

Texas Christian Advocate. I. G. JOHN, D.D., Editor. Associate Editors: R. S. Finley, H. S. Thrall, J. D. Shaw, S. J. Hawkins, E. S. Smith. BRAW & BLAYLOCK Publishers.

WOMAN AND HER WORK.

WOMAN AS A DEBTOR TO THE BIBLE. There is one fact which ought to be proclaimed from the house; which ought to be "written with an iron pen and lead in the rock forever." It is this, woman is indebted to the Bible, and to the Bible alone for the possibilities of happiness, usefulness and honor, which Christian lands afford. In every heathen land on the face of the globe, from barbarous Australia to semi-civilized India, China or Turkey, the condition of woman is one of extreme misery and degradation. From her birth to her death, she is a slave—utterly, helplessly a slave having no rights and property, to the exercise of her own will, or even to her own life. She is considered as much a piece of property as a horse or cow, a gun, a dog, or a piece of land. Hence women are bought and sold, the price depending upon the age and the accomplishments of the woman, or upon the tastes and abilities of the buyer. Hence, also, each man may have as many wives as he chooses (to own), or is able (to purchase). The father, or in case of his death the brother, or after marriage the husband, or in case of his death the father-in-law, may at any time and for any reason, sell, lend, swap, give or hire the wife to any other man to be used by him according to his pleasure. In some parts of the world it is as customary to lend a wife to a guest as it is with us to lend him our horse and buggy. In China many men, unable to buy young girls for their wives, will for less money buy a wife of whom some husband has grown weary; while an African prince said to a missionary he did not see why he should go hungry, when his sister had children at home he could sell. Indeed, so far does this right of property extend that in Japan, the most civilized of heathen lands, a man has full liberty to kill his wife; just as in this country he may kill his dog or his cow. Darwin tells that the Fuegians, in times of scarcity, kill and eat their old women, but spare their dogs; giving as the reason that the dogs catch others, but that the women are only a burden. In the northern part of Siberia, during a winter of great severity, one of the natives came to an explorer in this dilemma: he had not food sufficient for his dogs and family till spring. He therefore knew not which to do, kill the dogs and save the family, or save the dogs and kill the family. It was evident, however, that he thought the latter the better plan.

Being more chattels they are thought unworthy of an education or incapable to receive it. When Dr. Caldwell was opening a girls' school in India the people laughed and said: "why, this missionary will teach the cows next." "Educate a woman," exclaimed another Hindu; "you may as well attempt to educate a monkey or a jack-all." Indeed, the poor women are taught out of the shasters, their sacred books, that if they learn to read they may surely expect some member of their family to die. Egypt abounds with pictures of its ancient civilization, giving the details and particulars of its every day life; yet, amidst the vast multitude that have been found, it is a significant fact not one represents a woman as engaged in reading or writing, or other literary pursuits. Neither is Mohammedanism superior to heathenism in its estimate of the female sex. Said a wealthy Moslem of Beyroot, "I heard a girl read the other day and she asked a question about the construction of a noun with a preposition. Who ever heard the like of it? The things do distinguish and understand what they read, after all."

Since they are regarded as mere pieces of property there is, as a matter of course, no affection for them upon the part of either fathers or husbands. Being unprofitable property, especially to the fathers, there is no joy at their birth, no love during their life, no sorrow at their death. When a Hindu woman is sick, apparently unto death, she is taken from her bed for fear of resulting evil to the household and placed in some outer shed or in the open court yard, and left pretty much as we would leave a brute—to get well if she can, to die if she must. When a girl is born everyone looks upon it as an affliction. The father hides himself in shame or goes upon the street to receive the condolence of his friends; the mother feels that she has been guilty of a grievous crime; and the child herself is most frequently drowned in a bucket of water, thrown upon the highway to be destroyed of wild beasts, or placed in the baby towers conveniently erected throughout the country to receive their bodies and to receive their cries. Said a little Syrian girl, trying to describe to her companions a very small object: "It was a little speck, a little as was the joy of my father on the day I was born."

