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LETTER FROM CANADA.

I was much interested in your struggle in Texas with the friends of the liquor traffic, and felt extremely sorry that you were defeated at the polls. You need not be surprised when you know the character of the foe with which you had to contend—a foe that knows nothing of honor or fair play; one by whom perjury, bribery and even murder can be employed to accomplish the base purposes which the liquor traffic contemplates. Prohibitionists every where may learn this lesson—that the drink fiend can only be slain by the manufacture and sale of the liquor being entirely prohibited.

Those who are the supporters of the liquor traffic are much the same everywhere. We have not had any murders in Canada such as that of the Rev. G. Haddock in Iowa, but we have had a few deeds which approach very closely to murder. Threatening letters have been sent, property has been destroyed by incendiarism, and lives have been placed in jeopardy, while poor dumb animals which were owned by prohibitionists have been poisoned or seriously injured by wounds which could only be inflicted by human hands.

So far as the Scott Act, or local option, is concerned in Canada, the friends of temperance have no cause to be ashamed. The following summary of the votes cast at the elections which were held in the various provinces in respect to the Scott Act will give a correct view of our position:

Nova Scotia has eighteen counties and one city, of which thirteen counties have adopted the act.

New Brunswick has fourteen counties and two cities, of which ten counties and two cities have adopted the Act.

Manitoba has five counties and one city, of which two counties have adopted the Act.

Prince Edward Island has three counties and one city, all of which have adopted the Act.

Ontario has thirty-eight counties and one city, of which twenty-five counties and two cities have adopted the Act.

Quebec has fifty-six counties and four cities, five counties of which have adopted the Act.

British Columbia has five parliamentary constituencies, none of which have adopted the Act.

In all, up to the present time, 81 cities and counties have voted upon the Scott Act, and 63 have adopted it. Nine counties and cities voted twice and 2 three times, making an aggregate of 92 contests, out of which we have been victorious in 71.

The aggregate votes cast in all the contests have been:

For the Scott Act..... 161,321

Against the Scott Act..... 111,791

Net Scott Act majority..... 49,530

If we omit all voting but the last, in those places which have voted more than once, we get the following as the latest vote:

For the Scott Act..... 146,974

Against the Scott Act..... 102,196

Net majority for Act..... 44,778

It is more than eight years since the Scott Act was first voted upon and adopted in different localities, and no county or city has yet repealed it, although many votings have taken place on the question of repeal.

The Act when once adopted cannot be repealed for three years, and only then when two-thirds of the rate-payers of any county shall petition for the Act to be again submitted to the voters. In several counties the time is near when a repeal can be taken, and no doubt attempts will be made in some places to secure a repeal. What the results will be we pretend not to say. Should the anti-succeed in a few places, it would be no marvel, because the law has not, by any means, been strictly enforced at those places, consequently there has been an alarming increase of drunkenness, but in all places where the executors of the law have done their duty the law has been a great blessing. In Ontario we have a government in which, most if not all the ministers, are in thorough sympathy with the law, and would wish to see it strictly enforced, but as the law was enacted by the Dominion legislature, the provincial legislatures have not the power to alter its provisions in a single iota, and can only see to its enforcement within their respective jurisdiction. At the next general election the temperance electors will seek to send such men to parliament as are known to be thorough temperance men, who will seek to make such amendments to the Act as will secure its greater efficiency.

Some of our judges are not in sympathy with the Scott Act, hence, they have set aside the decisions of the Police Magistrates whenever they could do so, on the merest technicalities. In Toronto City where we have a Christian mayor and a public sentiment strongly in favor of all that is good, a by-law was adopted by a plebiscite vote, which closed ninety-three after three months notice, yet Judge Connor has granted a motion to summon the mayor and corporation before him to show cause why the said by-law should not be repealed. Great interest is felt in the case, and it is another

proof that nothing will be accomplished by temperance people but the utmost vigilance.

We are ever and anon receiving evidence of the fact that the Romish Church can have recourse to the most questionable means to raise money to accomplish its purposes. In the city of Montreal a cathedral has been in course of construction for several years, but it seems that "the faithful are not so liberal in their contributions to the building fund as is desirable, hence the following proclamation has been issued by the Bishop of Montreal:

"For the low sum of \$1 in favor of the cathedral of Montreal, the purchaser will have the benefit of the following advantages: 1,948 masses a year for four years, 143,133 communications, 322,508 ways of the cross, 515,464 rosaries, 16,372 masses heard, 4,330 strings of beads of the Sacred Heart, 4,000 offices of the Holy Virgin, 722 breviaries of the precious blood, 100 'Salve Regina,' chanted by the trappists, and several thousand of other prayers, such as 'Remember * * * * * Pater,' 'Ave,' etc., and once a week the spiritual profit of 7,000,000 Ave Marias by the confraternity of that name."

How comes it to pass that such a method to raise funds can be adopted, seeing that the late Baltimore council prohibited such methods?

But the secret is soon explained, which we reluctantly admit: the Province of Quebec is very largely a "Catholic country." At the late session of the Provincial Legislature the Jesuits obtained an Act of Incorporation in favor of their order. No other Parliament probably in the world would have granted such an act, especially seeing that Cardinal Taschereau was opposed to the measure, but the Premier, it is believed, in granting the act was looking to the favor of his holiness the Pope, whose influence is of great benefit at elections.

Here is what a Montreal correspondent says respecting the said Act of Incorporation:

"The powers conferred upon the Jesuits by the bill are far-reaching. It empowers them to hold property for the purposes of revenues not to exceed \$50,000 a year from real estate in any or all of the twenty-five districts of the Province; to establish novitiates to be governed by the most arbitrary rules by their own superiors, and to establish scholastic establishments. Their influence is already in the ascendant since the passage of this bill. Their intrigues to undermine the Cardinal's influence in educational circles are redoubled, and they hope before many months to control a seat of learning here which will soon force Laval University to close its doors. It is because of this, they say, that they have encountered so much opposition from the Cardinal and the other bishops. Nor does the Cardinal deny that this is one of the reasons for fighting the measure, realizing as he did that it was simply a roundabout means of accomplishing what they had so long failed to obtain, viz., the power to establish a rival to Laval."

You may not be aware that the Minister of Justice in the Dominion Parliament is authorized to review all acts which the Provincial Legislatures may adopt, and such as he deems contrary to the provisions of the statutes of the Dominion he recommends the Governor General to refuse to sign. It has been stated that the Jesuit Bill has thus been negatived, and should the report prove to be correct, thousands of hearts will rejoice, as it has become notorious that Rome is still what she has ever been—the foe to civil and religious freedom.

The Methodist Church has a missionary laboring among the Ojé Indians near Montreal. These Indians were formerly Roman Catholics, and have for generations resided on a Seignior of 250,000 acres. The Seminary of St. Sulpice now claim that they received the said Seignior from the King of France, and that the Indians are their wards. About twenty years ago some of the Indians embraced Protestantism, and ever since they have been the subjects of grievous persecution. They built a small church, school and parsonage, but the whole were destroyed by fire. Some of the poor people were even imprisoned on what some believe to be false charges. The poor people, however, resolve to maintain what they believe to be their privileges, and are resolved to rebuild, and here is an extract from the appeal which they have issued:

In our homes, poor and uninviting, we have liberty that may be called civil liberty, inasmuch as the State will by its magistrates lay hold of and punish interference by invaders. We may repair our log houses, and if we are able renew them. We may add an apartment for an increasing family, we may build a pen for our pigs or a stable for our cattle, but to go beyond these and build a house for God and his worship we may not, we must not do.

After mentioning the destruction of the church, the appeal continues:

An effort to obtain a second lot and build again proved abortive, because, although Protestant Indians in possession of land came forward and offered it, they had Roman relatives that could be manipulated by the Seminary and through them bring on law suits and ensure failure. Several other efforts have been made but proved abortive. Now another widow whose children are all Protestants has conveyed to Indian trustees of the Methodist Church a lot of land they may build on. The Roman Catholic Church has again forbidden the Indians to build, but they are proceeding, and already an old house occupying the lot has been removed, the foundation dug, and the Indians are now engaged in laying the stone. The Indians now appeal for money to carry on the work and resist the opposition of the church.

Trouble is feared, and there is a movement on foot to carry the case to the courts and ascertain once for all if the Indians have rights

which the Church of Rome is bound to respect.

Thus it will be seen that the end is not yet, the Methodist missionary has been served with a writ of ejectment, which states that after a certain date he will be prosecuted for trespass if he does not withdraw from the Seignior. Should the threat be executed we will have another fact to prove the intolerance, and persecuting spirit of Rome.

Dr. Williams, our general superintendent, who visited you in Texas recently, returned from his inspection of the churches on the Pacific coast. He formed a conference in British Columbia, and after visiting several of the churches there, he proceeded to Manitoba where he attended another conference, and visited and confirmed the churches. He is full of interesting information which will be of great value during the missionary campaign of the coming fall and winter. The claims of the Chinese, of whom there are several thousands in British Columbia, are very great. Their moral welfare needs to be cared for, or they will corrupt others by their vices.

The openings for missionary labor in Japan are increasing more rapidly than the missionary board can meet. There is just now great demand for efficient teachers in government and private schools, for whose services good salaries will be paid. These teachers will not be prohibited from taking part in Missionary labors after they have discharged their duties to their scholars. This is a great and effectual door which has been opened to the church. The missionary income amounts to \$200,000, which is \$12,000 in advance. The call is for \$250,000. The prospect for receiving such an amount is not very cheering as the crops of all kinds have seriously failed owing to the extreme heat, and the dryness of the season, but the Lord liveth.

EDWARD BARRASS,
HAMPTON, ONTARIO, CANADA.

PREACHERS AS ORATORS.

REV. JOHN H. ALLEN.

In a well written article in the last ADVOCATE, "J. C." criticises severely the delivery of the ordinary preacher. In his opinion the preacher's voice ought to be a perfect instrument, ringing clear as a bell through a vast auditorium in even the reading of the lessons, and yet retaining all its softness and sweetness in the most impassioned passages. All that he demands is greatly to be desired; and most of us will have to plead guilty to every count in his indictment. But will "J. C." please remember that the things he requires of the pulpit, few and simple as they may appear, are just those which constitute the difference between the ordinary speaker and the orator. In proof of this we introduce our critic—who has been spoiled by listening to "the most famous preachers of our land"—who says, "Not one of them has the faults mentioned above." Precisely. And any man minus the faults and plus the excellences he mentions, if he has culture and brains, will be famous. What was the difference between a Whedon and a Simpson, a Biedsoe and a Pierce? Just these little items of delivery. There are other qualities besides "Christian Charity," remarkable for their rarity—and one of the rarest things on earth is good talking. But the gist of "J. C.'s" criticism is that the preachers have not attained this rare quality; that "they have neglected to cultivate properly the art of reading and speaking." But where shall we go to learn? Nothing is more certain than that the teachers of elocution injure nine speakers where they help one. "Imitate" the famous preachers, says "J. C." And become the echo of a voice instead of a strong and manly voice yourself.

I know that the deficiencies of the ordinary speaker are annoying, and it is well to have an honest voice from the pen demanding improvement. I hope every preacher will hear this voice from Dallas and try to benefit by it. But nevertheless I contend that as a church we have reason to congratulate ourselves that we have the amount of excellent and reasonably good talking we have for the price paid for it. The recent canvass has proved that the pulpit of Texas is fairly the equal of the bar as talkers on the same theme. Given a good brain, fine culture and the power to use the voice so the people will hear, understand and be moved, and it will command in the pulpit of Texas \$1000 a year, at the bar it will bring \$1000 a case, and in the theater \$1000 a night.

CHRISTIANITY IN THE FIRST AND NINETEENTH CENTURIES.

REV. WESLEY SMITH.

This is the title of the first article in No. 2, Vol. II, of the Southern Methodist Review, by Rev. W. Harrison, of Prince Edward's Island, Canada. While the author's language is chaste and elegant, and his style unexceptionable, his matter deserves criticism. There are sentiments in this article calculated, in my judgment, to mislead superficial thinkers and do mischief. He assumes—or seems to assume—that the Christian religion was a new thing in the world at the time of the incarnation of our blessed Lord, 1891 years ago. He says

(p. 150): "Judaism had its magnificent house of worship, its imposing furniture and ritual, * * * all these things for a while seemed to point to an early extinction of the new kingdom and the complete ending and destruction of all those holy and glorious aims which that kingdom was to reveal and accomplish in the world." And further on, he speaks of "the commencement of Christ's spiritual empire among men." What strange doctrines, coming from a Pede-Baptist! If this gifted author were writing a treatise on infant baptism he would, I imagine, speak a different language. He would contend for the essential identity of Christ's spiritual kingdom from the days of Abraham up to the present. He would tell us that the "good olive tree" (Rom. xi)—the Jewish Church—was not torn up by the roots and destroyed, but that some of its "branches were broken off by unbelief"—that is, some of the Jews apostatized from the true faith by rejecting Jesus as the Christ of the Scriptures. This would be stating the case fairly and truly. But where and when did Christ set up a new kingdom? The New Testament gives no intimation of any such transaction. And what was Judaism but the religion of the Old Testament Scriptures? The religion of Abel, Enoch, Noah, Abraham, Moses and the prophets? What did the Master mean when he exhorted the Jews to search these very O. T. Testament Scriptures—for there were no others then in existence—saying: "They testify of me" (John v. 39). These were all sufficient, both for faith and practice, up to that time. Hence, Abraham says to the rich man in hades, concerning his five brethren: "They have Moses and the prophets, let them hear them * * * if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke xvi:29-31). After his resurrection, the Lord says to the two disciples on their way to Emmaus: "O fools, and slow of heart to believe all that the prophets have spoken! And, beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." (Luke xxiv:25-27). "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." (Acts xvii:2-3). These are only a few of the many passages that might be quoted to show that the New Testament writers regard the O. T. Testament as comprising a complete system of Christianity.

Again our author tells us, "When the Redeemer was crucified the church did not own a single edifice in all the world," etc. But Richard Watson, in his theological dictionary, says: "In the time of the apostles there were synagogues wherever there were Jews. * * * In the City of Jerusalem alone there were no less than 450 or 480 synagogues." And the fact is indisputable that our Lord recognized these synagogues as true gospel churches. At Nazareth, "as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke iv:19. And taking his text from the "Book of the Prophet Esaias," he preached a sermon. But it seems that the rulers of this synagogue were apostates and infidels, and "were filled with wrath" at his doctrine, and "rose up and thrust him out of the city." "But he, passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Luke iv:31, 32. Now, from these testimonies, I draw this conclusion: These synagogue worshippers were all right, religiously, until some of them (how many or how few we have no means of knowing) apostatized from the religion of their fathers and the church by refusing to accept the man Jesus as the Christ, according to Moses and the prophets.

THE RESULT IN TEXAS.

The prohibitory amendment to the Constitution of Texas has been defeated. The immense corruption fund of the opposition, the support given the saloons by certain of the leading politicians of the State, the large foreign vote, and the frauds along the Mexican border were the chief factors which produced the result. The temperance forces made a gallant fight, and though defeated are already organizing to carry on the battle of reform. They may be sure in the end, and that not far off, they will win. They overwhelmed the opposition in the argument, and having the truth on their side, they have nothing to do but to continue its proclamation, and they will finally overcome their opponents at the ballot-box.

