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INTERMEDIATE STATE.—CANONIZATION OF SAINTS.

JEAN PAUL.
1. Avault, ye advocates of materialism, vainly teaching that the soul is but a function of the body! Ye champions of Pantheism, I abhor your doctrine! Man is not a mere transient form of God. Manhood spurns the degrading assumption that individual consciousness ceases at death.

2. "To be or not to be, that is the question," said Hamlet. If there be no conscious existence after death, life would be a mockery. Heaven's victory, conscience, ever whispers: There is a life beyond. Love unceasingly twines her amaranthine tendrils around the life-oaks of eternity. Hope, like fairy mermaid, unfolds vernal shores of celestial beauty: Faith climbs to Pisgah's sunny brow and views the landscape of everlasting spring. No! this is not cruel tantalization. The grave is not life's goal.

3. The bloody Jacobines during the French reign of terror in Parliament decreed that death is an eternal sleep. But the wish was father to the thought. Eternal sleep would be annihilation. Christ said to the penitent malefactor: To-day thou shalt be with me in paradise. Lazarus died and was borne by angels to Abraham's bosom. Dives found himself immediately after death in torment.

4. Paul asserts that together with a physical man has a spiritual body. This ethereal attire of the soul, together with the soul, liberated from the body of clay, affords the soul ample facility for conscious life, though not under circumstances terrestrial, but celestial. The children of light at death will at once bask in the sunshine of God's favor. The votaries of darkness will be appropriately located.

5. If at death men go immediately to heaven or hell, and are consummately happy or miserable, why have a final judgment? This judgment is not necessary on account of men, but on account of the Judge. He has endured so much gainingsay. Justice insists on a final universal acknowledgement. Besides, after re-union with the glorified bodies risen from the graves, the capacity for the enjoyment of bliss and the endurance of anguish is vastly increased. Now, the blessed of the Father, as members of his family, are fully at home. The wicked are exiled forever.

6. The doctrine of purgatory, as Dr. Dalganger proves, was an invention of Pope Gregory the Great. Hyper-scrupulous, it is an exclusively mercenary contrivance. According to this Papal tenet, the purging fires cease to burn in answer to the intercessory prayers of priests. But these prayers are not offered without ample pecuniary remuneration. Mass for souls in purgatory yields an enormous revenue to the Papal church.

7. It is idolatrous arrogance in the Pope and his cardinals to canonize certain parties as peculiarly favored saints, declaring them to be friends, yea, coadjutors of God, meriting the worship of the faithful.

8. The martyrs of the first few centuries of the Christian era were received into the sacred catalogue of saints without formal church decree. Subsequently the various Bishops ordained who of the departed men and women should be worshiped as saints. In 1070 Pope Alexander III decreed that beatification had to precede canonization. The same script ordained that in all matters of canonization the cardinals, together with the reigning Pontiff, were to be the sole arbiters.

9. Beatification entitled the saints thus honored to worship only in those countries where they had lived. Canonization makes it incumbent on all Christians to adore the exalted as chief saints.

10. Canonized saints, being considered as a species of sub-gods, are addressed in public prayer. Churches and altars are erected to their honor. An annual church-feast is being held for the commemoration of their virtues. Their images are allowed to be erected in church and other public places.

11. The process of canonization is expensive and tedious. Lord Bacon computed that in his day it could not be secured for less than a hundred thousand dollars. It requires a formal trial. The friends of the party for whom canonization is sought appoint a champion, called *advocatus Christi*. The church, to prevent imposition, appoints an impugnant, denominated *advocatus diaboli*. The wrangle over a candidate-saint is often of many weeks' duration. Finally the college of cardinals decide the case.

12. To insure canonization proof has to be adduced that the candidate was orthodox in doctrine, blameless in life and conversation. Lastly, that he wrought at least two miracles in life or, since death, through preserved relics. The culminating ceremony attending canonization is very imposing. The Vatican church, St. Peter's, is highly decorated. The Pope officiates. The image of the honored saint is unveiled and his name is added to the sacred catalogue.

13. I conclude with the Tridentine decree in regard to canonized saints: "The saints who reign along with Christ are to be honored and invoked, that they offer

prayer for us, and that their relics are to be venerated.

LETTER FROM CHINA.

REV. A. P. PARKER.

Bullington Institute is doing well this term. Some seventy pupils have enrolled for the session. Of these, twenty are studying English, and pay board and tuition. The rest of the school are pursuing the regular course of study in Chinese. All are making very good progress. Those in the English school are studying the English language and arithmetic in Chinese. The decision to admit mathematics, astronomy, etc., to the government examinations has led many of the young of the country to the study of mathematics in the hope that they can, by this means, obtain a degree easier and sooner than they could otherwise. Naturally very few of them have a clear idea of what is included in the term swan-heeh-mathematics. The most of them think that arithmetic is about all there is of it. But when they are told that after arithmetic comes algebra, geometry and trigonometry, which all must be mastered before they can be said to have laid the foundation of mathematics, they become somewhat discouraged, and many of them think it useless to make a beginning. But they will no doubt become reconciled to the facts ere long that it takes hard work and plenty of it to get foreign learning, just as it does to get Chinese learning. It takes fifteen or twenty years for a Chinaman to get an education in his own language, and they will soon learn that while foreign learning is, in some respects, easier to get than Chinese, yet it cannot all be obtained in a few months.

The pupils in the Chinese department are doing well. The most advanced class is just entering on the study of surveying. I have recently obtained an excellent theodolite for the use of the class in surveying. The second class is about through algebra, and the third is just entering upon that study. The other branches of the course are progressing proportionately. A healthy religious tone pervades the school. Two of the boys were received into the church at the last quarterly meeting, and another at the previous quarterly meeting. Several others are candidates for church membership. One of the boys who was formerly a pupil in Bullington Institute and is now doing fine work teaching a day school in Suchow has expressed his desire to obtain license to preach, having determined to give his life to the work of preaching the gospel to his fellow-countrymen. He will probably receive license at our next quarterly meeting.

O that the Lord would call many of these boys to the great work of preaching the gospel. The greatest work for Bullington Institute is to educate and train men for helpers in mission work, and it will only partially accomplish the object for which it is being sustained if a considerable number of the pupils that go forth from the Institute do not become helpers in mission work in some direct way. I ask the earnest prayers of all who read these lines that the Master would call many of these young men to the direct work of preaching the gospel.

I have just finished translating the Discipline into Chinese. It will be put to press in a week or two, and I hope to have it out in time for use at our next annual conference. I have been about six months getting the work done—working at it as much of the time as my duties in the Institute would allow. I have found that it required more time than I at first anticipated. To find the proper words for legal terms, and the best forms of expression for much of the peculiar phraseology of the Discipline, was a rather more difficult work than one who has not tried it would suppose. Still I have enjoyed the work of translating it, and though I am conscious of not a few imperfections in the translation, yet I hope and pray that it may be of great benefit to our little church in China. I have derived considerable assistance in this work from the M. E. Church Discipline, translated into Chinese and published in FuChow. Dr. J. W. Lambuth had also translated a part of our Discipline into Chinese several years ago, which we have been using up to this time. I was not aware before translating the Discipline to what an extent the two Methodisms have drifted apart. While, of course, the great fundamental principles of doctrine and church government remain substantially the same, yet in numerous details important differences exist. If organic union were to be seriously proposed, it would be a work of no small magnitude to rearrange the two forms of government so as to produce one harmonious whole.

The breach in the Yellow river last September caused much suffering and loss of life by the sudden overflow of a large district of country. But the Chinese government seem to have taken hold of the matter with a strong hand. They have taken good care of the people who were sufferers from the overflow, and are working vigorously to close the breach in the bank of the river. Some apprehensions

have been felt lest the spring freshets should arrive before the breach could be mended. But the last accounts from the scene of operations indicate that the work is progressing rapidly, and hopes are entertained that it will be finished before the freshets come.

Thoroughly qualified civil engineers are needed to cope with such a work as this, and no doubt Bullington Institute will, like many other mission schools, do an important work toward supplying the want of the country for such men.

SUCHOW, CHINA, MAY 9, 1888.

FROM OUR MISSION ROOMS.

"I feel it my duty to go to China and will forego anything that may be necessary to enable me to go. I have waited four years for this order to go to the field to which my heart has been drawn. I have tried to wait patiently in the Lord, but have frequently become anxious to get off. The order has come at last, and the time of my departure is at hand." We are not sure the delay has been with the Lord. Had the Board possessed the means, marching orders would not have been delayed. When the church is as ready to send as our brother is to go, there will be no occasion for such delays. The missionary gladly gives himself. When will the church as gladly give its gold? Brother D. L. Anderson, presiding Elder of Suchow district, China, writes: "The people are beginning to understand why we are here, and the door before us is continually opening." * * * We very greatly need a building in Suchow, on our lot on Palace Avenue. It would add greatly to our working facilities. But our great need is men. May a good number come out this fall? The Board provided for the building. May its altar witness the conversion of multitudes. By October 10th, our brother who has been waiting for years, and we trust three others as deeply imbued with the missionary spirit as himself, will answer roll-call at the China Mission Conference at Shanghai. Bro. A. P. Parker, in charge of Bullington Institute, Suchow, writes: "Bullington Institute has made good progress this quarter. Of the sixty-five pupils enrolled, some twenty are studying English and paying tuition and board. One of the boys joined the church, and two others will be received at the next quarterly meeting. In addition to teaching, I have been engaged in translating the Discipline into Chinese. It is complete except the ritual. I hope to have it ready for the press during the quarter."

It requires no small measure of faith in these Chinese boys to confess Christ, when their people will despise, and possibly their parents disown them. No wonder the heart of the missionary is moved when a young man renounces his ancestral faith and accepts "affliction with the people of God." Rev. C. B. Moseley of the Japan Mission has been sick and was compelled to take a sea voyage. We went over to Shanghai. Dr. Lambuth writes that he is improving and will soon return to his post. He adds: "Brother Waters is doing picket duty at the extreme east end of the inland sea." Our China mail brings the "Statistics of Protestant Missions in China, December, 1887," from which we gather the following items: Societies at work in that field, 38. They report 459 men; 329 wives of missionaries; single women, 231, making a total force of 1,040, an increase over 1886 of 121. Native ordained ministers, 175; unordained native helpers, 1,316; communicants, 32,260, an increase of communicants over 1886 of 4,260. Pupils in schools, 13,777. Methodism is well represented by six branches of the family, viz: M. E. C.; M. E. C. S.; Wesleyan; Methodist New Connection; United Methodist Free Church, and Bible Christians. The M. E. C. was first in the field, opening work in 1847. The M. E. C. S. followed in 1848, and the Wesleyans in 1852. The aggregate report from these societies gives us the following: Missionaries, 71; wives, 50; single women, 33; total, 154. Native ordained ministers, 51; unordained native helpers, 201; communicants, 5,724. The China Inland Mission reports the largest force—men, 123; wives, 52; single women, 90; total, 265. The American Presbyterians rank next as to force, having 45 men; 34 wives; single women, 19; total, 98—but reports the largest membership, viz: 3786.

