

Texas Christian Advocate.

FROM THE CITY OF MEXICO.

I believe we were at Zacatecas when we stayed off to say some things. We arrived at the station about 8 o'clock a. m. It is situated among the peaks in the summit of the mountain range 5000 feet above sea-level. It was a dark, cold, disagreeable morning never to be forgotten. Clouds were hanging about the peaks and a slow rain falling. When we touched the ground from the train we were literally charged upon with corydoses. Some reader wants to know what kind of animal, they are. Well, they are a biped of the genus vertebra wearing a thin shirt and a thin pair of breeches coming to the knee, and leather sandals fastened on the feet for the world like people did when Ninrod was building the tower of Babel, and their clamor met my idea of the confusion of tongues. Bishop Haygood said to one: "Right angle, triangle, hypotenuse, parallelogram." He grabbed the bishop's waist and said, "See." The bishop held on and said, "No." I think the corydoses was disgusted. I took shelter under Scoggins' wing. He turned loose a shower of Spanish threats which proved so effectual that I proposed to employ him to say all my hard words while in Mexico. We made our way through the throng and took the street-car to a hotel. After dinner we took a stroll. The city is unique, no two streets are on the same level. There is, perhaps, a thousand feet difference between the lowest and highest situations of streets and houses. The streets are paved with silver quarts in many colors, but I could not see that it made the morals of the people any better, nor the expenses of living any less. There are silver mines all through the city and all around it, above it and below it. It is, perhaps, the richest and most extensive silver-mining field in the world; and yet I saw more people shivering in the cold for want of clothing, and in a good condition to eat something if they had it, than I had seen since I had the pleasure of accompanying Gen. Bregg on his retreat from Murfreesborough. I am about to learn two lessons which I would like to give to the world, but they will not be appreciated. If a man wants to live well, he must look after his own expenses; if he wants to live pure, he must look after his own morals. The altitude has a wonderful effect on my circulation and nervous system. By going upon a little knoll 200 feet above the hotel I felt a dizziness, with exhaustion and dullness of hearing. There were other higher points but I had no disposition to ascend them. After a twenty-four hours' stay in Zacatecas, without seeing half that might have been seen, we take the train for a 500-mile run to the City of Mexico. It is impossible to give but a sketch of this remarkable country. The first thing to be noticed is the remarkable engineering to get the road through the top of the mountain range, doubling points, making horseshoes until the crest is passed, then we begin a long run to the valley below. We are in the land of cactus and Spanish daggers—the daggers resemble palm trees, only not so tall. I saw one full three feet in diameter and thirty feet high, and an Indian sitting on a horse with a red blanket around him sheltering himself from the falling rain, and watching the passing train—so much like a picture I have seen somewhere that I believe all pictures now. I told Bishop Haygood that I stood with one foot in America and the other in Mexico when the Rio Grande was low and let it run between my feet, and he said he then believed the story of Colossus. But we are down in the valley, with cornfields, cactus orchards and mesquite farms as far as you can see. The corn is grown very thick on the ground without cultivation, except planting, and is very small, but commands a fine market in the mining districts. I saw a gang of burros loaded, each carrying two fanags, which is five bushels. It was cruel to them.

The cactus is both orchard and fence. It grows so thick and tall that nothing can pass through it, and is loaded with fruit the year round, and sold for fruit in every market in Central Mexico. The young, tender leaves, or sections, are cleaned of their thorns and used for soup. It is said to be very fine. I have neither disputed the statement nor sampled the soup. But we come to a real cactus orchard where the plant has spruned its groveling nature and mounted up into a real tree, transforming the once flat, pulpy leaf into a round body twelve inches or more in diameter and twenty feet high, with round limbs loaded with great pulpy leaves, and they covered with fruit and thorns, and they are kept like apple orchards. I have read the Aztec legend, by Lew Wallace, where the eagle flew over the country and lighted on a cactus with a snake in his mouth near the great lake, and thus located the place where the City of Mexico now stands. I could not see how an eagle could light on a cactus, and the whole story was hard to believe. But I have seen the cactus that not only an eagle could light upon, but one that a wild cat could climb and escape his pursuers, and I partly believe the snake story now; but don't think that I have enlarged my cactus to cover the eagle and snake story of Mr. Wallace. There is no collusion. I may tell you a snake story before I shall have done.

The third staple of this valley (the mesquite plant) is a species of the aloe, sometimes called the century plant. It revels in all its glory on these hills and in the valleys. A hill of 200 feet high, girdled from base to summit with regular rows of this flourishing growth, is a beautiful sight. The rows are set about twelve feet apart and barley and

wheat are sown between them. The plant comes to maturity in about four years, when it is tapped, something like sugar maple. It yields an abundant flow of juice for about eight months, when it dies. The sap is fermented into a kind of a beer called pulque and distilled into mescal, in either of which conditions it is good for an all-night drunk. When the plant dies the fibre is manufactured into rope, baskets, cotton bagging and thatching for roofs of houses. The plant contains both a blessing and a curse for Mexico. A buzzard got carrion out of the lion's carcass and Sampson got honey out of it.

But the whistle blows and we stop for dinner at Aguas Calientes (Hot Springs). It is a city of about forty thousand inhabitants, with a spring of boiling water breaking out of the mountain side some two miles away. It is conveyed through the city in a stone aqueduct, furnishing a stream about three feet wide by two feet deep. It is about the right temperature for laundry purposes and bathing when it reaches the city. I had heard of the place before, and when the others of the party went for the dinner table I went out sight-seeing. I only had half an hour, and wishing to make the most of it, I strolled along the aqueduct in the suburbs of the city. There was about a half mile of women down on their knees washing clothes. I never saw such laundry facilities before. They used wooden trays—I suppose a fac simile of the keeping troughs carried by the Hebrews from the land of Egypt. The scant clothing worn by the women was considerably bedraggled, but was not sufficient in weight and extent to be much in their way. There was a number of men, women, boys and girls leisurely bathing themselves in the warm water. I am sorry to say that no bathing suits were used except as furnished by nature. I did not ask permission to use Bishop Haygood's name as reference, but if I get in a tight I may appeal to him. I have made these statements in a matter-of-fact way just as they occurred, and it only expresses a fishing of general observation. If one should ask me why all this degradation and shameless conduct among civilized people, I could answer it in one sentence: The confessional. I do not wish to be understood to include all Mexico in this category, for I have seen thousands of well-dressed, well-mannered, refined people, but I am looking everywhere to find evidence of what his holiness, the Pope, has been doing for these people during the past three centuries.

There is no better rule than that which gives to Cesar what is Cesar's. So this is not a land of fat. Because the people are called growers. The better class of people in Mexico are rising above the priest-ridden condition under which they have so long suffered, but the great danger is in drifting to the other extreme and going into atheism—the people going on the presumption that the priests were the true interpreters of Divine Writ, and when they found the teachers to be false, they suppose the whole teaching is false too. Bishop Haygood fell into a conversation with an intelligent Mexican concerning a riot of recent date. The Mexican, not knowing the bishop, informed him that the riot was caused by a person similar to the one who was sitting by his side a short time ago—an Episcopal bishop. The person referred to was Rev. J. D. Scoggins, in clerical dress. Apropos, clerical uniform is no go in Mexico. A Protestant preacher is respected, but he is expected to dress like a gentleman and not like a clerical dude.

Nightfall finds us climbing the fourth mountain range after leaving El Paso, in the very summit of which is the city of Queretaro, pronounced Coretaro, the most picturesque and historic city in the Republic. It is over nine thousand feet above the sea, and surrounded with mountain peaks, and under a tropical sun, which gives it a perpetual spring climate.

In this city some of the tragic experiences of the Cortez campaign were realized. In it Hidalgo achieved his most brilliant victory and his Indian followers committed their most brutal butchery. In it Maximilian made his last stand and fell before the invincible Juarez, whose name is embalmied in every true Mexican heart in that city. With his own life's blood he expiated the crime of his greed for power and wiped from the records of Mexico the last traces of asserted royalty, leaving France in burning disgrace, but Mexico free from the clutches of a foreign foe. Much might be said here that would sound more like romance than history, but as we are writing notes of travel, and not repeating history, we will pass on to the great national capital. Daylight finds us climbing another mountain range, one of the unique features of which is an artificial canyon, evidently cut by human hand. It is several miles in length, and about two hundred feet wide, ranging in depth from one hundred feet down. The railroad is cut along one side about midway on the wall. At the head it shows to have drained a lake of several miles in extent, which is now a fine agricultural country. We reach the city at 7:30, and are met at the train by Bros. Weems, Grimes and Wadkins.

W. D. ROBINSON.

GILDEROY IS NO DOCTOR. Look here, if you don't quit calling me "Rev. Dr. Gilderoy," I won't write for your paper. I'm just Gilderoy. That is my given name and not my surname. It needs no doctoring, nor "dubbing" of any sort. Just call me Gilderoy for short. I am used to it. That is the name I've answered to ever since my recollection. Big "entitlements" are hurtful to little folks. I have known some clever men injured, if not ruined, by having big surnames appended to their names. As Gilderoy, I do fairly well. People do not expect

much and do not get much. But as Dr. Porter, or Dr. Gilderoy, strangers would look for something, and they would be disappointed. I don't know why, but somehow the people are impressed by titles. "Why," say they, "it must be so, or he is a great man, for he is a D. D., or a LL. D., or an A. B., or A. M." Well, these things were meant to mean something, but sometimes they don't mean much. I am not opposed to them when worthy won and modestly worn; but I've not won them, and I don't want to be weighted down with them. For my own part when I strike a good thing I never stop to consider whether a D. D. or an M. D., or an A. B. said it. It is worth just what it is worth, no more and no less. Some people set large store by the titles affixed. The weight or worth of an opinion is enhanced by the number of capital letters following the name of him who utters it. I have had that dodge played on me. I know a D. D. who never read a word on systematic theology in his life, and he knows comparatively little of theology or divinity. His literary attainments are real good, and if he were an A. B. or an A. M. it would do, but to call him a D. D. is a misnomer. They "daubed" him with the wrong "dubbin." We have plenty of four-year-old boy preachers in this country who know more divinity in an hour than he ever knew all his life. Yet, with some people, his opinion is worth more on theological questions than the opinions of others who have spent thirty and forty years in a close study of theological works. "He is a D. D." and that settles it. "He must know it or they would not have thus honored him." But he don't know it, and never will. The literary polish of his sermons takes up too much time to allow him to expound the Word of God. They are showy things; ginger-bread work on all sides of them, but not enough gospel truth in half a dozen of them to save a soul from death and hell. Often, for the sake of a fancy picture, a nervous passage of God's Holy Word is twisted out of all shape, and it is made to mean what every well-instructed Sunday-school boy ten years old knows it does not mean.

