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## THE PRESS.

### Among our Exchanges.

Will Editor Jenkins please bring his philosophic mind to bear upon the following extract from the Atlanta Constitution and tell us what his saloon logic can make of it:

"Has Atlanta gained or lost business since the prohibition election?" This question has been discussed heartily for some weeks, and the weight of opinion has been one way to-day and the other way to-morrow. Fortunately, exact statistics are at hand which settle the matter beyond dispute, and prove that Atlanta has gained largely in business since prohibition went into effect.

There are eight railroads that carry Atlanta's freights. Every pound of goods we sell goes over one of these roads. If these roads show a diminution of outward freights from Atlanta, then our business has diminished. If the volume of outgoing freights has increased, then our business has increased.

Let us see what the railroad books show. The East Tennessee carried out of Atlanta, and billed from Atlanta, 7,191,000 pounds of freight in August, 1885, against 3,472,000 in August, 1884. There was the same proportion of increase in June and July. So over the East Tennessee road Atlanta doubled her business this summer over what she did last summer, and the full increase promises to be even greater.

But did the East Tennessee gain business at the expense of the other roads? If so, the city's gain is lost. At the Central there was almost a blockade of outgoing freights, and officials reported a heavy gain in business, and the books showed a gain of 70,000 pounds in the first three days of the month. The West Point road reports that the business for the three summer months of 1885 is at least 20 per cent. above the three summer months of 1884. The Georgia Pacific reports that the increase has been so marked as to provoke comment from all the depot and railroad officials.

The Western and Atlantic road makes up its books on July 1, and presents them to the lessees, but the officials state that the demand for extra depot accommodations and extra local freight trains has been marked, and that the receipts from freight billed from Atlanta \$5,091 in July, 1885, and \$6,262 in 1884, an increase of 24 per cent., and the increase for August is even larger. The Georgia Railroad books are kept in Augusta, but the increase of Atlanta tonnage this summer has been so marked that it is a common topic about the depot.

This testimony is positive and irrefutable. In spite of freight discriminations, the freightage billed from Atlanta, which means goods manufactured in Atlanta, has increased on every road leading out of the city. This increase runs from 20 per cent. to 100 per cent. The way-bills show that Atlanta's freight is constantly reaching new territory. Against these plain and emphatic figures, no amount of opinion or complaint can prevail. Commercially, Atlanta is holding her own, and pushing ahead as rapidly as her best friend could desire.

It is proper to add that Capt. Evan P. Howell, the senior editor and chief owner of the Constitution, is an anti-prohibitionist and his figures may be relied on. The Western Advocate, Cincinnati, has this to say of the "Testimony of Monuments."

The Christian world is getting rather tired of the cobweb historical and biblical criticisms spun by the German critics. They are fast being dispelled by the spade and pick-axe. It was apparently proved that Homer was myth, and another day a decision. Yet Dr. Schliemann has disinterred the captured city, found traces of the fire which destroyed it, and proved that the Hind and ancient traditions were right in designating its site and surroundings. Genesis and Daniel, both alleged publications of a later age, have been shown to be so minutely in accordance with the professed facts, that the hypothesis of posthumous invention becomes incredible. And now Jeremiah is added to the list of accurate narrators, for the digging at Tahpanhes has made it evident that he was thoroughly acquainted with the architectural details of Pharaoh's palace. We might greatly extend the list of scriptural confirmations, but enough has been cited to show that evidence has been dug from the dust which overthrows many a carefully elaborated hypothesis of the skeptical theologians of the Fatherland. A good deal more is to follow, for the work of exploration and disinterment is yet in its early stages. Thus far not a single discovery has shaken the accuracy of Holy Writ, while light has been thrown upon not a few obscure passages, and the complete truthfulness of important statements has been demonstrated. There was never greater reason for cheerfulness among the defenders of the faith. Every rescued monument adds a new stone to the walls of Zion.

## HOME AGAIN.

REV. E. B. CHAPPELL.

I am through with my summer's jaunt and fairly settled down to work again. The nicest part of going abroad is getting back home.

On our return from Saltillo, we halted two days in Monterey. It is a historic old city, full of interest to the visitor. I could not ascertain when it was founded; it was erected into a municipality in 1596, at which time it seems already to have been an old and well established town. It is seven thousand feet lower than Saltillo and consequently much warmer. The climate is semi-tropical. In the beautiful parks are to be seen orange trees laden with fruit. Back of the city, and almost directly over it, rugged, lonely mountains tower so high that their peaks are often lost in the clouds. These, I suppose, gave name to the city, Regal Mountain.

At night the atmosphere is cool and delicious, and the parks are thronged with people. Wife and I lingered in one of these till bed-time one evening, listening to some of the sweetest music rendered by a finely-trained, military band.

There are many handsome buildings in Monterey. The one which delighted me most is a Catholic Church, known as the Church of the Oak. Near the altar hangs a large picture of the Virgin Mary. She is represented as standing in a hollow oak engaged in conversation with a woman who has come out in the evening to draw water. Legend says that in this interview, the occurrence of which no good Catholic doubts, the Blessed Virgin commanded that a fan be built upon the spot where the oak stood. On the outside the building is a combination of all styles and no style of architecture. It was designed in the beginning for a convent, according to the instruction of the Virgin, but when the government closed the convents and confiscated the property, it was changed into a church. In the interior it is one of the hand-

somest I ever saw. The ceiling is a triple arch of solid stone, the center arch being much higher and broader than those on either side. The whole is richly and beautifully frescoed.

The building of most historic interest to a citizen of the United States is the old Bishop's palace, situated on a high, steep hill overlooking the city. Here it was that Taylor gained his celebrated victory during the Mexican war. It is now partly in ruins, being occupied by a garrison of soldiers; but the remains show that it was once a stately edifice. The front is elaborately ornamented and the mammoth dome still holds its bright frescoing within. Remains of the fortification are to be seen in front of the building, and these triangular pyramids of cannon balls, together with a number of disabled pieces of artillery, are mementoes of the battle.

A polite Mexican officer told us that there was a United States flag raised aloft on a certain mountain peak which he pointed out to us several miles away, and that it could be seen from the fortress. We were incredulous; but Bro. Bryce produced his telescope and after a careful search we found what looked like a huge pole with a string dangling from the top. We were informed that it was really our national banner erected there by a patriotic surveying party from the United States.

The Mexicans speak with pardonable pride of their war with Maximilian. In the state house we were shown a banner captured from the pseudo-emperor near the city of Mexico and a gun held by one of the few soldiers appointed to execute him.

The great Indian liberator, Juarez, is thoroughly enshrined in the hearts of his countrymen. He is the Washington of Mexico. You find his bust in almost every house. They are fond of repeating to you his celebrated reply to the Empress Carlotta when she came to beseech him to spare the life of her doomed husband: "My heart says yes, but my head says no."

Rev. P. C. Bryce, who is one of our most earnest and scholarly missionaries, has charge of the school for boys at Monterey. He is doing an important work, and doing it well. Bro. Sanchez Ravera, said to be our most eloquent Mexican preacher, is in charge of the church. But our missionaries here, as elsewhere in Northern Mexico, must work against difficulties well nigh insurmountable until we build them houses. We can never succeed here, seems to me, until this hindrance is removed.

On my arrival in San Antonio I found the city almost dismantled, the terrible storm having just passed over. A part of the roof was taken from our church and the plastering was thoroughly wet; but the damage was not serious. One of the most beautiful churches in the city, the Northern Presbyterian, was almost entirely demolished.

Our church has had a year of great prosperity. We have raised a large amount of money to pay off old debts and finish and furnish our building. Better than all, we have had a glorious revival. A large number were converted and many who had grown cold were brought back to their first love. One hundred and ten have been added to the church. We have now one of the most zealous and active congregations in the State; our attendance on Sunday is large, our prayer-meetings are full, our Sabbath-school is alive. We have three or four cottage prayer-meetings and class-meetings each week in different parts of the city. We are working and praying and looking for greater things.

SAN ANTONIO, TEXAS.

## THE MISSOURI CONFERENCE.

Seventieth Session. The seventieth session of the Missouri Annual Conference was held in St. Joseph, Mo., Sept. 8-14, 1886.

Our beloved senior Bishop presided. He looks some older than when he was here ten years ago, but age does not render him less efficient either as a presiding officer or preacher. His sermon on Sunday morning was excellent—a plain presentation of gospel truth.

The past year has been one of great prosperity. More than seven thousand have been converted, and there has been a net increase in the membership of four thousand three hundred and forty-five. Quite a large class of young men were received on trial and seven into full connection. There was some increase in the amount collected for missions, notwithstanding a severe drought prevails throughout the conference territory. The church extension assessment, \$2900, was paid in full, besides \$150 to complete the \$5000 for the Marvin memorial loan fund.

Dr. Morton was with us, brimful and running over with the church extension interest. He is a live man.

Dr. Fitzgerald made his first visit to this conference and won the hearts of all who heard him except one good, old sister from Georgia, who did not enjoy the anecdote the Doctor told of a woman who came from that State to Missouri and wrote to her friends that she didn't like this country because "she could get no nubbins for her cows." The church is very fortunate in having such a man in

charge of our great connectional organ, and, we trust, the fifty thousand subscribers so earnestly asked for by him may be forthcoming; and surely the Missouri Conference will do her part towards reaching that end.

The conference asked the Missionary Board to increase the assessment to half a million, or fifty cents per member. They also promised to take the collection for missions by the close of the second quarter.

All in all, it was a very pleasant and profitable session and clearly showed that our church in this border conference is neither "dead nor dying." I have not a full list of appointments, but suppose you will receive them in due time.

W. M. WAINRIGHT.

OSBORN, MO.

## METHODIST CHURCH OF CANADA.

The General Conference.

Our Queen City is at the present time in a state of great excitement, as the City Fair has been opened with very great eclat. For several years the Provincial Fair was held in various places in turn, so that Toronto was not the place selected except about once in five years. As the city increased in population, and became a great center of railroads, there were a few gentlemen who conceived the idea that a fair should be held annually; and every year it becomes more and more important that the city is a place which thousands are visiting. The day of opening was a red-letter day. The Premier of Canada, Sir J. A. Macdonald, Lieutenant-Governor Robinson, and several of the leading members of the Methodist General Conference, among whom were General Superintendent Williams, Senator Ferner, were associated with the speaking of the day.

The General Conference and the City Fair have drawn several hundreds of persons to the city, so that the hotels and boarding houses are crowded; hence, those who earn their livelihood by keeping such places and men of business are sure to be favorable to such great public gatherings.

The General Conference has been in session two weeks, and there is every probability that it will continue at least two weeks more. During the first week every session—three per day—was occupied with the presentation of memorials, notices of motion, and special resolutions, all of which were referred to committees, who will report on them by and by.

At this stage of the proceedings there have been several visitors and fraternal delegates received. Of the latter we have Rev. Dr. Stephenson, representative from the British Conference; Bishop Galloway, from the Methodist Episcopal Church, South. To-morrow evening a special session is to be held, at which the fraternal delegates will address the Conference.

Among the visitors we have had the Premier of Canada, Sir John Macdonald, who for the first time in his eventful life has had the privilege of addressing a Methodist Conference; Hon. E. Blake, M. P., Chancellor of the Toronto University, and leader of her Majesty's loyal opposition; Wm. Mulock, Esq., M. P., Vice-Chancellor of the Toronto Conference; and Dr. Castle, President of the Baptist College. These honored gentlemen all delivered brief, fraternal addresses, which were cordially received.

An evening was set apart to hear Rev. John MacDougall and the loyal Indian chiefs from the Northwest. The Rev. John MacDougall is a son of the late Rev. George MacDougall, missionary to the Indians of the Northwest, and who perished some years ago in the snow. In settling affairs after the first Riel rebellion he was very useful to the government and the country, on account of the very great influence he possessed over the Indian tribes, among whom he had so long labored. His son, who comes here to-night, has been no less active in quelling the late rebellion. The names of the chiefs were Pagan, the chief of the Whitefish Lake Indians; Samson, chief of Bear's Hill, and Jonas, a Mountain Stony. A young Whitefish Lake Indian, who has been studying at Victoria College, sang in English, "Tell it Again." The chiefs were in Indian costume, decked with many feathers. The addresses of the chiefs were interpreted by Mr. MacDougall.

On Monday of the second week the quadrennial report of the Board of Regents of Victoria University, were presented, from which are taken the following extracts: The total number of graduates is now nineteen hundred and eighty-one, an increase of five hundred and twenty-five. Of these four hundred and ninety-two are graduates in arts, thirteen hundred and nineteen in medicine, one hundred and four in law, and sixty-six in theology, being a considerable increase in each faculty, as the table will show.

The matriculating class for 1886 already numbers fifty-nine, and the registrar has received notice of several additional candidates for the September examinations.

The number of degrees conferred at the convocation in May last was one hundred and three. The average attendance during the

quadrennium is four hundred and seventy-eight, an increase of one hundred and twenty-six. Of these one hundred and forty-six are students in arts, an increase in that faculty of sixteen.

There is a Provincial University established in Toronto under the care of the government of the Province. There have been several denominational universities established in various parts of the country, but they have all more or less had great pecuniary difficulties to contend with. Having so many universities with power to confer degrees has not been regarded as an unmitigated advantage. The Minister of Education, with the approval of the ministry of the Province, has sketched a plan for the confederation of all the colleges of the country, and leave the Provincial University alone to confer degrees. Various meetings of the heads of the different colleges were held, but, after repeated meetings had been held, it was manifested that the various denominations refused to join the federation. The Methodist University Board has taken a most active part in the federation question, but the refusal of the other denominations to enter the scheme has shaken the confidence of many of them. Still there are a considerable number who have come to the conclusion that federation would be an advantage to Victoria University. The question therefore could not be taken up and disposed of by the General Conference. After the report of the Regents of the Board had been presented, a motion was introduced to send it to the Educational Committee previously appointed, but an amendment was moved for the question to be discussed.

During four days the discussion has been continued, and some days three sessions were held. A great number of both ministers and laymen took part in the discussion, among whom were some of the most able ministers and laymen of the Conference. A few of them occupied hours in delivering their respective addresses. On the last day of the discussion the speakers were limited to fifteen minutes each. Great interest was felt in the discussion of the question, hence the church was crowded at every session, while in the evenings every inch of space was occupied. At the hour of midnight the vote was taken by the yeas and nays being taken, which resulted in a majority of twenty-five being cast in favor of the federation scheme.

Some of the laymen who took part in the discussion made promises of liberal gifts in favor of erecting suitable college buildings in Toronto. John Macdonald, Esq., \$25,000; Wm. Gooderham and George A. Cox, Esqs., \$30,000 each. Other large subscriptions are expected to be made, and no doubt they will be forthcoming, as it is believed that \$450,000 will be required for the new relationship which has been formed. The amendment and resolution were referred to the Committee on Education, which will duly consider them and report at subsequent sessions of Conference.

In my next letter I hope to send you an account of the reception of Bishop Galloway. No doubt he will have much to tell you of his visit to these Northern regions, where, though the sun may not shine so brilliantly as with you, we are sure his cordial reception will tend to bind the church which he represents in closer alliance with ourselves. More to follow.

EDWARD BARRASS.

TORONTO, CANADA.

## ARKANSAS CORRESPONDENCE.

The election for State, county and township officers passed off Monday, the 6th inst. Every two years at this general election the sheriff is required to make proclamation of an election, calling on the voters to vote "for or against license." Liquor license is meant. Two years ago the subject was so little thought of in this county the sheriff neglected to make his proclamation relating to license. About sixty votes in the whole county were then cast "against," but the judges threw them out. Just as they were closing the count at one of the precincts a clerk incidentally remarked to the circuit judge that a few votes were found against license, but had been thrown aside. The judge directed that they should be counted. Three more were found after that and were counted. These reached the Secretary of State. It turned out that not one vote appeared "for license," and as no such majority appearing, although only three in the whole county were "against," the county judge had no authority to issue license and accordingly refused to do so. This was a dreadful surprise to the liquor people. For three months prohibition prevailed. But the liquorists petitioned the legislature and that body passed a special act ordering another election on that question for the county. This was clearly unconstitutional, and was so admitted by the best lawyers of the State. But the bill became law and the election was ordered. It was forced through with great rapidity. A contest in court would avail us nothing. I made speeches in the city, took the street and made open air speeches under electric lights. Crowds gathered around me. The canvass continued only three days. We raised the

vote to seven hundred. That was one year ago. On last Monday we lacked thirty-seven of a majority in the county; in the city and township we have a majority against license of seven. This is a wonderful development of strength. We really carried the election. Frauds alone defeated us. Money, whisky and fraud were put to their utmost strength by the whisky people.

