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THE SABBATH—FESTIVALS.

JEAN PAUL.

1. In our endeavors to prevail upon men to keep the Sabbath-day holy, the duty of laboring six days of the week ought to be more strenuously enjoined. When men habitually toil hard for six days, the hall with glad anticipation the holy day of rest.

2. While we must conscientiously keep the Sabbath-day holy, we ought to avoid Pharisaic punctiliousness. Strenuously oppose the Continental liberalism; but not less resolutely turn away from Puritanic straining at gnats.

3. It is delusively soothing to our consciences to charge the increased Sabbath desecration in our land to the increased influx of Europeans. Very few foreign born citizens are honored with seats in our National and State Legislatures. To whom, then, is the lamentable lack of legislative safeguards around the Sabbath attributable?

4. Scripture does not specifically decree the change of the Christian Sabbath from Saturday to Sunday. It would have been superfluous, since Christ foresaw that the sense of appropriateness of his followers would soon regulate it. The spontaneity of the change adds sacredness to the day.

5. The Sabbath is the spiritual commissariat of the church; the pedestal of the Light of the world. It is the break-water, protecting the harbor of our blessed religion; it is the wall around the city set on a hill. It is a day for spiritual and physical recuperation; the day for religious retrospection, inspection and propection.

6. The adoption and strict observance of church feasts have detracted from the sanctity of the Sabbath. Where feasts abound, the Sabbath is neglected.

7. The various feasts of the Papal and other churches are not of Scriptural, but of Judaeal and heathen origin. True, Christ observed the Jewish Passover; but his sacrifice which was typified by that Passover having been made, the continuance of that feast would be absurd. No other day, but the Sabbath day, we are enjoined to keep holy.

8. As to Easter, the very name is of heathen origin. Eastre or Eostra was the celebrated Saxon goddess of Spring. She was worshipped as the rejuvenatress of nature. Easter eggs, etc., were in vogue long before the Christian era.

9. The birthday of Christ is unknown. It is more than probable he was born in September or October than in December. Fixings as that day the 25th of December is entirely arbitrary. The Egyptians celebrated that day as the birthday of Harpocrates; the same day was the natal day of that famous Persian, Mithras. Among both nations these birthdays were annually celebrated. The Roman Saturnalia took place the same time. The 25th of December was a day for extravagant festivities. In the fifth century of the Christian era that day was fixed as Christmas-day. The custom of distributing presents to our loved ones on that day was not begotten by the unspeakable gift of God to sinners, but was prevalent long before Christ's incarnation.

10. Since the Reformation many feasts of the Papal church have been abolished; but even now, at an average, every third day is a church feast, celebrated in honor of Christ, his mother, apostles, martyrs, saints, and church dignitaries. In honor of the Virgin Mary not less than nine great feasts and seven lesser ones are annually celebrated. These feasts are the hotbeds of indolence, sensuality and superstition.

NEW ORLEANS, LA.

A LIVING QUESTION.

REV. E. B. CHAPPELL.

The editorial in the ADVOCATE of March 1st, was timely. One of the most important questions confronting us is, how to spread missionary intelligence and awaken missionary interest. Occasionally you find a member of the church who is a zealous advocate and liberal supporter of the missionary cause; but really it seems to me that the interest which most of our people feel in the efforts of the church to "make disciples of all nations" is very mild, and their moderate giving is altogether perfunctory. Many of them in paying up the conference assessments are actuated purely by church pride. They don't want their preachers to go to conference with bad reports. Nobody shouts, or otherwise manifests enthusiasm, while we are taking up our collections. We try to get them just as far as possible from our "revivals," because there is a vague notion abroad that "revivals" and missionary collections do not harmonize.

Of course, while our giving is in this spirit we shall never give in liberality as we should. We shall continue to ask, not how much we can pay, but how little we can get off with and not be counted penurious.

Then, again, we shall not be blessed spiritually by such giving. "Not grudgingly or of necessity; for God loveth a cheerful giver."

THE PASTORS.

You are right in suggesting that the "onward movement" must begin with the pastors. Much of our preaching on

this subject is of a kind that is not good to the use of edifying. The average missionary sermon is made up of stale platitudes which most of us have heard since we were children.

"The chaste and eloquent conference speech" is just a little better. We enjoy it; but it awakens no new zeal, imparts no new information, furnishes no fruitful suggestion. We are no wiser or better off after we have heard it than before.

In the first place, then, I think that we who are to be leaders and guides of the people should inform ourselves as to the status and outlook of Christian missions throughout the world. Then, I think we might profitably try a departure from the conventional style of missionary addresses and sermons. Suppose you should go in during one of our conference missionary anniversaries and find on the rostrum some brother overflowing with enthusiasm and brim full of information, with a big map behind him, telling about Japan, its intellectual and religious condition, its outlook and its needs, and showing the opportunity of the church and how it should be met. It would be a very agreeable surprise. And if it were given out that on the next night some brother who had had practical experience and had given the subject much thought, was going to tell us how to conduct children's missionary societies so as to make them successful, we should go back and hear him. If we followed this plan much eloquence would be lost, but I think the practical outcome would more than compensate for even so grave a loss of that.

No man should be permitted to make a speech at any of our missionary anniversaries or mass-meetings who has not been notified several months before that he will be expected to discuss not missions, but some particular aspect of that broad and comprehensive theme. This would give him time to gather information and mature his thoughts, so that he might have something to tell us worth hearing. How many who read this have been called upon at conference to make extemporaneous missionary speeches. To be sure, we appreciated the distinction given us by the committee, and tried to be equal to the occasion; but, having made no special preparation, we had nothing to tell that every member of the conference did not know quite as well as we. Let us by all means hold our missionary mass-meetings at district and annual conferences; but let it not be done with off-hand speeches made up of platitudes worn slick. Our missionary boards ought to arrange all these meetings at least six months before they are held, and appoint men to study all the aspects of this great subject and give us the benefit of their mature thoughts. When preachers begin to make an earnest study of facts and methods, and to put their information to practical use in their own churches, the people will be aroused to thought and activity.

OUR LITERATURE.

I am almost afraid to write what I have been thinking for some time. But why not?

Have we any missionary literature worth the name? Bishop Marvin's "To the East by Way of the West," Dr. Haygood's "Go or Send," and Bishop Wilson's little book on missions, were all good in their time and place; but they are not good for all time. The truth is, we are not creating any missionary literature, and are not likely to do so while our Reporter is made up of financial reports and such desultory and hastily written letters as chance to come in from month to month. It should have at least one thoroughly digested article in every number prepared by some leading thinker of the church who is known to possess special qualification for treating that special aspect of the subject which he is called upon to discuss. The Nashville Advocate should have a series of such articles every year. The church could well afford to pay for such contributions, and it would doubtless be found that many of the papers could be issued in tract form, and at small cost scattered throughout the connection. In this way we could develop a missionary literature, and at the same time educate our people and bring them to some sort of realization of the awful responsibility resting upon us "to whom are committed the oracles of God."

FINALLY.

Would it not be well for us to have a Missionary Conference in Texas? Let time and place of meeting be chosen and the speakers selected and their themes assigned them several months ahead. Let the program be printed in the ADVOCATE, and all missionary workers be invited to come and take part in the discussions and deliberations. It seems to me that such a meeting might be made profitable. Who will second the motion? SAN ANTONIO, TEXAS.

A SPECIES OF MANNERISM.

BY JABRE.

Pulpit mannerism, either in demeanor, dress, or language, is to be avoided by every minister of the Gospel. Perhaps nothing, save immorality, detracts more from ministerial influence than eccentricity in clothing, manner, or speech.

We wish, therefore, to call attention to a peculiarity of pronunciation of which the ministry, more than any other class of men, are guilty, and which, though sanctioned by some of the so-called "standards" must properly be termed mannerism.

From our boyhood we have been taught to consider that system of pronunciation now in vogue throughout the Middle and Southern States, and in almost every other portion of the Union where there is not a large admixture of foreign population, as the purest and most correct that is known to the English-speaking world. It retains most nearly the Anglo-Saxon sounds; it is used by an overwhelming majority of educated people in this country, and by a large proportion—probably a majority—in England; it was adopted by Dr. Webster in his admirable dictionary, and was retained until the time of the revision of that work in 1869; it is still preferred by Worcester, the standard dictionary of Great Britain. According to this system, "psalm" is pronounced "sam;" "balm" "bam;" "calm," "cam," etc. We confess, therefore, that it grieves unpleasantly our ear whenever a minister informs us that his text is in the Psalms; inquires whether there is balm in Gilead; states that the righteous shall flourish as the palm tree; reads the injunction, "Do not your arms before men, to be seen of them;" says that, after the storm on the Sea of Galilee, "there was a great calm;" alludes to the peace that passeth all understanding; and closes the twenty-eighth chapter of St. Matthew with an orotund amen.

"But," says one, "must we not be guided by our standard dictionary?" If it be a correct standard, yes; otherwise, no. Dr. Webster himself defines a standard as "that which is established as a rule or model, by respectable authority, by custom, or general consent." That Webster is accepted almost universally in this country as the standard in spelling and definition, no one will deny; but it would probably surprise any one who had never investigated the matter to know how far it is from being regarded as the standard in pronunciation. So far from its system of orthoepy being "established by custom, or general consent," it is a stubborn fact that an overwhelming majority of cultured people in this country, if not in England, pronounce according to another method. To determine whether it is "established by respectable authority," let us investigate its history. From the days of Dr. Webster himself up to the year 1869, Webster's Dictionary taught the Anglo-Saxon pronunciation, and was almost universally accepted as the standard in this country in spelling, definition and pronunciation. In 1869, long after Dr. Webster's decease, the publishers thought proper to have the book revised. The work of revision was entrusted to several gentlemen, all of whom resided in or near that favored portion of the Union where a pre-eminence of enlightenment is supposed to prevail, and where, in spring time, the meadows are covered with "grasses," children are either sons or "darters," and anything amusing creates a "larf." When their work was ended some remarkable changes in orthoepy had taken place. The dialectic pronunciation peculiar to that vicinity had become the standard pronunciation of the English language! True, the innovations had been confined to words of classic origin; but those words had been incorporated into our language for hundreds of years, and were as thoroughly anglicized, both in meaning and pronunciation, as any Anglo-Saxon words. The revisers were no more at liberty to call a psalm a "psarm," than they were to call a wagon a "wargon," or a man a "marn." No wonder a large number—we believe a majority—of our leading educational institutions, together with an equal proportion of private individuals in every profession, promptly repudiated this hybrid system, went back to Worcester as the true standard of pronunciation, and maintain that preference to this day.

