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NO. 10.

THE KELLEY CASE.

(NEW ORLEANS ADVOCATE.)

This case has become famous. Some time during the summer Dr. Kelley left his church in Gallatin, Tenn., and entered upon the canvass of the State as a candidate for Governor. At the recent session of the Tennessee Conference the complaint was made that the doctor had "abandoned his work." A committee was appointed to investigate the facts and report to the conference. This committee reported that, after having examined into the case, they thought a trial was necessary. The report was rejected by an overwhelming majority, whereupon Bishop Hargrove appointed a second committee to investigate the case, and this committee brought in a report that a trial was necessary. Then a committee of trial was appointed, and, after having gone over the case, reported Dr. Kelley guilty as charged, and suspended him from the ministry for six months. With one exception, as far as we can see, the presiding bishop conformed to the law of the Discipline. That exception was in allowing the conference to vote on the report of the committee of investigation, when that committee had reported a trial necessary. We do not think the law contemplated a vote in such a case. We present this summary of the law in its application to the case as given by a "Methodist Layman" in the Nashville American:

It is further claimed that the charge, as preferred by Mr. Wynn, was too informal, and indeed was no charge at all, but rather an inquiry addressed to the chair for information. That may be true of his first remark, but immediately afterward, and before any action had been taken under it, he explained that he meant to arrest Dr. Kelley's character and to put the conference upon inquiry concerning it. But it is really of very little consequence whether Mr. Wynn said was a technical arrest or not. The Discipline, section 251, says: "When a traveling preacher is under report of immorality, or accused thereof in writing, signed by a minister or a member of our church, if it be in the interval of the annual conference, the presiding elder, in the absence of a bishop, is to appoint an investigating committee," etc. At section 256 it provides: "When the accusation is preferred during the session of the annual conference it shall be referred to a committee of three traveling elders for investigation, who shall report to the conference whether or not they judge a trial necessary."

From this it will be observed that if a mere report comes to the ear of the presiding elder or the bishop he shall proceed to appoint a committee. The plain letter, as well as the reason of the case, therefore, made it the duty of the bishop, if he had heard the report that Dr. Kelley had left his work, to appoint a committee to examine the case, even had Mr. Wynn remained silent. There can be no reasonable doubt of his duty in the premises. The same procedure is provided for in all grades of the church courts.

In the case of local preachers, section 267, it is made the duty of his pastor, upon a report of immorality, to appoint a like committee. So, of section 276, in case of laymen. In all cases of immorality the Discipline requires the officer charged with the disciplinary oversight of the delinquent to take notice of reports even where there are not written charges, and upon his own motion to appoint a committee.

It may be objected here that Dr. Kelley is not charged with immorality, and that therefore the laws quoted are inapplicable.

The General Conference of 1890, in adopting the report of Dr. Kelley's committee, quoted at length above, distinctly places the conduct of Dr. Kelley in the category of immoralities, and distinctly provides that it shall be proceeded against as such.

The second and third questions proposed above have perhaps been sufficiently answered in the foregoing answer to question No. 1. Not only was no vote of the conference necessary to authorize the appointment, but I think a careful examination of the law, collating it with the acts providing for trials of others than traveling preachers, will convince the candid investigator that the bishop makes the appointment not as president of the conference, but by virtue of his office as bishop, and that the act of appointment would have been equally valid if it had not been performed from the chair or in the presence of the conference at all. Indeed, it is nowhere written that the investigating committee shall be members of the conference to which the accused belongs, though the uniform practice, I am informed, is to appoint them from that body.

The fourth question raised is: When the report of the first committee was rejected, had the bishop discretionary power to appoint another?

I have been unable to appreciate the difficulty that exists in the minds of some upon this point. The Discipline plainly says: "If the conference differ in judgment from the committee a new committee may be appointed to inquire

into the facts and report." The power that appointed the first committee is here clearly given the right to appoint another, and if the bishop believed that due enforcement of the law lay in that direction he could not, without infidelity to his obligation to the church, refrain from appointing it. This committee sustains the relation of a grand jury to the case. The first indictment was summarily quashed without objection to its form or substance, and without inquiring into the facts. It showed a determination on the part of the conference to "deny the case a trial by the committee." The bishop displayed on the side of law and for the vindication of the church an equal determination that "trial by committee should not be denied." And so, in a most laudable exercise of a discretion which was, to a conscientious officer of the church hardly a discretion at all, he appointed a second committee.

The second committee having returned an indictment, was it the province of the conference or of the bishop to appoint the committee of trial?

The Discipline gives in this immediate connection no intimation as to how this should be answered. I find no authoritative statement as to what has been the practice of the church, but in McTeire's Manual, page 203, it is stated of committees generally: "Committees are appointed by the president unless the general rule or special order of the assembly otherwise designates."

In the case at bar there is no general rule, and as the committee is not one raised by a special order of the conference, but under express provision of the Discipline, it devolves upon the presiding officer to make the appointment under the rule as stated in the manual.

By analogy and comparison, however, with other provisions for the appointment of similar committees, it becomes quite evident what is the policy of the church upon this subject. In the case of a layman the preacher in charge, i. e., that ecclesiastic who is responsible for the enforcement of discipline in his case, appoints the committee of trial (Discipline, section 277). Preachers and local preachers are tried before the quarterly conference, which, being composed of few persons, sits as a body without the interposition of a committee. Private members and traveling preachers, therefore, are the only persons tried by committee in the inferior bodies, and if the procedure is based upon principle, the same rule would govern in the case of the preacher that holds in the case of the layman. I am told, by well-informed preachers, that the uniform custom in the annual conference is for the president to appoint committees of trial. It does not appear why Dr. Kelley's case should be made an exception from the customary procedure.

The bishop, having assumed the right to appoint this committee, was it an abuse of power on his part to appoint a majority of said committee from among those who voted to ratify the report of the investigating committee? It was "not a theory, but a condition," that confronted Bishop Hargrove at Pulaski. Notice had been served upon him through the public prints by one of the most influential presiding elders in the conference, that 125 ministers in the conference, unmindful of their thrice-repeated vow of obedience to the Discipline of the church, stood ready to override the law and defy the lawfully appointed expounder of it in their determination to prevent even an inquiry as to whether it had been violated. A test vote had been taken and the almost absolute accuracy of Mr. Duncan's count of noses had been verified.

Another presiding elder, over his own signature, had proclaimed that having heard an official episcopal construction of law adverse to the accused, he had, therefore, determined to report "nothing against him." With almost a whole conference thus in revolt, did it not become the chief law officer of the church, sworn to maintain its discipline, to look about for the "faithful few among the faithless?" When your civil judge sends out the sheriff to summon a venire of jurors, does he direct him to bring those who respect the law or those who despise and defy it? Whom did the Methodist Church expect Bishop Hargrove to appoint upon this committee—those who stood by their political chieftain, or those who had sworn to stand by the church?

It has been objected that the majority of the committee were not competent to serve, because they had expressed opinions adverse to the accused. The objection is insane. Had not the minority expressed opinions in his favor, and were they not equally disqualified?

The fact is, the vote on the investigating committee's report was not an expression of opinion, and would not have disqualified them from serving on a jury under the most rigid rules of the common law. The question presented to the conference in voting upon the report of the committee was not, "Is Dr. Kelley guilty; but if Dr. Kelley is guilty of violating the law of the church, should he be made an answer for it?" One hundred and sixteen said: "No, he shall not answer for it, even if he is guilty, and for fear he may be guilty, we will not inquire into it." The twenty-five said: "Let him answer." There was no place in the

question for an expression as to his guilt or innocence, except inferentially, and inferentially 116 members of the conference believed him guilty, for if they had not they would have demanded a trial that his innocence might be established. Four of them, when forced to answer upon their honor as Christian gentlemen, declared by their verdict how well grounded were their fears. Packed jury, indeed! The majority was made up of men who had openly proclaimed their devotion to the enforcement of the law, and the minority of men whom the bishop knew would be true to their ordination vows when directly confronted with duty, no matter how disagreeable it might be.

Before entering upon a discussion of the particular issues made it is necessary to a right understanding of the subject that some explanation be made of the relation of the bishop, or superintendent, to the annual conference, and of both to the General Conference, the supreme legislative body of the church. These relations are admirably set forth by Bishop McKendree, one of the greatest and wisest of the Methodist fathers, in the following extract from his writings (see McTeire's Manual of the Discipline, p. 37):

"The superintendents are chosen by the General Conference, are the repositories of executive power, and are held responsible as overseers of the whole charge. By calling upon them, the administration, in every part of the world, may be brought under the inspection and control of the General Conference. But if the power of superintending the work were taken from the bishops, they must be released from the responsibility; and if they should be released, there would be no person or persons accountable to the General Conference for the administration, and consequently, the connection between making rules and enforcing them would be dissolved. The legislative body would then have no control over the executive, no power to enforce their rules or laws. The several annual conferences are under the control of general rules, enforced by responsible superintendents, so that if a preacher should depart from the Discipline or doctrine of the church, it is the bishop's duty to correct, remove from office or bring him to trial, according to Discipline."

The College of Bishops in 1844 made the following deliverance on the subject of the annual conference:

"These are subordinate organizations with their powers clearly defined and limited in the form of Discipline. Their rights and privileges are strictly chartered, and out of the record they have no jurisdiction. To those bodies the president (the bishop) sustains, as an executive officer, a peculiar and important relation. He presides not merely to preserve order and decorum, but with an official oversight, to guard against innovations and to bring forward the business as prescribed by the Discipline and see that it is done according to the law of the church" (Episcopal Address, 1844, Journal General Conference, p. 155).

In 1840 the General Conference said: "The president of an annual conference has the right to decline putting the question on motion, resolution or report, when, in his judgment, such motion, resolution or report does not relate to the proper business of a conference; provided, that in all such cases the president, on being required by the conference to do so, shall have inserted in the journals of the conference his refusal to put the question on such motion, resolution or report, with his reason for so refusing; and, provided, that when an annual conference shall differ from the president on a question of law, they shall have a right to record their dissent on their journals, but there must be no discussion on the subject" (McTeire's Manual, p. 21, sec. 8).

Having thus defined the powers, duties and responsibility of the bishop or superintendent, let us proceed to an examination of the questions growing out of the proceedings at Pulaski:

1. Was the character of Dr. Kelley duly "arrested" according to law?

2. Was it the duty of the bishop to proceed to the appointment of a committee of investigation without a vote of the conference?

3. Whose duty was it to appoint the said committee?

4. When their report was rejected by the conference had the bishop discretionary power to appoint another, and if so, was that power prudently exercised in appointing another committee?

5. Was it within the province of the bishop or of the conference to appoint the committee of trial?

6. The bishop having assumed the right to appoint it, was it an abuse of power on his part to appoint a majority of said committee from those who voted to approve the report of the investigating committee recommending a trial?

First, then, as to the initial step: Dr. Kelley complains that his character was not arrested in due form as required by the Discipline, and he bases his complaint upon the following sections:

Sec. 52. Ques. 7. What method is recommended in the examination of the life and official administration of the preacher?

Sec. 54. Ans. 2. Let the name of every preacher be called, and let his

presiding elder, or some other member of the conference, state whether or not there be any complaint against him. If there be none, he may retire, and the conference may make further inquiry concerning him, and pass his character without vote.

Sec. 55. Ans. 3. If there be a complaint, and the preacher has been advised of it, let it be stated to the conference, and let the accused have the privilege of replying. He shall then retire, and the conference shall determine by vote whether or not his character shall pass. (Discipline, page 48.)

These sections were enacted in 1858. In 1890 (last May) the General Conference amended Section 263 in such a way as to operate as a repeal of the law of 1858, Section 55, in so far as it applies to the case of a preacher who has left his work. By that amendment it is provided that "such cases shall not be denied trial by committee."

Observe that this amendment is not designed to save to the accused the right of trial by committee, but that it provides that the case cannot be disposed of by a vote in open conference, but must go to a committee. That such is unquestionably the interpretation to be put upon this amendment is evident from the circumstances of the case of trial that gave rise to it. A member of the Los Angeles Conference left his work and quit the Methodist Church. He did not appear at the ensuing session of the conference, and treated its process with contempt. His character was duly arrested when his name was called, and, after a statement of the facts, he was, by vote of the conference, expelled.

The General Conference, in reviewing the administration of the bishop who presided in that case, pronounced the above procedure as in accord with the usage in such cases, but declared it unconstitutional, and to prevent a like occurrence in future, amended the law as above stated. Now, let it be observed: the act of maladministration complained of did not consist in denying the accused a right of trial by committee, for he had not demanded it nor been present at the trial. The complaint, therefore, was that "the case had been denied trial by committee."

This is of importance, because it is claimed by Dr. Kelley that the design of the amendment is to give the accused the option of trial, either by the committee or the conference, as he may elect.

As I intend to refer to this action of the General Conference again in the course of this article, I here quote it at length, noting the fact in this connection that Dr. Kelley was a prominent member of the committee which drafted it, and is himself the author of a part, if not all of it:

The Committee on Episcopacy offer their report on the records referred from the Los Angeles Conference.

The journal of said conference shows the suspension and expulsion of a preacher in open conference by a motion and vote without the forms of trial provided in our Discipline, and prescribed for the trial of preachers charged with immoral conduct.

It is to be noted that different steps and processes are to be followed according to the grade and class of the offense. But the final judgment is the same—the offender, if not reformed or cured, must be expelled; and always after formal trial and conviction before suspension or expulsion.

It is indeed doubted whether one class of offenders need be, or can be treated in this way. A refusal to perform the work assigned to an itinerant makes an offense of a peculiar kind. And when a suspension has been adjudged as a penalty for such refusal, it is an aggravation of guiltiness for such a preacher to treat with contempt the sentence by continuing to preach in defiance of the verdict against him. For such sinning, in such way, it has been claimed the process of punishment is, and ought to be, summary.

Your committee are aware that the course pursued by the Los Angeles Conference was long the law and usage of the church. Formal trial by the existing methods was unknown until a comparatively recent date. In other years before 1865, all preachers when tried were arraigned before the open annual conference and the case was determined after the pleadings were over, by verdict, motion and vote. Was this peculiar offense of violation of ordination and contempt of authority placed in another category than other sins demanding conference recognition and treatment? Your committee does not thus judge, but hold that in every case the offending preacher should be subjected to the process of trial by committee according to law, and that this grade of offense is so high as to properly class it with immoralities.

