Prof. Schimmelpennig who officiates at the keyboard, ably demonstrates that the souls of the instruments are worthy of their beautiful bodies. An invitation is cordially extended to all to come, see and be conquered.

C. H. EDWARDS. J. R. MORRIS' SONS, 47, 49, 51, Main Street, Houston, Texas.

HARDWARE, Stoves, Mill Supplies, Cane Mills, Evaporators. Agent for Zimmerman Paper Refrigerators, Rapid Freezers, Munson's Leather Belting, Boston Belting Co., and Blake Steam Pumps.

OVERSEERS WANTED. Every who has to employ a reliable person in your country to look up advertisements and place orders in Texas, in town and country in all parts of the United States. Satisfactory employment; wages \$2.00 per day; expenses advanced; no tailing required. Local work is all or part of the time. ADDRESS WITH STAMP TO H. H. & CO., 111th and Vine Sts., CINCINNATI, O. NO POSTAGE PAID BY ADDRESSEE.

Pastors' Memorandum Book.



DR. HARPHAM, (Late of New York City.) 912 ELM ST., - - DALLAS, TEXAS.

TREATS RUPTURE. Also Cancer, Scrofula, Chronic Family Complaints, Tumors, Piles, Fistula, Kidney and Bladder Diseases, Chronic Ulcers, Rheumatism, Sciatica, Salt Rheum, Tetter, Varicose or Enlarged Veins. Tape Wound exp'd in 40 to 60 minutes. CALL OR WRITE. CONSULTATION FREE.

ESTEY

PIANOS & ORGANS are the best and cheapest because they excel and outwear all others.

Sold at low prices on time or for cash. Fully warranted. Send for illustrated catalogue.

ESTEY & CAMP, 916 & 918 Olive St., - ST. LOUIS. MENTION THIS PAPER.

BELLS. Best quality Bells for Churches, Churches, Schools, etc. Fully warranted. Write for Price List. BICKNEY BELL FOUNDRY, VAN DUSEN & TIFT, Cincinnati, O.

BELLS. Steel Alloy Church and School Bells. Send for Catalogue. H. W. GARNETT & CO., 2028 WALNUT ST., ST. LOUIS, MO.

Church Bells. School, Fire Alarm and Farm Bells. Warranted Pure Bell Metal. Write for Catalogue. H. W. GARNETT & CO., 2028 WALNUT ST., ST. LOUIS, MO.