Where will this orthoepic heresy lead? We leave the reader to answer for himself; but the inquiry reminds us of a lady whom we know, who is so charmed with the new method that she has reformed (?) her pronunciation entirely. She shakes "hards" with a visitor; invites her to take off her "hot;" shades her face from the "gars light; discusses the late prohibition defeat in "Artlarnia;" bids her adieu with the hope that she will "harve" the pleasure of another visit; in reply to a compliment gracefully murmurs "thark" you; and so on, ad nauseam.

Now, whatever else may be said of this lady's pronunciation, it has at least the merit of consistency; whereas the Websterian method is an odd mixture of Anglo-Saxon and continental sounds, which even those who employ it in pulpit ministrations frequently lay aside at other times, just as a priest puts off his stole or his surplice.

And now, brethren, suffer the word of exhortation. Even in a matter as seemingly trivial as this, do not be hasty to adopt innovations that are warranted neither by the laws of the language, gen-

eral usage, nor good taste. Until the new method of pronunciation is adopted by the great mass of English-speaking people, the ministry had better eschew it altogether, and speak the "shibboleth" of their congregations.

THE NEED OF THE HOUR—A DAILY ADVOCATE.

REV. HORACE BISHOP.

The Nashville Advocate has declared war against the Sunday newspaper. The cause commends itself to our conscience. The blows dealt are heavy and well-aimed. But let us see what a forlorn hope is led by our brave Fitzgerald and Candler.

In the first place the secular sheets have seven issues to their one, in which to sneer at the foggyism, fossilism, etc., of the good, harmless people who run a weekly journal whose sphere of operations is ethereal, or spiritual, and has but little in common with practical every-day life.

Secondly—The people who read the secular daily papers do not read the Advocate. Those papers are careless as to what Dr. what Dr. Fitzgerald says as long as he does not interfere with their patronage. The Ephesians didn't care for Paul's turning the world upside down until their craft was interfered with, and they saw the hope of their gains going.

Thirdly—A large number of church members learn the arguments of our editors as they are distorted by their enemies, and therefore the effect of those arguments are lost.

I verily believe there are hundreds, perhaps thousands, of Methodists in the South who to this day have never read the true version of the Abbott-Candler-Kelley embroglio, and they never will. The cleanest daily in Texas has never published Spurgeon's letter to Candler, but has alluded to its statements in such a way as to give the actress encouragement.

Now, all these facts force upon us the importance of being on the ground as soon as anybody, with all the facts, fancies and figures before us. Then we will know how to meet each issue presented, and improve each opportunity.

Again: During the prohibition campaign last summer the attitude of the church was persistently misrepresented and misconstrued, the ministry cruelly abused, its functions misstated, and its scope and purposes divided or denied. True, once a week our ADVOCATE was sought after and read as never before. Notwithstanding it did great and grand work, there were many of our people who refused to read it because of prejudice engendered by the dings and jeers of great leading dailies; consequently we did not reach the very people for whom our arguments were intended. The application is easy.

It is said that Grant once refused to send a nomination to the Senate on Friday. The reason he gave was not a superstitious one by any means. "That will give the press three cracks at him before the Senate has a chance to act, and three licks from the daily papers are enough to kill any man." Now, as the press takes seven licks a week at us in all our encounters, let us prepare to hit back at them in the ratio of six to seven. Our TEXAS ADVOCATE has been called "the Advocate militant." When the church makes it a daily, it will be, in all such conflicts as those mentioned above, the ADVOCATE triumphant. But hear me from another point of view: It has been the cry of our preachers, "Put the ADVOCATE in every family." It is right. It should be there. But a difficulty has been in the way. From North and South and East have come weekly papers two or three times as large as the ADVOCATE published for a dollar a year. Many religious papers from the North circulate among our people at the same price. But we are unable to furnish our eight-page paper for less than two dollars. What an advantage we will gain in this regard when we publish a daily. We can send out a forty-eight page weekly for one dollar a year and put it in every Methodist family that does not take the daily. Does anybody doubt this? He has only to ask the newspaper man at his elbow to be informed that a daily paper can multiply the size of the weekly threefold and send it out at half the price at which a weekly is furnished without such help. Then the people in every town will know what the church did yesterday in her prayer-meetings, her revivals, her business enterprises. Then, indeed, the news from each town in the State will inspire every other town to good works. Then we will publish what all other denominations do every day in Texas, and our people will not while-away their leisure hours with readings of sports, not to say crimes. Let us have the Daily Advocate. Another side light next week.

P. S.—The word political in the first article of this series was not intended in a partisan, but philosophical sense. WACO, TEXAS.

WHO WILL GO ANYWHERE?

We have received many applications for mission work, but nearly all limit their offer to Japan. God bless Japan! Would that we could multiply our force in that field "an hundred-fold." But other missions call for help. For years

our men in the front have been waiting and pleading for re-enforcements. Missions are needed in China, Brazil and Mexico. We now call for men willing to go anywhere in our mission field, making no reservation as to place in their offer. The Master's call embraces "all nations." In sending in your application state whether you will go where the Board and Bishops will send. In answer to this call, who will say, "Here am I, send me?" I. G. JOHN, Sec.

A GOOD MOVE IN THE RIGHT DIRECTION.

The increased attention which the members and officers of our Conference Boards of Church Extension are giving to the work committed to them is one of the encouraging signs of the times.

They are certainly awaking to a realization of the fact that when the Discipline says that these Conference Boards "shall have charge of all the interests and work of church extension within the conference," it means something.

No more important nor judicious action than that of the Board of Northwest Texas Conference has been taken. Meetings of the Boards in the interim of the conference sessions are to be greatly desired. The hurry and distraction of the annual conference sessions renders it well nigh impossible to look after these interests as they should be. Besides, many applications for aid, notably those to the General Board, are not then ready and cannot be intelligently considered by the Conference Boards, which should always, when possible, act in regular session, and not by its Executive Committee and the members of this committee separately, as is often done. The other recommendations of that Board, at its recent session in Vernon, inspire the hope that a forward movement on all lines of our work is imminent in that conference. We thank the brethren and congratulate the church for the good work done and promised.

DAVID MOULTON, Sec.

LOUISVILLE, KY.

CORRELATION.

The following paper on the subject of correlation was adopted at Georgetown during the commencement of 1887, by an assembly composed of the Faculty and Curators of the Southwestern University and representatives from several church schools in the State. It was afterward adopted by the Board of Curators in regular session:

Whereas, Experience has demonstrated the wisdom of the educational policy of our church in establishing one grand central institution, viz: the Southwestern University, under the patronage of the entire church in Texas; and

Whereas, Said plan contemplates as far as practical an arrangement of a homogenous system of advanced schools preparatory to the University; and

Whereas, Various institutions have already been established within the bounds of our several annual and district conferences; therefore, in order to realize the full benefit of our educational policy, the Faculty and Curators of the Southwestern University seek, by correspondence, and by all other proper methods, to secure the correlation of the University with all our institutions of learning in harmony with our educational policy. We also recommend that in seeking such correlation the following features be kept constantly in view:

1. That the fond anticipation of the church is, that ultimately the University will attain such a stage of development as will facilitate correlation with first-class colleges as well as with advanced schools.

2. That a uniform system of text books should be used in all our schools as far as practicable, especially in the preparatory, freshman and sophomore classes.

3. That all the schools correlated with the University should recommend all male students who may be able to do so to secure graduation in the University, and that certificates of proficiency in studies signed by the principals of said schools shall be a sufficient guaranty of reception in the University in lieu of approved examination.

4. That as soon as the demand for higher education in the University and its facilities for supplying it shall justify the step, the University shall cease to seek pupils abroad for its preparatory department.

5. That the matter of conferring honorary and other degrees and diplomas by institutions correlated with the University be placed under such limitation, restriction and interdict as may be wise, just and essential.

6. That the proper authorities of the University should bestow an annual scholarship on each correlated school to be awarded at the pleasure of the school to one of its pupils in consideration of good behavior and proficiency in his studies and the completion of the course of study.

7. That the commencement of the correlated schools should be held at such times as will not interfere with the commencement exercises of the University.

8. That the success or failure of the authorities of the University to secure correlation with any one of our high schools or colleges, should be reported to the President of the Board of Curators in order that the matter may be laid before the patronizing conference of said school, together with such correspondence as may be necessary to a clear understanding in the premises.

THE HOME CONFERENCES.

Lyon.

—John R. Dunn, April 4: Our new church enterprise here, notwithstanding the stringency of the times, has been so far completed that we commenced preaching therein on March 25. We lack yet suitable seats, ceiling and bell, but are thankful that we now worship God in his own house instead of the small school house wherein we met during the past six years. We are making out with temporary seats until the where-withal is obtained to purchase proper ones. Thanks to the few ladies in this community who have worked so nobly and faithfully in furtherance of this undertaking. May God bless them with the grace of continuity, so that they may labor on until the structure is

completed and appropriately furnished. We hope to be able ere the close of the current conference year to report the erection of a new parsonage at Porter's Prairie. A church home at Bonville has become an absolute necessity. The time has passed for Methodistists in Bartleson county to worship in school-houses. A good brother, not a Methodist, promised this spring that he would donate a lot, haul the lumber, and help in other ways. With two or three more of like public spirit a neat church would be an accomplished fact by next annual conference.