Such is their judgment, which is hereby delivered in the form of a resolution offered for your adoption:

Resolved, that in the items referred to this committee in the journals of Los Angeles Conference, the rulings accord with the decision of the College of Bishops, but in the opinion of this committee this ruling infringes on the Fifth Restrictive Rule, and that the law which undertakes to specify the cases that should be referred to a committee of investigation and of trial should be amended.

The committee propose to remedy

the defect in the law by adding to the Discipline the following language: "Provided, such cases shall not be denied trial by committee."

J. W. HINTON, Chairman.

JAMES ATKINS, Secretary.

The law proposed to be amended is answer 3, page 35, paragraph 70, section 2. It now reads: "A supernumerary preacher, who refuses to attend to the work assigned him, unless in case of sickness or other unavoidable cause or causes, shall not be allowed to exercise the function of his office, nor even to preach among us; nevertheless, the final determination of the case shall be with the annual conference of which he is a member, which shall have power to acquit, suspend, locate or expel him," "provided such case shall not be denied trial by committee"—this proviso being the only amendment proposed by your committee, and the same is recommended for your adoption.

J. W. HINTON, Chairman.

JAMES ATKINS, Secretary.

"Answer. No deacon, or elder who comes to travel without the consent of the annual conference, certified under the hand of the President of the conference, except in case of sickness, disability or other unavoidable circumstances, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us; but the final determination in all such cases is with the annual conference," "provided such cases shall not be denied trial by committee"—this proviso is added to existing law.

J. W. HINTON, Chairman.

JAMES ATKINS, Secretary.

The evident effect of this amendment was to take such offenses as that which Dr. Kelley stood charged out of the category of those that may be disposed of summarily under section 55. For, if taken up under that section and to the question, "Shall his character pass?" an affirmative answer were given, the effect would be to "deny such cases trial by committee."

This amendment is not designed to curtail the power of the bishop alone but operates upon the conference also, and likewise forbids it to deny to the "case" a trial by committee. It is to be observed that the language of the amendment is not worded so as to save the "right" of trial by committee, but rather to prescribe that as the only process to be resorted to.

I think these considerations make it clear that the amendment of 1890 was designed to take cases of the kind under consideration out of section 55. If so, then the objection as to want of notice is likewise disposed of.

HOME CONFERENCES.

Donito, N. M.

W. T. Burk, Nov. 1: These mountains are great for vegetables. I saw two men six feet high pulling up cabbages with a rope around the top and a six-foot pole for a lever. Send us some good American, industrious, enterprising farmers.

Rockdale.

H. F. Hart, Nov. 4: We have closed up our work on Pleasant Hill circuit for this conference year. Had 100 conversions and 100 accessions. Collections all up. May the Lord bless the good people on Pleasant Hill circuit. We will be off the job to conference to hear the bishop call Pleasant Hill circuit, it may be.

Montgomery Circuit.

S. H. Morgan, Nov. 3: One more Sabbath closes my year's work here. We will have a fair report. About twenty-five at gain in membership. All assessments will be paid in full. Our aggregated financial report amounts to near \$1500—the best showing this circuit has made in a number of years. May the power of God rest upon our people. We thank God and glad ourselves fresh for the warfare.

Burnet.

J. D. Crockett, Nov. 5: We have wound up our year's work in Burnet station. Visible results, thirty-four accessions, thirteen children baptized, a splendid paragon purchased and every collection in full and a little over, except the pastor's salary. We believe our districts are too large and they ought to be cut down to twelve charges so the presiding elder can give a Sunday to every quarterly conference. Willie Churchill, a mute, who broke his thigh some time since, fell on the sidewalk last Tuesday and broke it again. He is doing well.

McGregor.

H. B. Henry, Nov. 5: We rejoice to announce that we have had the pleasure of worshipping for two Sundays in our new church in McGregor—which is entirely out of debt. This building only lacks the papering and wainscoting of being complete. We have 200 chairs, they are one-half paid for, we owe \$45 on them. I have good hope that this will be paid by conference. I am so glad to be able to leave a good Sunday-school in McGregor in our own church and a good opening for my successor. Our church here will grow from this on. My salary is nearly out and all my collections are full. I have enjoyed a good year's labor and success and leave a good people for my successor.

Hamilton.

W. E. Caperton, Nov. 7: Our new, cozy little church at Hamilton was finished and a revival begun the first of October. Bro. J. M. Lane, of Cisco, rendered us valuable service. He is a faithful, fearless expounder of the truth. His speech and his preaching was in demonstration of the Spirit and power. There were about sixty souls saved and the church graciously revived. This town was mightily stirred. Thirty-seven joined the Methodist Church. Methodism is on a sure foundation in Hamilton. The church has labored faithfully and conformed liberally in the erection of the noted house of worship that stands a monument to their faith. The fourth quarterly conference was held October 11

and 12. Our presiding elder, Bro. E. A. Bailey, was at his post. He preached as a sermon Sunday morning that will long be remembered by those that heard it. A collection was taken for missions, amounting to near \$70. At night Bro. Bailey attended to the dedication of our church. This was a glad day for Methodism in Hamilton. Finances ahead all along the line. This closes our second year on the Hamilton circuit as pastor, and two more pleasant years I have never experienced. May God ever bless these good people.

Jonesboro.

A. B. Roberts, Nov. 3: We closed our meeting at this place last night, and the old settlers say it was the best one held at this place in eighteen years. Visible results, forty conversions, a great many blackbirds reclaimed, thirty-two joined our church and three gave their names for the Baptist Church. Several others will join that church. Rev. J. M. Lane, of Cisco, did the preaching in demonstration of the Spirit and of power. He unmasked the various vices of the day, called them by their right names, and made sinners feel indeed the need of a savior. We held our fourth quarterly meeting last Tuesday. Finances all up. Praise God for salvation; to him be all the glory forever.

Lindale.

W. H. Crawford, Sunday, November 2 was a busy day with us at Mt. Sylvan, Lindale circuit. Our two mission societies made their report, with the following results: Eliza Head, \$1.95; Clinton Demmon, 10c; Olie Tucker, \$1.25; Minnie Head, 75c; Willie Tucker, 10c; Lucy Bonner, 25c; Cora Ansley, \$4.25; Clara Head, \$1.00; Lillie Roberts, 25c; Willie Smith, 75c; Belle Ashford, \$1.10; total, \$12.30. Dick Smith, 25c; Willie Limonick, 5c; John H. Blue, 10c; Simon Hagler, 30c; Grover Smith, 65c; Lonnie Head, \$1; Hubbard Knight, 15c; Maude Porter, 25c; Alma Blue, 10c; Maude Payne, 40c; Annie Ansley, 45c; Lucie Head, 70c; Mollie Tucker, 15c; Minnie Tucker, \$1.10; Sanford Tucker, 10c; Claude Payne, 40c; Alma Hall, 10c; Lucy Hagler, 40c; Lulu Barnes, 5c; Nestley Linckens, 3c; Claude Ansley, 45c; Jennie Hall, 5c; Jessie Hall, 5c; Theo. Florence, 10c; Lodi Head, 50c; Orla Smith, 25c; Pearl Smith, \$1 total, \$6.20; grand total, \$21.00. Mt. Sylvan's assessment is \$25.35, and she has already paid \$45. The whole circuit will pay out this year. Thanks to all.

Gainesville.

Als Mulkey, Oct. 7: Praise the Lord. We have just finished our part of the work in building up the walls of the city of Gainesville. After viewing the walls of the city, we made our requests known unto the King, and we arose, with the pastors in charge, to fortify against the enemy. The duty of minds and hearts gave strength for the work. Ross Neely, of M. E. Church, South; W. C. White, of M. E. Church, South; Armstrong, of M. E. Church, South; Johnson, of Cumberland Presbyterian Church; Anderson, of Baptist Church, came together with their members to do the work. But a few nobles out and their neck to the work of the Lord. The enemy complained, and was largely prophesied in the plains of Ono, and some conspired to fight against the building up of the walls. The theater, fair, "Last Days of Pompeii," Wizard Oil Company, two fashionable readings, concert, dancing-school, lectures, public speaking and election, were all in full blast. Nevertheless, we made our prayer unto God and set a watch against them, and night, because of them. So built we the walls and all was joined together unto the half thereof, for the people had a mind to save. Praise God for his power to save. Many were made to rejoice in a Saviour's love. The interest increased daily, and seating capacity had to be extended until our space was filled. Bro. Valby C. Hart, of Galveston, conducted the music, and his solo singing, so effectively rendered, added much to the interest. Bro. Neely is much loved by his people. We wish him success in the year year wherever he is called to labor, and may he be, as Nehemiah, faithful to read the Book of the Law. May God bless all Gainesville and suffer no retreat, on onward and upward to victory all along the line. The strike at Wichita begins on the 7th. May we find favor in the sight of the King. Praise God.

HAPPINESS CONCENTRATED.

A very pleasant and happy evening was that of November 5, 1890, when at 3 o'clock a select number witnessed the nuptial vows between Rev. S. W. Lowe and Miss Carrie Sako, at her father's residence, near Greenbrier, Johnson county, Texas. The dinner was also enjoyable as it was wholesome, rich and abundant. Bro. Lowe is one of our young ministers of good habits, high standing and undoubtedly promises to be a blessing to all with whom he may be thrown. He is surely fortunate in the choice of a companion and helpmate for life, for Miss Carrie is not only good, industrious and chaste, but one among our best workers in the Lord's vineyard. May the blessings of heaven be with and crown their labor of life as well as themselves, in our sincere and heartfelt desire. W. W. HENDERSON, GRAND VIEW, TEXAS.

THE HONEYMOON FULLS.

On the 26th ult., 1890, at 4 p. m., a happy group of relatives and friends gathered at the residence of Mrs. E. T. Byars, seven miles west of Cleburne, to witness the marriage of Mr. U. B. Jennings to Miss Nona Senter, all of Johnson county, Texas. Mr. Jennings is a young man, a Christian gentleman, very industrious, with a life of usefulness and good works before him. Miss Nona is also an industrious Christian of tender years and will surely prove to "do him good, not evil," all the days of her life. They left at once for Cleburne and took the train for the State Fair at Dallas, Texas. Many of us did not have time to congratulate them. We now say to them: the Lord prosper and bless you abundantly, temporally and spiritually. Sincerely yours pastor, W. W. HENDERSON, GRAND VIEW, TEXAS.

W. M. S. OF EAST TEXAS CONFERENCE.

Let each delegate who wishes to attend our annual meeting at Tyler, on the 26th, notify Bro. Timmons so he may be ready at your coming. I trust, dear sisters, that we may have a full attendance and that God's blessings may rest upon our meeting. Come, praying for the same. Our meeting will convene at 3 o'clock p. m., Wednesday 26. M. E. THOMPSON, President W. M. S.

Texas Christian Advocate.

ZACATECAS, MEXICO. W. D. ROBINSON.

The conference at Chihuahua brings out some matters for thought. It presents the other side of life. It is the dawn of an evolution upon Spanish America, which promises to bring out the higher possibilities of those wonderful people. Their experience, since the days of the Montezumas, has been one of perpetual revolution. Roman ecclesiasticism, introduced through the Spaniard, has struggled to swallow the liberties of this great country and make it absolutely tributary to the Roman see. It is a war between the principles of slavery enforced by the Roman priesthood on the one hand, and the freedom of the people before the invasion of Cortez upon the other. Never has a people so earnestly contended for their God-given prerogative as those Mexicans, through whose hearts still flow the warm currents of freedom in the Aztec blood. This was illustrated by one of our Mexican preachers in controversy with one of the Roman bishops. The bishop had made a ranting sermon on the text concerning false teachers arising in latter days. When our preacher responded, he had his wife and children, well dressed and sitting in a prominent place, and took the same text, with the addition that these false teachers would forbid marriage. He then drew a contrast between himself, a married preacher with a family, a citizen of the Republic of Mexico, on the one hand, and the unmarried and unmarried priest, holding his allegiance at Rome, on the other. These things make a wonderful impression on the civil authorities, and the government is friendly to Protestantism, giving Protestant worshippers police protection whenever necessary. The Romanists have a cathedral, imposing in appearance and costly in furniture, but I went in one morning during mass and found no harmony between the house and the people. Some two or three hundred stupid people were groveling in the dirt, kissing the floor, while the priest moved about, presenting before them some kind of a little image for their devotions. I went around to the conference room where worship and work was going on among the same kind of people, but they were live people, worshipping without images and working without superstition. Our preachers all appear in good trim, with good reports of their year's work. The conference was in every way a success. Large congregations of well-dressed people attended. Several persons joined the church during conference and were baptized by one of the native preachers. They receive them according to the discipline, neither abridging nor improving the baptismal service. It was very impressive. Quite a number stood up, asking Christian prayers, on the last night of the conference. Among them was an army officer, quite a prominent man. The missionary work bears all the marks of genuine Methodism. All the collections had been taken: though not met in full, it shows that the preachers are alive to all the lines of pastoral duty. Sutherland reported that 90 per cent of all the collections had been raised during the past quadrennium. The church extension and missionary anniversaries were blended, and something over \$900 was raised in cash and good subscription.

With regard to Bishop Haygood as a bishop, it would be presumption in me to offer any comment. His worth is too well known to admit of such, but I am justified in saying that he presides like a bishop, preaches like a Christian, is easy in conversation, talks like a philosopher and lives like a man—nothing differing in his dress or manner from any other true gentleman. The church has committed the episcopal reins to safe hands.

The division of the Mexican Border Conference will no doubt contribute much to the rapid development of our work among the Mexican people. A judicious move was inaugurated to establish for the three Mexico Conferences a Spanish paper. Another interesting feature might be added to the Spanish literature in the way of tracts and a small book now and then, not too heavy but pleasant, something suited to the capacity and condition of these people. They are just being weaned from the traditions of Rome. Many of them have no faith and no special care for any form of morals or religion. The person who will write something that they will read will become a people's benefactor. These are people just like any other people with their own language and habits of life fixed upon them by circumstances. Now, I am going to say some things which some readers will regard as stupid in the writer, because they knew them before; but thousands of good people who read papers and help support missions don't know them, and I am on this trip for two special purposes: one was to sorter take care of Bishop Haygood, and the other, to say things that no one else would say with regard to taking care of the bishop. One instance will suffice. We were sitting at supper surrounded with a city of 75,000 Mexicans. The bishop reminded me that I had come along to look after him, and said he wanted some water. I brought a large stock of my Spanish to bear on the waiter, saying *trae mi agua, por obispos* (or something like it). The waiter, who proved to be a Chinaman with his hair cut short, said away deep down, "Speak English; say water. I'm no Mexican." I went foot and said, "John, bring us some water." To have heard an unexpected English response was like a shot from the bush.

