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VOL. XXXIX.

DALLAS, TEXAS, THURSDAY, OCTOBER 13, 1892.

NO. 6.

THE CONFERENCES.

WEST TEXAS CONFERENCE.

Sonora Mission.

E. C. Hightower, Oct. 3: Bro. D. O. McAllister, preacher in charge, closed a good meeting here (Ozona) a week ago. Seventeen additions, which doubles our membership. Several were brought to renew their lives who had been lost to the Church in this new country. Many praised God aloud, and much good was accomplished for the cause. Bro. McAllister and his devoted wife have a warm place in the hearts of this people for their earnest work among them.

Leesville.

Wm. J. Sims: Our fourth quarterly conference was held first Sunday in October. We report some material progress; one Church built and dedicated; one acre of land purchased at Wrightsboro, on which we expect to build next year; \$200 in hand with more on subscription. We expect to report our collections in full. The young ladies of Monthalia have just handed us a nice sum of money with which to buy a suit of clothes. This is kind, indeed, as none of them are members of the Church. We return thanks and pray God's richest blessings upon them.

NORTHWEST TEXAS CONFERENCE.

Beltone.

W. H. Vaughan, Oct. 8: First Church, Ft. Worth, gives me \$326 for the Orphan Home.

Dublin.

J. H. Chambliss: We had a good meeting in Dublin. Results: Sixteen added by ritual and sixteen by letter. Bros. E. A. Bailey, P. W. Graves and J. T. Owen rendered efficient help.

Salado.

C. G. Shutt, Oct. 7: The new Church at Corn Hill is a settled fact; the siding is going on this week; it will be a gem. We expect to have it completed by conference. Ninety additions since conference.

Duffau.

J. H. Trimble, Oct. 4: Have had about fifty conversions and eighty-four accessions up to date, which will be 100 by conference. Expect all the collections ordered by the Annual Conference will be full by conference.

Long Creek.

T. H. Rogers: Our camp-meeting on Long Creek was a grand success. Bro. John Barcus, from Vernon, and J. T. Minnis, from Iowa Park, assisted our preacher, Bro. L. G. Rogers. There were twenty conversions and nineteen accessions.

Vernon.

John M. Barcus, Oct. 10: We have just closed a two weeks' meeting of great power. The whole Church and congregation were much revived. Twenty-six joined our Church. We are much indebted to Bro. Nelms, of Fort Worth, for four days' valuable help.

Lancaster.

J. P. Childers, Oct. 10: The meeting closed at Ferris with forty-five conversions and many reclaimed. My people have been kind to us. The Ferris people made us a handsome present at the close of our meeting of \$12.50 to purchase a suit of clothes. God bless them.

Subsal Station.

Jas. Hammond, Oct. 1: Bro. Alanson Brown, our Presiding Elder, gave us assistance in a six days' meeting at this point—a new railroad town. Succeeded in organizing a Methodist Church with ten members. Bro. Brown's preaching and work were much appreciated. One result of this meeting was payment of pastor's assessments; another, one happy conversion.

Boonsville Circuit.

J. S. Tunnell: We have had successful meetings on Boonsville Circuit; fifty-five conversions, seventy-five accessions, twenty-one adults and twenty-two children baptized. Rev. A. T. Culbertson, of Graham Station, and our own Geo. S. Slover, now in the Southwestern University, did some excellent preaching and faithful work. "The lines have fallen to us in pleasant places."

Ovilla.

F. M. Winburne, Oct. 5: Our protracted meetings, with perhaps one exception, are over. Between 75 and 100 have joined our Church, besides, as usual, some have gone to other communions. I am striving publicly and privately to bring up all collections ordered by the conference. Hope to report full at conference. Indeed I'm certain I will if the people pay them.

North Fort Worth.

R. C. Hicks, Oct. 6: We have just closed a glorious meeting at Fossil Creek Church. Don't know the exact number of conversions—though there were quite a number; thirteen accessions, among whom were some of the most substantial and influential citizens of the country. Church greatly blessed. Called for \$30, amount against that Church on conference collections, and in five minutes the congregation responded with \$34.50. Thanks to Bros. J. M. Nichols, W. P. Wilson and E. L. Spurlock for ministerial aid.

Farmer.

B. A. Snoddy, Oct. 5: This morning I have strength sufficient to write a letter to the ADVOCATE. My health recovered enough in the early part of the summer for me to hold my meetings. In all together we had twenty-five conversions and several

additions to the Church the exact number of which I do not remember. Quarterly meeting comes off October 22 and 23. We are making faithful efforts to bring up all the Conference collections, and are happy to say we are succeeding well and feel confident they will come up.

Pioneer.

M. M. Smith: Just closed a meeting at Pioneer, seven miles west from Rising Star. J. P. Hultz, supernumerated preacher on this charge, did the principal preaching. Results, seven conversions and five accessions to the Church. Three children were baptized. A Church organization was perfected with a membership of about thirty. Two or more acres of ground were donated for Church lot and between \$500 and \$600 subscribed toward building house. May God continue to move mightily on that people and aid them in the most profitable enterprise.

Intan Mission.

T. L. Adams, Oct. 5: Our meeting at Union resulted in a great blessing to the community; beginning with thirteen members, we ran a week, resulting in twelve conversions and two of perfect love; thirteen added to the Church; five children dedicated to God and baptized. Several families took up family prayers. Prayer-meeting started to meet each week. We had about eighty-four members on the mission to start with; 112 have joined the Church; thirty-two babies dedicated and baptized; 120 have professed religion; thirty-six "entire sanctification and perfect love."

Robert Lee.

Geo. F. Fair, Oct. 4: The fourth quarterly conference of Robert Lee Mission was held Sept. 24 and 25. There was a pretty full attendance of official members. All the local preachers were present and read their reports, except one who was absent from the county, and all their characters passed without a dissenting voice. We have fine local preachers and they are all efficient helpers. We have had a general revival throughout the work, and our local preachers have contributed much to achieve those results. Preacher in charge and Presiding Elder's salaries not half paid. Collections of assessments made by the District Steward about one-third behind. There will be some collected on both before we close our work.

Proctor Mission.

U. J. Morton, Oct. 4: We have organized at Proctor with thirty-eight members on the roll, and at Bowman's with nineteen. Have received by letter and ritual seventy-nine members, and have taken the collections ordered by the Annual Conference at all the appointments except one, and if we succeed in collecting our subscriptions we will pay every dollar to all these collections. The best meeting we have held was at Mt. Airy. There we had eighteen or twenty conversions and twenty-six additions. I have been assisted in my meetings by the following ministers: E. A. Bailey, Presiding Elder; J. T. Owen, J. E. Morton, W. M. Whitenburg, R. W. Bowman, C. N. Morton, C. F. Kiker, T. S. Ewell, G. W. Sherod, B. F. Gassaway, Jesse Murphree and B. R. Golightly, to all of whom I render hearty thanks.

NORTH TEXAS CONFERENCE.

Lewisville.

C. I. McWhirter, Oct. 7: Closed a meeting here last night. Thirty-seven conversions and twenty-one accessions to date. A fine revival and most wonderful results in face of the most fearful and stubborn difficulties.

Dye.

D. W. Gardner, Oct. 7: I have just closed a fine meeting at Howell school-house. This was an outside place. We pitched our tents and preached for ten days, and the result was fifteen conversions; a class organized of fourteen and several children baptized; several more will join soon. The whole county is stirred up. The Campbellites even would get religion and shout and praise God. To God be all the glory. Praise the Lord for the victory.

Three Spring Mission.

J. T. Kirkpatrick, Oct. 3: At every appointment, seven in all, we have had a good meeting, and some of the meetings were as good as I ever saw. Sixty-two have been added to the Church and the spiritual condition of the membership has greatly improved. We have in contemplation four new Church houses, and some of them, if not all, will materialize. Finances this year will be ahead of any previous year. Success to the ADVOCATE.

Brookston.

C. B. Jennings, Oct. 10: The Fourth Quarterly Conference for Brookston Circuit was held at Shelton's Chapel on the 8th inst. Finances well up to date. The watchword for this charge is: No deficit to be reported at Annual Conference. Two Churches have been built this year, one costing \$2000 and the other \$1200. The third Church on the work has been repaired and otherwise repaired at a cost of \$125. The parsonage has been repaired. Farewell to worship in school-houses on Brookston Circuit.

Bonham District.

C. B. Jennings, Oct. 10: The Board of Trustees for Bonham District met in Bonham on the 3d instant, and perfected arrangement for building a district parsonage at Bonham. Rev. J. M. Binkley presided. A building committee was elected, with E. H. Benton for Chairman and Dan Sweeney Secretary and Treasurer. All persons having money on hand belonging to this fund will please forward to Dan Sweeney at Bonham. The Presiding Elder reports fine success collecting. The contract will be let to-day, and we

will have an elegant house ready by conference for the next Presiding Elder. All honor to Bro. Binkley for his untiring efforts in pushing forward this enterprise.

Gober.

A. N. Curtis, Oct. 5: On the 3d inst. two good ladies from the New Hope community drove up to the parsonage with a wagon load of cabbages of an almost endless variety which they had gathered during the day from house to house. I think they pounded us enough to last until conference. Such expressions of kindness are duly appreciated, to say the least, and I pray God's richest blessings to rest upon the contributors and especially upon the good ladies (one of them a Baptist) who were the instigators in this pounding.

EAST TEXAS CONFERENCE.

Lufkin.

J. C. Box, Oct. 3: Lufkin charge is doing well. Additions nearly every Sunday. Sometimes several. Congregations excellent, prayer-meetings good, and Sunday-school booming. Will have full reports at conference. Abe Mulkey will be here in November.

Lawnside Mission.

J. W. Griffin, Oct. 4: Have had a prosperous year on Lawnside Mission. Have received, I think, near 150 members up to date; have most of my conference collections in subscription. There were at least 200 conversions on this mission. We have, I think, more than 500 members now. God has been good to us here.

TEXAS CONFERENCE.

Conroe Mission.

B. W. Shannon, Oct. 5: The fourth Quarterly Conference convened on the 28th ult. Our beloved, the Rev. J. C. Mickle, was with us and presided with his usual dignity, and looked into the Church interest with a heart-felt manner. Finances are considerably behind in the preacher's salary. Just one-fourth paid, but we hope to come out all right by conference. We serve a good people. Many little tokens of kindness have found their way into the family of the boy preacher. May the great Giver abundantly bless the people on this work.

CISCO DISTRICT.

To the Stewards and Membership of Cisco District:

DEAR BROTHERS: God has wonderfully blessed us this year. Over 1300 have professed faith in the blessed Savior and about 900 have been added to the Church. The life pulse of the Church has been greatly quickened; for which I beseech you to join me in offering a tribute of praise to His holy name. Nor has His blessings been confined alone to our spiritual wants. He has sent "the former and the latter rain," and our crops are abundant. No pestilence has swept us and our loved ones to the grave. The health of the district is excellent.

Now in view of these blessings and the many ten thousands with which our unprofitable lives have been crowned, I exhort you in the name of our blessed Savior, for His sake, and for His glory alone, and in view of the awful fact that we soon shall stand before His bar to receive at His hands our final destiny, let us meet our financial obligations to His Church this year. I entreat you to join me in earnest, persistent effort to make a record for Cisco District which you and your children after you can point with just joy—a record that will be exemplary in all the future—one that will command the admiration of the good and invite the blessings of heaven upon us; a record without a parallel in our conference. Will you, my dear brethren, join me in faithful effort to see that the salary of every preacher in the district is paid in full; that every assessment made upon us by our Annual Conference is fully met. Several charges have answered me that there shall be no deficit against them, some of which have nearly paid up already. Will not the rest of the charges imitate the same spirit and say, by the grace of God there shall be no deficit against us? How glad I would be when Cisco District is called in conference, to get up and say to the conference: "Cisco District has met its obligations, owes no man and is happy."

Brethren, this can be the case, because it is right. If we will "render to God the things that are God's," it will be the case.

Brethren, I make this appeal simply to place the matter upon your hearts and consciences, desiring you to do what you are willing to meet at the bar of God—nothing more. In view of its awfulness you cannot afford to do less.

E. A. BAILEY,
Presiding Elder.

BROTHER CLARK'S REPLY.

I sent to the TEXAS CHRISTIAN ADVOCATE during my meeting the following telegram: "Have had 395 conversions at the mourner's bench. Meeting goes on." The next issue of the ADVOCATE contained a communication from Rev. Burnett coupling this with one from Hill, and boldly asking the question: "However did they do it?" There is nothing to indicate "a potent tilt with Gulliver."