It is well enough for the friends and foes of prohibition in Texas and elsewhere to know once for all this agitation will not cease until the saloon is utterly destroyed. The fight for freedom is just begun. If it has cost the liquor men a million dollars to defeat the amendment in Texas, let them understand they will have to spend two millions to-morrow. From this time forth until the final victory is won, corruption funds with which

to fight prohibition must be reckoned as a part of the yearly and daily expenses of the liquor trade. This agitation means that every day the profits of the liquor interest shall decrease and its expenses increase. The children will be taught in the schools the evil of intoxicants, the people will be taught from pulpit and platform the duty of abstinence, local option will be used where general laws can not be had, moral suasion and legal suasion will be used where men and women will join in the crusade, all honorable powers in earth will be called in requisition, and heavenly help will be invoked, until in all these United States there shall not be found a single person who holds a monetary interest in the downfall of his fellows by holding a license to tempt them to drunkenness. There can be but one result—the saloon must go.

We beg to call the attention of young men especially to these facts. Let old men who have outlived the day of their wisdom and usefulness take position against prohibition if they will. But the young men who must live during the progress of this movement, and who will be living when it reaches its victorious culmination, can not afford to perpetrate such folly. Their interests as well as their consciences ought to restrain them from running with the saloonists and their henchmen.

Speaking of the defeat of the prohibitionists in Texas, we have a word to say to the temperance people in Tennessee. The liquor men can now withdraw from Texas whatever is left of their corruption fund and concentrate all their forces in Tennessee. They come weakened by the drafts made upon their strength there, though dashed with their temporary success. Let us close up our ranks and go forward to meet them with a calmly-directed and well-sustained onset, and we can overcome them. Let local organizations be perfected, and the name, residence, and sentiment of every voter in every precinct be ascertained. Let tracts, papers, pamphlets, and literature of every sort bearing on the subject be placed in the hands of the voters. Cover every phase of the question. Explain every detail of the issue. Arrange for rallies at convenient points. Secure the best speakers who can be had. See to it that in the selection of the election managers enough prohibitionists are chosen to secure a fair count; the law of the land guarantees this privilege; demand it under the law. In a word, get a full ballot and a fair count, and our cause is safe beyond a peradventure.

We are glad to see our preachers and leading laymen, almost without exception in the State, are giving this great cause their support. This is as it should be. Even the liquor men expect this much of the Methodists, and while some may complain of it, in their heart of hearts they respect us for our fidelity. —Nashville Advocate.

THE GOSPEL IN JAPAN.

From an interesting letter from Rev. W. R. Lambuth to Bishop Wilson, dated Kobe, Japan, June 23, we take the following:

Sixth opening. I have been requested to furnish a teacher for three schools in Osaka, twenty miles from Kobe, to teach elementary English two hours each day. Salary ninety yen a month. A Japanese residence provided, and also a house for a chapel. I am teaching here now, holding the place, and anxiously awaiting help from home that I may be free to assist elsewhere. I am carrying this in addition to two hours' work every night in Kobe. Am only teaching four hours a day in Osaka, however, as two hours are lost in going and coming. Result: Already there are three probationers from these Osaka schools, and how do you suppose I instruct these? Ten minutes each day upon the street walking from one school to the other. Each member of my paripetate Bible-class has a Testament, and I explain one verse each day. Am not allowed to teach Christianity in the school-hours of course, except as it comes naturally out of the lesson, hence my street Bible-class. You see, sir, we mean to teach an evangelic aggressive Christianity. The trustees of this school (the commercial school) are said to be some of the most enterprising men in Japan. Chinese—the Mandarin dialect—is taught daily, in view of prospective commercial relations with China.

Seventh opening. Last week an official and wealthy citizen of Kobe—whose son, by the way, graduates this year from De Pauw University, Indiana—called upon me. He intends opening a large private school for over one hundred women here in Kobe, and asks if I will help him secure three lady teachers. He says, moreover, that he would be under great obligations if we would give our personal supervision and counsel.

Can any mission-field in the world show such an opportunity for intelligent, evangelical, aggressive Christian enterprise as des Japan at this juncture? Remember the above seven wonderful doors have been thrown wide open in less than seven weeks. My facts might well be questioned if I could not add a hundred more wonderful in the experience of other missions. You cannot doubt

me when you remember that when you were here only nine months ago we had not one single member or even a probationer. To-day we have thirty-one native members and eighty-five probationers. Besides this we have five hundred young men and women under our daily instruction. Three hundred of these are taught the Bible daily. One self-supporting school of fifty women and girls, and one school of one hundred and thirty young men under the immediate auspices of the church. Beshold what God hath wrought! If the Southern Methodist Church can read these facts and refuse the aid which we ask in this the hour of Japan's great need—the most critical moment in all her history—then our church will be directly responsible for thousands, if not millions, who are fast drifting into infidelity and agnosticism. This is a country without religion, so far as the great middle class is concerned. Let us look at France and tremble for Japan! Let us look at Japan, still plastic and warm, stretching out her hands across the Pacific for help, yet at this very hour beginning to crystallize into a permanent shape, and let us as one man, prompted by inspiration divine, leap to her aid. God help us.

AMERICAN OPINION.

New Orleans Pleasantry:

In any case, we may be sure that they (the prohibitionists) have no intention of giving up the fight.

Philadelphia Times:

The present activity of the prohibition idea is in a very great degree due to the lack of well-defined political issues.

Savannah News:

The prohibitionists of Texas comprise perhaps three-fourths of the best element of the population, and they will not accept their defeat as conclusive.

Cincinnati Times-Star:

It is altogether likely that the tremendous growth of the prohibition sentiment in Texas, and the showing the temperance people made yesterday will bear some fruit in Austin next winter.

Brooklyn Times:

Though the prohibitionists are not a majority of the voters of Texas, they are a majority in the Democratic party. They have the power, if they choose to assert it, to put a prohibition plank in the next Democratic State platform.

Toledo Blade:

Though this battle has been lost, the war is not over. Again and again the hosts of prohibition will return to the attack until the victory is won. The prohibition element now holds the balance of power in the State.

Philadelphia Telegraph:

There is no doubt at all that alcohol is the worst cause of the region of which the State of Texas forms a considerable portion, and that it is very largely responsible for the conditions which make that region undesirable as a place of residence to enterprising people of the East who are seeking new homes.

Philadelphia North American:

It is absurd to describe the result of the voting in Texas on the question of prohibition as a "Waterloo to the Prohibitionists." The only question in Texas was as to the size of the vote the prohibitionists would poll, and according to all accounts, they did so surprisingly well that their defeat is next door to a victory.

GERMAN OPINION.

Der Deutsche Correspondent, Baltimore:

This great victory of the cause of personal liberty will not fail to have its effect. It will, in the first place, bring to their senses those Democratic politicians of the South who, like Reagan and others, were prepared to follow this phantom, in seeing that the American people are far from being ready to accept this New England "notion."

Der Deutsche Correspondent, Baltimore:

"Hurrah for Jefferson Davis!" Many a German, who, twenty-five years ago, would have bitten off his tongue rather than give utterance to this cry, will today joyfully unite in it, for to the timely and efficacious instrumentality of this man is undoubtedly due the heavy defeat of the Prohibitionists in the recent election in Texas.

Anzeiger des Westens, St. Louis:

The battle has been fought on the Democratic principal of self-government, the victory won on Democratic soil, and those Democrats that, like Reagan, Culbertson, Hare and Lanham, have declared for prohibition will, temporarily at least, and until they have made atonement and promised reformation, no longer be regarded as fully belonging to the party.

New Yorker Staats-Zeitung:

It would be nonsense to assume that the present signal defeat of the Prohibitionists has killed prohibition. The vote, at all events, was strong enough to establish the conclusion that the two great parties will, hereafter as heretofore, fish for the same. Concessions of all kinds, in the form of laws, will be made circumscribing the prerogatives of the citizen. The Democratic party, which is overwhelming in the State, we know, has already gone very far in making such concessions.

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- G. A. GRAHAM, Esq., Graham, Texas.
- PROF. S. E. THOMPSON, Sulphur Springs, Texas.

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Chaplain Hall Writes the Following Remarkable Letter.

From the *Advocate*, N. Y. Express.
For many years my wife has been the victim of nervous dyspepsia, of the chronic, distressing and apparently incurable type from which so many of her sex suffer, languish and die. It was all the worse because the tendency to it was inherited. She had been under the systematic treatment of many of the best physicians in New York and Brooklyn and elsewhere for twenty years with only temporary relief. In fact, there were few, if any kinds of food that did not distress her, so diseased, sensitive and torpid were all the organs of digestion. The usual symptoms of dyspepsia, with its concomitant ailments, were all present—bad taste in the mouth, dull eyes, cold feet and hands, the sense of a load upon the stomach, tenderness on pressure, indigestion, giddiness, great weakness and prostration, and fugitive pains in the sides, chest and back. I have often risen in the night and administered stimulants merely for the sake of the slight and transient relief they gave.

Intermittent malarial fever set in, complicating the case and making every symptom more pronounced and intense. By this time the pneumogastric nerves had become very seriously involved, and she had chronic Gastritis, and also what I may be allowed to call chronic intermittent malarial fever all at once. For the latter the physicians prescribed the good, old-fashioned, sheet-anchor remedy, Quinine, gradually increasing the doses, until—incredible as it may seem—she actually took THIRTY GRAINS A DAY FOR DAYS IN SUCCESSION. This could not last. The effect of the quinine was, if possible, almost as bad as the two-fold disease which was wearing away her strength and her life. Quinine poisoning was painfully evident, but the fever was there still. Almost every day there came on the characteristic chill and racking headache, followed by the usual weakness and collapse.

About this time I met socially my friend Mr. Norton, a member of the firm of Chauncey, Titus & Company, brokers, of Albany, on hearing from me these facts, said: "Why, I have been through almost the same thing, and I have got over it." "What cured you?" I asked eagerly. "Kaskine," he said, "try it for your wife." I had seen Kaskine advertised, but had no more faith in it than I had in sawdust, for such a case as hers. Mrs. Hall had no higher opinion, yet on the strength of my friend's recommendation I got a bottle and began its use as directed.

Now recall what I have already said as to her then condition, and then read what follows: Under the Kaskine treatment all the dyspeptic symptoms showed instant improvement, and the daily fever grew less and soon ceased altogether. Side by side these diseases vanished, as side by side they had tortured their victim for ten years—the dyspepsia alone having, as I have said, existed for twenty years. Her appetite improved from week to week until she could eat and digest the average food that any well person takes, without any suffering or inconvenience. With renewed assimilation of food came, of course, a steady increase in flesh, until she now looks like her original self.

She still takes Kaskine occasionally, but with no real need of it, for she is well. I consider this result a scientific miracle, and the "New Quinine" is entitled to the credit of it, for from the time she began with Kaskine she used no other medicine whatever.

If you think a recital of these facts calculated to do good you are welcome to make them public.
(Rev.) JAS. L. HALL,
Chaplain Albany, N. Y., Penitentiary.

P. S.—Sometimes letters of this kind are published without authority, and in case any one is inclined to question the genuineness of the above statement I will cheerfully reply to any communications addressed to me at the Penitentiary.
JAS. L. HALL.

Other letters of a similar character from prominent individuals, which stamp Kaskine as a remedy of undoubted merit, will be sent on application. Price \$1.00, or six bottles, \$5 00. Sold by Druggists, or sent by mail on receipt of price.
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B. E. HUNTER.

\$20 REWARD!
Strayed or Stolen, on the 12th of April, one Iron Gray Horse, about 15 hands high, 6 years old, branded on left shoulder; 3/4 the 5 may be hitched; carries his tail to one side; rather ragged made. Also one Bay Horse, 15 years old, and about 15 hands high; star in face; two or three white feet; well built; not branded. I will pay \$10.00 for each one of them delivered to me on North 2nd Street, Waco, Texas. Will give same amount to any one taking them up, keeping them and writing to me where I can get them.
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OLD AND YOUNG.

THE BLESSED TURKEY.

One of the parish sent one—
A farmer kind and able—
A nice fat turkey, raised on corn,
To grace the pastor's table.

The farmer's lad went with the fowl,
And thus addressed the pastor:
"Dear me if I ain't tired! Here is
A gobble from my master."

The pastor said: "Thou shouldn't st not this
Present the fowl to me;
Come, take my chair, and for me act,
And I will act for thee."

The preacher's chair received the boy,
The fowl the pastor took—
Went out with it and then came in
With pleasant smile and look:

And to his young *parson* he said:
"Dear sir, my honored master
Presents this turkey, and his best
Respects to you, his pastor."

"Good!" said the boy; "your master is
A gentleman and scholar!
My thanks to him, and for yourself
Here is a half a dollar!"

The pastor felt around his mouth
A most peculiar twitching;
And, to the gobble holding fast,
He "bolted" for the kitchen.

He gave the turkey to the cook,
And came back in a minute,
Then took the youngster's hand and left
A half a dollar in it.

THE EXPERIENCE OF A BACHELOR.

I had no idea when I started from my office at 12 o'clock on Saturday night, the 7th of August, to act the part of a Caliph of Bagdad. I am a quiet old bachelor, attending to my own business most of the time. For the last month, however, I had diverged from the usual path, feeling my personal liberties and those of my fellow-men somewhat infringed upon by canting preachers and women, and I had talked and worked a little more for "sweet humanity's sake" than is usual for me.

My usual bed-time is 9 o'clock, but having taken so much stock in anti-prohibition, my work had accumulated, and this night I was getting things in ship-shape preparatory to resuming old habits. There is some one coming out; I was tired, but elated, for hadn't our side won by 50,000 majority? I had taken off my hat, and actually had a hurrah all alone—I have all my fun alone—when, as I was passing by a lighted saloon on Market street, a little voice said to me:

"Sir, can you tell me, do they take the screens down in the night, or is it only in the day-time?" Mother said that the screens are down now, and I could see if—

"If what, boy?"

"Oh, I didn't mean to tell, but if father was in there, Mother always comes herself, but sister is very sick to-night, and she couldn't. I have never gone out before to get father, and mother hated to have me go to-night, but I told her that I could take nearly as good care of father as she could. When she consented she kissed me and told me not to talk to any one, but said: there is some one coming out; maybe it's father. No, that's not him; he is not a common man like that."

I asked his father's name. He told me, and it proved to be the name of a college friend. I knew that he had not been successful in life, and wondered why, as he was the brightest and most honorable of all the boys in our old class. He had married the daughter of Prof. M. We all loved Miss Mary. Sub rosa, this is why I am a bachelor to-night.

"Mother does not like anyone to know that father drinks. She says that he doesn't drink often, and that he is so kind, and—wait, there is some one else coming out. Why don't they take down the screens? Then I could see, and get father to go home. You know, sir—no, you don't know—mother is more than usually worried to-night. She hoped that the good people of Texas would succeed in carrying prohibition—and then Sister Mary is so very sick. Mother went into our little room before I came out, and I heard her sobbing and praying. She says that when we pray we must not tell the Lord what to do, but must ask him to make us submissive to his will. But, sir, to-night she told the Lord just what she wanted. Why, the screen is opening again. Why, sir, that is our doctor. I never knew that he drank. There must be a great many men who drink. It looks bright in there, too, over the screen. Sir, that's a boy coming out. I didn't know that boys went in there. Mother is troubled, too, because, you see, our street is being paved. She says that of course this will make the street nicer, but then the persons who own the property must pay for paving, or the city will take a lien on the property. Father has no money to pay for this, and our home is so sweet and comfortable. Mother has planted so many beautiful trees and flowers in the yard. Sir, if the mayor can take a lien on the property, isn't he strong enough to take the screens down? Maybe his strength gives out when he comes to the screens."