I often think "D. D. darkened divinity." For my own part, I had rather hit the meaning of God's Word in plain English than to have the highest polish possible. I am not opposed to, nor opposing polish. Oh, no; but that and nothing else is poor food for hungry souls. Give me milk, give me meat, in a silver cup or dish, if you can, but in a tin cup or in my horny hand, if you must. It is milk and meat my soul needs, without regard to the flowering of the plate on which it is served. Truth, like beauty, needs little adornment, and error is made all the more dangerous by it.

I do not mean to say that D. D.'s are given to over dressing their sermons, for they are not. Indeed, the great majority of them are outspoken, pointed and practical preachers of the Word. Preachers generally spend too much time in study and not enough in prayer. Many of them study the books of theology more than they do the Word of God. If we prayed more and read and wrote less our preaching would have more power. If we stuck to the Book, rather than the books, it would be better for us and the souls we are sent to feed. Most of us spend more time on the head preparation than on the heart preparation, for the pulpit. We are more intellectual than spiritual—have more head than heart—more belief than faith; more doctrine than experience. Most of us depend more on logic than on the Holy Ghost.

But I tax your time, the space in your paper and the patience of your readers. GILDEROY.

SENATORIA, MISS. PROVIDENCE AND FIDELITY. REV. C. H. GREGORY.

Methodism is the most liberal form of true Christianity in the world. Not in the fact that she gives latitude to the rank and file of her members to do immoral things; for in morals she closely sticks to the Word of God, both in its outspoken denunciation of sins of immorality and in things touching moral life, which are clearly implied. As a system of doctrine, she is liberal in allowing and inviting a free discussion of any and all points of Christian theology. In her policy, she shuns no criticism nor incisive logical dissecting, however much by these she may be subjected to loss of influence or power for conquering the world for Christ.

She has never been afraid of any phase of science, false or true. Born in university halls, and having, during her entire history, fostered the higher education, as well as the common education of the masses, the glittering spears of infidelity, under any scientific covering, have never terrified her advancing columns. Her masterful, intellectual geniuses take up every doctrine in science or ethics, and by a ready process of sifting and winnowing, they find the germ of correct truth and the chaff is blown and scattered to the winds.

Methodist itinerancy, as a method or plan for propagating the gospel, has not had a parallel in all history. She has made converts by the million, and daily swelling her own ranks, adding to her marching millions, she is the source of recruits for nearly all the churches in the world. They are drawing from her ranks continually without diminishing her numbers or weakening her forces.

It is justly claimed by her own people, and admitted by some of the leading thinkers of other folds, that she is a child of Providence. The invisible hand of God has been manifest in her progress and development through all her decades, from a mere handful of holy men and women to the millions who now live to call her blessed, as the instrument in bringing them from the

dominion of sin to the liberty of the children of God. Divinely sanctioned and blessed of God does not, however, argue that in polity she is the outgrowth of the wisdom of God by a direct inspiration. Other churches, contemporaneously with her, differentiated both in doctrine and polity, are moving on, as a part of the grand army of earth, yet heaven-born pilgrims, to conquer the world for Christ? Methodism, as do all other churches in this grand onward march, presents the human side that belongs to humanity. This human side exists necessarily. No power of inspiration, nor transforming power of grace, has ever changed humanity in so far as to make them trans human. That belongs to another state.

Neither apostle, evangelist, nor martyr, in apostolic times of Holy Ghost purifying power, ever so changed the human as that Paul ceased to be Paul, or that Peter ceased to be Peter. Paul did cease to be a wicked persecutor, and became a most zealous advocate of the Christian religion. He was the same uncomely physical form after his transformation as before. Peter carried his human identity to his death, but after the mighty baptism, the same impetuous disposition that had been characteristic of the human (the man) makes him a power in the hands of God in overturning the kingdom of darkness and bringing into the kingdom of Christ thousands of his Jewish brethren. Christ carried his human identity from childhood to the cross, and down through death and the tomb, up from death and the grave into life again. He was the same man that was born in Bethlehem of Judea.

What we call Providence was with Paul and Peter and Christ. Jesus Christ had never sinned. He was always in alignment with a Divine Providence. Paul and Peter placed themselves there at that particular point in their lives when genuine salvation touched their consecrated, spiritual natures. Living in this state of thorough consecration, they were led of the Spirit of God, just as the scriptures teach that all thoroughly consecrated Christians are led of the Spirit.

Our Methodism has an itinerant system, which is born of human mind, and which is manipulated by men who have a human side to their lives. Much that is human must necessarily enter into it.

This itinerant system was gradually developed into its present form. Prudential legislation suggested from time to time by occurring circumstances has presented the world with this system, which evidently has been evolved from human mind.

Unspiritualized worldlings and unconsecrated preachers and laymen, all look upon this system from the human side. They see no Providence in it. To one thoroughly imbued with the spirit of consecration, which means the spirit of holiness, the Divine or Providential side appears. The main reason

then, why all appointments under this system are not satisfactory is because all parties concerned are not spiritually up to the standard of gospel privilege.

The Divine or Providential side is not seen. The human asserts its prerogative, independent of grace, and fidelity to obligations assumed at the time of a surrender of human, personal right, for the good of self and humanity, at the initiation of the itinerant, is forgotten or ignored. Then comes friction. There may be other circumstances that lead to mistakes. A want of proper information by those who have in hand the responsibility of making appointments.

Many circumstances might be conceived in which correct information, so necessary to a proper adjustment of this most difficult and delicate matter, might be made. All of these conceivable things, where self and self-interest is dead and buried, will vanish and all things will work together for good, both to preachers and people. The providence of God and the fidelity of the preacher are only at harmony when a spirit of unselfish devotion and thorough consecration fill all hearts. This spirit must reign supreme in the party from whence comes any bit of information throwing light upon each individual case as well as upon the appointing power and those who are subject to the powers that appoint.

But you say that this is supposing a very high state of perfection in man.

And so it is. Just that state of perfect love taught in the gospel will minimize difficulties, if it does not entirely remove all friction. The apostles labored together a whole lifetime and had only one little point of difference regarding the polity of their movements. That was overruled, to the glory of God. Providence is with fidelity and fidelity is under the guidings of Providence. Let every Methodist preacher try it one year.

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NOTES.

—Bishop Key, it seems to us, has struck upon the happy medium in the statistical report question. When the preacher's name is called he does not require him to read his report in detail, but asks two or three questions which cover the whole and save time. The bishop said on this point: "We have sent you out to do two things, viz.: To save souls and to raise money to save other souls. What have you done in this respect? How many have you received into the church, and how have you succeeded with your collections?"

—Bishop Key, by a forcible comment on the Scripture lessons in the opening of the conference, fixed the spirit of the tone of the body which continued through the session.

—That is a good point in that brother's report—he circulated the Advocate. It is the business of a Methodist preacher to circulate the paper.

—Some Methodist preachers have the unfortunate habit of chewing tobacco. Brothers, if any of you have to chew, do not do it in this beautiful church. (A voice, "Let him spit in his hat.") "No, do not try that, you might miss the hat and spit on the floor."—Bishop Key.

—Among the visitors to the conference was that staunch layman, D. H. Snyder, of Georgetown, whose presence it is always noted with pleasure by his brethren.

—Immediately after the spontaneous combustion produced by Dr. Hays' speech, Bishop Key received the class into full connection. He made them a sensible, fatherly and unctious talk. When he had finished and the brethren had gathered around the young men, they could have no doubt of their well come into the conference. Not only did the brethren welcome them, but the Spirit of the Holy One seemed to sanction the transaction with his presence, while the angels of God descended and sang thealleluiahs of salvation.

—"Are you in debt?" Now if you are out of debt keep out. Now have no right to continue in the conference on any other conditions than those on which you were received. If the church is not willing to receive you while in debt, she is not willing for you to go in debt after you get in. Therefore, do not do it unless compelled by some great distress.—Bishop Key.

—When the bishop had finished the question, "Who remain on trial?" he remarked "That is certainly a very remarkable class of young men," and the conference evidently assented amen.

—A brother's presiding elder said of him: "He is a blacksmith and he does a good deal of hammering spiritually. His former trade represents him very well as a preacher." The bishop, sotto voce, "From his report it seems that he has had the devil on his anvil."

—Dr. Morrison being pleased for time, addressed the conference and people Thursday night on the subject of missions. This reporter was not able to get in to hear him, so great was the crowd, but heard that the doctor delivered a magnificent address. This verdict is sustained by the results—\$2550 was pledged to support three foreign missionaries—the amount to be raised over and above and independent of the regular assessment. The doctor said that the largest amount pledged by any other conference was \$1600.

—Visit pastorally—visit like a shepherd visits his sheep. He wants for the lost sheep and visits all to learn their condition and supply their need. We do not send you out to have a good time with the people socially, but take care of your people and give special attention to the sick and afflicted.—Bishop Key.

—The business of the conference was delayed considerably Friday morning by a wrangle between a red-headed presiding elder and one of the missionary secretaries about a certain colony of stinging bees. It seems that the wife of the red-headed presiding elder had robbed the bees for the cause of missions, but her hopeful helpmeet had pocketed the proceeds of the hive in his pocket, which was

found to be more difficult to rob than the stinging bees. But when he was finally made to disgorge by exhortation, he delivered it to the Missionary Secretary, who thought it a personal present to himself. When the patience of the conference and bishop began to grow weary another unburnt-haired presiding elder proposed to pay \$1.25 to settle the difficulty, and this being accepted by the wranglers, the conference was allowed to proceed.

—When a man offers himself at a recruiting station for service in the United States army, he is put through a severe examination to determine his suitability for the service. This is because every citizen is not suitable for the service of a soldier and the United States wants none in her army except soldiers. Every one cannot be a traveling preacher. There are those who can preach well, but are not qualified for the itineracy. The Methodist Church cannot afford to count this peculiar work to those who are not fitted to it. Methodism tries every man who offers himself for this work, and if he is not accepted it is no reflection on him. He is refused simply because he is not suited to the work.—Bishop Key.

—Humanity is not satisfied with a religion that has to be proven by argument. The hunger of humanity is for a conscious witness. It wants a religious experience and a knowledge of acceptance with God. The church and the world are in need of the experience of the religion you preach.—Bishop Key.

—We have had trouble here and in Missouri caused by men teaching an impracticable doctrine of perfection. They did not belong here, but came here from another country, and many of them men of other churches. They are fanatics and have taught fanaticism. They have taught a perfection that lifts you beyond temptation. They have not only taught fanaticism, but have shown an ugly spirit. They have manifested more bitterness of spirit than gentleness of love. Now, on account of all this, the church in some places looks with disfavor on the doctrine of entire sanctification; and in others have opposed it outright. Is that right? Is that brave—is that cowardly? Shall we desert our colors because others have misrepresented us? I think that is cowardly. War changes, but it raises up to preach the doctrine of perfect love.—Bishop Key.