Prohibition was not deemed possible in Hot Springs. For forty years whisky and gambling dominated everything. Those who know us know but too well what a powerful hold those vicious things, whisky and gambling, had on us. But their power is broken.

While I write the saloon men are in a "meeting," considering the situation. This afternoon they resolved to keep shut doors on Sundays, sell no more to minors, forbid knots of drinking roughs to assemble about their doors, etc. It is too late. Their fate is sealed. At the opening of the canvass we advanced by two lines of battle. In addition to the regular election we began a petition to County Court against license. This is a cumulative right under our statutes. We have already a majority against whisky. Having failed by thirty-seven votes in the county, we will now go to the County Court with an overwhelming majority of "adult inhabitants" within three miles of the center of our city.

Our church prospers. The new parsonage is finished and occupied—a handsome cottage. We shall claim a visit from the editor at the approaching conference. Our city is well filled with visitors. Rev. Cox, of Alabama, came here a wreck from over-work. He is now ready to return home, healthy and happy. Mr. Jones, formerly of Palaski, Tenn., a veteran educator, who bought the college property formerly owned by the church at Dallas, Texas, sold that property recently for thirty thousand dollars and is now recuperating at these springs.

Rev. F. D. Vanvoicenburg, who transferred to the Louisiana Conference two years ago, has returned with his family to settle at Hot Springs.

Our gold, silver and lead mines are looming up. By every test yet made they have proven successful. Col. Moffit, of Joplin, Mo., a wealthy and noted lead manufacturer, has erected extensive and costly smelting works in the mines. Others are being erected. Before a year it is believed mining will be immense in these mountains.

Texas is well represented here—from Galveston to the Pan Handle. I greatly enjoyed your castigation of the editor of the News in this week's ADVOCATE. Those secular editors, some of them, can not appreciate purity of motives.

H. R. WITHERS,

HOT SPRINGS, ARK.

## TELLING TALES OUT OF SCHOOL.

Not having enjoyed the benefit of reading your excellent journal, and only happening to see your issues of Aug. 20th and Sept. 2nd, I am perusing these with interest. Among other noticeable articles are to be observed several references to Judge Tucker, and to his suggestion of a method of raising a fund to pay our missionary debt by a small per capita contribution. Having been a financial officer in our church for a long time and acquired some experience in the matter of raising church funds, Bro. Tucker's suggestion impressed me as both wise and practicable; and I published a brief paper in the Wesleyan Advocate to recommend it. It is not my purpose now to discuss that matter. But a pleasant chat with my neighbor on the subject suggests to my mind that Bro. Briggs and Bro. Tucker each is entitled to, and may indeed possess, an eminently better opinion of the other than possibly is indicated by the sharp criticism which seems to have occurred between them. With this impression and good intention toward both, I take the risk of breach of confidence, should this meet Judge Tucker's eye, and make myself responsible for correct statement:

"Well, Judge, have you waked up some morning and found yourself famous? I see your name used familiarly in Galveston, in connection with a discussion of your plan. Are you going to write again?"

"No sir. Is that the TEXAS ADVOCATE? Well I have struck my colors to Bro. Briggs, and while my opinions are unchanged, I have concluded to surrender at discretion."

"What do you know of this editor?"

"I saw him at the late General Conference, but had not the pleasure of an introduction. He is a fine-looking gentleman, and would attract attention anywhere by his personal bearing. He is admired and loved by his brethren of the Southwest, and is regarded as a character of high promise. I could wish that Western Methodism had a thousand more such men. He will do faithful and brave service in the conflict with the forces of the adversary. He is liable but not likely to make mistakes."

"I observe he thinks you may have lost temper in this discussion."

"Well I regret such an impression. Earnest discussion and pointed criticism are not inconsistent with good temper and Christian affection."

"What success has attended your suggestion to raise funds in this way?"

"I have never heard any objection coming from the people. Many churches have fallen in with the scheme at once, and sent forward the money. Some districts have approved. Some conferences have adopted it. And in all this good—that much more good—has been accomplished. I have received letters from distinguished laymen, and highly cultured ladies, whom I had never seen, approving, and sympathizing fully. If the press and the pastorate of our church had only smiled a friendly approval, the debt would have been paid to-day, with a balance to credit, and all our Zion would have become more interested in missions. Nothing in my whole church experience of exactly fifty years has ever surprised me more than that any good Methodist should have opposed a measure that seemed to promise only good. In the very beginning we encountered the paralyzing force of seven conferences—two Georgia and five Texas, which crystallized into stony indifference or active opposition."

"Well, it is now accepted or rejected as a working hypothesis. What merit do you claim for it? You know I agree with you."

"Is there no secret of power in stated, continuous, universal giving? I intended to reach the whole church and then make it practicable to introduce stated, universal contributions in small sums, not to interfere with voluntary and liberal gifts. The church of Rome piles up immense buildings of granite and marble for schools, brotherhoods, sisterhoods, orphanages, churches, hospitals, colleges and palaces, by these continuing mite collections. Two cents a week per member will give us a million dollars a year for missions, and church extension. No man outside of the almshouse would be oppressed by such a contribution."

"An it seems practicable too?"

"Nothing hinders—or will hinder—but the cowardly over-estimate of the labor of execution."

"Did you see this paragraph from Dr. Abbey, showing that your so-called plan is no plan at all?"

"Please read it."

"In a note accompanying a communication Dr. R. Abbey says: After all, it is Judge Tucker's plan a plan? It looks very plain and easy-going, all except the plan; I don't see that. Let a rich man pay it. Sixty thousand is nothing for a rich man. Nothing more simple. Let sixty thousand pay it. A dollar a piece is nothing. How simple! Let six million divide and pay it. A cent a piece is nothing. All that is extremely simple; all it lacks is a plan."

The judge smiled audibly, and remarked: "I never called it a plan; that was the term used in the press, but I meant the scheme to reach 300,000 Methodists who now do not pay a cent to missions; many of whom are either ignorant of the whole subject, or are prejudiced against the very name of missions. Who cares for their souls? Do they partake of the holy communion? If properly instructed would they not favor the extension of the kingdom of that Christ through whom they hope for heaven? May be there was more plan in it than Dr. Abbey seemed to perceive."

"Will you set him right?"

"What! Measure arms with Dr. Abbey? You do not realize the gravity of your inquiry. Dr. Abbey is one of those profoundly philosophical and metaphysical men, who, if drifting that way, will, in half a column, prove the non-existence of matter; and in a half a column more will demonstrate the non-existence of spirit; and leave you standing dangerously between entity and non-entity, with the chances in favor of the latter. Don't wake him up, I beg of you!"

Now, Mr. Editor, perhaps if you knew our distinguished fellow citizen, Judge Tucker, as we know him, you would not regard him an enthusiast with a hobby, but level-headed and sober as the moving years; and this conversation clearly reveals his high esteem for you.

A. E. PHILLIPS.

SANFORD, FLORIDA.

## SOUTHERN METHODIST OPINION.

Rev. D. C. Kelley, D. D., Nashville, Tenn.: Few, very few men—only those of a specially heroic type—can keep the zeal for missions alive in their churches when the stewards have estimated less than a comfortable support for their families.—Advocate of Missions.

Rev. J. B. Walker, D. D., New Orleans, La.:

Speakers sometimes affect great gravity, and speak in a solemn oracular manner intended to seem profound, and be impressive; but this may be done with little depth or force—a mere masquerade and stage assumption of greatness and depth.—New Orleans Advocate.

Rev. W. W. Royall, Nantziang, China:

To be a teacher (sien-sung), is to have an acknowledged social position; to be a preacher of the Gospel of Christ, is to be in a position as yet unrecognized and unknown in China. The nearest to it, are the Buddhist and Taoist priests, who are unfortunately, mostly, a herd of lazy vagabonds and vicious cheats.—St. Louis Advocate.

Texas Christian Advocate

REVIVAL AND OTHER NEWS.

From Five Churches.

J. T. Stanley, Kaufman, Sept. 8: The third quarterly meeting for Kemp mission was held at Kemp, Aug. 13. Bro. Hughes, presiding elder, was with us. His sermon Sunday morning on the subject of "Infant Baptism" was peculiarly interesting and positively unanswerable. Bro. D. P. Haggard was also with us—in the interest of prohibition and his paper, the Texas Prohibition Advocate. He made a good impression with our people. His paper, it is hoped, will make a better. But the best of all will be when prohibition shall reign in our country. An election, I understand, will be ordered very soon, and even now the whisky men are apparently growing uneasy.

W. H. Ardis, Edom circuit, Sept. 3: Our camp-meeting at Ashburn camp-ground began Aug. 29, and closed on the 26th, at night. The meeting was a success. Visible results: fifty-five professions, thirty-two accessions to the church and as glorious revival as I ever witnessed. Sure the Lord was in the midst of his people. Good work was done by our local preachers. Rev. J. W. Fields with us part of the time. On Saturday after the camp-meeting we commenced at Prairie Springs, and closed on Wednesday night, with twelve accessions to our church. We have received this quarter eighty-two in our church. We have baptized thirty-one adults and seventeen infants.

C. H. Maloy, Williamsburgh, Sept. 4: My third quarterly conference was held at Bxville, July 24-25. Bro. J. S. Gillett was with us and we had a profitable and pleasant conference; had a competing in connection with the conference which continued ten days. Bro. Gillett remained with me until Wednesday morning and rendered valuable service. The Lord was with us in convicting and converting power, seventy-three souls found peace by believing in Jesus; many of them were heads of families; thirty-four joined the M. E. Church, South. The church was greatly revived; many who had been members of the church for years and had never prayed in public are now praying members. Several family altars have been erected. The young converts prayed when called upon in the evening prayer-meeting. Bros. Nolan, Grace and Stockton were with us.

W. M. Shookley, Hallettsville circuit, West Texas Conference: We have some good news to report, and some not so good. We give the good first. The Lord has blessed Hallettsville circuit with a revival of religion. At our third quarterly conference, which was held at county line, the Lord blessed the Word preached and there were over fifty conversions and forty-five additions to the church and the membership revived. The presiding elder was with us, full of the Holy Ghost and faith. Four years ago he was my presiding elder. We are glad to see he has advanced in all those qualifications requisite to the office. May God long spare his useful life. I must not fail to mention Bro. A. G. Nolan. We are glad to state that his eyes have somewhat improved since conference. The eyes of his faith is strong and clear, and his zeal for the Master keeps pace with his knowledge. This circuit has been much benefited by the revival on the Boxville circuit. Bro. Maloy preacher in charge. We rejoice in his success—the more so because we were two years on the same work. Financially we are somewhat behind, but have faith enough, if our work are commensurate therewith, to report all right at conference in November. We expect to hold one or two more protracted meetings before conference. Hallettsville has been called an "old, broken-down circuit." That may be true; but we hope at the next conference to report it on rising ground. The news not so good: Well, we are so much better off than many others are that I will say but little. One-third of the open cotton was shaken out by the wind; a few houses and many trees and fences were blown down, and one woman killed by lightning.

C. J. Sherwood, Gilmer, Sept. 11: I began my meetings for the current year at Gilmer. My assistance has mainly been Bro. Sanders and Sandfield; occasionally I had other help. God has wonderfully blessed the labors of his servants. Fifty-one souls, through our instrumentality, have professed faith in Christ. Glory to God! This part of the vineyard has received spiritual droppings. On the 13th day of July of this year I laid the corner stone of Marvin's chapel. And on Aug. 29 I preached the dedication sermon. The house is out of debt and is a beautiful edifice. Leon Sandfield is not with me now; he has joined Bro. L. L. Pickett in his Arkansas trip; will return in November and join the regular itinerancy. Lee Sanders is with me still; will remain my text and helper till the approaching session of the North Texas Conference. The forests here are rather lovely. By day the sweet songsters warble their notes above our heads. The midnight hour is less appalling when we hear the song of the distant night-bird; but melancholy indeed the hours when the birds are so provokingly dumb as to hasten away to some undisturbed solitude and no sound salutes our ears save that of the moaning trees that afford a mossy covering to the little streamlet flowing beneath them. Happy were we in this timbered clime, but the path of Death led this way. Crise was fastened on our door. The bell tolled. Deep down in our hearts is an inexpressible grief. A voice is hushed. A little chair is vacant. We buried our sweet little Pierce in the deep, tangled wood, and the birds sing over his grave. Our home is not now so happy. My Elsie and yet youthful bride, is still, like the sad dove from whose nest her young had been cast by a ruthless hand. May the Lord lead sorrow from our door.

J. E. Vinson, Pottsboro, Aug. 27: My protracted meetings for this year have closed. I have three societies and have had a glorious revival at all of these places. My camp-meeting commenced on the night of July 16, and continued eleven days and nights, resulting in thirty or thirty-five conversions. Bros. W. Leatherwood, late of Memphis Conference, and D. F. Fuller, of Whitesboro station, did us faithful work. Bro. A. G. Noble, local preacher, was with us part of the time, and preached two sermons. The night following the close of the camp-meeting, Bro. Leatherwood came with me and we opened up at this place, resulting in twenty-nine conversions; and, after seventeen days' and nights' service, we closed. And the next morning I went to Coffee Chapel

and commenced my protracted meeting there. And on Sunday morning Bro. Leatherwood came in somewhat refreshed, and we continued eleven days and nights, resulting in about twelve conversions and the church revived. Bro. T. E. Sherwood, of Denison station, assisted me both at Pottsboro and Coffee Chapel, doing good work and winning many warm hearts to him. Bro. Fuller helped me, also, at Coffee Chapel, where, sixteen years ago, he labored as a local preacher. Here he met with loved ones of former years; but in the pulpit he told us that the most of the older ones had crossed over the river. That people love him, and listened with comfort to his messages of love. Bro. Leatherwood is resting this year, as an expression of his wife and children to his rest for the Master is so great that he rests but little. My association with him this year has been sweet. In our boyhood days we used to romp together; were classmates in school. And when our once proud Union was under cloud and bleeding at every pore, while yet boys and in the same command, at times with his regiment tented on one hill and my own on an adjoining one, we would often sound the same bugle-call for our regiments. And now, after a separation of ten years, he comes to me fresh from a more glorious field, and side by side we are permitted to sound a sweeter call; not the bugle-call of battle to carnage and death, but the gospel-call of souls to the grand conquest over sin. It is hoped that another year will find him in rank with us in this conference. We need such men. We received sixty-five persons into the church during these meetings—thirty-eight by baptism and twenty-seven by ritual, and several others yet to be received. "The Lord hath done great things for us, whereof we are glad."

HUNTSVILLE DISTRICT CONFERENCE.

The Huntsville district conference convened in its ninth annual session in the Methodist Church, at Navasota, at 9 o'clock a. m., Sept. 2, 1886, Bishop J. S. Key presiding. Every charge in the district was represented by its pastor. J. L. Lemons was elected secretary; J. C. Mickle, assistant. Every item of business pertaining to a district conference was carefully considered. The report of the pastors showed the spiritual state of the church tolerably good. About three hundred and sixty accessions during the current year—Madisonville circuit reporting the largest number, ninety-eight; Bryan circuit the next, sixty-six.

Finances very much behind. A careful inquiry into this question revealed the fact that even our poor circuits could do much better than they are now doing. It is thought that nearly all of our domestic missions ought to be self-sustaining. The bishop said while the conference continued to carry them they would never try to work. The Committee on Missions thought that the foreign population now settling among us ought not to be neglected.

The Committee on Sunday-schools thought there was a great deal of sickness among our people in this respect. The question was discussed freely and left in statu quo.

The Committee on Education strongly recommended our own church schools as worthy the patronage of our people. Dr. H. A. Bourland, financial agent of Southwestern University, and Rev. E. W. Tarrant, A. M., president of Chappell Hill Female College, were present and represented each school as entering upon the scholastic year under most favorable auspices.

The following were elected delegates to the annual conference: J. D. Thomas, W. T. Malone, J. W. Jones and Rev. F. W. McCurdy. Alternates: Rev. C. L. Spencer and H. C. Pritchett.

Bryan was selected as the place for holding the next conference.

Bishop Key, by his sweet, lovable disposition, urbane manner, and above all, by his deep piety and consecration, won all hearts. It requires no prophetic ken to predict that the people of Texas will love him wherever he goes. His preaching made an impression on our conference and his congregations that will not soon be forgotten. In the strictest sense of the term "prominence" was given to religious exercises in our district conference. A half hour was spent each morning in a prayer and testimony meeting; also a sun-rise prayer-meeting was held each morning. Bishop Key's visit to us was not merely in the capacity of presiding officer, but to preach, pray, exhort and strive to get the church up on a higher plane of religious life.

J. L. LEMONS, Sec.

THE OLD DAYS AND THE NEW.