Just then two beardless boys, with two older ones, came staggering out. One was saying: "The Gov'ner weakened on prohibition when the minister came out for the anti. Mother is an anti."

"Wasn't that a cute argument about the Garden of Eden. Of course, if the Lord didn't want us to be tempted, he never would have planted an apple tree. He knew what he was about. Hurrah for the Lord!"

Where were these poor, deluded fools going? I knew their fathers well, and had seen these boys in their mother's arms. I never was much of a hand at dandling an infant myself.

A new light began to dawn on my vision. Maybe prohibition is right, after all.

I had forgotten my little friend, when he said, "I heard some one say that Texas wouldn't have any money to pay taxes with (father pays taxes, and it is sometimes hard for him to do this) if prohibition carried. Is this so, sir? Does Texas raise nothing but whisky?"

"Oh, sir, I am so tired; why don't they raise the screens?"

"There is father, don't let him see you—he will feel hurt."

As my dear old friend came staggering out, I stepped aside. I had never seen him in this condition before, and felt very much like giving my strong arm for his support, but then, for the sake of father, mother and son, I forbore. However, I walked near enough to give assistance, if required. Sometimes my friend could not walk, then he would either sit or lie down, but the patient little sentinel was ever near him, taking "mother's place."

It was 9 o'clock before they reached home. When they stepped on the porch the door was opened and Mary was there, with a smile, and her welcoming words, "Come in, dear." A picture that no painter could do justice to.

I went home, but not to bed. My reflections were, How many homes are like this! How many hearts are breaking!

This doesn't look like presumption on my

man's part to rebel against the tyranny of King Alcohol.

Surely she has rights of personal liberty. Liberty to raise her voice against so much sorrow. Husbands and sons, each clothed in leaden armor, walking over her prostrate form—the liquor seller behind them, with his coffers filled—and still further in the distance, the great countless army of open-mouthed eager-eyed politicians. What a force against woman!

I remember something that I heard a very brave man (as brave as a sheep) say once: "I can whip any woman, if she will only give me fair play."

Then Mother Goose's nursery rhyme came into my mind:

There was a piper had a cow,
And he had naught to give her;
He pulled out his pipes and played her a tune,
And bade the cow consider.

Maybe there are men who live on a higher plane than myself—men, like Ben Adhem, love their fellow men—the ministers (with some exceptions) are these men.

Truly they do not work for aggrandizement.

The sun rose on a convert to prohibition. I hope that they "will open the ring and let me in."
H. E. L.

THE SOCIAL SCOURGE.

Good Housekeeper.

The higher life of the household has nothing more dangerous or destructive to contend with than its progressive movements toward perfection—the evil genius of vain babbling, the repeating of scandal, the practice of evil-speaking, too often found in households otherwise nearly or quite perfect. The stiletto of the assassin is not more to be feared than is the tongue of "the busybody in other men's matters." Many a home has been blighted and destroyed, many a heart crushed beyond recovery, many a life embittered, not to say shortened in days or hours, from the poison thrown upon the world by the tongue of the slanderer in simple everyday household little-talk.

"Gossip," says George Eliot, "is a sort of smoke that comes from the dirty tobacco-pipe of those who diffuse it; it proves nothing but the bad taste of the smoker," and a more solid "chink of frozen truth" was never quarried than that which these terse words of the celebrated author represent. Good cooking, fine furniture, clean kitchens, tidy living rooms, and beautiful dormitories may be ever so splendid, yet the blessings which all these naturally bring in the ordinary course of events may be easily neutralized, or defaced beyond recognition by the flow of slime which follows in the wake of the gossip-monger.

Nothing more disturbs or deludes the best interests of human life than does the venom which is often found hidden away among the small talk of many households, that "comes as doth the raven toward infectious house, boding ill to all." Dean Swift says of the gossip:

"She sits tormenting every guest,
Nor gives her tongue one moment's rest.
In phrases battered, stale and trite,
Which modern ladies call polite."

If gossip must be tolerated, it should have its headquarters on the street, or least, in public places, and be kept closely in those quarters. To give it a place in our homes is to admit there an element of unrest, discomfort and unhappiness which knows no limit of evil consequence. A household that cannot be maintained in good and regular standing without the aid of street gossip, is a household not founded on the rock of permanence or real usefulness, but is rather the one built on sandy foundations, and when the rains of misfortune, the floods of disappointment and loss, and the winds of sorrow come, it falls, and great is the fall of it. There is no love, sympathy, or good will in any of the constituent parts of its foundation stones.

Habit has much to do with this matter of household gossip, and a bad habit it is indeed. Many and many a home circle becomes narrowed in extent, dwarfed in influence, paralyzed in effect, from the evil practice of indulging in gossiping about its neighbors. It is, too, very likely, more from thoughtlessness than from any other cause, and without fully realizing to how great an extent it makes itself simply an arena for pulling somebody down or something to pieces, and for magnifying the foibles and follies of others into heinous sins and grievous offenses, where trifling errors only exist; instead of being, as it should be, a well-appointed place for the cultivation of the better qualities of the human heart, and for rearing altars sacred to the development of affection, regard and kind consideration "for all the world and the rest of mankind."

"I wonder whether I shall reach the sidewalk before I shall be pulled to pieces, as everyone else has been," said a lady on leaving a cosy and comfortable New England home in effect, from the evil practice of being making a social call, and where, during that call, the minutes had been crammed full of gossip, small talk, and rehearsals of the shortcomings of this, that, and the other one, without one word of sensible, edifying, and useful conversation having once been sandwiched in between the oft-repeated layers of worse than idle words. The remark was overheard by the lady of the house in closing the door, which last act could not have been done more forcibly than it was had a thunder-bolt fallen at the instant. It was like the flash of a mirror before her eyes. She saw herself as she never did before, and she was appalled when she came to take an account of stock of the words she had uttered during the previous half hour. She was, in the main, a sensible woman, a devoted wife, a loving mother, a kind neighbor, and everything else that is ordinarily said of people (after they die), but she had allowed the besetting sin of "talking about folks" to get such possession of her faculties of speech, which had grown by what it fed upon, until she was mad upon her own threshold by a face-to-face view of the sin which had there found her out.

To her credit be it said, she has never again been guilty of the offense, which was as much of an offense to herself as it was to others, when her eyes were fully opened to its extent and enormity, and she was enabled to "see ourselves as others see us." The lady who went down the door-steps on the occasion never passed up them again, but were she to do so to-day, she would find, as she did before, a pleasant home, where neatness, order, good taste, and abundance had place; and she would find, in addition, that a bit had been put between the teeth and a bridle on the tongue of every member of that household.

Influences and effects, such as germinate and grow up from hot-beds of senseless gossip, have pertinent illustrations in the fabled Bohun upas tree, which is popularly supposed to exhale a breath of poison from its buds and foliage that is death to everything in its vicinity. In this case the breath of heaven seems too clean to be contaminated by an impurity of such a destructive nature, and in the case of the household gossip the surround-

ing misfortunes and dangers are equally to be deplored and condemned.

We believe in lively, pleasant, chatty, homes; but we believe also in having that life and pleasure made improving, instructive, and valuable, rather than dwarfing, debasing, and damaging to the welfare and happiness of "the life that now is and that which is to come." In other words, we do not believe in turning so sacred a place as home into a gossip shop.

The tone and temper of these remarks would seem to indicate that they are pointed at the feminine portion of the household; and so they are, quite naturally, as the "women folks" are the recognized rulers of the household; but the "men folks" are not all guiltless, and so far as they may fairly come under condemnation in this connection, the words we write are for them. And, furthermore, it is simple truth to say that a man gossip is the most miserable of all men, despicable, detestable, and to be shunned by all good and sensible humanity. From gossips of all sexes, kinds and qualities, deliver us.

"THESE HOT DAYS"

N. Y. Advocate.

These hot days are costing many lives, and in most of the cases the fatal results might have been prevented by ordinary prudence. The Hartford Courant argues (coolly) that we do not know how to behave in tropical weather. We fail to change our habits. But there are several good reasons for this.

One is, that our climate is so uncertain that we do not know how to prepare for it.

Another reason is, that we cannot, most of us, afford to prepare for it; for our climate is the most expensive on earth to live in. It requires more change of diet, more variety of clothes, than any other. And it costs money to change diet with the weather, and to have clothing suitable to all the whims of our weather bureau. In Egypt the people can eat the same sort of food, practically, the year round, and wear the same light suit or garment in all the months. And they do not, when they regulate their own lives according to nature, have sunstrokes and much increase to mortality on account of the heat. When some tyrant interferes and forces them to labor on canals or railways, or to build pyramids, they suffer and die. No doubt hundreds were prostrated by the heat when the great pyramid was in process of construction.

Under ordinary circumstances the Egyptians know how to take care of themselves. Most people in hot countries do. They do not expose themselves in midday to the direct rays of the sun; they do not labor excessively; they dress properly; and they do not eat stimulating heating food.

It is difficult for us to learn the lesson. We sweeter in woods, and we eat meat and drink strong liquors (if not alcohol, at least coffee and tea, boiling hot, and alternated with ice water and ice-cream).

Our excuse for not changing diet and clothing is that the weather will probably change to-morrow, and then we shall be caught. A hot summer would not be unhealthy if it were continuously hot and people could trust it, for they would soon learn to live in accordance with the laws of hot weather—that is, modify their diet, and go slow generally. Thus doing we should be none the worse for being warmed through, and would be even benefited by the heat that opens the pores and works a change in the system.

We are not reproaching men and women, and we are not complaining of the weather. We are merely regretting the want of adaptability. We have yet to learn the trick of living in our latitude.

BETSEY.

Jennie Harrison.

Who do you think Betsey was? An old nurse, who had been very kind to the children and whom they loved very much? No; guess again.

Betsey was—when she first made her appearance in the world—a wee, yellow ball of a chicken. She was brought as a present to Charlie, one spring day.

Charlie is a boy whom I am sure you would all like to know.

You think, perhaps, that such a little ball of a chick would not take up much room, but, dear me, Betsey was everywhere; asserting her rights and speaking out quite loudly when she wished to receive proper attention.

Charlie and his papa began to be very fond of wee, yellow Betsey. And, as Charlie was quite small, a large share of the taking care of Betsey came upon papa.

Papa could not sit down and enjoy his own meals until Betsey was fed! And sometimes, when little chick was hungry, she would follow Charlie about, peeping—peeping. She would have lived in the best rooms of the house always, I dare say, if Charlie's mamma had not begun to "speak a word, too." Then small Betsey went to live in the store-room, where papa built her a perch.

But, dear me, no mother hen had ever taught Betsey how to perch. So papa had to teach her. Think of that! And she liked to be petted and put to bed. She would come walking across the lawn on summer evenings, when Charlie's papa sat there, and, going up to that gentleman, she would make him understand that she wanted to go to bed. Then he would carry Betsey to her perch, and hold his hand-spread over her till she seemed to be asleep. Ah! I am afraid Betsey was a spoiled chick; for, sometimes, just as papa and Charlie were comfortably seated again at their reading, up would come that little yellow creature and insist on being carried back to the perch again. Did you ever hear of such a saucy Betsey?

But there came a time when the family were moving to the city, and Betsey must go, too. So papa and Charlie made a nice box, in which corn and water were put for her, and she was sent on. But, alas! a city is not a happy place for little yellow chickens. The parks are not made for such creatures as Betsey, and no "flat" was suitable for her to live in.

So she was again packed up and sent to the country where Charlie's grandma lived. I guess that grandma knew how to train up chickens in the way they should go—for the next spring when Charlie and papa went to the country to see their pet, behold! she was walking about with a whole family of her own little chicks following after her. And she did not even remember the two kind friends, Charlie and papa, who had taught her how to go to roost!

Do you know the reason? Betsey could not think, and so we will excuse her. But when little boys and girls receive kindness from any one and forget all about it, there is no excuse for them. They are ungrateful. And most of all are those ungrateful who forget One Friend who is always caring for us, and watching all our needs and wishes.

"There is also, all others
Who love beyond a brother's,
Crazy, free, and know no end."

WEALTHY ON LESS THAN A CENT.

It is said that in the southern part of Russia the peasants use a coin of such small value that it would take 250,000 of them to buy an American dollar, and these coins are so scarce that a man who has a hundred is looked upon as rich, and one who has a thousand is considered very wealthy.

It seems strange to think a person wealthy who owns two-fifths of a cent, and comfortably well off on one twenty-fifth of a cent. But the value of money depends, not on what it will buy. During the war our paper money was of very little value, and men sometimes gave a hundred paper dollars for a pair of boots; but now the same number of paper dollars will buy a great many pairs of boots.

Texas Christian Advocate

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BOARD OF PUBLICATION. The Board of Publication of the TEXAS CHRISTIAN ADVOCATE, will meet in annual session at San Marcos, Thursday, 10 a. m., Oct. 13, 1887. JOHN H. McLEAN, President Board of Publication.

RESULTS OF THE WEEK OF PRAYER.

Table with columns for location and amount. Includes entries for Marshall (\$10.45), Dallas, Floyd St. (20.00), Decatur (9.30), Palestine (45.00), Longview (25.00), Weatherford (18.50), McKinney (26.10), Pilot Point (25.00), Albany (30.50), Eastland (30.00), Cameron (6.25), Iredell (6.40), Brenham (23.00), Hempstead (6.50), Giddings (17.50), Flatonia (90.75), Austin City Mission (34.00), Rock Hill (35.00), Whitewright (8.40), Brownwood (13.20), Bonham (15.00), Centerville (16.80), Eagle Lake (10.70), San Antonio (Paine Church) (30.00), San Antonio (Mexican mission) (10.00), Columbia (8.25), Vernon (11.10), Waco circuit (40.00), Mexia (40.00), Albany (30.50), Laredo (16.00), San Marcos (Mexican mission) (3.75), Sallito, Mexico (4.10), Honey Grove (75.00), Crockett (30.00), New Boston (9.00), Belton circuit (16.35), El Paso (26.35), Georgetown (31.10), Navasota (17.65), Comanche (32.00), Gatesville (30.45), Terrell (25.00), Murphyville (20.00). Total \$1188.65.

SOUL FAMINE.

The prodigal had spent all and began to be in want. Bankruptcy knocks at his door. Creditors without mercy turn his gayest hall into a counting room. They put down in one column what he has; in another what he owes. They draw a line and strike a balance. Why does he turn pale and tremble? He has spent all and is a bankrupt. He cries for mercy. Creditors have no mercy. They take the book from the shelf, the statue from the niche, the wine from the cellar, the steed from the stall, until remorselessly stripped, he is hustled from his own door a homeless, houseless, friendless, goddess beggar. What will he do now? Certainly he cannot suffer. He has been the pet and lion of society. He has been the leader of the grman. Society has spent his money, drunk his wine and shouted herself hoarse in his praise. Of course when the dear thing beats of his trouble it will come and put two tender arms about him, comfort his breaking heart and repair his shattered fortunes. Do you think so? Well, that is not singular; he thought so, too. And he went to society, and it sent him to the pig sty. He joined himself to a citizen of that country, and he sent him into the fields to feed his swine. Are you astonished? When was it otherwise? When was the world a father to its own prodigals? When was the world ever a good Samaritan to bind up the wounds of the broken-hearted? We talk a good deal about society. With many it is a thing to be loved, feared, courted and obeyed. As a rule, almost, what is society? A polite machine as hard as steel and as heartless as iron. It has smiles for the successful and a cold shoulder for the unsuccessful. It has hands to strike down those who refuse to conform to its rules, but never in the world two arms to put about the troubled.