—Bishop Key presided over the conference with a gavel presented him by Dr. B. Casarum. The wood is from Palestine, the handle is of balsam and the hammer is of olive. The word "Jerusalem" is inscribed in Hebrew characters on the hammer.

—The Sunday services were all good so far as this reporter could learn. The love feast was spiritual and enjoyable. The bishop preached a powerful sermon on the prerogatives of faith and consecration, as illustrated by the life of Samson. Dr. Hays preached a spiritual sermon on "The man, and the heaven got together and three persons, the bishop calling for answers, were happily converted.

—The Church Extension Society held their anniversary Saturday night. The weather was inclement, but Dr. J. C. Morris made one of his grand speeches and raised a collection in subscription of \$1200. The society reported that 10 per cent over the regular assessment had been raised.

—Didn't the bishop scatter 'em? Wright went from the head of the Waco district to Georgetown station, Vaughan from the latter to the head of Weatherford district, and Jno. S. Davis, who has grazed at the end of an *ad libitum* stake-pole in the Waxahachie district from immemorial, was jerked up and flung away out as elder on the Cisco district. The bishop advised him to employ a surveyor with compass and chain to help him find his work. The Northwest was never shaken up so before.

—Of the many faces studied at the supreme moment, that of reading the appointments, Bro. Wright was the most curious. Going from Waco district as its popular presiding elder, he takes charge of that delicate and difficult place, the pastorate of our church at Georgetown, the seat of the university. Wright very lightly concealed his great joy at the change. His daughter Annie, the wife of Prof. Barcus, and his son Hal, are in Georgetown, and he has other children to educate. We rejoice with our brother.

—The editor's speech would have been caught and sent in by a free lance who was gathering up the fragments, but he had pity and allowed him to gather his shaft, put it into his quiver, in reproof there until a future occasion should call for it. It was good enough to be repeated many times. Editor Palmore's premium plan is not the only one.

—Dr. Hays, the Commissioner of Education to the colored people, made a strong, eloquent, and telling speech on the responsibility of Southern Methodism for the religious education of the negro. When he finished there was scarcely a dry eye in the house. Some were shouting and some crying. The doctor started to take a collection by the subscription plan, but there was a spontaneous move toward the table and the money began to rain upon the table. The bishop pronounced it a case of spontaneous combustion. The amount has been given elsewhere.

—This letter was received by Bishop Key while holding the Northwest Texas Conference: DEAR BISHOP: I am a little seven-year-old girl, and I write to ask you to send Bro. — back to — next year. I go to his Sunday-school and I like Mrs. — (preacher's wife) and want Miss — for my best friend. I would like to see Ella and we play. I do like so much to go to see them and ride behind their little horse. Hop along. S. please, dear bishop, send them back. Your little friend,

—The Advocate returns thanks to Mrs. J. G. Lowdon, the affable and courteous cashier of the Abilene National Bank, for favors received while at the session of the Northwest Texas Conference.

—Abilene, the seat of the Northwest Texas Conference, is in Taylor county, on the Texas and Pacific railway, about one hundred and twenty miles from Austin, according to the last census, of between 4,000 and 5,000, and numbers among its citizens some of the most progressive men in Texas, who look well to the interests of their town. An association, known as the Progressive Committee, stand ready to assist any enterprise undertaken in a successful completion. Abilene is surrounded by a rich agricultural country, capable of producing not only all the cereals, but also yields a fair amount of cotton. The exhibits made by Taylor county at the various fairs in North Texas, and the

premiums secured, attest at once the productivity of the soil of this county. Some fine fruit crops are raised here in the south. The town is laid out at right angles and has wide streets; has many beautiful and comfortable residences supplied by doctor and strablers, and whose occupants seem well pleased with their homes. The city has water-works, which furnish good water. An excellent system of public schools obtains. The school building is a fine structure. Nearly all Christian denominations are represented in good church buildings.

—The good people of Abilene entertained the conference handsomely. Though the largest conference in Texas, and hence the most difficult to provide for, the work was so systematically done by Bro. Wallace and his colleagues, that everything passed off pleasantly and all left the city with a confidence feeling it was good to have been there.

—The editor and publisher extend thanks to Bro. Hampton for the delightful hour assigned them with the family of Mr. and Mrs. J. G. Currie. The pleasant hours spent in this happy home will long be remembered.

—Scene in public school at Abilene: Teacher: "Why are you so late, Johnnie?" Johnnie: "Because the preachers are so much took them a long time to get to school." The city has water-works, which furnish good water. An excellent system of public schools obtains. The school building is a fine structure. Nearly all Christian denominations are represented in good church buildings.

MEXICAN BORDER CONFERENCE.

The sixth session of the Mexican Border Conference met in Bethel Church, Chihuahua, on the 15th of October, Bishop Haygood in the chair.

Dr. I. G. John and Revs. J. M. Stevenson and W. D. Robinson, of the New Mexico Conference, were present.

There were twenty-seven clerical and four lay members present; six clerical and sixteen lay members absent.

The bishop opened the conference with devotional exercises in English, followed in Spanish by Rev. A. de Leon.

S. G. Kilgore was elected secretary of the conference; Y. S. Rivera, recording; A. San Miguel, statistical, and R. C. Elliott, English secretary.

Five preachers were admitted into conference on trial, all Mexican, with the exception of Pedro Elers, half-German. This brother promises to be a valuable addition to the force. He was at one time military commander of the revolutionary army in Chihuahua. Another, Jesus O. Maldonado, has done two or three years' excellent work as a local preacher at San Pablo and now returns to the same charge. Of the two Americans the bishop earnestly appealed to the church for, we regretted that not one was forthcoming.

Two American and one Mexican preacher remain on trial, and two received last year were discontinued, one at his own request; three being invited to full connection, and W. D. King was recommended to the conference. Five were ordained and six lay members. Another, Elias Robertson, whose health is very poor, was granted a supernumerary relation. None have died during the year. One was located for infidelity. There were 264 infants and 242 adults baptized. We have seventy-nine Sunday-schools, 122 preachers, and 1864 churches. By our Sunday-schools, the membership is 1854, with twenty-six local preachers. This very small increase of forty upon last year, compared with the 225 of the previous year, is easily accounted for. Some of our best districts have been visited by a long drought, which has compelled many of our people to immigrate to parts where we had no established work. In Durango, for instance, three-fourths of the year passed without as much as a shower of rain. The rainy season is now over, but the little rain we have had is likely to cause considerable suffering and loss to our people and cause.

Dr. John enlightened the conference upon the operations of our missions and recommended the preachers subscribing to our missionary and Sunday-school literature. Nearly all have subscribed for the Register, although they understand but little English.

Much time of the last day of conference was spent in the discussion of our Spanish publications. The bishop appointed a commission to confer with the Central Mexican Conference regarding a weekly paper representing our work. This has resulted in a very satisfactory result. "El Evangelista" in future will be double the size, the subscription the same—\$1. Bishop Haygood appointed A. H. Sutherland, editor, and Ygnacio S. Rivera assistant editor. More important was the division of the conference. The late General Conference has a number of such schools. North Carolina has had the Bingham School for over a century. The Webb School, of Tennessee, has become famous throughout Southern Methodism, not to mention other like institutions in that State. Fitting-schools in the north are better equipped, pecuniarily, than our Southern colleges, barring a few exceptions. Oxford and Cambridge, England, and the great German universities were made possible only by thoroughly systematized fitting-schools. The great Dr. Thomas Arnold, of England, the father of the late Arthur Arnold, made his literary reputation at Rugby, an English fitting-school. No university education can be had where pupils are unprepared for it. This preparation must be acquired in institutions fitted for the purpose. If Europe, with centuries of growth and civilization, does this, why not a necessity? A very fine and Eastern States are realizing the absolute value of them; if Harvard, with her more than two and a half centuries of history, enjoys her present position only by reason of such schools, to say nothing of Princeton, Yale and a number of others; if the superior schools are beginning to realize the necessity; if Texas Methodism is beginning to shake off her lethargy in this matter, shall Texas Methodism fail, even less, in so important a work?

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has been suggested to his mind by an immense fig tree in Bro. Kilgore's garden behind the church.

At night there was a short religious service and the appointments were read. Many radical changes had been made in our Mexican work by the bishop, which will unquestionably result in much good. He made himself thoroughly acquainted with our work and country, and made a move in the right direction in occupying the principal cities with a sufficiently strong corps of preachers, making these the centers of evangelistic work in the surrounding towns and villages. It is earnestly hoped by all that the bishop will return to us next year to examine the working of his new plans and carry out the principal cities with a sufficiently strong corps of preachers, making these the centers of evangelistic work in the surrounding towns and villages. It is earnestly hoped by all that the bishop will return to us next year to examine the working of his new plans and carry out his policy in our Mexican mission.

The conference commenced and terminated in the most harmonious spirit of brotherly love, and was a time of refreshment from the presence of the Lord to all. R. C. ELLIOTT.

BE PATIENT. THE ADVOCATE, during the conference season, is necessarily delayed each week from one to three days, in order to furnish full and fresh reports of the conferences, together with the appointments.

EXPLANATORY. We regret very much that the article by a Methodist layman, copied from the New Orleans Advocate, appeared mixed up in this paper last week. It was copied by this ADVOCATE, however, as it appeared in the New Orleans Advocate, but we did not discover it until it came out in our columns. As it appeared it begins in the middle. We are sorry we have not space to recopy it. If any wish to recopy the article, and we hope they will, begin near the top of the third column with the words, "Before entering upon a discussion," etc., and read to the end, then come back to the beginning as published in first column and read to starting point as stated above.

Our contributors will remember that during the conference the editor of the Advocate is absent, and the space largely taken up with conference matter. This will account for delays. Our correspondents will therefore please be patient.

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TEXAS PRISONALS. —The address of Rev. Fred L. Allen is Rockdale, Texas. —Bro. T. E. Milan, of Washington, Ark., was in the city last Thursday and called at the Advocate office. —Rev. J. D. Seagins, of Bonito, N. M., has taken work at Guadalupe, Mexico. His correspondents will address him at that place in future. —Rev. B. Harris, formerly of San Antonio, has taken work in San Marcos. His correspondents will govern themselves accordingly. —Bro. Reuben B. Gill says he has received several letters of late addressed to him as "Rev." He wishes to enter his protest as the Lord has never called him to holy office of the ministry. —The postoffice address of Rev. Jas. P. Rogers is Kyle, Texas, until further notice.