I. G. JOHN, Secretary.

EVILS GROWING OUT OF APPOINTMENTS—A REMEDY.

I have recently noticed several communications in our church papers—one from Rev. Wm. Price, one signed "Layman," and one from Dr. Edwards, published in the St. Louis Advocate. Dr. Edwards makes a statement to this effect: "It would appear from the reports of conference proceedings, and the complaints heaped upon our Bishops on account of administrative ability, that they had arrived at a perfect plan in making appointments, and that all runs smooth; but the fact is many mistakes are made, and there is no little dissatisfaction upon the part of many of our preachers." The other articles referred to are corroborative of the truth of Dr. Edwards' statement. This is a delicate subject to speak upon,

since, as one writer states, every man who says a word is branded as "sour," "disappointed aspirant," etc. Well, as to the former, those who know me will say that the ill of life rest with as little weight upon me as upon the average man, and that I smile as often and as broadly as any preacher in the Northwest Texas Conference, since in the size of my mouth and of my foot I give place to no man; and as to the other item in the charge, I am just like all the rest of you, from Bishops down: I desire to get the best I can in the way of appointments and everything else in this world and the world to come. But away with preliminaries and apologies. Is not this a land of free speech?

The economy of Methodism supposes a mutual surrender of choice of places upon the part of preachers, and choice of preachers on the part of places or people. But this does not in the least conflict with the remedy proposed in this article. I think much of the dissatisfaction arising from appointments would be gone forever if there was a full and free expression and consultation, instead of a half secret, "hide-it-if-you-can" style.

Many of our congregations to-day choose their preachers. A representative layman from one of the best charges in this conference had the names of several preachers in this conference proposed to him by the "powers that be" at the last session of our conference at Fort Worth. These brethren were pointed out to him on the conference floor, and little did the guileless and innocent itinerant suspect, as they sat upon the floor of the annual conference, that they were being trotted out for inspection and acceptance or rejection, like (as the king of France said to Henry VIII.) "so many horses." Well, "how do I happen to know?" The representative brother from the coveted work is intimate with me and told me, and, sitting by me, referred to each brother and descanted upon them as follows: "That one—well, I don't like the shape of his head. And that one—I don't like his carriage. And that one looks common. And that one—I like his looks, etc., but he is not muscled right to pull such a charge as ours." (Meant he was too delicate for so heavy a work, etc.)

I know that there are many charges that are consulted as to their preacher, and that no preacher is read out to those charges without the approval of the representatives of said charge. This will do if you will allow a like expression upon the part of preachers and read no preacher out to any work without consulting him and gaining his consent.

Well, says one, suppose the preacher overrates himself and there is no work in the conference that he can be trusted with that he will take? The way is open. If he has run down so low from any cause that there is no work for which he is competent that will support him and "his family, let him do something else. "Two duties never conflict," and a man is as plainly called to provide for his own household as he is to travel and preach. If a brother cannot get a work that will support him, tell him so, and let him choose. Here all is open and fair; but on the "hide-it-if-I-can plan," how is it? The presiding elders' favorites are all consulted; some of them written to weeks before conference, and informed: "I think you would suit— circuit. Will it suit you? It is a good work," etc. The brother consents, and at conference Bro. B. is read out to — circuit. Others are consulted as to other charges; some before, some during the conference session. This same presiding elder refuses to consult with another brother who approaches him, saying that "all the workings of the cabinet are a profound secret." Thus this unfair piece of "run high nightiness," as Dr. Lafferty calls those who have shifted themselves into positions for which they are unfit, treats some with great unfairness, and sows the seeds of discord and dissatisfaction. A presiding elder is nothing more than an itinerant preacher. Let there be a full understanding between the preacher and his presiding elder who represents him in the cabinet. Let the preacher feel that the presiding elder is his friend and will deal fairly with him and nominate him for such a work as he in his godly judgment deems best for all concerned. Then will the preacher, if he is a man of common sense, consider that there are some weak appointments, and therefore all cannot get strong ones, and, seeing that all is open and fair, will go cheerfully to his work. If his presiding elder is his friend he will counsel with him, saying: "Brother, I know you will have a hard time on that work, you may barely get a support, but go on and God bless you. It was the best we could do now." I say in such a case the preacher with common sense will go on and no friction. But let the preacher know of unfairness, and have grounds for concluding that favorites and laymen are heard while the victim for sacrifice must be dumb, while some of the itinerant preachers, in no particular his superior, are consulted and their appointments designated weeks before conference; that to him the workings of the cabinet must be a "profound secret," this will cause indig-

nation and righteous contempt upon the part of any man, and he who could be satisfied with such treatment is too dull for comprehension and has not a spark of true manhood in his bosom. This is not a chapter from romance, but is from the real life of many itinerant preachers of this day.

CHAS. S. FIELD.
BENBROOK, TEXAS.

THE NEW OFFICE OF DEACONESSES IN THE METHODIST EPISCOPAL CHURCH.

(As finally adopted.)

For some years past our people in Germany have employed this class of workers with the most blessed results, and we rejoice to learn that a successful beginning has recently been made in the same direction in this country. A home for deaconesses has been established in Chicago, and others of a similar character are proposed in other cities. There are also a goodly number of similar workers in various places; women who are deaconesses in all but name, and whose number might be largely increased if a systematic effort were made to accomplish this result. Your committee believe that God is in this movement, and that the church should recognize the fact, and provide some simple plan for formally connecting the work of these excellent women with the church, and directing their labors to the best possible results. They, therefore, recommend the insertion of the following paragraphs in the Discipline, immediately after paragraph 198, relating to exhorters:

DEACONESSES.

1. The duties of the deaconesses are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, devote themselves, in a general way, to such forms of Christian labor as may be suited to their ability.

2. No vow shall be exacted from any deaconess, and any one of their number shall be at liberty to relinquish her position as a deaconess at any time.

3. In every annual conference within which deaconesses may be employed, a conference board of nine members, at least three of whom shall be women, shall be appointed by the conference to exercise a general control of the interests of this form of work.

4. This board shall be empowered to issue certificates to duly qualified persons, authorizing them to perform the duties of deaconesses in connection with the church, provided that no person shall receive such certificate until she shall have served a probation of two years of continuous service, and shall be over twenty-five years of age.

5. No person shall be licensed by the Board of Deaconesses except on the recommendation of a quarterly conference, and said Board of Deaconesses shall be appointed by the annual conference for such term of service as the annual conference shall decide, and said Board shall report both the names and work of such deaconesses annually, and the approval of the annual conference shall be necessary for the continuance of any deaconess in her work.

6. When working singly, each deaconess shall be under the direction of the pastor of the church with which she is connected. When associated together in a home all the members of the home shall be subordinate to and directed by the superintendent placed in charge.

J. M. THOMAS, Chm.
A. B. LEONARD, Sec'y.
— N. Y. Advocate.

DEATH OF THE GERMAN EMPEROR.

Frederick III, Emperor of Germany and King of Prussia, died at 11 o'clock a. m., June 15th, at Potsdam.

The Bundesrath met at noon and Prince Bismarck formally announced the death of Emperor Frederick and the accession to the throne of William, who takes the title of William II.

Before his death Emperor Frederick gave directions that his remains should be interred in the garrison church at Potsdam.

The late Emperor of Germany, known to the world so long as Crown Prince Frederick William, was in his 57th year. He was therefore still two years younger than his father, the dead kaiser, was when created regent of Prussia. His life was an interesting one, though most of its years were spent in patient waiting for the call to the Prussian and German thrones, which came only when he himself was under the shadow of death. He was born at the new royal palace near Potsdam, on October 18, 1831, and like all the Hohenzollerns, had a thorough military education. In 1866 he was intrusted with an army of 125,000 men whom he conducted, assisted by Major-Gen. Von Blumenthal, his chief-of-staff, through the passes of the Sudetic Hills, arriving in time to decide the battle of Sadowa in favor of Prussia. In the war of 1870 he commanded the Third German Army, consisting of three North German corps, the first and second Bavarian corps and the division furnished by Baden, Wurtemberg and Hesse, in all about 200,000 men and 500 guns. To the inspiration of his leadership is credited the German victories at Welsenburg and Woerth. He was present with his army

at Sedan, and then proceeded with the other armies to Versailles.

During the war he became immensely popular with the South German troops. In fact he gained the admiration of the whole of South Germany by his admirable leadership, by his bravery, by his kindly care for the men placed under his command, and by his willingness to share the fatigues and dangers with the troops who formed his army.

Since 1878 his life was comparatively uneventful, with the exception of a period in 1878, when he acted as regent during the incapacity of the Emperor caused by the wounds of the assassin Nobeling. A few years ago he cemented the relations between Germany and Spain by an official visit to Madrid, and on his way back called on Pope Leo XII at the Vatican. His interview with the holy father on that occasion is asserted to have contributed in a great measure to the satisfactory settlement of the Kulturkampf.

Universally beloved, respected and esteemed, both at home and abroad, his popularity was, if it were possible, increased during the past year, since the terrible malady which took him off became known. The expressions of heartfelt sympathy were not limited to Germany alone, but were positively universal. After having sought relief in Ems, in the Scotch Highlands, in the Isle of Wight, the Tyrol and on the shores of the Lago Maggiore, he finally took up his residence with his family at San Remo, at the Villa Zreo. During his stay here he was subjected to the operation of tracheotomy in order to avoid death by suffocation. The greatest difference of opinion existed as to the nature of the disease from which he died, some of the physicians asserting that it was cancer of the larynx, while others were equally positive in their denial.

The consort of the dead ruler of Germany is universally admitted to be one of the most talented and remarkable women of her age. The eldest daughter of Queen Victoria, she was born on Nov. 20, 1840, and after a courtship at Balmoral was married to the late Emperor (at that time Prince Frederick William of Prussia) on Jan. 25, 1858, at the Chapel Royal, St. James, London, proceeding immediately after the wedding to Potsdam, where she took up her residence with her husband.

Although Frederick III was a true Hohenzollern, both by inheritance and tradition, his character was largely influenced by the new empress to whom he was devotedly attached. The favorite daughter of the late Prince Consort of Great Britain, she retained all her proclivities in favor of a liberal and constitutional form of Government, as opposed to the military despotism and autocracy favored by the late Emperor and by Prince Bismarck. These proclivities, which she imparted to her husband, naturally brought her into frequent conflict with the great Chancellor and with Prussian bureaucracy, who have never professed much sympathy for her whom they describe as "Engländerin." The latter returns this dislike with interest, and it was especially embittered by the partially successful attempt made to bring Prince William, the new Emperor, into unfilial opposition to his parents. So strong now is the antagonism at Berlin against the empress that had her husband died at San Remo before his accession to the throne it is doubtful whether it would have been prudent for her to have returned to the "Athens on the Spree." Prompted by the jealousy of the German surgeons and physicians whose incompetent services in behalf of the late Emperor were discarded in favor of the Scotch specialist, Sir Morell Mackenzie, the latter and the Empress Victoria are held responsible by the Berlin public for the failure to check the malady of Frederick III.