So this man found at least. He had

loved and worshiped the world, and the world had shouted his praises lustily enough, but if you find him now you must go the pig sty. See that man with his back against a swine trough, sunk upon the ground, the natural throne of the utterly desolate. Yonder glides the world in its business and its mirth, all heedless that the man that loved and worshiped it and sold his soul for it, is drooping here a wretched, ragged swineherd. And there is something worse here than rags—there is famine. Famine has hollowed the cheek and wasted the frame; the fire in the eye is the fire of hunger; the man is dying for bread. This is hard for us to realize. The ends of the earth pour their treasures upon our table; we have bread enough and to spare; what can we know of the gnawings of a hunger which brings a man to where he faint would fill himself with the food that swine do eat.

But this is not the main point. The story is a mere window. It is not the window, but the fire-swept landscape beyond it, that is most important. Just what this poor, ragged swineherd among men who have bread enough and to spare, just that is a sinful man among the redeemed and unfallen spirits of God's household and kingdom. There is a famine that deserves the name; a famine whose gnawings are only equalled by the agonies of the damned; a famine that stalks at will through the king's palace as well as the huts of the poor—it is the famine of the soul.

Contemplate for a moment those human experiences which Punshon has somewhere so strikingly grouped. Listen to the wary lawyer who held the seals so long: "A few weeks will send me to dear old Encombe, a short resting place between vexation and the grave." Is not that famine? Listen to the great soldier, brilliant alike in camp and bower: "Many times when my society has been most courted, I could have wished that I had nothing more responsible about me than the soul of that dog." Is not that famine? Listen to the great poet who swept through the firmament of letters "as some vast comet of tremendous size" to whom "the stars did reverence" as he passed:

The fire that on my bosom preys Is lone as some volcanic isle. No torch is lighted at its base— A funeral pile!

Is not that famine? These are the experiences of men who had all the world could give, but who, being behind the scenes, saw and felt its tinsel and its hollowness. It was, after all, but swine's food, and they were hungry. The body had been fed, but the soul was starving. Men of the world, have you not felt this hunger? Christians who have fallen away somewhat from your early love and zeal, have you not felt it? Are there times when you realize and writhe beneath a soul famine, which the devil's husks will not feed? Are there not times, indeed, when the gaunt specter of eternal starvation stands in the doorway of your heart while you droop and shiver in its shadow?

And yet, in our Father's house there is bread enough and to spare. Yes, it has been brought to our own doors. "I am that Bread of Life," said Christ. The world cannot furnish it; no food that it grows can feed the soul. Heap up its treasures, if you will; gather of its best, feed upon it, and die of starvation at last. Why will a man feed his body and starve his soul? God save you, reader, from such folly and sin. Kneel down at God's door and ask for bread. Feed thereon and live.

ANOTHER APPEAL CASE.

The News is beside itself with rage. Its columns for the past ten days have contained statements and denunciations bitter and brutal enough to shock the whole State. In its war upon the editor of this paper it has taken leave not only of truth and honesty, but of decency. Its words are steeped in malice; its arrows are dipped in poison. It has lowered itself even beneath the level of the Police Gazette.

This may astonish some people. It does not astonish us. This has been its true character all along. It was never worthy of the patronage it has received. It has been all along at heart little better than a blackmailing sheet of the lowest type. Hit hard and fighting as if for its life, it now reveals its true character.

And what would it accomplish? What is the purpose of this outrageous assault? Is it the man it is aiming at or the paper? The answer is not far to seek. The former editor of this paper fared little better at the hands of the News. His word was denied, also, and his religion ridiculed. Beaten and driven from the field time after time, the News did what? In puerile malice it banished the man's name from its columns! During that time the name of I. G. John was not allowed to appear on any page of that journal. It is very likely that another name will soon be quarantined in the same way. But is it the man or the paper? In 1884 Dr. John resigned, and the present editor succeeded him. Strange thing: the News knew at that time all that it knows now of the Ingersoll controversy, and yet, when this editor took his seat, paid him perhaps the highest compliment he had ever received from a newspaper, and predicted a bright future for the ADVOCATE under the new management. Another strange thing: shortly afterward a member of the News Company approached one of the publishers of the ADVOCATE with the suggestion that the News and the ADVOCATE working together would be a power in the land. But neither the pub-

lishers nor the new editor wanted any entangling alliances. There was no outbreak for some time. Everything moved on smoothly. Finally the News having reflected in the grossest way on the religious revival at Fort Worth and the minister who conducted it, this paper took it to task and reminded it of the promises made by its agent at the Methodist Conferences and Baptist Associations—a promise that if the Christian ministers of the State would take the paper and recommend it, the paper would treat the church fairly, and besides give part of the funds so gathered to the missionary cause. From that day to this the News has been the bitterest foe of the present editor of this paper. Time and time again has the ADVOCATE been assailed, and as often has the News bitten the dust.

Driven from the field in every controversy, it would now change its tactics and make a still fiercer fight. Unable to silence the paper, it would drive from the helm the man who conducts it. This paper having, in its news columns during the recent campaign, made some reference to the common report that the News had sold its columns to the liquor men, that journal, instead of answering the paper, made war upon the editor on account of an old controversy in 1880. These charges this paper disproved, not because it felt that the editor was on trial, but for the information of any who might not be familiar with the matter in question. In reply the News called in question his veracity. There was but one reply to such an outrage, and that was to expose the record and character of the journal guilty of it. This we have done, and it has no reply, save to repeat its insult.

"Whom the gods would destroy they first make mad." The News has often illustrated the truth of this adage. It is about to do so again. Some years ago, in a controversy with this paper, it appealed the case to the Methodist Church, and has been sorry ever since. Once more it commits the same folly. "The Methodist Church," it thinks, "is interested in this matter," and it wants "a higher tribunal." So be it. Let the case go, then, not only to the Methodist people, but let our confere of the Texas Baptist and Herald submit it also to the Baptist people. Let all Christian people of the State, in fact, decide between us.

Yes, let the people decide. Let them decide several things. Let them decide whether a blackmailing, bribe-taking sheet any longer deserves the patronage of decent people. Let them answer whether a journal that advocates measures for money paid down in its till, and when caught in the deal, defends it in its own columns, is any longer worthy of their support. Let them decide whether a journal whose management would provide for the secret opening of printing bids that it might know how low to make its own bid, is the sort of journal that an honest, self-respecting public can endorse. Let them decide another question: Shall such a paper hide its outrages behind the corpse of its benefactor and escape condemnation? Willard Richardson's name is thus far unstained. Shall it remain so? All who are acquainted with the facts know that his connection with the News during his last years was only nominal. They know also that these lands in question are set down not in the name of Willard Richardson, but in the name of A. H. Belo & Co. Decide, then, good people, decide. Shall a paper which, when confronted with the record of its guilt, is content to escape by blackening, if it could, the good name of its benefactor, the unsullied reputation of the man upon whose toil and skill the present management built their colossal fortune—shall such a paper, we say, any longer receive the patronage of an enlightened public? Shall it be left free to fight, for money paid down in its till, anything, no matter how dear to the better classes of the people; and free, when righteously rebuked, to hurl insults from behind the cowardly screen of an editorial "we" against any man, no matter how pure his purpose or how unsullied his name?

Yes; let the people decide; but, if it is to go to the tribunal of the Christian sentiment of the State, the judge had as well put on his black cap and prepare to say to the News: "May the Lord have mercy on your soul."

THE NEXT GENERAL CONFERENCE.

The committee appointed by the last General Conference to select the place for holding the next General Conference Methodist Episcopal Church, South, and for securing rates of travel on railroads, and for entertainment at hotels and boarding-houses, met at Montegale, Tenn., Saturday, Aug. 6, 1887. Present: Col. E. W. Cole, chairman; Rev. Dr. C. G. Andrews, secretary, and Rev. Dr. J. J. Lafferty. E. W. Cole read a paper authorizing him to represent R. M. Scruggs, Esq., of St. Louis, who was absent from necessity, as also was D. H. Snyder, Esq., of Texas.

The committee had before them communications from several railroad officials, and from places soliciting the General Conference. After due deliberation they elected St. Louis, Mo., as the seat of the next General Conference. The length of time between now and date of meeting of next General Conference rendered negotiations for railroad rates difficult. But the committee believe that full fare going to Conference, and one-third of that rate for returning, can be relied on, which the committee was informed were the same rates furnished to delegates to the last General Conference at Richmond.

As the amount of money for entertainment has been definitely fixed by the General Conference at \$30 for each delegate, the committee did not deem it necessary to report in detail on hotel and boarding-house rates. But they feel satisfied that the amount named will be sufficient for entertainment at St. Louis, the place selected.

For information of the church, the committee requests the publication of the following resolutions passed by the last session of the General Conference:

Resolved, 1. That it shall be the duty of the Board of Finance in each annual conference, at its session during the year 1887, and every fourth year thereafter, to estimate the traveling expenses of its delegates to and from General Conference, and add also the sum of \$50 per delegate for expense of entertainment during the session, and furnish the same to the Agent of the Publishing House, and it shall be the duty of the said Agent to furnish the said several estimates, and furnish the said Boards of Finance with an estimate of the proportional amount to be raised by each annual conference on the basis of assessment for missions; and the Board of Finance in each annual conference, at its session in the year 1888, and every fourth year thereafter, shall estimate and distribute the sum to be raised to the several presiding elders' districts; and when the money is collected, during the year 1889, and every fourth year thereafter, it shall be transmitted by the Treasurer of the Board of Finance in each conference, with proper statement, to the Agent of the Publishing House.

2. That it shall be the duty of the Agent of the Publishing House to hold said funds for the uses aforesaid, and pay over, on application, to each delegate in attendance at the General Conference in 1890, and every fourth year thereafter, the sum to which he may be entitled for actual traveling expenses and cost of entertainment, not exceeding the amount estimated.

3. That if there be a deficiency in the amount raised and transmitted by any annual conference, the amount of such deficiency shall be deducted from the sum estimated for the delegates from said conference.

4. That any unexpended balance shall remain in the treasury of the Publishing House to the credit of the annual conferences, respectively, which may have absorbed less than the sums respectively transmitted, and to remain part of this fund.

WHY NOT?

The pastor of Broadway Tabernacle, Brooklyn, Dr. William Taylor, during a recent visit to London, visited Mr. Spurgeon's church, and being warmly entertained by the pastor, assisted in the administration of the Lord's Supper. Comparing the practice of the open-communion Englishman with the exclusiveness of his American brethren, Dr. Taylor asks:

Why should the minister of a Congregational Church in America need to go to London in order to enjoy the privilege of taking part in a communion service in a Baptist Church? * * I am ready, despite his recent unaccountable impeachment of Robert Hall's orthodoxy, to receive and welcome Bro. Armistead in the Broadway Tabernacle as Mr. Spurgeon welcomed me. Won't he follow such an excellent example in the Fifth Avenue Baptist Church?

Commenting upon the inquiries which Dr. Taylor has been led to make, the Northwestern Advocate insists that the exclusiveness of the Baptist denomination on a matter of secondary importance, especially when we take into consideration its attitude in other ecclesiastical matters, is one of the mysteries of our common church life. In view of the fact that in everything that constitutes real brotherhood, in sympathy and service, we are brethren, and believing that our Baptist brethren are held to the custom of close communion chiefly by the tyranny of tradition, our contemporary ventures to make the following suggestion:

Let one or two prominent, trusted and judicious pastors make the departure, and we are greatly mistaken if the great body of that denomination will not gladly respond. It would take some courage to step out from a tradition which has been fostered and perpetuated by years of opinion and controversy; but we are confident it will be done some time, and that before long. The difficulty is only in getting a representative man for leader. The denomination has heroic stuff in it, and will have no trouble in furnishing the right man at the right time. The day for the exaltation of minor differences is past. Ecclesiastical exclusiveness in non-essentials is an anomaly in our civilization. Our Baptist brethren have food for reflection in the fact that conservative and aristocratic England is vastly in advance, on this point at least, of progressive, democratic America.

THE MATRON FUND.

We acknowledge for Miss Rebecca Toland, the following contribution to the Matron fund: W. M. Society, Chihuahua, Mex. \$12.00

OUR DUTY TO THE BISHOPS.

The following wise and well-timed remarks of the Richmond Advocate, with reference to the traveling expenses of our bishops, seem to have the hearty endorsement of the Southern Methodist press. They certainly have ours: The bishops are general superintendents. They are in Virginia to-day and next week in Missouri, as Bishop Granberry, or in Maryland now and presently in Tennessee, as Bishop Wilson, or everywhere, as Bishop Duncan. Their traveling expenses count up into hundreds and hundreds of dollars. To illustrate large things by little, this writer, in his narrow circuit of public employment, has gone over one year miles enough to make a thousand dollars, even at preachers' rates, on the railroads. The journey to one appointment will cost the bishops fifty to a hundred dollars, frequently more. Their yearly outgo for transportation is a considerable sum. Our bishops receive a very meagre allowance in comparison with men at the head of their vocations. They must live in a city, and not shabbily. There are numberless expenses that fall upon public men that the private citizen escapes. Without this heavy drain for railroad tickets, our bishops cannot get through the year without pressure in their finances. When they pay their own charges by rail, or boat, they are cramped, in fact, driven to many small economies and scant livings. They are silent—no word of complaint is heard. Let every church receiving the services of

these noble men, every camp-meeting, college or district conference, settle their expense account, and in love add an honorarium to the sum.

EDITORIAL BRIEVITIES.

MAY blessings attend Rev. J. G. Putnam in his new field. We shall rejoice to hear of his success and happiness.

We place on our exchange list this week, through the courtesy of its editor and proprietor, the Austin Daily Statesman.

THE News just now furnishes an illustration of the truth that in modern journalism the editorial "we" is often "Coward's Castle."

It is said that Chicago is afflicted with no less than eighteen solid miles of saloons, if these establishments in that city were placed side by side.

THE word of the News is worth 100 cents on the dollar.—The News.

This will be endorsed by your readers if you mean Confederate money.

In another column the death is announced of the son of Rev. A. J. Potter. Our brother will have the prayers and sympathies of his brethren in his great affliction.

We appreciate most highly the following good words from Dr. McLean in a note at hand: "On the prohibition question: 'Well done good and faithful servant.'"

THE bishops have recommended that our discipline be put at 10 cents a copy, and that a new hymn-book be published so as to sell a good cloth-bound copy at 25 cents.

DR. BARRETT, says the Nashville Advocate, has already begun the experience of a Book Agent—he has been preaching in and all around Nashville during the week of prayer.

THE many friends of Rev. J. F. Follen, of the Texas Conference, will sympathize deeply with himself and wife in the loss of their little child, whose death is announced in another column.

THE Fort Worth Gazette: The TEXAS ADVOCATE throws a three-column editorial at the News with the scientific nicety of an expert. There are bars on that "other cheek" of the ADVOCATE.

THE News' spleen is greater than his wisdom.—Terrell Star.

As the News will certainly discover before long—provided it is capable of learning any thing.

An obituary is on our desk which gives only the given name of the subject of the sketch—"Willie." The sketch shows no postoffice, and we have only this means of asking for fuller information.