A life thus unlovingly begun is even more unlovingly continued. While she lives, no father ever takes her into his arms or places upon her forehead the kiss of love, or presses her to his heart in fond embrace; no husband ever pays to her any of those delicate attentions which with us so sweeten the course of married life. She may never sit in their presence nor eat from the same table; for, though they may have finished their repast, she must wait and gather up the fragments and take them away to eat them out of their sight. Neither can she inhabit the same apartments with the male members of her family; and frequently, in the residences of the wealthy, where are to be found all the comforts and appliances of modern life, the rooms for the women are mere sheds, built against the wall,

one story high, made of clay, and roofed with grass. Compare such a home with a happy Christian family; a family reflecting the light of a lost paradise, and almost causing us to forget the one to which we hope to come; a family where the little ones gather about our knees, and twine their little arms so lovingly about our necks, and whisper in accents sweeter than angels' song the name of pa; where the mother who bore us sits, with faded cheek and time-dimmed eye but happy heart, beside our fire, and the wife of our bosom grows daily fairer in our eyes and dearer to our hearts, though time is planting his furrows upon her brow and sifting his silver amidst the glossy braids of her dark brown hair. Think of such a family, and then think of heathen lands.

Nor does religion come with its divinely-sent message of comfort. The code of Manu, an exhibition of Brahminical faith, teaches that a woman may be taught her duties and be kept in subjection by a cord or small cane. According to the shasters, if a woman wishes to perform sacred ablutions the most meritorious thing she can do is to wash her husband's feet and drink the water, while Buddhism holds out as a reward that if a woman is good and obedient to her husband and bears sons, she may hope to return to the earth after death, as a man, and thus ultimately gain heaven. Yet these are the religions originating with the Aryan race—the race of which we Arya descendants, the religions now embraced by the largest number of our fellow-men! A Chinese mandarin once said to a French traveler: "Women have no souls." When the traveler contended that they had, the mandarin laughed long and loud, and said: "When I go home I will tell my wife that she has a soul, and she will be astonished, I think."

Do you wonder, then, happy hearted women of this Christian country; do you wonder that your poor, despised, down-trodden sisters of heathen lands sometimes rise and avenge themselves upon the cruel tyrants who afflict them? Do you wonder that more frequently they turn against their own lives and end at once their being and their misery? Do you wonder that the miserable mother is willing, with her own hands, to strangle her little baby unto save it from a life of such unmitigated sorrow? Yet has been described the condition of woman only in the best of heathen lands, where much of cultivation, and refinement, and intelligence is to be found. In the deep wells of barbarism no tongue can describe, no language portray, the unutterably wretched and degraded state of the female sex—a very beast of burden for man. And this is her condition throughout the wide ranges of Asia and Africa and Australia, and the islands of the sea and the savage tribes of North and South America. In a word, it is the case everywhere that our blessed bible has not broken her chains, cast off her shackles, redeemed her from servitude, and set her upon the mountain of affectionate esteem, the glory of the man.

O, woman of America, look out over your goodly heritage. Go up and possess it, for you are abundantly able. Gird up your loins, gather to yourselves the fullest preparation. Walk with a glad step and free through all the smiling fields of knowledge, but as you go of the sweetest flowers weave garlands for your bible; climb the glittering heights of fame and upon the very topmost pinnacles inscribe your names, but with them inscribe your devotion to the bible; gather from the ocean depths of speculation the pearls of thought, and from the dark mines of toil the diamonds of success, but dedicate diamonds and pearls alike upon the altar of the bible. For this book—this book of books—is the magna charta of your rights, the sheet anchor of your hopes, the key-stone to the entire arch of your earthly happiness.

Let every laugh from happy-hearted girl, let every kiss upon the dimpled cheek of cooling child, let every ringing bell that calls the busy school girl to her task, let every marriage vow that tells of man the savior and of woman woe, let every success achieved by female genius—let all these combine into one unceasing and never to be forgotten reminder that it is the bible and the bible alone that can make the woman the glory of the man.