We often hear such phrases as "old time religion" and "good old days," and all that kind of thing. Now to my mind there is but one kind of true and genuine religion; and that kind is the same in all ages and among all people. The experience of grace in the heart is the same with St. Paul, John Wesley, Old Bro. Fong, over in China; Uncle Pete, who saw my wood, and the poor sinner for whom he saw it. Repentance towards God and faith in the Lord Jesus Christ, Paul tells the Ephesian elders, constitute the "whole counsel of God," and this faith and this repentance may be exercised by any man at any time.

The truth is, we never rightly appreciate the present. We are so occupied with reflection and anticipation that observation often goes begging. "Distance," whether fore or aft, "lends enchantment to the view," and the rule is to forget all that was unpleasant in the past and expect too much of the future. This tendency is fundamental in human nature, and is, when properly balanced and rightly modified, the mainspring of progress and the secret of conservatism. The golden mean is found in the eclectic system: Take all that is good from every source whatsoever. The Lord complained of the children of Israel because they said that "the old days were better than these," and they were told, "ye do not judge wisely concerning this matter."

stitutions of their country and those of foreign nations. Goldsmith says: "Such is the patriot's boast where ere we roam, His first, best country ever is at home."

Never against this home-loving citizen we place the theory and practice of the prodigal son. His father, he no doubt thought, was an old muck-bag, and the old house was "so stupid, you know!" So he "took his journey into a far country." Poor dude! As Bret Harte would say, "the end didn't justify the means." This, then, seems to be the tendency: the old men live in the past, hold to the old, forget-magnify the "old days;" the young men live in the future, reject the past and the ways and means of other days, and propose to clear away the debris of the "old days" and build after a modern, advanced style, upon a new and better foundation. Both are wrong and both are right, but neither can succeed alone.

There is no event that does not cast its shadow on the future. There is no institution of any given time whose roots are not found located in the soil of some former time. There are no abrupt beginnings and endings in any department of nature or the affairs of men. There is one connected chain of causes and effects—of sowing and reaping, of dying and rising from the dead. And while the foregoing was born, it nevertheless drew its strength from the old, forgotten, and vigor of the seed. This is the law; there is no exception to it.

How foolish, then, the views of those who can see nothing good in the past on one hand, and on the other hand, cease not to berate and nifty the present. I repeat, the golden mean is found in taking all the good from all where and all when. The past was the seed of the present; the future will come forth from the grave of the present. How shall the gloomy atmosphere of age be illumined and the reckless effervescence of youth be held in wise and healthy subjection? I answer, read up. This may seem presumptuous upon my part, but I do not claim to "have apprehended;" I only propose to speak from observation. The past was the seed of the present; the future will come forth from the grave of the present. How shall the gloomy atmosphere of age be illumined and the reckless effervescence of youth be held in wise and healthy subjection? I answer, read up. This may seem presumptuous upon my part, but I do not claim to "have apprehended;" I only propose to speak from observation.

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My young brethren may think this a bold step upon my part. To make this the least of what some of them believe to be a progressive spirit. Well, it is a fact, nevertheless, and in less than ten years, if they are studious, they will agree with me. Yes, you are not sufficiently read up on the past; my brother; you do not know what you owe to it. And again I say, read up.

GREENVILLE, TEXAS. GULLIVER.

SUNDAY AS A WORK DAY.

The ten commandments, as found in the twentieth chapter of Exodus, teach the human family their whole duty to God, to themselves and to their fellow creatures, and, according to my observation and experience, all real Christians, humble, true followers of the Lord Jesus, love and reverence God as the Father of all, and Christ as his Son and heir of all things, and they love and reverence his teachings, wherein he recapitulated all God's moral laws in substance in his ever memorable sermon on the Mount, and Christians love and reverence the Bible as God's Word, and the teaching and practices of the apostles as God's inspired pensmen. This is the characteristic life and teaching of all truly converted people, and while they do not keep and observe the seventh day, as set forth in the decalogue, because that was under the law or Jewish dispensation, as a person who is born of the Spirit, love, reverence and wish to keep holy the first day of the week—the Lord's day.

First, Because it is the day that commemorates the resurrection of our glorious Redeemer from the dead, who, in his resurrection brought life and immortality to light, and who, during the forty days he dwelt with his disciples at or his resurrection, observed and kept it as he met with this little band, and breathed blessings upon it three several times, but never again met with the people or taught them in the temple on the seventh day, or Jewish Sabbath.

Second, All true Christians love to keep holy the Lord's day—the first day of the week—because God's purposes were all fulfilled in Jesus as the Messiah, for in his death and burial he, the Christ, the Son of God, swept away and abolished the Jewish Sabbath. He being Lord of the Sabbath day, was locked in the embrace of death, in the tomb hewn out of rock, throughout that day, but burst asunder all the bars of death, hell and the grave, and came forth to victory on the morning of the first day of the week—the Jewish eighth day—the Lord's day—and permanently established it as a day of rest—a day to be kept holy unto the Lord under this dispensation of grace, as it had been set apart under the law as a holy convocation day—a Sabbath day. See

Levit. xxiii:39 Not only so; but before this time this eighth day had been circumscribed, a day for circumscribing and setting apart unto God.

Third, Christians who do truly love and wish to follow in the footsteps of the Son of God, the heir of heaven, wish to keep holy the Lord's day—the first day of the week—because John, the aged evangelist, while on the isle of Patmos, was in the Spirit on the Lord's day.

Fourth, Christians love, reverence and wish to keep holy the first day of the week because it was Pentecost day, when three thousand souls were added to the church and the Holy Ghost was poured out on the disciples and brethren in great power, for it was the fiftieth day after the Passover, therefore without doubt it was the first day of the week—the Lord's day, the holy convocation day, circumscribed day, the Jewish eighth day.

Seven Sabbaths had been complete from Passover day, and Pentecost was the morrow after, and counting the day of the resurrection as the first Christian Sabbath or Lord's day, this fiftieth or Pentecost day was the eighth Lord's day.

But notwithstanding all this array of facts and the pious Christian's love of the day, there seems to be a disposition on the part of the skeptic, the infidel—in fact, most worldly-minded people, and many so-called Christians, to make this day of the week a gala day, a pleasure-seeking day, or a work-day, or a day of profanity and wickedness, and in that far to abolish it as a sacred or holy day, to be kept as such unto the Lord.

About thirty-one years ago, as I was going from my boarding house to the place of worship on the morning of the first day of the week—the Lord's day—in the town in which I then lived, [but which has now become a beautiful and prosperous city] I met a stranger in the road near the schoolhouse (for he had been near the schoolhouse) who accosted me thus: "Aunt this Sunday?" I told him it was and invited him to go to church with me, when he replied: "I have been moving, and stopped in your town to rest myself and my team, as it was Sunday, but only a little way back there I passed a man building a fence, and I came to the conclusion I had made a mistake, and that is why I asked you about it."

To-day, in our town, it would be difficult for a stranger to know which was Sunday, or the first day of the week. About the only way to tell is the fact that most of the business houses are closed, the steam mills are still and the church bells call to worship. Outside of these the cars are running, professional Christians and worldlylings alike are being borne along on the iron rail a hundred or more miles on the Lord's day; the omnibuses and baggage wagons are all the while on the move, lumber and moving wagons are on the go, and scores of idle boys and young men are strolling about, and Sabbath breakers and pleasure-seekers drive fast teams, the post-office is crowded with visitors and oft-times the streets are made hideous with the noise of the rabble, and the stranger's question of more than thirty years ago can be appropriately put on the Lord's day: "Aunt this Sunday?"

A few weeks back I read in a New York paper of eight thousand people being collected at Jerome Park to witness and take part in the first Sunday races of the season. Eight thousand people out on the Lord's day to witness the horse-racing and hear the profanity of all manner of foul-mouthed wickedness—men, women and children. In the same paper, and for the same day was an account, written up with much gusto, of every large collection of people, men, women and children—meeting in Central Park to have a concert. Perhaps at the two places more people were collected together for levity and wickedness on the Lord's day than were at all the churches and Sunday-schools of the city.

I fully recognize the importance of the Lord's day, a day of holy rest for man and beast, and I fully recognize it as a command from God which was never repealed or abrogated, and believe that the sacredness and Christian keeping of the day should be written as with the finger of God on every heart, ye would: not be more honoring to God, more beneficial to man and more civilizing and Christianizing in its effect to have it made a work-day by law than to have such a farce of a Sabbath or Lord's day as at now is?

If we cannot have a Sabbath day freed from such secularization as the running of railroad trains and all other public and private conveyances, the holding of public concerts, buying and selling, keeping open barber-shops, liquor stores, fishing, gunning, and a hundred and one other things derogating to our Christian character as a nation, we had about as well throw our Bibles to the moles and the bats, and live as do the heathen children of men, and without hope in the world; and as a matter of pecuniary profit to the State and nation make our present so-called Sabbath day a day for labor and honest toil, for surely God is not glorified in the Sunday play in the opera house, the public concert in the parks, gambling in the dance hall or on the race track, nor are the morals of the nation improved.

Let us tell us that those things taught and practiced under the law were the shadows of better things to come. We then this first day of the week, this Sabbath under grace, which was shadowed forth by circumscription, by the holy convocation on the eighth day, and by the off rag of

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the first fruits in the mind of God, must be a better day even than the seventh day or Jewish Sabbath; therefore is it not more important that it be kept holy than that day in which Nehemiah saw fit to lock the gates of Jerusalem to prevent its desecration.

From the nineteenth verse to the close of the seventeenth chapter of the prophecy of Jeremiah the grandeur, the glory and the real benefit of the Jewish Sabbath to that people as a nation is clearly and fully set forth, but if not remembered and kept holy as indicated in the fourth commandment, the consequences of its desecration and de-filement are shown in the twenty-seventh and last verse of that chapter. Then how much sorer punishment may we as a nation expect if we continue such flagrant and shameful desecrations of that better, more holy and sacred first day of the week which commemorates the resurrection of the Lord of the Sabbath day from the dead, at which shadows forth that heavenly rest which remaineth for the people of God? CHAS. B. MARTIN, WEATHERFORD, TEXAS.

CHAPEL HILL COLLEGE.

Feeling that your many readers would like to know how their conference schools are progressing, and their prospects for the ensuing school year, I will attempt to satisfy them as to both, as can be done at present.

Chappell Hill Female College opened on Wednesday, Sept. 1. A number of the friends of the school were present, among whom we may mention our pastor, Rev. W. W. Graham; the presiding elder of the Huntsville district, Rev. I. Z. T. Morris, and M. M. Felder, President of the Board of Trustees. How I wish I could transport all of our friends to the school-room that they might see with us the happy, enthusiastic countenances of the pupils as they encountered once more the familiar faces of well-beloved teachers. And what a cordial welcome they accorded to the new members of the faculty; surely such a greeting was sufficient to make them feel at home at once, and among friends, rather than acquaintances of such recent growth.

The number enrolled upon our books the first morning was sixty-seven, which increased by Friday to seventy-five, while the close of this first week sees our number eighty-four—if the crops are a failure.

In the boarding department we have twenty students who are delighted with their comfortable surroundings. Several students are already boarding in private families, and more are expected.

Our art and music classes are unusually large, and daily receiving fresh accessions. The building purchased for a music hall is now being fitted up, and will admirably suit this purpose. In a couple of weeks more all plans will be removed from the college building proper, allowing us ample classroom and space for library purposes.

We've all, faculty and students, going to work with a will this year, that our friends may be proud of us next commencement; and that reminds me, if such is my purpose, I should not write longer, but must pick up my books and study, as I am signing myself,

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It will in a few moments, when taken according to directions, cure Tramp, Spasms, Sour Stomach, Headache, Sick Headache, Summer Complaint, Diarrhoea, Dysentery, Colic, Wind in the Bowels, and all other ailments.

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All Chronic Diseases. Chronic Rheumatism, Serofulous Complaints, etc. (See our book, etc.) Price fifty cents. Glandular Swelling, Hacking Dry Cough, Cancerous Affections, Ringing of the Ears, Dropsy, Water Bruise, White Swellings, Tumors, Pimples, Blisters, Eruptions of the Face, Ulcers, Hip Disease, Gout, Dropsy, Rheumatism, Catarrh, Bronchitis, Consumption, Diabetes, Kidney, Bladder, Liver Complaints, etc. Sold by all Druggists. \$1 a bottle.

DR. RADWAY'S PILLS

For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Piles, Headache, etc. Price 25 cents.

DR. RADWAY CO., 32 Warren St., New York.

TUTT'S PILLS 25 YEARS IN USE.

The Greatest Medical Triumph of the Age! SYMPTOMS OF A TORPID LIVER. Loss of appetite, Bowels constive, Pain in the head, which dull sensation in the back part, Pain under the shoulder-blade, Fullness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Weariness, Headache, Dizziness, etc. Heart, Dots before the eyes, Headache over the high eye, Restlessness with great drowsiness, etc. and CONSTIPATION.

TUTT'S PILLS are especially adapted to such cases, one dose effects such a change of feeling as to restore to the system. They increase the Appetite, and cause the body to take on flesh, and the bowels to move. They act on the Digestive Organ, Regular Stools, and give a healthy complexion.

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GREY HAIR OF WHATEVER CHANGE TO A GRASSY BLACK by a single application of this DYE. It imparts a natural color, acts instantaneously. Sold by Druggists, or sent by express on receipt of 25 cents. 44 Murray St., New York.

DR. JOHN BULL'S Smith's Tonic Syrup FOR THE CURE OF FEVER AND AGUE Or CHILLS and FEVER, AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine has found it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

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Have You CONSUMPTION?

OLD AND YOUNG.

"I MEANT TO." "I did not rise at the breakfast bell, But was so sleepy—I can't tell— I meant to." "The wood's not carried in, I know; But there's the school bell, I must go. I meant to." "My lesson I forgot to write, But nuts and apples were so nice. I meant to." "I forgot to walk on tiptoe; O how the baby cries, O! I meant to." "There, I forgot to shut the gate, And put away my book and slate. I meant to." "The cattle trampled down the corn, My slate is broken, book is torn. I meant to."

Thus draws poor little Jimmy Hite, From morn till noon, from noon till night; "I meant to."

And when he grows to be a man He'll heedless mark every plan With that poor plea, "I meant to."

A PLEA FOR THE CHILDREN.

Christian Union. A little boy, who was a member of a Sunday-school remarkable for its vigorous life, had returned from a long vacation, and was eagerly recounting his adventures and experience to an interested listener.

Naturally he mentioned the little church where he had attended service, and he closed his recital by the emphatic declaration that "the Sunday-school was starvation!" His auditor expressed surprise at such an astonishing statement, and the child proceeded to explain.

"Why, you see, auntie, it was all wrong. It was making us break the commandment of the Sermon on the Mount. That says: 'Blessed are the hungry, for they shall be filled.' Now, you see, the morning service lasted until one o'clock, and after that we had to stay to Sunday-school; so that no matter how hungry we were we could not possibly be filled before two o'clock, though we were almost nearly starved before we could have dinner."

This was certainly a logical exposition of Scripture to the boy's mind; and I relate it to show how literally, or with what a queer twist, children may accept the teaching of the Bible, unassisted. An uncorrected walnut would not be very nourishing. What children need is the means to break the shell which sometimes seals and hides vital truth from them. They need more time. Not time given to their dress, but to their precious souls.

A little more time from papa when the day is done, spent in asking with real interest about its pleasures and pursuits, would encourage them to pour into his patient ear all their tender confidences.

A little more time from mamma, stolen from her music, her painting, her embroidery, or the last new novel, given to loving companionship with her children each day, and they will grow up to thank their God for every remembrance of her.

But the interest must be real. No one detects a sham so quickly as a child. He soon wearies of an entertaining book if he read to him with indifference, while a little vivacity on the part of the reader will lead him on indefinitely in a story far less attractive.

The habit of a stated time to talk with the children is invaluable. It becomes a thing to which they look forward with delight. "A wise son heareth his father's instruction." It is true; but what shall be said of the wisdom of the father who fails to teach his child? But, then, Solomon had never heard of steam, or electricity, or speculation in grain, or clubhouses. The leisurely meditative sort of life in those days may have warped his opinions! There is many a busy father who rarely sees his little ones, and who scarcely addresses a word to them from week to week, except in reproach. Possibly when the mood suits him, he takes a little romp with them, after which they are sent to the nursery; very much as a big dog is turned out of doors when one is tired of his frolic. And, alas! so far as expressed affection goes, there is little to choose between the behavior to child and dog.

Boys, especially, need sympathy, and the influence of a cheerful, happy home. "A child left to himself bringeth his mother to shame." What boy ever grew up to be frivolous and gentle who did not feel that his mother loved his society and was proud of her son?