If he meant a tilt with Gulliver, why use my meeting and charge in the polemic? Why did not polemics agitate the brain of the evangelist when "Gulliver" reported his own meeting?

If Bro. B. is so innocent of mischief, why does he, in his last contribution, insist on a rendered account to the evangelists by asking "How, out of 949 converts and reclamations, only 176 joined the Church," when I had stated

that 176 had joined the Methodist Church? The reclamations were from all the Churches in town and surrounding country.

The converts joined Churches in town and country. Many lived in other towns.

As to the eloquence, lay not the flattering unctious to your heart, for I had no thought of comparing your eloquence to that of the Pierces.

The truth of the statement of "evangelists against pastors" is amply vindicated, and needs only that the last ADVOCATE be read, for my innocent telegram stirred Bro. Burnett into "tilts with Gulliver," but while he playfully toyed with his beloved Gulliver he had his lance turned on the Greenville pastor, and when I defended myself the "whole family" of evangelists (L. H. H. B. and T. T. B. etc.) in two columns of the ADVOCATE came with bristles up, calling on Bishops, elders and pastors to witness that they must be fed; and that a Church that allows a preacher to work in a revival without pay is back-slidden.

If paying the evangelists will prevent backsliding, then I see how Bro. B. needs no mourner's bench.

I want to say that the meeting at Greenville was the work of the Holy Ghost in answer to the prayers of the people of God, and I claim no honor in the matter. Others have sown and I have reaped. This boosting of these evangelists sounds strange.

ISAAC W. CLARK.

REV. FRANCISCO F. AGUILAR.

Yesterday was laid away to rest in the grave till the resurrection morn the mortal remains of the Rev. Francisco F. Aguilar, of the Pueblo District, our only native Presiding Elder in this the Central Mexico Conference. He died the day before in Nochiaca, distant from this city about twenty miles, of typhoid fever, having been sick only a few days.

This is removed another of the first and principal Protestants among the natives of this country. He became a Protestant young in life and died at the age of about fifty years. In those early days persecution was much more open and violent than it is now; and he suffered his full share, but never denied his faith or ceased to propagate it, though sometimes he may have had to abandon the regular work to support a large family. He was a charter member, I believe, of this Southern Methodist Mission, and with his death, and that of Sostenes Juarez last year, its two oldest and most prominent members are removed. The founders and veterans are going to receive their reward. Juarez was never married, but Aguilar was, and leaves a large family. His oldest son, Noah, is a preacher in the Guadalupe District, and so will continue the name in the conference.

Bro. Aguilar, if I am correctly informed, introduced the Gospel into the small town where day before yesterday he "laid his armor by." His first reception was anything but cordial, for he was thrown into prison for preaching the Gospel to the few who would assemble to hear him. Yesterday great numbers attended his funeral with moistened eyes. Among these were many Catholics and people from neighboring towns. Services were held at the house, at the grave, and then at Church. The body was not taken to the Church because he died of a contagious disease; but after his burial we repaired to the Church, where, to a large audience, the Word of Life was preached, that the living might prepare to meet their God in peace. Bro. Watkins lead the three services. One of the speakers called attention to the great change in town, that whereas many years ago when Bro. Aguilar came to introduce the Gospel among them he was cast into prison; but that now all wished to do him honor, and explained to them that the change was in them—not in him. That from the first time he ever came and spoke among them to the few days before his death, when he preached to them his last sermon, there was no change in his message—that he had begun among them and closed his mission among them preaching the same doctrines and enjoying the same life; that they had changed to now recognize as good and true the things he preached, and honored him in the end; and that the same happy change was going on all over the Republic.

One very sad feature of the occasion was that the leader of the town band that played some very appropriate music at the burial, and who accompanied Aguilar when he introduced the Gospel there many years ago, is now a man of the world, and makes no profession of religion. As he attended the services and was very attentive to all that was said, we hope that he may come back to Christ. It shall be our effort to persuade him to do so.

Bros. Watkins, Reyes, Blanco and the writer all attended the funeral from this city, going on the morning train and returning on the afternoon train. Four weeks from the day of his burial his conference is to meet in this city. His name will be called once, then stricken from the roll to appear there no more. May it already have been added to the roll of honor and of the redeemed in heaven.

A. H. SUTHERLAND.

RESOLUTIONS BY THE FACULTY.

The following preamble and resolution were adopted by the faculty of the Southwestern University on the occasion of the death of their colleague, Prof. S. G. Sanders.

Whereas, On the 30th ult. we were called to mourn the loss of our highly esteemed colleague, Prof. S. G. Sanders, A. M., of the chair of Latin and Greek; and whereas, he has been longest connected with the University, in the capacity of a Professor, having filled a chair from the third year of the existence of the institution; whereas, he has contributed largely to the prosperity and development of the institution, by reason of his long service, wise counsel and efficient instruction; therefore,

Resolved, That in the death of Prof. Sanders the faculty have lost a worthy and honored colleague, a wise and safe counselor, the University an able and efficient professor, and the students a faithful friend and instructor.

2. That we will cherish the memory of our deceased friend and brother, emulate his virtues as a Christian man and teacher, and espouse more earnestly the cause he loved so well and served so faithfully.

3. That we extend our heartfelt sympathy to the father and family of the deceased, with assurances of our prayers and tender regard.

4. That a copy of these resolutions be furnished the bereaved family, and that a copy be sent the TEXAS CHRISTIAN ADVOCATE for publication.

J. S. H. MCLEAN,
Regent

C. C. CODY,
Secretary.

SOUTHWESTERN UNIVERSITY, October 6, 1892.

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SOUTHWESTERN UNIVERSITY, October 6, 1892.

TRIBUTE TO PROF. S. G. SANDERS, A. M.

At a mass-meeting of the students of the Southwestern University, held in the College Chapel, Oct. 3, 1892, the following preamble and resolutions were adopted on the occasion of the death of Prof. S. G. Sanders, which occurred on the 30th ult.:

Whereas, God, in His providence, has seen fit to take from us our beloved teacher, friend and brother, Prof. Samuel G. Sanders, and

Whereas, We recognize him to have been a classical scholar, a proficient instructor, a wise counselor and a true friend; therefore we, the students of the Southwestern University in mass-meeting assembled, do hereby

Resolve, That in his death we sustain an irreparable loss.

2. That we express our appreciation of his sweet impress of Christian character and influence, and of his noble, upright and blameless life.

3. That we cherish with fond memories the wholesome influence of his life and character, and will strive to emulate his exemplary Christian conduct.

4. That we tender our hearty sympathies to the bereaved family.

5. That with submissive hearts we bow to the Divine will.

And be it further Resolved, That a copy of these resolutions be sent to the TEXAS CHRISTIAN ADVOCATE, the Williamson County Sun, the Alamo and San Jacinto Monthly, the Ladies' AnX and to the grief-stricken family.

H. A. BOAZ,
W. K. STROTHER,
J. L. BROOKS,
Committee.

PURE PAPERS FOR CHRISTIAN PEOPLE.

Those who wield the pen have caught the spirit of this money-loving age. Things "that will take" are written regardless of results. A large per cent of the secular press is in league with the Mammon of unrighteousness. Money dictates what shall be published. Criminals are lionized, the darkest crimes given in detail, so that the innocence and purity of childhood itself is coming in daily contact with sins too gross to mention. Is there no protection for the home against this demoralizing influence? These papers claim that they publish what the people demand. Who are the people? Have Christians no voice in this matter? Is it true that our Republic, with all her Churches and millions of adherents, demand the rankest sensationalism? All who stand for purity and morality should raise a voice of indignation against the vicious stuff called "news." Our Christian civilization is a mockery so long as public sentiment clamors for impurity. We can not afford to keep silent while this great evil is becoming so strongly entrenched. Many have already come to regard it as irremediable. This aspect of the question is the very reason Christian people should speak out against it. The fact that public sentiment is not sufficiently strong to call a halt is no excuse. Suppress the apostles of temperance one hundred years ago had said: "It is of no use to work for temperance while even the preachers indulge in drink," would a public sentiment ever have been created against preachers and, other godly men taking a drink? It is worse than cowardly to sit with folded hands and allow this subtle enemy to come into our homes and capture our children. If we can not purify the papers we can refuse to take them. Parents should make all things subservient to the sanctity of home and the purity of childhood. The very foundation of the nation is built upon the character of her homes.

In the rush of this busy age vast numbers read nothing but the daily or weekly papers; while these papers are filled with all manner of crime and things which lead thereto, what may we expect from those who feed upon them?

Many of the bloody deeds in different parts of the Union are the outgrowth of sensational journalism. Neighboring nations are prophesying even darker days for the American people. The time has come when the good people of the land must be pronounced against this evil. Make earnest and repeated protests until there is a

strong sentiment in the public mind which will demand absolute purity of the press. The boys and girls of today who are the men and women of tomorrow are becoming so familiar with crime, through the newspapers, that they can not and will not regard it in its true light. They see it as it is painted—in soft colors.

The Christians of our land are largely in the majority, and are therefore able to bring about a reformation if they so determine. So long as they patronize corrupt papers, however much they deplore their corruption, such papers will contrive to publish objectionable matter. It remains for the Christian element to take action. The press will bend to the will of the people when it is fully made known.

Aside from the grosser evils, some leading dailies assume the prerogative of rendering popular things that are ruinous to the best interests of the home and Church. They are the organs of prize fighting, horse racing and Spanish dancing. When the young begin to read the papers which so liberally advertise these and things of like character, unless carefully restrained by parents, they are led off into some of these evils, too frequently the first step to a downward course in life. Just the other day, in Greenville, S. C., two twelve-year-old boys fought "to a finish" a prize game, the winner carrying off \$300 from the purse and gate receipts. The correspondent stated that this juvenile fight was a result of the Corbett-Sullivan fight in New Orleans, but he was mistaken; it was a direct result of reading the newspaper articles on that subject. They, with hundreds of others, were led to think the pugilists were heroes and worthy of following. Instead of being denounced as brutal sluggers, they were held up as kings of "a manly art." There are numbers of girls in Georgia to-day dancing the Carmen-cita dance, because the newspapers represented it as a "high art." Now they come to call prize fighting a "manly art," and so it goes. Will not the heads of Christian families consider the momentous issues involved and shield their children from the influence of a corrupt press? Take pure papers or no papers.—Mrs. J. A. Lewis, in *Westegan Advocate*.

ANNUAL CONFERENCES.

WEST TEXAS CONFERENCE.

The class of the third year will please meet the committee in the Methodist Church, at Gonzales, Texas, November 1, at 9 o'clock a. m. The class will please furnish the committee with the books of the course of study.

H. M. LEATON,
J. T. GRAMAM,
J. W. VEST,
Committee.

Members of the West Texas Conference, to be held at Gonzales, November 2, 1892, who expect to bring with them their wives or daughters, or both, are requested to call on W. J. Bright at Gonzales, so that the Committee on Homes may make arrangements to entertain them. And the Presiding Elders are requested to send list of delegates and any such as may be coming up for ordination or admission. Please do not postpone, but furnish us the desired information now in order that we may have time to make suitable arrangements.

W. J. BRIGHT, for Com.,
GONZALES, TEXAS.

TEXAS CONFERENCE.

The Presiding Elders will please send me names of local preachers coming up for ordination and candidates for admission on trial. Don't wait to finish your report to send these names, but let them come as you get them. Members of the conference, clerical or lay, who will be accompanied by wife or any member of their family will please let me know at once. Visiting brethren from other conferences, who will drop me a card, will be provided for. Now if these requests are complied with promptly we will make your stay with us pleasant, but if you wait till the day before conference and then write me to provide for members of your family, I can't promise so much. Please give me this information by the 25th of October.

GARY, TEXAS. O. F. HOTCHKISS.

TEXAS CONFERENCE.

The Texas Conference Board of Church Extension will meet in the Methodist Church, at Calvert, on Wednesday, November 9, at 2 o'clock p. m. Brethren, having applications for aid will remember they must be in the hands of the Secretary at least ten days before the annual conference.

E. H. HARMAN, President,
W. WOOTTON, Secretary.

The committee and class of the third year will meet at the Methodist Church, in Calvert, on Wednesday, November 9, at 9 o'clock a. m. H. H. HARMAN,
J. B. SEARS,
W. WOOTTON,
Committee.

COMMITTEE ON BIOGRAPHY.