Red Oak Circuit.

—John S. Davis, April 2: We are here on this side of the mud and bad weather at work for God and the salvation of men, and I want to say that while this preacher has had no pouncing, yet if there is any man that serves a better people than the people on Red Oak circuit, when my four years are out with this people, I want to exchange with him. As bad as the weather has been, we have had some good seasons together already. As an earnest, we trust, of what is to come, we have had a great success in our efforts up to date. The congregations have been better than could have been expected for the condition of the weather and roads. We had a gracious good time Saturday and yesterday (April first) at Bell Chapel. The congregation was very large, and attentive to the work in hand, and as we could not continue the meeting, we tried to make the most we could of the occasion, so we called for a self-denial offering at the close of the eleven o'clock services, and in a very few minutes we had secured \$500. Oh how my heart swelled with gratitude when I learned what had been done, the collection having gone over my expectation at least two-thirds; and then to see with what spirit of joy and liberality they did it. We had a magnificent dinner on the grounds, a great success in our efforts to feed the large crowd. After dinner we met again to have one of the most happy and telling experience meetings that I have ever had my good fortune to attend in a long while, after which Rev. M. R. T. Davis preached us a good sermon, and we closed the day's work feeling that God had been with us in our demonstration of the Spirit. Thank God for our first day of self-denial and prayer. May God bless the people on Red Oak circuit a thousandfold in this life, and in the life to come, an eternal happiness through Christ our Lord.

Southwestern University.

—J. H. McLean, Georgetown, April 7: We are happy to report a gracious revival of religion now in progress—inaugurated with the week of prayer. About twenty-five conversions to date, and many tentatives. The meeting seems to deepen and widen. The last service was thought to be the best. The Spirit brooded over the whole congregation this morning—no heart untouched. It was good to be there. All are expectant of large results, and, I trust, have the faith to abide to a thorough, sweeping revival of religion. Many fathers and mothers would have been gladdened at the testimony of their children before the congregation. Our efficient and efficient pastor, Rev. W. H. Vaughan, is utilizing in the pulpit our new professor, Rev. J. M. Shelton, of the Northwest Texas Conference. We esteem ourselves fortunate in the services of this faithful laborer, both in the pulpit and in the recreation room. He is a worthy grand son of that faithful old missionary to the Indians, Rev. Wilson L. McAlister, of precious memory. Self-denial offerings have been made each day of the week in the interest of missions. The aggregate of these will be acceptable to God. The Regent has not yet returned from Georgia, but is daily expected. Many prayers, I trust, are going up in behalf of the University, that it may accomplish the work whereunto it has been appointed.

Garrison.

—J. M. Porter, April 2: Our first quarterly conference convened March 3, and passed off very satisfactorily, with the exception of the heavy rain, which caused our worthy presiding elder to save one of his best sermons on Sunday. The official part finished up all right. The stewards made a liberal assessment for the preacher, much larger than was expected, and with good crops, will be paid with the other assessments. The title of the circuit is at a low ebb, as well as the financial, but as the gentle breezes of the Holy Spirit is changing its course, we hope for a flow that will submerge the entire circuit and bring it up to its proper standard. We have a good and worthy people to serve, and with fair opportunities granted in our conference, we esteem ourselves fortunate in the nothing else but a prosperous year. We got a sure enough pouncing a few days ago, for like those received by the other brethren exactly, but a pouncing, nevertheless. Bro. J. H. Garrison was the pouncer, and the pounce was a beautiful bird spot in the flourishing little city of Garrison. We have the lumber on the ground to put up a neat and clean little home. All in all, we are doing well. We are building a nice church at Garrison. Hope to have it finished by July 1, at the latest. We are using the school house at present. Bro. Nettles, of Naacogoches, and Bro. Hughes, of Carthage, will assist us in a meeting at this place, embracing the fifth Sunday of this month. We hope at that time to tear down some of the strongholds of Satan and establish in its place the citadel of righteousness.

San Marcos District Conference.

—H. G. H.: San Marcos District Conference convened at Kyle, Hays county, March 30, Bishop Duncan presiding. Thirteen clerical and twenty-nine lay delegates were in attendance. The audiences were too large to be conveniently seated in the new church. Rev. J. H. McLean represented Southwestern University, speaking on education and preaching two stirring sermons. Prof. Spillman represented Coronado Institute, which was in the midst of a year of prosperity, and free from financial embarrassment. The Bishop drew attention to the preachers upon the points contained in Discipline, the conference calling for two committees, on public worship and quarterly conference records. The entire session was a season of great grace and spirituality. The Bishop talked, exhorted and preached with unctious power. His grand missionary address Saturday night will have a wide influence. Saturday, at 11 a. m., he spoke on education. The reports of the preachers on all the points were encouraging, but not exultant. New church buildings are greatly needed in several important works, and advance is called for all along the lines. A district parsonage is much needed, and the church buildings are in order at San Marcos, Lockhart, Gonzales, Long Branch, on the new missions, and at a dozen other places within the district. Kyle, Belmont, Lytton Springs and Cottonwood circuits are without parsonages. Bros. Shapard and Sandis of the Texas Conference were visitors. Rev. M. Yell, superintendent of the Northwest Texas Conference, was present in feebleness, and it was a benediction to hear him and Thrift talk of old times. The conference greatly missed Bros. Belvin, Graves, Brown and Dibrell, who were too feeble to attend. The attendance of local preachers was unusually large. A fresh impetus seemed to be imparted to ministers and laymen. The ladies had worked as only Christian women can work to get the new church ready for the occasion. The bell arrived as the conference adjourned. Delegates to annual conference: J. H. Combs, John H. Pritchett, J. A. Garrison, I. S. James. Next conference to be held at Lockhart. The presiding elder was happy during the entire session.

(See also fourth and fifth pages for Home Conferences.)

Texas Christian Advocate

Old and Young.

A PICTURE.

Fr. d. M., in New York Christian Advocate. On my table, just before me, In my papers, stands a picture, Where the first bright rays of sunshine Gladden every well-known feature; Where the golden light of evening Tints the face with glowing sunbeams; Where the full moon, in her beauty, Watches it with peaceful glances; And the bright lamp at my elbow, When the light of day has faded, In its turn sheds light upon it; So that I, while busy writing, May at all times see my idol, And when sleeping, in a vision, See I then the face before me. 'Tis this likeness, always with me, Both in sleeping and in waking, Governs all my thoughts and actions, Keeps me pure in heart as she is, Though at present we are parted, And are far from one another, Still the thought of her portrayed there On that little piece of cardboard, Overcomes the specter, Distance, And we meet as once we used to, In days past but not forgotten. And this photograph I cherish, This remembrance of my boyhood; This, the guide to love and duty, Is the picture of my MOTHER.

NEATNESS IN WOMEN.

Presbyterian Banner. A woman may be handsome or remarkably attractive in various ways, but if she is not personally neat she cannot hope to win admiration. A young woman with her hair always in disorder and her clothes hanging about her as if suspended from a prop, is always repulsive. The bringing up of daughters to be able to work, act, and talk like honest sensible young women is the special task of all mothers, and in the industrial ranks there is imposed also the prime obligation of learning to respect household work for its own sake and the comfort and happiness it will bring in the future. Housework is a drudgery, but it must be done by somebody, and had better be done by the woman.

THE WARM END OF THE PLANK.

There was once a man who had fallen overboard and some one held out to him a plank lying on the pier, one end of which was covered with ice. He reached out the plank to the man with the icy end to him. The man seized the end of the plank, and again and again his hands slipped off. At last he cried out in despair: "For God's sake, give me the warm end of the plank!" This illustrates the truth we have tried to enforce; namely, that there must be the warmth of sympathy if we expect to move the intellect and will. Cold demonstrations do not reform men; icy sermons and lectures, however grammatically written or properly delivered, will fall as useless as icicles on a stony pavement. Very proper, precise and learned teachers are seldom useful. They shine, but the light that comes from them is like sunshine reflected from an iceberg. There must be heat.

I'M PART OF THE CONCERN.

Good Words. A clergyman on his way to a missionary meeting overlooked a boy, and asked him about the road, and where he was going. "O," he said, "I'm going to the meeting to hear about the missionaries." "Missionaries?" said the minister. "What do you know about missionaries?" "Why," said the boy, "I'm part of the concern. I've got a missionary box, and I always go to the missionary meeting. I belong." Every child should feel that he is "part of the concern," and that his work is just as important as that of any one else. Linchpins are very little things, but if they drop out the wagon is likely to come to a standstill. Every pin and screw should be in working order, and every child should be able to say, "I always go to the missionary meeting. Why, I'm part of the concern!"

A PRETTY AND CHEAP ROOM FOR THE GIRLS.

The Golden Rule. Times were extremely close with Brother Morton last summer. The new prairie home was a plain one, and small, but everybody voted that Louise should have a room upstairs for her very own. Louise was an only daughter, and so helpful, always—"hands and feet to me," said brother's wife, Emmeline. "There is really nothing to furnish the room fit for even a pauper," said Emmeline, dolefully. I saw how it was. There was no attic full of cast off finery to resort to, and very little spare money with which to buy carpets, curtains, etc. The nearest village was fourteen miles away, and goods of all descriptions sold high. Louise was the possessor of a good bed and two pretty chairs, and a few ornaments.

"O auntie, I like it as it is. Never mind if things are not pretty! I can wait until the crops grow for the money," said Louise, contentedly. After a week's delay, a chance came to me to ride to the village, and, when there, I invested in two cans of paint, ready for use, light gray in color; another of blue paint was selected. My two next purchases were a bundle of cheap wall paper, light blue ground with silvery ferns, then a dozen yards of calico, white ground and blue ferns, and lastly some gold paint, blue Saxony yarn, and white tidy-cotton. Louise was invited by a girl friend to spend a few days from home, and then Emmeline and I painted the floor a light, bright gray, and bordered it with the blue and gray in a pretty design. The wall-paper hid the roughly plas-

tered walls. For the ceiling we used cream-tinted paper, thickly sprinkled with little blue stars.