The late Emperor's accession to the throne placed his wife and children in a position which they could not have obtained had the late kaiser lived longer than his son. As the widow of the crown prince she would have had the right of only some \$20,000 a year from the Prussian government, which, added to the \$40,000 a year paid to her by the British Parliament as an English princess, would have constituted her entire income, while the princesses would not have received more than \$100,000 apiece as their sole fortune; but the Crown Prince becoming Emperor, his wife inherits the dignity of dowager empress and her share of the vast fortunes of the Hohenzollern family, which will probably increase her yearly income of dollars to pounds.

It is conceded that the death of Emperor Frederick will have very little influence on European affairs. His death has been expected for a considerable time, and he has been on the brink of the grave ever since he ascended the throne. His reign has been a short one. The situation in Germany will not be changed. The dead Emperor was even more popular with the masses than Emperor William. There is no comparison to be made between the two. The old Emperor, during his lifetime did many great deeds and for these the people revered him, their love amounting to almost veneration. Young Emperor William, rumor says, favors a warlike policy. Whether this is true or not, no one looks for any great change in German affairs. Bismarck, it is said, will take the first opportunity to show the world the young Emperor has no warlike inclinations."

Texas Christian Advocate.

Old and Young.

HIS MOTHER'S BOY.

St. Nicholas. A mother once owned just a commonplace boy, A shock-headed boy, A freckle-face boy,

But thought he was handsome, and said so with joy; For mothers are funny, you know—

Quite so— About their sons' beauty, you know.

His nose, one could see, was not Grecian, but pug, And turned up quite snug, Like the nose of a jug;

But she said it was "piquant," and gave him a hug; For mothers are funny, you know—

Quite so— About their sons' beauty, you know.

His eyes were quite small, and he blinked in the sun; But she said it was done As a mere piece of fun,

And gave an expression of wit to her son; For mothers are funny, you know—

Quite so— About their sons' beauty, you know.

The curly love-locks that covered his head, She never called red, But aburn instead, "The color the old masters' painted," she said;

For mothers are funny, you know— Quite so— About their sons' beauty, you know.

Now, boys, when your mothers talk so let it pass; Don't look in the glass, Like a vain silly lass,

But go tend the baby, pick chips, weed the grass; Be as good as you're pretty, you know—

Quite so— As good as you're pretty, you know.

MY FIRST DRINK, AND MY LAST.

S. H. Hadley, Manager of the McAuley Street Mission, in Words and Weapons.

It was on a beautiful moonlight night in October. I was walking with a friend and we had been to a neighbor's where he bought a pint of whisky. I was past eighteen years of age. I had been raised in a log cabin in a sparsely settled neighborhood in a Western State.

I had promised my dear mother I would never drink; but this friend, who was the miller of our county, told me he would never speak to me again if I did not drink, and that he would think I had some grudge against him or felt myself above him socially.

I took the bottle after he had coaxed me a full half hour, and put it to my lips and drank. Will I ever forget that moment? The vow I had made to my dear mother was broken, and the devil came in and took full possession.

My mother died a short time after this, happily in ignorance of my sin. I was away from home that day, but her last words were, "Tell Hopkins to meet me in heaven."

When I reached home in the evening, before I could dismount from my horse my sisters came out and told me mother was dead. I could not believe it, so they took my hands and led me into the spare room, and there, cold in death, was my darling, precious mother!

I could not believe that the silent form wrapped in white was she, so pale, so still. From my earliest recollection she had been the last one I ever saw at night and the first one in the morning.

I begged her, with a breaking heart, to speak to me. How my broken vow came back to me, as I stood by that dead, lifeless form, so peaceful, so sweet! I promised God and her that I would never break it again. Three days after mother was buried I was more drunk than I had ever been before.

hear their evil plottings and be frightened out of her senses.

On Tuesday evening, on the 18th of April, 1882, I sat in a saloon in Harlem, a homeless, friendless, dying drunkard. I had pawned or sold everything that would bring a drink.

I could not sleep unless I was dead drunk. I had not eaten for days, and for four nights preceding I had suffered with delirium tremens, or the horrors, from midnight till morning.

I had often said, I will never be a tramp; I will never be cornered; for when that time comes, if it ever does, I will find a home in the bottom of the river!

Four years afterward I was called by the Trustees of the old McAuley Water Street Mission to take charge of the work where Jerry first began over fifteen years ago.

Almost every night God is displaying his wondrous power here in saving the drunkard, the thief, and the outcast! Pray for us!

I was placed in a narrow cell, and it seemed as though all the demons that could find room came in that place with me. This was not all the company I had.

No, praise the Lord! that dear Spirit that came to me in the saloon was present, and said—"Pray!" I did pray; and though I did not feel any great help I kept on praying.

As soon as I was able to leave my cell I was taken to the police court, and remanded back to the cell. I was finally released, and found my way to my brother's house, where every care was given me.

While lying in bed the admonishing spirit never left me, and when I arose the following Sabbath morning I felt that day would decide my fate. Many plans were turned over in my mind, but all were rejected; and toward evening it came into my head to go to Jerry McAuley's Mission.

The house was packed, and with great difficulty I made my way to the space near the platform. There I saw the apostle to the drunkard and the outcast—that man of God, Jerry McAuley.

He rose, and amid deep silence told his experience, that simple story that I heard so many hundred times afterward, but which was ever new; how he had been a "tief," an outcast, a drunkard—"yes, a regular old bum!"

before I could not speak ten consecutive words without an oath. I began the next day to work for Christ, by inviting a tramp to come to the meetings.

A dozen rough but brave soldiers were playing cards one night in the camp. "What on earth is that?" suddenly exclaimed the ringleader, stopping in the midst of the game to listen.

In a moment the whole squad were listening to a low, solemn voice, which came from a tent occupied by several recruits who had arrived in camp that day.

The ringleader approached the tent on tip-toe. "Boys, he's a praying, or I'm a snorer!" he roared out. "Three cheers for the parson!" shouted another man of the group, as the prayer ended.

"You watch things for three weeks! I'll show you how to take the religion out of him," said the first speaker, laughing. He was a large man, the ringleader in mischief.

The recruit was a slight, pale-faced young fellow of about eighteen years of age. During the next three weeks he was the butt of the camp. Then several of the boys, conquered by the lad's gentle patience and uniform kindness to his persecutors, begged the others to stop annoying him.

"O, the little rafter is no better than the rest of us," answered the big ringleader. "He's only making-believe pious. When we get under fire, you'll see him run. These pious folks don't like the smell of powder. I've no faith in their religion."

In a few weeks the regiment broke camp, marched towards Richmond, entered the Wilderness, and engaged in that terrible battle. The company to which the young recruit belonged had a desperate struggle. The brigade was driven back, and when the line was reformed behind the breastworks they had built in the morning, he was missing.

When last seen he was almost surrounded by enemies, but fighting desperately. At his side stood the brave fellow who had made the poor lad an object of ridicule. Both were given up as lost.

Suddenly the big man was seen tramping through the underbrush, bearing the dead body of the recruit. Reverently he laid the corpse down, saying, as he wiped the blood from his own face: "Boys, I couldn't leave him with the rebs—he fought so! I thought he deserved a decent burial."

During a lull in the battle the men dug a shallow grave, and tenderly laid the remains therein. Then, as one was cutting the name and regiment upon a board, the big man said, with a husky voice: "I guess you had better put the words 'Christian soldier' in somewhere. He deserves the title, and may be it'll console him for our abuse."

There was no dry eye among those rough men as they stuck the rudely carved board at the head of the grave, and again and again looked at the inscription. "Well," said one, "he was a Christian soldier if there ever was one! And," turning to the ringleader, "he didn't run, did he, when he smelt gunpowder?"

thus obtained did not produce a blaze) were afterwards extinguished by a round tin cover called a damper. To thus create fire required some experience, especially in damp weather, or with cold fingers on winter mornings.

We wished mother had baked a mate to that last one. Once mother had punished our fingers for picking off the crust crinkles to a custard pie. She told us never to pick off pie-crinkles again.

Lizzie remembered what she said, and did not pick one crust-crinkle off those seven pumpkins. All we ate was just their skins.

And then we came out and shut the buttery door very softly and went behind the stable to play in the watering troughs. There were two troughs there, and the water ran through a little spout from the high trough to the low trough.

By and by we heard mother call, "Lizzie!" We didn't answer. Mother called again, "Liz z'e! Ad-die!" We peeped around the corner, and she was standing in the shed door. She saw our pink sun-bonnets, and called again, "Girls, did you peel my pumpkin pies?"

"I—I skinned half a pie, mamma," Lizzie answered, so low that nobody but mother could have heard her. "Did you peel more than half a pie?" "I—I skinned one whole pie," Lizzie's answer went round the stable's corner.

"Did you peel more than one whole pie?" "I—I did skin three pies, mamma," Lizzie was a brave little girl. She didn't say "we," she said "I," though I had helped eat the pie-skins.

"Did you peel more than three pies, Lizzie?" Mother's voice was just as patient as ever. "I peeled mates, mamma, all the mates there were and one mate over."

"Then my little girls will come into the house." And we went in with mother; but before she shut the shed door she broke off a tiny switch from the lilac bush growing near it, a bit of a lilac twig that couldn't hurt a fly's wing, but small as it was, in mother's hand it helped us to remember never again to peel the skins from pumpkin pies.

The modern friction match was welcomed by many house-keepers, although here and there some old people objected to it, considering it a dangerous article, as no doubt it is when carelessly used or left lying about.

The first friction match invented required to be drawn across a piece of fine sand-paper in order to produce a light. This was called a lucifer, and was much safer, although not so convenient as the present match. Then came the present patent friction matches, which used to be called "loco-focos."

There were no fancy match-boxes in "old times," and the tinder-box was not considered an ornamental article, but was kept out of sight in the cupboard or on the kitchen mantel-piece.

We find in the following newspaper of June 30, 1836, the following: A WONDER.

"Notwithstanding the convenience of those dangerous little articles, friction matches, which are in almost everybody's hands, but which with all their charms bid fair to prove a heavy curse to the community, we learn that there is one man in Salem, a respectable tradesman, who keeps a store where we should generally expect to find such things, but who has never sold them, nor allowed them to be used on his premises.

At his house and shop, he sticks to the old-fashioned flint, steel and tinder. He shows his wisdom in so doing. How many more can say as much?"

SEVEN PUMPKIN PIES. Wide-Awake. They sat in a row on the buttery shelf seven crinkly-edged, spicy, steaming pumpkin pies.

They were on blue earthen plates, and they had little sugary bubbles all over their hot faces. They smelled good, they tasted good, they were good.

Mother had shut the buttery door, for she said, "What if old Peter should get in here and eat my pies!" Old Peter was our biggest cat, and he always would steal whenever he was hungry.

When mother had put the last pie on the shelf and shut the buttery door, she did not see Lizzie and I hiding behind the flour-barrel. All this happened a long, long time ago, when Sister Lizzie and I were very little girls. We could not hide behind a flour barrel now if we should try.

When we heard mother hang up the pie-fork in the cook room we crawled out and stood before the seven pies. How good they did smell! Lizzie reached up and picked a tiny bit of sweet, crisp, golden-brown skin from the top of one pie and ate it.