There was until recently one bar-room in the thriving town of Clayton, New Jersey. The proprietor of the only public house in town had a considerable stock of wines and liquors on hand, and having paid for his license a Temperance Hotel company, with a capital of \$8000, in \$10 shares, and bought this public house with its liquors and license. The liquor was then carried into a vacant lot, a bonfire made of it; and, while it was blazing the people sang lustily to Old Huzzard the long meter doxology: "Praise God from whom all blessing flow." When will Texas sing that song of praise?

The city of New York expends every year two-thirds as much on its police as all the religious bodies in the United States expend on foreign missions. As the New York police admit that four-fifths of the crime in their city originates in the use of liquor, we may assume that the cost of crime caused by whisky in that single city is equal to one-half the donations to missions in the United States.

The Brazoria Advance says work on the mouth of the Brazos river is steadily progressing, and thinks the success of the jetties assured.

OUR MISSION WORK.

At the recent meeting of the mission board, at Nashville, the following were the appropriations for the support of the work of the different mission fields:

Table with columns for Mission Field and Amount. Includes entries for China, Central Mexico, Border Mexico, Brazil, Indian mission, Denver conference, Montana conference, Columbia conference, Los Angeles conference, German mission, Western conference, Northwest Texas conference, Office expenses, and Total (\$130,705).

A margin was added to guard against possible failure at certain points to meet the amounts apportioned, and the sum of \$200,200 was assessed the entire church, which was apportioned among the different conferences as follows:

Table with columns for Conference and Amount. Lists various regional conferences such as Alabama, Arkansas, Columbia, East Texas, Florida, Illinois, Indiana, Kentucky, Louisiana, Michigan, Missouri, North Carolina, North Texas, South Carolina, South Georgia, Southwest Missouri, Tennessee, Texas, Virginia, and White River, with their respective amounts.

These apportionments were made on the basis of the apportionment of the bishops' fund, which has been the rule governing the board in the division of the amounts to be raised by the conferences for several years. Last year the board called for the church for \$128,300. This year they enlarge their call over fifty per cent! The church must add \$71,900 to the call made last year in order to meet this increased demand. The appropriations were based on calls made by the different fields occupied by the church for more men and means to support the growing work. Our foreign field is being wonderfully prospered. The seal of divine favor rests upon the labors of our missionaries. New fields are opening in every department, and an increase of laborers is required to enable us to "enter and occupy" as the work enlarges. The church can not afford to neglect the opportunities for enlarged usefulness thus providentially placed before it. The command to "go or send" the gospel to the people now waiting to receive it, is as authoritative to-day as when it first fell on the ears of the apostles on Mount Olivet. Our branch of the church is fast waking up to its responsibilities. It is steadily enlarging the boundaries of its missionary operations; and yet we are very far below that standard of zeal and activity established under the gospel. The amount called for the coming year will only be about twenty-five cents per member, being less than one-half cent per week, or a slight fraction over two cents per month. Can not every member in the Southern church raise that amount? Are there not tens of thousands of members who feel that the amount called for is so small that they dare not make this the standard of their gifts? Instead of twenty-five cents they should give in dollars, and those dollars should be counted by tens, or hundreds, or thousands. We dare not fail to enter the foreign fields which God is opening to our church, without placing our success at home in deadly peril. No branch of the church has ever neglected the great commission of Jesus Christ to bear the Gospel abroad, but a blight has come upon it. There is one religious organization in this land which has directly refused to obey this great commission, and since it assumed that position it has been dying, and to-day it is unknown in many portions of the land, and soon it will be remembered only in the warning it has left to those churches which neglect the command of Christ respecting the conquest of the world.

This advance movement of our mission board should thrill the heart of every preacher in our broad connection. Our church is moving forward. It is entering a new and grand career in the great work of the world's evangelization. It will not be the fault of the preachers, we most devoutly trust, if these movements are arrested and another people should take up our work and wear our crown. Let each one take prompt measures to meet this claim in the foreign mission field. Let each one be wise in devising plans for raising the money, and prompt and energetic in their execution. In addition to the ordinary means let our Sunday-schools be organized. One part of our duty to-day is to train the army which will take the field when the present generation has passed away. Where the church now needs tens of thousands of dollars to meet the calls crowding in from the heathen world, the church of the coming generation will need hundreds of thousands to meet calls from all the tongues and tribes of the earth. Let the church meet the call now made upon it, and let it prepare our children for the work the hand of God will make ready for them.