Then came the curtains, and really, the room looked so pure and dainty that we knew Louise would be pleased.

Among Emmeline's treasures we found some chromos, blue and pearl tints. These we framed, using laths, and covering them with sand paper gilded. When hung upon the wall they looked quite well in their frosted gold (?) frames. Of course they should have had a glass, but Louise was so neat and tidy that she would keep them nice a long time; so we framed them without glass.

Brother made a small table. This we draped in calico to match the curtains, and the remainder of the time we spent in making a number of articles, a cushion, tidy and slipper-pocket; but the very prettiest ornament was a broken stone jar, in which a cypress vine twined around and hung in festoons over the rude stand before the east window. The white, star-like blossoms, in a delicate setting, made the picture so restful to tired eyes that we were glad we had brought it in from the yard, where its green beauty was hardly noticed.

When Louise came home and saw what we had been about, she sank down beside the little white bed and wept for joy. A very little money often brings much happiness.

COURTESY IN COMMAND.

A certain lieutenant colonel of cavalry was noted for his profanity, but one day he met with a deserved rebuke. Gen. Custer was with him when he rode up to a sergeant of the guard in his regiment and swearing at him furiously, ordered him to attend to a matter that had been neglected. The man folded his arms and stood at bay, looking the officer squarely in the eye.

"Do you hear me?" said the colonel with another oath. "Why don't you do as I tell you?"

"When I receive a proper order I shall obey," said the soldier firmly. "The articles of war forbid you to address me in the language you have used."

Gen. Custer laughed with a keen appreciation of the state of affairs. "He's got you there," he said to his subordinate.

The colonel at once changed his bearing, and apologized with a very manly frankness.

"Sergeant," he said, "you are right, and I apologize. I should not have addressed you as I did."

Then he gave his orders, the man touched his cap respectfully, and turned away to fulfill the command. The colonel, moreover, had risen many degrees in the estimation of his soldiers.

THE TOOLS OF ANIMALS.

Animals do not know enough to make their own tools as man can, and God has given them ready-made ones.

The tail of a fish is his sculling oar. He moves it first to one side and then the other, using his fins as balance to guide his motion. If the fish moves fast and wants to stop, he straightens out his fins just as the rower of a boat does his oars.

A man makes a tool for drilling wood, but the woodpecker has a drill in his own bill, and when he drills holes in the trees in search of food, you can hear the click of his tool just as you would the man's. The drill of the woodpecker has another tool inside, a sort of insect-catcher. On the end is a bony thorn with sharp teeth, like bars on a fish-hook. As he works and finds an insect, he opens the drill and sends out this barked tongue, and draws it into his mouth.

Some animals have tools to dig with. The hen digs for herself and her chickens. The pig uses his snout and roots away under the mud. The elephant uses his strong tusks, and the queer underground galleries of the mole are made with the heavy claws with which he plows and digs.

The woodchuck, too, is a great digger. His hind feet are shovels to dig the hole where he lives, and the beaver uses his broad, flat tail as the mason does his trowel, spattering and smoothing the mud with it as he builds the walls of his cabin.

MOTHER'S JOURNEY.

A way in which children may be trained so as not to regard death as the King of Terrors:

That night before they went to bed, they were allowed to go in and kiss their mother good night. This privilege had been denied them lately, and their hearts responded with joy at the invitation. Mamma was better or she could not see them. The doctor has cured her. They would love him all their lives! She was very pale but smiling, and her first words to them were, "I am going on a journey!" "A journey?" cried the children. "Will you take us with you?" "No; it's a long, long journey." Mamma is going to the South," said Katy; the doctor has ordered her there. She will get well in the orange groves of Florida." "I am going to a far distant country, more beautiful than even the lovely South," said the mother faintly, "and I will not come back." "You are going alone, mamma?" asked Katy. "No," said the mother, in a low, sweet voice, "I am not going alone. My Physician goes with me. Kiss me good-bye, my dear ones, for in the morning before you awake I shall be gone. You will all come to me when you are made ready, but each must make the journey alone." In the morning she was gone. When the children awoke, their father told them of the beautiful country at which she had safely arrived while

they slept. "How did she go? Who came for her? they asked amid their tears. "The chariot of Israel and the horsemen thereof!" their father told them solemnly.

People wondered at the peace and happiness expressed in the faces of these motherless children. When asked about their mother they say, "She has gone on a journey;" and every night and morning they read in their Guide-Book of that land where she now lives, whose inhabitants shall no more say, "I am sick," and where God shall wipe all tears from their eyes.

A ROLAND FOR AN OLIVER.

By Mrs. Abigail Porter.

It so happened that Paul Dana and Jack Hollis, who had been firm friends through the whole college course, found themselves established in the same city; the glass over the door of a modest house in an excellent neighborhood having in newest gilt, "Philip Dana, Surgeon," and the long row of names on the down-town office building increased by a shining silver plate, which announced to the public that "John Hollis, Architect," could be found there.

As the world did not seem at once to realize the superior merit of these new aspirants to fame they had leisure still for friendly intercourse, and occasionally indulged in old college pranks.

April came in "like a lion," and on the first evening, coming in from a visit to the free hospital where he was an honorary practitioner, Doctor Phil struck a match and turned on the gas, but no flame responded. Every burner was tried in vain, and in great vexation he strode off to the telegraph office to notify the gas company of his benighted condition.

A workman promptly appeared, and seemed to find it immensely amusing as he picked cork after cork from the various burners. The doctor could hardly help laughing also, but he simply said, "I'll pay that fellow."

Later in the night he was aroused by a loud ring at his bell, and put his head out of the window to find it raining heavily and to hear a voice saying, "Come to No. 29 Pearl street, Doctor, as soon as possible."

Dressing with all speed the doctor hurried away in the storm and reached No. 29, which he at once discovered, by the aid of a string 's street lamp, to be a dark, unoccupied house.

"This is carrying the thing altogether too far," muttered Phil, as he plodded homeward through the rain. He was glad to find his office warm, and after removing his wet garments he sat down at his writing table and seemed greatly to enjoy the composition of a letter, which was not posted, but given to the expressman early the next morning.

That afternoon Jack Hollis sat in his office with a gloomy countenance. He had begun to think business decidedly dull, and brightened visibly when the postman tossed in a blue envelope. He opened it and read:

PROVIDENCE, R. I., April 1, 2 CROSS STREET.

"DEAR SIR:—We are about to erect a new High School building, and plans are to be submitted to-morrow evening.

"I have just learned that the son of my old friend, your father, has chosen architecture as his profession, and wishing him success, I suggest that you offer plans for this building, which, if accepted, would be of great advantage to you. Yours, truly,

OLIVER PEACE."

Jack was elated, and though he was obliged to sit all night over his books and drawings his face was beaming as he stepped on board the nine o'clock express.

On arriving in Providence he hailed a cab and ordered the driver to take him to No. 2 Cross street. The man hesitated a moment, but mounted his box and rattled off. He drew up at a police station, and after a brief parley with an officer informed Jack that there was no such street.

Then dashed a suspicion through Jack's mind that he was on a wild goose chase, but he proceeded to make inquiries concerning a new school building, and soon learned that no such was in contemplation. In bitterness of spirit he took the return express home.

As he stepped from the train with his neat little case of drawings in his hand he was met by Doctor Phil, who asked, with a twinkle in his eye, "Where from, Jack?"

"From building a school-house in Providence; come and see it when it is finished," replied Jack, grimly.

"I will if I can get away; but my patient at No. 29 Pearl street requires all my attention at present," laughed Phil. "Don't you think we may call ourselves quits now, Jack?" A Roland for an Oliver.

AN IMPORTANT CHOICE.

Rev. T. L. Caylor.

There are three vitally important choices to be made by young men, about which a few plain hints may be pertinent and useful. The first one is his occupation. "He who does not bring up his son for a trade, brings up a boy for the devil," is an ancient Jewish proverb.

In America too many of our native-born youth eschew a mechanical trade as vulgar, and go scouring about for some easier "situation." If Benjamin Franklin, the printer, and Roger Sherman, the shoemaker, were alive now, they would tell their young countrymen what a foolish mistake many of them are making. So would Vice-President Wilson and Gov. Banks, who said that he "graduated from an institution which had a

factory bell on the roof, and a water-wheel at the bottom."

In selecting your occupation, endeavor first to find out what the Creator made you for. Consult your natural bent and talent. If you have a talent for trade, then you may venture into a counting-room or store. If you have a native skill in chemistry and are made for a doctor, then study medicine. If your mathematical capacity fit you for it, you may be an engineer. No one ever fails in life who understands his forte, and few ever succeed in life who do not understand it. Seek for a useful, productive calling, and steer clear of a career of "speculation" as you would of a gambling den or a glass of gin. Don't be ashamed to begin at the bottom and work up. Remember that every occupation is honorable in which you can serve God and your fellow-men, and keep a clean conscience.

MOTTOES ON THE WALL.

The Montaignean.

It would be a difficult thing to find a class of people anywhere that were entirely destitute of their sayings and maxims—"the watch-words of progress"—which greatly influence their minds and lives. Indeed, it is important that every one should have in mind some of the best maxims to guard and strengthen the weak points of character.

The motto of the celebrated "Hero of Alamo," David Crockett, was, "Be sure you are right, then go ahead." "The immortal backwoodsman of Tennessee," is the well-known author of this axiom. David Crockett was a native Tennessean. He was deprived of educational advantages. But by dint of perseverance he rose to distinction. He was twice elected to a seat in Congress, and made an honest member. His whole life furnishes a beautiful illustration of this wise saying that is reputed to him.