Then she picked off a bigger piece and ate that. Lizzie was older and taller than I. I couldn't reach the pies though I stood on tiptoe and tried to.

Pumpkin pies peel very easily. Very little bits of fingers can pick a hole in them and peel them. When Lizzie had eaten the skin of one pie, she peeled the skin off the next one, "to make mates," she said. She gave me the bubbles in the peeling to eat. Then she made "mates" of the next two pies on the shelf, and of the next two, and of

the next one. We wished mother had baked a mate to that last one. Once mother had punished our fingers for picking off the crust crinkles to a custard pie. She told us never to pick off pie-crinkles again.

Lizzie remembered what she said, and did not pick one crust-crinkle off those seven pumpkins. All we ate was just their skins.

A WEAK BACK.

Not one man in five can boast of a strong back. There are many indiscretions producing this complaint, and it may be relieved by B. B. B., as witness the following:

BALTIMORE, May 23, 1887. For five years I have been suffering with a weak back from result of an injury received, attended by rheumatism. I had to give up my regular business and take the position of night watchman. I have derived cure by using Botanic Blood Balm, given me permanent relief. I am now able to perform work that I have not had strength to do for five years, and cheerfully endorse B. B. B., which has proven to be the only medicine that would give me relief.

OLIVER SAGOR, 1114 Streeter St., Baltimore, Md.

IT GIVES SATISFACTION.

ORLANDO, Fla., June 1st, 1887. We have been selling Botanic Blood Balm ever since it first came before the public. We sell more of it than any other blood purifier in the market, and it gives perfect satisfaction.

J. H. MEIGS & CO., Retail and Wholesale Dealers in Botanic Blood Balm.

HOW IT SELLS.

PALATKA, Fla., May 31, 1887. We have been selling B. B. B. for two years, and it has always given satisfaction in every case.

LOWMY & STARR, Druggists.

FOR FUN.

All who desire full information about the cause and cure of Blood Poisons, Scrofula and Scrofulous Swellings, Ulcers, Sores, Rheumatism, Kidney Complaints, Catarrh, etc., can secure by mail, free, a copy of our 32-page Illustrated Book of Wonders, filled with the most wonderful and startling proof ever before known. Address:

BLOOD BALM CO., ATLANTA, GA.

10,000 AGENTS WANTED TO SELL OUR CAMPAIGN BIOGRAPHIES

Will be Best, Cheapest and go like first out. Secure territory AT ONCE. Address: HUBBARD BROS., Kansas City, Mo.

JOSEPH GILLOTT'S STEEL PENS

GOLD MEDAL PARIS EXPOSITION 1875. Nos. 303-4-170-504. THE MOST PERFECT OF PENS.



Read the following from a prominent member of the Methodist Church: BELTON, TEX., March 25th, 1888.

Carterine Med. Co., Waco, Tex.—Gentlemen: I have for the past few winters suffered with cold in my head, and also with a slight throat trouble, which has been relieved by the use of your CATARRHIC. Hence I take pleasure in recommending it to the public. Respectfully, J. G. BATTLE.

FOR SALE BY ALL DRUGGISTS. Free Treatment at any Drug Store. Price \$2.00, with Pocket Insufflator. CATARRHIC MEDICINE CO., SOLE COMPOUNDERS, WACO, TEXAS.

HENRY LINDENMEYR, Paper Ware House.

NO. 15 & 17 BEEKMAN ST. BRANCH STORE 37 EAST HOUSTON ST. P. O. BOX 2865. NEW YORK.

W. ELLIOTT, Sherman, Tex. (ESTABLISHED 1853.)

PIANOS: BEHR BROS. & CO. DECKER BROS. MASON & HAMLIN.

ORGANS: MASON & HAMLIN. W. ELLIOTT.

The latter I have made by a reliable factory, and offer Special Inducements to Churches and Clergymen. W. ELLIOTT, Sherman, Tex. Name this Paper.

SILVER WATCH

We send a fine, solid 14-karat Gold Engagement or Wedding Ring by mail for our risk to any address on receipt of \$10.00, \$12.00, \$15.00, \$20.00, \$25.00, \$30.00, \$35.00, \$40.00, \$45.00, \$50.00, \$55.00, \$60.00, \$65.00, \$70.00, \$75.00, \$80.00, \$85.00, \$90.00, \$95.00, \$100.00. In ordering measure the recipient of the Ring or watch fitted with a narrow piece of stiff paper. We guarantee any stone, setting, or date free of charge. Rings may be sent safely in a registered letter. C. P. BARNES & BRO., Jewelers, 622 Main St., Louisville, Ky.

LADIES' JEWELRY.

Our Illustrated Catalogue shows pieces of solid gold and Rolled Plate Ladies' Pins, Ear Rings, Necklaces, Lockets, Rings, Chains, Bracelets and Watches. We send the catalogue free on any address. C. P. BARNES & BRO., 622 Main Street, Louisville, Ky.

Plated Ware.

Our Priced Catalogue of best quality Silver Plated Ware is now ready. It shows a variety of cups, casters, butter dishes, syrup stands, ice-water pitchers, gold and silver sets, coffee trays, communion services, spoons, etc. Priced Illustrated Catalogue free on any address. BARNES & BRO., Jewelers, 622 Main St., LOUISVILLE, KY. For reliability we refer you to Messrs. SHAW & BLYLOCK.

CASH PAID

We pay cash for goods for old gold or silver at its value to melt up. Our New Illustrated Catalogue, which we send free to any address, gives full directions for sending it to us. C. P. Barnes & Bro., 622 Main Street, Louisville, Ky.

To Enjoy the Journey don't go without Tarrant's Seltzer. It is the best and pleasantest regulator. You may need it any moment.

Advertisement for Tarrant's Seltzer, featuring a bottle illustration and text describing its benefits for various ailments.

Advertisement for Piles, featuring a bottle illustration and text describing the symptoms and treatment of hemorrhoids.

Correspondence.

FAMILY AND PUBLIC PRAYER.

There are a great many men, members of the church, who will not pray in public, nor in their families. I think that any man who has sense enough to learn to read can learn to pray. But they say they cannot pray so as to edify others. We preach to edify, but pray to God for the things we need. How was it when you were praying for religion? Did you think then about edifying, or about the things you needed? What would you do if to obtain one hundred would save you one thousand dollars? I suppose you would do your best to borrow it, would you not? But would you conclude that because you cannot talk as well as some others, or that you could not edify those who might hear you make the effort, that you would let the hundred dollars alone and lose the thousand? No; you would say, I must have the hundred dollars. My family and those dependent on my efforts cannot afford to suffer on account of what others may think or say about my manner of speech. Then, brother, do not let some good soul be lost because you cannot benefit some foolish critic, or let your own children become a wreck because some ignorant person sits in judgment on your prayers. One reason why so many of us have such little power in prayer is because we pray to man and not to God. We pray through the brush; that is, we let too many earthly things get in between us and God, and by the time our prayers get through, they are so mutilated that they will not be honored at the bank of heaven; hence our spiritual poverty. Quit praying by the way of what others will think or say about your prayer, and do not let anything come between you and your God when you attempt to ask for the things you need.

If it will not cause this article to go to the waste-basket, I will tell you of two little incidents that may be a little help to you in this matter. One is a bit of my own experience, and the other is the work of a very small boy. Up to the time that I professed religion, which was at the age of thirteen years, my father was a very wicked man, but as soon as I was converted I went to work for his salvation. And one night during the progress of the meeting at which I was converted, while father was unwell in bed, I took up the old family Bible and thought I would ask him to let me hold prayers, but then I concluded that I could not pray well enough to edify the family, for I was only a poor little ignorant boy, and the devil thwarted my good intentions. I went out near the yard gate, under some locust bushes and got down upon my knees before God and prayed for his grace to help me in that time of need that I might be able "to take up the cross," as well as to "follow him." I went back into the house and to the bed-side and said, "father, may I read a chapter and pray with the family?" I'll never forget the look he gave me; then turning his face to the wall, from me, he said, "My God, have I lived so that my little children have come up to lead me!" For a while he wept bitterly; then turning his face to me, said: "Yes, my boy, and pray for a wicked father." I read a few verses in the Bible, and then we knelt in prayer. Father slept but little that night, and the next morning he asked me if I would like to go to church, and of course I told him yes. So after breakfast we went to church. The preacher preached a good sermon and then invited penitents to the altar, and thank God, father was the first one to go. But that is not the best of it; he was happily converted to God. And that is not all of it. The next night at home he held family prayer. The Lord says: "If any man will come after me, let him deny himself, take up his cross and follow me." Yes, my dear brother, it is a cross, but for the sake of Jesus take it up, and do not neglect it on account of what men may think or say. The second incident which I will now relate will not only be a help to you in taking up your cross, but I trust it will help my brethren in the ministry to call for volunteers, for they make the best soldiers. Do not call on one brother every time to lead in prayer, but see how many you can get to work, for if you call on one often and to the neglect of others you will do what you are trying not to do. The most successful preacher is not the one who does the most himself, but the one that can get the most done.

The first protracted meeting I ever held resulted in forty conversions and thirty-six accessions to the church. Toward the close of the meeting I requested the congregation, one day at the 11 o'clock service, to meet at the church about one hour by sun in the afternoon, which they did promptly. I sent the sisters north of the house and the brethren south of the house to hold grove meetings with the penitents, and I requested the young converts, the men and boys, to follow me. We went off in a western direction to the top of a hill which was not very far, and after seating them, about twenty in number, upon the grass under a large Spanish oak, I began a talk upon the above mentioned text, and in the conclusion I asked the boys if any of them would agree to pray when called upon, and if any of them would hold family prayer? Nearly every one of them gave me their hands that they would. The contract we entered into was that the first night after the meeting closed they were to begin work. One little white-headed boy gave me his hand, saying: "Bro.

Miller you know what a hard time I will have, and I want you to pray for me, for I will do what I promise." But how did I know he would have a hard time? Well, I had exhausted my skill in trying to get his old father to pray in his family and in public, and several of the family were very wicked and more than likely would criticize his effort. The next night after the meeting closed, while the family were all seated around the fire and bed time having come, old Bro. Morrison said: "Well, boys, it is bed time and you had better retire." The little fellow (God bless his little heart) said: "Father, I promised the preacher that the first night after our meeting closed I would ask you to let me hold family prayer." His father looked at him with a look that you can better imagine than I can describe, and then said: "Son, you are too young and too small." The little boy said: "Father, let me try;" and the old gentleman could hold out no longer. He began to weep, and said: "Well, son, you can try." The boy prayed not with an eye to edifying his wicked brothers and his brother-in-law, but with an eye to having his father go before him and lead in prayer. The next day Bro. Morrison was unusually restless, and when bed time came again the little boy walked up to the table, put his hand on the Bible and looked at his father, when the old man said: "Stop, my dear child. If you can do that I will if it kills me," and he did, but it did not kill him; but it learned him that he could pray in public and in his family. God says His grace is sufficient for you, and why do you say nay? O how many who read these lines will say, "By the grace of God I'll try."

A. K. MILLER.

THE UNDER-DOG IN THE FIGHT.