WE LEARN from the Wesleyan Advocate that Dr. Felton's anti-wine-room bill has passed both houses of the Georgia legislature, and though not at this writing signed by the governor, will, doubtless, become a law.

WE are sorry to learn from the New Orleans Advocate that the editor, Dr. C. W. Carter, continues in delicate health. We trust his health-seeking tour which he is now making will completely restore him.

THE Prohibition Advocate made a gallant fight in the recent campaign and comes out of the conflict with a circulation of 5,000, and its motto is, onward. The subscription price is \$1.00. Address Prohibition Advocate, Dallas, Texas.

THE Nashville Advocate says: "The latest note from Bishop Key was from Asheville, in the Land of the Sky. He and the rest of his Episcopal colleagues are kept busy during this torrid time. After all, that is the best way: perspiration promotes coolness."

THE Democratic South is on the side of prohibition and good morals, and Jefferson Davis' old cabinet officer, John H. Reagan, understands it, as his reply to Mr. Davis shows.—N. Y. Independent.

Thanks, neighbor. You are getting your eyes open at last.

WE were glad to see in the office this week, Rev. Wm. Taylor, of Kaufman; Dr. F. T. Mitchell, of Denison; Rev. E. W. Thompson, of the East Texas Conference; Rev. R. C. Armstrong, of the Northwest Texas Conference; Rev. Geo. T. Nichols, of Mesquite, and Bro. T. Patterson, of Waxahachie.

THE TEXAS ADVOCATE, the leader of the religious press in the Texas prohibition conflict, does not give up the fight.—Central Advocate, St. Louis.

Certainly not. We shall fight the ship as long as the timbers hold together. We hope to live to view the obituary of the liquor traffic in Texas.

IT is said that our bishops have arranged for a series of catechisms, especially adapted for children and youth. Bishop Galloway is to prepare one for infants; Dr. J. H. Carlisle, one for the youth of the church; Bishop Granberry, a doctrinal catechism, and Bishop McTyeira, a catechism on the discipline and government of our church.

TO BE duplex in thought and statement is not necessarily to be dishonest.—The News.

Very good. If we have ever accused the News of being dishonest, we are ready to revise the statement. Good people all, please to remember that when the News absolutely contradicts itself, it is not dishonest, but simply "duplex in thought and statement."

THE Southern Advocate, Charleston, S. C.: "In the recent prohibition campaign in Texas no journal made a better fight than the TEXAS CHRISTIAN ADVOCATE, of which Rev. G. W. Briggs is the able editor. For months past that paper has bristled with facts and arguments in favor of the constitutional amendment."

THE Texas Baptist and Herald says of the News that it is "a paper whose moral sensibility has grown so obtuse by a mercenary policy as to shamelessly offer its columns for sale, as a merchant offers his wares, and, seemingly blinded to all sense of public decency, openly publishes its preparedness for offers of money."

The following from the Wesleyan Advocate hits the centre: "The northern papers that tried to intimidate the legislature in the matter of the Glen bill, are now telling the country that they are not surprised; didn't expect any better of the 'southern people,' etc. In the meantime, we see no very great effort to have mixed schools in the North. More practice and less preaching would be better."

THE Texas Baptist and Herald, speaking of the News controversy with this paper, says: "The News is worsted and mad, and wants to quit. With the News, a newspaper's columns are as a merchant's wares, and the preachers are libertines. Until the News reforms its conception of journalism, it will be a stench in the nostrils of all men of moral instincts, whether pagan or Christian."

News are both for whisky and high license. The Gazette need not trouble itself about any preacher politicians, but only answer the charges made against it by the Republican and Clipper right here at its own home. It suits you to make these things, but you can never harm any one. Any preacher in Arkansas, whether politician or not, will make good any charge they have made against you.

In another column, Dr. H. A. Bourland, agent of the Southwestern University, gives cheering news of the Ladies Annex. This department of the University has claims upon us all. We should rejoice in its success, and labor for its prosperity. We will gladly give the agent room to announce contributions. Will arrange a special place for these credits next week. Let everybody give.

THE Fort Worth Gazette: "The Dallas News is advocating Galveston as the next place for holding the State Democratic convention. There is consistency in this, and the Gazette likes to see it. Every paper should labor for the interest and glory of its own town and Galveston is the Dallas News' town. It is singular that the good people of Dallas do not get a paper of their own."

THE News, in reporting Dr. Haygood's prohibition speech in Galveston, put upon his lips things he never thought of saying. Dr. Haygood, through Mr. Lovejoy, sent a correction to the News. The News printed it and said nothing. Had Dr. Haygood been editor of this paper, the News would probably have produced the stenographic notes of the reporter and denied the speaker's veracity.

In the confusion of moving from Galveston to Dallas a "Letter From the Post Oaks" was mislaid, and only came to light last week. We trust our esteemed correspondent will pardon the mishap and send us soon another of fresher date. We take the liberty of printing it even at this late hour. We trust the "Sunday-school at Hill's Prairie" has by this time outlived its "suspension," and that little "Jim" still likes his preacher "awful."

THE Southwestern Methodist: Bishop Hendrix left Lute City Aug. 8th, to visit the veteran and father of the Montana Conference, L. B. Stetler, who is now quite ill, and will probably never attend another conference. The visit will require a ride of seventy miles across the mountains. After visiting and conferring with Bro. Stetler, the Bishop was to go to Helena, where the Montana Conference was opened on the 11th.

A good friend of this paper, and an influential member of the M. E. Church in Texas, writes: "I read the article headed, 'The News in the Role of Pecksniff,' every line, with much interest, and am proud of the blows dealt out to the enemy. Unfortunately is the man who properly deserves the ADVOCATE'S displeasure. His mill is unlike the mills of the gods, for it grinds expeditiously as well as exceedingly fine."

THE Baptist Herald editor must have forgotten his scholarship as well as his Christian duty to mankind when he penned the abusive, absurd and wicked statement given in the above extract, wherein he says that the News "openly publishes its preparedness for offers of money."—The News.

Of course in the eyes of the News Dr. Hayden is "abusive, absurd and wicked." And here is the reason: He is a Baptist minister, in good standing, an able editor of a religious newspaper, an advocate of prohibition, and an avowed antagonist of that Pecksniff of journalism—the News.

THE Rev. Dr. O. P. Fitzgerald, the talented and able editor of the Christian Advocate, recently read a paper at a public meeting in Nashville, called "The Preachers and Prohibition." It so thoroughly accorded with the views of the ministers and prominent laymen present that they unanimously asked for its publication. It has been printed as a tractate, and can be had in any quantity at the Southern Methodist Publishing House, Nashville. Price 5c for a single copy, 30c per dozen, \$2 per hundred.

KEEP cool under the abuse of the News. You are a minister of the gospel, the editor of an important religious newspaper, with a great constituency behind you.—A Correspondent.

Be of good cheer, friend. The editor of this paper is as cool as the dew of a spring morning. Years ago, on account of a lecture against the six-shooter, the Police Gazette said harder things about him than the News now says. And the News will say yet harder things. Touched with the spear of truth, it reveals itself and spits venom. But the depth of its venom has not yet been seen. It can descend to yet lower methods, as we believe the event will reveal.

GOVERNOR ROSS thinks that the prohibition question in Texas is settled. The New York Sun does not agree with him. In a recent number it says: "Unless the Texas Prohibitionists are different from the Prohibitionists of the North, they will not give up the fight because of a single defeat. Great as is the majority against them, they have cast a great vote, and they have called out every resource of their adversaries. They seem to have on their side a large proportion of the preachers, and the women, no mean allies, however virulent may be the political contests in which they take part. Governor Ross will probably find that prohibition in Texas has been scotched, not killed."

THE negroes of Texas are being roundly denounced for their failure to vote for the amendment. We believe the colored man is being made a scape-goat of in this matter to a considerable extent. Our view is strengthened by the statement of Rev. Dr. Haygood, in a letter to the Wesleyan Advocate, written before the battle. He says: "If this election is lost to the good cause, it will not be the fault of the negroes. Considering their case justly, one is astonished that so many vote prohibition. The educated men, with hardly an exception, are prohibitionists.—Michigan Advocate.

Dr. Haygood's judgment on most questions, unusually good, nodded in this instance. The negroes went against us largely. Dr. Haygood can take comfort, however. A Texas darkey, like Texas weather, is "mighty unreliable." This is one of the after-effects of carpet-bag rule. The carpet-bagger appealed to the negro's prejudices and taught him to sell his vote. He now falls an easy prey to the liquor dealer. From this it is clear that we must educate and evangelize the negro in order to save ourselves.

REV. D. F. C. TIMMONS has been warmly welcomed home by his charge in Houston. The following extract from a letter to the Wesleyan Advocate will explain his absence from his charge. We are glad to hear of the little girl's improvement: "By reason of a very sore and sad affliction of my little girl, I recently visited Atlanta, Ga., for the purpose of placing the little sufferer in the skillful hands of Dr. Westmoreland. I am thankful to God that the child, under the treatment of this eminent physician, is rapidly improving. I am compelled to leave my family in Georgia indefinitely, however, for the benefit of the child. So here I am, a thousand miles from family and lifetime friends, and the dear little afflicted one; and while this is the greatest ordeal of my life, still there is conected with it one of the richest spiritual benedictions that I have ever received. While in Atlanta I was stricken down with fever which detained me several days, but I found in all this that my

admissions were not to be compared with others. I met Bro. Wooten, of Acworth, and when he told me of his sorrows I could say no more. My own brother, living in Atlanta, lost a beautiful, sweet little girl while I was there. How she suffered for several long, weary weeks—how bravely she fought for life—how anxious were the hearts of my brother and sister, but God saw best, and the light of their home went out, and with their eyes and bleeding hearts, they laid her away in the cemetery at Douglasville. Their little girl was taken; mine was spared; how dare I complain!

THE REV. DR. F. F. MITCHELL is in Dallas, and is going through the surrounding country in the interest of Waco Female College, with which he is connected by appointment of our church authorities. This institution is complete in its appointments and thorough in its work, and is receiving a constantly increasing patronage. Dr. Mitchell will meet all young ladies or girls who are going to the college from this city or section of Dallas to leave for Waco at 5 o'clock a. m., Sept. 10. Anyone desiring information will receive it by addressing him at this city.

A good friend and valued correspondent, noticing the phrase, "Poor Texas," after a note of Bishop Key's work in other fields and falling to notice that it also appeared after a note of Bishop Duncan's work, thought that it might refer to Bishop Key alone, and in some uncomplimentary way, and wrote to ask. This paper stands by our chief pastors, and loves Bishop Key especially for the sake of his work in Texas. Bishop Key came to Texas soon after his appointment to this field and traveled, preached, prayed and labored among us with great faithfulness. He is now doing the same faithful work in the new district to which he has been appointed. Seeing a meeting of three bishops in Atlanta, Ga., at a missionary gathering, and reading of the good work being done by them elsewhere in the East, and remembering what a blessing Bishop Key's summer itinerary in Texas was, the ADVOCATE merely singled for a part of those rich gifts, and said, "Poor Texas."

THE TEXAS CHRISTIAN ADVOCATE, which fought the prohibition campaign in Texas with great vigor, insists that forty thousand more Democrats voted for the amendment than were reported. It says: "The amendment, let us have none of it. The amendment will yet be submitted and adopted. In the meantime, let us all, 'pro' and 'anti,' unite in closing the saloons by act of the next legislature. All the 'anti's,' of course, will not favor this, but the 'pro's' are committed to it. The third party movement hurts the Democratic party in the South. In the North it hurts the Republican party. The Democratic party in the North, like the Evening Post, of this city, treat it so kindly. Anything to weaken the Republican party. But the R-publican party can, after all, take care of itself, if it will. Let it give temperance men what they ask for and it will reduce the third party to a handful of irreconcilables.—New York Independent.

We may say the same of the Democratic party in the South: Let it give temperance men what they ask for and the third party will be reduced to a handful of irreconcilables. The next Democratic State Convention would do well to consider this.

TEXAS CORRESPONDENCE.

Week of Prayer and Self-Denial.—E. C. DeJernett, Pittsburg, Aug. 18: Collected for week of prayer, \$20.

—Sam C. Vaughan, Centerville: We collected \$16.50 by self-denial on Centerville church.

—Geo. H. Phair, Columbia, Aug. 20: We have collected \$8.25. We hope to make \$10 of it.

—C. R. Rizzan, Whitewright, Aug. 20: Collected for week of prayer, \$7.65; subscribed, \$2.75; total, \$10.40.

—W. G. Connor, Georgetown, Aug. 22: My self-denial collection is \$51.10. Wish it was twice as much.

—A. P. Smith, Comanche, Aug. 17: Collection for week of prayer and self-denial \$24.00 for Comanche station.

—W. M. Leatherwood, Pilot Point, Aug. 18: Results of week of prayer: Financially, \$25, and much spiritual good.

—J. M. Armstrong, Flatonia, Aug. 19: As a result of the week of prayer and self-denial we report \$20.55, collected in my charge.

—E. N. Evans, Dexter, Aug. 17: Results of week of prayer, \$9.20. No services on account of protracted illness of pastor.

—C. W. Thomas, Eagle Lake, Aug. 20: The result of the week of prayer and self-denial at Eagle Lake \$10.70.

—S. L. Ball, New Boston, Aug. 20: I have sent \$9 to Dr. Kelly as the result of the week of prayer. I think there will be more to report.

—W. Wooten, Richmond, Aug. 19: I was at Eagle Lake engaged in a revival, consequently I did not, could not, observe the week of prayer.

—W. L. Pate, Livingston, Aug. 18: Contributions during the week of self-denial and prayer amounted to \$9. We thank God and take courage.

—Robt. H. Simpson, Bertram, Aug. 19: I was away, helping another brother on the days of collecting, but I will see what we have done and report soon.

—W. P. McCorkle, El Paso, Aug. 20: The self-denial offering of Trinity Church, El Paso, was \$36.25—being fifty cents per capita for the entire membership.

—E. B. Chappell, San Antonio, Aug. 18: The week of prayer only brought us about \$30. It came at a time when almost all the well-to-do members of my charge were out of the city.

—John A. Wallace, Albany: Last week was observed in self-denial and prayer. Our thank-offering amounted to \$30.50—\$8 from the Sunday-school, and \$22.50 from the congregation.

—C. R. Wright, Cameron, Aug. 18: Your postal inquiring as to the results of the week of prayer and self-denial in my charge, to hand. Sorry to say that I can report only \$6.55.

—W. H. Klyce, Brownwood, Aug. 16: We held services twice a day during week of prayer and self-denial. Membership somewhat revived. One conversion. Collection, \$15.30.

—C. H. Ellis, Lorena, Aug. 20: Collection from charge special contribution for foreign missions, \$40. Some quickening of members religiously, specially on conversion of all nations.

—T. B. Graves, Giddings, Aug. 19: The financial result of our week of prayer and self-denial is \$17.50. Contributed by Sunday-school \$7.20; contributed by church and friends, 10.30. Total \$17.50.

—Sam'l Morris, Bruceville, Aug. 20: Result of week of prayer: Large congregations. Good attention. Many promised to live a better life. Collection, \$16.55. ADVOCATE all right. Christians love it.

—G. A. LeClere, Loviet: The result of the week of prayer and self-denial at Longview is the quickening of our missionary pulse and a contribution of \$25—this after paying our assessment in full.