"I will find a way or make one!" This was the motto of one of the greatest generals the world has ever known. When Hannibal the great Carthaginian leader, proposed to climb the snowy Alps with his army, his friends protested that the route was impracticable, that the heights could not be passed, then it was that this heroic leader gave utterance to these famous words: "I will find a way or make one." Hannibal crossed the Alps, and almost completely annihilated the whole Roman army. He caused Rome to suffer the most overwhelming defeat that she ever knew. This was in the spring of 218 B. C.

"Still I am learning." The great Italian painter, sculpture and architect, Michael Angelo, made this his favorite motto. In the field of Christian art, Angelo has never had an equal. Among his greatest work of sculpture, it is said that the tomb of Lorenzo, and the statues of David and Moses, perhaps are the finest specimens. His greatest picture is said to be the one representing "The Last Judgment." Angelo's powers of invention were unparalleled—but still it seems that he was always dissatisfied with his own achievements. His ideal standard was far beyond his reach, but he never tired at his work. Some of his biographers tell us that he had a favorite device of an old man in a go-cart, with an hour-glass attached to the figure, and on its face was to be seen, inscribed in bold letters, "Still I am learning." Some one has truly said that "Education is a plant of slow growth." It may be said to begin with the cradle and end not even at the grave. As it is illustrated in the life of the world-renowned painter, education is a thing that is not completed by the study of a few months and years, but it embraces the arduous toil of a lifetime. It should be the aim of every one, old or young, to improve each golden moment of the hours that so quickly pass away, to learn something new and profitable as the days go by.

"I would rather be right than President." The author of this well-known saying was Henry Clay. He was a native of Virginia. His early life was surrounded by many obstacles, but through a determination to succeed, he surmounted every barrier, and became one of the most famous orators and statesmen this country has ever produced. It was through his own persevering energies that he accomplished what he did, and won a national reputation. In history he is sometimes called "The Mill Boy of the Slashes," "The Peacemaker Statesman." His educational training was confined to the district school—but he attributes his success to the early practice of daily reading and speaking upon the contents of some select book. It was to these off-handed efforts made sometimes in the cornfield or in the woods, and again in some distant barn with the horses and cattle for hearers, that Henry Clay received the primary impulses that stimulated him to go forward, and really shaped his entire destiny. While Mr. Clay was in the Senate, trying to carry his Compromise Act of 1850, one of his constituents said to him that he would forever rain his chances for the presidency. Then it was that Clay gave this proverbial reply: "I would rather be right than President."

"Don't give up the ship." These were the words of Capt. James Laurence, one of the bravest commanders that ever lived, and this command was given to brave men. It was in the war of 1812, and Laurence was in command of the Chesapeake frigate, which was lying in Boston harbor. The Shannon appeared in sight, and waves a signal to the Chesapeake to meet in battle. Capt. Laurence accepted the invitation to fight, and the result was a desperate struggle on

the sea. Each vessel had on board forty-eight guns, and about an equal number of men. The officers on both vessels were about all killed. Capt. Laurence was struck down by a ball fired by the enemy, and as the men carried him down from the deck he gave this dying order: "Don't give up the ship." The contest was a bloody one, but the British captured.

"I will try." It was in the celebrated battle of Lundy's Lane, near Niagara Falls, that these words first became a proverb. James Miller was a colonel in the American army of 1812, and was in command of a force under Gen. Brown. The object was to take a certain battery on the hill, which would decide the contest. Gen. Brown said to Col. Miller: "Sir, can you take that battery?" "I will try," was the bold reply. The coveted position was gained by the gallant charge. Congress rewarded his services by presenting him with a gold medal, and he finally became Brigadier-General.

"Where there is a will there is a way." An old adage, but it has never lost its force. The man that earnestly resolves upon doing a thing often wins success by the act of resolution itself. Will power is, perhaps, the mightiest force of character. In the dark and threatening hour of trial and temptation, if men only have the will power to resist the wrong and do the right in the face of all opposition, how much better would be the state of society. After all, the chief difference between men everywhere, the great and the small, lies in what has been called "invincible determination." Every one should have an honest purpose in life, and then, once fixed, by God's grace and help, have "victory or death." This is the kind of energy that brings certain success in whatever we undertake.

Society dances and plays cards. What shall young people do, who, being Methodist in profession, are not expected to indulge in these amusements? Let them choose society or form society of their own kind. Let them cultivate independence of character. Why shall not Christian young people be just as brave and bold and decided as worldly young people? What if the world does sneer? Does the world hold the Christian's conscience? Are followers of Christ compelled to succumb to the followers of Fashion? We recommend young Methodist people to say a simple and courteous "Nay" when solicited to do what the church disapproves. And we recommend them to sing, and talk, and study pictures, and if intellectually overworked, so that they need it, to take calisthenics or other recreative exercises. Self-respect through loyalty to conviction is worth more than all the fun of a season. Society may not dictate to Christians what they shall or shall not do.

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CURES AND PREVENTS Colds, Coughs, Sore Throat, Influenza, Inflammations, Rheumatism, Neuralgia, Headache, Toothache, Asthma.

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A half to a teaspoonful in half a tumbler of water will in a few minutes cure Croup, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency, and all internal pains.

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Each cistern is first set up at the shop, and boys fitted, and each stove numbered, so that any one can set them up. They are then taken down and packed in bundles for shipment to any portion of the country. Printed directions for setting them up accompany each cistern. Address R. B. GARNETT, 106 and 108 Church street, Calverton.

"Did n't Know 't was Loaded"

May do for a stupid boy's excuse; but what can be said for the parent who sees his child languishing daily and fails to recognize the want of a tonic and blood-purifier? Formerly, a course of bitters, or sulphur and molasses, was the rule in well-regulated families; but now all intelligent households keep Ayer's Sarsaparilla, which is at once pleasant to the taste, and the most searching and effective blood medicine ever discovered.

Nathan S. Cleveland, 27 E. Canton st., Boston, writes: "My daughter, now 21 years old, was in perfect health until a year ago when she began to complain of Fatigue, headache, debility, dizziness, indigestion, and loss of appetite. I concluded that all her complaints originated in impure blood. I procured and gave her Ayer's Sarsaparilla. This medicine soon restored her blood-making organs to healthy action, and in due time re-established her former health. I find Ayer's Sarsaparilla a most valuable remedy for the lassitude and debility incident to spring time."

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CHOICE GREEN 5 lbs. RIO COFFEE for \$1.

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POZZONI'S COMPLEXION POWDER. Removes all pimples, freckles, and discolorations, and makes the skin delicately soft.

This most exquisite Toilet Preparation, the virtues of which have caused it to be in demand in all civilized countries, etc., etc.

PRE-EMINENT FOR PRODUCING A SOFT AND BEAUTIFUL COMPLEXION.

It is acknowledged by thousands of ladies who have used it for many years to be the only preparation that does not roughen the skin, burn, chap, or leave black spots in the pores, or other discolorations. All concede by saying, "It is the only article I can use without making my skin smart and rough."

JOSEPH GILLOTT'S STEEL PENS.

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Much attention is now being given to the subject of Christian education.

The second round of quarterly conferences is progressing.

The preachers in charge and the presiding elders should have clear, deep convictions on this subject.

Confidence in the institutions he represents is another essential to good work.

THE INDIAN POLICY—FIGHTING vs. FEEDING.

The passage of a bill through Congress last week appropriating nearly one million dollars to Texas to repay the State for money expended in fighting the Indians, brings up an old question.

All old Texans remember General Houston's Indian policy.

By an old treaty with Spain, the United States agreed to protect Spanish subjects against Indian raids from the United States.

Indians have always been troublesome; and the Texans have ever manifested a willingness to fight them.

TEXAS HAD EXPENDED \$3,815,011 IN PROTECTING her frontier against Indians.

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EDITORIAL BRIEVITIES.

The Southwestern University to the front! Push it. Talk for it. Bog for it. Get students for it. Give to it. Pay for it Sunday at eleven o'clock and let all the people say Amen.

Who is Jean Paul? Wonder if any other reader of the ADVOCATE has recently been prompted to ask this question? Whether or not, our curiosity has reached the point where we are resolved, at the risk of seeming impudent, of trying to answer it.

This question has been asked many times in the ADVOCATE office. The papers from his pen which have appeared in these columns have been read with an interest rarely enjoyed by writers of newspaper articles.

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Dr. DORCHESTER, whose reputation as a statistician is unimpeachable, says: "Probably, since 1850, more money has been raised by the Protestant churches of Christendom for purely evangelizing purposes, aside from current church expenses and local charities, than was raised for the same object in all the previous eighteen centuries."

Did you ever know an active member of a social club to be soundly converted? On the contrary, did you ever know a Christian join one of those clubs that he did not at once begin to backslide?

Is it education a legitimate church enterprise? If so, it is more, it is a duty, an imperative duty, that a good conscience must perform. The unanimous voice of the church is expressed in favor of a university with correlated schools.

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It would be a good idea for presiding elders to make Christian education the theme of their Saturday sermons. Cultivate this enterprise in the minds and hearts of those leaders and lovers of the church who will stop plowing and trading long enough to hear a week day's sermon.

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GULLIVER is responsible for this: Parson R., an evangelist on the minor key, being impressed that he ought to make a great effort for a revival in his special line, but being quite unwilling to follow the suggestions of common and unsanctified human reason in selecting his field of operations, concluded to put the Lord himself to the trouble of selecting the city he would do gain to signal to bless.

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Texas Christian Advocate Church Notices.

Calendar table for 1888 showing dates from January to December.

SAN MARCOS DISTRICT—SECOND ROUND. Lockhart, at Harrison Chapel, 3d Sun in April...

GEORGETOWN DISTRICT—SECOND ROUND. Corn Hill cir, at Wells Creek, April 14, 15...

WATERFORD DISTRICT—SECOND ROUND. Vernon cir, at Harrison Chapel, April 14, 15...