At the last session of the Northwest Texas Conference, held at Corsicana, a resolution was adopted calling for a standing "Committee on Biography." In accordance with its intention, Bishop Fitzgerald appointed the following as members in the printed minutes: H. B. Henry, J. G. Putnam, J. S. Tunnell, O. M. Addison and H. M. Glass.

My name occurring first, I called the committee together and formally organized by electing Bro. O. M. Addison as President and Bro. H. M. Glass, Secretary.

No notice of this organization being shown in the printed minutes this explains that Brethren Addison and Glass will look after the biography of deceased brethren.

H. B. HENRY,
LIBERTY HILL, TEXAS.

INFORMATION WANTED.

Mrs. D. A. Smith, of Bertram, Burnet County, Texas, desires to know the whereabouts of her husband, T. P. Smith. He left her stating that he was going to Eddy, New Mexico. Any information leading to his whereabouts will be appreciated by his wife.

TYPOGRAPHICAL ERROR.

In my article on Corsicana in last week's ADVOCATE the types said that, on account of the Prohibition campaign, Mrs. Roger Q. Mills withdrew from the Methodist Church. The connection showed that Mr. Mills was meant. Mrs. Mills has been for years, and is still, a member of our Church.

CLIAS, O. JONES.

BIG MEETING EXPECTED.

Sam Jones, Stewart and Excell begin meeting in Palestine 16th inst. We are praying for and believing that we are to have a great meeting. Come right on, everybody.

J. T. SMITH,
PALESTINE, TEXAS.

Sunday School Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M. FOURTH QUARTER, LESSON IV.—OCTOBER 23.

STUDIES IN THE ACTS.

PETER AT CESAREA.—Acts 10:30-48. GOLDEN TEXT: Through his name whatsoever believeth in him shall receive remission of sins.—Acts 10:43. TIME: A. D. 40. PLACE: Cesarea.

OUTLINE. I. The Congregation.—Verses 30-33. II. The Sermon.—Verses 34-43. III. The Descending Spirit.—Verses 44-48.

INTRODUCTION. The present lesson is in immediate connection with the preceding. Cornelius at Cesarea and Peter at Joppa had corresponding visions. The messengers of Cornelius reached Joppa about noon. They remained until the next day, and then Peter taking with him six disciples from Joppa started to Cesarea, reaching the city on the following day, the fourth after Cornelius' vision. It was wise for the apostle to take with him the six brethren from Joppa, that they might be witnesses, when the report was made to the Church at Jerusalem, that the Holy Spirit was poured out on uncircumcised Gentiles (Acts 11:3-12). Cornelius had gathered his kinsmen and near friends feeling sure that Peter would come, and as soon as the apostle arrived he went in and said, 'I came unto you without gaining, as soon as I was sent for: I ask, therefore, for what intent ye have sent for me?' This brings us to the lesson.

1. THE CONGREGATION.—Verses 30-33. 30. Cornelius—a Roman centurion of Cesarea, who, having abandoned heathenism, became a worshiper of the true God, and was seeking more light. Four days ago I was fasting—he had joined fasting to prayer; the ninth hour—3 o'clock in the afternoon; the Jewish hours of prayer were 9, 12 and 3. A man—such was his appearance, but in reality he was an angel (v. 3).

31. Thy prayer is heard—God always hears faithful prayer and remembers every act done in his name.

32. Sent—the same angel could have summoned Peter, but God uses human agents wherever they are available. Joppa—now Jaffa, the seaport of Jerusalem; it was thirty miles south of Cesarea. Simon—Peter's first name; surnames is Peter—the 'Rock,' given by Jesus on account of the rock-like firmness of his faith. Simon a tanner—the traditional house of the tanner is yet shown at Jaffa.

33. Immediately therefore I sent to thee—being a soldier he knew how to obey. Thou hast well done that thou art come—these words imply that Cornelius is grateful that Peter came without delay. Are we all here—quite a company had been invited by Cornelius to hear the expected news. Before God—conscious of his presence; to hear—implying readiness to obey; all things that are commanded—he felt that Peter was God's messenger.

II. THE SERMON.—Verses 34-43.

34. Then Peter opened his mouth—the expression suggests that he intends to deliver a formal discourse on an elevated and serious subject. Of a truth I perceive—he had come into a broader view; that God is no respecter of persons—this was an old truth (Deut. 10:17), but distinctions had grown up between Jew and Gentile, and it was difficult for Peter to believe that the middle wall of partition was thrown down.

35. In every nation—all are alike; he that feareth him—not a slavish, but a filial fear as in the world reverence; and worketh righteousness—practices right principles according to his light; is accepted of him—God demands not race or creed, but a life of righteousness, and wherever this is found it receives the Lord's seal, irrespective of tribe or nation.

36. The word which God sent—the Gospel; unto the children of Israel—they were the depositaries of God's law; unto them were committed the oracles of God; preaching peace—Rev. Ver., 'good tidings of peace,' by Jesus Christ—as the only Savior; he is Lord of all—this parenthetical declaring the full sovereignty of Jesus would meet any faint thought in Cornelius' mind that Jesus might have been only a prophet.

37. That word . . . ye know—the fame and mission of Jesus had been spread throughout the country. There is a tradition that Cornelius was the centurion who saw Jesus crucified, and said 'Truly this was the Son of God.'

38. How God anointed Jesus—not with oil as David and Solomon, but with the Holy Ghost and with power; who went about doing good—his life was spent in good works; healing all that were oppressed of the devil—he cast out devils from many; he was manifested that he might destroy the works of the devil (1 John 3:8); the purpose of his coming was to save us from the evil one.

39. We are witnesses—the general news of Christ's life and death was spread abroad; Peter is not ashamed to testify his faith in that Savior, whom they saw and heard on a tree.

40. Him God raised up the third day, and showed him openly—the resurrection was not done in a corner.

41. Not to all—that was unnecessary; unto witnesses—there are ten or more recorded appearances; over five hundred saw him at one time. (1 Cor. 15:6). Who did sit and drink with him—in such familiar intercourse as eating and drinking the disciples could not have been deceived.

42. He commanded us to preach—the apostles therefore spoke by divine authority. Quick and dead—'quick' is an old word for 'living'; Christ is to be the Judge as well as the Savior of all men.

43. To him give all the prophets witness—Jesus is the central figure of all prophecy; 'the testimony of Jesus is the spirit of prophecy.' (Rev. 19:10). Whosoever believeth—all tribal and national restrictions are ended; for the same Lord over all is rich unto all that call upon him (Rom. 10:12; Gal. 3:28).

III. THE DESCENDING SPIRIT—Verses 44-48.

44. While Peter yet spake these words—the sermon was not finished, but it received a hallowed interruption; the hearts of the hearers accepted Jesus as soon as he was revealed unto them, and the Holy Ghost fell on all them which heard the word. Glog says: 'This is the only example in the Acts of the miraculous influences of the Spirit being bestowed before baptism. It was the divine intimation that circumcision and connection with the Hebrew ecclesiasticalism were no longer necessary. Cornelius and his company were thus consecrated to God as the first fruits of the Gentiles to Christ; and thus did God directly receive them into the Christian Church through the effusion of his spirit. Baptism followed as a matter of course.'

45. They of the circumcision—the six Jewish believers who had come with Peter from Joppa; were astonished—they thought that the Holy Spirit would not be poured out on the Gentiles until they had been circumcised and received as proselytes to Judaism.

46. They heard them speak with tongues—as when the Spirit descended at Pentecost ten years before.

47. Can any man forbid water—having received the Holy Spirit of whose coming baptism by water is the symbol, they had a right to 'the water,' as Rev. Ver., reads; they possessed the inner grace; why not the outer sign?

48. He commanded them to be baptized—the words indicate that the baptism was administered not by Peter but by the brethren who came with him from Joppa. The apostles generally refrained from baptizing, lest some should imagine that their baptism was better than that administered by ordinary preachers. (1 Cor. 1:13-16).

PRACTICAL.

1. The more we see of Cornelius, the more admirable his character appears. He overcame many obstacles in becoming a Christian. Stock says: 'Cornelius was an example in four things: (1) he did the will of God as far as he knew it; (2) he earnestly desired to know more; (3) he obeyed God's directions how to learn more; he called his friends together, that all might receive more.'

2. Two striking thoughts are stated in the lesson with great force, (1) God has no respect of persons; he looks not upon appearance, but upon character; color, nationality and race do not evoke his favoritism or judgment. In every nation he that feareth him, and worketh righteousness is accepted of him. (2) The universality of the plan of salvation. Whosoever believeth in him shall receive remission of sins. Peter had believed this as a sort of half truth, but now his vision is clarified and broadened. The proof of the doctrine was given at once. As soon as Peter had stated the grand truth, his Gentile hearers accepted it and took Jesus into their hearts, and the Holy Ghost fell on all them which heard the word, assisting the Jewish brethren. Baptism by water followed as a matter of course. Thus the first Gentile Church was constituted, type of numberless congregations that have been organized in Jesus' name.

3. Peter's sermon was drawn from the Scriptures and his own experience. This should be the basis of Sunday-school teaching and of all preaching. To him give all the prophets witness. He is witnesses. A sermon based on the Scriptures, with the atonement of Christ as the central thought, and warmed with a personal experience of Christ's power to save, will be accompanied with the Holy Ghost, and converts will be made as at Cesarea.

4. Peter preached to a small company, Christ delivered great truths to solitary auditors, the necessity of the new birth to Nicodemus, the spirituality of God to the woman at the well. Philip had one listener in the Ethiopian. We prefer large congregations, but great results flow from unpromising fields. Dr. Tyng went to his Church on a stormy day. Only a forlorn girl was present. He preached to her as earnestly as he could. She was converted, became an active worker, and led many to Christ, among them the rector's own son. E. M. Marvin went through a snowstorm to keep an appointment. Only a few were present. A young lady was converted, the rector's own son. E. M. Marvin went through a snowstorm to keep an appointment. Only a few were present.

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New York in 1823. Very tenderly the mother pressed the babe to her breast, for although it was only six weeks old, the light was gone from its little eyes for ever. By unskillful treatment, the child had become blind, and the mother's tears fell fast over the sweet face as she pressed it to her bosom, and sweetly sang.

'Tush, my dear; lie still and slumber.' Little did the mother think that some day the dear little blind child would write hymns that would be sung by millions, while her name would be as a household word in every land.

They named her 'Fanny,' that soft, clinging, winsome name. Sheltered and brooded over by a mother's special love and care, when she was twelve years of age she was placed in the institution for the blind in New York city. She remained there, as a student seven years, and then became a teacher in the institution. She occupied this position with great acceptancy for eleven years.

When thirty years of age, she made a public profession of her faith in Christ, and united with the Methodist Church. We hear the yearning of her soul for Jesus in her beautiful hymn,

'Pass me not, O gentle Savior, Hear my humble cry, While on others thou art calling, Do not pass me by.'

Her life has ever since manifested a beautiful trust and patience, while the secret of her deep spiritual vision, and the delicate breathing of her celestial thought, is found in her prayer-hymn,

'Jesus, keep me near the cross; There a precious life I obtain, Free to all, a healing stream, Flows from Calvary's mountain.'

In 1858 she was married to Mr. Alexander Van Alstyne, a former fellow-teacher in the institution for the blind. Although both are totally blind, and have never seen each other's faces, their married life is a peculiarly happy one. They are both musicians, Mr. Van Alstyne making the tunes, and his wife writing the words. She usually prepares a half dozen or more hymns a week, and writes them out with her own hand. She possesses most wonderful keenness of touch, often recognizing her friends by the hand-clasp. Her hymns always speak to the heart. Thousands have found comfort in the hour of bereavement in the sweet words, 'Safe in the arms of Jesus,' while 'Rescue the perishing' has been the inspiration of thousands of temperance gatherings.

While multitudes have shouted, with glad hearts, 'Blessed assurance, Jesus is mine,' countless numbers, on bended knees, have prayed,

'Draw me nearer, nearer, nearer, blessed Lord, To the cross where thou hast died; Draw me nearer, nearer, nearer, blessed Lord, To thy precious bleeding side.'

It must be a great joy to have entered so helpfully into the lives of others, and it is no wonder that, as she draws near to the calm, sweet sunset of life, a glory fills her soul, and that the peace of God which is like a river, is her richest reward.—Christian Standard.

BETTER WHISTLE THAN WINE.