—W. R. D. Stockton, Weatherford, Aug. 18: We observed the week of prayer. Our

self-denial offerings amounted to \$18.50, which have forwarded to Dr. Kelly. The sum of \$18.50 is the increase of light upon the subject of missions.

—W. T. Thornberry, Murphysville: We have done but little during the week of prayer; \$30 for missions; three joined the church; raised \$500 to commence a church building here.

—W. D. Mounsteable, McKinney, Aug. 18: We observed the week of prayer and self-denial, though under unfavorable circumstances. It did us good religiously, and I have sent a self-denial fund \$26.10.

—B. R. Bolton, Crockett, Aug. 19: My collections during the week of prayer and self-denial amount to \$30. Crockett and Augusta charge would have reported sooner, but have been absent at camp-meeting.

—Geo. S. Wyatt, Mexia, Aug. 20: The self-denial offering for the Mexia circuit you may safely place at \$40. I have not gathered up all the fragments yet, but have enough to guarantee making the above estimate.

—M. H. Neely, Terrell, Aug. 22: As I wrote you last week, I postponed the collection for week of prayer and self-denial until yesterday. One young lady gave \$1.00. The others were absent will pay something, and you may safely put it \$23.

—W. W. Hopper, Beaumont, Aug. 18: I report as follows: Collected for foreign missions during week of prayer and self-denial, \$27.40. Total amount paid for foreign missions up to date on this charge, \$140.50—nearly one dollar per member.

—Fred L. Allen, Brenham, August 20: I have so many appointments I have not gotten round yet, as I preached at all of the appointments on the subject. I will get their amounts on this round, which will close next Sunday; then I will report.

—A. E. Goodwyn, Brenham: We held week of prayer and self-denial. Few attended. They were profited, think. Gifts daily were small. One young lady gave \$1.00. From sewing, \$7.90; the only self-denial I saw. Collection, \$24; sent to Dr. Kelly.

—Elias Robertson, San Antonio, Aug. 19: The result of the week of prayer and self-denial in the San Antonio Mexican charge is, \$10. An Marcos Mexican charge, \$5.35; from Saltillo, Mexico, \$4; total, \$10.70. I have heard from no other Mexican charge.

—Jas. Campbell, Marshall, Aug. 15: Our week of prayer and self-denial for missions ended last night, with following results: Collected from church, \$92.00; in Sunday-school, \$18.45; total, \$110.45, with perhaps some fragments to follow. Church spiritually benefited.

—J. R. Wages, Honey Grove, Aug. 23: In reply to your card, I report \$75 as a result of self-denial during week of prayer. My charge will pay for missions this year \$108.75. Our assessment is \$93.75, all of which has been secured, and \$25 from week of prayer. God is pleased.

—J. A. Stafford, Bonham: The result that the assessment for foreign missions—\$25—was subscribed in a few minutes on Sunday morning last. The amount is fifty per cent in advance of anything ever done here before. This congregation attended the camp-meeting, and fifteen cents was the largest gift of any one person, so you see there was quite a general giving. We averaged \$2.81 per capita at this point. I think we will get the banner on that; if not, tell us who does. There were no squabbles or torturing means used. Circumstances were such that it was useless for me to attempt services every day in the week, so after a sermon on self-examination and self-proving, a call was made for any who would do so to enter a covenant to spend the incoming week in that manner. The following Sunday a missionary sermon was preached, and after singing "From Greenland's icy mountains," the collection was taken, and the basket was placed in the railing of the altar, and each came forward quietly and made an offering. All over in one minute, and it was determined to have the offering God to consecrate the gift. The occasion was a blessing to the people. At the second point I have a little larger membership, but of poorer quality. The offering was \$1.00. I have a few services and said, "I make one feel like giving all he has." It offers no apology for giving during the week in that manner. Let us trust and show which way the wind blows; for I believe you will be interested in them.

—L. L. Nauze, Rock Hill, Aug. 19: We held a protracted meeting at Cemetery Hill during the week of prayer. Results: Five conversions, five accessions by ritual, two by certificate, two adults and two children baptized. We raised \$5 on the assessments ordered by the conference.

—R. V. Galloway, Ireddell, Aug. 19: We had a small attendance in Ireddell, at the church, during the week of self-denial and prayer offerings. Four dollars for missions and \$2.40 for Woman's Missionary Society. "Bread cast upon the waters," we hope, will be gathered up many days hence.

—J. R. Morris, Navasota, Aug. 22: The financial result of the week of prayer and self-denial for this place is \$17.05. All parties have not been heard from, but in order to get this to you as soon as possible, I send a partial report. I believe that the people are more in favor of missions than before the services.

—L. M. Keener, Albany, Aug. 19: In the absence of Bro. Wallace, your card has been handed me to answer, and I have the pleasure of reporting that, through the blessings of God and the indefatigable energies of Bro. Wallace, the result of the week of prayer and self-denial amounted to \$20.30, which amount has been properly forwarded.

—J. T. Hosmer, Vernon, Aug. 19: In answer to yours of 14th inst., beg leave to report \$11.10 as the result of the week of prayer and self-denial in my charge (Vernon mission). Bro. J. T. Ellis was taken with fever on the 4th inst., and was during the week, and is now very sick, which prevented me from holding services at as many places in my work as I had planned.

—P. R. Eagleberger, Woodland, August 18: Your card came duly to hand. My wife has been ill with typhoid fever for thirty-two days, and is still very low. For this reason I have not been able to do anything in the week of prayer. I have been kept at home. I may not be able to do anything in the future. Very sorry, indeed, that I could do nothing up to this time.

—J. A. Wyatt, Dodd, Aug. 22: I can report nothing as the direct result of the week of prayer and self-denial, as it was impossible for me to arrange to observe it throughout my work. The places where I could have made it a success I was necessarily absent from during the week. The indirect result, however, is not 200 per cent of the foreign missions assessment on hand by conference. How will that do?

—B. J. H. Thomas, Eastland, Aug. 20: I visited all of my appointments and preached on the subject of missions. To many, I trust, it was a sector of life, to many others I fear it was into death. The sin of covetousness is what has kept the world in bondage until this day—beyond that to other idols. I will support the institutions of the church. Our people paid in cash, and I forwarded to Dr. John Smith, have some more yet in description. God bless you for your brave work.

—Sterling Fisher, Laredo, Aug. 19: We observed the week of prayer and self-denial in Laredo. Had no special services, except that the regular Wednesday night prayer-meeting was made an occasion of special prayer for the success of our missionary enterprises. The amount realized from self-denial on the part of church is \$16. Of this sum \$5.50 was contributed by the children of the Sunday-school. Some addition may be made to the above amount, as some members were not present when contributions were received, and I have not yet seen them.

—G. C. Stovall, Hempstead, Aug. 19: Your card of inquiry received yesterday. Replying can report only \$6.50 realized to date, as results from week of prayer and self-denial. Have the promise of more. Can't say definitely what the entire amount will be. I tried to impress my people with the importance of the call. Prior to the week set apart, I delivered two sermons with special reference to the subject of self-denial, one on prayer, and one prepared especially on missions. We have not had a representative response. Sickness and extreme heat have kept the people from church a good deal. P. S. Our prohibition flag still flutters in a healthy breeze, thank God.

—M. H. Wells, Gatesville, Aug. 20: You ask for report of results of week of prayer and self-denial in Gatesville station. It was to me a sweet surprise. Being the seventh consecutive week of hard service, in extreme hot weather, I was surprised by the regular attendance upon the execution of the program. This county has not had a full crop for years, and, either from necessity or depravity, our people are slow and sullen. Not until this year has there been any decided upward tendency, and that mainly in the matter of pastor's support. The amount

given may sound small, but bear in mind that we have forwarded to Dr. Kelly the actual self-denial. Much more could have been gathered if accepted on other terms. But I did not so understand the movement, and I had no right to do so. I have no right to do so. The offering was from a lady who needed a new bonnet, and had the \$5 to make the purchase, and yet for the sake of the cause, she gave it to the cause of the Mission Board. Another lady drank tea and coffee for a week without a grain of sugar, that might have saved her \$20.00. On 15th and 16th, to Dr. Kelly, \$39.45.

—Bro. Vaughan, Dallas: The week of prayer was observed for the most part at the Floyd Street, M. E. Church, South, Rev. O. P. Thomas, pastor. Financial results, \$30. Of this amount the Sabbath-school gave \$11, responding nobly to the call. It was really enjoyable, as well as amusing, to hear the little ones in response to the request of the superintendent, to give to the cause of missions. Some eyes were moistened, and if some were antagonistic to a missionary spirit before, they will give more in the future, after witnessing this beautiful scene.

—J. S. Mathis, Palestine, Aug. 15: We have just closed the services of the week of prayer and self-denial. These services began with our third quarterly meeting. Bro. Adams, our presiding elder, was present in the spirit of his mission, presenting the blessed gospel of our salvation with delight and satisfaction to the hearers. This occasion of prayer and self-examination and denial, has been a benediction and a lasting blessing to all who attended from time to time. The singing was selected, suitable and spiritual, and the prayers were fervent and full of faith. Between forenoon and evening, the church was filled with voluntary thank offering for foreign missions. If all our preachers and members and the friends of the church, would accept the offer of prayer in obedience to the request of the Board of Bishops and the Missionary Board by this time the heart of the Missionary Treasury of the church would be overflowing with the hearts of hundreds in health-lands. The great heart of the M. E. Church, South, beat and throbbled, and was glad to receive the gifts of the faithful work of self-denial and gifts will sum up \$100.00.

—John E. Stovall, Austin, Aug. 19: In reply to your card of the 14th, I may report thirty-four dollars and 60 cents (\$34.60) paid by Austin city mission, as a result of the week of prayer. There are two congregations in the mission; one organized this spring, having no members, and an attendance of about fifty people, many of them converts. This congregation attended the camp-meeting, and fifteen cents was the largest gift of any one person, so you see there was quite a general giving. We averaged \$2.81 per capita at this point. I think we will get the banner on that; if not, tell us who does. There were no squabbles or torturing means used. Circumstances were such that it was useless for me to attempt services every day in the week, so after a sermon on self-examination and self-proving, a call was made for any who would do so to enter a covenant to spend the incoming week in that manner. The following Sunday a missionary sermon was preached, and after singing "From Greenland's icy mountains," the collection was taken, and the basket was placed in the railing of the altar, and each came forward quietly and made an offering. All over in one minute, and it was determined to have the offering God to consecrate the gift. The occasion was a blessing to the people. At the second point I have a little larger membership, but of poorer quality. The offering was \$1.00. I have a few services and said, "I make one feel like giving all he has." It offers no apology for giving during the week in that manner. Let us trust and show which way the wind blows; for I believe you will be interested in them.

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—Prohibition.—Thos. Starford, South Bosque, Aug. 19: The election is past. We did not gain a majority, yet the campaign was a grand success. We will have a grand majority at no distant day. Glad to know that our editor and ADVOCATE did good work in the prohibition cause.

—District Conferences.—MARSHALL.—The Marshall District Conference met in Kilgore July 21, 1887. R. W. Thompson, presiding elder, presiding. All the traveling preachers of the district present save one, who was detained at home on account of sickness. Careful investigation showed the district in good condition generally. Pastors hopeful in regard to their respective charges. But few converts had been had up to the time of the conference, consequently received due consideration. The session was quite pleasant, and the fruits of the Holy Spirit were manifest. Saturday evening, the 23d, at 5 o'clock, the presiding elder announced the benediction, praying the blessings of God upon all the people, and especially upon the people of Kilgore and vicinity, and the conference adjourned to meet next time in Troup.

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meeting. How many thousands of our Zion have been converted at camp-meetings, and we not rally still around that banner as it floats to the breeze in our Texas forests and on our mountains? We should be glad another year to go to Abilene camp-ground.

—Good News from Georgetown.—H. A. Bourland, Georgetown: Good news we have for the friends of Southwestern University. The foundation is being laid for the new college building, designed for young ladies. It is 105x115 feet, with two fronts—one to the west, overlooking the town from the highest hill of the many which environ it; the other to the south. It is a charming site, "beautiful for situation, the joy of the whole earth" constituting the domain of Texas. We have never been in a condition to do full justice to the location in the beautiful department, but this want will soon be met. Only the front and one wing will be erected now. The other will be erected hereafter. We are pushing the work rapidly and need money. Now cannot every friend put one rock or more in this building? We will put it there. If you give me space to report the names? I made this proposition at Mooreville, Falls, Mo., where I met Bro. F. J. Browning, and Mr. Collier, \$25; Mr. Ellis, \$25; L. C. White, \$25; Katie Bowman, \$1; Rev. E. L. Armstrong, \$5; At Hearne, H. R. Hearne, \$50; J. S. Barton, \$25; At Baton: R. L. Lott, \$5; W. B. Blair, \$5; F. Henry Austin, \$100. The King's business requires haste. Our brethren are sisters, but at least one stone in this temple, consecrated to God and the education of woman. I want one hundred names a week. Send postal order or stamps or bills, and send promptly. If every pastor in Texas would bring this before his congregation during September we would not need brother, will you do it?

—That Resolution of Censure.—J. D. Scroggins: I notice that Bro. Rush McDonald scoldings "Bro. J. B." and raises a question of jurisdiction in connection with the Dallas District Conference. The vote on that resolution of censure was simply a unanimous expression of disapproval of the conduct of preachers who so totally ignore their duty to the established institutions of the church as not to be present nor report to a district conference. In such case the records of such a body must always be imperfect and wholly misleading. I will, however, here state that nearly all of the pastors reported, but not being posted as to how much to report, the report was not made up to the time of adjournment. Bro. Rush reached with his excuse and report just before the final benediction was pronounced. He thought his excuse was justified, and that it was not his duty to differ with him and others on the point of valid excuses. Finally, he denounces the members of the Dallas district apparently against a charge made by his presiding elder, by alleging that they are consecrated to the service of God, and that they are bound to do so. I never intended anything to the contrary save the ease in point, and I wish here to state I agree with Bro. Rush in his denunciation of a general statement. I was not serving as presiding elder nor better man than Bro. McDonald, R. W. MacDonnell, J. F. Corbin, S. C. Kilgore, W. W. McCorkle, J. T. Hosmer, W. A. Donk, P. N. Adkinson, and the four Mexican preachers who complete the force of the Dallas district. I am glad to be counted worthy of their company, and to be in fellowship, love, honor, and an proud of them. But district conferences ought to be respected, at least.

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Simmons Liver Regulator (PURELY VEGETABLE) Is generally used in the South to arouse the torpid liver to a healthy action.

It acts with extraordinary efficacy on the LIVER, KIDNEYS, AND BOWELS. AN EFFICACIOUS SPECIFIC FOR Malaria, Bowel Complaints, Dyspepsia, Sick Headache, Constipation, Biliousness, Kidney Affections, Jaundice, Mental Depression, Colic.

ONLY GENUINE Has our 7 Stars in red Front of Wrapper. J. H. Zolzin & Co., Philadelphia, Pa. SOLE PROPRIETORS. Price, \$1.00.

MERRELL'S FEMALE TONIC. It is prepared solely for the relief of all ailments which affect the female system. It corrects irregularities and restores the system to its normal condition.

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PRICKLY ASH BITTERS. IT IS A PURELY VEGETABLE PREPARATION OF PRICKLY ASH BARK, GINGER, SASSAPARILLA, AND OTHER EQUALLY EFFICIENT REMEDIES. It has stood the test of years in curing all diseases of the BLADDER, LIVER, STOMACH, KIDNEYS, BOWELS, etc.