A special time set apart for the children is profitable alike to parent and child. It is only an emergency which changes our hour for meals. Is the physical health more important than that of the soul? In the hour before the lamps are lighted, where are the children? What are they doing? Some are too young to amuse themselves, and nurse may be tired and impatient, while the older ones are perhaps getting fretful, and so the twilight hangs heavily upon them all. This is the wise and loving mother's opportunity.

Restless little feet are ready to be quiet. Busy little heads fall willingly upon her lap, and tears are dried on an a mother's bosom. Now is the time to sow seed which will spring up and bear abundant fruit when the hand which scattered it shall be still in death.

Half hidden in the uncertain light, and, perhaps, encouraged by the flickering fire, little hopes and fears and secret imaginings find tongues. Gorgeous castles are built for "mamma" to dwell in, or confessions of wrong-doing rise unbidden to the infant lips. Grown-up sinners know full well that it is easier to seek pardon for a fault from a fellow-man in the hush of twilight than in the glare and jostle of noonday.

The recollection of a patient mother's touch upon the infant head which nestled in her lap so long ago has kept many a foot from stumbling when that head was frosted by time. The sound of a nursery hymn has more than once checked a hoary sinner on his road to destruction.

Throughout the Bible constant allusions are made to the responsibility of instructing the children, not by Sunday-school teachers, but by parents. No proxy is even hinted at. Nowadays no means are spared to make a child's lesson a pleasure rather than a task. This is the glory of modern teaching, both secular and religious. The kindergarten has become an institution among us, even extending to the Sunday-school. But this does not lessen the personal responsibility of parents. On the contrary, it affords means for the development of the child's children are so multiplied, it is not incumbent upon them to render home doubly attractive, and to perform their share of the education in an equally satisfactory manner?

Moral and conscientious elements in character can not be inculcated abroad. A high sense of honor, strict adherence to truth, tender pity for the oppressed, and chivalry toward women, must come with example at home, and daily contact with loving self-sacrifice. A child who hears his native tongue spoken in its purity will never be ungrammatical. Just so

surely will he reflect the temper and manner of his associates.

Many a mother sits with empty, folded arms when the children's bedtime comes, and vainly longs for the rush and clatter of the little feet which once wore her. She wishes she had not answered, "Not now," "Wait," or "I am busy," to the numberless questions which her child had asked. Now she remembers his look of disappointment when she hastily denied a request which she might have granted had she taken time to consider it. Now she is never too tired or too busy to think. Gladly would she give up art, music, society, all, for more time with her child. To those mothers whom it is not too late to be entreated, I would commend her experience.

"And if, some night, when you sit down to rest, You miss this child from your tired breast, This restless, curling head from off your breast, This lisping tongue, that chatters constantly; If from your own the dimpled hands had slipped, And the white feet into the grave had slipped— I could not blame you for your heartache then."

"AT HOME" DAYS

Marian Harlan. The fashion of "at home" days is gaining favor rapidly with those who once condemned it as formal and subservive of genuine friendliness. The women who engraves the name of a certain day, afternoon or evening, on her visiting cards as the time when she is ready and glad to receive calls, says, in effect, that she appreciates the desire of her acquaintances to see her; sets too high a value on their time and hers to risk the loss of a visit. She, furthermore, marks her recognition of the duty of hospitality by resigning a stated portion of the week to the performance of the grateful task. Her visitors are never doubtful as to the chances of inconveniencing her, of finding her within doors. She belongs, by choice, on that day to all who will come, and being prepared to receive them, with be disappointed if they stay away. Any one, except a very intimate friend, is guilty, however unwittingly, of impertinence in presenting himself at another season unless by special permission. People who have never taken the pains to think of this view of the subject have a way of saying, "I'm not calling some time when I can see more of you—have you all to myself; I hate reception days. One must be very sure of his own attractions who thus proposes, uninvited, to absorb the entire attention, for even an hour, of an always busy and useful mistress of a family. If she, with fullest knowledge of her occupations and desires, chooses to appoint the season for receiving the outer world, her wishes will be respected by well-bred acquaintances. It argues presumption and fatuous self-conceit for one to assume that he can never be unwellcome.

The opposite extreme of treating a guest with too little ceremony, is to burden him with attention. Some kindly folk would seem to imagine that their friends part with individuality as soon as the shadow of the hospitable roof envelops them. The determination to amuse, to feed, to fill them, body and mind, with entertainment during every hour of their sojourn is obvious at every turn. To insist that he whom you delight to honor shall eat twice as much as he wants, and does not know what he prefers to take on his plate; should see things he cares nothing for; drive when he would rather walk; sail, when he abhors aquatic sports from the depths of an agonized stomach; that he shall be diverted when he longs to be alone with his own thoughts for one precious half-hour of the twenty-four that make up his waking day—is benevolent stupidity.

Study your friend's likes and proclivities, addressing your ingenuity to the attempt to make him happy in his way, instead of forcing him to feign satisfaction with yours. It is quite as possible to bore him by giving him a surfeit of your society as by allowing him to seek amusement in reading, or a solitary ramble in the direction chosen by himself. If he comes to you tired, let him rest, to feed, to fill them, body and mind, with entertainment during every hour of their sojourn is obvious at every turn. To insist that he whom you delight to honor shall eat twice as much as he wants, and does not know what he prefers to take on his plate; should see things he cares nothing for; drive when he would rather walk; sail, when he abhors aquatic sports from the depths of an agonized stomach; that he shall be diverted when he longs to be alone with his own thoughts for one precious half-hour of the twenty-four that make up his waking day—is benevolent stupidity.

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Piano.

I am always glad when the ADVOCATE comes. I love to read it. I will answer some questions: Salmon was the father of Boaz, and the second chapter of Ezra contains children ninety-eight times. MERONEY BROWN.

Blue Ridge. I will answer Cousin Cora Wamble's question: Melchizedek king of Salem.—Heb. viii:4.

Who was it that was spoken of in the Bible that never spoke but once and spoke the truth? HAYGOOD GROUNDS.

Lively Chapel. I am fourteen years old. I do not go to Sunday-school. I joined the church three years ago.

Jephtha did offer his daughter as a burnt offering. Enoch and Elijah never tasted death. Joseph died when he was one hundred and ten years old. Twelve men went as spies into the land of Canaan.

Why did not Moses enter the land of Canaan? This is my first letter. MARY BEAUCHAMP.

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Texas Christian Advocate.

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SHAW & BLAYLOCK, PUBLISHERS.

CHANGE OF TIME.

To the Preachers of West Texas and German Mission Conference.

By request, and for good reasons, the West Texas and German Mission Conferences will be transposed as to the order of their meeting. German Mission will meet Nov. 11; West Texas will meet Nov. 17. JOSEPH S. KEY.

POLITICAL PARTIES AND THE CHURCH NEWSPAPER.

An article which arraigns one political party and defends another, even though the author be a Methodist preacher full of years and honors, is not proper matter for publication in the columns of the church paper; and it is solely on account of the opportunity which it gives us of defining once and for all, and in unmistakable terms, the position of the TEXAS ADVOCATE in the present crisis, that we give place to the following communication:

To the TEXAS ADVOCATE. J. B. Cranfill, being urged by the friends of prohibition, called a convention, which met in Dallas, Sept. 7, 1886, for the purpose of nominating a State Prohibition ticket. They met and did good work, but the same has been criticized by religionists and political demagogues. The question of temperance prompted many lovers of humanity to meet, and being assembled with the purest motives, they nominated some of the best men in the State for office.

In what light should the question be viewed? I answer that it is a moral question. This being true, is it a political question? I answer yes, just as much so as theft, murder and the Sunday law. These facts considered, I consider it moral and political; and therefore must act accordingly. Every good law in churches, States and kingdoms is based on eternal truth. Prohibition is authorized and commanded by the Almighty. The Babel-builders, politically, are confused. Who can trace a Democratic or Republican line from its origin without intermixing with the same principles of both parties? There is no unity of principle to be found in any one party, for the same, more or less, are advocated by all. I am not a prophet, but venture the assertion that the unseen hand of God is leading the way for the grandest reformation in the world's history. The leaven of prohibition is at work and will continue, as I believe, until it stops the manufacture and sale of alcoholic liquors as a beverage. Every temperance movement is preparing the way for prohibition. Public sentiment to a large extent is favoring the much-needed reformation. It is the main issue, politically and morally, and there will be a concentration of moral influence from all parties, the church and world, inasmuch that it will constitute the best party ever known. It is the coming issue, and all anti-prohibitionists will prove themselves in this particular enemies to God and man.

Believing as I do, that all God-fearing Christians are in favor of prohibitory laws, I am astonished at Bro. G. W. Briggs' notice of said convention. He says, in the ADVOCATE of Sept. 2, that "this is a move in the wrong direction. There is nothing to be gained by it; there is much to be lost." Are these statements true? They are, in the judgment of Bro. Briggs, and perhaps of few others. My position is they are incorrect. Judging from the able articles published in the ADVOCATE favoring prohibition, by the friends of temperance, and especially by his illustrious predecessor, I am inclined to think that our beloved editor is engaged in a sinking business. With the history of the ADVOCATE before me I cannot see how Bro. Briggs can make his assertions harmonize with the faith of his able correspondents. If he can prove what he says, I will say amen; but on condition of a failure, thousands of Methodists will feel the effects of his remarkable notice.

In all candor I ask, how can this "movement" be "in the wrong direction?" If the movement is right, it is certainly in the right direction, from the fact, in the judgment of God and thinking men, a righteous act cannot be wrong. His logic is that the convention at Dallas, (past) was wrong in its movement; if so, the whole work of prohibition is wrong. If prohibition is right, the action of the body, verified in its sentiments and direction, is right. The petitions of the people have been continually ignored by our State legislature, hence they have lost all hope of relief from that source. In fact, thousands believe that many so-called Democrats are in sympathy with the rumseller. In the last Democratic convention, at Galveston, its members failed to set forth a word, clause, plank, or anything else, favoring prohibition in their platform. Nothing has been done to give the people a chance to express their sentiments on the subject; but now the Prohibitionists' ticket is before the people, and they can now show where they stand at the ballot-box. If the so-called Democratic party prevails, whisky-dealers, dram-drinkers and drunkards may raise the shout, glorious Democracy! On the other hand, if the ministry, church members and all lovers of humanity vote for prohibition, the Briarcan monster, alcohol, will be sunk into oblivion. The "action" of that Prohibition convention was timely and right, and it is the only thing that will give Texas voters a chance to relieve the liquor-cursed people. If the movement is wrong, I call for the proof. If Bro. Briggs can produce it, I hope he will publish it in the ADVOCATE.

Our good brother makes another mistake. It is this: "There is nothing to be gained by it; there is much to be lost." I would like to see the proof to sustain these assertions. If the work of that convention is good, the fruit will be good. It may not fully mature this year, but it will in the future—sooner or later. May God speed the happy day. The principles set forth in that platform will never die, and will remain as firm in the midst of all opposition as the pillars of heaven; hence good, much good, will be their legitimate result. Prayers will be made, sermons will be preached, lectures will be delivered, newspaper articles will be published; yes, these and such-like good works will be done by pure-hearted men and women, who frown upon the efforts of liquor-loving advocates who mask their false principles by the name or cloak of

Democracy. Will God disregard such heavenly efforts? I know he cannot, and for this reason I maintain that the temperance movement by that convention will save many souls from a drunkard's hell; but with all these stubborn truths before Bro. Briggs, he says that nothing will be "gained by it." His position is worse than a mythical fable. I cannot see how his notice of said convention can stand the test of truthful criticism.

In addition he says: "The best friends of prohibition throughout the State will regret, and its worst enemies will rejoice, at this last and ill-advised action." This astounding assertion would better bet the lips of those who favor the whisky ring than those of our able editor. I cannot see how Prohibitionists, and especially Methodists, can endorse it. If it is true, all right; but I cannot believe it. Will he furnish the proof? If there are true friends of prohibition lamenting or regretting in consequence of that convention or its actions, I would like to make their acquaintance. On the other hand, if there is anything in the platform calculated to make its "worst enemies rejoice," I have failed to find it; but to the contrary, the true friends of temperance are rejoicing, and the liquor-lovers are trembling with fear. A square issue is before the people, and they now have it in their power—on false principles of Democracy—to worship the "whisky devil." If they are not willing to do this, they should vote for prohibition, and thereby kill and bury the monster, provided, he is worthy of a small spot of ground on this side of the nomenclature regions. This heaven-designed movement is not hasty nor ill-advised, as Bro. Briggs thinks; but it is certain that all lovers of truth, sobriety and religion have well-grounded reasons to regret that they have slept on their rights so long. They need not wait for the Democratic party for relief, for it has been sufficiently tried. If Prohibitionists wait upon such rulers as Coke, Mills & Co., they will die in despair. The convention has commenced its work at the best time, for it is patent to every thinking man, if the Democrats continue in power they will never be moved on this subject by the petitions and prayers of the people.

Another statement should be noticed. It is this: "Those are not its best friends, or its wisest supporters who grow impatient of the slow march of this great social and moral revolution, and seek to hasten its triumph by forcing it before the people as the chief plank of a political platform." The forerunners of this moral revolution are its best friends; and as to their impatience, the charge cannot be proven. For many years Prohibitionists have appealed to those who were in authority, but their appeals were not regarded; hence, by exercising more patience, they would succumb to the groundless pretensions of their enemies. Anti-Prohibitionists, judging the future by their past actions, would befog the minds of temperance men until the judgment, had they the power of doing so. The whisky-tyrants are in power, but in order to dethrone King Alcohol, the worst enemy of God and man in a moral sense, the movement, as made by that convention, is designed to hasten the day when the sale and manufacture of the liquid fire will be unknown in the State. The most, if not a large majority who composed it, are men of brains and piety; therefore they have one supreme object in view, viz.: the salvation of Texas people from the terrible curse of intemperance. The prohibition plank should be in every political platform. It is now in that of the Republican party; but as the convention at Galveston did not have moral courage to put the plank into theirs, I therefore conclude that the friends of prohibition will ignore the Democratic ticket and vote for the nominees of the Prohibitionists' Convention. The prohibition plank, morally speaking, will weigh more and do humanity more good than the whole Democratic platform. If the voters of Texas will lay down their blinded prejudice, with regard to the name Democrat, they will see at once the truth of my position. It is unkind to insinuate that the noble men of all parties composing that convention are hypocritical—in other words, are not true-hearted Prohibitionists.

In conclusion, I beg all intelligent men to compare the Democratic ticket with that sent out by the Prohibition Convention. If they will do so impartially, they will certainly conclude that every man's name will compare favorably with those on the Democratic ticket, with respect to intelligence and moral worth. The Prohibitionist candidates are all sober men of high standing, and so far as I know they are Christian gentlemen of the highest order. In conclusion, I will say that Bro. Briggs' notice and testimony gave pain to thousands, and unless he makes his statement true by proof—an explanation, or in some other way—the cause of God will suffer; and then the advocates of the "whisky devil" will rejoice over what has been written. W. PRICE, WHITE, TEXAS.

The article to which our brother objects was not a criticism of the convention, for the convention had not yet assembled. It was not an arraignment of the Prohibition party, for the Prohibition party in Texas had not yet been organized. There was nothing before us save a request from Dr. Cranfill that all persons interested in the prohibition movement should assemble at Dallas, organize a political party and nominate a State ticket. Convinced from the study of its results in other States that this movement was unwise, it was our duty, as a friend of prohibition and a Christian journalist, to give expression to that conviction. This we did, but with no intention whatever of interfering with any man's freedom to be his own judge in the fear of God and the love of his country as to what his action should be. Our course was not without precedent. We remember that Bishop Galloway, who has guided the prohibition movement in Mississippi with signal ability and success, has from the first stood firmly upon this ground. There lies before us his last address before the State Executive Committee. In that address we find the following:

Avoid personal and political controversies. We have no enemies to punish. Our mission is to win friends and shield the sorrowing. Let nothing discount the purity of our purposes, or beguile us from our only and holy mission. We are moral reformers, and not "regulators," or political doctrinaires.

Feeling that the Dallas movement would "discount the purity of our purposes, or beguile us from our only and holy mission," we advised the friends of prohibition in Texas to be "moral reformers," and not "regulators" or "political doctrinaires," at the same time fully convinced that if the new movement should be set on foot, it was our duty to remain neutral thereafter. This

is "the head and front of our offending." And we are in good company.

We fear, however, that Bro. Price will not be able to understand our position unless he shall think with more discrimination than the communication before us evinces. Take for example the following:

In all candor I ask how can the "movement" be "in the wrong direction?" If the movement is right it is certainly in the right direction, from the fact that in the judgment of God and thinking men a righteous act cannot be wrong. His logic is that the convention at Dallas was wrong in its movement. If so, the whole movement of prohibition is wrong.