As I was taking a walk early in December I met two little boys on their way to school. The smaller one tumbled and fell, and though he was not very much hurt, he began to whine in a babyish way—not a regular roaring boy-cry, as though he were half killed, but a little cries whine. The older boy took his hand in a kind and fatherly way, and said: 'Oh, never mind, Jimmy; don't whine; it's a great deal better to whistle.' And he began in the merriest way, a cheerful, boy whistle. Jimmy tried to join in the whistle. 'I can't whistle as nice as you, Charlie,' said he; 'my lips won't pucker up good.' 'Oh, that is because you have not got all the whine out yet,' said Charlie; 'but you try a minute, and the whistle will drive the whine away.' So he did, and the last I saw or heard of the little fellows, they were whistling away as earnestly as though that was the chief end of life. I learned a lesson which I hope I shall not soon forget, and it called out these few lines, which may possibly cheer another whiner of mature years as this class is by no means confined to the children.

'It is better to whistle than whine; It is better to laugh than to cry. For though it be cloudy, the sun will soon shine, And gather its cheerfulness now.

'It is better to whistle than whine; Oh! man, with the sorrowful brow, Let the words of the child scatter murmurs of thine, And gather its cheerfulness now.

'It is better to whistle than whine. Four mother's so weary with care, Thank God for the love and the peace that are thine, And the joy of thy little ones share.

'It is better to whistle than whine. Though troubles you find in your way, Remember the tender of fellow of mine; And whistle your whining away.

'God bless that brave boy for the cheer He brought to this sad heart of mine; When tempted to murmur, that young voice I heard, It is better to whistle than whine!'

—Selected.

THE MOTHER KANGAROO.

The owner of a country station was sitting one evening on the balcony outside his house, when he was surprised to notice a kangaroo lingering about, alternately approaching and retiring from the house, as though half in doubt and fear what to do. At length she approached the water pail, and taking a young one from her pouch, held it to the water to drink. While her baby was satisfying its thirst, the mother

was quivering all over with excitement, for she was only a few feet from the balcony, on which one of her great foes was sitting watching her. The little one having finished drinking, it was replaced in the pouch, and the old kangaroo started off at a rapid pace. When the natural timidity is taken into account, it will be recognized what astonishing bravery this affectionate mother betrayed.—N. Y. Evangelist.

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THE LITTLE GRAVES.

A young husband and wife were walking one summer evening through a country churchyard, and they were attracted by two little graves, side by side, on which were laid wreaths and crosses of fresh flowers. The date of the little ones' deaths was seen by the headstone, some years back. The names were those of two children, only two and three years old, and underneath were the words, 'They will be done.'

'How dreadfully sad,' said the young husband.

'If our baby were to die I could never say that,' said the young wife, pointing to the text.

'Let us hope you will not be tried,' said the husband.

But when they got home that night they found the baby ailing, and before very long a little grave—such a little grave—had to be dug for it, too. For a time the poor mother's heart rebelled terribly. She mourned as one that had no hope, and on the tombstone of her little one she had inscribed the words, 'If I am bereaved of my children, I am bereaved.' Later on, through years of trial and suffering, God led her to a better mind, and when a woman old in sorrow and in years she visited the grave where her husband and child were now both lying, she resolved to have that mourning inscription altered, and instead of it was written, 'Where the treasure is, the heart is also;' and beneath again, the text that once she thought she could not say, 'They will be done.'

R. R. R.

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MEETING OF THE JOINT BOARD OF PUBLICATION.

The Joint Board of Publication will meet in annual session at 9 a. m., Wednesday, Oct. 19, 1892, at the ADVOCATE office, No. 369 Elm Street, Guild Building, Dallas, Texas.

JOHN H. McLEAN, Chairman of the Board.

TEXAS ANNUAL CONFERENCES.

Table with conference dates: German Mission, at Houston, Oct. 28; West Texas, at Gonzales, Nov. 2; Texas, at Carroll, Nov. 10; Northwest Texas, at Waco, Nov. 13; North Texas, at Sherman, Nov. 20; East Texas, at Nacogdoches, Dec. 11

THE VALUE OF DETERMINATION.

"He steadfastly set his face to go to Jerusalem." These words record a determination as fixed and unchangeable as the rock of Gibraltar is immovable. In fact, with the ingenuity of man and the explosives of the present time, it is possible to lift that rock from its foundations and cover its place with the waters of the sea.

So every great battle is won. When the mind is once fixed in an unchangeable purpose victory is won. We tell seekers of religion that when the mind is made up to abandon sin and to continue at the cross until the blessing comes, that half the work is done; but in truth all the work is done and the blessing is secure.

Here lies the first and last lesson in successful enterprise. The value of a steadfast purpose is beyond computation when the object determined upon is right. The want of fixed determination is underneath nearly all the great failures in life.

double-minded man is unstable in all his ways. There must be one aim and purpose to rule over all others of less importance, or life, in all respects, will be like a ship at sea without a rudder.

It was in this memorable last journey to Jerusalem that our Lord uttered those remarkable words: "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." Many were following him then with divided minds.

How great and powerful is man. He removes mountains, changes the courses of rivers, talks across the ocean, almost obliterates distance with machines of travel, and the wonderful things he has found out and can do are innumerable.

BUYING AN OFFICE.

The papers state that the Republican Campaign Committee have asked for two million dollars for campaign purposes, and that the most of that sum will be spent in the State of New York.

A HERO FACTORY.

Four good citizens of Coffeeville, Kansas, have fallen at the hands of the Dalton desperadoes. In addition to these, at least four other law-abiding citizens have heretofore been murdered by these outlaws.

In the above there are some things new and some things old and some things misleading. It is new to us that even "red-mouthed politicians and anarchists" hold that banks and railroad corporations are robbers per se.

per se. Many newspaper editorials lie, but that is not a charge that they are all liars per se. Even the charge that all newspapers lie is not a charge that they are liars per se, and while "red-mouthed politicians and anarchists" may charge banks and railroad companies with robbery in general and in particular, still that they charge them to be robbers per se remains to be proven.

Neither do we believe that there is that sympathy among the people for the robbers of railroad companies and express companies which the News declares. That criminals of this class have gone unconvicted and unpunished is no more proof of sympathy for them than the fact that other robbers and murderers escape justice is proof of sympathy for robbers and murderers in general.

It will astonish a great many persons to learn what a crushing mass of iniquities and drawbacks to civilization have been piled up on the account of bad wagon roads.

THE LILLIPIUTIANS.

How great and powerful is man. He removes mountains, changes the courses of rivers, talks across the ocean, almost obliterates distance with machines of travel, and the wonderful things he has found out and can do are innumerable.

It is said that corporations have no souls, but that as it may, soullessness does not render them incapable of crime. The railroad companies which collect extortionate rates of tariff under the pretense of legitimate rates of interest on its capital when that capital consists largely of fictitious bonds, is severely and collectively as to its members a highway robber, and because the robbery is committed by so-called business methods does not render it any the less criminal.

HORSES AND CHILDREN.

No duty is so responsible as the proper training of children, and yet it is quite probable that none is so much neglected. The following paragraph from The Voice ought to make many cheeks burn with shame, but the trouble is that the cheeks which ought to burn are too often fortified with rawhide consciences.

But the News seems to think that the condemnation of one class of criminals encourages another class of criminals in their nefarious traffic. The News should therefore be careful how it condemns train, express and bank robbers, lest it encourage some soulless corporation to continue the business methods that rob.

No doubt "communistic politics" may tend to make "the daring outlaw the hero of the rising generation." But the most fruitful factory of these "heroes" is a sensational press. The sensational reports of crime which crowd the columns of the daily papers make fifty such "heroes of the rising generation" where "the communistic politics of the country" only tends to incline one uninspiring youth in that direction.

VENEZUELAN WAR.

Many of our readers will feel a special interest in the Venezuelan war from the fact that we have a young mission planted there. The latest dispatches up to date state that the revolution has triumphed. Gen. Crespo, the revolutionist, has entered Car-

acas with his victorious army whence the reigning Government had previously fled. He was at once proclaimed Provisional President until the Congress can elect a Constitutional President.

BAD ROADS.

It used to be said that it was almost impossible to drive oxen and be religious. Whether that was ever true we can not tell from experience, having never been blessed with that luxury.

It is argued, cause schools and Churches to be neglected, prevent social intercourse in the country, and make life in the rural districts cheerless, isolated, and narrow.

If these things be true of roads in the older States where the earth is composed of sand, gravel and rocks, what must be said of the Texas black lands? In dry weather we have the finest dirt roads in the world, and in wet the worst.

PROTESTANTISM IN IRELAND.

From 1881 to 1891 the population of Ireland decreased a little more than 9 per cent. The decrease of the Roman Catholic population was more than 10 per cent. Episcopalians decreased 6 per cent and Presbyterians 5 1/2 per cent, while the Methodists gained 13 1/2 per cent, and all other denominations about four per cent.

WILL BRO. CARTER, OF THE NEW ORLEANS.

A Texas preacher in charge starts off in the usual rut: "Our beloved Presiding Elder presided with his usual dignity, and looked into the Church interests"—but here he jumped the deep-cut track and made a square turn into the new, "in a heartfelt manner."

SOMEbody said a call to preach is a call to get ready to preach, and the saying is now counted a wise aphorism. Granted the truth of the maxim, the question remains, who is responsible for the preparation? Not many young men who are able to take a college course are called. If the Lord has committed the Gospel to the Church, is it not the duty of the Church to educate her ministry?

THE LORD GOD TOLD ABRAHAM THAT HE WOULD SPARE SODOM AND GOMORRAH FOR THE SAKE OF TEN RIGHTEOUS PERSONS.

The wicked are often spared for the sake of the righteous. Eternity alone will reveal how much the world owes to the influence and prayers of the Lord's faithful ones. How much, dear brother, do you add to the saving force of the world? "Ye are the salt of the earth."

EPWORTH LEAGUE.

TOPICS FOR PRAYER-MEETINGS. The Divine Shepherd.—Ps. 83. David, the shepherd boy, had become

teacher or preacher. We have known many pious negroes—negroes whom we felt assured enjoyed a genuine experience and were truly the children of God—and yet we have never desired to sit under their ministry.

In the able inaugural sermon of Rev. Chas. J. Little, D. D., of the Garrett Biblical Institute, delivered only last May, we find this striking paragraph: "Attempts to preach exclusively one's own experience, uncorrected, unilluminated, unenlarged by historical study, frequently result in a Gospel of odds and ends, in a mixture of traditional beliefs, personal speculation, current superstitions, where the truth of Christ is neutralized by the poison of individual and popular falsehood. Monasticism and Mohammedanism were both the outcome of personal experience. Each was a defiance of historic evidence; each originated in that overweening confidence of men in their own impulses and their own emotions; in the separation of the individual experience from the Life and Light of the world."

We commend these truths, so eloquently expressed to the brethren. "Experience" is much, is essential, but it is not everything. There must be "knowledge" as well. And unless our experience is corrected, illuminated and enlarged by an intelligent study of God's Word, by a knowledge of men and books and things, we are in great danger of neutralizing the truth of God's Word "by the poison of individual and popular falsehood." Ignorance is the mother of superstition and fanaticism, but knowledge is the mother of faith and devotion.

Hence we conclude that "preaching one's own experience" may be the most dangerous kind of preaching; and if any brother has nothing else to preach, let him hold his peace!—Southern Advocate.

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the shepherd of his people. The care which he exercised over his father's flocks he exercised in a larger sphere over his people as king of Israel. His experience as a shepherd afforded him the illustration for one of the sweetest and most inspiring songs on record. Of the 23d Psalm, Mr. Spurgeon says: "This is the pearl of psalms, whose soft and pure radiance delights every eye; a pearl of which Helicon need not be ashamed, though Jordan claims it. Of this delightful song it may be affirmed that its piety and poetry are equal, its sweetness and its spirituality are unsurpassed." Many things might be said and quoted in its praise without exaggeration, but it is of the subject of the psalm, and not the psalm itself, we have to speak.

2. The Lord is a shepherd. Our Savior said, "I am the Good Shepherd." David sings, "The Lord is my shepherd." He thought how blessed is the sheep that has a good shepherd—a shepherd such as he had been, who would slay the wolf, the bear and the lion at the risk of his own life for his sheep—but infinitely more blessed is he who has the Lord for his shepherd.

3. It was the business of the shepherd to feed the sheep—to find pasture for them. After all the most careful and diligent shepherd could do his sheep would no doubt often be wanting. But if the Lord be the shepherd the supply is inexhaustible. There can be no want to the soul fed by him. Both soul and body will be abundantly cared for.