Continued. The favorable impression produced on the first appearance of the agreeable liquid from the first week of its use, has been confirmed by the pleasant experience of all who have used it, and the success of the proprietors and manufacturers of the California Fig Syrup Company.

SOUTHWESTERN UNIVERSITY FITTING-SCHOOL. First—A few general words about fitting schools. There has been of late years a steady and perceptible growth of these schools in popular favor among our Methodist people, and, indeed, generally over the South. Randolph-Macon College, in Virginia, has now a fitting-school equipped at a cost of from \$75,000 to \$100,000, and it began its first session not long since under very flattering auspices. Indeed, so successful was the opening that already another has been suggested. A different location has offered a site valued at \$35,000, and \$78,0

Texas Christian Advocate

It has often been asked how to feed chickens properly, so a few words on the subject will not be out of place.

When a stove is cracked, a cement may be made of wood-ashes and salt, in equal proportions, mixed to a paste with cold water.

Look-Jaw. CHINA SPRING, TEXAS, APR. 17, 1888. One large dose of Wonderful Eight cured my mare of look-jaw.

Bertha to her teacher as she sees a hedgehog eating the eggs from a bird's nest: "Oh, see the horrid thing! I don't wonder that you in your natural history they call him 'the common hedgehog.'"

Out of the 50,000,000 people in the United States, 45,000,000 of them suffer from Catarrh, Hay Fever, or Bronchitis, in some of its forms. Catherine is the cure for these diseases.

When a young man starts into business it should be with the intention of earning by the end. It is the staying quality in men that makes them successful and helps them to a good character.

Cure your chills so they won't return in a few weeks to bother you as badly as ever. You can't do it with quinine, but Cheatham's Taster's Chill Tonic will do the work and do it well. Try it. It falls to cure it will cost you nothing. 75c.

Cracks may be closed in base boards and floors thus: dissolve newspapers till they are a soft pulp, mix the pulp with thick paste with plenty of alum in it.

Black-Leg. This is to certify that I have used WONDROUS EIGHT and found it to be an immediate relief for Black-Leg in my chickens, giving them from 15 to 20 drops internally and applying once or twice externally to parts affected.

Waco has four artesian wells, flowing two million gallons of water daily, and is the home of Catherine Medicine Co.

A physician suggests the following fire extinguisher to be kept for use in every household: Twenty pounds of common salt is to be mixed with ten pounds of sal-ammonia (nitrate of ammonia) and dissolved in seven gallons of water.

Germany has one doctor to 1500 of population; France, one to 3167; the United Kingdom, one to 1234; but the United States, one to 690.

FOUR DYSPNEA. See Brown's Iron Bitters. Physicians recommend it. All dealers keep it \$1.00 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

What are the last teeth that come? asked a friend of mine. "The wisdom teeth," replied the dentist. "I don't want them," said the friend. "I don't want them either," replied the dentist.

Columbus discovered America, and Dr. H. Robinson, of Waco, found out that Catherine would cure her Catarrh. Which deserves the most credit?

Spiders' webs are called cobwebs from the fact that "cob" is an old word for spider, and as such is used to this day in some parts of England.

A Happy Postmaster. This is to certify that I tried one bottle of Wonderful Eight for a severe attack of inflammatory Rheumatism to which I was subject and it is the first thing I ever found that would have any effect. It cured me in less than forty-eight hours.

"Oh, no—there ain't no favorites in this family," soliloquized Johnny. "Oh, no! I guess not? If I bite my finger nails I catch it over the knuckles. But the baby can eat his whole foot and they think it's just cunning."

Remember the old saying, "a stitch in time saves nine." When you are suffering with some female disorder, don't wait until you get worse, but take a bottle of Dr. Duggan's Female Remedy, and it will speedily restore you to health.

A Bangor evening paper gravely informs its readers that a quantity of fresh mackerel were caught Saturday just off Portland harbor. As the catch of salt mackerel has been small this season, it is gratifying to find that the fresh fish have made their appearance in Maine waters.

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

"Oh, dear," said an old man, who was fishing for his dinner and lost a large pickerel from his hook, "how deep rest it makes you feel to lose that you never 've had."

No medicine has achieved greater success than "Catherine," or Extract Mexican Cactus.

Clear away the masses of foul stuff around the trunks of your fruit trees. They are harbors for vermin and injurious insects.

To restore, thicken and give you a luxuriant growth of hair, to keep its color natural as in youth, and to remove dandruff, use only Hall's Hair Renewer.

Fauntleroy on the Birth of the Diamond: L. L. Fauntleroy—Dearest, don't jewelers sell big diamonds? Mrs. Fauntleroy—Yes, Ceilrie. L. L. Fauntleroy—Well, dearest, do the big diamonds hatch out little ones?

The merit of Mellin's Food consists not only in its superiority over other substitutes for mother's milk, but also in the readiness with which it is prepared. It is a real blessing to the busy or tired mother, for a very few minutes night and morning are all that are necessary to prepare the baby's food for twenty-four hours.

Waco, the home of Catherine Medicine Co., is almost free from Catarrh. They use Catherine and get cured.

Miss Backbay—No; we do not speak any more. I cannot recognize a girl who indulges in profanity. Mr. Potts—You don't mean to say she is Miss Backbay? Oh, yes, she is. We were talking of Browning, and she said: "Oh, bother Browning!" Mr. Potts—But "bother" is not profanity. Miss Backbay—Maybe not, but "bother Browning" is.

Babies are the institution and should be guarded from attacks of cholera by Dr. Bull's Baby Syrup. The summer girl while climbing the mountains or bathing in the sands of the seashore, should carry with her a box of Old Salt's Cathartic Cure. It is invaluable for cold in the head.

When a stove is cracked, a cement may be made of wood-ashes and salt, in equal proportions, mixed to a paste with cold water. Fill the cracks with this when the stove is cool, and it will soon harden.

Look-Jaw. CHINA SPRING, TEXAS, APR. 17, 1888. One large dose of Wonderful Eight cured my mare of look-jaw. It is truly a wonderful cure and the best seller of any preparation in the market. No one can eat fat without it. Ed. H. HARRIS. For sale by all dealers.

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Waco, the home of Catherine Medicine Co., is almost free from Catarrh. They use Catherine and get cured.

She—How charmingly Mr. Gabby talks, Mr. Green. There appears to be no subject he is not informed on. He (mady jealous)—Says he inherits the gift; his ancestors were barbers, you know.

SAN SABA DISTRICT—FIRST ROUND. Llano sta. 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PUBLIC SAFETY DEMANDS

That only honest and reliable medicines should be placed upon the market. It cannot, therefore, be stated too emphatically, nor repeated too often, that all who are in need of a genuine Blood-purifier should be sure and ask for

Ayer's

Sarsaparilla. Your life, or that of some one near and dear to you, may depend on the use of this well-appealing remedy in preference to any other preparation of similar name. It is compounded of Honduras sarsaparilla (the variety most rich in curative properties), stillingia, manrake, yellow dock, and the iodides. The process of manufacture is original, skillful, scrupulously clean, and such as to secure the very best medicinal qualities of each ingredient. This medicine is not boiled nor heated, and is, therefore, not a decoction; but it is a compound extract, obtained by a method exclusively our own, of the most powerful, powerful alteratives, tonics, and diuretics known to pharmacy. For the last forty years, Ayer's

Sarsaparilla

has been the standard blood-purifier of the world—no other approaching it in popularity or universal demand. Its formula is approved by the leading physicians and druggists. Being pure and highly concentrated, it is the most economical of any possible blood medicine. Every purchaser of Sarsaparilla should insist upon having this preparation and see that each bottle bears the well-known name of

J. C. Ayer & Co., Lowell, Mass.

In every quarter of the globe Ayer's Sarsaparilla is proved to be the best remedy for all diseases of the blood. It is the most efficacious, and in testing to the superior excellence of this medicine and its great popularity in the city of its manufacture.

Ayer's Sarsaparilla

DR. J. C. AYER & CO., Lowell, Mass. Sold by Druggists. 25¢, 50¢, \$1.00.

X-Mas Music

Christmas Selections. A beautiful book of Christmas music, containing 100 of the best songs, carols, and hymns, with piano accompaniment. Price, 25¢.

The Wonderful Story

of a young man who was blind and deaf, but who, through the power of the Lord, became a great preacher. Price, 25¢.

Bethlehem

A beautiful book of Christmas music, containing 100 of the best songs, carols, and hymns, with piano accompaniment. Price, 25¢.

CARTER'S

LITTLE LIVER PILLS. A small, safe, and effective medicine for all liver ailments. Price, 25¢.

CURE

for all ailments of the liver and bowels. Price, 25¢.

SICK

and debilitated. A small, safe, and effective medicine for all ailments of the liver and bowels. Price, 25¢.

HEAD

aches and pains. A small, safe, and effective medicine for all ailments of the liver and bowels. Price, 25¢.

ACHE

in the back, neck, and limbs. A small, safe, and effective medicine for all ailments of the liver and bowels. Price, 25¢.

Small Pills. Small Dose. Small Price.

Price, 25¢.

Price, 25¢.

Price, 25¢.

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Price, 25¢.

Price, 25¢.

Price, 25¢.

Devotional.

THAT CHRIST STANDARD.

BY LUCY LARSON

Oh the beauty and joy of living As the children of our Father, God! All we have and hope for gladly giving His abounding love to poor abroad— Healing waters of His pure salvation— Through the world for which His Son has died; Sharing in our Master's consecration, Walking at our Elder Brother's side.

Wonderful the whiteness of the glory! Can we truly Thy perfection share? Yes, our lives are pages of Thy story. We Thy shape and superscription are— Tarnished forms— torn leaves— but Thou hast made them new again.

Like a snowy mountain-peak above us, "Be ye perfect" dazzles our dim eyes, (Canst thou look from Thy pure height and love us?)

May our earth-clogged feet to Thee arise? We before the vision veil our faces; Yet would have it not a ray less bright; Shine into our sin's dark hiding-places; Flood our lives with Thy transfiguring light!

Perfect even as Thou art perfect, Father! As the little hill-top catches up the sun; As the small shoots springing up together Found the Tree of Life, with us are we In these earthly vessels heavily laden. For the enrichment of Thy poor may shine; Thou canst fill us in our human measure With Thy being's overflow divine.

Perfect only with God's own perfection! With Thy crumbing bread we share (day!) Break the weak idea of man's creation! Let the real burn the false away! This is life—to pour our love unstinted, Good and earnest, into the world; Through your finite His infinite hinted— Children of your Father must ye be.

—The Independent.

THE BELOVED DISCIPLE.

St. John was called the "Beloved Disciple." The Lord Jesus loved all "his own," but John seems to have been very near his heart. Once, at the table, where the disciples were gathered, with the Lord, John leaned upon his bosom and he was so sure of the love of Jesus that he was not afraid to ask him any question. How sweet to be so near to him!