FOR ALL DISORDERS OF THE Stomach, Liver and Bowels. TAKE PACIFIC LIVER PILLS STRICTLY VEGETABLE. OTHER SYMPTOMS: INDIGESTION, DYSPEPSIA, PILES, SICK HEADACHE, NERVOUSNESS, LOSS OF APPETITE, BILIOUSNESS, LEVITY OF JOINTS, ETC.

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Hands Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

DEVOTIONAL.

MY PRAYER.

Prayer-hearing God! since Thou art love, Through Thy dear Son art ever nigh, Let me Thy gracious presence prove, In answer to my feeble cry. I crave Thy grace, I so much need, To work in me to will and do; Aside from grace, no word, no deed, Nor thought are mine, pure, good, and true.

RULES, OR PRINCIPLES.

It has often been said, but it can never be said too often, that the Scripture is rather a book of principles than of rules. Let us clearly understand the difference. A rule of duty sets us a definite task, a task which wears one and the same aspect under all circumstances, whose limits are prescribed, and whose nature there can be no mistaking.

THE BLESSING OF SICKNESS.

A Christian man of intense business enterprise and activity was laid aside by sickness. He who never would intermit his labors was compelled to come to a dead halt. His restless limbs were stretched motionless on the bed. He was so weak that he could scarcely utter a word.

HEARING AND ANSWERING OF PRAYER.

Some persons nowadays are seeking to effect good by trying to analyze the reasons why God in specific cases does and in others does not answer prayer. They practically argue in a way as to lead to the conclusion that answered prayer comes as a reward of meritorious asking.

HUMILITY.

Mr. Susanna Wesley, writing of the services which she was holding in the rectory-house on Sunday evenings in behalf of the poor of Epworth, says: "But I never durst positively presume to hope that God would make use of me as an instrument of doing good; the farthest I ever durst go was, 'It may be; who can tell? With God all things are possible. I will resign myself to him; or as George Herbert better expresses it: 'Only, since God doth often make Of lowly matter, for his uses meet, I throw me at his feet; There will I lie until my Maker seek For some mean stuff whereon to show his skill. Then is my time.'"

love humility when it is sincere, but he never means that our humility shall excuse us from undertaking, promptly and cordially, anything that God bids us to do. If God had not known that Moses was the proper person to call him for it, it was a sin, therefore, for Moses to plead unfitness. It is a sin for any of us to plead unfitness for a work to which God manifestly calls us.

MARRIAGES.

NUNNALLY-CHANCY-At the residence of the bride, Aug. 5, 1887, by Rev. Z. Parker, Mr. T. C. Nunnally and Mrs. Emma Chancy (both of Wood county, Texas).

OBITUARIES.

The space allowed obituaries, twenty to twenty-five lines; or about 170 to 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in this paper should remit money to cover the cost of space, to-wit: at the rate of one cent per word. Money should accompany all orders.

WINTER-Byessie Key, daughter of Rev. F. M. and Edna Whitburn, was born Aug. 25, 1886, at Grandview, Tex., and died July 25, 1887, at Irene, Tex. Sweet little Bessie was passed away in child hood, at the age of nine months, death came and conveyed the soul to heaven to blossom there a beautiful flower.

BURTON-Harriet Julia Burton, daughter of W. H. and A. A. Lawrence, was born in Alabama, June 3, 1859. She professed religion at about seven years of age and joined the M. E. Church, South, at the residence of her father, Sept. 13, 1885, and died at her home, near Whitney, Hill county, Tex., Aug. 5, 1887. Sister Burton suffered a great deal during her short illness, but she bore it with Christian fortitude.

RIDLEY-Whereas, it becomes our painful duty to chronicle the death of our dear sister, Mrs. G. W. Ridley, who departed this life in the city of San Antonio, August 25, 1887, having a son to the January 6, May God bless and comfort them. J. W. SANSON, WHITNEY TEXAS.

WILLIAMS-Mrs. Virginia E. Williams, daughter of Ezekiel F. and Mary J. Vass, was born in Harrison county, Texas, Feb. 4, 1853. She was married to E. G. Williams, June 11, 1885, and was converted the same day under the ministry of the Rev. J. T. Gillett, in Lawrenceburg, Texas. She departed this life June 19, 1887. In the language of her mother, she was "one of the best children a parent ever raised; dutiful in all her departments of life; a good, kind, motherly, and consistent Christian." None knew her but to love her. She was the mother of twelve children, eight of whom with their father, her mother and many other friends, still live to mourn their loss; four of them, with her father, preceded her to the better world. She was sick but a few hours, having "taken suddenly" Sunday morning after getting the children off to Sunday-school and dying before 5 o'clock, p. m. Virginia is gone, and we mourn, but not as those who have no hope, for she lived well. May her example be emulated by her children, and specially the dear girl, the oldest-only four-year-old, whose name, more than any other, burden that fell from the mother's shoulders. W. H. KILGOUGH, CUERO, TEXAS.

GINN-Laura A. Ginn, nee Cox, was born at Mappsville, Bibb county, Alabama, September 18, 1852. She was married to J. G. Ginn, in 1875, and lived with him until his death, March 10, 1887. Also, infant daughter, Lula; born December 8, 1885; died April 4, 1887. Sister Ginn was well known and loved by all who knew her. Her husband said that she was a true companion, affectionate mother, a sincere Christian, prudent, industrious, and tenderly preserving her Christian character. She loved her husband and none knew her but to love and respect her for her amiable, Christian virtues. Her husband was a member of the M. E. Church, South, until called to the Church triumphant above. Her husband and five children survive her. Most deeply do her many friends sympathize with them and her widowed mother to whom this loss brings such sadness. In this Christian mother has long since been laid to rest beneath the chattering rod and meekly say, "His will be done." For some years Sister Fitz had been a resident of San Saba county, where she had gained many warm friends. Although absent from her mother during her last illness in Tom Green county, whether her husband had taken her in hopes of benefiting her, or that Providence was most kind in reuniting one of the sweet ties of girlhood, and she was tenderly watched over by one of her early friends and a sister, her death was not a mortal blow. In this beautiful woman whose physical structure appeared perfect, and who in the full maturity of womanhood was like unto a flourishing, fruitful tree, should thus suddenly be

stricken down by that dreaded disease, consumption. Only a few short months of suffering, and she was gone, even as a plucked flower searched by the sunlight. God grant that husband and little ones may all meet her above. HATTIE J.

MAY-Elizabeth May, nee Bush, wife of Rev. W. S. May, of North Texas conference and daughter of Jacob and Hanna Bush, was born in Glimmer county, West Virginia, November 26, 1827. Was converted and joined the Baptist Church in her sixteenth year. Was married to Rev. W. S. May in West Virginia, August 10, 1850, and during this year joined the M. E. Church, South. Soon after her marriage she entered upon her life work as a Methodist itinerant preacher's "helpmeet," twenty-two years of which was spent in the Western Virginia Conference, sharing with her husband, willingly, patiently and efficiently, the arduous task of mission, circuit, station and district work. On account of her ill health, in 1874, Bro. May was transferred to this North Texas Conference, where she faithfully did her part in their joint work of carrying the good tidings of the Gospel to sinners until May 19, 1887, in the town of Pottsboro, Texas, she calmly and peacefully fell asleep in Jesus. Thus, through thirty-four years, she patiently labored and endured, never indicating to her husband any desire that he neglect his work, or miss an appointment on her account. She was an efficient member of the Woman's Missionary movement, and took an active part in all its operations. She was the seventh of ten children, the first one to die. Her father still lives at the advanced age of 81 years. She now rests in peace in that bright home beyond, to await the coming of companion, kindred and many friends. May heaven grant grace to her grief-stricken husband, and bring him to a happy reunion with his glorified companion in heaven. W. M. SHELTON, T. E. SHELWOOD, DENISON, TEXAS.

JAMES PYLE'S PEARLINE. The Great Invention. FOR EASY WASHING. HARD OR SOFT, HOT OR COLD WATER. Special Home or Public Use. Washes all kinds of fabrics, including woolens, silks, and linens. It is the only wash that does not require the use of soap.

WOODS LADIES' BLACKING. A perfect polish for all kinds of shoes, boots, and harness. It is made of the finest materials and is guaranteed to last for a long time.

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603, 505, 507 and 509 Elm Street. IMMENSE REDUCTIONS! Commencing MONDAY, JULY 10th, in every Department, without exception. Goods will be marked at prices to enable us to close our Summer Stock before the August inventory. DRESS GOODS. Fifty pieces French All-Wool Abbot's Cloth, 40 in. wide, in all the new summer shades, at \$12; our former price, \$16. Twenty pieces French All-Wool Abbot's, 42 in. wide, all colors, at \$12; regular price, \$16. Two cases Summer Dress Goods, at the extreme low price of 50 cents per yard; never sold before for less than 75 cents. A splendid assortment of Foulards, Satens, Scotch Ginghams, Batistes, Critchle, Broadcloths, Lawns, Cambrics, etc. WHITE GOODS EMBROIDERIES. One hundred and fifty pieces, all different patterns, in Fine Swiss Flouncings, White and Ecru. A complete line of French Organdies, all colors, in hand, at 25c; former price, 35c, 40c and 50c. Will close the balance of our stock of Parasols and Fans at 25c on the dollar. CARPETS AND LACE CURTAINS. Our stock of Carpets and Lace Curtains, Rugs, Shades, must be sold in order to make room for our Fall Stock. Parties wishing to furnish now will have a rare chance to get some choice bargains in two and three ply Tapestry and Body Brussels Carpets.

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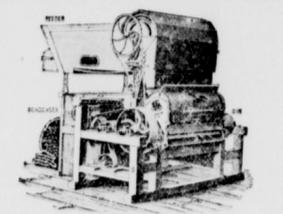
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We are offering the following bargains for a few days: 800 acres on Ross Avenue, adjoining the new Episcopal college, now being erected by DeWitt A. C. Garrett. The situation is high, overlooking the entire city. Ross Avenue is now being reconstructed, and is the most fashionable residential street in Dallas. This tract would make the most desirable suburban addition to the city. The above property is now being sold in 5-acre lots at \$1,500 per acre. Price for 800 acres, \$1,200,000. Also ten acres in South Dallas, on Lettmore street, only one mile from center of business, and about one mile from City Park. This tract would be a fine addition to the city. Also, a few other bargains. Call and see us.

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Texas Christian Advocate.

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OFFICE, 607 ELM ST., DALLAS, TEXAS.

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Entered at the Postoffice at Dallas, Texas, as second-class matter.

Over the State.

Erath county's taxable values foot up \$3,429,043.

Collin county's assessment for 1887 is \$8,712,350.

Victoria county's assessment for 1887 is \$4,281,920.

The Texas State Universalist Association met at Waco, August 19.

The taxable property of Denton county reaches a total of \$6,000,000.

President Cleveland regrets his inability to visit Texas on his western trip.

Lavaca is afflicted with a water famine—even drinking water being brought there by schooners from Indiana.

The commission for locating the State Orphan Asylum are "on the ground" to choose the place. Pilot Point submits strong claims.

The Texas Traffic Association had a meeting the past week, mainly to adjust cotton rates the coming season, which will remain about the same as last season.

The following dealers' prices are quoted from Greenville: Corn, 35 cents; oats, 22 to 24 cents; wheat, 69 to 65 cents; cotton seed, 10 cents; hay, 55 to 50 a ton. The market is steady.

Mr. John Mason, a prominent bee-keeper of Greenville, has taken this season from thirty-five stands 120 gallons of strained honey and 700 pounds of honey in the comb. Bees have done much better this season than for several years.

Grasshoppers by the thousand made their appearance in North Texas the past week. There were three kinds and sizes of them, one being pronounced the genuine variety that has in the past done so much damage in the Northwest.

Prof. Humphries has resigned the chair of ancient languages in the State University, and the chances are that it will be filled by Prof. Cooper, now head of the State educational interests. Who will fill Mr. Cooper's unexpired term is not yet known.

The Alliance was offered \$11,000 by Dallas to put its exchange at this point, but the committee went to Fort Worth to see what an enterprising town will do. The Alliance promise to the town that gets the exchange, a four-story building 100x150, the patronage of 250,000 people and a cotton mill to cost \$300,000.

A Houston telegraph, August 19, says: S. L. Barriett, formerly electrician of the Barriett-Nelson Telephone Company, and who perfected a transmitter that did not infringe on the Bell patent, to-night succeeded in also perfecting a receiver that does not conflict with that of Bell. Barriett's invention dispenses with the diaphragm entirely. The tests to-night were witnessed by a number of scientific gentlemen.

The town of Gray Rock, six miles east of Mt. Vernon, failed to get the St. Louis, Arkansas and Texas railway to put in a switch at that place, the town being one-half mile south of the road. The company put in a switch and established a station at Barrett, one and a half miles east of there. Gray Rock got an order from the postoffice department to move the postoffice one half mile north, which places it directly on the railroad, and the whole town is now moving out to the postoffice, and the indications are that the move will break up the town of Barrett.

LAGRANGE, Texas, August 19.—The first train of the Taylor, Bastrop, and Houston Railway Company, part of the Missouri Pacific system, ran in here yesterday, and will be pushed on to Houston as rapidly as possible, from thence on via the old Harrisburg Road to Galveston. Galveston will be connected with San Antonio via this place, Lockhart and San Marcos by another railroad nineteen miles shorter than any other route. The track got here ahead of time. The line from here to Taylor is laid with fine steel rails weighing fifty-six pounds to the lineal yard, and will be turned over to the public within a week.

IMPORTANT.

When visiting New York City, save baggage Express and Garriage Hire, and stop at the Grand Union Hotel, opposite Grand Central Depot.

600 Handsomely Furnished Rooms at \$1 and upwards per day. European Plan. Elevators, and all Modern Conveniences.

Restaurants supplied with the best. Horse cars, stages, and elevated railroad at all depots. You can live better for less money at the Grand Union Hotel than at any other first-class hotel in the City.

THE EX-CONFEDERATE REUNION.

Dallas Surpassed all Previous Efforts in Entertainment.

Wednesday, Thursday and Friday of last week was to Dallas an epoch from which to hereafter calculate efforts to do grand things, for if future efforts can equal this, more than success will be attained. The fair grounds, where the troops were encamped, presented during these three days the appearance of a beehive of humanity. Yet there was no friction, no contention. Everybody seemed bent on having a royal good time, and everybody achieved their bent. Ex-Federals, ex-Confederates, men, women, boys and girls, rank and file, mingled indiscriminately in the rarest enjoyment of the occasion. Only one thing seemed to worry some of those in attendance, and that was that they could not be everywhere at once. The old soldiers wanted to stay in their tents and talk war, and they wanted to be in the great hall to hear the grand speeches; they wanted to hang round headquarters to catch a first glimpse of new comers, and watch for the arrival of old comrades, and they wanted to mingle with those on the grounds and make new acquaintances; they wanted to talk with ex-Confederates who occupied during the war different fields, so as to compare the hardships and pleasures of the different campaigns, and they wanted to talk to the ex-Federals to compare notes of the two sides of the issue—but they couldn't do all at once; in fact, the only trouble was to find half time enough to do the many things which all were anxious to do. But volumes however, were crowded into those three days—and while no one did all as desired, every one accomplished more than he ever expected to in the same length of time. All went home full of praise of Dallas, and especially of her citizens who had direct charge of this her last grand achievement. Major Ewing and his assistants did everything that could be done—just at the time it should be done, and in the place it should be done—and all was accomplished so much like first-class working machinery that no one seemed over-hurried, excited or out of sorts.