4. The shepherd protects his sheep. He makes them to feel secure. It has been said that a sheep can not lie down when afraid. The howl of the wolf or the roar of the lion will stand him on his feet at once. The security given by the Lord is marked in that "he maketh me to lie down." In the fullness of plenty—"green pastures and still waters"—he gives the rest of security. What a blessed thing is rest. In all the abundance of wealth the world may give it can not with it give rest. Only the Divine Shepherd can do that.

5. The shepherd leads his sheep to watering places, and from place to place to supply them all they need. Hedged not allow them to go astray by taking the wrong paths. They know his voice and follow him. The Lord ordereth the steps of them that follow him. He knows the lay of the land. He knows the precipices, the dens of the wicked who seek to destroy innocent souls. He will lead us in a way in which none of these can harm us.

6. These say that shepherds give special care to the sick of the flock. The Lord restores the soul. He heals it of the disease of sin. He raises it from death and puts in its mouth the song of a new life. He not only restores the soul from the death of sin, but leads us in the paths of righteousness, which is the path of life and health. Eating and lying down is not the whole of the Christian's duty and privilege. To have plenty, and to rest, are good, but there is something better. It is walking in righteousness. "Seek ye first the kingdom of God and his righteousness and all these things shall be added." To walk in righteousness honors God.

7. This life at best is but the valley and shadow of death. At every step there is a pitfall, and at every turn the lion's den. But if the Lord be our shepherd there need be no fear. His rod and staff will find every danger and protect from all harm.

8. The Lord prepares the table for us. What can the sheep do to sustain his life? He can only eat when he finds the food already prepared. He can not prepare it himself. No more can we. One may plant and another water, but it is God who gives the increase. God will provide for those who follow him. In spite of all enemies God can make us feast—yes, in their very presence. If the Lord be for us, who can be against us?

9. The Divine Shepherd will never fail us. The human shepherd may fail from many reasons. But the goodness and mercy of the Lord will follow us always. And there will always be room in his house. May every member of the League abide in it forever, and lead many other wandering sheep back to the fold of the Good Shepherd.

SOUTHERN METHODISM.

News, Views and Personal.

R. Ferguson in Richmond Advocate: After a severe illness of ten days, Rev. John W. Tucker breathed his last at Gatesville Wednesday afternoon, September 21st, at a quarter past 4 o'clock. He was born in Amherst County, Virginia, July 28, 1836, and entered the Virginia Conference during the stormy period of 1861. From this time, without intermission, he continued in the itinerant work.

W. P. Lovejoy in Wesleyan Advocate: Our Missionary Secretaries are wide awake to the pressing wants of the board, and are devising ways and means for paying off that troublesome debt. I suppose every pastor in the North Georgia Conference has received a circular from Dr. John urging the importance of at least raising the full assessment for foreign missions. In a recent number of the Nashville Advocate is a hopeful article from Dr. Morrison. In both of these publications this point is stressed—be sure to raise the assessment. Dr. Morrison goes so far as to tell us that with the assessment raised in full the debt will be well-nigh wiped



TOPICS FOR PRAYER-MEETINGS. The Divine Shepherd.—Ps. 83. David, the shepherd boy, had become

Woman's Department. CONDUCTED BY MRS. FLORENCE E. HOWELL.

[All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Madison street, Dallas, Texas.]

MISS HELM requests that I call special attention to the following leaflet: "The Parsonage and Home Mission Society." Mrs. VIOLA HUNT.

This society was first authorized by the General Conference in 1856, because he needed of such an organization of women was sorely felt. The General Conference in 1890 enlarged its powers because the four years of its existence had revealed the fact that a woman's organization authorized to do any work coming under the head of Home Missions, was greatly needed in the M. E. Church, South.

It is hoped that this connective organization will tend to unite, concentrate and develop the work now done by the women of the Church in many disconnected, irregular societies through which often much money, labor and zeal are expended without permanent results or increase of influence to the Church they represent; that it will give to the women of the Southern Methodist Church an outlet, under the direction of their own Church, for the zeal in Home Missions now expended in societies unconnected or controlled by the influence of other denominations.

In many of our large cities the missionary enterprises doing the most efficient work and exerting the greatest influence were started by the Methodist women—whose zeal now is their main motive power; and were carried on for a while as Methodist missions but ultimately became unconnected organizations for support. This should be prevented in the future by this connective organization, which shall have the power to conserve to the Church the working force and influence of such outgrowths from the missionary zeal of its members.

ANSWER TO QUESTIONS. How may a local society become a connective auxiliary?

Some of the members will agree to pay the connective dues of \$1 each per year and the constitution be adopted, the society may report to the Conference Secretary as an auxiliary.

What of the members of the society not able or willing to contribute to anything but the local interest?

As much of the work of the auxiliaries is local and reported under that head, these members may work with it in that portion of its work—that the work of the women of each congregation may be more united—and may be termed "local members." Note that by-law 15, in regard to auxiliaries, says: "Any rules relating to local affairs or to persons working with the society in the local work only may be adapted by the auxiliaries." The dues of those who have agreed to pay the membership fees to the general work should be forwarded to the Conference Secretary. All contributed, paid or raised in any way by the society for local work should be used by the auxiliary and the amount reported to the Conference Secretary under the head of "Special Donations for Local Work."

If there is a regular auxiliary and a Pastor's Aid composed principally of the same women, is it often the case, and the aid does not wish to abandon its organization, how can the work be thrown together?

The aid may report to the connective society as a committee or branch. Other local women's societies may do the same. They are all often composed of the same women. The strongest general societies—the Woman's Christian Temperance Union, for example—have many branches. This arrangement concentrates the work of our women so that they may know what they are doing at home and be encouraged.

If the members of one of our auxiliaries are interested in any special charitable institution or mission in the community, they should be appointed a committee to visit and report on that work. This is commonly done in other Churches, so that while their members are not withdrawn from these interests common to the community they act as representatives of their Churches, adding to their influence in the community.

Why should parsonage building be a connective work?

1. Because the present very great lack of parsonages that has aroused the authorities of the Church is the result of charges being left through all the years past to build, each unaided, its own parsonage, and proves some other method ought to be tried.

2. Because, in God's Church especially, the strong should help the weak; and there are many places that must have assistance.

3. Because a community of feeling will awaken a greater interest in and appreciation of the necessity for parsonages. This is already proven by the unusual stir throughout the Church and the general revival on the subject of parsonages since the movement was inaugurated.

4. Because money raised by a charge in small sums for securing a parsonage is often diverted from its purpose before the necessary amount has been saved. Put in the hands of an association for this special work the money can be used for no other purpose, and the small sums collected instead of lying idle, waiting for an increase, go out to help others who will give help in return; while stimulated by the prospect of aid charges will make unusual efforts to secure parsonages.

5. By building homes for our preachers in the border conferences we aid our Church, in the most essential point, to carry the Gospel to our own people now without it and to the heathen from China and other lands pouring in to our country by thousands.

6. The Board of Missions will be relieved of a continual drain upon its funds to help charges that would be independent of it if supplied with Churches and parsonages, and, in consequence, will have a larger sum to expend in

the foreign field, where it is sorely needed.

"OUR HOMES." The quarterly published by the Parsonage and Home Mission Society, is the organ of the M. E. Church, South, and should be in every family, for every one must feel an interest in the salvation of her own land.

Subscription, 25 cents a year, address, MISS LUCINDA B. HELM, 1209 1/2 Avenue, Louisville, Ky.

WOMAN'S MISSIONARY SOCIETY. Resolutions to the Memory of Mrs. S. E. McFarlin.

Whereas, The hand of Divine Providence has removed from our midst our friend and associate, Mrs. S. E. McFarlin, and the Church has lost a good worker; therefore, be it

Resolved, 1. That it is but a just tribute to the memory of the departed to say that in regretting the removal by death from our midst, we mourn for one every way worthy our respect and esteem. We miss her voice in our hymns, but hope she is now singing God's praise on the golden shore.

2. That we sincerely sympathize with the family of the deceased, and commend them for consolation to Him who orders all things for the best, and whose chastisements are meant in mercy.

3. That this testimonial of our sympathy be forwarded to the family, and published in Woman's Missionary Advocate, THE TEXAS CHRISTIAN ADVOCATE and Plano Star.

Mrs. THOMAS, Mrs. L. SCHMELPPENIG, Committee. PLANO, TEXAS.

Daughter—It's just too mean for anything. We've never been to Europe yet. Father—Never mind, my dear, I'll get some steamer labels and paste on your trunks, and then we'll go to Saratoga.

Have You Read How Mr. W. D. Wentz of Geneva, N. Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring melted lead into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet efficient action.

"Mr. Birkins! What? Complaining of the heat? I've heard you say you liked hot weather." Bobby Wilkins, with an injured air—"That was last winter."

An Old and Well Tried Remedy. Mrs. Weyland's Sore Throat Syrup for children, soothing, strengthening, and refreshing, is a perfect cure for all ailments of the throat, and is the best remedy for croup, whooping cough, and all other ailments of the throat.

Mrs. Podds—Is that a realistic novel you are reading? Mrs. Bobbs: Indeed it is. It contains a perfect description of the laudible yellow fever, and tells how to make apple dumplings.

We want Local Agents, male or female, everywhere, that our medicine is not sold by druggists, to sell our "Saxet," the best Blood Purifier on earth. Address SAKET MEDICINE CO., 551 Main St., Dallas, Texas.

Jess—I thought you hated Jack and yet you have accepted him. Bess—I did hate him, but he proposed under an umbrella, and said if I refused him he would let the rain drop on my new hat.

If you feel weak and all worn out take BROWN'S IRON BITTERS

Long—Anything new on foot? Short—No. I wish there were. Long—Why? Short—Because those rusesets of mine are pretty well worn.

Mr. Billus, at bedtime—Mariah, tomorrow will be Maud's birthday. I have got a present for her, and I want her to see it the first thing in the morning. Shall I put it on her breakfast plate? Mrs. Billus—What on earth is a man good for, anyhow? Give it to me, John. After she is asleep I'll hang it in front of her mirror.

Poisoned by Scrofula. Is the sad story of many lives made miserable through no fault of their own. Scrofula is especially susceptible to this dreadful disease. But there is a remedy for scrofula, whether hereditary or acquired. It is Hood's Sarsaparilla, which by its powerful effect on the blood, expels all trace of the disease and gives to the vital fluid the quality and color of health. If you decide to take Hood's Sarsaparilla do not accept any substitute.

"Poor creature, I suppose he has some spinal trouble?" Dr. Knowall—No; his wife has borrowed his suspenders, and he is trying to get along with hers until she is home from the picnic.

All Bleeding, whether from lungs, stomach, nose or piles, is relieved by Pond's Extract. Trade Mark outside each bottle on half wrapper.

Hungry Higgins—I believe if I went into business of any kind I'd be a lawyer. Weary Watkins—I dunno, seems to me like a profession where a man does \$1000 worth of work to get \$50 for his client must be pretty hard hustlin'.

Texas State Fair and Dallas Exposition. Better and grander than ever for 1892. Every department complete. Unequaled attractions, and the finest Military Band (under the leadership of the renowned Liberator), ever brought to Texas. To meet the popular will, that everybody may come to Dallas and attend the Greatest Fair ever held in Texas, THE TEXAS AND PACIFIC RAILWAY has placed in effect the lowest rates to Dallas ever offered to the people for this or any similar occasion. The tickets will be on sale each day of the Fair, that is October 17th to 30th inclusive, good for return until October 31st. Ask your Ticket Agent about it, as he can give you complete information, or address, GASTON MESLER, Gen'l Pass and Ticket Ag't, Dallas, Texas.

"Do you mean to say you eat that pie the woman give ye?" said the tramp to his companion. "Yep. Ye see my dog was with me, and if I had thrown it away Eube would've tackled it, sure. He's a mighty good dog, and his health ain't been none of the best lately."

Neighbor—And you expect to support my daughter on \$10 a week? Clarklets: Yes, sir. Neighbor—Well, go ahead; my heart refuses, but my pocketbook consents. She costs me \$50.

Don't!—If a dealer offers you a bottle of Salvation oil without wrapper or labels, or in a mutilated condition, don't touch it—don't buy it. It is either a cheap imitation, or it may be a dangerous or worthless counterfeit. It is upon getting a perfect, broken, genuine package, on your guard!

Woman never realizes what perfidious sounders men can be until she marries one of them and gives him a letter to mail.

Church Notices.

Table with columns for months (Jan to Dec) and days (Sun, Mon, Tue, etc.) listing church events and services.