The things I wish to say are not peculiar for being great, but small; and

for that reason I expect to meet the demands of a greater number of readers. This is not a Roman Catholic country, although the people have almost universally been brought up under the teachings of Roman Catholicism. Three hundred years of prelatic intolerance has not been sufficient to extinguish the fires of freedom and independence that throbbed in the hearts of their Aztec ancestry, and when Hidalgo lifted his hand at the break of day and declared that Mexico ought and should be free, he precipitated the native hatred of bondage which had slumbered in the hearts of the people since Cortez and his Jesuits subjugated the Montezumas and endeavored to convert them by robbery and bondage. The followers of Hidalgo inaugurated the Liberal party, separating church and state government, giving all churches the privilege of teaching their religious tenets purely as such. This system of liberal government was carried to its present favorable condition under the administration of Juarez (Wharez). But the Liberals found that the Romanists were in possession of much of the most valuable property in the republic, in cathedrals, churches, monasteries, convents, and endowments which were used for political purposes; so they confiscated all church property, but allowing any church to hold for church purposes any amount of property so long as it is in actual use; but no monasteries, convents, street parades or priests in uniform, or veiled sisters, or nuns in priestly prisons are permitted in the republic. This left the government with many of these monastic prisons on hand for sale. In some instances Protestant denominations have bought them for churches, they appearing cheap, a pile of stone and mortar and carving that cost perhaps a quarter of a million for a few thousand dollars. I went through several of them. Huge doric columns, surmounted with arches and domes seventy and eighty feet high and a spiral stairway of stone running from floor to dome, as dark as midnight. I passed through places where daylight has not shined for 300 years. My convictions are that Protestants do not want any such such dungeons to worship God in. The bishop asked me what I thought of them for churches. My answer was, that they would make a better cat ranch than anything else—so many nooks and corners and garrets and cellars, dens and holes, one would furnish ample room to raise a thousand cats a year without any crowding. They would have no use for the cats, and about as little use for the house. Imagine a Protestant preacher standing under a dome eighty feet high, with walls relieved with St. Augustine here and St. Peter there, and Holy Mary and a dozen others cut in life-size from the rock in the wall; and a creature with wings spread out like a turkey buzzard, called an angel, standing above. Imagine a man trying to preach a pure, simple gospel with these surroundings.

We tried the acoustical proportions and found that it makes but little difference whether you speak in Spanish or English, or ring a bell or blow a horn, for one could not be understood as well as the other. The houses were constructed to impress the worshipers by the scenery and not by any wholesome truth or doctrine which might be taught them.

The Liberals have thrown off the yoke of Romanism, and it is but a question of time when atheism will be the natural result, unless Protestant religion comes to their relief. Wonderful possibilities hang upon the next few years.

DR. WAGGENER'S DOGMATISM.

J. H. COLLARD, JR.

"If evolution be true we will teach it though the Pope forbids it." Very well, "if it be true," then "teach it;" but the sensible people of Texas want to know who is to tell them whether it is "true" or not. What is to be the standard of judgment? By what rule are we to test evolution? What scientific standard will undertake to prove? Are we to accept it "by faith?" If so, faith in whom? Certainly not in its founder, for he only claimed to be a man. Not in his "Genesis of Man," for in this he only set forth a "reasonable hypothesis," and looked at infallibility. Are we, then, to accept it as "true" upon the *ipse dixit* of Dr. Waggener? This is what he seems to demand, and that would be a legitimate deduction from evolution predicated, for it would show that the said doctor was an improvement on Darwin himself. But one thing is true: if we accept evolution as "true," we must do it by an immense stretch of credulity, and in violation of the common sense of mankind. Dr. Waggener speaks as though he had it in his power to show whether or not evolution "is true." Can he do this? Will he even attempt to do it? Has anybody ever attempted to do it? To prove it "true" he must be able to demonstrate it. Will he do this? Will he attempt to do it? Has anybody ever attempted to demonstrate it as "true?" If Dr. Waggener should tell a class in chemistry that two cold mixtures put together in certain proportions would produce heat, he could go into the university laboratories and demonstrate as "true"—true by a law as fixed and inimitable as that zinc filings would fly up and kiss a magnet—but has he any method by which he can thus demonstrate evolution to be "true" Mr. Darwin's hypothesis is, that "man is doubtless descended from a hairy quadruped furnished with a tail, probably arboreal in its habits, and classed among the quadrumana." Does Dr. Waggener know what is involved in showing this to be "true?" Can he, during the present school session, bring together the long-looked-for and still "missing links" between the species, and classify in the laboratories of the State Univer-

sity every form of embryology, to demonstrate this theory of descent as "true?" If he can, M. Pasteur, of Paris, would cross the Atlantic, make a pilgrimage to Austin, bow at the shrine of these new zoological discoveries and worship the discoverer as the Moses destined by the "fiery mists of the sun cloud" to lead latter-day scientists across the hitherto bridgeless chasms in biological science, and demonstrate to the world that the president of the Texas State University was "descended from a hairy quadruped, furnished with a tail." If Dr. Waggener will do this, he is welcome to all the honors of the discovery and the distinction it entails; but I don't want him to assume any relationship with me, much less do I intend that he shall claim the kinship when teaching my boy.

Lamar, a French naturalist, in 1809, and Chambers, of England, in 1844, tried hard and wrote elaborately and plausibly to foist upon the credulous world the dogmas of evolution; but Agassiz headed the opposition, and the scientific world, without the help of "pious frauds," proved the thing to be the visionary dream of mere adventurers in biological science. When Mr. Darwin, thirty years ago, undertook to account for the "origin of species," there came to his assistance a perfect swarm of materialistic coadjutors who have kept it before the world as a "reasonable hypothesis," but not one of them has assumed that he can show it to be "true." Many of them taught it, indeed, but they taught it as a theory that might be true, and not as an established fact. Now, completed science demanded more than this. It said: "You must do more than build a theory; you must prove it to be a fact, or we can't call evolution a science. You have been depending on synthesis; that will not do; you must prove by analysis. You must show positively by forms of life that one species has evolved into another. This the followers of Darwin were unable to do, and many of them have given it up as an impossible thing. But here comes a distant Darwinian satellite to tell us that he will soon be able to show that this wandering "sun dog" will, in Mr. Huxley's lectures to the "workmen," in which he tries hard to show the reasonableness of Darwin's conclusions, and although he illustrates the truth of natural selection (which no one denies), yet he never shows where a cow "selected" to be a horse, or cotton "fifty survived" until it became corn; and all through the course there is the confession of ignorance with reference to data necessary to establish this theory that to a scientist ought to be humiliating, but to a "pious fraud," would be amusingly pitiable. Haeckel was of all the advocates of evolution, the most enthusiastic. He spent his life trying to prove the "theory of descent." He turned the little University of Jena into one of the greatest zoological schools on earth, and examined enough "sponges" to furnish baths for the Texas University for all time to come; yet he was forever complaining of the "dogmatism of the schools," which should at least compel the confession that evolution's greatest advocate had not proven it to be "true." Now, we might suppose that Dr. Waggener, if uninterrupted by "pious frauds," would be able to do what Haeckel and Huxley and Tyndall were unable to do; but such a supposition would require a great stretch of the imagination—Huxley crossing and hunting the deep seas, Tyndall scaling the Alps, traversing hitherto unexplored heights, and both the "Royal Institute" and the "British Association" to back them, unable to trace one species to another, and Dr. Waggener, a professor in the Texas University, with a handful of appliquees, assuming to be able in one short session to show their relation and "teach it" as "true." Bravo, doctor! Haeckel, with the University of Jena, leading men of other schools, and the German government at his back, spending his life only to find what he supposed to be a male sponge, complaining of "the dogmatism" of other scientists, but never showing why they should not oppose him; and Dr. Waggener, locked up in the four walls of an office with none of the resources of a great naturalist, assuming to be able to do what Haeckel was powerless to do. "Scat!" "Though the Pope forbid it," indeed! Why don't he say, "though science forbids it." Don't he know that page after page could be given of the names of scientists who utterly reject it? Does he know that these men are for the most part unbelievers, and yet honest enough to "admit of the truth wherever found, whether on Christian or heathen ground?" Does he know that some of these men have written elaborate essays to show up the sophistries of evolution? Has he heard that Prof. Virchow asserts that "the theory of man's evolution from the lower orders of animals has no solid foundation?" Dr. Waggener talks as though evolution were undergoing an examination among scientists now, and that shortly its truth will be made manifest and announced to the world. Does he know that Le Conte admits that "a decided reaction has set in against evolution?" I want to advise this self-constituted dictator in scientific circles, this professed savior in fixing scientific laws, to read just a little before he asperses denominational schools, or denounces as "pericious frauds" those who refuse to believe his unsupported dogmas. What does he mean by, "if evolution be true, we will teach it?" He means simply means this: "If I, Dr. Waggener, believe it to be true, I will teach it." What right has he to set up a standard of truth on an unsettled scientific question? What right has he, arbitrarily, to decide what is scientifically true, and then teach it to the children of Texas? He complains of denominational schools as not adequate to the demands of a broad education,

because, as he assumes, they are biased by sectarian views of religion; and yet he usurps the right to teach as "true" that which is unsettled in science and materialistic in its relation to religious thought. Is not the theory of evolution a form of belief on a subject where religion may be involved? Indeed, is it not one form of a religion? If not, why do its advocates sneer at its opposers as "pious frauds?" It is nonsense to deny that it is one form of a religion; and if sectarianism means "a disposition to dissent from the predominant religion and form new sects," then is Dr. Waggener a sectarian, and when he teaches evolution in the State University, to teach evolution is to "form a new sect" in the University, which is forbidden by the constitution. I defy him to find a Protestant denominational school that teaches any of its own tenets in its literary departments, much less to "dissent from the predominant religion." There is not a denominational school in Texas to-day that teaches sectarianism to the extent he professes to do. Has he any more right, under the law, to teach evolution than Dr. Dabney has to teach "predestination and election?"

Who placed Dr. Waggener at the head of this institution of learning? The people of Texas, through their representatives, did it. And he now has the effrontery to stand up and tell them he will teach their children what he pleases, whether it suits them or not. When the Mexican government secretly decided to crush out Texan liberty and compel them by force of arms to subscribe to the Catholic faith, a small band of Texans rose up and met the foe, and on the field of San Jacinto hurled from them the yoke of ecclesiastical bondage, captured the tyrant Santa Anna, and compelled him and his government to acknowledge that Texans were freemen, and had the inalienable right to set up for themselves a religion and for their children a home. They organized their government; they laid broad its foundations; they provided for civil and religious liberty; they made especial provision for the education of their children. As early as 1839 they set apart forty acres of land for the "grounds for a State university" and bequeathed fifty leagues of land from the public domain to support it. They had wrenched it from the hands of despotism, and now they stand to the world that it should forever stand as a monument, not of their valor, but of their undying opposition to religious intolerance or any other unlawful usurpation of power. Since that time Texas has been crowded with adventurers and office seekers. Different administrations have held the reins of power and the politicians have wrangled and swapped and traded over the public domain. Millions of acres of land—the poor man's by right—have been voted away to subsidize corporations already rich, but no part of this could be given. There it lay, a perpetual memorial of the wisdom and philanthropy that had provided it. In 1881 an election was held and the university was located on "University Hill," selected forty years before as the site. The foundations of that university were laid in the martyrdom of the heroes, many of whom died to make it possible—most of them are gone.

"There are still some few remaining who remind us of the past." Some of them died without a home and their children are scattered over Texas to-day. Into their possessions have come a horde of officials, who hold their places by the fortunes of the ballot. Favoritism can issue the gifts of appointment and preference can hold any place so long as it knows how to "pull the wires." Dr. Waggener stands in as good a place as favoritism can bestow. A Kentucky boy by education, he can stand up and insult the memory of the men who made possible the position he now holds by telling them and their children he will teach what he fancies to be true, even though it should shut the door of the university upon them and their posterity forever. Let the people of Texas teach this dictator a lesson of humility. Let them say to him that dogmatism in scientific vagaries is as intolerant as dogmatism in theology, that their fathers fought to free them from the one and they will not submit to the other. Let Dr. Waggener know that it takes something else besides a sneer at "pious frauds" to prove evolution "true." Let him know that Texas people are not a set of fools and that they think it as absurd to talk about teaching evolution as "true" as it is to teach Hall's substantive theory of sound as "true," but that it is in the power of bigotry and intolerance to teach either, provided we have a tyrant at the head of the State University.

"PIOUS FRAUDS."

The statements of Dr. Waggener, of the University of Texas, on this subject opens up a very important field for discussion. Many thanks to Dr. McLain and Bro. J. M. Barcus for their articles on this subject. Let us state the question thus: Upon what does the entire superstructure of national greatness and individual peace rest? In so stating the proposition we take no advantage whatever, but give the advocates of the institutions of the State all that they could ask. We are able to give Canon Farrar's reply to this question, as follows: "Not on refinement, but spirituality; not on selfishness, but sacrifice; not on knowledge, but wisdom; not on intelligence, but faith." (See "Witness of History to Christ," page 13, by Farrar.) It certainly seems, at least, that these two great men are the poles asunder on this all important question. "Not on intelligence, but faith." Dr. Waggener would certainly be horrified if he were asked to adopt any such sentiment in connection with the University. But what better could he

do than to adopt this statement as true? Let us take, for instance, a man that knows nothing about faith, but looks upon everything connected with it as a pious fraud to hamper the intellect and prevent progress. Place this man in high position, and the more intelligence he has the more harm he can do, and viewing all questions from a material standpoint, only the more harm he will do. In a word, if we are to have a demon incarnate in the University, let him be dull and sleepy, rather than wide-awake and able to use both pen and sword. As a matter of fact, church schools do not ignore the question of intelligence and refinement, but look well to these in connection with the questions of spirituality and faith, and in these questions we can challenge comparison either with the late Dr. Cooper, of South Carolina, or Dr. Waggener, of Texas. Dr. Waggener and his institution may not be the hideous monster that some at a distance might suppose it to be, yet it looks very much like the woods have been pretty well shelled, and the position of the enemy very well ascertained, hence, as patriots and philanthropists, as well as churchmen, we can all take due notice and cut our fuse accordingly. Happy are we as a people in having plenty of schools in which spirituality and faith are kept prominent, and where every pupil is taught both by precept and example that selfishness is one of the basest passions that has ever emanated from hell; also, that sacrifice is perhaps the crowning virtue of the Son of God himself.