Many farmers in Grayson county are replanting their cotton. The wheat harvesting will begin this week.

PROVISION THE SHIP.

The estate of the late Mark Hopkins, of railroad fame, has been appraised at \$20,700,000. He left every dollar behind him. A sailor was preparing for a voyage across the ocean. Months would elapse before he would reach the destined port, and years would come and go before he would return. He had ample means at his command. Ship stores of every kind were in warehouses along the wharf, and he had weeks before him to prepare for the voyage. A stranger came on board. The masts were bare of canvas and chains; there were neither anchors, coils nor cables on the deck; there were no life-boats swinging to the davits; no life-boats swung along the guards, nor rudder in its place to guide the ship across the waves. Beneath the deck, in store-room and hull, there were no provisions for the voyage and no water in the casks. "How long will your voyage last?" inquired the stranger. "For years," said the captain, "if we should ever return." "Do you expect to make the voyage in this vessel without sails, rudder, life-boats or provisions?" The sailor looked at the stranger with profound surprise, and said: "The man who crosses the wide ocean must be prepared for the voyage. Before I lift my anchor the broad white sails will be rigged to mast and spar, the rudder will be in its place, life-boats will be in the davits, there will be water in the casks, an ample amount of provisions will be stored away and, more than that, I will have with me money with which to replenish our supplies should they be expended before our voyage is ended. The man who would cross the ocean with an unrigged vessel and without supplies is not a sailor who knows his work, or is a madman who needs a master."

We are not told whether Mark Hopkins had made provision for his voyage over the shoreless ocean of eternity. We trust he had. We trust his voyage will end under the harbor near the throne of God, in that realm that needs no sun. What provision, reader, have you and I been making for the voyage?

REVISED NEW TESTAMENT.

We are indebted to L. W. Funk & Co. for a copy of the Revised New Testament, and also the companion volume explaining the reasons for the changes made on the authorized version by Alexander Roberts, D. D., a member of the English Testament company, with a supplement by a member of the American committee on revision. The nonpareil paper edition, price fifteen cents, including postage eighteen cents. The companion volume of the revised version paper edition will be sent for twenty-five cents. Address L. W. Funk & Co., New York. Of the companion volume Dr. Deems, of the Church of the Strangers, says:

The companion to the revised version seems to me almost indispensable. Even scholars, who were not at the meeting of the revisers, would have a wearisome work in seeking to discover all the changes made, and to ordinary readers very much of the labor would be lost. It is important to know the spirit which animated, and the rules which directed, the labors of the revisers, as well as the critical reasons which determined certain important emendations. All this is set forth by Dr. Roberts with admirable perspicuity. No one who is not an accomplished scholar could write such a statement so plainly. It will be of inestimable value to laymen. Those who have any intelligent interest in the Holy Scriptures will find this little book exceedingly interesting. I shall urge every member of the church of which I am pastor to give it a careful reading, and propose to introduce it as a textbook in our Bible classes.

JUVENILE MISSIONARY BAND.