NORTH TEXAS.

TERRELL DISTRICT—FOURTH ROUND. Terrell sta. Oct 13. Prairieville sta. Oct 22. Kaufman sta. Oct 29. Crandall sta. Oct 29. Wild Point sta. Oct 29. Poetry sta. Oct 29. Chisholm sta. Oct 29.

DALLAS DISTRICT—FOURTH ROUND. Bethel sta. Oct 15. Lewisville and Webers. Oct 15. Grapevine sta. Oct 15. Artville sta. Oct 15. Smithfield sta. Oct 15. McKinney, Thursday. Oct 15. North Fort Worth. Oct 15. First Church, Monday. Oct 15. First Church, Tuesday. Oct 15. Trinity, Wednesday. Oct 15. South Dallas, Thursday. Oct 15. East Dallas, Friday. Oct 15. Oak Lawn. Oct 15.

JEFFERSON DISTRICT—FOURTH ROUND. Queen City sta. Oct 13. Rich Springs sta. Oct 13. New Boston sta. Oct 13. Ingersoll sta. Oct 13. Texasman sta. Oct 13. Bonte sta. Oct 13. East Dallas, Friday. Oct 13. Oak Lawn. Oct 13.

GREENVILLE DISTRICT—FOURTH ROUND. Orangeville. Oct 13. Celishe. Oct 13. Farmersville. Oct 13. Wylie. Oct 13. Allen. Oct 13. Emory. Oct 13. Greenville. Oct 13.

MONTAGUE DISTRICT—FOURTH ROUND. Burlington and Neocoma, at Burlington. Oct 13. Bonita and Hill at Mt. Zion. Oct 13. Holiday sta. at 2 p. m. Oct 13. Archer sta. at 2 p. m. Oct 13. Chico sta. Oct 13. Crafton sta. Oct 13.

SULPHUR SPRINGS DISTRICT—FOURTH ROUND. Parais sta. at Olive Branch. Oct 13. Sulphur Bluff sta. at Sulphur Bluff. Oct 13. Mt. Pleasant sta. Oct 13. Burrell sta. at Barrett. Oct 13. Mt. Vernon sta. at Sattillo. Oct 13. Sulphur Springs sta. Oct 13. Gilmer sta. at Gilmer. Oct 13. Leoshore sta. at Leoshore. Oct 13. Pilsbush sta. at Pilsbush. Oct 13. Wimbush sta. at Wimbush. Oct 13. Quitman sta. at Quitman. Oct 13.

BONHAM DISTRICT—FOURTH ROUND. Ben Franklin, at Lone Star. Oct 13. Pannin sta. at Monksfont. Oct 13. Bonham sta. at Ravenna. Oct 13. Randolph and Ball, at Grove Hill. Oct 13. Goler sta. at Newhope. Oct 13. Lantins sta. at Lantins. Oct 13. Jewell sta. at Rock Point. Oct 13.

GAINEVILLE DISTRICT—FOURTH ROUND. Gaineville sta. at Woodley. Oct 13. Mt. Springs sta. at Woodley. Oct 13. Aurora sta. at Rhone. Oct 13. Denton sta. at Sunnysdale. Oct 13. Denton sta. Oct 13. Rosston sta. at Lusk Creek. Oct 13. Miller sta. at Rockyford. Oct 13. Dexter sta. at Walnut Bend. Oct 13. Marysville sta. at Marysville. Oct 13. Valley View sta. at Valley View. Oct 13.

PARIS DISTRICT—FOURTH ROUND. Pattonville sta. at Sylvan. Oct 13. Blossom sta. Oct 13. Woodland sta. at Detroit. Oct 13. Woodland sta. at Woodland. Oct 13. Emerson sta. at Forest Chapel. Oct 13. Forest Chapel sta. Oct 13. Forest Chapel sta. Oct 13. Forest Chapel sta. Oct 13. Forest Chapel sta. Oct 13.

VERNON DISTRICT—FOURTH ROUND. Filds sta. at Silverton. Oct 13. Plainview sta. at Tulla. Oct 13. Vernon sta. Oct 13. Memphis sta. at Memphis. Oct 13. Clarendon and Claude, at Claude. Oct 13. Amarillo sta. Oct 13. Canyon City sta. at Huffman. Oct 13. Mobeetie sta. at Mobeetie. Oct 13. Harrod sta. at Harrod. Oct 13.

ABILENE DISTRICT—FOURTH ROUND. Abilene sta. Oct 13. Buffalo Gap sta. Oct 13. Merkel sta. at Merkel. Oct 13. Sweetwater sta. at Sweetwater. Oct 13. Roby sta. Oct 13. Neuda sta. Oct 13. Wason sta. Oct 13.

WAXAHACHIE DISTRICT—FOURTH ROUND. Lancaster and Ferris, at Lancaster. Oct 13. Oak Cliff sta. at Overton. Oct 13. Sweetwater sta. Oct 13. Wheatland and West Dallas. Oct 13. Red Oak sta. Oct 13. Brierley sta. Oct 13. Waxahachie sta. at Waxahachie. Oct 13.

WACO DISTRICT—FOURTH ROUND.

Whitney sta. at Towash. Oct 13. Waco sta. at Wesley Chapel. Oct 13. Tompkins sta. Oct 13. Rogers sta. at Centennial. Oct 13. Rosqueville sta. at Evergreen. Oct 13. Moody sta. at McFarlog. Oct 13. Abbott sta. at Willow. Oct 13. Loretta, at Oak Grove. Oct 13.

BROWNWOOD DISTRICT—FOURTH ROUND. Santa Anna sta. at Santa Anna. Oct 13. Brownwood sta. Oct 13. May sta. Oct 13. Indian Creek sta. at Indian Creek. Oct 13. Thrifty sta. at Indian Creek. Oct 13. Glen Cove sta. Oct 13. Coleman sta. Oct 13.

WEATHERFORD DISTRICT—FOURTH ROUND. New Hope sta. at 3 p. m. Oct 13. Whitliff sta. Oct 13. Graham sta. Oct 13. Flais sta. Oct 13. Sauto sta. at 3 p. m. Oct 13. Booneville sta. at 10:30 a. m. Oct 13. Milano sta. Oct 13. Garvin sta. at 3 p. m. Oct 13. Aledo sta. at 3 p. m. Oct 13. Springtown sta. Oct 13.

CORSICANA DISTRICT—FOURTH ROUND. Irene sta. at Salem. Oct 13. Mt. Calm sta. at Mt. Calm. Oct 13. Hubbard sta. at Hubbard. Oct 13. Dawson sta. Oct 13. Drane sta. Oct 13. Bethel sta. Oct 13. Thornton sta. Oct 13. Groesbeck sta. Oct 13. Wortham sta. Oct 13.

GEORGETOWN DISTRICT—FOURTH ROUND. North Georgetown sta. at Berry's Creek. Oct 13. Liberty Hill and Leander, at Leander. Oct 13. Bertram and Mt. Horeb, at Bertram. Oct 13. Burnett sta. at Burnett. Oct 13. Marble Falls sta. at Marble Falls. Oct 13.

TERRELL DISTRICT—FOURTH ROUND. Terrell sta. Oct 13. Prairieville sta. Oct 22. Kaufman sta. Oct 29. Crandall sta. Oct 29. Wild Point sta. Oct 29. Poetry sta. Oct 29. Chisholm sta. Oct 29.

DALLAS DISTRICT—FOURTH ROUND. Bethel sta. Oct 15. Lewisville and Webers. Oct 15. Grapevine sta. Oct 15. Artville sta. Oct 15. Smithfield sta. Oct 15. McKinney, Thursday. Oct 15. North Fort Worth. Oct 15. First Church, Monday. Oct 15. First Church, Tuesday. Oct 15. Trinity, Wednesday. Oct 15. South Dallas, Thursday. Oct 15. East Dallas, Friday. Oct 15. Oak Lawn. Oct 15.

JEFFERSON DISTRICT—FOURTH ROUND. Queen City sta. Oct 13. Rich Springs sta. Oct 13. New Boston sta. Oct 13. Ingersoll sta. Oct 13. Texasman sta. Oct 13. Bonte sta. Oct 13. East Dallas, Friday. Oct 13. Oak Lawn. Oct 13.

GREENVILLE DISTRICT—FOURTH ROUND. Orangeville. Oct 13. Celishe. Oct 13. Farmersville. Oct 13. Wylie. Oct 13. Allen. Oct 13. Emory. Oct 13. Greenville. Oct 13.

MONTAGUE DISTRICT—FOURTH ROUND. Burlington and Neocoma, at Burlington. Oct 13. Bonita and Hill at Mt. Zion. Oct 13. Holiday sta. at 2 p. m. Oct 13. Archer sta. at 2 p. m. Oct 13. Chico sta. Oct 13. Crafton sta. Oct 13.

SULPHUR SPRINGS DISTRICT—FOURTH ROUND. Parais sta. at Olive Branch. Oct 13. Sulphur Bluff sta. at Sulphur Bluff. Oct 13. Mt. Pleasant sta. Oct 13. Burrell sta. at Barrett. Oct 13. Mt. Vernon sta. at Sattillo. Oct 13. Sulphur Springs sta. Oct 13. Gilmer sta. at Gilmer. Oct 13. Leoshore sta. at Leoshore. Oct 13. Pilsbush sta. at Pilsbush. Oct 13. Wimbush sta. at Wimbush. Oct 13. Quitman sta. at Quitman. Oct 13.

BONHAM DISTRICT—FOURTH ROUND. Ben Franklin, at Lone Star. Oct 13. Pannin sta. at Monksfont. Oct 13. Bonham sta. at Ravenna. Oct 13. Randolph and Ball, at Grove Hill. Oct 13. Goler sta. at Newhope. Oct 13. Lantins sta. at Lantins. Oct 13. Jewell sta. at Rock Point. Oct 13.

GAINEVILLE DISTRICT—FOURTH ROUND. Gaineville sta. at Woodley. Oct 13. Mt. Springs sta. at Woodley. Oct 13. Aurora sta. at Rhone. Oct 13. Denton sta. at Sunnysdale. Oct 13. Denton sta. Oct 13. Rosston sta. at Lusk Creek. Oct 13. Miller sta. at Rockyford. Oct 13. Dexter sta. at Walnut Bend. Oct 13. Marysville sta. at Marysville. Oct 13. Valley View sta. at Valley View. Oct 13.

PARIS DISTRICT—FOURTH ROUND. Pattonville sta. at Sylvan. Oct 13. Blossom sta. Oct 13. Woodland sta. at Detroit. Oct 13. Woodland sta. at Woodland. Oct 13. Emerson sta. at Forest Chapel. Oct 13. Forest Chapel sta. Oct 13. Forest Chapel sta. Oct 13. Forest Chapel sta. Oct 13.

VERNON DISTRICT—FOURTH ROUND. Filds sta. at Silverton. Oct 13. Plainview sta. at Tulla. Oct 13. Vernon sta. Oct 13. Memphis sta. at Memphis. Oct 13. Clarendon and Claude, at Claude. Oct 13. Amarillo sta. Oct 13. Canyon City sta. at Huffman. Oct 13. Mobeetie sta. at Mobeetie. Oct 13. Harrod sta. at Harrod. Oct 13.

ABILENE DISTRICT—FOURTH ROUND. Abilene sta. Oct 13. Buffalo Gap sta. Oct 13. Merkel sta. at Merkel. Oct 13. Sweetwater sta. at Sweetwater. Oct 13. Roby sta. Oct 13. Neuda sta. Oct 13. Wason sta. Oct 13.

WAXAHACHIE DISTRICT—FOURTH ROUND. Lancaster and Ferris, at Lancaster. Oct 13. Oak Cliff sta. at Overton. Oct 13. Sweetwater sta. Oct 13. Wheatland and West Dallas. Oct 13. Red Oak sta. Oct 13. Brierley sta. Oct 13. Waxahachie sta. at Waxahachie. Oct 13.

WACO DISTRICT—FOURTH ROUND. Whitney sta. at Towash. Oct 13. Waco sta. at Wesley Chapel. Oct 13. Tompkins sta. Oct 13. Rogers sta. at Centennial. Oct 13. Rosqueville sta. at Evergreen. Oct 13. Moody sta. at McFarlog. Oct 13. Abbott sta. at Willow. Oct 13. Loretta, at Oak Grove. Oct 13.