When John was quite an old man he wrote a letter to one of the churches in Asia. In it he says: "These things write I unto you, little children, that ye sin not. I write unto you, little children, because your sins are forgiven you for His name's sake. My little children, let us not love in word only, but in deed and in truth." It is said of him that when he grew so old he could not walk to the place of worship he was carried there, and in every meeting he would say: "My dear children, love one another."

John showed his love for Jesus "in deed," when he was sent to the lonely island of Patmos, because he would not deny his faith in him. Christians suffer a great deal for Jesus' sake in these days, but it is said "they rejoiced that they were counted worthy to suffer shame for his name."

On the lonely island, where perhaps no sound was heard but the sea waves dashing on the rocks, John says he was "in spirit on the Lord's day." It is said he felt lonely on that Lord's day morning. When the sun rose over the sea, perhaps he had looked with great longing over the waters toward his home and friends, and it may be he wished very much he could see some of his fellow-Christians and know whether they were lonely in the same way. It would have comforted him to talk with them of many things Jesus had said when he was with them before he was crucified. But the Lord would not let this true, dear friend of his feel lonely very long. He wanted him to know, what is true now, that Jesus is never away from those who truly love him and are ready to suffer for his sake. John says, "I heard behind me a voice." It was the same voice that once had spoken softly to him when he leaned upon Jesus' bosom years before. Now it was loud and full of strength. At first John was afraid. His eyes and ears were not used to the glory of the other world. He says, "I fell at His feet as one dead, but He laid His right hand upon me and said, Fear not." Then John knew he was the gentle Savior, "the same yesterday, to-day, and forever," and he was no more afraid.

Now, no longer lonely now, he sits in the shadow of the rock listening intently to hear what the Lord would say, so that he may write it for us to read. Wonderful things he wrote! They teach us that if we truly love Jesus, as long as we live in this world, we shall have to suffer for his sake. They tell us that Satan makes us away from him, and that wicked people plot mischief against those who try to do good; but over all this dark picture the face of God shines "like the sun in his strength." John saw beyond the clouds into the very midst of heaven, and he told the angels and the people who came from the earth singing and chanting victory. Oh, we can never doubt that good will triumph over evil since John has told us what he saw that Lord's Day morning! Over and over again he says, "Blessed is he that overcometh—that is, who gets the victory over sin, for every individual. When we keep our temper, or try not to be selfish, or 'overcome,' and the promised blessing is ours. Listen: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of the city of my God, and I will write upon him my name." How blessed to have God's name written upon us, so that everybody knows as soon as they see us that we belong to him. You can never be lost in this great, sinful world, if you have your Heavenly Father's name and the name of the heavenly city written in your heart.

If John had not been "in the Spirit" on the Lord's Day, he would never have heard these "blessed and true sayings;" and we will miss, oh, so much, that God would say to us, if we are careless and forgetful of his worship on the day which he calls holy.—New York Advocate.

CHRISTIAN LIFE IN THE PRESENT AGE.

These three words, "soberly," "righteously," "godly," sum up the New Testament statement of a well-rounded life. Soberly as regards one's self, righteously as regards one's fellow-men, godly as regards one's religion—that is the complete description of the Christian life. But the apostle goes on to say that this well-rounded life is to be lived in this present age, under the conditions and with the environment of the world as it is. To him an essential part of the Christian life is its relation to its own time. It must be a life in its own world as well as a life in eternity. Would the apostle have said this if he had lived now? Is this a good time for a sober, righteous, and godly life? Can a man expect to be a man of this present age, moved by its tendencies, marked by its traits, and yet with the well-rounded Christian character? Here we meet one of the most common and feeblest heresies of our own time—the impression that

this is not a good time for a sober, righteous, and godly life, the presupposition that the spirit of the age is against these things, the doctrine and unpropitious environment. "Business standards," it is said, "are relaxing; home-habits, loose, self-seeking, the common rule; plain living and high thinking, not the custom of the time. In such a state of mind two things seem possible. One is to yield to the pressure of the age. Accepting its inconsistency with the Christian life, one may adapt himself to standards which his conscience never can approve. That is the common worldliness of the present age, surrendering character to the social pressure of the time. The other thing to do is to run away from the age. That is what thousands of the choicest souls have done throughout Christian history. They have thought it impossible to live a sober life in the full current of the time, and so they have fled from its influence, hiding themselves in monasteries and peopling the desert with their caves.

No one can survey the story of these ascetics and hermits without a glow of admiration. It is a great thing that the encouragements of each age which have overpowered so many souls have been powerless over a few. But none the less this whole story is not the story of a battle, but of a flight. These people were simply afraid of their own time; and they ran away and tried to save themselves, while the great body of men had to fight the battle without them. It was a flight based not on faith, but on faithlessness, on the doctrine that God had deserted his world, and that, to find him, they must desert it also; and it was a fruitless flight. Fleeing from the world, they fled from the chance they had to make it better. I stood once on a little point of the upper Nile, where the first Christian hermit gathered his first disciples. Among those drifting sand-hills, in rude caves and dens, once lived a thousand holy men and women, drawn from the wealth, beauty and ease of the world, and now, as one stands there, what is left to see of all their Christian impulses and dreams? No monument of charity, no contribution to learning, no noble church or hospital or school—nothing done to redeem the time in which they lived, but a vast solitude and a sea of sand and nothing but the rippled surface of their unnumbered graves.

If, then, the sober, righteous, and godly man is not to yield himself to the present age, what is he to do? He is to stand firm. Why, he is to use it—take it just as it is, as the God-given material out of which the Christian character fit for the present time is to be wrought. Here is a potter working in his clay. It is a coarse material, and his hands grow soiled in molding it; but he does not care, for it is because it is not clean, nor yet to be made in it like a child, just for the sake of getting dirty. It is for him to take it just as it is, and to work out the shapes of beauty which are possible under the laws and limits of the clay. Precisely such material is this modern world. It is not very clean, its ways of business, its methods of industry, its habits of society, are soiling to the touch; but it is not one's duty to wash his hands of it, nor yet to surrender to its evil, but to take these very conditions of the present age as the material out of which to mold a new type of moral being.

To run away from the tendencies of modern life—that is easy enough; to yield to its evil—that is still easier; but to be in the world, yet not of it, molding its material, yet not defiled by it—that is the problem of the modern world. And here lies the new type of Christian character. The saints of the past have been for the most part those who have fled from the world; but the Christian saint of today is the person who can use the world. Such a person may be all unconsciously that he is doing anything heroic. He is simply the new type of Christian world, who, amid looseness and distortion, keeps himself true and clean; simply the woman who, amid luxury and affection, keeps her simplicity and sympathy; simply the youth who, without the least restraint, is the influence which beset him in a place like this, makes them relative to his growth of character. That is a harder thing than to be a hermit, and as noble as to be a saint. It is the sober, righteous, and godly life lived in the midst of this present age.—Francis G. Peabody, D. D.

Marriages.

TOHILL-FOX.—At Big Sandy, Texas, at the Fox hotel, the residence of the bride's father, on the evening of the 5th of November, 1890, Mr. George A. Tohill, of Texas, and Miss Estelle M. Fox, of J. C. Calhoun officiating.

GRAVENER-GRIFFIN.—At the First Street M. E. Church, South, Austin, Texas, November 5, 1890, Mr. John W. Gravener, of Blanco county, Texas, and Miss Martha E. Griffin, of Austin, Texas, Rev. Chas. A. Hooper officiating.

LASH-TOHILL.—At the residence of the bride's father, Dalby Springs, November 5, 1890, Mr. W. L. Lash, and Mrs. E. Tohill, Rev. J. R. Jones officiating.

DOLLINS-SIMMONS.—At the residence of the bride's father, Dalby Springs, October 12, 1890, Mr. M. H. Dollins, and Miss Taku Simmons, Rev. J. R. Jones officiating.

SHEPHERD-ORGUEN.—In Gainesville, Texas, by the Rev. W. M. Leatherwood, Mr. F. P. Shepherd, of Oklahoma, I. T., and Mrs. Mary Oghurn, of Wichita, Kan.

DEETS-DEETS.—On the morning of November 10th, at the residence of the bride's father, Rev. E. J. Deets, presiding elder of the San Saba District, West Texas Conference, by Rev. J. T. Williamson, Mr. D. C. Arceaux, and Miss Alma Deets; all of Comiso, Texas.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, is about 175 to 180 words. The privilege of continuing all obituary notices, further describing such notices to appear in full as written, should receive money in excess of space, to amount at the rate of ONE CENT per word. Money should accompany all orders.

POETRY CAN IN NO CASE BE INSERTED. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

TURNER.—THOMAS M. TURNER was born July 6, 1860; professed religion in his fifth year; died in great peace October 7, 1890. W. L. HARRIS.

EARLY.—THOS. P. EARLY was born in Austin county, Texas, October 15, 1844. He was a graduate of Tulane University, and spent his life in the practice of medicine. Converted in early manhood, he has been a professed follower of Christ ever since. He died in San Angelo, Oct. 8, 1890. Of the personal merits of the deceased it is not hard to speak—a physician of recognized ability, a man of unstained integrity, a Christian with deep longings for a better life. Those who knew him best esteemed him most. His surviving family have a rich legacy in the memory of his tender, life-long devotion. A. E. RECTOR, SAN ANGELO, TEXAS.

McCLURE.—Henry C. McClure was born June 2, 1850; died October 9, 1890; professed religion when eighteen years of age; lived a consistent Christian till called home by his Father. His only regret was leaving his family. "No cloud between me and heaven; I'll soon be at rest," were among his last words. W. L. HARRIS.

AUGHTY.—Francis Aughty, daughter of J. E. and S. E. Aughty, departed this life September 15, 1890, at her home near Bowie, in Montague county, Texas. She was an obedient child and loved by all her associates. Parents, weep not; while her body rests beneath the cold sod, her spirit is in the arms and bosom of God. F. O. MILLER.

BELL.—Miss E. A. Bell, a constant and appreciative reader of the CHRISTIAN ADVOCATE, departed this life on November 1. She was born in 1820, at Rosewood farm, in Brazoria county, where she died. She connected herself with the M. E. Church some forty-odd years ago and remained a consistent Christian till death. Her life was full of good works. Before she expired she said: "Death has no terror for me." Oh, death, where is thy sting? Oh, grave, where is thy victory? She leaves a brother, C. C. Bell, relatives and a host of friends to mourn their loss. A FRIEND.