There is, therefore, nothing left for us to do but to rally to our church schools, both with our children as well as our money. According to the high authority just quoted, the peace and security of the nation is at stake, as well as the prosperity of the church. Your humble servant, W. W. GRAHAM.

"PIOUS FRAUDS."

I see in the TEXAS ADVOCATE of last week, in an article under the head of "Pious Frauds," "Is it any advantage toward preventing frauds or perfecting manhood to allow students to gamble without censure, or to close a commencement occasion with a public ball? Is it calculated to avoid frauds to have a leading member of the faculty to inculcate by precept and example the advantage of drinking beer? Is it more conducive to manhood to have an occasional wine-supper with the boys than to lead them in a prayer-meeting?" I suppose, of course, the brother knew what the word precept meant when he used it. Will not Superintendent Pritchett give the Christian people of the State the facts in the case? They pay their taxes to support the university and have a right to know if these charges are true, or is it a personal matter with some particular professor to drink beer? Is there anything in the rules of the university commanding the student to drink beer? I do not ask the opinion of any particular person, or the conduct of any person, but I want the government of the university on it. Knowing Prof. P. as I do, I believe he can and will give us the facts. Hence this request. Yours in the interest of truth, I. Z. T. MORRIS.

MARLIN, TEXAS.

IS HE DOING THE WORK OF A METHODIST PREACHER?

The Discipline makes it the duty of a preacher who has the charge of a circuit, station, or mission, "to see that all the people within the bounds of his charge be duly supplied with our books and periodicals." A paper published and edited by one of our ministers, though he be in good standing, not indorsed by the General Conference or an annual conference, is not our periodical. The TEXAS ADVOCATE is the organ of all the conferences in Texas, and is, therefore, our periodical. It ought to be in the home of every Methodist family and read

SYRUP OF FIGS



ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known. Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute. CALIFORNIA FIG SYRUP CO. SAN FRANCISCO, CAL. LOUISVILLE, KY. NEW YORK, N.Y.

by every member of the Methodist Church in this great State. A preacher in charge of an important work who confesses that he does not read the ADVOCATE as much as he ought to, and neglects to circulate it, and induces his members and the members of other charges where the ADVOCATE is circulated to subscribe for a paper not indorsed by the General Conference, nor an annual conference, at a nominal price, using the arguments that the Sunday school Lesson is published in it, and that it is the best spiritual paper published, is not keeping his vow or doing the work of a Methodist preacher. GERTRUDE.

STAND BY THE LAW.

The Kelley case, in the Tennessee Conference, proves that the law of the church is yet in force—that authority prevails—with determined bishops back of it to stand for the church. When W. W. Winn and the twenty-five who voted to sustain the first report of the Committee on Investigation die out of the Tennessee Conference, it will be a dark day for the conference. Bishop Hargrove showed commendable nerve. That small quibbling and technicalities should be used to overthrow the authority of the episcopacy, and be approved by one hundred and sixteen members of the old Jerusalem Conference, is appalling. How strongly the reserve forces of the law came to the assistance of the bishop and the older members of the conference! We are men under authority. Destroy that authority and down goes the whole machinery of ecclesiastical government. We are men of one work—and the political preacher and candidate for office must step down and out of the pulpit.

Advertisement for Dr. Bromcoole's English Female Bitters, featuring an illustration of a woman and text describing its benefits for various ailments.

Advertisement for X-Mas Music, Christmas Selections, and other musical offerings, including a list of songs and prices.

Advertisement for Wide Awake Choirs, listing various musical societies and their offerings, including sheet music and books.

Advertisement for Dr. Felix Gouard's Oriental Cream or Ocular Beautifier, featuring an illustration of a woman's face and text describing its skin-care benefits.

DEPARTMENT OF North Texas Female College CONSERVATORY OF MUSIC, (SHEKMAN, TEXAS.)

PERCEPTION.

After consciousness, perception is defined. Its literal meaning is to take through the senses. Three things are essential to this faculty: First, a knowing mind or a power of intelligent comprehension; next, some outward object, and third, a connection between the mind and the object.

Perception is the set of acquiring knowledge by means of the senses; that is, immediate and presentative, and in order to perceive both subjective and objective qualities must be used, and it is analytical.

may be termed inherent. But there are some qualities which refer to a sentient being as well as to matter. They differ according to the relations of matter, and are both subjective and objective.

SECTION V.

There is still another question in reference to perception that the philosophers disagree upon, viz: As to whether it is analytic or synthetic. Upham, Mills and Stewart maintain the latter theory. They say the eye notes each different part of an object before deciding upon what it is, and that when it has perceived them, it unites them with wonderful rapidity and classifies the object; first finds the elements, then with lightning speed combines them and decides upon the object.

From the foregoing we conclude that perception is the set of acquiring knowledge by means of the senses; that it is immediate and presentative, and in order to perceive both subjective and objective qualities must be used, and it is analytical.

About the Lesson.

LESSON VII, SUNDAY, NOVEMBER 16.

JESUS CONDEMNED. Luke xxiii:13-25.

GOLDEN TEXT.

"For the transgression of my people was he stricken." (Isa. liii:5.)

MEMORY-VERSES, 20-22.

QUESTIONS ON THE LESSON.

- 1. What is the subject of this lesson? Jesus condemned.
2. What is the Golden Text? "For the transgression of my people was he stricken."
3. What did Pilate now do? He called together the chief priests and the rulers and the people.
4. What did he say unto them? "I, having examined him before you, have found no fault in this man."
5. Had Herod found any? No.
6. What did Pilate say he would do? "I will therefore chastise him, and release him."
7. Did he do this? Yes, and brought him forth to them.
8. Did this satisfy them? No; they cried, "Away with this man!"
9. What was the custom at the feast? To release a prisoner.
10. What prisoner was there? One called Barabbas.
11. What was he in prison for? For sedition and murder.
12. What did the people say? "Release unto us Barabbas."
13. What did Pilate again say? He spoke to them that they should release Jesus.
14. What did they do? "They cried, saying, Crucify him! Crucify him!"
15. What did Pilate ask them? "Why, what evil hath he done?"
16. Did they consent for Jesus to be spared? No; "they were instant with loud voices, requiring that he might be crucified."
17. What did Pilate then do? "Gave sentence that it should be as they required."
18. Whom did he release unto them? Barabbas.
19. What did he do with Jesus? He gave him to them to be crucified.—Illustrated Lesson Paper.

LESSON SURROUNDINGS.

Intervening Events.—After the return of Jesus from Herod, Pilate seems to have taken his place on the judgment-seat (Matt. xxvii:19), which, according to Roman custom in pronouncing sentence, was outside the pretorium, John (John xix:13), in connection with a later incident, speaks of it as "called the Pavement, but in Hebrew, Gabbatha." There the rulers and people are gathered, as the lesson narrates.

Place.—At the usual place of judgment, outside the pretorium; which was probably at the summer palace of Herod, though others fix upon the Castle Antonia.

Time.—On Friday morning certainly. According to the view accepted in these "Lesson Surroundings," on the 15th of Nisan, 783 A. U. C.; that is, April 7, A. D. 30.

Persons.—Pilate, the rulers, and the multitude; Jesus and Barabbas (a robber and insurgent and murderer).

Incidents.—Pilate calls together the rulers and people, and proposes to release Jesus. (The custom is stated in verse 17, which is of doubtful genuineness). The multitude cry for Barabbas. According to Matthew, Pilate submits the matter to their choice, and, while waiting for their answer, receives a message of warning from his wife. The people, persuaded by the rulers (Matthew, Mark), choose Barabbas. Pilate makes two more efforts to release Jesus, but fails. He at length yields, and releasing Barabbas, delivers up Jesus to their will. Some place the washing of Pilate's hands at this point, but it probably took place before the final order for crucifixion, and after some incidents narrated by John only.

Parallels Passages.—Matthew xxvii: 15-23, 26; Mark xv:6-15; John xviii: 39, 40.

LESSON SUMMARY.

It is Pilate who is on trial, in this lesson, rather than Jesus. And so it

is in every instance where men stand face to face with the Son of God; not the Savior, but the sinner, is on trial for his life.

No fault was found in Jesus by Pilate, who, for the time being, had the power of decision in his case; but Pilate proved himself at fault in refusing to use his power aright, and in using it wrongfully. It is very easy to condemn Pilate for his wrong action, but it is not so easy to do right ourselves in a similar emergency.

Pilate was himself under authority, and he knew that the Jewish rulers who were demanding the death of Jesus might, if now thwarted in their purpose, make such charges against himself to the Court of Rome as would cause his overthrow. Hence it seemed to Pilate as if he must choose, not merely between Jesus and Barabbas, but between himself and Jesus. If he spared Jesus, he might lose his place or his life in consequence. The trial to which he was subjected was not unlike that in which, at the same hour, Peter failed. When we recognize the sinful weakness of Pilate, let us ask ourselves whether we, in a like test, would be sure to prove true. If our standing by the cause of Jesus would cost us our social position, our property, our friendships, our prospects and our life, would we be firm and unflinching? If not, we have a good deal in common with Pilate.

But Pilate made the mistake of his lifetime in failing to stand by Jesus, in this hour of his trial. Any man who, in any emergency, fails to be true to Jesus, makes the mistake of his life. Jesus could have done more for Pilate than Cosar could do. In turning against Jesus, Pilate brought his name into infamy; and it was not long before he was an outcast, politically and socially, having the hostility of the Jewish rulers whom he had sought to please, and being in disfavor with the emperor, whose good opinion he had put above honor and truth. It is never good policy to choose anything above Christ; it would never be right to make such a choice, even though policy might seem to favor it.

Jesus is on trial before us, or rather, we are on trial before Jesus. It is our privilege and our duty to decide for or against him. It always costs something, and often it seems to cost everything, to decide in his favor. Yet no other decision is right or safe. As we study this lesson about Pilate, let us take home its teachings to ourselves.

ADDED POINTS.

A man is not sure of escaping blame in this world by being and doing right. A man may find himself hated chiefly because of his fidelity to the truth. Let no one of us wonder, therefore, if trouble comes to him through that for which he really deserves most credit.

If we would be freed from fault when we are under a judicial examination, we must be free from fault in our ordinary daily life. If we are not wrong-doers, wrong-doing on our part cannot be proved against us.

It requires more character to stand firm against a pressure to do a great wrong, than it does to propose a slight concession to those who are pressing unjustly. Yet it is easier to maintain one's ground without yielding an inch, than it is to stop short of flight when one begins to fall back from the right.

If we decide to turn away from Jesus, there is no knowing how low a plane he shall fall to. The choice will practically come to be between "Jesus rather than all else" and "any one rather than Jesus."

How fickle is popular opinion! With in a single week the cry of the unthinking populace changes from "Blessed be the King that cometh in the name of the Lord," to "Crucify him! Crucify him!" Let no one of us fear, on the one hand, or be unduly elated, on the other, because of the popular estimate of our character or our work.

Popular opinion may be on the right side; if so, it ought to be recognized as right. Popular opinion may be on the wrong side; if so, it ought to be breasted at any cost. But popular opinion can neither make or unmake the right.—Sunday School Times.

Old and Young.

DON'T CROWD. ALICE CARV. Don't crowd! This world is large enough For you as well as me; The doors of art are open wide— The realm of thought is free. Of all earth's places, you are right To choose the best you can; Provided that you do not try To crowd some other man.

What matter, though you scarce can count Your piles of golden ore, While he can hardly strive to keep his gaunt frame from the door? Of willing hands and honest hearts Alone should men be proud! Then give him all the room he needs, And never try to crowd.

Don't crowd, proud miss! your dainty silk Will gladden none the less Because it comes in contact with A beggar's tattered dress; This lovely world was never made For you and me alone; A pauper has a right to tread The pathway to a throne.

Don't crowd the good from out your heart By fostering at that door, But give to every virtue room— The best that may be had; Be each day's record such a one That you may well be proud; Give each his right, give each his room, And never try to crowd.

DOLLY'S ENEMY, AND HOW HE WAS SLAIN.

"Dolly!" "Yes, mother." "I want you, dear." "Yes, mother, in one moment." A silence; and then the voice called again. This time no answer. Dolly was cuddled up in the window-seat in the library, deeply absorbed in "Little Women," reading it for the first time. She intended to go to her mother immediately, but she must see how Jo

managed to go to the party with only one good glove. So she read on and on, and then—why, then, the next thing she knew it was too dark to see to read any more; and parting the curtains of the bow window, which had made her a cozy nest, and peeping into the room, she found it entirely dark, with the firelight making dusky shadows.

"Seems to me mamma called me," meditated Dolly, as she groped her way to the door. "I wonder what she wanted. I'll go and see."

Lying in front of the hall fire she found Ranger, and of course she was obliged to stop and pat him, for Ranger was her own special pet and intimate friend. She meant to stay only a moment, but it ended in her slipping down on the rug beside him; so that fully half an hour passed before she got to her feet and started slowly upstairs, pausing half way up to look down into the wide hall and admire the picture made by Ranger and the fire.

Just two hours after her mother had called her, Dolly opened her door to obey the summons. She entered the room in the most cheerful manner possible, saying brightly, "Did'nt you call me, mamma?"

"Yes, Dolly," glancing at the little clock on the mantel, "I did call you—two hours ago!"

"Oh, mamma!" remonstrated Dolly, "are you sure—it is so long as that?"

"Quite sure, Dolly; rather more than less."

"Why, mother, I thought I only read a little; and I stopped to speak to Ranger a minute. I did not mean to keep you"—but something in her mother's face made Dolly leave her sentence unfinished, and her face grew rosy.

Ab, that was Dolly's enemy—the thief which made so much trouble, and whom, alas, Dolly tried so nobly to defend. Always late but never understanding exactly why! A minute here, another there. Surely the clock must be mistaken; those tiny minutes could never count up to hours!

"Dolly," her mother had said sadly that very morning, "do you know that you are growing to tell not quite the truth?"

"Oh, mamma!" cried Dolly, the indignant tears filling her eyes.

"I do not mean that you intentionally say what is not so; but half a dozen times a day you say that you have only kept us waiting 'a minute,' or you have only stayed 'a second,' after you have been called, when, in reality, the time has been from ten minutes to half an hour."