Now this could only have been written through confusion of thought. Our brother needs to remember that a principle is one thing and the method of applying it is another. Hence a principle may be true while the methods by which men seek to advance it may be wrong. There are many principles whose truth is so clear as not to admit of doubt, yet when we come to the question of how best to make them dominant among men, we are at once on ground which admits of much honest diversity of opinion. For example, we have all now come to believe that slavery was not a very good thing, yet many earnest advocates of abolition did not endorse John Brown's raid into Virginia. Many Northern abolitionists said, "It is a movement in the wrong direction." Yet, through confusion of thought, some enthusiastic anti-slavery man might have replied in Bro. Price's own words: "How can the movement be in the wrong direction? If the movement is right it is in the right direction, from the fact that in the judgment of God and thinking men a righteous act cannot be wrong." Let us use an illustration more familiar to Bro. Price. Our brother is familiar with the whole field of the immersion controversy, and many are the doughty Baptist knights that have gone down beneath his bow and spear. Now our Baptist neighbors have a principle of this sort: that only baptized believers are proper subjects of church membership. That principle is true. But when our Baptist brethren come to the application of it they declare that baptism can only be administered in one way—by immersion. Bro. Price, of all men, would call that "a movement in the wrong direction." And yet some Baptist, through confusion of thought, might reply: "How can this movement be in the wrong direction? If the movement is right it is certainly in the right direction, from the fact that in the judgment of God and thinking men, a righteous act cannot be wrong." Now Bro. Price is logician enough to give this fallacy its proper name. He would know at once that it was a clear case of petitio principii: that it was taking for granted the very point at issue; but we think he would be apt to ignore the high sounding Latin, and with a short, sharp stroke go straight to the point and say: "This is sheer nonsense." And Bro. Price would be right.

Now, in all this we are not seeking the poor satisfaction of getting the better of our brother in an argument. We have a nobler and graver purpose than that. It is not a question of whether Bro. Price or the writer shall be defeated in this little tilt, but whether we shall both be alike defeated in our great work of suppressing the liquor traffic, the greatest abomination in this or any other land. And we are sure that there is nothing that we should watch with more carefulness than this very confusion of thought about which we are writing. It is a fallacy, alas! only too common among us reformers. It has wrought us more harm than the enemy ever did, for it has, time and time again, divided our ranks. One would think that with so great a work as we have on hand, we should be ready to welcome help from any honest quarter. But too often by this confusion of thought we rush into bitter condemnation of men who differ from us only as to methods. Only a few weeks ago the Voice, of New York City, in many respects the ablest prohibition paper in the country, made a coarse and brutal attack upon Dr. Buckley, of the New York Advocate, because he refused to ally himself, in his official capacity as editor of a church newspaper, with the political party which the Voice claims to represent. Such action is alike foolish and wicked. Fanaticism and unreason could hardly go further. Its only tendency is to alienate the very men whose help and favor it is desirable to gain. We most highly esteem our correspondent; he is indeed, as he signs himself in the note accompanying his communication, our "devoted friend and brother," but for this very reason we are the more ready to say to him in all candor that while he is free from such fanaticism and unreason as that we have just mentioned, yet in suggesting that, in the article to which he objects, we set ourself against "all God-fearing Christians," used words which "would better bet the lips of those who favor the whisky-ring," and which are calculated to hurt "the cause of God" and lead "the advocates of the whisky devil to rejoice," he has allowed himself, through confusion of thought, to confound what at furthest can only be an error of judgment with a heedless pandering to a gross and open sin.

To show how differently men may think upon the same question, we must be allowed to quote from an article which recently appeared in the Dallas News from the pen of Rev. John R. Allen of the North Texas Conference. Bro. Allen is in favor of the new party and does not hesitate to say so. He announces himself as "one who has already determined to unite with the straightout prohibitionists" and says that he will

"gladly vote for the ticket which the News says is composed of 'good men.'" In this he stands side by side with Bro. Price. Yet when he comes to discuss the position taken by the editor of this paper, he says:

In his position upon the question of prohibition he voices sentiments of the one hundred thousand members of his church, who have selected him for his high position, and his editorial utterances are in harmony with all his conferees upon Methodist tripod. Yet, because he is a prohibitionist, the News brands him as a "partisan editor," and insinuates that he is hankering after the position of party leader. Mr. Briggs has consistently opposed the formation of a new party, or bringing prohibition into the party fight at all, and has simply contended for the right of prohibition as a moral principle. That is the "head and front of his offending."

Here we find "a straightout prohibitionist" who does not confuse principles with methods, and hence is able to see clearly the bottomless gulf that separates our position from that of the "whisky ring."

Moreover this "straightout prohibitionist" is also a Methodist and is not content to see his church paper the organ of any political party. This brings us to where it is proper to define just what is and must be the position of the ADVOCATE in relation to this new movement. This paper is the organ of no political party. It is published and controlled by the five Texas Conferences of the Methodist Episcopal Church, South, and circulates among people of all political beliefs. Holding the church to be greater than any party, it will use whatever wisdom, courage and common sense its editorial corps may possess to set forth the necessity for prohibiting a social, physical, financial and moral curse that is equally the enemy of the gospel and of the homes and the souls of men. But it will do this without uttering a partisan word and without interfering with the freedom of all men to judge how best and most wisely to exhibit their just condemnation of this gigantic abomination.

In this position we will undoubtedly be sustained by the whole church. Public opinion may be disturbed for a time, but of those who oppose us, it may be said, we think that "the flowing tide is with us; the ebbing tide is with them." There lies on our table a letter which illustrates our meaning. It is a private letter or we should give the name of the author. Suffice it to say that he occupies a place in the ranks of the Methodist army which he has won by hard and distinguished service as a Methodist preacher. Our correspondent says:

There are difficulties just ahead for pastors, editors and the church itself, and we must be wise as serpents and harmless as doves. As a man, heretofore I am for the Prohibition party; but in my pulpits I can no more advocate that party than I can the Democratic party. Your paper is my pulpits, and I feel satisfied you agree with me as to the proper attitude. The News is doing its best to force you into a false position, either to advocate or oppose the Cranfill movement. You demolished Jenkins, now avoid the trap and you are safe. Of course any position you take will be attacked, but this I think impregnable.

Our brother is right. It is impregnable. And, moreover, it is the position which this paper has occupied from the first. Bro. Price would seem to doubt this. He looks upon the present position of the paper as a new departure. He brings the present and former administrations into contrast, and, as he thinks, to the dismay of the present. He says:

Judging from the able articles published in the ADVOCATE favoring prohibition, by the friends of temperance, and especially by his illustrious predecessor, I am inclined to think that our beloved editor is engaged in a sinking business.

We are sorry our beloved Bro. Price wrote that paragraph. It was a "movement in the wrong direction." Nothing our "predecessor" has done or did not do can be authoritative unless it is also right; and, hence, it would have been far better if our correspondent had confined himself to that one question. Of course our "predecessor" is much loved among those for whom he labored for eighteen long and busy years, and if it should be found that his opinions and practices as an editor condemn ours, the presumption would, of course, be in favor of him and against us. The Galveston News knows that fact as well as Bro. Price. Indeed, on one occasion, and on the other extreme of this very question, the News sought to make use of it. It sought to divide and so destroy us. But our predecessor's record, his manliness in coming instantly to our side, and the indignant rebuke that rose to the lips of the best and strongest men in the State, defeated the unwholesome business. Surely Bro. Price does not want to be found in such company. But if he insists on the question, the same reply that discomfited the News shall also discomfit him, namely—our predecessor's singularly able and distinguished record. "With the history of the ADVOCATE before me," writes Bro. Price; but it was only his recollection of the history, and in this case his memory has served him poorly. But we do write with our predecessor's record before us—the open files of the ADVOCATE, now lying upon our table. But before we quote one line this must be said: We do not conduct this paper according to the policy of our predecessor any more than our predecessor conducted it according to somebody else's policy. We do what we think best, just as our predecessor did what he thought best. We hew to the line just as our predecessor hewed to the line. On a question of right we would take issue with our predecessor as readily as with any other man, and everybody knows that our predecessor was not slow to do

the very same thing. It is indeed gratifying, however, when we find that the successive editors of this paper have given it a record of unbroken consistency for more than thirty years. But how stands the record:

As early as 1872 we find our predecessor, in response to a demand for a fuller discussion of secular affairs, saying in the issue of June 12:

We are endeavoring to meet this call, but the ADVOCATE is identified with no party and shall advocate the claims of no political platform or candidate.

In the issue of May 27, 1876, we find an editorial on "Preacher Politicians" which condemns severely the action of the New England Conference in passing resolutions declaring that the Indians could never receive justice from the dominant party in congress. The editorial regrets that our Northern brethren "cannot realize the fact that they are not running the United States Government," and declares of the preachers who "forsake their calling and go into politics" that "not one case in a score proves a success. In politics they are not only failures but frauds!"

In the issue of April 21, 1877, our predecessor discusses the resolutions offered by Dr. Mallalieu, in the New England Conference, protesting against the course of the administration in its management of Southern affairs, and speaks his mind as follows:

Let us hope that in a few years this will entirely disappear, and that such political zealots as Dr. Mallalieu will not be found even in a New England Conference; and that the preachers composing that body will emulate the example of their Master who avoided all efforts to entangle him and his cause with the exciting political issues of the day, while he kept himself continually about "his father's business."

In the issue of Nov. 2, 1878, in an editorial on the "Citizen and the Suffrage," our predecessor said: "The ADVOCATE takes no part in politics beyond what it must do as a sentinel on the walls of morals and religion." In the same issue we find the following:

The candidacy of so many preachers in the North and West is arousing the church in that section. It is well the Church (North) is waking up in this matter. One of these days they will acknowledge the wisdom of their Southern brethren, who have consistently resisted every effort to involve the church in political complications.

In the number of Oct. 4, 1884, the Houston Post having endeavored to fasten upon the ADVOCATE an endorsement of St. John as the candidate of the Prohibition party for the presidency, our predecessor replies:

The ADVOCATE is not the representative of any political party. It regards the suppression of the liquor traffic as a question involving the moral and social life of the nation, and one in which good men of every political faith should be concerned. It profoundly regrets the attitude the two great national parties have assumed respecting this movement, yet holds itself aloof from all political complications, and appeals to men of all parties to confront and suppress this gigantic evil.

Hence we conclude that, judging by what has been written in the ADVOCATE "and especially by his illustrious predecessor," all who assail the present policy of the editor of the ADVOCATE are engaged in "a sinking business."

Of course we may be mistaken. It is possible that many may desire the church newspaper to pursue a different course. If so, there is a remedy. The term of office of the present editor expires just two weeks from the day on which these lines are written. There is no reason why he should be re-elected unless he correctly represents the sentiment of the church. All who may desire a different editorial management can make their wishes known to the Joint Board of Publication, which convenes week after next in the city of Waco. If that body finds it best to elect another man, this editor can retire gracefully. He is a Methodist preacher and knows all about going from one appointment to another.

BISHOP DUNCAN'S APPEAL.

We trust many hearts in Texas will be open to the following urgent appeal in behalf of our suffering brethren in Charleston:

To the Members of the M. E. Church, South: DEAR BRETHREN—I have visited the city of Charleston, S. C., and have seen the fearful wreckage, by the recent earthquake, of the Methodist Church buildings and parsonages. I have had free and full conference with the pastors and official members, with reference to the rebuilding and repairing absolutely necessary. Our people are not equal to the work of restoration. Their individual losses by the cyclone of last year, and now by this terrible calamity, have been so heavy, and so pressing are the demands upon them from neighbors and friends, that they are able to do comparatively little in rebuilding their houses of worship and their parsonages. They must have prompt and generous assistance from their brethren and friends, not only within, but beyond the limits of the State. I feel assured they will not ask in vain, but in the hour of helplessness they will receive a liberal response to their call. I join my brethren, smitten and suffering as they are, in their earnest appeal, beseeching you, brethren and friends, by the mercies of a gracious providence, that you send at once the needed relief. Do not delay. Act now. To wait will be almost fatal, as the damage must be repaired before winter. Let each one of us send a contribution to H. Cogswell, Treasurer of Methodist Building Fund, Charleston, S. C. W. W. DUNCAN, Bishop of the M. E. Church, South.

SOUTHERN METHODIST REVIEW.

The September number of this periodical is on our table. This is the first number under the new editorial management. Dr. Hinton did his work well and Dr. Harrison needs only the substantial encouragement of the reading public to keep the Review up to its standard. It is henceforth to be issued six times a year at the very moderate price of \$2.

For any lack of merit in this number

the editor claims the indulgence of his readers on the ground that the whole of his matter, save one article, was prepared by himself, and with haste, under the pressure of other exacting duties. But we submit that the time has passed for referring, even in "hastily prepared matter" to a "move to Texas" in such terms as these: "To give up civilized life and move to the frontier among savages and strangers, away from markets, away from churches and schools, and away from everything that makes life dear to a man."—p. 92. The author of "The Mayor of Trebizond" is too well informed to believe this; but as he evidently makes his hero the exponent of his own views on other questions, he must be held responsible for this little fling at Texas. It is human to seek a background upon which to project ourselves in contrast—"or even as this publican."

Baiting this "fly in the pot of ointment," the number before us is good and has in it the "promise and potency" of something much better.

EDITORIAL BREVITIES.

To the list of charges that have paid their assessment for foreign missions we add this week Big Springs circuit, B. J. H. Thomas, pastor; De Leon Mission, O. M. Adams, pastor. Are there not others?

All reports of church work sent to the ADVOCATE are published as fast as they can be crowded into the columns. No matter of this kind is ever rejected. If your report does not appear in a reasonable time send another or write to the editor.

We have received this week, \$29.50 for our preachers in the West—\$25 sent by Rev. W. W. Pinson, for Central Church, Austin; \$4.50 from Rev. A. H. Sutherland.

We were glad to meet in our office this week, Rev. W. McKendree Darwood, pastor, Washington Heights M. E. Church, New York city, who is spending some days in our city. He will find among us a Southern Methodist welcome.

As will be seen from an article on the first page, Judge Tucker gets the best of us at last. It is we who "surrender at discretion." We are the "captives of his bow and spear."

IMPORTANT revival and other news will be found on the second page of this issue.

It is asserted by some who have looked into the case, that if the persons in the South who, when they went South, were members of the Methodist Episcopal Church, had remained in that Church, the Methodist Episcopal Church would to-day have nearly as many members in the Southern States as the church South has. And why not remain in the church to which they belong? We have no controversy with the Methodist Episcopal Church, South, nor with any other company of the Lord's children; but we do not see why our people who move South should flock en masse into that church. The Methodist Episcopal Church is as broad as the world, and was in the South itself long before the Methodist Episcopal Church, South, was there. And God had put the seal of his approval upon the whole history of our church, and never anywhere, at any time, more clearly than upon our work in the South within the last twenty-five years.—Western Advocate, Cincinnati.

Dear conferees, the reason why your people "who move South flock en masse into that church" is because we do not meet them with "social ostracism" and "Southern shot-guns," but with warm Southern hearts and true Christian love. They come into our churches, teach our Bible classes, superintend our Sunday-schools, make good stewards and trustees and we all live together in peace and harmony as good Methodists should. Try the same tactics in your colder regions and you will "absorb" every Southern Methodist who "moves North." But, dear Brother Bayliss, if it be true that "God has put the seal of his approval upon the history of your church, never anywhere nor at any time, more clearly than upon your work in the South," how is it that you are called to mourn the loss of nearly—by your own calculation—four hundred thousand members?

In a note just at hand Prof. S. G. Sanders says: "Southwestern University has opened with a larger number of students than ever before. The first week has closed with a matriculation of two hundred and eighty-eight against one hundred and ninety-two for the corresponding time last session, an increase of ninety-six. Others are arriving every day. Should the usual additions be received during the session the number will amount to more than four hundred for the year. With gratitude for the continued prosperity attending this enterprise of Texas Methodism, and with a sense of the increased responsibility which enlarged patronage imposes, the faculty have entered earnestly and hopefully upon the duties of the session."

A second letter from Dr. Barras, too late for this issue, gives the following result of the election for General Conference officers of the Methodist Church in Canada: Dr. Carman, General Superintendent for eight years; Dr. Williams, General Superintendent for four years; Dr. Wm. Briggs, Book Steward for the Western House; S. F. Hester, Book Steward for the Eastern Provinces; Dr. Dewart, Editor of the Christian Guardian; Dr. Withrow, Editor of the Magazine and Sunday-school publications; Dr. Lathern, Editor of the Wesleyan; Dr. Sutherland, Missionary Secretary; John McDonald, Missionary Treasurer.