A very thoughtful letter, under the above head, appears in another column. It was suggested by the proposition of a brother that the children in "Uncle Ike's Bible class" should be organized into a missionary band. Our correspondent from Galveston suggests that this should be confined to children who can not attend Sunday-school, while all the Sunday-schools should have their own juvenile missionary bands. The suggestion is a good one, and accords fully with the intent of the proposition to gather the children of the Bible reading class into a juvenile missionary society. That proposal did not contemplate the neglect of regular operations. That society was designed especially for those who have no other opportunity of doing anything in the missionary cause. Sunday-school children may join in both movements if they so desire. We would give special emphasis to the appeal our Galveston correspondent makes to Sunday-school workers. A juvenile missionary band should be regarded as part of the working machinery of every Sunday-school. The instruction of children in Scriptural truth does not cover the entire field of Sabbath-school labor. They are there to be educated for the future work in the church of Christ. The Sunday-school should be a training school for coming workers in the church of God. Our children should be early taught the place they are to occupy in the great army of conquest by which the world is to be brought into the kingdom of Christ. They should be early brought into vital sympathy with all its movements. When the condition of the heathen world is brought vividly before the minds of children their hearts are always deeply moved. The cold calculations of old age will not arrest the deep tide of their sympathy, nor the difficulties to be overcome which the ardor of their faith. They see the heathen world in darkness; they see children and their mothers in deep distress; they

hear Christ's command to "go or send" the gospel, and they are ever eager to obey. There will be no difficulty in enlisting the children in this work, and in maintaining their zeal, if the teachers and officers and parents will take it in hand. "Let the flame of missionary zeal be early kindled in the hearts of the children, and let them be trained to labor for the missionary work, and the coming generations will witness an army already prepared for the work of the world's redemption. We would be glad to hear of the organization of juvenile Sunday-schools. Let the children who have no schools join in the work as proposed in Uncle Ike's correspondence; let all others who wish join this class; but let the church work systematically, and organize a juvenile missionary band in every Sunday-school in the five Texas conferences.

We would be glad to be informed as to the existence of each Sunday-school mission band already organized; and as others are formed let the pastor or some of the Sunday-school workers notify us of the fact. Why not have such a band in every Sunday-school in Texas before the next round of conferences shall open? Let every drill master in the church take our young recruits in hand and train them for their coming fields of action.

Governor Dix once said in a message to the legislature of New York: "Intemperance is the undoubted cause of four-fifths of all the crime, pauperism and domestic misery in the state." We question whether there is an intelligent lawyer in Texas who would question the truth of this statement were our own governor to embody it in one of his messages. Four-fifths of the crime and pauperism means four-fifths of the expenses of the government and four-fifths of the taxes the people have to pay to support our courts and police force. Domestic misery means the poverty which intemperance brings into the family, the loss of the faith of the wife in the husband, and the slow, cruel death of love in her heart. It means poverty and painful humiliation to the children; it means more, unless the mother be of such character that her words and example can counteract the influence of the father—it means ignorance and vice to the children. Can the minority in our late legislature who refused to allow the people of Texas to vote on this question, ever justify their action in perpetrating a vice that causes four-fifths of the crime, pauperism and domestic misery in the land?

Let us hear another witness. The London Times sums up the matter in the following words: "The use of strong drink produces more illness, crime, want and misery than all other causes put together." This is a strong statement, but it is true. Sickness that peoples the grave with its thousands every year; fire which lays whole cities in ashes; war with its sword bathed in the blood of great armies; pestilence spreading its wing over populated provinces, the sins of cities and the vices of villages and of the country; all the various causes of sin and sorrow which blight the hopes of men and women and wash out the light of joy from their eyes with tears—all these, when the sum is footed up, do not outmeasure the evils which liquor entails upon our race, and yet men who will not dare to risk their reputation for intelligence by denying the accuracy of this statement of the case by the London Times, pronounce appeals for the prohibition of this gigantic vice nothing but "temperance gush." May the land be filled with this "gush" until all men are awake to the folly of fostering this evil.

Hodscha-Ahmet, a few years ago, was sentenced to imprisonment for translating the Bible into Turkish and has been confined in a prison on the island of Chio. During the late earthquake the prison was thrown down, but Hodscha-Ahmet was not hurt. He escaped to an English vessel and is now in London. He expects to do something more for Christianity before he dies.

Southern Methodist Press.

No greater misfortune can happen to us than to settle down with the conviction that we are dependent upon the bounty of distant sections. This would be a fatal danger prevention of the very few large gifts that have been bestowed by the wealthy men of other communities. There is Methodist wealth enough in Tennessee alone to have built and endowed the Vanderbilt University. Enough in Vanderbilts to have given Emory and the Wesleyan all they needed, and enough in Alabama, Mississippi and Louisiana to establish and sustain our schools in these States.