"I am very sorry mamma,"—Dolly always was "very sorry," though it did not seem to prevent exactly the same thing happening very soon again—"is it too late for me to help you now?"

"I did not want you to help me, Dolly," her mother answered. Then, putting out her hand, she drew Dolly down on the sofa beside her, saying: "I am very sorry for you, my dear, for there is a bitter disappointment in store for you. I have pleaded with you to try and overcome this grievous fault so many times without avail that it has come to be a real grief to me; for I know, better than I can make you understand, how serious a drawback it will be to you in the future. Of late you have become, if possible, more careless; and I have been forced to the conclusion that only a desperate remedy will open your eyes. When I called you this afternoon, it was to see Cousin Lester. He had come over on horse back, and was to press for time even to come into the house, so I went onto the piazza to speak with him. He told me that they had suddenly decided—his mother, Grace and himself—to start early to-morrow morning, on a trip to Washington; and they would be delighted to have you go with them. I called to you three times, Dolly, but you did not come and then, much as it grieved me, I sent Lester away."

"Oh, mother! mother!" cried Dolly, and then the tears of bitter disappointment choked her voice.

Her mother did not speak; she knew that she had said enough, but she laid her hand tenderly on the bowed head, and kept it there.

Those were hard moments for poor Dolly—moments which she never forgot. After the first storm of grief had subsided, she began to consider. Was her fault so serious? Yes, she could begin to see it now. Instance after instance came crowding to her mind where she had made trouble, even serious trouble, for others, but never before had the consequences been particularly unpleasant to herself, and she was forced to confess that her punishment was deserved.

She raised her poor flushed face, when she had come to this conclusion, and said: "Mamma, it is dreadfully, dreadfully hard to bear, but I believe that nothing less would have done me any good."

And though there were a few more tears that would come, they held no bitterness of rebellion.

"That is my own brave girl," said her mother, stooping to kiss tenderly the trembling lips. "When you can acknowledge that, the battle is half won, Dolly."

But not wholly, as Dolly soon found. And the struggle to overcome made her realize more fully how deep rooted her fault had grown to be, and her mother's loving wisdom in the course which she had taken.

"What's the matter, Sidney?" asked Dolly of her brother one evening some months later.

"Well," answered Sidney, who, with his chin sunk in the palms of his hands and his eyes on the table, was contemplating Dolly's face with evident interest—"well, the fact is, Dolly, I was wondering what has come over you of late. You always were a pretty first-rate girl, excepting for that little behind hand of yours, and now that seems to have disappeared entirely, leaving quite a new Dolly, and an altogether jolly one. Shake!"

And Sidney leaned across the table, and took Dolly's little hand in an affectionate grasp.

Dolly flushed with pleasure, and glanced at her mother with eyes that plainly asked, "Have I succeeded?"

"Yes, Dolly," she answered. Then, turning to Sidney, she said, with a smiling glance at happy Dolly: "Sidney, do you think, in your father's absence, you could act as escort to Dolly and me on a trip to Washington next week?"—Annie L. Hannah, in Congregationalist.

THE CHILDREN OF HOF.

Hof is a tiny little village on the crown of a hill, about one-third of the way on the beautiful road which leads from Salzburg to Ischl, in the Salzkammergut. The principal building in the village is an old church, built of rough stone, and stuccoed on three sides, while on the west, from which quarter the storm comes, it is covered with small shingles, which in the course of time have taken on that soft and lustrous gray which artists love. Under the shadow of the church-tower lies the little Inn of the Black Eagle, while five or six low cottages and an ancient mill form the rest of the village.

One pleasant day last July, we arrived at this little hamlet, and stopped to rest our horses and to take luncheon. While our chickens were browning before the kitchen fire, we strolled out to enjoy the beautiful view which opened on every side and to gather some of the lovely wild flowers which made the meadows gay with color. Then we saw the children of Hof, and quickly made their acquaintance. They were all standing to watch our four white horses as they were taken from the carriage and were led away, out of the wind, to enjoy their dinner in the great stable. Not very many travelers pass this way, and the children were gazing with open eyes on the gay tassels on the harness, and looking with great admiration on the tall coachman who could drive four horses, and crack his whip with such a loud snap every time. Like all the children in this part of the world, these children were charming, with modest manners and quaint little courtesies; and, as we tried to shake hands, in token of goodwill, the prettiest little maiden stooped and kissed the hands thus offered, in a way so utterly unconscious and winning that our hearts were lost in a second.

In the group which stood around us, there were only two girls, Marie and Pauline, who were about nine years old, and four or five little boys. They were all neatly dressed; but they looked very poor, and the surroundings of the homes from which they came showed how hard was the struggle which their parents were making for even the necessities of life. The children had no playthings on toys and sweets. The only sign of trade was a card in the window of the postoffice, which read, "Tabak verkauf" ("Tobacco for sale"); and that sign certainly did not concern the children.

As we drove away from Hof, after luncheon, we thought how pleasant it would be to bring some toys from Ischl, and give the to the children, on the way back, as we were to take the return journey in two or three days.

A vivid beautiful scenery around Ischl, our little friends at Hof were quite forgotten, and it was not until the big traveling-carriage was being packed in front of the "Kaiserin Elisabeth," that we remembered the blue eyes of Marie and the timid dark-brown eyes of little Pauline, and rushed to the nearest shop to make hasty purchases which should make these same eyes dance with delight. Then we returned with a great package, which was safely stowed in the bottom of the carriage; and all the way, as we drove along, we were thinking how pleased the children would be when they saw the contents of the parcel.

At last we arrived at Hof; and imagine our feelings when we found there was not a child in sight! We went up and down the village street, we went into the cottages and asked the mothers; but nobody could tell where the children had gone. The disappointment

was great. Must we go on to Salzburg, and take with us the little presents which were intended to brighten the lives of the children of Hof? Oh, on this day, of all days, why were they not watching for the big carriage and the four white horses? At last the time came for us to leave, and the horses were being harnessed, when some one of the party exclaimed, "There they come!" And up the road came Marie and Pauline, with their arms around each other's waist as they hurried up the hill, smiling and blushing as they saw who was waiting for them. We ran to meet them, and, taking the little brown hands in ours, we led them to the carriage, saying, "Oh, come and see what we have brought you from the town!" Then the big bundle was opened, and in Marie's arms was laid a beautiful large doll, in the gay costume of the country, with real braids of hair, as thick and as flaxen as Marie's own; and then Marie's little pocket was found, and was filled full of sweets. If only you could have seen the little maiden's astonishment and joy.

Now it was Pauline's turn, and the cover was taken off a large box of tin dishes of the most attractive shape and color, and sugar-plums were showered over the whole as it was placed in her little hands. It was too much for her little mind to grasp; and she was so overcome by the surprise that even the hostler who was leading out the horses laughed, and said: "She is quite confounded by such a gift." Then she suddenly understood that it was all for her, and holding her treasure tightly in both hands, she murmured, "Thank you," and was off like the wind to show her prizes in her cottage home. Next a mother came up with a baby in her arms and a little boy of four clinging to her skirts. She looked tired and careworn, but a smile of pleasure fairly transfigured her face as we gave the little one a box containing a toy village.

This child, like all the others, had been carefully taught good manners; and as we handed him the box, he put his baby hands together, and said: "Bitte" ("Please") in the prettiest fashion. Then the boys began to gather, and there were sugar-plums and chocolate for all; and finally we drove away down the long hill, and have been followed ever since by pleasant memories of the smiling faces of the children of Hof.—Julia B. Schaffner, in Sunday School Times.

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BRONCHITIS. Is an inflammation of the bronchial tubes—the air-passages leading into the lungs. Few other complaints are so prevalent, or call for more prompt and energetic action. As neglect or delay may result seriously, effective remedies should always be at hand. Apply at once a mustard plaster to the upper part of the chest, and, in internal treatment, take frequent doses of Ayer's Cherry Pectoral.

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Dr. Geo. Wilkins. received the first treatment on Artificial Teeth, and everything else pertaining to Dentistry, at the Texas State Fair and Dallas Exposition in 1888. and has since that time been using artificial teeth made without plates. Gold and Porcelain. Crowns \$2.00 to \$5.00. Teeth, upper or lower, \$3.00 a set. Gold, fillings \$1.00. OFFICE: Cor. Elm and Harwood streets.

BELLS. Swift's Specific has cured my little niece of white swelling of the worst type. More than twenty pieces of bone came out of her leg. She was not able to walk for eight months, and was on crutches a year. The doctor advised amputation, but I refused, and put her on S. S. S. She is now as well and playful as any child. Mrs. ANNIE GESSING, Columbus, Ga. Treatise on Blood and Skin Diseases mailed free. SWIFT SPECIFIC CO., Drawer 3, Atlanta, Ga.

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Texas Christian Advocate.

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THE KELLEY CASE. The wisdom of the last General Conference in putting the case of a preacher...

But who shall appoint the committee, the president of the conference or the conference itself?

In conclusion, we must be allowed to express regret at the form the discussion has taken in some instances.

THE COLLECTION. It will be seen from the reports of the West Texas Conference that there was an increase in the amounts paid...

motion to nonconcur with the committee of investigation; for even admitting that a new committee can be had when the first reports a trial necessary, it seems to us that the only legitimate motion would have been a call for a new committee, for granting that the conference may demand a new committee of investigation, it can never refuse to try a brother against whom charges are preferred.

It is claimed by Dr. Kelley and some of his friends that his case should have proceeded according to Ans. 3, Ques. 7, paragraph 55. It is quite evident that the proceedings indicated there do not apply to such cases as are to be tried by committee.

When a committee of investigation comes before the church with a bill of charges and specifications in its hand and also with the appointment of a prosecutor, the preliminary steps in the trial have evidently been taken.

And yet this has been the law and usage since trial by committee was adopted. There is not one whit more reason that a conference should have the power to reject the report of the investigating committee than the verdict of the trial committee.

LET a son of North Carolina urge you to take warning from other sections and not disintegrate the educational life of the church by multiplying colleges. A college for every conference has been the unwise ambition of many sections.

THE editor and publishers of the ADVOCATE are running over with thankfulness for a copy each of the New Discipline—gilt-edge and morocco binding—presented with the compliments of Barbee & Smith.

FROM the society notes of the San Antonio Express, the editor of which is a member of the P. E. Church, we clip the following: The sermon on "Christian Unity," delivered by Bishop Johnston last Sunday at St. Mark's Church, has created quite a good deal of discussion.

\$700 and pay \$700. It is just \$100 better. The stewards and the preacher sometimes make the mistake that the sum fixed for the salary is contracted to be paid. The original obligation is to support the servant. The sum fixed by the board as the salary is simply estimated by them to be the amount necessary to support the pastor.

That Bishop Hargrove administered the law as he understands it, no one who knows him will doubt for a moment. But if his rulings are in accord with the letter and spirit of the law, then we shall favor such modification as will render it impossible for a minority of seventeen men (one report says sixteen) to override the will of a conference numbering 200 more or less.

There's the difference. Of course, the ADVOCATE and the Methodist cannot agree because they have an entirely different standard by which to measure the "best." The Methodist determines the best entirely by the dollars and cents standard.

THE traditional stinginess of the fathers is shocked and scandalized at \$200 a day for preaching, as if preaching was not the most valuable service to the people. Lawyers get \$500 for an "opinion." Conkling charged \$5000 for "five minutes of his time."

SOME people who do not know the inside of Methodist expatiate on the arbitrary powers of the bishops, but if anybody in the Methodist economy has monarchical powers it is the preacher in charge. He has complete control of his pulpit, can receive or reject candidates for membership in the church, bring members to trial, appoint his own committees, nominate his own Board of Stewards and make and unmake class leaders at will.

IT is preposterous to say that we trust God when we do not believe that he is equal to every emergency in the case, and any doctrine of Providence which does not hold that God always does the best is faulty.

THE doctrine of Providence which does not hold that God always does the best under the circumstances is "faulty." It will strain Bro. Campbell's Arminianism to prove that trust in Providence always saves a man from harm at the hands of his fellow man.

NAY, verily, it does not strain the Arminianism of the ADVOCATE to believe the utterances of inspired writ. This ADVOCATE has no more sense than to believe that the inspired Paul spoke the truth when he said: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Yes, even the mistakes of a fallible bishop and cabinet will work

for the good of him who lovingly trusts the Lord. "The bishop ought to give that brother a hard appointment to punish him." Nothing could be a more unauthorized or unrighteous use of the appointing power. No bishop or presiding elder has the right to "punish" a traveling preacher with a poor appointment, nor should a delinquent charge ever be "punished" with a poor preacher.

ATTENTION is called to the program for week of prayer and self-denial by the W. M. S., published elsewhere. Let the brethren render these women all necessary aid in their power. We trust this week will result in much good.

ONE item we failed to get for the report of the West Texas Conference last week was the resolution indorsing Bishop Key's appeal to the Methodist Sunday-schools. The success the bishop is having is gratifying.

WE have received the last numbers of the Pacific Methodist and Los Angeles Advocate. The San Francisco Advocate will take the place of both, under the editorship of Dr. Boswell. If the new paper is as good as the other two combined it will be a "rattler."

WHEN a bishop and cabinet find more trouble in providing for men than they find in filling appointments, it is time for the church to stop and do a little thinking. We have more big men than we have big appointments, it seems.

WHEN a bishop and cabinet find more trouble in providing for men than they find in filling appointments, it is time for the church to stop and do a little thinking. We have more big men than we have big appointments, it seems.

SEAL their faith with their blood? The argument of the TEXAS ADVOCATE is that the believer in Providence will get the best for himself any way, and, therefore, should "take no thought" about the covenant. If this argument is true, there can be no martyrdom, and among the saints an untimely death is impossible.

THE church can afford to put a higher premium on culture, genius and character in its ministers than kings, courts or commerce for their servants. The church ought to out-bid the world.

THE ADVOCATE said nothing of a "believer in Providence." Thousands of people say they believe in Providence and yet they neither trust the Lord nor conform to his will. There are those who believe, like the Holston, that the Omnipotent arm is dependent upon circumstances. They always think, like the Holston, that they can beat the Lord managing a bishop and his cabinet, and when they pray no doubt their prayer is, "Oh, Lord, help us to carry out our own plans, provided thou canst under the circumstances." The proviso is undoubtedly very appropriate in such a prayer, for the one circumstance which may interfere with the divine answer to prayer is the exercise of moral agency by the man who prays. The man who thinks he can manage his own case in the cabinet better than the Lord, has himself created the circumstance which makes it impossible for the Lord to do better for him.