RANCIER.—Buena, infant daughter of Charles and Fannie Rancier, was born September 22, 1880, died October 24, 1890. It was a great trial for the young parents to have to give up their only child. Her death was an interesting child, for the Savior has taken her to himself, and will take good care of her, and if papa and mamma will love the Lord he will take them after a while to where they will see the little one again. We laid the little body in the silent city and the spirit went to God, to give us an interesting child, to be reared ones and gather them all to heaven is the prayer of S. J. FRANKS.

WILSON.—Little Willis, infant son of J. I. and Nannie Wilson, was born in Haskell county and departed this life October 16, 1890, at the age of ten months, but not long for this world, but had come home to meet the Savior in the new bright home. May God bless his dear parents and give them grace in this their severe trial. "The Lord giveth; the Lord taketh." May the Lord sanctify this sore affliction, the consolation of the dear parents and sweet little brothers that mourn for him. Weep not, dear parents; if faithful, you shall meet your dear Willis in that home where partings are unknown. M. A. COOPER, HASKELL, TEXAS.

NEWELL.—One bright little light has been lifted to heaven's door to guide her parents to that sun-bright clime. The infant daughter of G. G. and Sallie Newell was permitted to stay with them but a few short days, but was long enough to train cords of love closely and tenderly around their hearts. Our Heavenly Father knows best, and, oh, may the devoted father see through God's providence and be admonished to seek a higher life, so that, together with the Christian motto, we may be ready to meet our darling in the bright beyond. May God's richest blessings rest on the sweet little sisters, and may they so live that they may meet their bright little angel in heaven. GRANDMA.

TROUT.—C. W. Trout was born in Green county, Ind., March, 1837; died November 6, 1890, aged thirty-three years. Eight years ago he professed religion and joined the M. E. Church, South. He lived a consistent Christian life. Amid the trials and temptations of life he was ever true to the church. He left this testimony that he was going home: He said to those around his bed that he was ready to go, and when he could no longer speak he pointed toward his home. He leaves one brother and two sisters, who have the sympathy of their many friends. J. B. POWERS, WILCOX, TEXAS.

MATTHEWS.—Newman Matthews was born July 13, 1844, in Bossier Parish, La.; came to Texas with his parents in 1855, and professed religion in August, 1874; joined the M. E. Church, South, and lived a consistent member of the same until October 30, 1890, when God saw fit to call him to rest from his labors. Bro. Matthews loved his church, read his church paper, paid his preacher. Bro. Matthews in his sickness was very patient. He did not join the church, but was a companion: "I am so happy," and in his last expressions of his happiness repeated the hymn beginning, "Oh, sing to me of heaven." Bro. Matthews leaves a mother and companion and seven children, who mourn the loss of the fond ties of earth. He is ready to go, and no doubt went to rest. He leaves three children, a husband, mother, sister and brother, all members of our church, to mourn their loss, but they weep not as those who have no hope. May God bless and comfort them in this dark hour of trial. C. H. SMITH, BOONE PRairie, TEXAS.

PRICE.—Ruth D. Price, nee Prophet, was born in Water Valley, Miss., July 15, 1867. Her mother died when she was three years old, leaving her an orphan. She came to Texas in 1885 and joined the M. E. Church, South. She was married to John E. Price, May 1, 1885, and died at Crowley, Tarrant county, Texas, October 15, 1890, and her funeral was preached by the writer October 26, 1890. Sister Price lay sick three months and five days. Her sufferings were great and yet she bore them patiently. I never heard her complain at the prospect of death. She always seemed to be glad to see her preacher and was the preacher's friend. Her last words were: "It's daylight, Jesus is my friend." Thus she passed away, leaving a weeping husband, two little children and friends standing upon the shore. May God bless the bereft and gather them all at last to himself in heaven is my prayer. EUGENE T. BATES.

ROBINSON.—Henry Tyler Robinson, who was born and raised in Louisville, Ky., was one of the most noble young men I ever knew. He was afflicted with lung trouble for three years, and traveled extensively, hoping thereby to regain his health. Last year he came out to this country and stopped on a ranch (of which my son-in-law is director), thinking the rough life and pure atmosphere would benefit him. He improved while here, but after going back to Louisville, he was taken with that dread disease, la grippe, from which he did not have the strength to rally. The good Lord called him home to rest from his suffering August 8, 1890. While in this country, when in town, he made our friends and neighbors to a fault. He hated sin and vice, nor could he find any excuse for it in any one, but he had the greatest veneration for anything sacred, and seemed never so happy as when talking of the goodness of God. He was a communicant of the Protestant Episcopal Church. He knew nothing of prejudice, but loved all who loved the Lord. The boys on the ranch all loved him. C. A. WEATHERLY.

BURTT.—Again the impartial hand of death has taken from our embrace one of our brightest gems, Nicholas M., son of J. W. and S. E. Britz, of this city, aged five months. His precious dust sleeps in San Antonio, where his devoted parents had carried him, hoping to regain his health. Little Nick wore the face of an angel for weeks before he went to live with them. His eyes were bright, and a look of intelligence beamed in his sweet face as long as he lived. The precious treasure, you thought given, was only lent you, fond parents, and while you bow in meek submission to God's will, may you be sweetly drawn nearer to Jesus by the beckonings of our darling little one. Oh, may we all be ready to meet him in the mansions prepared for those who have "washed their robes and made them white in the blood of the Lamb." GRANDMA.

FLEMING.—Mrs. Elizabeth Fleming, nee Putnam, died October 19, 1890; was born August 30, 1809; was married at the age of sixteen to W. W. Fleming. She was the mother of fourteen children. Her husband preceded her to the invisible world about twenty-five years ago, and she remained a widow until she joined the church at the age of ten and lived a devoted Christian until the day of her death. She lived a little over four-score years, and then was called to meet her Lord in glory. She was a subscriber to the CHRISTIAN ADVOCATE for twenty-five or thirty years. She leaves a large connection to mourn their loss. To the weeping ones it may seem hard to lose their mother, with Christian counsel and affections, yet God, who hath taken her, can comfort those left behind, and as she has gone on to heaven, her godly walk and Christian admonitions ever calling the loved ones to come on. May this sad bereavement of God's providence unite them all, an unbroken family in the eternal home where parting shall be no more. RICHLAND SPRINGS, TEXAS. JOSEPH COUGHEAN.

CHATHAM.—On Monday, as the sun was about rising, October 27, 1890, one of the old landmarks of Texas, Thos. Chatham, passed quietly away. He was eighty-nine years and eleven days old—born October 16, 1801. We felt as we stood around his grave that we were in the presence of nearly a century of human existence. He settled in Montgomery county in 1834, and has resided here ever since. He was one of the faithful San Jacinto men. There was ever an open door at his home for the poor, the stranger and traveler. He was loved and honored by all, both old and young. Many old gray-headed men gathered around his grave to take a part in the last sad rites. He was buried at the home burying ground by the side of his wife, who had preceded him forty-seven years. Father Chatham never united with any church, yet he gave many proofs to those who knew him best that he had an abiding personal faith in Christ. We laid the old brother and father away in hope. Peace to his ashes. Farewell old Texas hero. S. H. MORGAN.

READ.—Bro. W. T. Read was born in Dixon county, Tenn., September 22, 1828. While small he moved with his parents to Tippah county, Mississippi. In 1849 he came with his parents to Texas and settled in Rusk county; from there to Upshur in 1852, where he was married to Miss M. J. Wilson, June 12, 1853. In 1858 he moved with his family to Kaufman county, thence to Wise in 1878, where he lived until he was called to his reward, June 7, 1890. He joined the M. E. Church, South, in 1885, and his life was consistent and his walk godly while he remained on earth. Being asked the right of his death, if all was well with him, he said it was; that his way was clear. A good man is gone, but he told his loved ones where to find him. Bless God for religion that enables a man to suffer patiently and die happy. Bro. Read leaves an aged wife, five children, and a host of friends who deeply mourn their loss; but the most of them are religious and are looking forward to the happy reunion in heaven, where parting will be no more. J. M. BAKER.

ESKERIDGE.—Mrs. Helen Eskeridge, nee Pace, was born October 14, 1851, in this, Smith county, Texas, near Omen, at which place she died October 27, 1890. She was happily married to Bro. James R. Eskeridge February 23, 1883; she professed religion in her fourteenth year. She did not join the church, but her purpose to this last summer, but owing to her delicate health did not attend the protracted meeting at Omen. I went to her home to receive her into the church, but then concluded to wait, but she was never able to be out again. She expressed herself several times before she died as being ready to go, and no doubt went to rest. She leaves three children, a husband, mother, sister and brother, all members of our church, to mourn their loss, but they weep not as those who have no hope. May God bless and comfort them in this dark hour of trial. C. H. SMITH.

SLEDGE.—Mrs. Susan B. Sledge, daughter of Rev. Valentine Cook, of historic memory, was born and married to her first husband, William Beaumont, near Russellville, Ky.; removed to Southern Texas in 1852, where she resided until she came to Coleman, five years ago, living with her son, Dr. G. B. Beaumont, until she fell asleep in Jesus, August 11, 1890, aged seventy years and four months. Sister Sledge was converted in childhood and joined the Methodist Church, of which she remained a faithful and zealous member for more than half a century. Her record is in heaven. She loved her Bible and was familiar with its contents. She was a Bible Christian. She loved her Savior and trusted in his promises. She loved her church, waited upon its ordinances and supported its institutions. For it she toiled; for it her prayers ascended. For five long, weary years she toiled with hand and brain for a Methodist Church in Coleman, and the beautiful structure in which we worship owes much to her untiring zeal. Her prayer was heard. She lived to see the house built, worshipped there, told her experience there, and from it a host of sorrowing friends followed her remains to the cemetery, leaving her chair covered with crape and her hymn book mementoes of her faithfulness. On whom shall her "mantle fall?" C. V. OSWALT.

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SIX SHOTS IN THREE SECONDS. The quickest and readily becoming the most popular gun in use. Action similar to and made by some parts as Winchester rifle. 10 or 12 gauge, or 20 or 28 gauge, 5 1/2 or 6 1/2. Factory price \$75.00. This repeating shotgun is now for \$117.75. Catalogue and particulars free.

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References—This paper.

WIFE WHO SAYS SHE CANNOT SEE HER HUSBAND. A woman who says she cannot see her husband, and who is afflicted with a disease of the eyes, will find relief in the use of Dr. J. H. Schenck's Eye Remedy. It is a powerful and reliable remedy for all eye diseases, and is sold by all druggists.

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DR. BO-SAN-KO'S PILE REMEDY. A small, safe, and effective medicine for all ailments of the liver and bowels. Price, 25¢.