BROWNWOOD DISTRICT—FOURTH ROUND. Santa Anna sta. at Santa Anna. Oct 13. Brownwood sta. Oct 13. May sta. Oct 13. Indian Creek sta. at Indian Creek. Oct 13. Thrifty sta. at Indian Creek. Oct 13. Glen Cove sta. Oct 13. Coleman sta. Oct 13.

WEATHERFORD DISTRICT—FOURTH ROUND. New Hope sta. at 3 p. m. Oct 13. Whitliff sta. Oct 13. Graham sta. Oct 13. Flais sta. Oct 13. Sauto sta. at 3 p. m. Oct 13. Booneville sta. at 10:30 a. m. Oct 13. Milano sta. Oct 13. Garvin sta. at 3 p. m. Oct 13. Aledo sta. at 3 p. m. Oct 13. Springtown sta. Oct 13.

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Advertisement for 'The Clarette Soap' featuring an illustration of a woman in a hat and the text 'In Hard or Soft Water this Soap works so well, that Women want NO OTHER.'

Advertisement for 'Carter's Little Liver Pills' with the text 'CURE SICK HEADACHE' and 'ACHE' and an illustration of a hand pointing to a bottle.

Advertisement for 'Paper Ware House' by Henry Lindenmeyr & Sons, listing various paper products and prices.

Advertisement for 'Joseph GilloTT's Steel Pens' and 'The Ladies Heiskell's Ointment' with detailed descriptions and prices.

DR. HUNTER.
A GREAT SPECIALIST
 His Remarkable Success in the Treatment of
 Nose, Throat and Lung Diseases
 by Inhalation.
 He Does Not Tell You What He Can Do,
 But His Patients Speak
 for Him.
 Over One Thousand Citizens of Texas Re-
 commend His Treatment.

FROM MR. W. T. MOORE, JR.,
 President of the Iron City National Bank,
 Llano, Texas.
 LLANO, TEXAS, Feb. 11, 1891.
 J. A. Hunter, M. D., Dallas, Texas.
 DEAR SIR:—I am glad to know you
 have concluded to pay Texas a visit.
 My cousin, A. L. Moore, the young
 man whom you treated for pulmonary
 trouble some two years or more ago,
 writes me that he has no trouble now at
 all.
 In all his letters to me he refers to
 you or your treatment as being the cause
 of his now being alive.
 Again hoping you may do well I am,
 very truly yours,
 W. T. MOORE, JR.

CAPT. W. J. GOOD,
 Quannah, Hardeman County, Tex.
 QUANNAH, TEX., Nov. 28, 1891.
 DEAR DOCTOR:—Our little girl is
 doing as well as possible for her to do.
 Her father thinks she looks to be in bet-
 ter health than ever before in her life.
 Her appetite is good and she does not
 complain of anything.
 Respectfully,
 Mrs. W. J. Good.
 DR. A. J. CHILDRESS,
 President of the Terrell Milling Co.,
 Terrell, Tex., April 19, 1891.
 DEAR SIR:—I have been using the
 treatment you gave me and I feel very
 much improved. I gained in flesh, rest
 well at nights, and am clear in my
 throat. I have great hopes of a complete
 cure. Yours very truly,
 A. J. CHILDRESS.

FROM T. E. SHIRLEY,
 Stock Agent for the H. and T. C. Railroad,
 Melissa, Texas, March 18, 1891.
 J. A. Hunter, M. D.
 Dear Sir:—Yours of the 15th received;
 also supply of medicine.
 I am steadily gaining ground under
 your treatment and hope and feel that
 at the expiration of it my asthma will
 be a thing of the past. I am very truly,
 T. E. SHIRLEY.
 FROM JOE P. COOPER, ESQ.,
 Clerk of the District Court of Ellis Coun-
 ty, Texas.
 WAKAHACHE, TEXAS, Feb. 23, 1891.
 DEAR SIR:—Your medicine and
 instrument came O. K. and after taking
 three courses, I got so I could use my
 voice and am improving as well as one
 could expect. Appetite good, cough
 almost gone, etc. You would hardly
 expect to see such improvement. Yours,
 JOE P. COOPER,
 District Clerk.

W. S. WALKER,
 Farmer, Nocona, Winkler County,
 Nocona, Texas, Oct. 4, 1892.
 J. A. Hunter, M. D., Dallas, Texas:
 DEAR SIR—I feel that I am a well
 man. I am truly glad that I put my-
 self in your care. I hope you may live
 long and continue to do good to suffer-
 ing mankind.
 You know how bad I was, and if you
 want to use my name for a testimonial it
 will be all right with me. I thank you
 kindly for all you have done for me, and
 I will do all I can for you. May God's
 richest blessings be with you.
 W. S. WALKER.
 OFFICE OF THOMAS & GILES,
 St. Jo, Texas, July 25, 1891.
 DEAR SIR:—Yours of the 20th just
 received. As to my health I can say
 that I feel as stout and hearty as I ever
 did in my life. I can do as much work
 and run as far and as fast as I ever could
 without fatigue or pain.
 I give you all the honor and praise for
 it, as I think I would have been a dead
 man to-day if I had not used your inhalation
 treatment. I can not express in
 words all I feel your treatment did for
 me. Yours truly,
 O. M. GILES.
 MR. W. R. BANDY,
 Proprietor of the National Hotel, Paul's
 Valley, I. T.
 PAUL'S VALLEY, I. T., Nov. 10, 1891.
 JAMES A. HUNTER, M. D., Dallas, Texas:
 DEAR DOCTOR—I am improving every
 day; my appetite good, pulse normal,
 sleep well and soreness seems to be going
 out of my throat, lungs and head. I am
 well pleased with treatment. I remain
 ever gratefully your patient,
 W. R. BANDY.
 W. S. RATHER, JR., ESQ.,
 Abstractor and Notary Public—Of Massey
 and Rafter, Land Agents,
 VERNON, TEXAS, Nov. 4, 1891.
 DEAR SIR:—I will state that our little
 daughter is very much improved and is,
 we think, in fair way of recovery. We
 have endeavored to follow your instruc-
 tions to the letter, and think if she im-
 proves as fast in the next month as in
 the last, she will be entirely cured.
 Yours very truly,
 W. S. RATHER.
 MR. C. F. OVERBY,
 Bookkeeper for J. A. Coge, Merchant,
 STEPHENSVILLE, TEXAS, Oct. 22, 1891.
 In 1887-88 I was under the inhalation
 treatment of Dr. James A. Hunter. When
 I went under his care I was suffering
 from all the symptoms of ad-
 vanced consumption.
 From the first I improved until my
 health became good and remained so
 for over three years.
 I unhesitatingly recommend Dr.
 Hunter and his treatment to the afflicted.
 C. F. OVERBY.
 FROM W. O. WOMACK,
 Cashier of Farmers' and Merchants' Bank,
 WHITEWRIGHT, TEXAS, Oct. 6, 1891.
 DEAR SIR:—I am a great deal better
 and have received good results from
 your treatment. I have great faith in
 it and have recommended it to many of
 my friends.
 I am as ever, yours respectfully,
 W. O. WOMACK, Cashier.

TREATMENT
 BY CORRESPONDENCE.
 These cases, and over 2000 others in
 the State of Texas alone, were treated
 by correspondence. In this way I

have treated over 70,000 sick people
 within the last thirty years.
 Such testimonials as the above come
 to me by every mail. I publish only
 those from prominent persons well
 known in the communities in which
 they reside.
 Send for pamphlets, lists of questions
 and any information you desire.
 Respectfully,
JAMES A. HUNTER, M. D.,
325 Main St., Dallas, Texas.

**THE FIRST METHODIST SUNDAY-
 SCHOOL.**

Did Bishop Asbury Establish It? And if
 So, When?

"Asbury, the Wesley of the New
 World, was the first to open a Sunday-
 school, in Hanover County, Va. This
 school was taught in the house of
 Thomas Crenshaw, one of the first
 members of our Church in that section
 of the State. The pious labors of the
 pioneer teachers in this school were
 crowned of God in the conversion of a
 number of scholars, one of whom was
 a colored boy, John Charlson, who af-
 terwards became a local preacher, and
 labored with zeal and success for more
 than forty years."—Dr. W. W. Bon-
 nett, *History of Methodism in Virginia*,
 p. 297.
 "He (Asbury) was the first man on
 this continent to introduce Sabbath-
 schools. In the year 1786, five years
 before any other person moved in this
 matter, he organized a school in Han-
 over County, Va., in the house of
 Thomas Crenshaw, and as one of the
 first fruits, John Charlson was con-
 verted to God in that school, and af-
 terwards became a useful and consistent
 member of the Methodist Episcopal
 Church."—W. P. Strickland, *Life and
 Times of Francis Asbury*, p. 216.
 These fragmentary allusions to the
 earliest Methodist Sunday-school in
 America, and which may also be found
 with slightly varied wording, in W.
 H. Watson's "First Fifty Years of the
 Sunday-school," and possibly in other
 works, all have their presumptive ori-
 gin in Bishop Asbury's Journals. In
 order to make good for the Methodist
 Church the claim of having organized
 the first American Sunday-school, the
 writer has endeavored to find in As-
 bury's Journals some reference to the
 important event; but thus far he has
 not been able to discover any mention
 whatever in his published Diary, or
 the establishment of the school at
 Thomas Crenshaw's. The edition to
 which he referred is entitled "Journal
 of the Rev. Francis Asbury from Aug-
 ust 7, 1771, to December 7, 1815. Pub-
 lished by N. Bangs and T. Mason, of
 the Methodist Episcopal Church, New
 York, 1821." And the note of the
 transcriber, Mr. F. Hollingsworth,
 says: "Some things in the original
 work have taken the liberty of leav-
 ing out of the transcript; but there are
 not many of these, and they are most
 of them in that part of it which the
 Bishop himself examined during his
 life. The transcriber not unfrequently
 found a confusion of dates, and some-
 times, as he thinks, a mistake in the
 names of persons and things." It
 would seem almost incredible that the
 transcriber should have left out of the
 published Journals any reference to
 such an important event in Asbury's
 life as the formal organization of a
 Sunday-school. The year 1786, which
 has been mentioned as the one in which
 the school was formed, is covered com-
 pletely by his Dairy of events, and
 shows that at two separate periods of
 that year he was in the vicinity of
 Crenshaw's house.

In order to enter fully into the sub-
 ject, we might first answer the ques-
 tion, "Was Asbury likely to be inter-
 ested in such a work?" This must be
 answered in the affirmative; for six
 years before this, on November 7, 1780,
 writing from Dover, Delaware, he says:
 "I proposed meeting the children when
 I came to sit, and desired the parents to
 send a note with each, letting me
 know the temper and those vices
 which the child might be most sub-
 ject." (Vol. 1, p. 317).

In 1784 Asbury had incorporated into
 the Discipline of the Church the fol-
 lowing: "What shall be done for
 the rising generation? Let him who is
 zealous for God and the souls of men
 begin now. 1. Where there are ten
 children whose parents are in society,
 meet at least one hour every week.
 Talk with them, pray for them."
 A little later, in 1790, the Methodist
 Conference formally authorized the
 establishment of Sunday-schools for
 both white and black children. These
 facts alone would make it certain that
 Asbury would have been likely to
 gather a school in the house of one of
 his earliest and staunchest friends.

The second question, "Was it possi-
 ble for Asbury to have organized this
 school as stated?" must also be
 answered in the affirmative. On two
 occasions during the year 1786 he was
 in the immediate vicinity, and so
 clearly does his Dairy give his move-
 ments for the entire year that we are
 justified in saying that if he organized
 the school at Thomas Crenshaw's house
 in 1786, it was done either between the
 14th and 20th of April or between
 Christmas day and January 1, 1787—
 these two occasions being the only
 times when he was within riding dis-
 tance of Hanover County. We quote
 from his Dairy: "16th, Easter Day,
 preached at Manakintown on Colos-
 sians 3:1, 2, 3, 4. Monday 17th, I di-
 rected my course northward, and on
 Thursday, the 20th, reached Alexan-
 dria. Sunday, 23d, Hail Glorious
 Lord! * * Alexandria must grow;
 and if religion prospers among them,
 it will be blessed. I drew a plan and
 set on foot a subscription for a meeting-
 house."
 On Christmas Day, 1786, and on
 New Year's Day, 1787, Bishop Asbury
 was in Alexandria, but his Dairy gives
 no mention of how he employed the six
 days that intervened.