This unpoetical title is nevertheless suggestive to some minds. A great many persons at some time in life have had some experience on this line, and when looked at from the proper point of view it is not to be despised. It is proof positive that the aforesaid is a man of purpose and has stood to his convictions under circumstances of stern opposition; all of which is much more than can be said of a large part of the human family that are so cautious that they never take position till all the questions are settled and all the battles fought. That class is very fully represented by Bishop Key's figure nine with the stem cut off.

Again, it is a well known fact that a wild cat never does his best fighting till he is flat on his back; then he is perfectly free to use his teeth and all four sets of his claws with deadly effect on any man or mastiff that may be so reckless as to close in with him. With a plenty of the wild-cat mettle about him, to be the under-dog does not always mean defeat. Being cornered, his fighting qualities are greatly enhanced, so much so that his antagonist will suggest the propriety of a stand-off which is often equal to a complete victory in the end.

Another view of the question is well illustrated in the life-long course of the late Rev. J. B. McFerrin. No man has ever been known to successfully measure stick and steel with him on the conference floor or anywhere else. After getting his antagonist down, he would tickle him, raise him up, and like a good shepherd bear him away rejoicing, he being the under-dog, if there be such a character in the contest. Noble conduct this, but why not. The victor can always well afford to be generous to the vanquished, and this generosity, or the want of it, always determines the victor to either be a Christian brother or an iron-heeled despot.

Conclusion: Let no man under discouragements be discouraged; neither let the successful be unduly elated, for "pride goeth before destruction and a haughty spirit before a fall."

W. W. GRAHAM.

"BEFORE AN AUDIENCE."

This is a book that I read with much delight and profit; and it is a book that cannot be too highly commended for its sterling qualities, and for the vast amount of useful information contained in so small a compass.

This book was written by Nathan Sheppard, and it is sold by Funk & Wagnalls, N. Y.

With your permission, Mr. Editor, I propose to give some extracts from this book, and then offer some reflections upon them.

"A good speaking voice is acquired by the will." "Imitative eloquence will not answer." "The elocutionist's voice is the voice of the elocutionist, the singer's that of the singer, the speaker's that of the man." "So that no more depending can be placed on lessons in singing than on lessons of imitative elocution, or dramatic recitation, for creating a competent speaking voice."

Now, it does seem to me that these propositions cannot be gainsaid; for if any one does wish to become the possessor of a good speaking voice, it certainly does hinge upon his will. He must will it, and then let all his energies take that trend, and he will accomplish his object. No one will ever succeed in moving and influencing men by mere imitative elocution; for it cannot carry weight and force with it in the very nature of the case. An effort in this line will but issue in failure. It lacks the elements that impress the mind, move the head, and stir the conscience. There is something about it that is hollow, rapid and insipid; and the failure of this method is no more conspicuous than the reason of the failure.

"It is impossible to overstate the im-

portance of a good, trustworthy, uniform articulation to the public teacher." "Distinctness is vital, indistinctness is fatal." How many times have we been pained by this vice of indistinctness, as Mr. Sheppard calls it. If a man has anything to say, let him say it so that every one of his hearers can understand him.

Some ministers' indistinct way of saying things would incline us to believe that they really wanted to conceal certain parts of their message from certain parts of their audience.

Frequently a minister fails to accomplish any good by his feeble indistinct articulation. It is really a matter of surprise that any public speaker will allow himself to be guilty of this abominable vice of articulation, when a little painstaking and a little hard practice would tone him up amazingly in this line.

I remember hearing a minister preach on one occasion to a very large audience. Everything seemed to be very inviting, but a fine opportunity of doing much good was lost simply because the preacher spoke in such low tones that only those in his immediate presence could hear him. The majority of the audience looked up and were not fed, because the minister did not have vocal dynamics about him sufficient to attract their attention.

This sermon had thought in it; and, in fact, it was a fine sermon; but it fell like moonlight shewn upon a field of ice, because the people did not hear it.

"Some minds work best, most effectively and expeditiously in and by the act of public speaking." "Such men are public thinkers as distinguished from closet thinkers." "The most successful public speakers are supreme before an audience, but must take a secondary, if not twenty-secondary, place among writers strictly so called."

It is a fine thing for a man to know himself, and it is very important for a man to know his opportunity.

Some fine preachers are spoiled by becoming writers; and some fine writers are spoiled by becoming preachers. I mean by this to say that not every fine preacher is a writer, and not every fine writer is a fine preacher.

Bledsoe would never have succeeded as effectively as a preacher as he did as a writer. Geo. Pierce would never have succeeded as effectively as a writer as he did as a preacher.

Hence the two mottoes written upon the walls of the Temple of Delphos, "Know Thyself," and "Know Thy Opportunity," are worthy of the highest consideration of every one that expects to benefit the public either with pen or tongue.

"Sometimes it will happen that the occasion is dormant and the audience is dormant." "What is the speaker to do under such circumstances?" "Wait for the audience to come to life, in the hope that it will bring him to life?" "What brings the frogs to life in the spring?" "The warmth of the sun." "So frogs in the audience will never come to life without warmth from the speaker."

If a man has a message let him give it to his audience, though few, though the environments be the most uninviting. Let a minister preach to one as to ten thousand; to ten thousand as to one. If a man has spent and lived "laborious days" in the preparation of his sermon, let him "savor delights" of an "immense congregation" and preach to but two, if need be, and under God's Spirit they will be saved, as was the case with Bascom on a certain occasion.

I heard a minister tell his congregation on one occasion that he took great pains in the preparation of his sermons, and if his audience did not increase he would not take so much pains in getting up his sermons. This is in substance what he said, and on that occasion the minister had a good audience, and if he had put his whole soul in presenting to them the Word of life, instead of complaining of the paucity of the numbers before him, he might have been instrumental in saving them, and through them of saving scores of others. Let a minister not despise the day of small things. Let the current of life be in every word, gesture and posture, and his audience will neither nod nor snore under his pulpit ministrations. Mr. Sheppard is pretty hard on "gesticulation by rule." Imagine, says he, Whitefield, Clay or Gladstone making his gestures with this rule in his mind: "When the hand has once been brought into action in gesture, instead of dropping to the side, it should generally remain in position till relieved by the other hand."

Well, such an imagination as that would be rather funny. He says that Arnot, Condish, Macleod and Cairns were not up in the awful rules for the "palm gestures," the dancing attitudes or the "rising inflation." He says, furthermore, that learning gesticulations, attitudes and the like under the tuition of professional teachers cannot but belittle the great art of public speaking in the estimation of the speaker. The very thought of it is enfeebling, and makes him, or ought to make him, feel ashamed of himself. It ought to make him feel as silly as he looks. He raises the questions: Did you ever know a professional teacher of emphasis and gesture, or in a word, the teacher of the initiative system, to be a public speaker?

This is indeed a very interesting and instructive book. It is full of meat. Every young preacher would do well to get and study it closely.

John Tullock, D. D., principal of St. Mary's College, University of St. Andrews, commends the book very highly, and that is enough to say of it.

S. E. BURKHEAD, GEORGETOWN, TEXAS.

Our Schools.

SOUTHWESTERN UNIVERSITY AND LADIES' ANNEX.

Boarding the train at 10:30 p. m. I started for Georgetown, the seat of the Southwestern University, via Hearne. On reaching Hearne, at 1:30 a. m. I found the train for Georgetown three and one-half hours late, which proved however to be about four and one-half hours. How long those hours were can only be known to those who have had to wait for a belated train. I wooed sweet sleep, "tired nature's restorer," but it would not come. I walked the platform; I sought the stars to keep me company, but, alas! they were playing "hide and seek" behind the shifting clouds, and would not stay in sight long enough to be interested in what I had to say. I would seek comfort again on the uncomfortable seats prepared for guests in the sitting room of the depot, but their hardness and uncomfortable reception only made my lot the harder. The only human present besides myself was a young man from Alabama, on a visit to Texas, who had been made more successful as a wooer than I, and to his urgent pleadings sleep had succeeded, and seemed to mock me in my fatigued and tired condition, as she sounded loud and clear her incongruous notes through the nose of my young companion, as he lay stretched at full length upon the hard, rugged bench. Slowly the night waned away, and a little while after the sun had dragged himself through a cloud a little above the eastern horizon, the west bound train, with her head light still ablaze, (in her hurry she had not yet put out her light) came thundering up to the depot. Having deposited myself upon a somewhat more comfortable seat than those I found in the depot, we were soon hurrying away toward Taylor. It seemed that sleep was clean gone forever. The fine crew along the way, however, were a constant source of pleasure. Wet or dry, hot or cold, Texas soil is equal to the emergency, and always rewards the honest toiler. We soon drew up at Taylor where I ate one of the best breakfasts that I have ever been my lot to eat in a railroad lunch-stand. Changing cars from the I. & G. N. to the M. K. & T., I found on board Bros. Bishop and J. W. Dickinson, whose company made the trip from there to Round Rock very pleasant indeed. At Round Rock I took the train for Georgetown. Bro. Dickinson took a private conveyance for his district conference, at Liberty Hill, while Bro. Bishop kept on his way to Kyle where his family had been spending a few weeks on a visit. I was soon in Georgetown taking the "bus. In a few minutes I was put out at the pleasant and hospitable home of Prof. C. C. Cody, whose excellent wife knows how to make her guests feel perfectly comfortable and at home—no mean accomplishment for a wife to possess. I had come as one of the Visiting Committee before the commencement exercises proper began, so that after looking into the workings of the University I might be able to give the church in Texas and elsewhere that information that is necessary for her to have in order to a proper understanding of the true condition of the school. I was sorry that I reached the institution after some of the professors had finished their examinations. I visited, however, the rooms of Professors Burkehead, Hood and Saunders. The students all seemed to be orderly and exceedingly respectful to their respective teachers, and labored hard to perform the work assigned them. The examinations were written, so the best I could do to get the information wanted was to examine the written papers, which I did greatly to my delight and satisfaction. Of course it would not be true to say that there was perfection throughout, for this is not to be found in any department of life, but to say that the examinations were good in the different grades would be to put it very mildly. I am glad to say that the standard adopted by the faculty, on which a student is passed from one class to another, and from one book to another, is very high, being on a basis of seventy. That is, the student has to make an average of seventy on a grade of 1 to 100 before the faculty will pass him or her. This standard, though high, ought to be very gratifying to all interested in the University. While some may fall from time to time because of this high standard, yet it is better to have it than to have a lower one, for the graduates sent out will reflect more credit upon their alma mater.

Take it all in all the University is doing well. The outlook is flattering. All that is necessary now is a concentrated effort on the part of the whole church in Texas, and Southwestern University, the pride of Texas Methodism, will take position alongside with any school in the South.

There is not that complete harmony of action that should be, but the time is not far distant, we trust, when every Methodist in Texas, with shoulder to the wheel of educational progress, will push the Southwestern to a level with the best institutions of learning in the world. It will take time, but it can be done. Texas Methodism knows nothing of failure when she united determines to achieve an end. All difficulties give way under her onward move to success. Now for a concentrated move in behalf of the Southwestern, and the educational interest of Texas Methodism will be crowned with a wealth of imperishable glory. Forward! Altogether!