It is wonderful how much capital people will make out of some past misfortunes in staving off the claims of God upon them. However much they prosper afterward, they never seem to get over it. Some people, who are richer now than they were before the war, still bank upon it when the collection is pressed. The poverty of the South is only comparative, and is not such as to excuse our neglect. There is money enough if there were only the disposition to give, and that laudable pride which leads people to help themselves. If our own people would do their duty there would be no call for aid from abroad. The South has the resources to meet every legitimate demand, to pay her debts, to build her institutions of learning, and to meet all the growing wants of her increasing population. The goodly land is before us, and we are well able to go up and possess it. We are rich enough and numerous enough. We must uproot this chronic delusion about the poverty of the South, and quit ourselves like men in meeting our own responsibilities. Don't go on the Sunday excursion. If you do, you sin against God. It is no light thing to sin against him. To do so is to array every attribute of his nature against you. Don't go! If you do, you sin against

God's law. He will exert all the energy of his omnipotence to maintain that law. The well-being of the universe depends upon it. Obedience to it insures safety and blessedness. Whoso disobeys will be crushed by it. No other result is possible. Don't believe the devil's lie that you can escape. There can be no escape. God's law of God will in operation. No other law of God is so walled around with threatenings as his law of the Sabbath. No other law of God is offered to your acceptance with richer or sweeter promise. The law of the Sabbath is the keystone of the moral arch. Break it down, and all goes with it.

Don't go! If you do, you sin against God. You have no right to do any thing that will annoy your neighbor. Take away the Sabbath and you say the very foundation of society. As often as this has been done the same terrible result has followed. All history speaks with one voice on this subject, and it is in fact a warning. The history of Sabbath-breaking nations is written in blood and tears. No community ever prospered in Sabbath-breaking. No individual ever prospered permanently in that way of sin. It is the road to ruin in all our roads to hell.—Nashville Christian Advocate.

Why not at once organize a church-extension society in every presiding elder's district in the West? Listen to the calls for help! A little here and a little there would enable struggling brethren to erect or complete their church buildings, of which they are greatly in need, and without which they have little hope of success. A society in every district, with auxiliaries in every circuit and station, a effort that matter in every church, might easily accomplish a good and great work. In all the conferences west of this there is great demand for church buildings—there are urgent demands at several points in the bounds of the St. Louis conference—and all demands might be met at an early day if I could see an exhibition of passages of the importance of the matter, and to their duty in regard to it. Just think what might be done if every member of our church in Missouri donated no more than ten cents a quarter or ten cents a year to the support of such a sum only, many struggling churches could be aided, many hearts be made glad, and our church be firmly established in many places where otherwise it might never be. Think of these things, and if you can, like the plan proposed try some other—but do something—and do it at once.—St. Louis Christian Advocate.

"Let each esteem others better than themselves." Ah, says one, how can that be done? It is done by loving yourself less and others more. The good mother does it when she lies awake that the child may sleep. When she denies herself of bread that her child may be fed. The mother esteems her child better than herself when she gives herself away for his welfare. The patriot esteems his country better than himself when he dies for it. The missionary esteems others better than himself when he leaves a happy home and buries himself alive in the darkness of paganism. Look at Christ, who stood in heaven clothed with such divine glory, with such attributes of royal beauty and attributes that He could truthfully claim to be equal with God, yet "He made himself of no reputation," "emptied himself" of His regal privileges, and "took upon himself the form of a servant." He might lift the world from sin to the glory of a blessed immortality. Here is the grand example of self-denial. "Let this mind be in you which was also in Christ Jesus."—Nashville Christian Advocate.

Commentary on Romans.

This work, by Rev. Thomas O. Summers, D.D., LL.D., has cost the author great labor and research. It is very valuable as an exposition of passages of scripture hard to be understood. Send for a copy. By mail, postage paid, \$1 25. Address Southern Methodist Publishing House, Nashville, Tenn.