SOUTHERN METHODISM. News, Views and Personalities.

—Nashville Advocate: The readers of the Advocate will be glad to know that Bishop John C. Granbery has returned from Brazil. In a private note to the editor, he says: "I have enjoyed good health, and return with gratitude for the cheering state of things in the mission. I am far behind in church news, but hope to catch up."

day in the cemetery to await the trumpet of God. A large concourse of friends followed in tears. The church is in great sorrow over the loss of their pastor. A faithful man has gone home. Let prayer be offered for the wife and her three little girls, together with kindred and friends.

—The postoffice address of Rev. R. J. Deets is Llano, Texas. —The postoffice of Rev. J. W. Seaton is Elmore, Indian Territory.

—The address of Rev. M. A. B. Black is Kerrville, Kerr county, Texas. —The postoffice of the Rev. I. T. Morris for this conference year will be Beville, Texas.

—The Rev. C. M. Harless has decided to remain in the pastorate, and therefore declines the professorship offered him in Central College.

—Wm. A. Edwards, of Atlanta, Tex., writes: The church at Atlanta will not be dedicated until after the session of conference. Bishop Haygood says now he cannot possibly be here before that time.

—The Rev. R. J. Deets, of the West Texas Conference, has just passed through one of the most trying ordeals of a man's life. He has a son-in-law. We hope the trial will be sanctified to the good of all concerned.

—Mattie Walker, Dodd City, Tex., under date of November 4, writes: I grieve to state to you that our dear pastor, Bro. C. C. Davis, is at present very sick with a slow form of fever—has been down fifteen days, and after only a few days' faithful nursing, his good wife was stricken with the same disease. May God hasten their recovery is our earnest prayer. [Amen.—Ed.]

Our column grows. Nearly every mail brings notice of acceptance by some active and aggressive Sunday school. When the conferences are over, the good work of subscribing will begin in earnest.

Table with columns for location and amount. Includes entries for Plano, McKinney, Pittsburg, Latravage, Sulphur Springs, Burket, Brownwood, Caldwell, and First Church, Dallas.

Since last report Rusak Sunday-school has paid in full \$10 and Caldwell \$2.50; total \$12.50. We thank God and take courage. JOSEPH S. KEY.

WHAT TO DO. REV. J. T. BROWNING.

The time for holding the annual conferences is at hand. It is the time when there is great anxiety with some preachers and churches about the appointments to be made.

I. This anxiety is wrong. It is a violation of God's Word, which commands us to "Take no thought (anxiety) for the morrow," and "Be careful (anxious) for nothing." It is contrary to a holy trust and confidence in God and his providence, which begets a holy resignation and sweetness of spirit that adorns with transcendent beauty the children of the Great King.

1. This wire pulling is a violation of one of the fundamental principles of church government, viz: That the churches allow the bishop to select them a pastor, and the preachers allow the bishop to select them a charge. This principle reposes confidence in the integrity and godly judgment of the bishop to make wise and judicious appointments. And this, if the natural course of things is not interrupted by unholiness, he will do; for having the interest of the church at heart, and no personal concern to bias his mind, he will be perfectly competent, as far as it is possible, to send each preacher to the right charge, and each charge the right preacher.

—Nashville Advocate: The Book Committee met on Saturday, 25th ult., and elected Dr. Jno. W. Boswell, of the Arkansas Conference, editor of the Pacific Methodist, vice Rev. H. P. Walker, resigned. Dr. Boswell is well known to the church, having been for some years assistant editor of this paper. He is a true man, a good preacher and a painstaking and accurate writer.

—Our Board of Church Extension has formally accepted the invitation of First Church, Little Rock, Ark., and will hold its next anniversary there in March. Arkansas is also spreading herself to get the General Conference at Hot Springs, but if left to a vote of the delegates, we think a majority would prefer to meet at cool springs at that season of the year.

—The friends and correspondents of Rev. M. M. Wadsworth will address him in future at Weimar, Colorado county, Texas.

—The Rev. C. M. Harless has decided to remain in the pastorate, and therefore declines the professorship offered him in Central College.

—Wm. A. Edwards, of Atlanta, Tex., writes: The church at Atlanta will not be dedicated until after the session of conference. Bishop Haygood says now he cannot possibly be here before that time.

—The Rev. R. J. Deets, of the West Texas Conference, has just passed through one of the most trying ordeals of a man's life. He has a son-in-law. We hope the trial will be sanctified to the good of all concerned.

—Mattie Walker, Dodd City, Tex., under date of November 4, writes: I grieve to state to you that our dear pastor, Bro. C. C. Davis, is at present very sick with a slow form of fever—has been down fifteen days, and after only a few days' faithful nursing, his good wife was stricken with the same disease. May God hasten their recovery is our earnest prayer. [Amen.—Ed.]

Our column grows. Nearly every mail brings notice of acceptance by some active and aggressive Sunday school. When the conferences are over, the good work of subscribing will begin in earnest.

Table with columns for location and amount. Includes entries for Plano, McKinney, Pittsburg, Latravage, Sulphur Springs, Burket, Brownwood, Caldwell, and First Church, Dallas.

Since last report Rusak Sunday-school has paid in full \$10 and Caldwell \$2.50; total \$12.50. We thank God and take courage. JOSEPH S. KEY.

WHAT TO DO. REV. J. T. BROWNING.

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Texas Christian Advocate.

In an Omaha church recently, Sam Jones... "There is a man present who never spoke a cross word to his wife."

Confirmed. The favorable impression produced on the first appearance of the agreeable liquid fruit remedy, Syrup of Figs, a few years ago...

Fair Amation—"I wonder why all elevators lift in this country? Lift Boy—Hi can tell you, marm. Hi can lift you up and Hi can lift you down."

Neuralgia. My wife was suffering over two weeks with a very severe attack of neuralgia which several physicians failed to relieve.

Hubband—You promised me you would outmarriage your order for that dress. Wife—I wrote to the firm that very day.

Black-Leg. This is to certify that I have used WOND'ERFUL EIGHT and found it to be an immediate relief for Black-Leg in cattle...

Church Notices. There is no use to consider the lilies of the field, because they can't vote.

Mr. Rue Wheat, Dallas, Texas, had blood poison and rheumatism so bad he could not walk without a crutch.

"He pressed her to his breast and sighed," read the elocutionist; and the boy in the rear gallery broadcast down the house by yelling, "Which side?"

"Once I was happy but now I'm forlorn," is the wall of a thin, faded, yellow-cheeked woman who did not know that Dr. DREW'S ENGLISH FEMALE BITTERS would restore her shrunken figure...

"Kitty," said the lover, as they sat in the dark corner of the piazza, "Kitty, close your eyes." "Why so, George?" "If you don't everybody will be able to see us."

IF YOUR BACK ACHES Or you are all worn out, really got for nothing it is general debility. Try DR. HUGHES' KIDNEY PILLS. It will cure you, and give a good appetite.

Weeks—Well, how are things over in Boston? Have they named any new pie Aristotile yet? Wentman—No; but I heard a man there ask for a Plato soup.

Try Dr. Clark's Eucalypti, the remedy by unanimous verdict for inflammation and Pain. Do not be deluded by spurious preparations.

Grafton—Aw, what's the matter, dear boy? Spained your eye? "No;—rheumatism. Left one of me rings off the other day, ye know, and caught cold in me finger."

Saxet Medicine Co., Dallas, Texas, offers to put up \$500 that will cure any case of blood poison that can be cured. \$1.00 per bottle.

Grocer—Well, my little boy, what will you have? "Fifteen cents' worth of molasses." Grocer (as he hands the pitcher over the counter)—Where is your money? "In my pocket. I put it there so as to be sure not to lose it."

That Little Tickling In your throat, which makes you cough once in awhile and keeps you constantly clearing your throat, arises from catarrh, and as catarrh is a constitutional disease the ordinary cough medicines all fail to hit the spot.

Many people who have taken this medicine for scrofula, dyspepsia, loss of appetite, and other troubles, have been surprised that it should cure this troublesome cough. But to know the actual cause of the cough is to solve the mystery.

JEFFERSON DISTRICT—FOURTH ROUND. Kildare cir. at Lockhart Hill. Nov 15, 16. Jefferson sta. at Pleasant Grove. Nov 17.

BONHAM DISTRICT—FOURTH ROUND. Stephenville cir. at Stephenville. Nov 15, 16. Marx cir. at Stephenville. Nov 17.

SAN AUGUSTINE DISTRICT—FOURTH ROUND. Sexton cir. at Hempfield. Nov 15, 16. Hempfield cir. at Hempfield. Nov 17.

PARIS DISTRICT—FOURTH ROUND. Powderly cir. at Paris. Nov 14. Embury cir. at Paris. Nov 15, 16.

DALLAS DISTRICT—FOURTH ROUND. Oak Lawn cir. at Oak Lawn. Friday, Nov 14. Smithfield cir. at Oak Lawn. Nov 15.

SHERMAN DISTRICT—FOURTH ROUND. Denison cir. at Sherman. Nov 15, 16. White Oak cir. at Sherman. Nov 17.

EDDY DISTRICT—FIRST ROUND. La Lue cir. at Eddy. 3d Sun in Nov. 8th Sun in Nov. 15th Sun in Nov.

BEAUMONT DISTRICT—FOURTH ROUND. Colmesnel cir. at Wolfe Creek. Nov 15, 16. Moscow cir. at Wolfe Creek. Nov 17.

SULPHUR SPRINGS DISTRICT—FOURTH ROUND. Sulphur Springs sta. 7:30 p. m. Nov 14. Let each pastor order tables for answer to twenty-fourth question.

Banks—The long center span of the Brooklyn bridge is unsurpassed in the world. Can't—I have noticed that it is pier-less.

WINCHESTER REPEATING SHOTGUN SIX SHOTS IN THREE SECONDS. The quickest and rapidly becoming the most popular gun in use.

GEO. W. CLAPLIN & CO., 123 Nassau St, New York. References—This paper.

One of the governors of a grammar school complained to the head master that on a previous evening he had seen one of the top form boys dining with a young lady.

A Ray of Hope For all who are held by the chains of scrofula or other diseases of the blood comes from Hood's Sarsaparilla, which by imparting the elements of good health and strength to the vital fluid...

Correspondence Editor—Here's a fellow who wants to know how he can acquire a flow of language. What shall I say to him? Snake Editor—Ask him if he ever tried stepping on a tack with his bare feet.

Lock-Jaw. CHINA SPRINGS, TEXAS, AUG 17, 1888. One large dose of Wonderful Eight cured my mare of lock-jaw. It is truly a wonderful cure and the best seller of any preparation in the market.

The signature A. Johnson is on every genuine bottle label of Johnson's Anodyne Lintiment.

Elevator boy (to fat old lady)—Goin' up, mum? Old lady—Yes, I'm goin' up; but sakes alive, a little boy like you can't pull me up in that thing.

Black-Leg. This is to certify that I have used WOND'ERFUL EIGHT and found it to be an immediate relief for Black-Leg in cattle...

Buttercup, Williams Co., Texas. There is no use to consider the lilies of the field, because they can't vote.

Calendar table for 1890, showing months from Jan to Dec with days of the week and dates.

SAN MARCOS DISTRICT—FIRST ROUND. Luling cir. at Luling. 3d Sun in Nov. Lockhart cir. at Lockhart Hill. 4th Sun in Nov.

MARSHALL DISTRICT—FOURTH ROUND. Church Hill cir. at Church Hill. Nov 15, 16. Trompe and Overton cir. at Overton. Nov 17.

PALESTINE DISTRICT—FOURTH ROUND. Palestine cir. at Palestine. 3d Sun in Nov. Palestine cir. at Palestine. 4th Sun in Nov.

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SKIN DISEASES SWAYNE'S ABSOLUTELY CURES. The simple application of "Swayne's Ointment" without any internal medicine...

At the great virtues of "Swayne's Ointment" we are permitted to refer to the Publishers of THE TEXAS CHRISTIAN ADVOCATE.

DAIRY RULES.—The last session of the New York Dairywomen's Association adopted the following rules: (1) Milk from healthy cows only should be used...

When Baby was sick, we cared for Castoria. When she was a Child, she cried for Castoria. When she became Miss, she clung to Castoria. When she had Children, she gave them Castoria.

Whether it is better to work butter once or twice will depend entirely upon the condition in which it comes from the churn. The objects of working are to remove the buttermilk and surplus water...

CONSUMPTION CURED. An old physician, retired from practice, had placed his hands by an East India missionary in the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections...

Clabbered milk and bran, well mixed, is nutritious food for hens and growing pullets.—American Agriculturist.

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TEXAS CHRISTIAN ADVOCATE AND TEXAS FARMER TO SAME ADDRESS. For only \$2.50.

WINTER DAIRYING.—The advantages of winter dairying over summer are many. A cow will give more milk and butter in the year, to be fresh in October, than she will come in in April or May...

When Baby was sick, we cared for Castoria. When she was a Child, she cried for Castoria. When she became Miss, she clung to Castoria. When she had Children, she gave them Castoria.

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DO YOU KNOW WHAT AILS YOU?



You feel tired—Do you know what it means? You are nervous—Why? You cough in the morning—Do you realize the cause? Your appetite is poor—What makes it so? You seem like a changed person to your friends—Do you know what is the matter, or has the change been so gradual it has escaped your notice? You have Consumption! We do not say this to frighten you, but it is true. These are the sure symptoms of this terrible disease. There is one thing which will check it and that is DR. ACKERS' ENGLISH REMEDY.

It is recommended by the best physicians in Europe and America. 25 cents, 50 cents and \$1.00 per Bottle. W. H. HOOKER & CO., 46 West Broadway, New York.

Dr. De Laval, the Swede, of Cream Separator Fame, Invented It—The Churn Is to Be Attached to the Separator and Is Run by a Steam Jet.

Dairymen are acquainted with the well known form of the De Laval steam turbine separator, to which was awarded the gold medals of the British Dairy Farmers' association and the Royal Manchester and Liverpool Agricultural Society. To this separator the new churn is attached. It consists of a cylinder about 12 inches long and 4 in diameter, within which a dasher revolves at about 3,000 revolutions per minute, being driven by a rope belt of the same kind as is used to drive a power separator from the separator spindle.