The Annex building will be completed by the opening in September. It is a

thing of beauty. It will be an ornament to the University. The Helping Hall is a move in the right direction, and has opened the way for a number of boys to procure a thorough education, who, without the help it affords, would never have succeeded. They are contemplating building cottages on the campus to answer the same end of the Helping Hall. The Helping Hall then to be placed under the control of Prof. Burkehead to be used for a preparatory department. This will place the smaller boys under the immediate care of Prof. Burkehead, whose eagle eye, seeing accurately everything needed, will bring the preparatory department up to the highest degree of excellence possible.

The commencement exercises were all that the most ardent admirer of the University could wish. The almost universal verdict was that they were the best in the history of the University. All of the students who appeared before the public acquitted themselves creditably and reflected honor on the University.

The Baccalaureate sermon, by Rev. H. V. Philpott, from the text "God is a spirit; and they that worship him must worship him in spirit and in truth," was a most excellent one. It was just forty minutes long, yet it contained as much sound thought and truth as any audience was capable of receiving and profitably appropriating at one time. The sermon was a success.

The sermon at night to the undergraduates, by Rev. Jas. Campbell, was one full of good common sense and exactly suited to the occasion.

May Heaven's richest mercies rest upon the Southwestern University, in all of her interests. G. S. WYATT.

CENTRAL COLLEGE.

As the committee appointed to visit Central College did not attend the commencement exercises of this institution of learning, at the request of the President we, the undersigned, send the following report for publication in the ADVOCATE:

The examination exercises began on May 25th and continued until June 1st. We did not arrive in time to hear the examination of the classes, but from those who did attend we learn that the students acquitted themselves with great credit, and evinced the fact that hard, earnest, faithful work had been done, both by the able faculty and the pupils. There was an unusually large attendance both of patrons and visitors from abroad. The essays of the young ladies and the orations of the young men were very fine indeed, and evinced profound thought, careful study and extensive information. They were beautiful in thought, grand and even sublime in sentiment, and some of them sparkled with rich gems of thought that would have done credit to much older heads and hearts.

The Kappa Tau Society, the Belles Lettres Society, and the Alumni and Alumnae Association, all held their meetings as announced in the ADVOCATE in the program, and the young ladies and gentlemen composing these societies exhibited an extensive acquaintance with polite literature and with their studies. The Rev. S. B. Hay, from Paris, delivered an eloquent and beautiful address before the Belles Lettres Society, which was listened to with intense delight by the audience.

The commencement evening proper was on Wednesday at 8:30. Ten of the students graduated at the close of the present session, and this was the time for them to receive their diplomas.

The salutatory by Miss Olivia Neely was the finest production I ever heard from a school girl. The valedictory was delivered by Mr. T. L. Garrison, who is quite an orator.

After the President delivered the diplomas to the class the Rev. J. H. Bayet, of Honey Grove, delivered an eloquent address to the graduating class, in which he spoke of the "Elements of Success."

The commencement sermon was delivered on Sunday, June 3d by Rev. M. H. Neely, of Gainesville. We did not have the pleasure of hearing it, but those who did gave flattering accounts of it, and said it was very fine.

It only remains for us to speak of the college, its faculty, grounds, etc. It is the property of the Sulphur Springs District Conference, and is a grand institution. The college is a magnificent

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Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and the aged, by combining the best nerve-tonics, Chery and Coes, with other effective remedies, which act gently but efficiently on the kidneys, liver and bowels, remove disease, restore strength and renew vitality. This medicine is

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structure, with ten rooms, and the chapel has a seating capacity of 700. The school is well furnished with a magnificent apparatus, maps, globes, charts, mathematical, physiological, geological, astronomical and other appliances, which make it the most thoroughly equipped of any school in North Texas. The grand feature about this school is its moral and religious tone. It is opened with religious service every morning, and many of the pupils are members of the church. Its musical department is thorough, and is conducted by Mrs. Annie Kester, a former graduate of Prof. Adkisson, in the East Mississippi Female College. The school matriculated 285—ninety-eight from without the city. Fifteen counties in Texas and five States are represented in the school, which shows there are superior advantages in this school, of which the people are availing themselves.

In conclusion we would say if you have sons or daughters to educate you cannot do better than to send them to Central College, Sulphur Springs, Texas. W. W. HORNELL, P. R. EAGLEBARGER.

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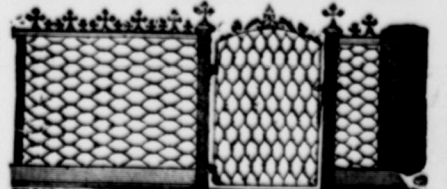
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Texas Christian Advocate.

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THE BOW. In obedience to a custom, Dear Readers, we bow you a polite good morning. In obedience to a sense of obligation and responsibility, we inspire the bow with reverence. In hope of an intimate and lasting friendship we extend to you the right hand with our heart in it. What say you? Is the greeting reciprocal? Shall the friendship be mutual? Then let the glory of God, in the prosperity of the TEXAS CHRISTIAN ADVOCATE, as the organ of Methodism in Texas, be the common bond of union. Remember that it takes two to make a good paper—the writer and the reader. With the able corps of associate editors and contributors at command, the quality of the reading matter is assured. Their former works guarantee that the quality shall be of the best. But however good the matter, an unread paper can but fail to accomplish its mission. Let us then, first of all, exhort you to read the paper. Read it all, advertisements, obituaries, contributions—and even the editorials. Read and become enthused, then let your enthusiasm take form in earnest, untiring, hearty work. It is more blessed to give than to receive. Love desires to receive that she may also impart. The best way to impart the good things of the ADVOCATE is to get subscribers. Remember, we are here from not seeking of our own, or of the publishers, but by the appointment of the church. In obedience to our church vows, we are your servant. We come not to wear honors, but to serve. Not to be ministered unto, but by God's help to minister. Now let us bare our necks to the yoke, and with a strong pull and a pull altogether, let us make our ADVOCATE second to none. Again we say, good morning; and may the evening of OUR ADVOCATE never come, but when she is done serving in the providence of God, may her sun set in zenith in the glory of her mid-day! God bless you. Pray for your humble servant. JAS. CAMPBELL.

THE CAUSE AND REMEDY. Texas newspapers recently note the prevalence and increase of crime in the State, which condition, however, is not by any means peculiar to Texas or any other State or section of the country. The press and people of this State, however, are none the less concerned and responsible for the situation at home, though lawlessness and crime elsewhere be tenfold greater.—News.

Here is matter for serious reflection. Is it true that crime and lawlessness are on the increase? If so, what are the causes, and what the remedy? If the charge be true we may expect to find a corresponding opposition to the church. As religion is the foe of vice and crime in whatever form, and the church is the representative of religion we would expect to find in the spirit of lawlessness the most intense opposition to the church. In keeping with this position and confirmatory of the above charge, we heard a gentleman of opportunities for observation say that for many years he had never seen so many signs of hatred and opposition to the church as at present. The same gentleman stated that it was scarcely possible to find a crowd of men about a depot, hotel or saloon in which there was not some one cursing the church. This certainly indicates a sad state of affairs. We by no means hold to the doctrine that the world is growing worse. But there seem to be times when there are waves, or sudden outbursts of sin in the form of crime and lawlessness. It may be that such a wave is rolling over the country at this time. What then may be the cause or the explanation of it? We propose at least a partial explanation; one that is so plain that it does not require a philosopher to understand. It is but a short logic to the conclusion. We cannot forget the great excitement and intense bitterness engendered in the prohibition campaigns of several States. We cannot forget how that the champions of the liquor traffic represented the church as the great enemy of liberty. It cannot be forgotten how that in the name of personal liberty the instigator and harbinger of lawlessness, the liquor traffic, was championed by leading politicians and high officials. The real battle was between the saloon and the institutions of religion and morality. When the contest was decided,

it was not a victory for liberty, but for the saloon, and through the saloon for lawlessness. What surprise then that the demon of crime should run riot through the land? Is not this spirit of triumph the soul of the immoral and lawless wave that is sweeping over the country? Whether or not this be the full explanation, it certainly goes a long way toward it. But what is the remedy? The same editorial that begins with the sentence at the head of this, ends with the following: "Popular effort is the remedy after all, but without a spirit of devotion to duty by the people, assisted by their trusted officers, the social disease of lawlessness must expand until there is no degree of safety for the best or meanest citizen." We are glad that the responsibility is felt and acknowledged by a leading paper of the secular press. But the above does not seem to us to include the whole or most efficient part of the remedy unless the phrase "popular effort" be made to include the effort of the pulpit. For after all that is said about the vigilance of officers and the enforcement of the law by the strong arm of the State and the influence of the press, the Christian pulpit remains the greatest power in the land to check lawlessness and promote virtue in all forms. We do not deny the efficient aid that there is in other remedies, nor do we claim that the pulpit alone is equal to the emergency, but the gospel is the only remedy that reaches the root of the disease, and the pulpit is the most efficient exponent of the gospel. We need bold, fearless preaching, clothed with the tenderness of Christ, and baptized with the power of the Holy Ghost. Let the ministers of the gospel remember that the seat of disease is deeper than any human remedy can reach. Let them recognize allies in State and press, but remember that help must come from the Lord, who made heaven and earth. Whatever may have been the occasion of this outburst of iniquity, since the evil is seen and acknowledged, let State, and press, and pulpit, join hand in hand and march against the foe.

POPULARITY NOT EFFICIENCY. Popularity, when properly used, is no doubt a means of great good. A good name is not to be neglected, but rather sought. But popularity is not always a true index of efficiency, and in many instances may be the result of inefficiency. For example, the principal of a high school or the president of a college may be very popular with the pupils and patrons of the school, and at the same time a very inefficient teacher or disciplinarian. This state of things may occur more readily from the fact that those who contribute most of the public sentiment are the most incompetent judges. The patrons are pleased because their children seem to be rapidly advanced. The pupils are pleased because the discipline is lax, and because high marks do not indicate a corresponding degree of merit. Add to this a good degree of personal magnetism, with a half-fellow-well-met-disposition to make friends, and the sum of ingredients of the adequate cause of popularity is complete. Under such circumstances it certainly would be unwise policy for the Board of Education to consult the opinions of pupils and patrons as the source of information on which to base their judgment of the efficiency of the teacher. And a petition a mile long with the names of pupils, patrons, and the mere lookers-on would be poor evidence in the matter. How many people sign petitions from honest convictions based on sound evidence, and how many simply because asked? On the other hand, the qualities and virtues, the absence of which sometimes occasion public favor, may be the cause of unpopularity, when it would be equally unwise to follow the same methods at a judgment. The proper course would be a personal examination of the work done, or to take the testimony of those who are competent to judge, and in a position to know. All of which may be applied to the preacher. The popularity of the preacher is not necessarily the proof of his efficiency. The most popular pastor is not always the best pastor. Neither should those who have the oversight let the public like or dislike have undue weight when they make up their judgment upon the usefulness or fitness of pastors in any particular field. After all this is said, however, it remains true that popularity when sought not as an end, but used as a means, is a power for good. It is as such to be coveted. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." "Let every one of us please his neighbor for his good to edification," is a maxim of the gospel that should never be allowed to take a long journey from one's mind and heart.