GRANBURY DISTRICT—SECOND ROUND. Ligon, at Thorn Springs, April 14, 15...

SULPHUR DISTRICT—SECOND ROUND. Sulphur Springs, at Forest Academy, April 14, 15...

CALVERTY DISTRICT—SECOND ROUND. Burango cir, at Genoa, April 14, 15...

DALLAS DISTRICT—SECOND ROUND. Honey Creek, at Liberty, 3d Sun in April...

TERRILL DISTRICT—SECOND ROUND. Hercul, at Kemp, April 14, 15...

SHERMAN DISTRICT—SECOND ROUND. Pilot Point cir, at Pilot Point, April 14, 15...

FORT WORTH DISTRICT—SECOND ROUND. Mansfield, at Wyatt's Chapel, 3d Sun in April...

CORPUS CHRISTI DISTRICT—SECOND ROUND. Corpus and Rockport, Corpus Christi, April 15...

SAN ANGELO DISTRICT—SECOND ROUND. Ingram cir, at Ingram, 3d Sun in April...

SAN ANTONIO DISTRICT—SECOND ROUND. Boerne cir, at Boerne, 3d Sun in April...

JEFFERSON DISTRICT—SECOND ROUND. Texasiana mis, at Pleasant Grove, 3d Sun in April...

PARIS DISTRICT—SECOND ROUND. Clarksville cir, at Clarksville, 3d Sun in April...

MARSHALL DISTRICT—SECOND ROUND. Longview cir, at Longview, April 14, 15...

GALVESTON DISTRICT—SECOND ROUND. Bolivar, at Johnson's Bethel, April 14, 15...

BONHAM DISTRICT—SECOND ROUND. Dodd cir, at Oak Ridge, April 14, 15...

TYLER DISTRICT—SECOND ROUND. Lawsville, at Walnut Creek, April 14, 15...

WACO DISTRICT—SECOND ROUND. Axtell cir, at Axtell, April 14, 15...

CHAPPELL HILL DISTRICT—SECOND ROUND. Independence, at Independence, April 14, 15...

GAINESVILLE DISTRICT—SECOND ROUND. Boomer cir, at Boomer, April 14, 15...

AUSTIN DISTRICT—SECOND ROUND. Manchaca, at Manchaca, April 14, 15...

BROWNWOOD DISTRICT—SECOND ROUND. Anna cir, at Anna, April 14, 15...

DISTRICT CONFERENCES. Corpus Christi District. Our district conference for Corpus Christi...

Abilene District. The Abilene District Conference will convene at Abilene, Thursday, June 14, at 9 o'clock...

Dallas District. The Dallas District Conference will convene at Cochran, on Thursday before the third Sunday in May...

Waco, Fort Worth and Waxahachie. Waco District Conference, at Corsicana, June 12-15...

Victoria District. This conference will convene at Edna on Wednesday before the first Sabbath in June...

Sherman District. The Sherman District Conference will convene in Whitesboro, May 19th, at nine a. m.

Bishop Duncan's Appointments. The following will be the appointments of Bishop W. W. Duncan while in Texas:

Living Witnesses. Ask any one who has used Dr. Pierce's Pleasant Purgative Pellets as to their merits.

When home is ruled according to God's word, angels might be asked to stay at night with us...

WHAT A NURSE DID.—Of the late Lord Shattsbury it is said that "the Christian character and fidelity that so eminently characterized him were certainly not hereditary in his case."

A Great Battle. It is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution to ruin health...

Victor, Mo., February 3, 1887. Messrs. Morley Bros., St. Louis, Mo. GENTLEMEN—Please send us 2 dozen Morley's Two-Bit Cough Syrup...

It is going a good way for a poor job, (to Australia, we mean), but it is the kangaroo that is the greatest fall-bearer.

DR. G. BEAUMONT treats specially diseases of the EYE, EAR, THROAT AND NOSE. ALSO DISEASES OF FEMALES.

J. H. GIBBS, M. D., DENTIST, 1193 ELM STREET, COR. HARWOOD. None but first-class work solicited.

Whip! A full assortment of Buggy and Riding Whips, and English Hunting Caps.

Spectacles. We have the largest stock of optical goods in the State and the best spectacle in the world.

Bridles! A complete line of imported Linen Bridles and Martingals; Braided Leather, Buffed and Russelt; either Bridles.

Elegant Display. FROM THE ART CENTERS OF THE WORLD! BEAUTY, QUALITY AND QUANTITY COMBINED.

The Cheeking Piano. At C. H. Edwards, 733 & 735 Main St., Dallas, Texas.

Coach, Hack and Suggy Harness! The largest and most complete stock in the South.

Levy a Tax. "We must levy a tax!" the statesman said. As he gazed with a conscious air...

Tallest People Lazy. Why are the tallest people the laziest? They are lazier than the rest of the race...

No woman can be handsome by the force of features alone, any more than she can be witty by the force of speech.

After a midnight lurch of nance-pie, a citizen complained of horrid dreams, in which he was chased by pirates.

An Unsolicited Testimonial. COLUMBIA, MISSOURI, C. TEXAS, Feb. 29, 1888.—Dr. P. H. Proctor, A. M., Galveston, Texas.

Papa (severely)—Did you ask mamma if she would let you go to the circus?

Gray hair is made to resume its youthful color and beauty by the use of Hall's Vegetable Sulfur Hair Renewer.

Morley's Two-Bit Cough Syrup is the best remedy we have ever found for colds and coughs or for throat and lung diseases.

A remarkably brilliant meteor was seen to hover over Los Angeles recently. It passed over the city and was shot upward and out of sight.

My wife was suffering over two weeks with a very severe attack of neuralgia which several physicians failed to relieve.

An Albany woman woke her husband the other night during a storm, and said: "do with you would stop snoring; I want to hear the thunder."

Why is your hat like an advance agent? Because it goes on a head, of course.

TOUCHY PEOPLE.—Perhaps nothing detracts more from a person's own comfort in this world than being over-sensitive.

Spring Medicine. The necessity of a spring medicine is almost universally admitted.

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PATENTS OBTAINED AND CONDUCTED. STOPPED FREE. DON'T you want a \$300 spot?...

ALL FOR 24 CENTS. 30 DAYS. The following is a list of the goods...

MUSICAL. PIANOS AND Organs. Finest Styles. Best Makes.

MUSIC BOOKS. ALWAYS IN SEASON. One who can play or sing never be lonely...

NEW Beautiful, Simple and Captivating, such are the songs in our new book...

HAVE YOU EXAMINED ROYAL PRAISE. The New Sunday School Song Book by James E. Murray...

BUCKEYE BELL FOUNDRY. BUCKEYE BELL FOUNDRY. BUCKEYE BELL FOUNDRY.

McShane Bell Foundry. McShane Bell Foundry. McShane Bell Foundry.

CINCINNATI BELL FOUNDRY CO. CINCINNATI BELL FOUNDRY CO.

Devotional.

THE RESURRECTION MORN.

O the visions that elate us, O the glory that awaits us, Just beyond life's rugged mountains, where by faith we see the dawn Of a radiant day of gladness, where His love will banish sadness.

Where all shall enter singing on the resurrection morn.

O that it may never perish, O that we may feel and cherish, That sweet love, so pure and holy, that is of the Spirit born.

May it reign and glow within us, and His sacred form live in us, And tell it out in singing on the resurrection morn.

Soon, ah soon, our life's frail being, worn and tired of earth, and fleeing To the place of bliss and pleasure, to the land of wine and corn.

Hand in hand we'll tell the story, sweeping o'er the hill of glory, And singing hallo! on the resurrection morn.

—William D. Udell. (Luke viii: 1-10.)

Thy God was making haste into thy roof; Thy humble faith and fear keeps him aloof; He'll be thy guest, because he may not be, He'll come—into thy house?—no into thee.

—Selected.

THE FIRST OFFER.

Not long since, as a clergyman was visiting one of his parishioners, who was a man of business, the following conversation substantially occurred: "It is true," said the merchant, "I am not satisfied with my present condition. I am not of a settled mind in religion, as you express it. Still I am not utterly hopeless; I may yet enter the vineyard, even at the eleventh hour."

"Ah! your allusion is to the Savior's parable of the loitering laborers, who wrought one hour at the end of the day. But you have overlooked the fact that these men accepted the first offer."

"Certainly," they said to the Lord of the vineyard, "No man hath hired us. They welcomed the first offer immediately."

"True, I had not thought of that before. But then, the thief on the cross, even while dying, was saved."

"Yes; but is it likely that even he had ever rejected the offer of salvation, as preached by Christ and his apostles? Like Barabbas, he had been a robber by profession. In the resort to which he had been accustomed, the gospel had never been preached. Is there not some reason to believe that he, too, accepted the first offer?"

"Why, you seem desirous to quench my last spark of hope."

"Why should I not? Such hope is an illusion! You really have no promise of acceptance at some future time. Now is the accepted time! Begin now."

"How shall I begin?"

"Just as the poor leper did when he met Jesus by the way, and committed his body to the Great Physician, in order to be healed. So commit your soul to Him as a present Savior. Then serve Him from love. The next, even the most common duty of life that you have to perform, do it as a service to Him. Will you accept the first offer? Your eyes are open to see your peril. Beware of delay—beware."

"You are right; may God help me. I fear I have been living in a kind of dreamy delusion on this subject."—Times of Refreshing.

HOW TO KEEP SCHOLARS IN A CLASS.

We give six short rules that are roads to success:

1. Keep yourself there. A good way to kill is to keep away. The class scatters when the teacher is absent. Where you find a class without its teacher, you will soon find a teacher without his class. Be there yourself.

2. Know your lesson. To attract and fix others, have something with which to attract and fix. If you would draw the iron, there must be power in the magnet. An empty teacher will empty his class seat.

3. Keep the scholars by keeping the parents. Call at the homes of your class. You strengthen your hold on the scholar when you secure a hold on the parent.