Of the recent session of the Kentucky Conference, at Winchester, Dr. McFerrin writes: "The members of the conference seemed to be in good spirits, and displayed a large liberality in support of church enterprises and the relief of several indigent cases. Bishop Hendrix presided. This being his first annual conference of course some special interest was manifested as to his manner of conducting the business of the conference. I am happy to say he gave more than general satisfaction, and up to the time of my departure had made a profound impression on the body and on the large audience witnessing the proceedings. He presides with ease and dignity, and, above all, gives evidence of deep spirituality, and emphasizes the work of the Holy Ghost in the maintenance of Christian life as well as the successful performance of ministerial duty."

The Herald and Presbyter thus describes the great beer parade in Cincinnati: "Upon the top of one great hoghead sat a repulsive-looking creature, with horns, which readily suggested to the thoughtful beholder the Satanic influence at the bottom of the whole business. Immediately after a brewery wagon came a large wagon loaded with little girls, the significance of which very naturally seemed to be that they were the orphans of those who drank the beer made by the brewery advertised by the preceding wagon. Upon a platform on a distiller's wagon was a party of four men drinking, and brandishing pistols and knives—the customary concomitants of the whisky-bottle. The men were rough-looking

customers, and passed as fair representatives of saloon habits. Another brewery represented its business by a tall paper fort, fortified by paper guns, which, with the constant rattling of the structure as the wagon jolted along the street, might be taken as prophesy of the truth. We can only work and pray for the time when such business shall have no place in an exhibition of the industries of our country.

In the last number of the Nashville Advocate Dr. P. A. Peterson says: "Hymn No. 632, beginning, 'Jesus, I my cross have taken,' about the authorship of which inquiry was made, has been credited to various writers, and among them Miss Grant, whose name it bears in the earlier editions of the Southern Methodist Hymn-book. It is now generally believed to have been composed by Rev. Henry F. Lyte, a clergyman of the Church of England, who died in November, 1847, at Nice, whither he had gone in search of health. The date usually ascribed to the hymn is 1833, because, as Dr. Belcher has pointed out, it appeared in a volume of Lyte's Poems published that year; but Rev. C. S. Nutter, in his 'Hymn Studies,' states that it was printed anonymously in Montgomery's 'Christian Psalmist' as early as 1825."

**DEATH OF REV. J. C. HUCKABEE.**  
Rev. J. C. Huckabee, of the East Texas Conference, died Sept. 17th, 1886, at the residence of Bro. Barksdale, ten miles east of this place, and was buried in the cemetery here to-day. He was very sick from the beginning and suffered intensely, but he endured it all patiently and died in great peace and triumph. A good man has fallen and we ask the prayers of the church for his bereaved wife and children. A suitable obituary will be forwarded for publication. T. P. SMITH, HENDERSON, TEXAS.

**DEATH OF SISTER EVANS.**  
As we go to press the following sad message is received:  
My precious wife died this evening at 5:30 o'clock in the full triumph of faith, and left me with five little boys. Pray for us, brethren. C. A. EVANS, SAN FELIPE, TEXAS, SEPT. 20.  
May God comfort our brother and his children in their sudden and deep bereavement.

**TEXAS PERSONALS.**  
—Rev. Leonidas Lantz, formerly of the Northwest Texas Conference, conducted the morning service at St. James Church, Galveston, last Sunday. The sermon was earnest and timely and will do good.  
—We regret to learn that Rev. F. W. McCurdy, of Pleasant Grove Mission, Texas Conference, is very ill and that there is very little hope of his recovery. Rev. I. Z. T. Morris adds this cheering word: "But his future is clear. He suffers much, but waits with patience for the Master's call."

—At the third quarterly conference of St. Johns Church, Galveston, Rev. F. E. Hammond was licensed to preach, and will be recommended to the Texas Annual Conference for admission on trial. Bro. Hammond is well educated, and has not only talent but consecration. We predict for him a useful career as a Methodist preacher.  
—Rev. C. F. Moore, of the Texas Conference, writing from his home, Dunmore, West Va., says: "I shall leave for the University of Virginia in a few days, where I shall take a course in law." Bro. Moore, it will be remembered, was compelled, early in the year, to give up the pastorate of St. James Church, Galveston, owing to ill health. His many Texas friends will be glad to learn of his success in his new vocation.

**TYLER DISTRICT.**  
This district was formed three years ago and the writer appointed to it. The practicability of its formation was by many doubted, but its history for three years, and its present status, demonstrate the wisdom that formed it. It had only nine charges at first; it now has ten, and will have eleven at conference. It is compact, with nine campgrounds and good board arbors, well sustained by campers and a goodly number of zealous Methodists.  
The pastors are a noble band of zealous workers. Full fifteen hundred professed conversions have been reported to me within the last few months. I cannot state the precise number. It may be more; it certainly can't be less than fifteen hundred. Many of these converts have gone to other communions, mainly to the Baptists. This we regret, purely in the interests of the converts, as the belief of the truth must exercise a powerful influence over the life; while the reverse, the belief of the false, may be fatal to the life.  
Still, we will indulge the fond hope of meeting many of these, our spiritual children, in the better country by and by.  
It is true that in all this great work not one has professed entire sanctification. Nevertheless, there is reason to believe that hundreds enjoy the blessing of perfect love. Their testimony in love-feasts and at their firesides has the ring of perfect love. Following the example of their preachers, they do not sound a trumpet to call attention to their great goodness over and above other Christians, but they rely upon their lives for the logic of "Christianity in earnest."

Profession is light; example is weight. I have just returned from a camp-meeting where one of these entire sanctification ones held forth at nine o'clock. In his lengthy harangue he charged tobacco users with filth in hand; he belabored them with great severity—in substance, saying that he had no respect for the morality of any one who used tobacco; doubted any of them getting to heaven; had no respect for preachers who used the filthy stuff; respected them as men, and for their talents, but not for their morality. This local preacher has one idea—sanctification. How much self-glorification there is in the noise he makes over sanctification, I may not say.  
It is sad—a shame—that the glorious doctrine should be so poorly understood, and so maltreated in the house of its friends.  
It has been made the stepping-stone to fanaticism and the ear-mark of a first-class crank. "Let not your good be evil spoken of." Let us, beloved brethren in the ministry, aim at marked simplicity and clearness in the presentation of this glorious doctrine, avoiding any and every feature of it which may be misconstrued and tend to the evils herein alluded to.  
We all believe the doctrine of perfect love. We may differ in pronouncing the Shibboleth of it, but that does not in anywise lessen or mar the faith that grasps and holds it.  
I may add that there are yet two camp-meetings to hold on the district—one on the Malakoff circuit, next week, and the

other on the Athens circuit, to embrace the second Sabbath in October.  
A thousand blessings on the readers of the ADVOCATE and its editors.  
R. S. FINLEY, TYLER, TEXAS.

**THE DROUTH BROKEN—LOCAL OPTION.**  
The fifteen months' drouth prevailing in this county is at last broken by a rain, beginning here on the 12th inst., and continuing at intervals up to the present. The grass already shows its good effects; the cotton crop will be benefited, and the ground prepared for the wheat sowing just at hand.  
Another item of good news is that local option has been carried in the county. Official returns not yet rendered, but the majority is said to be about seventy-five. O. M. A. DELEON, Comanche County, Texas.

**REVIVAL AND OTHER NEWS.**  
From Five Conferences.  
—F. M. Winburne, Grandview, Sept. 17: I am again on wheels. Since the death of "Charley" the friends and brethren have presented me with a fine young horse, costing \$115, for which I feel humble and thankful, with renewed consecration to my Heavenly Father.  
—H. M. Haynie, Manchaca, Sept. 12: We have just closed a meeting at Pleasant Hill, with gracious results. Sixteen conversions—all grown people but two. We had twenty-one accessions, and the church is greatly revived. The Lord be praised for his goodness to the children of men.  
—M. D. Long, Burkeville, Sept. 9: I have just closed a meeting at Fear's Chapel. The meeting began Saturday, Sept. 4, and closed the night of the 8th inst. Results: fifteen professions, six accessions and a glorious revival in the church, the best that had been at that place for many years—so said some of the old members. To God be all the glory.  
—R. M. Leaton, Mason, Mason county, Sept. 14: Our last quarterly meeting over. It was held at Brown's school house on Sept. 4, 5. Had two accessions—one by ritual and one by certificate. It was a good meeting. District conference, at Latham's school, was a success. Bishop Key was present, and the Spirit. He is a Holy Ghost preacher of the gospel of Christ. Several conversions, and three accessions before I left.  
—Sam J. Franks, Arlington, Sept. 13: Last Friday night our good people assaulted us with a "donation party." It was very nice, and came at the right time. Who ever knew one to come at the wrong time? We were just home from a two weeks' trip. The people of Arlington know how to do a good thing as well as any people we have ever served. It was the second favor of the kind they had done for us this year. May God reward them.

—Felix A. Knox, Lavernia circuit: Meeting at Union school house resulted in thirty-three conversions and fourteen accessions. Mr. Prosslyer (old red Virginia fox) was on hand is the reason of no more accessions. Thirteen accessions to the Cumberland Presbyterian Church. Bro. A. C. Biggs, my presiding elder, was present for several days, and effectually wielded the sword of the Spirit. Also Bro. Stanfield Gardner, local preacher, helped us one day. To God all the praise.  
—E. F. Boone, Jacksonville, Sept. 16: Bros. Barnett and Mulvey closed their meeting at this place last night. They stayed with us five and a half days, and did much good. In some sense, I think they captured nearly everybody. They had about a hundred conversions and reclamations, and thirty-five accessions to the churches—twenty-eight to the Methodist Church. Bro. Barnett's sermon to men was highly appreciated. Every business house but one closed to hear it on Tuesday evening.  
—J. S. Mathis, Palestine, Sept. 12: This morning our Sabbath-school was large, beautiful and interesting. Several new additions. At the close of the eleven o'clock sermon six new members were received into a full fellowship with the church. And still they come. Great interest was manifested in the congregation. Dr. Bunting and Whery have commenced a meeting at the Presbyterian Church in this city, to continue for ten days or longer. May the good work continue. Let all fall into line, and sing, Praise God from whom all blessings flow.

—J. B. Sears, Navasota, Sept. 15: I am sorry you could not be at our district conference. It was a complete success in the best sense. Bishop Key won all hearts, and excited all the preachers and people to greater spirituality. We projected the meeting more than a week after the conference adjourned. We are indebted to Bros. J. C. Mickle and J. E. Stovall for assistance through the week. The meeting was good throughout. We have received thirteen into the church as the direct result of the meeting, and there are more to follow. The Lord be praised.  
—C. H. Smith, Tyler, Smith county, Sept. 1: We have had on Lindale circuit, East Texas Conference, two more meetings—one at Lindale, that lasted a week—union meeting with Missionary Baptist; results, sixteen professions and fourteen accessions—seven to Baptist and seven to Methodist; then one at Harris church, my third quarterly meeting. Results: Twenty-two professions and thirteen accessions to our church. Dr. Finley, presiding elder, Bros. Turner, Vinson and Fountain assisted at this meeting. Let God be praised for his goodness.  
—"Occasional," Belton circuit: The first Sunday in September was a day of real rejoicing on the part of the church at Cedar Creek, as it was the first Sabbath spent in worshiping in the new church. This edifice is an ornament and credit to any community. It is a beautiful structure, and of ample dimensions, being fifty-five feet in length and the proportion in width good—have forgotten the exact number of feet; ceiling high, and the windows and doors in excellent proportion to the building generally. Too much cannot be said in praise of our beloved pastor, Rev. W. H. Klyce, and his building committee. This lovely temple of God will stand as a monument to the uniring efforts of the one and the fidelity of the other. Uncle Johnny Carpenter preached the sermon on this occasion, to the edification of all. Preached the "whole gospel," as he says "the Methodists always do." The camp-meeting for this circuit closed some weeks since, and as we saw no mention of the glorious results in the ADVOCATE, we will do so now. Eternity alone can bring to light all the glory done by that

**PAUL'S VALLEY DISTRICT—INDIAN MISSION CONFERENCE.**  
Allow me to give the readers of the ADVOCATE a few items from this part of the Master's vineyard.  
This district has only been established three years. Previous to its establishment as a district there were but three pastoral charges within its limits. We now have nine, and next year there will have to be eleven.  
The country is all new and the inhabitants mostly white, who are renting from the Indians—some of whom have from one thousand to six thousand acres in their farms, and a great many smaller farmers, of course.  
The clergy of citizens now moving into this country is better than of former years. Society is rapidly increasing; schools are being better patronized, and churches are being established almost everywhere. The most of the work done in preaching the gospel is being done by us. A noble band of young soldiers never marched into the vineyard of the Lord than the preachers of this district. They have all been enlisted in the regular work in the bounds of this district. The Lord is wonderfully blessing us. Our district conference was held at Burneyville, July 1-5. "It was the most religious conference I ever attended." So said all that attended. Every coming together was marked by the divine presence.  
We had a "Pentecost" which prepared us for the summer's campaign. The good news reached us from every charge of glorious revivals, such as have never before been witnessed in this country. Already there have been more than three hundred conversions and about four hundred accessions to the church; and the work has just fairly begun. In the two meetings held on Lebanon and Mill Creek circuits there were one hundred additions to the church. Oh, may the good work move grandly on until this entire country shall be brought under the influence of the gospel! All the glory be ascribed to our God.  
The drouth that has been so prevalent in some parts of Texas has prevailed more or less among us. There is enough raised, however, to meet the absolute demands. In the most of the country there is from one-third to one-half crop raised; in a few localities it is better than this.  
Our preachers are better supported this year than ever before, and the other collections are fuller than they have ever been.  
We are having a railroad now built through the heart of the country, which will make it one of the best poor man's country I ever saw.  
With best wishes for the ADVOCATE and the brethren of Texas, and especially of North Texas Conference, I close.  
J. O. SHANKS, WHITE HEAD HILL, I. T.

The warm weather often has a depressing and debilitating effect. Hood's Sarsaparilla overcomes all languor and lassitude.  
A man may read law and become a lawyer; he may study medicine and be called a doctor; but if he wants to be a blacksmith he must work at his trade.  
There is nothing that adds so much to personal beauty as a set of Pearly white teeth and pure, sweet breath. By using MORLEY'S OILDONTO the Teeth and Gums are kept in perfect order and fragrant and sweet. Only 50 cents a box. Liquid and Powder. At all Drugs and Fancy Stores.  
The following words, if spelt backward or forward, are the same: "Name no one man."

**THORNTON'S LITTLE WORKERS.**  
This scribe had the pleasure of visiting Thornton some time ago. It was during the fourth quarterly meeting for that charge, Rev. I. N. Reeves, pastor. Thornton circuit has been considered heretofore a weak, struggling charge, having never paid its full assessments. Bro. Reeves, soon after taking charge of it last winter, organized the children into a "missionary band," and called them "Little Workers for Jesus." This was done at every appointment. He has held special services for the children, preaching directly and specially to them each round. Each child whose name was enrolled is required to pay monthly one nickel for foreign missions, which has been done promptly, and they have raised in this way about sixty dollars, doubling the assessment made on the charge. Sister Reeves has aided with great success in this good work, the results of which cannot be foretold. We commend the plan to other pastors, and consider it far preferable to Judge Tucker's plan. We have 100,000 Methodists in Texas and about 1,000,000 in the M. E. Church, South. If all the above number will contribute one nickel per month it will give us \$600,000—amounting to nearly \$377,000 more than was paid last year by the whole church. It can be done, for there are but few places in Southern Methodism where more discouragements exist than on the above named work.  
A PLEACHER.

**SHALL HE DO IT?**  
In response to our appeal in last week's ADVOCATE to "double the assessments" we have received the following from our preacher: "I have determined to double our assessments to missions; and if I cannot get the money, I have determined to put my watch in the hands of the Missionary Treasurer." That preacher serves a charge well able to pay fourfold the assessment and not touch the limit of gospel liberality. Will they let their pastor carry out this self-sacrificing resolution? "Well, he ought not to do it—that is fanaticism!" So St. Paul was voted a fanatic; and so has been every one since St. Paul who has gotten really in earnest about the world's conversion. Christian reader, if you have never had the enthusiasm of self-sacrifice for the conversion of the world, your life has been a poor one, it matters not what worldly substance you have. If, in this emergency, every charge would double its assessment it would be the earnest of a better day, when the church shall begin to feel the burden of the world's conversion upon its heart.  
E. S. SMITH, Pres. Bd. Mis. Tex. Conf. SAN SABA COLLEGE.