WHOSE FAULT IS IT? A young lady who is a member of the church, after confessing that contrary to church orders she occasionally attends the theater, was heard to say: "Our preacher always preaches against it, but he only preaches at us from the pulpit, and I can stand that." This statement involves two things that deserve attention: First, a want of proper appreciation of preaching from the pulpit. Could the young lady have appreciated the fact that the preacher was God's messenger, bearing a message of warning from God himself, she might have been more considerate of its importance to her. She might have thought more carefully and seriously of her relation to the author of the message, and of the importance of it to her happiness, before so heedlessly disregarding its authority.

But is not this young lady only one of a multitude who fail to recognize the preacher as the messenger of God? We do not claim infallibility for the pulpit. Yet when the preacher is truly called of God he is clothed with the authority of Him who said: "All power is given unto me in heaven and in earth. Go ye, therefore." When he faithfully teaches the principles of the Bible he delivers a divine message—a thus saith the Lord—and they who recognize this fact will hesitate long before disposing of the divine message with a flippant, "I don't care." The truth is the divine authority under which the preacher delivers his message is too seldom recognized or respected as it ought to be. Again, if in many particular cases the preaching from the pulpit was supplemented by private admonition the results would be for better. While public preaching is undoubtedly the most efficient means for reaching the masses generally, the private admonition is the necessary supplement to save some. He who is wise to win souls will not only "preach at us from the pulpit," but will intimate Him who preached to the woman at the well.

A BISHOP FOR TEXAS AT LAST. The Northern Methodist General Conference has assigned Bishop Goodsell to Texas. If the M. E. Church has made up its mind to occupy the South, we regard this as a move in the right direction. The Northern Methodists are playing no bluff game. They are in earnest. The appointment of Bishop Goodsell to Texas is simply a matter of business. If the South is their parish, the sooner they appropriate it the better. If the Plan of Separation and the Cape May Settlement are a dead letter, we see no objection to the coming of the Bishop. We are glad of one thing in this connection, and that is that the strategic importance of Texas is recognized, if not at Southern Methodist headquarters, at least in the North. It is quite significant that our Northern brethren have located at eligible points in the South four Bishops, nearly one-half as many as we have. We hoped that when our "new panel" was elected we would secure a judicious distribution of the episcopal force. But in vain. We have two in Missouri, two in Tennessee, two in Georgia and South Carolina, contiguous States, and two in Mississippi and Louisiana lying adjacent. This looks more like huddling than distribution. We believe our General Conference will have to take hold of this matter before the consummation so devoutly to be wished is realized. We are not simply speaking for Texas alone, but for all our broad territory. Texas has been praying for a Bishop for a long time, and the Northern Methodist Church has answered her prayer. It looks to us like a sarcasm of Providence.

EDITORIAL BRIEVITIES. DR. FITZGERALD, of the Nashville Advocate, welcomes the new editor in the following kindly way: "Rev. James Campbell, of the East Texas Conference, has been elected editor of the TEXAS ADVOCATE. He is a big-brained, big-hearted man, loved and trusted by his brethren. We extend to him the right hand of fellowship, with our best wishes for a long, pleasant and successful editorial career." Let the Methodist Church in Texas say amen and then answer its own prayer by sympathetic co-operation and hard work. THE following brethren visited the ADVOCATE office the past week: Revs. J. M. McKee, Jerome Haralson, J. W. Hill, W. D. Monteaster, S. A. Ashburne, W. H. LeFevre, Geo. T. Nichols. REV. J. F. DOBBS, of Montgomery county, made us a pleasant call the past week. J. E. GALBRAITH succeeds B. W. McCutcheon, resigned, as General Passenger Agent of the L. & G. N. R. Y. OUR friend, the Dallas News, uses a scriptural quotation in an editorial! COMMENDABLE efforts are being made to devise means to raise funds for the Woman's Home in Dallas, a place where so many poor and deserving women are cared for. THE management of the Ohio Centennial, to be held at Columbus next September and October, have declared that no intoxicants shall be sold on the grounds. Three cheers for the management! And let all good people say Amen. "Since the Fort Worth convention I have regarded prohibition as a res adjudicata and have had no special disposition to renew its agitation. The anti-plank virtually was taken off the platform at Fort Worth was at least a final settlement of the question. During the session of the Committee on Platform at St. Louis, I took occasion, in obedience to what I believed to be a public duty, to call the attention of the sub-committee to the double question of the platform of 1884, with regard to summary laws, and to the question of any likely effect in Texas, but for the purpose of saving the party in other States, I refrained from making a speech which had passed in Texas last year. Texas, with its Democratic majority, could very well afford the light of last year; but a State with a large Republican majority, as Texas is, would be wrecked by such a fight. The committee, so far as disclosed, were all Antis; but members from doubtful States, especially New Jersey, felt very apprehensive of any hostile declaration upon the question. In fact, Governor Abbott, of New Jersey, told me that a positive declaration upon the question of prohibition would lose his State to the Democratic party. In that view of the case, I contented myself with a presentation of the matter for the consideration of the National Democratic party, and I am perfectly satisfied, so far as Texas was concerned, with the reaffirmation of the platform of 1884, knowing that the Republican party would not prohibit, but still feeling gravely apprehensive for those States which must in the future encounter the storm. This, in brief, was the situation at St. Louis. It was not, however, too late, there was a general sentiment among the delegates from the States that the president's message necessarily precipitated the fight upon the tariff issue alone, and a general disposition that we ought to force that issue, disconnected from every embarrassment of every nature or character, believing that with the thorough education of the people on the tariff issue by the general canvass this fall we would merit and receive complete success. This is the position of the National Democratic party, and by it we must stand or fall. It was understood in the convention that the political meaning of the word 'summary laws' was a plain declaration against prohibition. Mr. Gorham himself referred to the platform of 1884, saying that in its relation to summary laws it was sufficiently explicit and unambiguous to stand upon it. In fact, it could not be misconstrued. I think our State Convention in August ought to forego any expression on the subject and content itself with a simple reaffirmation in general

terms of the St. Louis and Fort Worth platforms. I do not think that we should do anything to disturb the harmony of the party. My impression is that all good Democrats concede that the prohibition question is finally and definitely settled in Texas. At least that is my construction of the settlement at Fort Worth, and I shall faithfully abide by it." It would seem that the violent "sitting down" on a man by a National Convention, may in instances have the conservative and healing properties attributed by some people to a madstone in cases of hydrophobia. PERSONALS. —The University of North Carolina has conferred the degree of Doctor of Laws upon Bishop Hendrix. —Dr. John S. Martin, of the Baltimore Conference and Secretary of our last General Conference, is reported dangerously sick. —Rev. William B. Rowzie, a venerable member of the Virginia Conference, died recently in great peace, at his home, in Middlesex county. —N. H. J. 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SOUTHERN METHODIST NEWS. —Trinity Church, Atlanta, Ga., is enjoying a revival conducted by Dr. Geo. F. Pentecost. The California Methodists have treated one of their presiding elders to a district parsonage. Rev. H. C. Christian is the man and San Jose the place of location. —Thos. G. Whitten, pastor of our church in Fulton, Mo., says that Sam Jones, who recently held a meeting there, was instrumental in the conversion of five hundred souls. —Rev. E. J. Stanley, writing from Montana, reports four new churches which Bishop Galloway will dedicate. The Montana Conference is rejoicing over the enlargement of its missionary appropriation and its recent reinforcement of preachers. —J. C. Simmons, in Wesleyan Advocate: The Southern Methodist Church in Califor-

nia is steadily growing. There is that about its conservatism and steadfastness to the old landmarks of Methodism that will ever commend it to thinking men—men who look upon the church as an institution for the salvation of the world. —The committees of the St. Louis and Southwest Missouri Conferences, to whom the General Conference entrusted the authority to unite said conferences, unanimously adopted the following resolution: "That the committees on the union of the St. Louis Conference and the Southwest Missouri Conference would respectfully submit, that in their judgment such union is at present inexpedient." —The Pacific Methodist speaks as follows of a movement to endow the Pacific Methodist College: "The citizens of Santa Rosa are taking hold of the college endowment now with a spirit that presages success. A meeting has been called for the 16th of this month. Many of the leading citizens expressed an interest in the affairs of the college recently that they have not usually shown." —Rev. B. E. H. Warren, writing from Montana, says: "All we have ever lacked to make this a strong conference is men of pluck and industry, and proper appropriations. Under the preaching of the gospel here we have seen some wonderful results. Harrison recently I had near forty conversions, most of whom were heads of families. Sinners were stricken down and were converted in the old way—powerfully. At this point no church had an organization, but we now have a church there of thirty-four members with more to follow." —Los Angeles Advocate: Bellevue Avenue Church has been enlarged by an addition in the rear, and carpets have been laid on the platform and across its front, and aisle carpets have been put in. All this adds materially to the comfort and attractiveness of the place. Another strategy is in progress. The meetings through the week, and we hope good is being done, for we saw marked signs of a revival Sunday. We have not been able to attend the evening meetings during the week, but we are praying for souls. —Richmond Advocate: All the city preachers were present at the regular meeting on Monday. The various reports made were of an encouraging character. The congregations of the day before were good in all the churches, and the number of communicants very large. The congregations in the Methodist churches of Richmond are largest on communion days. This is a good sign. The preachers passed resolutions of fervent affection in sympathy for Rev. Michael Dickie and wife, our missionaries to Brazil. Brother L. B. Betty, of Ashland, reported from a large synod of work is encouraging. The preachers have instituted a plan of frequent exchanges among themselves, by which all the preachers will be enabled to preach in the parsonages of the two cities. Brother Judkins and Brother Evans exchanged on last Sunday night, each preaching to large congregations. —Rev. C. E. Downum sends the following interesting note to the Wesleyan Advocate: "The week of prayer and self-denial for missions, closing yesterday, was a most successful one, with special service and offering every day. Dr. Allen was with us Sunday, 30th. He also addressed the citizens and students on Monday morning. His visit was of great benefit to our town. All were invited to shake hands with him at the close of Monday's service. I heard two of our students tell him that they hoped to meet him in China in a few years. We all feel a deeper personal interest in the man and a greater interest in his work. One offering to the missionary cause deserves special mention: That of the school at Marvin Hall, Mr. J. F. Davis, manager, by self-denial, saved \$11.50 from their table expenses, and brought the money into the Lord's treasury. How many families, living in luxury, have done so well? On the first Sunday in May Dr. Hopkins baptized and received into the church a large number. Mr. Kovaburo Sato—who is here preparing for missionary work in his own country. He is a young man of considerable intelligence and will educate at the school of Japan. Miss Tudie Stone, who is ever ready for every good work, has taken great interest in giving him private lessons in English. He is a truly pious man. If his life is spared, he will return to his people he will be very useful."