"Save Your Hair," Keep It Beautiful.

The "London Hair Color Restorer" is the most delightful article ever introduced to the American people, and is totally different from all other hair restorers, being entirely free from all impure ingredients, and does not do many other articles for the hair obnoxious. Where baldness or falling of the hair exists, or premature grayness, or sickness or other causes, its use will restore the natural youthful color and cause a healthy growth, clearing the scalp from all impurities, dandruff, etc., at the same time a most pleasing and lasting hair dressing, fragrantly perfumed, rendering the hair soft and pliable, making it an indispensable article in every toilet.

Ask your druggist for London Hair Color Restorer. Price, 75 cents a bottle. Six bottles, \$4. Main depot for the United States, 320 North Sixth St., Philadelphia, Pa.

The appointment of women as postmistresses and the election of members of school committees have been familiar for many years. Now the governor of Indiana enlarges the list of their public functions by making them notaries public. There is good reason to believe that, with the progress of years, women will fairly divide with men the various office duties of public station, just as they now enter into many of the trades and into all the professions.

Farmers and threshermen, look out for the "Starved Rooster Thresher" in next week's paper.

The Rocky Mountain locust, the grasshopper and the army-worm have thus far cost our government \$250,000. The money has been spent trying to find out the habits and proclivities of these insects, but no way has been discovered whereby their raids may be prevented. The annual reports printed by the government on this subject are, thus far, the only practical outcome of the scientific investigations.

"I don't want that Stuff."

It was a lady of Boston said to her husband when he brought home some medicine to cure her of sick headache and neuralgia which had made her miserable for fourteen years. At the first attack thereafter it was administered to her with such good results that she continued its use until cured, and was so enthusiastic in its praise, that she induced twenty-two of the best families in her circle to adopt it as their regular family medicine. That "stuff" is Hop Bitters.—Standard.

Brazil has a population of twelve millions. Of this one million are slaves and two millions wild aborigines. By a law of 1871 no more slaves are to be born in that country. Under the enlightened rule of Emperor Dom Pedro, all religions are tolerated.

Texas Christian Advocate

CHURCH NOTICES

CORISCANA DISTRICT—THIRD ROUND.
Crosby at Central Institute, June 4
Crosby at Eureka, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

WACO DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

LAMPASAS DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

DALLAS DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

TERRELL DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

PARIS DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

GEORGETOWN DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

BEAUMONT DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

MARSHALL DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

CHAPPEL HILL DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

GALVESTON DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

COVINGTON DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

BELLE PLAIN DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

MASON DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

HUNTSVILLE DISTRICT.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

SAN AUGUSTINE DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

aged 14 years 8 months and 25 days.
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and from that hour lived in hope of
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other shore. Death was to her a deliv-

WACO DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
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Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

LAMPASAS DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

DALLAS DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

TERRELL DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

PARIS DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

GEORGETOWN DISTRICT—THIRD ROUND.
Crosby at Elmwood, June 4
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Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

BEAUMONT DISTRICT—THIRD ROUND.
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Crosby at Elmwood, June 11
Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

MARSHALL DISTRICT—THIRD ROUND.
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Crosby at Elmwood, June 25

CHAPPEL HILL DISTRICT—THIRD ROUND.
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Crosby at Elmwood, June 25

GALVESTON DISTRICT—THIRD ROUND.
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Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

COVINGTON DISTRICT—THIRD ROUND.
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Crosby at Elmwood, June 18
Crosby at Elmwood, June 25