Thomas Crenshaw, whose name has
 always been associated with that of
 Asbury in connection with this school,
 has been described as a sturdy, up-
 right, honest, hard-working and gen-
 erous-hearted man; a Methodist of the
 old school, one of the first in Virginia
 to embrace its doctrines; a farmer and
 a miller by turns. His first act after
 his conversion was the manumission

of his slaves. Every circuit rider was
 made welcome in his home, and it is
 certain that Francis Asbury was a fre-
 quent and welcome visitor almost from
 the time of his earliest visit to Vir-
 ginia. He was twice married. His
 house, the ruins of which may be seen
 now, was on the bank of the South
 Anna River, a few miles from the lit-
 tle postoffice of Goodall's, and some
 seven or eight miles west of Ashland,
 on the mountain road. He lived to be
 nearly one hundred years of age, and
 died in 1838. No stone or slab marks
 his resting-place, only the grassy
 mound marking and preserving the
 spot. An old and intelligent colored
 man named Wm. L. Clark owns and
 occupies the place, and still retains a
 vivid recollection of his last days. At
 the time of Asbury's first tour in Vir-
 ginia he was a man in the prime of
 life, and as we know from the testi-
 mony of his grand-daughter that the
 pioneer Bishop was a frequent and
 welcome visitor, it seems probable
 that the friendship was formed upon
 his first visit in 1781. On November 3,
 1781, he writes in his Dairy: "Quar-
 terly Conference, Delaware. Nothing
 would satisfy the preachers but my go-
 ing to Virginia. December 17, 1781,
 set out for Virginia; 19 to 29th, travel-
 ed and preached on the Hanover and
 Gloucester Circuits." This locality
 was, therefore, the scene of his earliest
 labors in Virginia.

Those who are familiar with As-
 bury's Journals will remember that
 nearly all of the names of the persons
 with whom he stopped are indicated
 by the transcriber by only the initial
 letters of the name, and will find several
 allusions when he was in Hanover
 County to Bro. C., leading us to believe
 that in each case the reference was to
 Bro. Thomas Crenshaw. Some years
 later, when at Mt. Bethel, South Caro-
 lina, he recorded the fact that that place
 had been peopled by emigrants from
 Virginia; and in mentioning the
 Finches, Crenshaws and Malones stated
 that "they had become Methodists in
 their native State." A few of the re-
 ferences are as follows: "December 23,
 1790, I preached at Bro. C.'s, and was
 very pointed. I hope it will
 have the good effect of prevent-
 ing the sin and vanity that too often
 prevail at Christmas. Christmas day,
 1790—I had thirty miles to Hanover.
 I stood in the door of a public house,
 and, with half of my congregation out
 of doors, preached on 'Behold I bring
 you glad tidings,' etc. The town was
 very still. December 16, 1791, rode to
 Hanover town. Sunday, December
 17th, I preached at Hanover on 1 Cor-
 inthians 2:17. My mind was in peace.
 I rode in the evening to Brother C.'s." Continued inquiries among the older
 residents of the locality reveal the fact
 that every one of them have heard of
 and believe in the traditional stories
 of Thomas Crenshaw and his earliest
 Methodist Sunday-school. No traces of
 it, however, remain, and it seems
 probable that while its influence may
 be still felt indirectly in possibly thou-
 sands of lives, its visible usefulness ter-
 minated within a few years after its in-
 ception. No one of the Methodist
 Churches or missions in the county of
 Hanover have traditions of any sort
 linking them to the farm-house Sunday-
 school in Thomas Crenshaw's house on
 the South Anna river in those far-off
 days when the Republic was but ten
 years old, and while Gen. George Wash-
 ington at Mt. Vernon, a few miles dis-
 tant, was living the quiet life of a far-
 mer.

The writer, while regretting his in-
 ability to connect Bishop Asbury with
 the school, considers the claim of the
 Methodist Church as having been fairly
 well established, not only by the testi-
 mony of his grand-daughter, Mrs. Lucy
 M. D. Coghill, but by the traditionary
 confidence of nearly all of the old resi-
 dents.—*Fred E. Woodward in Rich-
 mond Advocate.*

BIRTHDAY and Wedding Gifts are
 sources of much pleasure, not only to
 the ones who receive, but to the giver,
 and not so much for the intrinsic value
 of the gift, as for a token of remem-
 brance, esteem or affection. It fre-
 quently happens that the selection of
 the article which is to be bestowed is
 most difficult and troublesome. This
 can be overcome, to a large extent, by
 consulting the Illustrated Catalogue of
 C. P. BARNES & BRO., the well-known
 Jewelers of Louisville, Ky. The Catalogue
 contains over 2500 illustrations and
 prices of articles suitable for all
 occasions. They send a catalogue to
 any address.

"Pop," said the professional humor-
 ist's little son, "what regiment did the
 minute men of Lexington belong to?"
 "To the Sixty-second, of course. Ask
 me something easy, my boy."

WORLD'S FAIR DEDICATION.

Reduced Rates to Chicago via Illinois
 Central.
 For the above occasion, the Central
 Route will sell round trip excursion
 tickets to Chicago, from stations on its
 lines between Villa Ridge, Ill., and
 Medina, Tenn., inclusive, at \$14; from all
 stations south of Medina, at one fare
 for the round trip. Tickets on sale
 October 19th to 22d, good to return un-
 til October 24th, inclusive, from Villa
 Ridge to Cairo, inclusive; from stations
 south of Cairo, the tickets will be on
 sale October 16th to 19th, inclusive, good
 to return until October 31st, inclusive.
 Call on your local ticket agent for spe-
 cific rate and train time, or address
 from stations north of Cairo: F. B.
 BOWEN, G. N. P. A., 194 Clark street,
 Chicago, Ill.; from points south of Cairo,
 J. W. COLEMAN, A. G. P. A., New Or-
 leans, La.

Put two doors side by side, and the
 small boy will be sure to go through the
 one that squeaks.

DR. PRICE'S
Cream Baking
Powder.
 Used in Millions of Homes—40 Years the Standard

PROHIBITION LIVES.
 I will send a splendid Prohibition Weekly
 Paper 12 Months for \$1.00 (One Dollar). "The
 Beacon," with the following books added free
 as a premium:
 Moody's Sermons, 2 vols., 686 pages.
 Moody's sermons, 2 vols., 688 pages.
 My own Pamphlets (four).
 The Books above are worth twice the amount
 you pay for all.
 Address: C. G. SHUTT, General Agent,
 SALADO, TEXAS.

It should be remembered that it re-
 quires nearly or quite one-half of the
 food an animal consumes to sustain it,
 and the profit comes from the last half.

CONSUMPTION CURED.
 An old physician, retired from practice, had
 placed in his hands by an East India mission-
 ary the formula of a simple vegetable remedy
 for the speedy and permanent cure of Con-
 sumption, Bronchitis, Catarrhs, Asthma, and
 all Throat and Lung Affections, also a positive
 and radical cure for Nervous Debility and all
 Nervous Complaints. Having tested this
 wonderful curative power in thousands of cases,
 and desiring to relieve human suffering, I will
 send of charge to all who wish it, this
 recipe in German, French or English, with full
 directions for preparing and using, sent by
 mail, by addressing, with stamp, naming this
 paper, W. A. NOYES, 230 Powers' Block, Roch-
 ester, N. Y.

Western farmers can take warning
 by their Eastern brethren, and com-
 mence making and applying manure
 before they are compelled to purchase
 commercial fertilizers.

FOR DYSPEPSIA.
 Indigestion, and stomach disorders, use
SHOWN'S IRON BITTERS.
 All dealers keep it. \$1 per bottle. Genuine has
 trade-mark and crossed red lines on wrapper.

Some Good Tree Washes.
 To prevent mice and rabbits from
 gnawing trees use a wash made as fol-
 lows:
 Fresh lime slacked with soft water
 (old soap-suds is the best). Make the
 wash the same thickness as to wash
 houses or fencing. Where one peck of
 lime is used, white hot, add one gallon
 of crude carbolic acid, one-half gallon
 gas-tar, and four pounds of sulphur.
 Stir well.

For summer wash, leave gas-tar out,
 and add in place of it one gallon of soft
 soap. Wash the last of May or June.
 If the miller has laid the egg which
 produces the borer, this wash is death
 to the egg; the millers, moths and
 beetles will not deposit their eggs in a
 tree thus washed.

It is claimed that this wash will pre-
 vent both apple and peach tree borers.
 Wash the trunk and limbs as far as the
 rough bark goes. A man or boy can
 wash 200 to 500 trees a day with a
 good flat brush.

A weak lye is very useful and per-
 fectly safe tree wash. Old soap-suds
 will keep the bark smooth and the borers
 off, if the trees are washed two or
 three times in the summer season. If
 a pint of crude carbolic acid is added to
 fifteen gallons of old soap-suds or lye it
 will keep insects off for months.—
Farm, Field and Stockman.

The soft glow of the tea rose is acquired by
 ladies who use POZZONI'S COMPLEXION POW-
 DER. Try it.

Notes on the Different Breeds.
 The manager of the poultry depart-
 ment at the Ontario Agricultural Col-
 lege gives brief notes on some of the
 leading breeds. His views, remember,
 are tempered by the cold climate and
 exposed situation of a Canadian farm.

Plymouth Rocks—A hardy, vigor-
 ous breed, growing rapidly to large size.
 Small bones, great and rapid flesh form-
 ers. Male birds go up to ten and
 twelve pounds; cockerels reach eight
 pounds in early fall. Females good
 layers, good sitters, good mothers. A
 breed well suited to the climate. Chick-
 ens hardy. The best all-round fowls
 for farmers. Pullets lay four and a half
 to six months of age.

Wyandottes—A comparatively new
 breed, of great merit. Cross of Dark
 Brahma and Silver-Spangled Hamburg.
 Matures rapidly, having small bones,
 and putting on flesh easily. Males go
 up to seven, eight and nine pounds.
 Females are good layers, good sitters,
 good mothers; apt to become broody,
 but easily broken up, and lay soon af-
 ter. Chickens hardy. A good fowl
 for farmers. Pullets lay when five
 months old.

Dorkings—A breed very much prized
 in England for its table qualities.
 While a breed of great merit, they are
 not hardy enough for the farmers to
 take hold of. Crossed with the Ply-
 mouth Rock, an excellent result is ob-
 tained.

Brahmas—A well-known and old-
 established breed, with many friends
 and admirers. Grow to large size and
 heavy weight, but take time to do so.
 Have large frames, and a good deal of
 feed is required to put flesh on them.
 Are very hardy. Are quiet and bear
 confinement well. Females are fair
 layers of eggs of good size, but rather
 heavy for early sitters (when egg-shells
 are likely to be thin), and apt to be
 clumsy as mothers. After eight
 months of age males make good table
 fowls. Pullets lay at seven months of
 age.

Buff Cochins—Another of the Asiatic
 family that has many friends. Like
 the Brahmas, they grow to large size,
 but take time to do so. Are very
 quiet, and stand limited quarters well.
 The females are good sitters and care-
 ful mothers, fair layers of a large egg
 (when hens) of rich color. Pullets lay
 when seven months old; males grow to
 heavy weights; chickens and fowls
 hardy.

heavy crest on top of head are apt to
 fall easy prey to hawks and other ene-
 mies of the poultry yard. Crest will
 freeze and become solid with ice,
 where water is not kept from
 freezing, or a fountain with narrow
 lip is not used. A good table fowl.

White Leghorns—One of the best
 layers at all seasons, when properly
 handled and cared for, as all fowls
 should be. Are non-sitters, hardy,
 and mature rapidly. Will lay well
 in winter, in a moderately comfortable
 house. Chickens thrive well and
 feather quickly. Hens lay a white
 egg of large size. Pullets lay at five or
 six months; sooner if hatched early.
 The Brown and Black Leghorns are
 also great layers. They are good fowls
 for farmers when kept with a breed of
 sitters. Great flyers, like all the
 Spanish family.

Black Minorcas—An old English
 breed, good layers as the Black Spanish
 and grow to much heavier weights,
 the males making fair table fowls.
 They lay well in winter, properly
 housed. Both fowls and chickens are
 hardy; the latter grow rapidly. The
 males have large and high combs,
 which must be kept from freezing.
 Pullets lay at five or six months of
 age.—*Exchange.*

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 on the farm is one of the best ways to
 save.



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 McKeesport, Pa., had a Scrofula bunch under
 one ear which the physician lanced and then it
 became a running sore, and was followed by
 erysipelas. Mrs. Tillbrook gave him
Hood's Sarsaparilla
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 and is now a lively, robust boy. Other parents
 whose children suffer from impure blood
 should profit by this example.

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