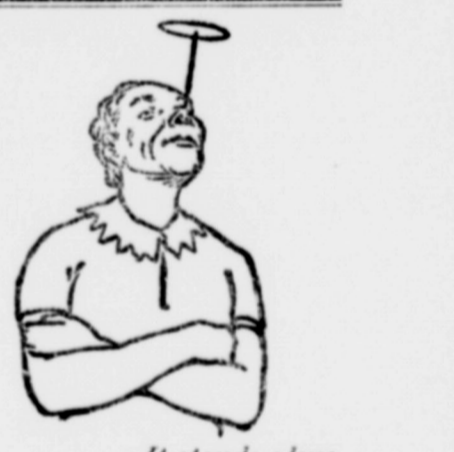
JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889. THE MOST PERFECT OF PENS.

FLAKE.—Little Clifford, son of T. J. and W. J. Flake, was born August 1, 1885, and died from the kick of a nag May 29, 1890. Clifford was a most remarkable child of his age. His thoughts and conversation were about God, heaven, and angels, more than about the things of earth. The week before his death he spoke of dying. Said he wanted to die and go to heaven, and he with his little cousin, Alma, who died a year before. Said he didn't want to stay with papa and ma, but wanted to be with God and the angels. Showed his mamma the distance he wanted to be buried from little Alma. His mamma tried in vain to expel the thought from his mind. He went to where his papa was a while before, talked to him in the same way. His father later reproved him. He left him a short distance, knelt in prayer, his hands raised toward heaven. (His mamma had taught him to pray.) Said he saw his little cousin and played with her and angels the night before. There was something mysterious in all this and in his sudden death, but what, we can never tell. Be faithful, fond parents, and a crown of life awaits you. J. M. BAKER.

LILLIARD.—Martha H. Lilliard, wife of Jas. A. Lilliard, was born in Cole county, Missouri, March 25, 1851, and died at her home, near Garvin, October 31, 1890. She was converted and joined the M. E. Church, South, in 1878, and was a consistent, worthy member until the day of her death. She passed through many trials and sufferings while on earth, but has gone to receive her reward in heaven for her faithfulness to her Savior while living here. She leaves a husband and seven children to battle with the trials of earth and mourn their sad loss. She was indeed an every-day, practical Christian. To know her was to love her. She did not have an enemy in the community, but all had a word to speak in her favor. She called her children to her, kissed them good-bye, telling them her departure was at hand. God grant to move upon the heart of the wicked husband so as to convict and convert, and may the children imitate the example of the mother. Remember her Godly admonition and meet her where parting is no more. J. M. BAKER.

SALTER.—On the morning of the 30th of October Mrs. Margaret Salter peacefully fell asleep. Mrs. Salter was born on the 8th day of October, 1836, in Santa Rosa county, Florida, and died at her home in Village Mills, Texas. She was married to D. M. Salter in Santa Rosa county, Florida. From that place they moved to Williamson county, Texas; thence to Beaumont; thence to Village Mills, where she ended a long and useful life. She spent the greater portion of her life in the church, where she proved herself a devoted and consistent servant of God. Nonsectarian in her views, she did not confine herself to the particular branch of the church to which she belonged, but was ever ready and willing to give her aid to all Christian undertakings. Seven daughters and one son are left to mourn their loss. To them we extend our heartfelt sympathy in their bereavement. They have lost a beloved mother, we have lost an invaluable friend; but we have a sweet assurance that we may meet her again in "that blessed land where there is no parting, no sorrow, and no storm to do ever come." VOX CLAMANTIS.




It stands alone, Pearlina—the only perfect washing medium. It cleans your house or your hands—it washes your finest clothes or your carpet. It does it easily and thoroughly. Nothing can be harmed by it; labor is lessened by it; it saves time, money, and wear. Millions use it—almost every soap maker is trying to imitate it. Pearlina is better than soap—soap is better than nothing—there's nothing better than Pearlina. Never sold by JAMES PYLE, New York.

Advertisement for Schenck's Pulmonic Syrup, featuring an illustration of the product bottle and text describing its benefits for respiratory ailments.

WINCHESTER REPEATING SHOTGUN. SIX SHOTS IN THREE SECONDS. The quickest and readily becoming the most popular gun in use. Action similar to and made by some parts as Winchester rifle. 10 or 12 gauge, or 20 or 28 gauge, 5 1/2 or 6 1/2. Factory price \$75

INFANTILE SKIN DISEASES CURED BY CUTICURA



EVERY HUMOR OF THE SKIN AND SCALP of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA Remedies, consisting of CUTICURA, the Great Skin Cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the most powerful and most effective of humors-remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent.

Sold everywhere. Price, CUTICURA, 50c; Soap, 25c. Resolvent, \$1. Prepared by FOTER DRUG and Chemical Corporation, Boston, Mass. Send for "How to Cure Skin and Blood Diseases."

Baby's skin and scalp purified and beautified by CUTICURA SOAP.

Kidney pains, headache, and muscular rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PASTER, 25c.

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OVER 78,000 MANUFACTURED.

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HORSE STRAYED 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 with a circle around it on right shoulder, and UC on right thigh. A suitable reward will be paid for his return.

W. H. LEFEVRE.

Parsonage of M. E. Church, South, DENTON, TEXAS.

SAN SABA DISTRICT.

To the Preachers in Charge: Dear brethren—As I have not been able to get a plan of your district, I hope you will be so kind as to drop me a postal card at Llano and let me know at what point on your respective charges the first quarterly conference will be held.

R. J. DEERS.

Saxet Blood Purifier cures rheumatism every time. If your druggist does not keep it, order from Saxet Medicine Co., Dallas, Texas. Price, \$1.00 per bottle.

You may have never heard of Cheatham's Tasteless Chili Tonic before, but if you are suffering from chills and fever try a bottle. It will surely cure you and that quickly. 75c.

Saxet cured me of a terrible form of blood and skin disease after eight years' unsuccessful treatment by the most eminent physicians.

WM. WATKIN.

San Antonio, Texas.

Neuralgic Persons And those troubled with nervousness resulting from overwork will be relieved by taking **Brown's Iron Bitters.** Genuine has trade mark and crossed red lines on wrapper.

It is a pleasure to witness the modest, yet thorough, way the Catherine Medicine Co. is putting Catherine in the front ranks. Hurrah for Texas and Catherine!

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For eight years my wife suffered from neuralgia and the loss of her right eye seemed inevitable until we found Dr. King's Royal Garnet. She has had no trouble with it since using Royal Garnet for fourteen months ago.

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"Catherine," or Extract Mexican Cactus, cures Catarrh, Hay Fever, etc. Pleasant and easy to use.

When a girl slopes with her comb, some other man is saved from getting a mighty poor wife.

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Vital statistics classified show the respiratory organs to be the feeble point in man. Diseases of the lungs are out of all proportion in fatality. Take Taylor's Cherry-Kidney of sweet gum and Mullein for coughs, croup and consumption.

Beware of the sweet spring time in the country. It is dangerous: the grass begins to shoot and toss, the bull rushes out.

Rev. B. F. GASSAWAY, pastor of the M. E. Church, South, at Bowieville, gives a strong testimonial for Royal Garnet, as follows: In 1889, I used Royal Garnet for rheumatism. It did me more good than any medicine I ever used—not only relieving me from rheumatism, but greatly bettering my general health.

November 18, 1890. B. F. GASSAWAY.

Teacher—Which is the shortest month of the year? Small Boy—August. Teacher—August? Small Boy—Yes'm. That's the last month of vacation.

The best thing for swollen hands or feet, is Johnson's Anodyne Liniment; soothing. Try it.

History repeats itself. Modern bankers are like Pharaoh's daughters in that they find small profit in the rushes on the bank.

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HOME CONFERENCES.

Gilmer.

W. J. Bloodworth, Nov. 10: Our fourth quarterly conference was held the 8th and 9th instant. Rev. C. B. Fladger, our presiding elder, was with us doing the work that belongs to an elder in every way. He is bringing his district to the front. Our claims were all met—preacher's and presiding elder's salary paid in full. The stewards were all present in good cheer; local preachers were all present with their reports. Mt. Gilead, the place where the conference was held, is the baby church of the circuit, but it knows how to entertain a conference. This is the first time that Gilmer circuit has swung clear in many years.

Floyd Circuit.

E. B. Thompson, Nov. 13: Our year's work as follows: Forty-seven accessions, fifty-eight dismissals, by certificate, by church conference twenty-eight, sixteen withdrawals, six expelled and four have died; net loss sixty-five. Conference collections 15 per cent over assessments, parsonage improved and ADVOCATE money near all up. We have served this people three years, and now go to conference with love for all and malice to none, and the consciousness we leave an orderly charge for our successor, who will be able to find the membership reported within the bounds of the circuit.

Bowie Circuit.

James A. Kerr, Nov. 10: Fourth quarterly conference over. Bro. May was at his post, filled with zeal for the Master's cause. The conference passed complimentary resolutions in favor of our esteemed presiding elder. Give in brief the result of the year's labors: Built one church worth \$1000; lumber on the ground for parsonage, which will be erected at once, costing \$300; four acres land deeded to the M. E. Church, South, worth \$50; one hundred and twenty-two conversions, ninety-seven additions, net increase seventy; baptized forty adults and thirty-one children; collections ordered by conference paid in full. God bless the people of Bowie circuit. To God be all the glory.

Mineola.

J. C. Calhoun, Nov. 10: I am closing out a very pleasant year at Mineola. This kind people know how to treat their pastor. They have worked me rather close, but they have fed me well, and I think I shall be strong enough to stand the ordeal of the possibilities of the "iron wheel" without any great shock, especially to my physical nature. Mineola has never tried to fatten a preacher since their little attempt upon Bro. Bolton, but they will clothe all of them out and out for conference. Such has just been the good fortune of this scribble. Many thanks to S. R. Bruce & Co. for a fine suit for conference, presented me last Saturday. Moreover this is not the "conclusion of the whole matter." I have some of the best paying charges to serve in Texas. Think of it, only 137 members, and we have paid over \$1000 for the various calls, and we have not quit, but still they pay, despite the fact we are, nearly to a man, all poor in this world's goods. Now, boys, don't all speak at once for this station, for you cannot get it, yet, if Bishop Galway says not.

Ray.

D. C. Ellis, Nov. 8: The readers of the ADVOCATE will remember the mention of a suit of clothes that had been presented to myself in September by the people of Reagor circuit. Well, some of the good women said it was not fair to dress up their preacher and not remember his wife in like manner. So Miss Anna Harris undertook the work of love, and in a short time had enough contributed to purchase a nice dress, hat and shoes, which were presented to wife as a contribution of love from the many who assisted. But this was not all; for on going out to Ebenezer the first Sunday, another pleasant surprise awaited us. The good sisters (led by sister K. C. Stubbins) had a beautiful "cray quilt" finished and presented it to wife. So we are to be protected from the winter's cold by day and by night. These kind friends have a warm place in the hearts of this preacher's family, and each day they are remembered at a throne of grace.