THE SPEECHES.

This reunion seemed most fortunate in the selection of its orators. Nothing was said that was at all calculated to create hard feelings or friction—and yet there was no unmanly eulogizing of the Confederate to the "powers that be," nor nothing partaking in the least of boasting on the part of Federal orators. The general purport of all was that while both sides did all in their power in the great struggle, the time had come that the war is actually over, and for us as one people to strive in common for the onward march of our glorious country.

COMMANDS ATTENDING.

The following commands and organizations were represented in the encampment: Granbury's and Govan's Brigades, ex-Confederate Mississippians, Tennesseeans, Missourians, South Carolinians, North Carolinians, Arkansians, Virginians, Georgians, Kentuckians, Alabamians, Louisianians, Padaguan's Brigade, Mexican Veterans, Walker's Division, Ector's Brigade, Parson's Brigade, Sibbey-Greene-Hardenham Brigade, Ross' Brigade, Cabell's Brigade, Morgan's Brigade, Gano's Brigade, ex-Federal soldiers, Grand Army of the Republic.

NOTES.

Perhaps one of the handsomest compliments ever paid by ex-Federals to ex-Confederates was a serenade given under direction of Col. S. N. Jenkinson by the Grand Army of the Republic to Mrs. M. M. Smith, the daughter of Col. Riley, who fell at Louisiana, and whose last words will be ever remembered by his followers—"no man can be spared to carry me to the rear; let me die, as a soldier should, on the field of battle." Mrs. Smith is the "daughter of the regiment" of Tom Greene's brigade. After the salute referred to, accompanied by band music rendered by the Eighth Cavalry band, the ex-Federals broke ranks and repaired to Greene's Brigade headquarters, where hours were spent in speech-making, conversation and general good fellowship.

Another compliment was paid Greene's brigade, in selecting San Antonio, on its motion, for the next place of reunion; and the election of Major T. T. Tebb, a member of the brigade, as president of the Reunion association.

Among the prominent figures attending was Gen. Cabell, commonly known as Old Ticker. He certainly endeared himself to every soldier on the grounds.

Col. R. H. Crockett, grandson of "Old Davie," was there. He made a speech, full of humor, pathos, and—well, it was full!

Gen. D. S. Stanley, U. S. A., made one of the best speeches of the reunion. He was especially severe on the fanatical deliverances of some Northern seekers after notoriety concerning the captured flags.

Gen. H. E. McCullough, of Seguin, attracted much attention by his forcible statements. They were intensely Southern, and yet so spiced with a high and honorable appreciation of the "other side," that perhaps he was most appreciated by the ex-Federals present.

Rev. F. T. Mitchell spoke in his usual forcible manner—or rather, it ought to be said, he surpassed himself.

Ector's brigade will meet in Paris, the third Wednesday in August, 1888.

The reunion of the Missourians will take place August 19, 1888—at a place not yet determined.

Greene's brigade passed a resolution expressing its grateful appreciation of the services of Mrs. Gen. E. R. S. Canby to members of that command while in New Mexico, and especially to those sick or wounded, and prisoners of war in a Santa Fe hospital.

To give our readers even this glance at the reunion requires a sacrifice of space claimed by other matter, but the entire space at our command could not give them a proper conception of it. One must have been there to know and feel what it was.

"Fire-proof Paper May be Made," says a scientific exchange, "from a pulp, consisting of one part vegetable fibre, two parts asbestos, one-tenth part borax, and one-fifth part alum." It is a pity that such facts as the one following cannot be written, printed or otherwise preserved, upon some sort of indestructible paper. "My wife suffered seven years and was bed-ridden," says W. E. Huestis, of Emporia, Kansas; "a number of physicians failed to help her. Dr. Pierce's 'Golden Medical Discovery' cured her. All druggists sell this remedy. Everybody ought to keep it. It only needs a trial."

Pretty Well Fixed.

The reports made to the comptroller of the currency relative to the condition of the 230 national banks in the reserve cities shows their resources at the close of business on Monday, Aug. 1, to have been \$1,549,392,560.61, of which \$713,379,433 consisted of loans and discounts, \$37,955,000 of bonds to secure circulation, \$11,519,000 of bonds to secure deposits, \$54,284,346 of other bonds, stocks and mortgages, \$136,692,689 exchanges for clearing-house, \$119,148,755 of specie and treasury certificates, \$43,569,651 legal tender notes. Of the liabilities \$302,477,720 is on account of capital stock paid in and \$320,000,000 of national bank notes outstanding, \$800,958,494 on account of individual deposits, \$74,203,311 surplus fund, and \$306,605,584 due to other national banks. The reserve held is stated at \$29,21 per cent.

Fatalities at a Military Reunion.

A reunion at Esfield, Ill., ended Aug. 19 with a sham battle. A hand firing led to the premature discharge of a field cannon, which blew a man's arm at the elbow. About the same time a cannon in another part of the field burst, killing two men and badly wounding three others.

Death of Mrs. Plumly.

Wednesday at 11:50 o'clock a. m., Mrs. Agnes Garland Plumly, wife of Hon. B. Rush Plumly, died in this city in the forty-fifth year of her age, of consumption. She was buried yesterday morning at 10 o'clock in the Episcopal cemetery. Rev. Dr. Bird officiating—Galveston News, Aug. 19.

Burned at Sea.

LONDON, Aug. 19.—The Imman Line steamer, City of Montreal, has been destroyed by fire at sea. Her passengers were saved. The City of Montreal left New York, Aug. 6, for Liverpool. The news of her burning was learned upon the arrival at Queenstown this morning of the British steamer, York City, which left Baltimore, Aug. 4, for London. This steamer rescued the passengers and crew from the burning vessel and carried them to Queenstown. The destruction of the steamer City of Montreal, occurred on the 11th instant, five days after she left New York. A boat containing six passengers and seven members of the crew is missing.

A Man With Hydrophobia.

Milton Cox, a well-to-do planter living near Little Rock, was bitten by a dog over a year ago. Last Wednesday he became insane. He first complained of being sick, and passed from the dining room where the family were breakfasting, into the yard, where he was followed by his wife and mother. Here he suddenly began jumping and barking like a dog, and made a full attack upon the women, biting both of them fearfully. Other parties came to their rescue, and Cox was overpowered, but not before he had bitten several other people.

When Baby was sick, we gave her Castoria.

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

The Right Sort of Mayor.

Mayor Broiles, of Fort Worth, made a speech to the police force of that city last week, which is suggestive to other mayors. He called their attention to the Sunday law, and repeated his instructions to them to strictly enforce it without fear or favor, as it was the intention of the authorities to see that it was done. "It may have been the case at one time," said he, "that a policeman would lose his position if he enforced the law here, but I can assure you that the shoe is on the other foot now, as the chances are that he will lose it if he fails to enforce the law. * * * It has also been said that you would arrest the low down gamblers and let the high-toned ones go. If this has been the order of things, that order has to be reversed. My attention has been called to the fact that gambling is being run almost publicly in this city, and if this be true (and you must know it), I wish to instruct you to strictly enforce the law against parties engaging in it. * * * The time has now come when the police officers of this city are expected to do their duty regardless of any influence." This speech is regarded as the beginning of a war against the gamblers, and in fact the mayor does not deny it. He says that so long as there is a law against gambling and he is mayor that law shall be enforced.

Children Starving to Death.

On account of their inability to digest food, will find a most marvelous food and remedy in Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites. Very easily and easily digested. Dr. W. W. COX, of Waco, Texas, says: "I have used your Emulsion in Infants wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

What the Prohibitionists Will Do.

Dr. F. T. Mitchell made this office a pleasant visit the past week. Being one of the Executive Committee on the prohibition side of the great question of the day, and having only recently been in secret convalesce at Waco, the Doctor was a very interesting person to talk to. The Doctor stated in effect that the committee reached a decision to recommend the maintenance of the State organization on a strictly non-political basis, disclaiming any connection with any of the existing parties, and leaving the prohibitionists free to use their own judgment inside their respective party organizations. A committee will be appointed to issue an address, setting forth in detail the work of the Central Committee, with an analytical statement of the result. Dr. Carroll is chairman of this committee, and within a few days the address will be prepared and published.

After the committee had adjourned.

The Democrats present assembled to discuss the policy to be pursued with reference to the attempt on the part of extremists in the anti-ranks to insert an anti plank in the platform. It is worthy of note that Mr. Cranfill, of the Waco Advance, at this juncture retired, stating that as he was a Third (or Prohibition) party man, he had no business there.

It seemed evident to the gentlemen present that the extremists among the anti would insist on an anti plank, they seeming to calculate on adding to Democratic votes, by accessions from Germans and negroes, sufficient to make good any losses to the party from this extreme action; and thus make their leadership of the Democracy or so-called Democracy in this event the more secure. The extremists will of course do all in their power to stock the next convention with anti, regardless of other qualifications. In counties where the pros are strong, they will no doubt purpose to "divide" representation, but in counties where the anti are strong, they will insist on the whole loaf. It was not the opinion, however, that they could succeed, because it is hardly credible that they will have any considerable following even among the anti. However, the gentlemen present seemed to think that it will be well to warily watch their movements.

An Eclipse at Berlin.

LONDON, Aug. 19.—There was an eclipse of the sun to-day in Berlin. The sky was entirely overcast and the sun was invisible. The eclipse was preceded by the appearance of deeply colored clouds. The color increased as the sun rose, but gradually faded away, whereupon a general darkness suddenly set in. Clouds of increased depth coloring returned after a few minutes and then daylight ensued. Thousands of people came to Berlin by railway and in carriages from different parts to observe the phenomenon.

Old Alabama.

W. C. Lourd, Leesburg, Ala., writes: My little babe, ten months old, was almost dying from teething, gave it Dr. Biggers' Huckleberry Cordial. The happiest result followed. Every home should have it.



Used by the United States Government. Endorsed by the heads of the great universities as the strongest, purest and most healthful. Dr. Price's Cream Baking Powder has no other ingredients than Ammonia, Lemon or Alum. Sold only in CANS. PRICE BAKING POWDER CO. NEW YORK CHICAGO ST. LOUIS.

Asks Help from Uncle Sam.

NEW YORK, Aug. 18.—Guzeman Blanco, President of Venezuela, stopping at the Windsor Hotel, said in an interview today: The boundary question between Venezuela and the colony of Demarara is of the most vital interest to Venezuela and the United States. I am astonished beyond measure that the press of America failed to make note of the acts of Great Britain in her appropriation of the territory of Venezuela and south of Orinoco. South America is divided into three great sections. One watered by the Orinoco, one by the Amazon and one by the La Platta. The great prosperity of these three divisions depends upon the free access of commerce by these three great rivers. The Orinoco belongs to Venezuela, which is heir to it from the Spaniards. The English are acquiring the territory of the Orinoco and Amazon, and have actually taken possession of the territory bounding the Orinoco at its mouth, an act which VENEZUELA CANNOT ALLOW. In consequence of which it has suspended relations with England, given passports to the British ministers and representatives, and has applied to the United States government to act as an arbitrator in behalf of Venezuela. The English government has denied the right of arbitration in the matter. Venezuela now proposes to send a sufficient army, having raised a few thousand soldiers, to drive the English usurpers from her territory, and as a result it is hoped the United States government will intervene to terminate the question, requiring Great Britain to submit to arbitration. It is especially to be regretted that the press of the United States has observed so marked a reticence in this instance of European power. Venezuela is in perfect peace and its financial condition is good. It is occupied in the construction of many railroads and in carrying out many local enterprises.

Miscellaneous.

The American Bar Association, in session the past week at Saratoga, N. Y., elected the following officers for the ensuing year: President, George G. Wright, of Des Moines, Iowa; Secretary, Edward S. Hinkley, of Baltimore; Treasurer, Francis Rawle, of Philadelphia. The executive committee is composed of C. C. Bonney, of Chicago; Simon E. Baldwin, of New Haven, and George A. Mercer, of Savannah.

Arkansas planters are much alarmed about the cotton crop. Drouth has injured the crop greatly, and now the worms are attacking the plant on the bottom farms.

Senator Edmunds has been retained at a cost of \$25,000 by the Chicago dressed beef interests in their controversy with the railroads before the Interstate Commission, and ex-Senator Conkling will represent the railroads.

Letters were received in London, Aug. 18, from Henry Stanley, from Gamboga Village, near the rapids of Aruwili, reporting that himself and party are well.

The London News says that the miles of railway laid during the last fifty years has been: in Europe 120,000, in North America 170,000, in Mexico and South America 15,000, in Asia 30,000, in Africa 5000, and in Australia 10,000. The capital value of these railroads is said to equal the combined national debts of England, France and the United States.

Obituary.

Aug. 19.—Mrs. S. J. Albright died at Fort Worth, Texas. * * * Alvin Clark, a noted scientist and astronomer, and whose genius gave the world the most powerful astronomical instruments ever invented, died at Boston, aged 85. * * * Mrs. Laura Jackson, Mr. C. Dewey, and Mr. John Russell were buried at Plano, Texas. * * * S. G. Gibbs, an old and respected citizen, committed suicide at Tyler. He was an exemplary member of the church, and was independent financially. No cause can be assigned for his act except that bad health had affected his mind.

Aug. 18.—Mr. Augustin Vaughan, father-in-law of Hon. E. B. Perkins, died at greenfield. * * * W. O. Polly, attorney at law, died at Rockwall.

Aug. 17.—An eight-year old daughter of John Schmidt, a ranchman of Victoria county, was dragged to death by a horse which ran away with and threw her to the ground. The body was mutilated almost beyond recognition. * * * John Hyard, a leading business man of Lamar county, died at Paris, Texas. * * * W. J. A. Wait died at Longview. * * * Mrs. Minter, mother-in-law of James Cates, died at a very advanced age at Grapevine. * * * W. B. Stonebecker, city marshal of Yorktown, Texas, was assassinated by unknown parties.

Aug. 31.—John Bowersman, father of an employe in the Dallas News' pressroom, was killed by an express train near Meridian. * * * Mrs. W. E. Anderson died at Itasca.

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We shall offer this week SIX SPECIAL DRIVES in Silks at much lower prices than they have ever been marked.

- LOT NO. 1. Is composed of Twilled Silks in fancy stripes, in a large variety of colors, 19 inches wide. Your choice at 60c a yard, marked down from \$1.
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LOT NO. 4. 19-inch Black Gros Grain Silks at 75c, formerly 90c and \$1.
LOT NO. 5. 21-inch Black Gros Grain Silks at \$1, formerly \$1.25 and \$1.35.
LOT NO. 6. 22-inch Black Gros Grain Silks at \$1.50, formerly \$1.85.

Every lady should see them, as this is an opportunity not likely to occur soon again. Accept our advice. You will profit by it.

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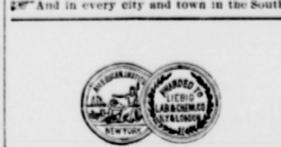
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Prof. Chs. Ludwig Von Seeger, Professor of Medicine of the Royal University; Knight of the Royal Austrian Order of the Iron Crown; Knight Commander of the Royal Spanish Order of Isabella; Knight of the Royal Prussian Order of the Red Eagle; Chevalier of the Legion of Honor.

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