The cream, on leaving the separator in the usual way, passes over an ingeniously contrived refrigerator of a new design, which is admirably calculated to reduce the temperature as low as possible with a very small consumption of cold water; it then enters one end of the cylinder, in the course of its passage through which the cream is churned into butter, and emerges at the other end in a granular form. Dairymen who have their buttermilk analyzed from time to time know there is great loss in the present system of churning large quantities of cream, as it is impossible to insure that every butter globe shall receive the same amount of concussion, and hence the buttermilk often contains a large percentage of butter. This is avoided by Dr. De Laval's new invention, as the cream must pass equally through the cylinder, receiving a regular and rapid concussion from the revolving dasher.

The cylinder is inclosed in a water casing, so that the temperature is kept very low, and the butter is consequently very firm. It is free from buttermilk, and therefore keeps well. The churn is fixed to the separator frame and can be attached to any of the De Laval machines. As shown on the turbine the whole process of separating the milk and churning the butter is performed by a jet of steam direct from the boiler without the intervention of shafting, belting or an engine of any kind. The churn has no complex arrangements about it, and nothing could be more simple than the way in which it can be taken to pieces and cleaned. The process is entirely automatic, requiring very little power and attention while in use.—London Agricultural Gazette.

Butter That Will Keep. Year after year a California dairymen keeps "the best and richest butter"—that made in May, June and July—by a simple process which he describes as follows: "Thoroughly wash before it is taken out of the churn. Salt to suit the taste—half an ounce to the pound is about right. Do up in neat, round balls of two or three pounds each; cover each roll with a clean muslin cloth, large enough to go round it twice or more, so it will be completely enveloped, and sink it in a brine as strong as the best salt will make. Stone vessels are the best. When the rolls are in they may be kept down by means of clean, flat stones. When the vessel is full enough and the butter completely covered with the brine add more salt to insure the strength of the brine. Keep it in cellar or spring house, and see if it is not worth in winter and spring 100 per cent. more than any winter made butter." He emphasizes the following indispensable requisites: That the butter be good to begin with, have all the buttermilk worked out, and be wrapped and put into the brine the same day it is taken from the churn.

Bouvardias for Winter Blooming. Among desirable winter blooming plants are the bouvardias, which thrive not only in the warm green house, but in the window garden. In color, size and shape of bloom they present a pleasing difference. Alfred Neuner, double and pure white, its flowers looking like clusters of miniature tuberoses and possessing faintly their fragrance, is handsomest of all; Victor Lesmoine, also double, has large clusters of brilliant red blossoms; President Garfield, soft rich pink double flowers; flavescens, single, a pale yellow, and Leinaha, the earliest and most faithful bloomer of all, is dark scarlet. When brought into the house bouvardias bloom in accordance with the amount of light and heat given. The advice is given by Vick to never let them become pot bound, and after buds begin to appear give liquid stimulants once a week, and shower them to keep down insects.

The Poison Ivy and Poison Sumach. American Cultivator has the following to say about ivy and sumach: The three leaved ivy is dangerous. The five leaved is harmless. The poison sumachs have white berries. No red berried sumach is poisonous. Both the poison ivy and poison sumach, though unlike in appearance of foliage, have similar white berries growing in small, slender clusters from the axils of the leaves. In all other sumachs the berries are red and in close bunches at the ends of the branches, and far from being dangerous yield a frosty looking acid which is most agreeable to the taste, and wholesome withal.

Destroy Infested Fruit. Farmers and fruit growers who want to make an effective fight against the apple maggot will do well to promptly destroy all infested windfalls and all refuse from infested fruit, apple pomace, parings, etc., from about the house. This should be done by deep burying, burning or feeding to swine.

There are 2750 languages. The value of a ton of silver is \$37,704.45.

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TAKE THE M. K. & T. MISSOURI, KANSAS AND TEXAS RAILWAY TO ALL POINTS NORTH AND EAST THROUGH TRAINS CARRY Pullman Sleepers Between Points in TEXAS and Chicago, St. Louis and KANSAS CITY. Close connections in all of the above cities with fast trains of Eastern and Northern lines, make the M. K. & T. R'y the best line to New York, Boston, Montreal & St. Paul.

THE DIRECT LINE TO HOUSTON, GALVESTON, LAREDO, SAN ANTONIO, and all points in South and Southwest Texas. Short Line to the Republic of Mexico, via San Antonio and Laredo.

Table with columns for routes (e.g., Houston, Galveston, Laredo, San Antonio) and dates (e.g., Daily South, Daily North). It lists various train services and their schedules.

Pullman Buffet Sleeping cars attached to night trains. Call for tickets via "The International Route." C. E. WOOD, Trav. Pass. Agt., Palestine, Tex.; J. E. GALLBRAITH, Traffic Manager, Palestine, Tex.; W. D. DAIR, Commercial Agent, Dallas, Tex.; Asst. Gen. Pass. and Tel. Agt., Palestine, Tex.

PANHANDLE OF TEXAS. Home-Seekers, Attention! The Panhandle country tributary to the line of the Fort Worth and Denver City Railway is now recognized and admitted to be the greatest wheat producing, agricultural, and fruit country in the United States, offering to home-seekers Inducements not to be met with elsewhere.

To travelers and tourists, the Texas Panhandle route offers the shortest line and quickest time from the Gulf of Mexico, Fort Worth, and principal points in Texas to Rocky Mountain Resorts and the Pacific Coast, including Trinidad, Pueblo, Manitou, Colorado Springs, Denver, Salt Lake, Fortland Tacoma, Seattle, Fort Townsend, Puget Sound. Daily trains leave Fort Worth 9:30 a. m., comprising new and elegantly equipped Pullman Palace sleeping cars, through to Denver, continuing at that point with the Union Pacific Westway running through cars for San Francisco, Portland and Los Angeles. For further information, Descriptive Books, Maps, etc., address: GEO. W. ARVY, W. V. NEWLIN, Gen'l Pass. Agt., Gen'l Pass. Agt., Denver, Colo., Fort Worth, Tex.



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BAILEY'S REFLECTORS. The word "whosoever" struck me forcibly, and one of the friends came up and said to me solemnly: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." (Acts iv: 12). But when I began to quibble and argue he simply said: "Friend, I will pray for you." God in his infinite mercy answered that prayer. But how? He first showed me my deep need. He showed me that, in spite of my outward respectability and apparent goodness, in spite of all my religion, I was, like you—self, dear, unloving, selfish, a "narrow, a child of wrath." (Eph. ii: 3). The bandage was torn from my eyes. I saw myself, with the light from the throne of God's holiness shining upon me, a sinner by nature and a sinner by practice, the thought came to me with awful intensity: "Where shall I flee for refuge? Where? Oh, where?" "Away with vain reasoning!" I exclaimed: "Away with soul-destroying quibblings!" God's Word must be my only guide in such matters; human reason will only lead me astray. So I read in the Scriptures that "God, who is rich in mercy, for his great love wherewith he loved us (Eph. ii: 4), had not merely taught that the wages of sin is death, but that his free gift is eternal life through Jesus Christ our Lord" (Rom. vi: 23). A free gift, indeed! Oh, I thought how beautifully simple, how grand, how like God! Like water upon parched lips, and through simple faith I could joyfully exclaim, "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii: 1). God allowed nothing to obscure this glorious fact to my soul that "thy grace are saved through faith, & that not of works, lest any man should boast" (Eph. ii: 8, 9). For, beloved reader, ever bear in mind that, according to the Word of God, to receive means to believe, and to believe means to receive, as it is also written in John i: 12, 13: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of man, but of God."

ACHE. Reader, how is it with your soul? Are you saved? Have you peace with God? "Now is the day of salvation" (II Cor. vi: 2).—The Watchword.

SOBER WORDS. 1. They indicate a sour origin. They show that the heart is in an acid state. The hearer of such words cannot but have his own, and not very complimentary, opinion of the speaker. 2. They make the speaker himself more sour. Words react upon those who utter them. As kind words beget kindness, and increase the power of it in the soul, so sour words increase the bad temper of him who uses them. They add fuel to the fire, and augment the heat. 3. Sour words dangerously tend to make the hearer sour. They create an atmosphere which he breathes, and the virus is likely to penetrate his soul and make him sour too. Vinegar gives its own character to anything it can reach. It is not the fault of the sour in heart and speech that they do not spot all the sweetest that there is about them. 4. Sour words are all but certain to give sourness to the countenance, the face is a tell-tale of the heart, and the heart's sourness, rising to the lips in bitter words, has wonderful power over all the features. Look on the countenance as the owner is using sharp and bitter words. Do you see a smiling June, or a scowling November? 5. Sour words are not soon forgotten. Sharp and piercing, they enter, like iron, into the soul. As with hooks of steel, they hang on to the memory. All that you can recollect of some people is the sour words you have heard them use. Now, if sour words indicate a sour heart, and make the speaker more sour, and make hearers sour, and give a sour countenance, and make one's sourness long and painfully remembered—there are five reasons why these words should never be found upon your lips. Let the last ones you have used be the last.—New York Observer.

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Devotional. THE EYE OF JESUS. "His eyes are as the eyes of doves."—SONG OF SOLOMON: vi: 42. "His eyes are as the eyes of doves"—What soul need fear their gaze to meet? With those homes of tenderness, Divinely feeling, sweetly smiling, Pleading which was, while they control The wondering, willing, molting soul. No wrath is there—unuttered Love. With silent eloquence, demands The yielding of the sinner's heart. Love's sign—those wounded feet and hands—That sign once fully seen and known, And Jesus conquers—reigns alone. Those dove-like eyes! their tender gaze Both to the captive soul impart, (And then draw forth) sweet notes, Those sounds which charm Enanias's heart. As doth the Eolian harp respond To each light breath of zephyr fanned. He gazes on the souls He loves. What untold rapture in his eyes! The price is paid, the victory's won, O Jesus! love! His blood-bought prize, O Jesus! love! in sweet amaze, The power nigh fails to sing Thy praise. —The Watchword.

A JEW'S CONVERSION TOLD BY HIMSELF. Brought up a Jew, I was instructed to follow the manifold ceremonial observances which have become so customary to Jews; but I was exceedingly un-enthusiastic. I experienced a void which I could not express; I realized a need which I could not define; I hungered and thirsted for—I knew not what. After a time I fell in with some atheists. Eagerly I devoured the poison contained in their writings, and listened to their blasphemous assumptions. The result was that my mind soon began to yield to their soul-destroying views. I doubted the inspiration of the Bible, and denied the possibility of revealed religion. At that time I came across a Christian whose consistent walk in the ways of God attracted me much. I saw he was real. I had to admit that he possessed a secret treasure which I did not. Being rather inclined to be argumentative, I frequently reasoned with him about the claims of Jesus as the Messiah of Israel. The result of this was that I became very much interested in the religion, endeavoring to obtain salvation by my good works, seeking for peace by my own efforts.

One Sunday afternoon I took a walk and I heard three Christians singing that hymn: "Whosoever heareth—shout, shout the sound, and the blessed tidings to the world, wherever you will may come." The word "whosoever" struck me forcibly, and one of the friends came up and said to me solemnly: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." (Acts iv: 12). But when I began to quibble and argue he simply said: "Friend, I will pray for you." God in his infinite mercy answered that prayer. But how? He first showed me my deep need. He showed me that, in spite of my outward respectability and apparent goodness, in spite of all my religion, I was, like you—self, dear, unloving, selfish, a "narrow, a child of wrath." (Eph. ii: 3). The bandage was torn from my eyes. I saw myself, with the light from the throne of God's holiness shining upon me, a sinner by nature and a sinner by practice, the thought came to me with awful intensity: "Where shall I flee for refuge? Where? Oh, where?" "Away with vain reasoning!" I exclaimed: "Away with soul-destroying quibblings!" God's Word must be my only guide in such matters; human reason will only lead me astray. So I read in the Scriptures that "God, who is rich in mercy, for his great love wherewith he loved us (Eph. ii: 4), had not merely taught that the wages of sin is death, but that his free gift is eternal life through Jesus Christ our Lord" (Rom. vi: 23). A free gift, indeed! Oh, I thought how beautifully simple, how grand, how like God! Like water upon parched lips, and through simple faith I could joyfully exclaim, "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii: 1). God allowed nothing to obscure this glorious fact to my soul that "thy grace are saved through faith, & that not of works, lest any man should boast" (Eph. ii: 8, 9). For, beloved reader, ever bear in mind that, according to the Word of God, to receive means to believe, and to believe means to receive, as it is also written in John i: 12, 13: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of man, but of God."

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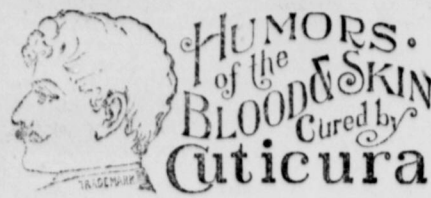
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HUMORS OF THE SKIN. Cured by CUTICURA. HUMORS OF THE BLOOD, SKIN AND SCALP.

Whether itching, burning, bleeding, scaly, crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES.

White Wood, a young man living near Dodds, Fannin county, received fatal injuries by being thrown from a mule.

W. A. Jamison, yardmaster at Clarendon, Texas, was crushed to death by cars. He has a family in Pueblo, Col., and carried a \$5000 accident policy.

The child of Lark Mills, colored, was burned to death near Arizona. The house in which the child had been left was burned to the ground in absence of the parents.

Wm. A. Vallie, a railroad conductor, was burned to death with his wife at the Malory hotel, Corsicana, shot his wife twice and himself once. Vallie is dead and his wife cannot recover.

A freight train went through a bridge on the Gaudalupe, November 5, fatally injuring the engineer (B. F. Haley) and fireman (W. H. Jones). A passenger train passed the bridge an hour and a half before the wreck.

Hardin Hart, son of Judge Hart, deceased, was knocked off a trestle Saturday night on the road between Oak Cliff and Dallas and his back broken. He lay sometime in Trinity bottom before discovered. Little hope is entertained of his recovery.

Thomas L. Smith died November 5 at Cedar Hill. He deceased was a brother of M. M. Smith and of L. F. Smith, of Rockwall, and was a member of the Fourth Georgia State service, afterward of the Fifty-fifth Georgia Confederate service. He was among the few who were left in the Cumberland Gap surrender, and then became chief sergeant under U. Wertz, of Andersonville (Ga.) prison, who was hung.

Swellings in the neck and all other forms of scrofula, salt rheum, etc., are cured by Hood's Sarsaparilla.

The Concho Valley Fair, says a San Angelo item, was a big success.