Rancho.

L. Gregory: Our annual conference is just over. Beautiful weather, grand preaching, full reports made and the session an interesting one. Bishop Galway, with his remarkable tact in business and the excellent sermon preached on Sunday morning, won all hearts. Many of the brethren have gone back to their charges for another year's labor. This is as it ought to be. As long as a preacher is acceptable to his people, why not allow him to study the Bible and the word, and needless fiction and expense? The writer, having served a good people who met all the conference claims as well as those for the preacher in charge and presiding elder, and in addition presented the preacher with \$37 for a suit of clothes for which he desires to thank them, rejoices in having the privilege of laboring on this circuit another year. Our new church is in rapid progress. We hope to have it dedicated by January next. It will be a beautiful house, and will probably cost \$1200. The outlook is favorable for the building of a church at another appointment this year. It is sadly needed. Our earnest desire is to have our own churches where we can establish Methodist Sunday-schools and teach and preach the doctrines of our own church.

Paris.

Thales B. Reams, Nov. 11: We are winding up a successful year at Lamar Avenue Church. The Lord has blessed us graciously and we all rejoice at the phenomenal prosperity that this church has had this year in every department of its work. As you have had no reports from our new charge, I will, in behalf of this church, give you an epitome of our work this year. Results are as follows: ninety-two new members have been received, about twelve have been lost by death and removal; we have had a class meeting (old style), the last one of which (Sunday) was the best during the year; secured a handsome silver communion service and have paid off a debt of between five and six hundred dollars on the church property, together with other smaller debts, so that Lamar Avenue Church now stands unencumbered with debt; we have paid the organs out of debt and furnished the church and Sunday-school with hymn books and Sunday-school books; we have a splendid Sunday-school in good working order; we have recently added a handsome Sunday-school library of more than 100 volumes of neatly-bound, good books, which adds very materially to our school. About seventy-five new pupils have been added during the year. We have a Woman's Missionary Society, with twenty-one members, and a Juvenile Society of thirty-six members. Mrs. Reams organized the children (little tots) in "E-s-s-ub Society," with which she raised between \$60 and \$70 for missions. The collections ordered by the annual conference are \$70 advance on last year and there will be an excess on every one of the collections reported to the ensuing conference. The parsonage has been comfortably furnished this year. The

presiding elder's salary was advanced from \$65 to \$100 and has been paid in full. The pastor's salary was advanced from \$600 to \$1000 and has been paid in full. Our congregations have been good through the year and our prayer-meetings have been well attended. I can say, with Paul, "I have preached the gospel fully." I have done my work conscientiously and "stood upon my watch." The church has been indoctrinated in the principles and polity of our beloved Methodism. The preacher who is here next year will have a good field and a grand opportunity. My worthy and beloved predecessor, Rev. Sam R. Hay, did a splendid work here last year. He laid the foundation nobly and the progress has been kept up this year. The only thing needed in this church in order to secure grand results in the future is more religion—a deeper work of the Holy Ghost. May God give it, is my prayer. The pastor and his family have received many tokens of kind esteem from these good people, all of which have been truly appreciated. On next Sunday night, with love for every member of this church, I will close my year's work, ascribing all the praise and glory to God.

San Saba.

Geo. Harris: The Master's cause is uppermost in the hearts of his people, and gradually, but surely, advancing all along the line, making encroachments upon the enemy's works. A very brilliant victory was marked the last conference year, but what we think better, a marked growth in grace in the church and a steady increase in membership that attracts and holds the attention of the world around us, far better than a season of enthusiastic exertion, even though attended by a still longer season of rest and indifference. We have many weighty reasons for thankful hearts to the Giver of all Good. But we have also cause for sorrow for the loss of our much-loved friend and pastor, R. M. Chennault, who has left us to go to his eternal home. He was earnestly, so faithfully and lovingly, as to greatly endear him to all hearts, and it was with deep grief, almost universal, both in the church and out of it, that we learned of his intention to exchange into the North Texas Conference. He feels the large accession to his church, follows me, or we are assured he would have yielded to the earnest solicitations of his sorrowing people to remain with us. We now can only bid him goodspeed in his new field and earnestly recommend him to the North Texas Conference as a man who will do us good in Texas, Bro. Alexander, formerly of Tennessee. Bro. Chennault's old home, who comes highly recommended. Should he be like his predecessor, we will have cause to bless God indeed for his coming. However that may be, I confidently believe this people will be loyal and true.

Gainesville Circuit.

W. M. Leatherwood, Nov. 10: We are closing a successful year on the Gainesville circuit—the best of the circuit's history. Have had eighty-seven professions and seventy-four accessions, and others yet to come. Have baptized seven children and am to baptize seven more tomorrow. The salaries of the preacher in charge and presiding elder are overpaid and all the congregational collections are commensurately in excess, besides two committees working to build two nice churches of a new order in Texas, Bro. Alexander, formerly of Tennessee. Bro. Chennault's old home, who comes highly recommended. Should he be like his predecessor, we will have cause to bless God indeed for his coming. However that may be, I confidently believe this people will be loyal and true.

Miscellaneous.

Five cowboys attempted a train robbery at Kent, near Poyah, N. M. One of the robbers was killed. The train was a guard was ready. Two of the gang were

Catarrh

Is a constitutional and not a local disease, and therefore it cannot be cured by local applications. It requires a constitutional remedy. Hood's Sarsaparilla, which works through the blood, eradicates the impurity which causes it and promotes the health and vitality of the system. Thousands of people testify to the success of Hood's Sarsaparilla as a remedy for catarrh when other preparations had failed.

Catarrh

"I will say I have been troubled for several years with that terribly disagreeable disease, catarrh. I took Hood's Sarsaparilla with the very best results. It cured me of that constant dripping in my ear, and I am stuffed up feeling. It has also helped my mother, who has taken it for run down state of health and kidney trouble." Mrs. S. D. BEATT, Putnam, Conn.

Catarrh

"I have used Hood's Sarsaparilla for catarrh with very satisfactory results. I have received permanent benefit from it, and from any other remedy I have ever tried." M. E. READ, of A. Read & Son, Watson, O.

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100 Doses One Dollar

wounded and captured; two others are at large, but known. J. J. McCullough, a merchant of Van Horn, who had volunteered as one of the defenders of the train, was very seriously wounded by the robbers.

Cholera has again invaded Europe from several points. Famine casts its blighting shadow on Ireland. Starvation is depopulating entire districts in Italy. The phylloxera has secured a foothold in the vineyards of the Champagne and of the Rhine, and threatens completely to destroy those productive industries. Catt and horses are dying by the thousand from the intense drouth in Austria, Southern Germany and Switzerland are suffering from terrible inundations. Altogether, the outlook for the winter in Europe is gloomy.

Obituary—Texas.

Miss Alice Ray, near Alvarado; Dr. Reed, Kansas Pass; Miss Mary Jenkins, near Bastrop; H. Cavett, Belton; J. M. Bethany, Bellville; Mrs. W. T. Goodman, Boham; Mrs. Anna N. Rippetoe, Brown; Major W. W. Lewis, Burnet; Mrs. Porter Stevens, Charles L. Burke, Cameron; Mrs. M. S. Swain, Clarkeville; Miles Stagg, Cooke county; J. L. Chapman, Cooper; Peter Dunn, Charles L. Longmire, Corpus Christi; Howard Cash, Crawford; Mrs. Ira Wall, Crockett; John Huanicutt, near Custer City; John B. King, Dallas; Robert S. Vance, Deatur; Mrs. Annie Cakley McEneaney, George Cook, El Paso; John B. Lacy, Galveston; John A. Peterson, Galveston; John Copeland, Hallettsville; A. F. Luce, Hicks; Horace D. Taylor, Col. James P. Hill, Mrs. Henry Scott, Houston; Mrs. Charles Howard, Independence; Miss Lush Fields, Iowa Park; Dr. O. Knox, Jonesville; M. C. Lee, Lampasas; Miss Mackie Davidson, Leaning; Dr. O. M. Calhoun, McKinney; I. H. House, Manor; Mr. Morris, Marshall; Mrs. Rosalie Cossette, Palestine; Mrs. Kelley McEneaney, Paris; Sam Matthews, Pearsall; Gardner Perry, Piedmont; William Odell, Roseland; Mrs. Simonia S. Fisk, San Antonio; J. Mackechney, San Augustine; Miss Mary Bryant, San Marcos; Sam A. Pearson, Seymour; "Mother" Corren, Sherman; Brook Holliday, near Sherman; R. E. Jarrard, Stephenville; Miss Rosa Water, Tyler; Mrs. E. E. Landrum, Uvalde; Dr. Drury Lacy, near Vernon; W. S. Biles, J. T. Wood, Charles D. Andrus, Waco; J. H. Parker, Waxahatchie; Mrs. Lucinda Howser, Whitefright; Mrs. P. H. Hairston, Wichita Falls.

A friend induced me to try solution Oil for my rheumatic foot, and lo! the rheumatism is entirely gone. JOHN A. ANDERSON, Austin, Tex. Positive and unsolicited testimony from every section confirms every claim made for the wonderful efficacy of Dr. Bull's Cough Syrup. Price 25 cents.

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The Child of Bethlehem. A new Christmas Service by the Rev. Robert Lowry, to celebrate the Festival of the Advent with devotional exercises. It contains 36 pages of responsive readings, intermingled with new and appropriate songs. The service is equal to the most successful written by this distinguished popular author, and is best published this season. Price, \$4 per 100; 5 cents each by mail.

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UNANSWERED LETTERS.

Nov. 11.—W. R. Manning, sub. G. F. Boyd, o. k. J. M. Marcus, sub. Sam'l Weaver, has attention. A. C. McLaughlin, thanks for postoffice. G. V. Wiley, paper stopped. J. Woodson, has attention. J. B. Minnie, change made. W. W. Henderson, sub. Jas. McHugh, of the Advocate, sub. J. B. Adams, sub. R. M. Kerr, papers stopped.

Nov. 12.—J. L. Pierce, sub. J. H. Stegall, sub. G. W. Leungley, sub. W. J. Fugate, sub. J. B. Adams, sub. J. W. Sims, sub. J. H. Hester, sub. 13 Ashburn, sub. J. P. Sherwood, sub. T. T. Booth, sub. T. J. Milan, sub. Sterling Fisher, sub; (other matters will have attention).

Nov. 16.—S. Ashburn, sub. will not be stopped. W. A. Stoney, sub. W. G. Cooke, sub. M. H. Seely, sub. J. W. Groves, matter will receive immediate attention. R. G. Jones, sub. G. W. Langley, sub. E. R. Large, sub. W. J. Sims, sub. J. L. Dawson, sub. J. W. Tustin, account sent.

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