BELLE PLAIN DISTRICT—THIRD ROUND.
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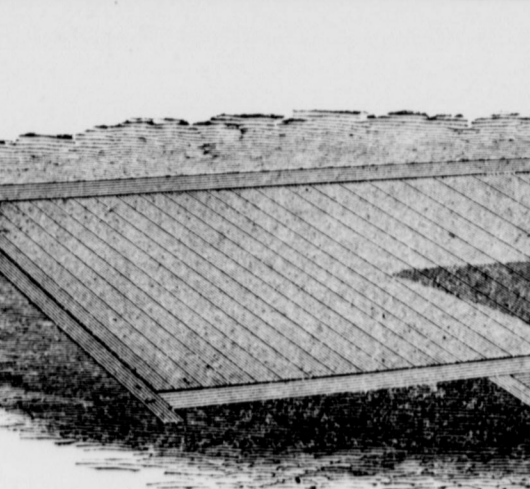
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For Use at Cotton Gins to weigh the Seed Cotton--will more
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Cures Thousands Yearly.
A POSITIVE CURE
COUGHS, COLDS, AND
CONSUMPTION,
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The Best of Tonics,
CURES DYSPESIA,
Restores the Appetite,
Aids Digestion,
Strengthens the System,
Restores the Weak and
Faded,
Invigorates the LIVER,
and at the same time
ACTS ON THE
KIDNEYS AND BOWELS
restoring them to healthy action, health and
strength for their life.

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Sawmills, Steam Pumps, Hoop and Rivet Presses, and all other machinery, and
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Weakness, etc., the result of indigestion, etc.,
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practice for over forty years, and never failed
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St. Louis, Mo. Established in 1867. Descrip-
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CURES Simply
Without Dosing by
Absorption
TRADE MARK.
Dr. Holman's Pad is a genuine and rad-
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It was the FIRST article of the kind that was
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ORIGINAL PAD, and was devised by DR.
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[O. O. Box 111] 93 William St., N. Y.

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Diseases of the Throat and Lungs.
AYER'S
Pectoral
It is a scientific
preparation of the
most effective
medicinal
principles
and creative
power as to insure
the greatest possi-
ble efficiency, and
uniformity of ac-
tion. It strikes at
the foundation of all pulmonary diseases,
affording prompt relief and rapid cures,
and is adapted to patients of any age or
either sex. Being very palatable, the
youngest children take it readily. In
ordinary Coughs, Colds, Sore Throat,
Whooping Cough, Bronchitis, Croup, and
Sore Throat, Asthma, Croup, and
Catarrh, the effects of AYER'S PECTORAL
are magical, and multitudes
are annually preserved from serious ill-
ness by its timely and faithful use.
It should be kept at hand in every house-
hold for the protection it affords in sud-
den attacks. In Whooping-cough and
Consumption there is no other remedy so
efficacious, soothing, and helpful.

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but notices exceed this space, to wit: 60c
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twelve lines an inch. Where long notices are
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not accompany obituaries to charge for excess
of space, we shall take it as an indication that
we are expected to condense to proper limit
writers will be better pleased with their pro-
ductions if they will do their own condensing.)

Change of Time.
For reasons not necessary to state now, the
time of holding the district conference at
Austin is changed from June 25 to July 14.
E. S. WATSON, P. E.

Obituaries.
TETTELBAUM—Margaret Ethelinda was
born November 24, 1829, in Tennessee;
was married to M. L. Tettelbaum December
27, 1842. Immigrated to Texas in
1864. Departed this life May 10, 1881,
in Fannin county, with her children
around her bedside. She lived a Chris-
tian life and died a Christian death.
May God bless her good children.—
A. ALLISON.

Obituaries.
McCLURE—Lillie May McClure,
daughter of H. C. and T. A. McClure,
died in Palo Pinto, Texas, May 5, 1881,
apparently from no particular disease,
but rather a gradual wasting away of a
very tender and afflicted constitution.
On the morning of her death she was
able to go to breakfast, and while there
requested her mother to lay her down,
which was done, and in about three
minutes she had left all her troubles
and afflictions to go and dwell with
him who said, "Suffer little children to
come unto me."—T. J. BLACKBURN.

Obituaries.
TEAGUE—On the eleventh of Febru-
ary last summer little Effie was dedicated
to God in baptism by Rev. I. P. Lively.
Weeping parents, dry your tears and
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parents and children shall meet again.
—B. J. HOSKINS.

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Bone, Wood, Leather,
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icals, Cash Accounts, General Summary, and
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Reception and recognition of Members, Scrip-
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