San Saba College opens up with one hundred and eighty pupils, and more to follow. F. S. JACKSON, SAN SABA, TEXAS.  
Dr. Bull's Baby Syrup conquers colic at once. It is safe and sure. Try it. Price only 25 cents.  
Dr. Bull's Baltimore Pills always relieve and cure headache arising from indigestion. Day's Horse Powder is without a peer for distemper, loss of appetite and general debility.  
The ladies favorite, Drexel's Bell Cologne.  
"Who brayed there?" asked a member of the Canadian House Commons of the persons who were trying, by interruption, to silence him. "It was an echo," retorted a voice.

**FULL AND RUNNING OVER—WILL THE CONFERENCE HELP?**  
Centenary College can receive no more boys in the Boy's College Home; that is, the boys now here and those who have places engaged exhaust our capacity to entertain. We still have room for boarding girls.  
We have this success notwithstanding—  
First, The great drouth that has prevailed through our portion of this State, disappointing large numbers that expected to place their children in our schools; notwithstanding—  
Second, The newness of our school and the consequent lack of knowledge, among the people generally of the methods and plans that render the school so popular; and notwithstanding—  
Third, The gross misrepresentations that have been made by interested parties of our work, our motives, and our plans of living and business.  
Boys can get board in our best families in town for from \$10.00 to \$12.50 per month. The president did not intend to let boys board in private families, and now yields the point only in deference to the friends of the school, and because of the lack of room at the college. His judgment is still against it.  
A nicer, sweeter home for girls, with all the delicate care, refining and elegant influences that ought to be theirs while at school, cannot be found in Texas; and yet, all their charges, except tuition, amount to only \$38.75 for five months.  
There are now in our school, free of charge as to tuition, about twenty children of ministers of the gospel. A minister can send his son to this college, where he will receive the same treatment in all regards as the children of the richest patron, for only \$40.25 for five months. We appeal to the ministers of the conference to think about the work we lay before them. Study our plans that you may know them; to know them is to appreciate and endorse them. From your appreciation and endorsement will follow the multiplication of schools on the same plan; and with this multiplication of good schools will come, not only to the masses of the people, but to you also, the opportunity of educating your own children. This work is of God, and God will uphold it.  
MALSHALL McILHANY.

**DROPSY TREATED FREE.**  
Dr. H. H. Green & Sons Specialists for Thirteen Years Past, Have treated Dropsy and its complications with the most wonderful success; use vegetable remedies, entirely harmless. Remove all symptoms of Dropsy in eight to twenty days. Cure patients pronounced hopeless by the best physicians.  
From the first dose the symptoms rapidly disappear, and in ten days at least two thirds of all symptoms are removed.  
Some may cry humbug without knowing anything about it. Remember, it does not cost you anything to realize the merits of our treatment for yourself. In ten days the difficulty of breathing is relieved, the pulse regular, the other organs made to discharge their full duty, sleep is restored, the swelling all or nearly gone, the strength increased, and appetite made good. We are constantly curing ones of long standing—cases that have been tapped a number of times, and the patient declared unable to live a week. Give full history of case. Name sex, how long afflicted, how badly swollen and where, are bowels constive, have legs bursted and dripped water. Send for free pamphlet, containing testimonials, questions, etc.  
Ten days' treatment furnished free by mail. Epilepsy (Fits) positively cured.  
If you order trial, send 10 cents in stamps to pay postage. H. H. GREEN & SONS, M. Ds., 55 Jones Avenue Atlanta, Ga.

**FOR CHOIRS**  
A Low Priced Collection of Music. IDEAL ANTHEMS.  
The great success of the "Ideal Anthems" music books has caused us to add to the series of this collection. The new ones are all entirely new and adapted to the needs of churches, schools, societies, etc. They are all of the highest quality, and suitable for the most advanced choirs.  
The program from East to Mountain Grade, with the organ part on separate staff, thus insuring the necessity of the piece, and making the parts at once, as in the old editions.  
"Ideal Anthems" consists of 67 pages, octavo size, handsomely bound in paper.  
Prices, 25 cents each by mail, postpaid; \$5.00 a volume by express, prepaid. C. F. SMITH, PUBLISHER, THE JOHN CHURCH CO., CINCINNATI, O. And 19 East 16th Street, New York City.

**Three Peculiarities**  
Hood's Sarsaparilla, the great blood purifier and regulating medicine, is characterized by three peculiarities, namely:  
1st: The combination of the various remedial agents used.  
2d: The proportion in which the roots, herbs, barks, etc., are mixed.  
3d: The process by which the active medicinal properties are secured.  
The result is a medicine of unusual strength and curative power, which effects cures heretofore unequalled. These peculiarities belong exclusively to Hood's Sarsaparilla, and are

**Unknown to Others**  
Hood's Sarsaparilla is prepared with the greatest skill and care, by pharmacists of education and long experience. Hence it is a medicine worthy of entire confidence. If you suffer from scrofula, salt rheum, or any disease of the blood, dyspepsia, biliousness, sick headache, or kidney and liver complaints, catarrh or rheumatism, do not fail to try

**Hood's Sarsaparilla**  
"I recommend Hood's Sarsaparilla to all my friends as the best blood purifier on earth." Wm. GARY, druggist, Hamilton, O.  
"Hood's Sarsaparilla has cured me of scrofulous humor, and done me wonders of good otherwise." C. A. ARNOLD, Arnold, Me.  
A book containing many additional statements of cures will be sent to all who desire.  
**Hood's Sarsaparilla**  
Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

**NATURE'S CURE FOR CONSTIPATION, SICK-HEADACHE, AND DYSPEPSIA.**  
TARRANT'S Effervescent Seltzer Aperient  
Cures Constipation, Sick Headache and Indigestion. It promotes the Appetite, and invigorates the stomach, to which it imparts tone and vigor, and enables the digestive organs to perform their functions with ease and expedition. It is pleasant to the taste, portable in form, and gives immediate relief in an ordinary ailment arising from a disordered stomach or constipated habit. Take no substitute, but demand the genuine Tarrant's Effervescent Seltzer Aperient, which can be found in every well-regulated drug store.

THE WORLD ADVANCES AND ALL THINGS CHANGE.

Latest and Best Discovery in Medical Science

CRUDOFORM

Which is the King of Liniments. USE IT FOR

- RHEUMATISM, GOUT, STIFFNESS OF JOINTS, PAINS, SCORPION BITES, ACHES, Bruises, Backache, Sideache, Toothache, Stings, Soreness, Sciatica, Scalds, Neuralgia, Lumbago, Burns, Sprains, &c.

Ask your Druggist for Crudoform

Read! Read! Read! From a Minister. Pittsburgh, June 1st, 1886. MESSRS. FLEMING BROS., Gentlemen: I take pleasure in assuring you that I have used your celebrated Crudoform Liniment for Rheumatism with most gratifying results. For years I was almost completely crippled, and at times, felt as if I cared nothing for life; but I must say that since using Crudoform I have attained a new interest in life. It has proved a blessing to me, and I hope will prove to be the same to thousands of others to whom I cheerfully recommend it. Yours most sincerely, J. STEPHEN WALTING.

24 Wood Street, PITTSBURGH, PA.

Continued on Eighth Page.

THE SCIENTISTS IN CONVENTION.

Now the savants scientific with a purpose all specific. Come together on a preconcerted plan, And with papers bioplastic and a wisdom that's Socratic.

HOW TO TELL WHEN A PERSON IS DEAD.

While we are decidedly in favor of cremation, we do not admit that the fear of being buried alive should be a reason to cause us to reject burial and to adopt cremation.

BILL ARP AT HOME.

The love of home is not an art nor an accomplishment. It does not come from early training or education. It is the instinct of humanity.

Horford's Acid Phosphato

Prof. ADOLPH OTTE, New York, says: "I used Horford's Acid Phosphato during a severe case of nervousness, during the summer months, which rendered me unable to do any work."

CHOLERA.

Diarrhea, Colic, Cramps, Pains in the Stomach, Lameness, Spasms, Lumbago, Swellings, Pains in the Head or Body, Neuralgia, Rheumatism and Toothache, all pain, internal or external, cured quickly with WUNDERFUL EIGHT.

Defrauding the Revenue.

Sapient friend of any kind is destructive to all sound civil government. The evasion of payment by some persons of the burden of taxation on others, and is therefore an act, in itself, criminal on the part of the defaulter.

BURNED TO DEATH AND RESTORED TO LIFE.

I know of a man named Maxey's, Ga., who for ten or twelve years was almost a solid score from head to foot.

CHURCH NOTICES.

Plan of Episcopal Visitation for '86-'87. 1st DISTRICT—BISHOP WILSON. Japan Mission. China Mission.

FLUX.

Wood City, Bastrop Co., Tex., April 18, 1885. Messrs. Morley Bros. Kicks in I tried MORLEY'S BLACKBERRY BALSAM on two of my children that had the Flux very bad, and it acted like a charm.

Flowers from Scotland.

The following was written on the outside of an envelope containing a collection of dried flowers from the grave of Robert Burns, that were sent from Scotland to John Boyle O'Reilly.

Hay Fever.

This malady is an index of a condition of the system which should be thoroughly changed. This is possible is shown by many letters from patients.

PARIS DISTRICT—FOURTH ROUND.

Honey Grove sta. 1st Sun in Oct. Brookston cir. 2d Sun in Oct. Lodi cir. 3d Sun in Oct.

CAVERT DISTRICT—FOURTH ROUND.

Kosse cir. at Kosse. 1st Sun in Oct. Buffalo cir. at Buffalo. 2d Sun in Oct. Jewett cir. at Jewett.

TERRELL DISTRICT—FOURTH ROUND.

Forney cir. at Forney. 1st Sun in Oct. Foster cir. at Foster. 2d Sun in Oct. Farmers cir. at Farmers.

BROWNWOOD DISTRICT—FOURTH ROUND.

Beaumont cir. at Beaumont. 1st Sun in Oct. Bee House cir. at Bee House. 2d Sun in Oct. Williams Ranch cir. at Williams Ranch.

DALLAS DISTRICT—FOURTH ROUND.

Keller cir. at Keller. 1st Sun in Oct. Grapevine cir. at Grapevine. 2d Sun in Oct. Bethel cir. at Bethel.

MARSHALL DISTRICT—FOURTH ROUND.

Centennial sta. at Harmony. 1st Sun in Oct. Harrison cir. at Harrison. 2d Sun in Oct. Holly cir. at Holly.

GEORGETOWN DISTRICT—FOURTH ROUND.

Salado cir. at Salado. 1st Sun in Oct. Burnett cir. at Burnett. 2d Sun in Oct. Burnett cir. at Burnett.

WAXAHACHE DISTRICT—FOURTH ROUND.

Red Oak cir. at Red Oak. 1st Sun in Oct. Waxahatche cir. at Waxahatche. 2d Sun in Oct. Waxahatche cir. at Waxahatche.

CHAPPEL HILL DIST—FOURTH ROUND.

Burns Oct. 23, 25. Caldwell Oct. 23, 25. Lexington at Lawton Oct. 16, 17. Dearyville Oct. 23, 25.

GALVESTON DISTRICT—FOURTH ROUND.

Washington St. Houston. Sept. 29, 30. Wharton, at Snake Lake. Oct. 2, 3. Eagle Lake at Eagle Lake.

STEPHENVILLE DIST—FOURTH ROUND.

Frederick, at Frederick. 4th Sun in Sept. Duffau, at Little Duffau. Thursday, Sept. 3. Stephenville, at Dardale sta. 1st Sun in Oct.

SULPHUR SPRINGS DIST—FOURTH ROUND.

Gober cir. at Willow Grove. Sept. 25, 26. Leonard cir. at Leonard. Sept. 29, 30. Leonard cir. at Leonard.

PALESTINE DISTRICT—FOURTH ROUND.

Alto at Barrows. Sept. 25, 26. Mt. Vernon at Mt. Vernon. Oct. 16, 17. Crockett and Augusta, at Crockett.

SHERMAN DISTRICT—FOURTH ROUND.

Horban cir. at Horban. Sept. 25, 26. Pilot Grove cir. at Pilot Grove. Oct. 2, 3. Panna cir. at Panna.

SAN MARCOS DISTRICT—FOURTH ROUND.

Lockhart cir. at Plum Creek Academy, 4th Sun in Sept. Blanco cir. at Blanco. 1st Sun in Oct. Luling cir. at Luling.

SAN ANTONIO DISTRICT—FOURTH ROUND.

San Antonio sta. at Salado. Sept. 25, 26. Bandera cir. at Bandera. Oct. 2, 3. Kerrville, at Brownshore.

WACO DISTRICT—FOURTH ROUND.

Merka cir. at Merka. Sept. 25, 26. Mt. Calm cir. at Dawson. Oct. 2, 3. Besque cir. at Besqueville.

SAN AUGUSTINE DIST—FOURTH ROUND.

Concord cir. at Concord. Sept. 25, 26. Carthage cir. at Carthage. Oct. 2, 3. Carthage cir. at Carthage.

ABILENE DISTRICT—FOURTH ROUND.

Buffalo cir. at Buffalo. Sept. 25, 26. Child's Gap cir. at Child's Gap.

Crawford's Baking Powder, MISSOURI-PACIFIC RAILWAY SYSTEM. TEXAS COFFEE, TEA & SPICE CO., Houston, Texas.

This Powder is the BEST IN EVERY RESPECT now on the Texas Market. Ask your Grocer for it and don't pay a double price for an inferior brand.

TYLER DISTRICT—FOURTH ROUND. Malakoff, at Merideth's camp-ground, a camp-meeting, Oct. 2, 3.

The Cheapest Books! The American Sunday School Union, 1122 Chestnut St., PHILADELPHIA, PA., and 10 Bible House, NEW YORK.

THE CAROL Religious Songs FOR THE Sunday School and the Home, BY CHARLES W. WENDE, WITH poetical contributions by Mrs. Julia Ward Howe, Miss Louisa M. Alcott, etc.

THE FARMER'S Most Valuable Friend People's Farm and Stock Cyclopaedia. CONTAINING OVER FIFTY NEW FEATURES, ENTIRELY ORIGINAL.

R.B. GARNETT, Manufacturer of CISTERNS. Each cistern is first set up at the shop, and hooped, fitted, and each stave numbered.

HENRY LINDENMEYER, PAPER WARE HOUSE. Nos. 15 and 17 Beekman St., NEW YORK. RICE, BAULAR & CO., DEALERS IN PAINTS, OILS, GLASS.

WATERFORD DISTRICT—FOURTH ROUND. Cartersville cir. at Cartersville. Sept. 25, 26. Woburn cir. at Woburn.

EL PASO DISTRICT. Norton mission, New Mexico. Sept. 25-29. El Paso, Texas. Oct. 6, 7. Culhuahua, Mexico. Oct. 9, 10.

BAILEY'S COMPOUND REFLECTORS! A wonderful invention for LIGHTING Churches, Schools, and Public Buildings.

BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa. Send six cents for postage, and receive free a costly box of goods which will help all of either sex to more money right away.

B. R. DAVIS & BRO., DEALERS IN FURNITURE, 86 & 88 MARKET STREET, GALVESTON TEXAS.

A PRIZE. Send six cents for postage, and receive free a costly box of goods which will help all of either sex to more money right away.

H. C. ARCHER, Ticket Agent, Galveston, Tex. H. P. HUGHES, Passenger Agent, Houston, Tex. B. W. McCULLOUGH, General Passenger and Ticket Agent, Dallas, Tex.

MISSOURI-PACIFIC RAILWAY SYSTEM. International and Great Northern RAILROAD DIVISION. Galveston, Houston and Henderson RAILROAD.

Schedule in Effect Sunday, Sept. 27, '86

Table with columns for North Daily and South Daily, listing train routes and times between Galveston, Houston, and Henderson.

SOLID TRAINS WITH ALL MODERN IMPROVEMENTS THROUGH BETWEEN GALVESTON AND ST. LOUIS, WITHOUT CHANGE OF CARS.

A. P. FOSTER & CO., Publishers, 730 Elm St., Dallas, Texas.

CHICAGO, CINCINNATI, LOUISVILLE, BALTIMORE, WASHINGTON, Philadelphia, New York, Boston.

And Other Principal Cities in the NORTH AND EAST

TRAIN LEAVING GALVESTON AT 2.50 P. M. HAS Pullman Palace Car THROUGH TO St. Louis.

Close connection in Houston with trains of the HOUSTON AND TEXAS CENTRAL and GALVESTON, HARRISBURG AND SAN ANTONIO RAILWAY systems.

At Little Rock for all points in the SOUTH-EAST, and in the Union Depot, St. Louis, with express trains in all directions.

Passengers booked to and from ALL POINTS IN EUROPE, Via the RED STAR Steamship Line, between NEW YORK, PHILADELPHIA & ANTWERP, Belgium, and via the AMERICAN Steamship Line between PHILADELPHIA and LIVERPOOL, England.