4. Have an interest in everything affecting their welfare. Guide them in their reading, and have a thought for their health. What does our class cost us? The amount of cost will measure the size of results. It is useless to expect a crop when you sow little and cultivate less. By loving and serving your class you keep them.

5. Keep your scholars by mighty prayers for them, by an Israel-wrestling style of supplication. Let your aim and effort be to bring every scholar into obedience to Christ. The more religion in the scholar, the greater attachment to the teacher. It is the converted boy or girl that makes the permanent scholar.

6. You keep most when you think least of keeping, and simply give in to God the full measure of your duty, up to the brim, doing intensely, persistently, thoroughly, when you yourself are submitted fully to the Lord Jesus, and just breathe out the spirit of consecration that abode in him.—Sunday-school Journal.

Hath any wronged thee? be bravely revenged; slight it, and the work's begun, forgive it, and 'tis finished. He is below himself that is not above an injury.—Enchiridion.

Marriages.

MYERS—At the bride's residence, in Smith county, Texas, March 25, 1888, by Rev. P. O. Tunnell, Mr. J. N. Crow and Miss Lida B. Myers.

PASCHALL—At the residence of the bride's father, March 27, 1888, by Rev. Geo. T. Nichols, Mr. W. H. Paschall and Miss Theodore Paschall, all of Dallas county.

BURLEIGH—McGOWEN—At McKee Street Church, Houston, Texas, March 29, 1888, by Rev. J. L. Hendry, Mr. J. H. Burleigh and Miss L. A. McGowen, both of Houston, Texas.

ALLEN—HARTZ—At the residence of the bride's father, March 29, 1888, on Walnut creek, Texas, by Rev. M. Thompson, Mr. T. J. Allen and Miss Mary E. Hartz.

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 full as space, should send money to cover excess of space, to be at the rate of \$2.50 per cent per word. Money should accompany all orders.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

BICKLEY—Corra Alice, daughter of William and Maria H. Bickley, was born in Smith county, Texas, March 20, 1855, and died Jan. 25, 1888. Death leaves the fairest flower and takes it for his mark, and while we are saddened by the loss of this precious jewel, we know that our loss is her eternal gain and consign her into the hands of Him who is too wise to err, and too good to be unkind.

His purposes will ripen fast, Untolding every hour. The bud may have a bitter taste, But sweet will be its flower.

PREACHER IN CHARGE.

WILLIAMS—Albert DeWitt, son of W. A. and S. A. Williams, was born Dec. 6, 1878, and died Feb. 14, 1888. And although he has been removed from this world of care and sorrow, and now adorns immortal shores. It had not been long, and ere it entered the stern realities of life, 'twas plucked and placed where infinite sunlight invigorates the weather-beaten soul throughout eternity.

Dearest Albert, thou hast left us, And the loss we deeply feel; But 'tis God that has bereft us; He can all our sorrows heal.

PREACHER IN CHARGE.

BREEDLOVE—Died at her residence, in Hays county, Texas, March 17, 1888. Mrs. Ann Breedlove, in the seventy-second year of her age. Sister Breedlove was born in Southampton county, Va., and came to Texas in 1850. She was first married to a Mr. Holt, who survived both her husband and her. She was a woman of great devotion to her church—the M. E. Church, South—of which she was a member for thirty years. Nothing gave her more pleasure than to give of her limited means to God's cause. I think I can safely say that no member of my charge could compare with her in this respect. Her husband by the side of her first husband, near the Blanco river, Peace or the dear old soul, She was buried in the presence of many of her old friends, and one or two relatives. She was almost alone in the world.

W. J. JOYCE.

TIDWELL—H. V. Tidwell was born in Winston county, Miss., Aug. 18, 1842; immigrated to Limestone county, Texas, when a little boy; embraced religion in his childhood; joined the M. E. Church, South. He lived a devoted Christian till God called him to his high and holy abode. He was a man of high character, and his life was a shining example to all who knew him. He leaves three children and two sisters to mourn his loss, together with many friends who feel that the loss of Bro. Tidwell was a great bereavement to those that have no hope, but we look for a brighter day. May the good Lord comfort the bereaved and give grace to bear the troubles of the way that meet around God's throne to live with God forever.

R. OGDEN, P. C.

CANNON—Alice Leanna, daughter of John R. and Malissa S. Cannon, was born Feb. 15, 1872, in Knox county, Tenn.; moved to Texas in 1880. She possessed a fine, consistent member of the same until death, which sad event occurred Nov. 28, 1887. Alice, though young, wielded a great influence for good among her schoolmates, and other associates, often reproving them when they did wrong. Her sickness was of short duration, but she prepared to go, perfectly submissive. In her last moments she tried to sing a hymn, one of which was, "O Jesus, receive me." Soon she was not, for God took her. Parents, brothers, sisters, and a large circle of friends mourn her departure, and weep not, bereaved ones, as those who have no hope, for Alice is at rest. "What He doeth thou knowest not now; but thou shalt know hereafter." JOHN T. BLEWORTH.

GATLIN—Sister E. J. Gatlin, wife of Hiram Gatlin, was born Nov. 11, 1840, at her home, in Mount Enterprise, Rusk county, Texas, March 17, 1888. She was converted and joined the M. E. Church, South, at the age of fourteen years, and lived a faithful and consistent member of the same until death. In her life she was the object of early training and instruction in religion. While she had not lived as long in the world as many others, yet during life she endeavored herself to many, who feel that earth has been made poorer by her death. At short intervals before she breathed her last she was asked by her father (Bro. J. W. King) if the way was clear before her; if all was well. Being too feeble to speak, she gave him to understand by the motion of her head, that all was well. Thus her soul went down in a clear sky. She leaves a husband and a little girl, who will sustain the bereaved. JOHN H. M. ESTERPRISE, TEXAS.

BLADFORD—Jacob Tipton Bradford was born in Jefferson county, Tenn., Oct. 1, 1821; moved to Morgan county, Mo., in 1841, where, in 1849, he was married to Eliza McFarland; embraced religion in 1850, and joined the M. E. Church, South; moved to Grayson county, Texas, in 1870, where he lived until death, which occurred March 26, 1888. Bro. Bradford was possessed of a strong mind, a noble heart, and loving spirit. He lived for others; was everybody's friend, and in return was honored by all who knew him. He lived in the hearts of the people, and will be sadly missed, especially by his family. He talked calmly and freely about his approaching dissolution, and said as I have not misgivings with regard to the future, and want no extension of life." He instructed his family by giving directions about his burial and funeral services, selecting Scripture to be read and the hymn he wished sung. He leaves a wife and one daughter, and other relatives to mourn their loss. May heaven's best blessings rest upon the bereaved. R. N. BROWN.

KENDRICK—Sister Ellen Kendrick, a native of Illinois, moved to Texas in 1858, where she was married to William Kendrick, her second husband. Sister Kendrick had been a Christian for twenty-five years, and was an acceptable member of the M. E. Church, South, at Burlington, Montague county, Texas, in which she died Jan. 5, 1888, as she had lived in the faith of our Lord Jesus Christ. She bore her affliction with true Christian resignation, stating she was not afraid of death; her only regret was leaving her family to which she was very much attached. She died, I believe, with most, if not all, her family around her bedside. Her illness was painful, but was relieved as much as possible by medical skill and attention from loving hearts and hands. We earnestly beg the bereaved ones to seek to God for grace to help them in their time of need. And may he impress upon their mind and heart the fact that if they expect to live with her in the sweet by and by, they must live and die as she did. Where faith is strong and conscience clear, And words of peace the Spirit cheer, And visions glorious half appear, The joy—'tis triumph then to die. T. A. C. DURR.

CAMPBELL—Lula Pearl Campbell was the infant daughter of W. C. and V. B. Campbell, was born June 17 and died Oct. 10, 1887, in Smith county, Texas, being only a few months, but so lovingly was her sweet spirit that she won the strongest affection of all that loving hands could give. In spite of all that loving hands could do, she died in the arms of her fond embrace of parents to that beautiful home of the good. Weep not, fond parents, bid Lula sweetly sleep in the arms of Him who said, "Of such is the kingdom of heaven." Ever remember that God, the righteous judge, will do right. Your sweet babe waits and watching for you. C. F. KIRK.

NEWSOM—Bro. W. S. Newsom was born in Mississippi, May 8, 1810, and died March 28, 1888, aged seventy-eight years. He has been a member of the church about a century. He professed religion and joined the church about the year 1838; moved to Texas in 1852; lived three years on the Brazos; in 1855 moved to Smith county, where he lived an exemplary Christian life. His faith was strong in the Lord, and he was a true and faithful member in God's word in like ratio. He did not only let others see his good works well understood, but he suffered the wife of God to have the power of God to light up a home of enlightenment, and blessed the aged while they waited for him to take his rest in the promised land. He leaves his wife in the arms of the Lord, who has been close by his side for fifty years, several sons and daughters, all grown, and many friends to mourn his loss. May God bring us to a happy reunion in Heaven. GEO. WARD, P. C.

SMITH—Died, on Jan. 19, 1888, at the residence of Hardin White, in Washington, Miss. Mary Alice Smith, of White, Texas, in the 19th year of her age. Although so short a time intervened between her birth and tomb, little Alice had sown and reaped many golden harvests by her sweet disposition. Her life was a shining example of a lovely example. Although a member of no church, this beautiful flower, just budding into womanhood, had shed a fragrance of sweet and pure character that we know her Father deemed her too good for earth and took her to adorn His home of bliss. Even in her unconsciousness she crossed the dark river, the Jordan, and guided the way, for she began that exquisite psalm: "The Lord is my shepherd. The living have made better and brighter by her having lived, is an eternal gain, and her presence there has only made Heaven sweeter, and one of the stars of the golden chain that shall draw them to the Golden City. Her footsteps will long echo down the corridors of Time, and thought each day, as the years fly by, will sound as martial music. "You may break, you may shatter, the vase if you will, But the seed of the rose will hang round it still." HER SISTER.