The Rev. J. D. Crockett, of Burnet, Texas, under date of November 6 writes: Saturday, November 1, the prisoners knocked down the deputy sheriff, took his pistol and ran out of jail, but were captured and put back. Mr. West, of the Central hotel, with his shotgun, chased the one with the pistol until the prisoner began shooting at him, firing four times, one ball taking effect in Mr. West's upper lip. Mr. W. sprinkled him in the back with one load of bird-shot and in front with the other. No serious damage.

There died at Collinsville Friday evening, October 31, an old man who passed by the name of Henry Meier, but since his death it has been learned that he was known to fame and history as Col. Heinrich, of Stewart's Horse Artillery, and commanded the French Napoleon guns of Pelham's famous battery, and by whose gallant acts the hard-fought battle of Kelly's Ford was gained. J. R. King, who was a courier on Gen. Stewart's staff, recognized the old man about a year ago, and as soon as he found out he was known he exacted a promise that he would not reveal his identity until after his death, a promise Mr. King kept until he saw him in his coffin, when he could identify himself no longer, and informed the people who it was that lay dead before them. Six old Confederates carried him to his last resting-place. It is the intention to raise enough money to place a modest monument over the brave old man.

A Paris, Texas, special says that Capt. Wm. S. McFarlin, of the Eighteenth Massachusetts Regiment, at the battle of Hanover Courthouse, June 2, 1862, captured a wool bed-blanket left on the battlefield. On one corner of the blanket was marked, "To J. M. Toms, sent by his mother; care of Capt. Fulton." Capt. McFarlin, now located at South Carver, Plymouth county, Massachusetts, advertised for its owner, James M. Toms, of Rutherfordton, N. C., to claim his property. This is a kind, yet tardy offer which James M. Toms has accepted as he wishes it as a souvenir of the war. Mr. James M. Toms is glad to hear of his long lost blanket, deposited twenty years ago on the battlefield, preparatory to a charge on the enemy. He is a member of the Twelfth North Carolina troops who were the glad to hear from any of the old regiment.

A telegram says: Mr. L. L. Polk, president of the National Farmers Alliance, is very jubilant over the result of the election. In the course of an interview he said: "The Democrats and Republicans are claiming everything just now, but when they come to shift the shaft from the wheat they will find that the Farmer's Alliance had something to do with the election of a fair proportion of the men who will have a seat in the next congress. Up to the present time it is certain that congress will contain thirty-eight straight-out Alliance men and there are twelve to fifteen more who are pledged to us. These men are from the South and Northwest; the two sections in which most of our work is done. The Alliance in Nebraska, Minnesota and Kansas is not our organization and has not amalgamated with us, but it made the same fight and will join us this winter. Our Alliance co-operates with them. We will co-operate with any farmers' association and in a little while have the grip on the situation in almost every corner of the land. We are here to-day. This great reform movement will not cease until it has impressed itself indelibly in the nation's history. Final reform is the necessity of the hour, and it must come. The press and voice of the stump-speaker were our only assistants. The Alliance had no campaign fund, no boodle. If we had had money we would not have used it. The virtue and patriotism of the people were the things to appeal to. Our methods were fair and square and the whole world could see what we were doing. The principles on which the Alliance are founded are solid and correct. We must succeed. The fight was no small affair. The extremists of both parties attacked us bitterly and gave no inch of ground. In the South it was the Democrats who opposed us; in the North our most vigorous antagonists were the Republicans."

Miscellaneous. President Harrison has issued his proclamation for Thanksgiving Day, Thursday, November 27.

The lowest calculations make the next congress over one hundred majority for the Democrats.

Illinois woman suffragists are moving for a constitutional amendment giving women the right to vote. November 7 a fire broke out in the building H. Sour & Co., Shreveport, La., and burned a large district of the city, the loss amounting to at least \$50,000.

Don Federico Villo, charges de affairs of the Costa Rica legation and acting Minister, arrived at Washington, D. C., November 8.

The discovery by Prof. Koch, of the Berlin University, of a method for the cure of consumption by inoculation with attenuated tubercular bacillus, is exciting the greatest interest among the medical profession and laymen. The professor declares that he is not desirous of deriving any material or personal advantage from this discovery, and says that he will make public his method in all its details for the benefit of humanity.

The Chicago packers of canned meat held an important meeting November 8, at which all large packers were represented, the object being to consider some action to be taken in view of increased duties on tin. The meeting was also for the purpose of discussing the possibility of moving the stockyards and pens and the various packing-houses. It was decided to advance canned meat one-quarter cent per pound, such advance being necessary to cover the additional cost of tin under the new tariff schedule.

A miner's wife, living near Rockford, South Dakota, left her baby in charge of a large New Foundland dog and went to the spring. She left the baby and dog in front of the house and on her return she discovered that the dog had attacked her child and literally eaten his head off. He was still gnawing the bones of the skull in the brains of the little one were dropping to the ground. The dog was fiercely growling. The mother gave one scream and fell senseless to the ground. The cry was heard by her husband who hastened home and killed the dog on the spot. The little child was quite dead when found, but his mother is reported to be a raving maniac.

In his last message to congress President Diaz announced that \$5,000,000 loan had been negotiated. A detailed report thereof was submitted by Minister Dublin. He said it was not proposed to create a new debt, but was simply to find another mode of payment of present indebtedness to the railroads. The amount of subsidy debt due railroads in round numbers on June 30, 1890, was \$40,000,000. The amount of the loan is \$30,000,000—a difference of \$10,000,000. The main object of the loan was to pay the companies which held assignments of customs revenue in order that by the dimunition of the assignment revenue receipts might be increased and thereby facilitate payment of all credit. The amount due the Central was \$19,583,233; to the Mexican \$3,498,919; total debt \$23,082,212. The Central will receive in final settlement \$14,087,499 and the Mexican will receive \$3,184,016, leaving a gain to the government of \$5,210,725. The National railroad does not appear among the railroads which have accepted the government refunding scheme.

The report of the United States Commissioner of Railroads contains full information in regard to the condition of several railroad companies coming under the jurisdiction of his office for the fiscal year ended June 30, 1890. During the year ending June 30, 1890, the amount of subsidy debt due railroads in round numbers on June 30, 1890, was \$40,000,000. The amount of the loan is \$30,000,000—a difference of \$10,000,000. The main object of the loan was to pay the companies which held assignments of customs revenue in order that by the dimunition of the assignment revenue receipts might be increased and thereby facilitate payment of all credit. The amount due the Central was \$19,583,233; to the Mexican \$3,498,919; total debt \$23,082,212. The Central will receive in final settlement \$14,087,499 and the Mexican will receive \$3,184,016, leaving a gain to the government of \$5,210,725. The National railroad does not appear among the railroads which have accepted the government refunding scheme.

The report of the commissioner shows that the amount received from bonded roads this year was slightly below the amount received for the preceding year. The reasons for this are, in the opinion of the commissioner, but to the fact of unusual expenditures by the Union Pacific Company in the purchase of new rolling-stock. As to the account of financial relations between bonded roads and the government, the commissioner says the annual condition of all things remains the same as it has always existed since bonds were granted in aid of construction, viz: that the amounts annually received from the roads fall largely below the amounts of interest annually accruing upon the subsidy roads. Therefore, due to the government from these roads is not received, as it was evidently the expectation of congress that they would be, are rapidly increasing year by year. This increase, however, is not due to any failure of the railroad companies to comply with the provisions of existing laws. The fact that the roads are not receiving the per cent of net earnings required by law to be paid on the discharge of the government obligations is not great enough to meet the interest which annually accrues upon the bonds issued in aid of the construction of the roads.

The only person who adheres to the opinion given in his last report that it will be necessary to extend the time in which railroads may meet their obligations to the government. He suggests that in no event should the government be a loser by granting an extension, and that no funding bill should be considered that does not rest on the law of interest at least equal to that which the government is required

to pay on its obligations. The total net liability of the Union Pacific to the government on June 30, 1890, was \$51,717,502. The gross earnings of the aided portion of the road amounts to \$1,499,797, and expenses \$12,766,579, leaving \$4,733,207 as net earnings, subject to the requirements of the law. The amount found due the United States for the fiscal year 1889 was \$1,075,138. The debt of the company on June 30, 1890, was \$178,818,029, and its capital stock \$10,863,800, making a total liability of \$239,716,529, while the assets amounted to \$274,340,441. The liability to the government of the Central Pacific road is given at \$53,326,705. The gross earnings of the aided portion amounted to \$8,971,614 and expenses \$7,662,491, leaving \$1,309,122 as net earnings subject to the requirements of law. The Sioux City and Pacific Railroad Company's liability to the government is given as \$3,611,364 and that of the central branch of the Union Pacific \$3,298,103.

"Looking Backward" is the title of a book dealing with events of the future. If you suffer from catarrh, you can look forward to a speedy cure by using Dr. Bull's Catarrh Cure. Price 25 cents.

HORSE STAYED OR STOLEN. My black horse was stolen from my residence or strayed Thursday morning; seven years old, about fourteen and a half hands high, heavy set; branded 3 with a circle around it on right shoulder, and 'C' on right thigh. A suitable reward will be paid for his return.

W. H. LEFEVRE. FARRINGTON OF M. R. Church, South. DENTON, TEXAS.

BROWN'S IRON BITTERS. Cures Indigestion, Biliousness, Dyspepsia, Malnutrition, etc. All dealers sell it. Genuine trade mark and crossed red lines on wrapper.

Law and Custom: Teacher—Explain the difference between law and custom. Boy (who owns a sailboat)—According to law a steamboat must give the right of way to a sailboat, but according to custom the sailboat has got to make tracks or get smashed.

Oh, stop that toothache! Johnson's Anodyne Linctum will relieve any severe pain promptly.

The Camel—Here! keep your tail out of my Goddard! The Elephant—Well, you needn't get your back up.

Advertisement for Knabe Pianos, featuring an illustration of a piano and text describing its quality and price.

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Fischer Pianos. OVER 78,000 MANUFACTURED. Will A. Watkin & Co., 737 Main Street, Dallas, Texas.

Some Children Growing Too Fast. become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of

SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES. They will take it readily, for it is almost as palatable as milk, and it should be remembered that it is the most effective cure of COLIC, IN BOTH THE OLD AND YOUNG. IT IS UNQUALIFIED. Avoid substitutes.

Obituary—Texas. George Harmon, near Alexander: William Dornwell, Mrs. Bertha Bertram, Mrs. Henry W. Ladd, Austin; Dr. Z. I. Fuller, Beaumont; J. M. Bethany, Bellville; Mrs. Peter Hammersmith, Belton; F. Boyce, Bonham; Bark Reed, near Center; James Travillion, Mrs. Charles E. Kelly, Clarendon; Mrs. E. M. Murray, Dallas; K. S. Vance, Denton; Mrs. D. P. Moss, Denton; Mrs. M. E. Miller, Denton; Mrs. Mary Lyke, Egypt; Mrs. M. M. Toney, Mrs. Sarah Barney, Ennis; Mrs. Frederick Siedschlag, Fredericksburg; Daniel Frederick, Col. Felix Walker, Harry Heyman, Gainesville; Mrs. J. J. Lilliam, Harvin; Mrs. T. J. Baskins, Mrs. D. M. Sloan, Georgetown; Capt. Horatio S. Parker, Judge C. C. DeWitt, Gonzales; John Boutwell, Greenville; Mrs. Robert Bradley, Groesbeck; J. D. Dearing, Hillsboro; Col. J. B. Hill, Dr. L. A. Bryan, Houston; Wash Harper, Hopkins county; Mrs. T. A. Denton, Irene; Will London, near Itasca; Mrs. Joe Lindrey, near LaFayette; J. B. Chilton, Marlin; Maj. William Stedman, Marshall; Mrs. Mary Campbell, Mrs. J. B. Reed, Nacogdoches; J. C. Hubert, Paris; J. L. Jolly, Rockwall; Thomas Johnson, San Antonio; Beverly Bush, Shelby county; Mrs. Mary Sloan, Taylor; Tap Hooper, Tenaha; John Abernathy, Terrell; Mrs. M. L. Brown, Miss Lena Margaret Tennant, Waco; J. B. Dearing, Waxahachie; Mrs. Powell Harrison, Wichita Falls; Mrs. J. B. Shields, Wills Point.

You may have never heard of Cheat-ham's Taster's Child Tonic before, but if you are suffering from cholera and fever try a bottle. It will surely cure you and that quickly. 75c.

List of Patents. Granted by the United States Patent Office for week ending Nov. 4, 1890, for inventions concerning agriculture and care of live stock:

T. A. Bromell, Nelson, New Zealand, plow. J. D. Carr, Sank Centre, Minn., hay fork. F. J. Clark, Ashland, Neb., roller for listed corn. E. M. Cole, Union Church, N. C., seed planter. W. H. Cooper, Opelika, Ala., seed planter and fertilizer distributor. O. T. Davies, Brighton, Cal., combined ditcher and cultivator. F. M. Haines, Fort Fairfield, Me., combined plow and fertilizer dropper. W. H. Haley, Floyd, Iowa, hay loader. A. W. Heany, Philadelphia, Pa., hay rake, loader and treader. B. S. Howard, Winchester, N. H., potato digger. S. Johnston, Livingston, Ga., fertilizer distributor. H. L. Mack, Ellensburg, Wash., harrow. J. McGrath and G. V. Smith, Minneapolis, Minn., hay thrasher. H. G. and G. C. Miller, Mount Vernon, Iowa, lawn mower. W. S. Morden, Montague, Mich., machine for cutting corn. T. S. Murphy, Jr., and W. H. Davison, Albany, N. Y., temporary binder. G. W. Price, Little Orleans, Md., corn planter. C. S. Ruef, Dixon, Ill., harrow. J. P. Sinclair, Mottville, N. Y., churn. M. Templin, St. Marys, Kan., cultivator shovel. W. G. Whiting, Wallington, N. Y., gavel carrier for grain harvesters.

Saxet cured me of a terrible form of blood and skin disease after eight years' unsuccessful treatment by the most eminent physicians. W. W. WATKIN, San Antonio, Texas.

About the time the early morning train leaves, the hotel porter begins to do a rousing business.

C. H. EDWARDS, PIANOS AND ORGANS. Chickering, Mason & Hamlin, Decker, Western Cottage, Wheeler, Kimball, Mathushek, Bridgeport.

Low Prices. Easy Terms. Write for Catalogue. C. H. EDWARDS, 708 and 709 Main Street, DALLAS, TEXAS.

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