For Tickets or any other information, apply to H. C. ARCHER, Ticket Agent, Galveston, Tex. H. P. HUGHES, Passenger Agent, Houston, Tex. B. W. McCULLOUGH, General Passenger and Ticket Agent, Dallas, Tex.

RED STAR COUGH CURE

Free from Opium, Stimulant and Poison. SAFE. SURE. PROMPT. 25 Cts.

ST. JACOBS OIL

THE GREAT GERMAN REMEDY FOR PAIN

GOLDEN'S LIQUID BEEF TONIC

Is pronounced by scores of physicians, and thousands of people who have used it, to be the best known remedy for Debility, Dyspepsia, Indigestion, Loss of Appetite, Loss of Flesh, Lung Complaints, Female Weakness, Gastric Irritability, Nervousness, Malarial Fever and many other diseases where tonics are required—differing essentially from all other Beef Foods and Tonics.

This great Invigorator consists of the juice of the finest beef—by Baron Von Liebig's process, together with iron, quinine, and roots and herbs known for their tonic and health-giving properties, and affords building material for both force and muscle. An analysis by the eminent chemist, ALTHEA HILL HANSON, M.D., F.R.S., of London, England, and also an endorsement by the celebrated physician, Professor SIR THOMAS WILSON, F.R.S., LL.D., of London, are attached to each bottle.

It has wrought such remarkable cures of the ailments which afflict common humanity that it may be truly called a "Remedy for Millions."

STADIGER'S AURANTH

Most of the diseases which afflict mankind are directly caused by the altered condition of the Liver. For all complaints of this kind, such as Torpidity of the Liver, Biliousness, Nervousness, Irritability, Indigestion, Headache, Constipation, Dropsy, Rheumatism, and Burning of the Stomach, Stomachic and Heartburn, Malaria, Migraine, Headache, Cholera, and Fever, Biliousness, Eruptions before or after Fevers, Chronic Diarrhea, Loss of Appetite, Headache, and all other ailments connected with the Liver, Stodiger's Auranth is the best and most reliable remedy.

STADIGER'S AURANTH

It is a powerful purgative for all ailments, and cures STOMACHIC AND BOWEL COMPLAINTS, Biliousness, Headache, Constipation, Dropsy, Rheumatism, and all other ailments connected with the Liver, Stodiger's Auranth is the best and most reliable remedy.

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HEAL THYSELF!

Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and wreck your system with nauseous slugs that poison the blood, but purchase the Great and Standard Medical Work, entitled SELF-PRESERVATION.

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Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and wreck your system with nauseous slugs that poison the blood, but purchase the Great and Standard Medical Work, entitled SELF-PRESERVATION.

DEVOTIONAL.

IN EVERYTHING GIVE THANKS.

Perhaps there is no command in the Bible that puts the Christian more to the test than this. Life at best has much work and many burdens. By far the majority in the world, whether in the pulpit or the pew, the shop or the home, labor early and late with little compensation. For the mother it is the old round of daily care, the turning dresses inside out, planning, hoping, working after the children are asleep; for the father it is constant work at the bench, on the farm, or over the counter, and the wearing competition of business, till the brain whirls and he longs for a place where he can sit alone for a moment and commune with himself. Life is not the rosy thing he looked out upon when he was a boy. He hardly finds time to look at a paper to see what the great busy world is doing around him. He is trying to do his duty. But is he giving God thanks? Is life a psalm of praise to him? Is he thankful for each day with its dark hours and struggles?

Perhaps we are in work that is thoroughly ungenial as well as confining; and yet do we carry a merry heart that doeth good like a medicine? Perhaps we are with those who fail to appreciate our ability or effort. We find the world grasping, and each one living for himself. Others step in to fill the places we hoped to obtain. Sickness, death even, comes to those who are dear to us; yet do we take all as from One who knows the end from the beginning, and do we in everything give thanks?

We are perhaps conscious of having made a failure on some public occasion where we had hoped to do ourselves great credit. Are we content to leave this with God if we have done our best? It is easy to be thankful for the successes of life, but it is poor Christian living that is not thankful amid its ills.

What a world this would be if Christians lived up to this high privilege, command even, to be constantly thankful. In such a state of mind there is no gloom, no fault-finding with the place where God puts us; no irritability, no envy that another has succeeded, no distrust, but sunshine and peace, and hope.

Let us take this for our motto for one week at least: "In everything give thanks." It will be a short, blessed week, and God will be honored.—Congregationalist.

THOUGHTS BY THE WAY.

Truth may be defined as the shortest possible distance from one point to another.

Let the rule invariably be this, where you cannot pray as you would, pray as you can.

Courage, O faithful heart: Steadfast forever! In the eternal love, Faltering never.

Salvation is a real having; not an escape without anything, as people run for their lives from fire or flood.

Truly it is a glorious thing to follow the Lamb; 'tis the highway to glory; but when you see him in his own country at home, you will think you never saw him before.

Go on in the strength of the Lord, and put Christ's love to the trial; put upon it burdens, and then it will appear love indeed; we have not recourse to his love, and therefore we know it not.

The soul that cannot entirely trust God, whether man be pleased or displeased, can never long be true to him; for while you are eyeing man you are losing God and stabbing religion at the very heart.

Every life should be a Garden of Eden, if proper care is given to its cultivation. We find that good and bad seed can germinate in good soil. It is the duty of the gardener to keep down the weeds of evil and not let them absorb the good plants. In the human heart the tiny flower of modesty is often shaded by the towering sunflower of arrogance—against every desire for good there exists the capacity for evil. We are placed in charge of this garden—it is the human heart—our heart. We are to keep it with all diligence—uproot the bad, and to preserve and nourish the good. God visits every garden that is honestly tended; talks with the gardener, who grows wise and more faithful each day that he lives. His garden is watered from the wells of salvation and vegetates it with the sunlight of God's law.

There is a time coming when we shall look for the last time into the deep blue sky above us. The sun will dazzle us with its brightness for the last time. The moon will hang out its soft light and touch our cheeks for the last time. The stars will flash with their myriad eyes in glory upon the streets and see and talk to our friends for the last time. Unseen fingers are loosing the cords that bind us to earth and to time. The anchor will soon be lifted, and our bark will soon be cutting the waters of the ocean of eternity. Ah! whether, my brother, and for what port do you steer? Have you a pilot on board who is acquainted with the ocean upon which you are about to launch? If so, happy are you; for with the ready pilot of our salvation to hold the helm every storm will be out-riden and our bark will safely anchor in the port of eternal peace.

4 MEALS A DAY

IS THE Englishman's Boast and Delight

And where on earth is there a more robust, healthful people than the English? Dyspepsia is not half as prevalent as in America. Constipation and Liver Complaint are very rare.

WHY?

Let Me Tell You a Secret. The well-learned Englishman makes it a rigid custom always to take a CATHARTIC AND LIVER PILL after dinner, and for this purpose Nature never made a better article than

SCHENCK'S MANDRAKE PILLS

DR. SCHENCK'S Book on Consumption, Liver Complaint and Dyspepsia, sent Free. DR. J. B. SCHENCK & SON, Philadelphia, Pa.

DAY BY DAY.

If I were told that I must die to-morrow, That the next sun Which sinks should bear me past all fear and sorrow, For any one, All the fight fought, and all the short journey through, What should I do?

I do not think that I should shrink or falter, Doing my work, nor change nor seek to alter, Aught that is mine; But rise, and move, and love, and smile, and pray, For one more day.

And lying down at night, for a last sleeping, Say in that ear Which harkens ever: "Lord, within thy keeping, How should I fear? And when to-morrow brings Thee nearer still, Do Thou Thy will."

I might not sleep for awe; but peaceful, tender, My soul would lie All the night long and when the morning splendor Flashed o'er the sky I think that I could calmly say It is His day.

But if a wondrous hand from the blue ether Held out a scroll, On which my life was writ, and I with wonder Held up the scroll, What should I do?

What could I do, O blessed Guide and Master, Other than this— Still to go on as now, not slower, faster; Nor fear to miss, And if I should be led by Thee?

Step by step, feeling Thee close beside me, Although unseen; Through thorns, through flowers, whether the tempest thide, Or a serene; Assured Thy faithfulness cannot betray, Thy love decay.

Let me keep on, abiding and unfeared, Thy will always; Through a long century's ripening fruition, Thou canst not come too soon, and I can wait If Thou come late.

WHAT WEARS OUT LIFE. It is the part of an indiscreet and troublesome amateur to cut too much about fame—about what the world says of us—to be always looking into the faces of others for approval; to be always waiting for an object to cover the echo of our voices. If you look about you, you will see men who are wearing life away in vain, and who are never to be seen again. They shall never hear of them will be the funeral-bell that tolls them to their early graves.—Longfellow.

It cannot be gain to die, till it is Christ to live.—Bacon.

OBITUARIES.

The space allowed obituaries, twenty to twenty-five lines, or about 150 to 160 words, is full as written, should not exceed to cover the space of one week, at the rate of one cent per word. Money should accompany all orders. Extra copies of notices may be ordered if desired when manuscript is sent. Price five cents per copy.

HOLLISHEAD—Maggie May, daughter of Rev. W. C. and Sarah E. Hollishead, was born June 29, 1871; died July 23, 1886. Little May told her friends that stood around her bed when she died, that she had never seen the last tender look and shed from this world. Her age was nine years, one month and three days. C. J. SHERWOOD, General, TEXAS.

MAYNARD—Died, in Kyle, Hays county, Texas, August 2, 1886, James Maynard, Bro. Maynard was born in England District, S. C. Jan. 19, 1829. He had lived in Texas about fourteen years. He put off his return to God until a few months before his death, but through the faithful life and devotion of a good Christian wife he was at last brought in—a brand snatched from the burning. The writer received him into the church about six months ago, gave him the sacrament in his dying hours, and he died in hope of immortal life. W. J. JOYCE.

SHERWOOD—Ava Bessie, infant daughter of M. B. and Mrs. Bert Sherwood, was born Nov. 24, 1885, and died Aug. 5, 1886. She was left motherless when nearly four months old, but her father's devoted and tender care for her until her pure spirit was freed from its mortal casing, and was carried by the angels of light to join her mother in the "sweet by and by." May the glorified spirits of wife and child be instrumental in leading and guiding the bereaved and afflicted father to the consoling world where his loved ones have gone. J. H. WALES.

CADE—At the residence of C. E. Cade, in Newton county, Texas, Robert Cade, Sr., passed away Aug. 13, 1886, in his eighty-sixth year. He was a sufferer for more than twenty-five years, but bore his affliction with a murmur. He had been a member of the church about fifty years. While his Christian life was not as brilliant as some, yet his was a genuine one. He died in peace, died in peace and went home to glory; it is fitting in his last moments that his way was clear. Mark the perfect man, and behind the upright and true, let Jack Cade stand. May God bless and comfort the bereaved widow and children. M. D. LONG, NEWELL, TEXAS.

NEWELL—Little Ovet Fatmague, son of I. H. and J. M. Newell, was born Jan. 4, 1883, and died Sept. 2, 1886, after a protracted illness. Little Ovet was the pet and favorite of the family, and most intelligent for his age. The bereaved and grief-stricken parents long for their little son, and their hearts are in heaven. Weep not, dear parents, but remember that Jesus said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." When we are in our part, I give us as our part; But what shall be joined in heart, And hope to meet again. J. M. HOIT, HUNT, TEXAS.

SHERWOOD—Died, at Gilmer, Texas, June 23, 1886, Elizabeth Sherwood, wife of Rev. C. J. and Mrs. Ella Sherwood, Bro. S. is a member of the North Texas Conference and pastor of our church at Gilmer. Her little son died at Gilmer, Texas, Sept. 17, 1884. Thus this family circle has been broken by death—one is absent, and yet this bud is not withered, but transplanted to bloom on some fairer soil. These potatoes have submittedly bowed before God as he took this jewel to place it in his crown to shine with undimmed splendor forever. He gave, he took, he will restore; he does all things well. F. A. ROSSER, PITTSBURG, TEXAS.

LATHAM—Little Raymond, infant son of V. G. and Ida Latham, was born in Llano county, Texas, March 9, 1885, and died Aug. 18, 1886, in Burnet county, Texas. Another tie to bind us to heaven. Little Raymond was only called to suffer a few days, and then the angels took the sweet spirit home. We see the father in his death. The beautiful bright flower has been blighted—suddenly cut down, like a rose in June. Such is life; such is death; such is God's way. The blessed Word tells us that the flower shall rise again and with juster brightness far shall shine. So weep not, dear parents, for Little Raymond has gone home to God. He is only waiting for mamma and papa to come home, where parting is no more. HIS AUNT ROSA, SANDY MOUNTAIN, TEXAS.

ADAMS—William Spencer, son of John I. and Etiza Adams, was born Nov. 27, 1801, in America, and died June 25, 1886. He was baptized in infancy, taught the principles of religion and ever observed this teaching. While was a promising youth in the church and in the world. He was continued to his bed about twelve days, all the time being submissive to the will of God. His death was victorious. Just before he died he called every member of the family and several friends to

his bedside and asked them all to be quiet; he wanted to pray for them. They began weeping; he told them to weep, but to weep happily in his life—an evidence that he was going to his brothers and sisters in heaven—and requested them all to meet him there. "Blessed are the dead that die in the Lord." CENTRALIA, TEXAS. A. J. FRICK.

DEAN—Sister Mary Ellen Dean was born in Polk county, Texas, Sept. 4, 1833; professed religion and joined the M. E. Church, South, in 1873, in which she lived a consistent Christian to the day of her death. She took place Feb. 13, 1886. Sister Dean leaves an affectionate husband, seven little children, a father, a number of brothers and a host of friends. It is to be regretted that she will have to say in after years: "I knew not a mother's love." But, blessed be God! we are persuaded that the faith and the works of a Christian mother never die, but continue to shield their light and influence upon the generations to come. "Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." May the Lord bless the bereaved ones, and may their affections to the good of their souls, be the prayer of their pastor, HENRY B. WATTS.

BEASON—Sister Sophia E. Beason was born in Hall county, Georgia, March 9, 1829. Her maiden name was Dungan, her father being Ezekiel Dungan. She professed religion at the age of twenty and joined the Methodist Church in 1844 because a member of the M. E. Church, South. She was married to Alexander Thompson, Sept. 15, 1847. He died May 14, 1886, leaving her a widow. She was married the second time to Curtis J. Beason May 24, 1866, and he died May 3, 1867. She then moved to Texas, where she spent the remainder of her life, which was spent for the Master. She lived to see all of her children happily converted and members of the church. Her death took place at Mineral Wells, Texas, July 21, 1886, just five days before her youngest son died, both having gone there for their health. She leaves many sons and daughters, both in Texas and in Alabama, to mourn their loss, and a host of friends. We mourn not as those who have no hope, for while we mourn our loss she has gained heavenly consolation. H. S. ANGLIN, DELTON, TEXAS.

THOMPSON—John Wesley Thompson was born Feb. 29, 1850, in the State of Alabama, and moved to Texas with his widowed mother in his youth. John, as he was called by all that knew him, was a pious boy from his youth, and well loved by all that knew him. He suffered very much the last three years of his life. He embraced religion at a protracted meeting held by Bro. R. R. Raymond at Delton, in Sept. 1885, and joined the M. E. Church, South, at that time. He died at his home on that day until the day of his death, which took place July 23, 1886, at Mineral Wells, Texas, where he and his mother had gone for their health. He had been suffering for some time before her youngest son died, both having gone there for their health. He leaves many sons and daughters, both in Texas and in Alabama, to mourn their loss, and a host of friends. We mourn not as those who have no hope, for while we mourn our loss she has gained heavenly consolation. H. S. ANGLIN, DELTON, TEXAS.

PIPER—Wm. L. Piper was born in Smith county, Tenn., March 3, 1825. His father moved to Texas in 1846, and settled near Austin. Wm. L. Piper was married to Miss Josephine Brindley in 1853. He then located seven miles south of Austin on a farm, where he remained until his death. He was a true man, and was good and kind to all with whom he had to do. No one ever went away from his door in want of bread. He was a kind and affectionate father and a loving father-in-law. He was true to his country's call. He enlisted among the first volunteers that went from Texas to Virginia to battle for the lost cause; was a member of the 4th Texas Heavy Artillery, and fought so bravely in the old Hood Brigade; was wounded at the battle of Seven Pines, near Richmond, which would give him pain and, at times, great suffering until the day of his death. The writer of this article was a member of the same regiment and can say of him that he was true in battle and true in peace. After suffering for a number of days of typhoid fever, he came to the end of his pilgrimage on Aug. 28, 1865. He leaves a loving wife and seven children. His funeral was held at his home on the 30th day of August. He is buried in the cemetery at Austin, Texas. He was a true friend of a true friend. H. M. H., MANCOSA, TEXAS.

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