HURST—Sister Susie E. Hurst was born March 18, 1839; married January 15, 1861, and died at her home in Smith county, Texas, after a short but severe illness, leaving behind a sweet little infant which followed her a few days after. Sister Hurst was converted about nine years ago and joined the Cumberland Presbyterians. She remained with them about eight years. In the summer of 1887, the pastor of the M. E. Church, South, at Burlington, Texas, called on her and she was baptized. She was an excellent neighbor and a consistent Christian. All people spoke well of Susie—she was a true and faithful member of the church. Her husband was a devoted man, and she was a devoted mother. She was a woman of high character, and her life was a shining example to all who knew her. She leaves a husband and two children to mourn her loss, together with many friends who feel that the loss of Sister Hurst was a great bereavement to those that have no hope, but we look for a brighter day. May the good Lord comfort the bereaved and give grace to bear the troubles of the way that meet around God's throne to live with God forever.

HINES—Jodie E. Hines, son of Rev. George and Emily Hines, was born Oct. 2, 1870, and died March 26, 1888, aged ten years, six months and fourteen days. His mother died when he was about one year old, and he fell into the hands of his grandfather, Joe McAdams, who principally raised him and at whose house he died. Jodie was a favorite child of the family, and his friends, especially the pride of his grandfather's and step-grandmother's heart. This is not surprising, for he was a true and faithful child, and his life was a shining example to all who knew him. He was a true and faithful child, and his life was a shining example to all who knew him. He was a true and faithful child, and his life was a shining example to all who knew him.

COLLARD—Sister Julia L. Collard was born in Claiborne parish, La., Jan. 21, 1818, reached Texas, under the care of her father, Rev. William Collard, at the age of twenty years, and united in holy wedlock to J. H. Collard, Sr., Oct. 25, 1839. At the age of twenty-three years she joined the church as a seeker and soon experienced the joys of sin forgiven, and also of the new birth and adoption into the family of our Heavenly Father. About her husband, at the time of his death, she had the consolation of his presence, and she shared the privations of such a life at this early day. A better view of this period in her history may be had as possible by reading the words of her son, Rev. J. H. Collard, Jr., of the Northwest Texas Conference, who in a private letter says: "She was especially adapted to the work of helping her husband. Father could not sing. He preached from house to house in an unsettled country where there were few who could sing or pray. Mother started the hymns to any metre, at the close of the service he called frequently upon her—and always when there was no one else to do so—to lead the prayer. When some thoughtful woman was kind enough to take

the baby, she knelt without it; but if not, she knelt on one knee with it on the other and prayed. She led the singing at all his camp meetings, and during the winter that went up to God under the inspiration of her song. She rode on horseback, and carried brooms, and Judge W. E. Collard, of the Commission of Appeals of the State on a plover; swam creeks, crossed and recrossed the San Jacinto, and thus entered into the fullest and most active life of an itinerant life, that she might care for souls." How like the history of itinerant life in the early days of Methodism in America! Our admiration and wonder mount up to reverence when we contemplate such heroism in this "delect lady" of the early church in Texas. After Brother Collard's death in this had largely the care and training of the children, as he was a surveyor, and necessarily absent from home for a good part of the time. With a high appreciation of the influence of an example of personal piety and manifest devotion to the God she so recently loved, she maintained the family far by an orderly service, both as a mother and as a wife. Her life was a shining example to all who knew her. She was a true and faithful wife, and her life was a shining example to all who knew her.

HER SISTER.

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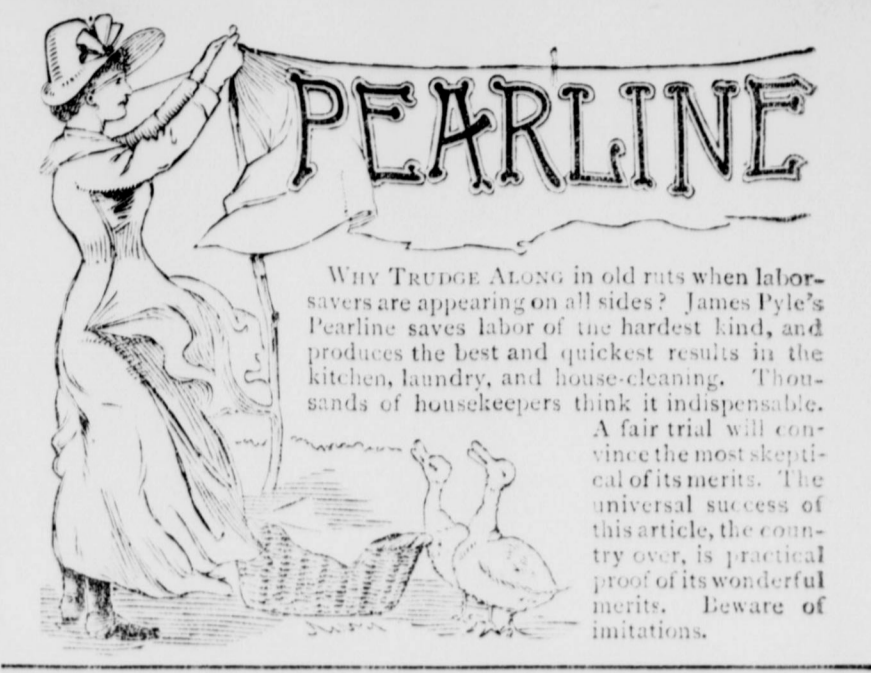
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HER SISTER.



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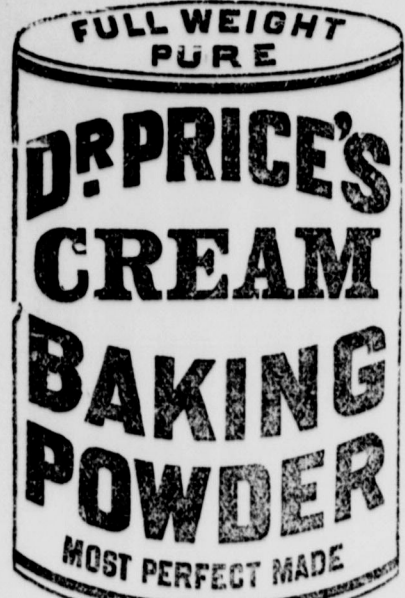
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Over the State.

Texas Incidents.

The Collin County Medical Association met at McKinney. Wise county is making the closest tax collections for many years. Austin raised by subscription \$42,000 for the Aransas Railroad from Yoakum to Austin.

Texas Fires.

Dr. T. Lazen's residence burned at Lampasas. Mr. T. Haynie's being badly injured. The Eagle Hotel and J. M. Adams' residence at Fort Worth, were burned.

A Great Legacy.

Bequeath to your children, is a strong, clear constitution—better than wealth, because it will never prove a curse.

Obituary.

Mrs. A. S. Blair, at Fort Worth, formerly of Dallas. Mrs. D. L. Malone, at Fort Worth. Mr. John D. Caldwell, at Tyler.

Business Failures.

A. H. Fuos & Co., at Castroville, assigned under liabilities of \$12,000 and assets of \$17,000. John T. Stone, of Philadelphia School Supply Company, has failed for \$70,000.

Personal.

Mrs. M. E. Whitten, of Austin, sister of Rev. M. S. Hotchkiss, visited Columbus in the interest of her book "Texas Girlhood."

General News.

Miscellaneous. The women's council at Washington ask equal rights for women, all except the ballot, and demand that men elevate the standard of social purity.

out, involving a loss of several hundred thousand dollars. The steamer Gen. D. H. Rucker burned to the water's edge near Cairo, Ill. Two warehouses destroyed at Baltimore; loss \$60,000. Jacob Sharp is dead. California "Pros." are in the field laden with sweet wine, raisins, etc.

Established 1870. ALFRED FREEMAN, expert dealer in FINE PIANOS AND ORGANS—wholesale and retail. State Agent Henry F. Miller and Chickering Pianos, Gurdie and Palace Organs; also Smith's American Organs and Pianos.

There are about 200,000 people engaged in rearing hives in North America, and the honey product is 100,000,000 lbs. valued at \$15,000,000.

UNANSWERED LETTERS.

April 4.—S. M. Thompson, subs. G. R. Hughes, subs. J. T. Stanley, subs. E. A. Roberts, subs. J. P. Winburne, subs. N. A. Keen, subs. F. P. Dimmitt, subs. W. J. Jones, subs. W. N. Bonner, subs. M. M. Mills, subs. S. J. Francis, subs. Fred L. Allen, subs. E. A. Smith, subs. G. W. Owens, subs. R. W. Weidner, subs. J. E. Walker, subs. D. J. Martin, subs. A. E. Keister, subs. D. P. C. Timmons, subs. Robert H. Simpson, subs. F. R. Lutz, subs. J. T. Gilbert, subs. Sam'l Moore, subs. P. R. Eaglebarter, subs. G. Rogers, subs. J. By Nason, subs. J. D. B. Smith, subs. J. C. Moore, subs. W. C. Hill, subs. W. J. Gindwirth, subs. Henry T. Hill, subs. George W. S. Sander, subs. J. C. Callahan, subs. T. B. Lingo, subs. W. H. Thayer, subs. W. Moore, subs. J. Parker, subs. H. W. Hawkins, subs. W. W. Hunter, subs. Leon S. Hill, subs. A. G. Little, subs. U. B. Phillips, subs. G. W. Langley, subs.

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I can now digest any kind of food; never have a headache, and have gained fifteen pounds in weight."

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out, involving a loss of several hundred thousand dollars. The steamer Gen. D. H. Rucker burned to the water's edge near Cairo, Ill. Two warehouses destroyed at Baltimore; loss \$60,000. Jacob Sharp is dead. California "Pros." are in the field laden with sweet wine, raisins, etc.

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