THE HOME CONFERENCES. Personal. —A note from Rev. C. R. Carter, of the Texas Conference, states that his health is much improved. He says: "I want to ask the prayers of the church through the ADVOCATE." —We learn through Bro. R. W. Thompson, the presiding elder of Marshall district, that Rev. W. McAnally, of Deberry circuit, with his family, has just passed through a season of severe sickness, his wife, especially, having been very near to death's door. We are glad to announce, however, that all are now convalescent. Camp-Meeting. —H. T. Harris, San Diego, June 11: Our camp-meeting began last Thursday night, one mile north of Collins. Owing to rain and other causes there were but few cars on the ground that night. All went to work putting the ground in order. Since then people have been coming in from all directions. Saturday night the work was about finished. Penitents and nine professions. Six asked for membership in the church. Praise the Lord. Pray for us. Religion in Politics. —B. W. Smith, June 9: Dr. John said he did not believe in putting politics in religion, but did believe in putting a good deal of religion in his politics. "The principle is a good one, and the interest of the country is enhanced if we would all do it. I have read with interest, and fully endorse the articles of Bros. Starbuck and Asbury in the ADVOCATE of June 7th. The time has come when the church of God should take her stand on the side of morality, the Sabbath, the Bible and religion, for the protection of ourselves, our families and the country. If she fails to do that, she must of necessity be on the side of whisky, lawlessness, vice, and corruption." Lagarto Circuit. —W. L. Griffith, June 12: The Corpus Christi district conference held at Lagarto, May 10-13, made a good impression upon the community, and we protracted the meeting. Bros. J. E. Denton and H. T. Harris remained with us and did the work of evangelists. We had seven accessions and fifteen conversions. The church could give "Amazing Grace" while our meeting was in progress. One of our young men, who is now in the army, was wonderful, best he has named, when the aged brother of seventy-six professed and joined the church. Rev. A. S. Johnson, of Lagarto, a local preacher, has traveled a distance of sixty miles monthly, in order to preach at Tilden. High water did not stop him, and he preached to our congregation. We report for the entire charge, 33 accessions to date and 46 conversions. Pontotoc. —Preacher's Wife: In reading our valuable paper I see letters from the different preachers telling of their poundings. I can say Pontotoc is not behind. One night we were literally storm-tossed by a number of friends, the majority of whom were new members, only four Methodist families represented, our worthy professor, Bro. J. G. Burney, being in the lead. We school-house moved to this house. The pantry was poorly furnished, no money, a church divided, everything looking gloomy, finances far behind. But what a change took place when those kind friends came in and deposited their parcels of everything needed, both of food and raiment. How our hearts rejoiced at the thought that we were not forgotten. In some way the Lord will provide. Since then we have been moving slowly along. Have organized a Ladies' Parsonage Association. We really need a parsonage on this circuit. We did not get a house for three months after we came on this work; during this time we were well housed and kind treated by our esteemed Bro. and Sister Willis at their house; yet there is no place like home. There is only part of a church at this place, with a few members, and no money, and no money to sit on the floor. There is much to be done. But first we must have a united church, then a revival of true religion in the heart of every member, then everything else will follow and

Gen. Grant in it. Who tells the truth in this connection? Did Bro. Henderson do, or did Bro. Steel leave out the eulogy when he furnished the manuscript to Dr. Fitzgerald? THE New York Christian Advocate says: With Dr. Peck as a Grant, Dr. Leonard as a Sherman, and the invincible McCabe as a Sheridan, the missionary forces may be considered well-officered indeed. If Dr. Peck sacrifices as many men as Grant did at the Wilderness, Spotsylvania and Cold Harbor; and if Dr. Leonard destroys as much private property as Sherman, in Georgia and the Carolinas, and if Chaplain McCabe "cleans up" the average Methodist congregation as effectively as Sheridan did the Valley of Virginia, in our opinion the missionary business of the Northern Church will get in a bad way. We advise Dr. Buckley the next time to try classical illustrations just to vary the monotony of the thing. THE Western Christian Advocate speaks its mind very freely on the "Christian Science" craze. "The 'Christian Science' foolishness is so subtle and so insidious that we have no patient to treat it seriously. For 'words of learned length and thundering sound,' for 'diaphanous ideas, indistinguishable distinctions, and definitions' that do not define; for theories that have less substance than cobwebs, and less foundation than 'the baseless fabric of a vision'; for 'silted nothingness and transparent humbug,' commend us to 'Christian Science.' We pity those two noble words, which are compelled to do service of this ignominious kind." At a meeting of the Executive Committee of the Board of Church Extension, Northwest Texas Conference, held at Vernon, March 25, 1888, resolutions were passed and published in the ADVOCATE asking that the conference set apart the fourth Sunday in July (Saturday and Sunday) to be devoted to the interest of church extension. By request the ADVOCATE reproduces the resolutions: Whereas, in view of the many worthy applications for the Board of Church Extension of the Northwest Texas Conference, Methodist Episcopal Church, South, asking aid to assist in building houses of worship; and whereas, the Board of Church Extension has funds to meet these pressing claims; and Whereas, we believe our people need more light on this great enterprise of the church, therefore, Resolved, 1. That the 1st and 2nd of July be set apart as a time of fasting and prayer for the success of Church Extension in the Northwest Texas Conference. Resolved, 2. That our presiding elders and preachers be and are hereby requested to arrange for extra services, and that resolutions be taken up at such hours as they may deem best. We give in this note some of the points presented in the last monthly report of the Secretary of the Young Men's Christian Association, Mr. J. P. Jackson. The number of visits to the room during May was 1304. The gymnasium class had an average attendance of six. There were three lectures during the month—one by Rev. Mr. Scofield on "The Elements of a Noble Character;" one by Mr. R. B. Seay on "Every Day Law." They were well attended. Twenty dollars worth of new books were received. A register for visitors and members has been provided. Three visits were made to a sick man. The Reception Committee had done some good work. The State Convention at Houston was reported as a decided success. The religious condition of the Association during May was in a healthy condition. Three were converted and joined the church. Nine asked for prayers. We are glad to know that the Association, through the wisdom and energy of the popular Secretary, is on rising ground. THE Churchman, a Protestant Episcopal paper, in an editorial on the General Conference of the Methodist Episcopal Church, which it calls "The Methodist Conference," among other things said: Now there has been for some years a distinct growth of the Episcopal element, because the Episcopal Church seems to be most likely to have a controlling influence over the future of the United States. To which the New York Advocate replies in the following: There is more conceit in that sentence than in any other outside of Don Quixote. The vision of the future is far superior to that of the present. It shows what great things are likely to result, and what strenuous necessity presses the Methodist Episcopal Church to cultivate the Episcopal element, look upon the following statistics. The total number of Baptist and kindred communicants in the United States is 3,729,745; the total number of Lutheran communicants is 938,529; the total number of members of Methodist and kindred bodies is 4,001,416; the total number of Presbyterian and kindred bodies is 1,431,349. This is the number of Protestant communicants in the United States, 12,132,054; and the total number of communicants of the Protestant Episcopal Church and Reformed Episcopal Church is 200,000. One in thirty are Methodists; one in six members of the Methodist Episcopal Church; one in thirty are Protestants. Yet the statistics show that thirty seem to say, "The temple of the Lord are we; the temple of the Lord are we." Statistics are generally dry, but nevertheless there are times when they seem to be cruelly interesting. THE Hon. Geo. Clark gives the following explanation of the action of the National Democratic Convention in ignoring the "radicality" of Texas Antis: "Since the Fort Worth convention I have regarded prohibition as a res adjudicata and have had no special disposition to renew its agitation. The anti-plank virtually was taken off the platform at Fort Worth was at least a final settlement of the question. During the session of the Committee on Platform at St. Louis, I took occasion, in obedience to what I believed to be a public duty, to call the attention of the sub-committee to the double question of the platform of 1884, with regard to summary laws, and to the question of any likely effect in Texas, but for the purpose of saving the party in other States, I refrained from making a speech which had passed in Texas last year. Texas, with its Democratic majority, could very well afford the light of last year; but a State with a large Republican majority, as Texas is, would be wrecked by such a fight. 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Garland, its second President. They were seen for a few days at L. Lewis' art gallery, in this city. Another good friend has presented to the college a fine crayon portrait of Rev. Dr. Bennett, late President of Graceland College, and a portrait of Col. Thos. O. Johnson (President 1866-'68), whose college now has life-size portraits of all its former presidents. —Arkansas Methodist: We give our readers a sketch and picture of the venerable Rev. Dr. Andrew Hunter, now in his seventy-fourth year and the fifty-second in the ministry. He and Rev. Jerome C. Herryman of the St. Louis Conference are, we believe, the only members of the General Conference of 1844 now living in the M. E. Church, South. Dr. Hunter has never been off the effective list and says if his life were to live over again and God wanted him in the ministry, he would freely give all to him again. Enjoying good health and serving a small charge, he still preaches with power the unsearchable riches of Christ Jesus.

SOUTHERN METHODIST NEWS. —Trinity Church, Atlanta, Ga., is enjoying a revival conducted by Dr. Geo. F. Pentecost. The California Methodists have treated one of their presiding elders to a district parsonage. Rev. H. C. Christian is the man and San Jose the place of location. —Thos. G. Whitten, pastor of our church in Fulton, Mo., says that Sam Jones, who recently held a meeting there, was instrumental in the conversion of five hundred souls. —Rev. E. J. Stanley, writing from Montana, reports four new churches which Bishop Galloway will dedicate. The Montana Conference is rejoicing over the enlargement of its missionary appropriation and its recent reinforcement of preachers. —J. C. Simmons, in Wesleyan Advocate: The Southern Methodist Church in Califor-

nia is steadily growing. There is that about its conservatism and steadfastness to the old landmarks of Methodism that will ever commend it to thinking men—men who look upon the church as an institution for the salvation of the world. —The committees of the St. Louis and Southwest Missouri Conferences, to whom the General Conference entrusted the authority to unite said conferences, unanimously adopted the following resolution: "That the committees on the union of the St. Louis Conference and the Southwest Missouri Conference would respectfully submit, that in their judgment such union is at present inexpedient." —The Pacific Methodist speaks as follows of a movement to endow the Pacific Methodist College: "The citizens of Santa Rosa are taking hold of the college endowment now with a spirit that presages success. A meeting has been called for the 16th of this month. Many of the leading citizens expressed an interest in the affairs of the college recently that they have not usually shown." —Rev. B. E. H. Warren, writing from Montana, says: "All we have ever lacked to make this a strong conference is men of pluck and industry, and proper appropriations. Under the preaching of the gospel here we have seen some wonderful results. Harrison recently I had near forty conversions, most of whom were heads of families. Sinners were stricken down and were converted in the old way—powerfully. At this point no church had an organization, but we now have a church there of thirty-four members with more to follow." —Los Angeles Advocate: Bellevue Avenue Church has been enlarged by an addition in the rear, and carpets have been laid on the platform and across its front, and aisle carpets have been put in. All this adds materially to the comfort and attractiveness of the place. Another strategy is in progress. The meetings through the week, and we hope good is being done, for we saw marked signs of a revival Sunday. We have not been able to attend the evening meetings during the week, but we are praying for souls. —Richmond Advocate: All the city preachers were present at the regular meeting on Monday. The various reports made were of an encouraging character. The congregations of the day before were good in all the churches, and the number of communicants very large. The congregations in the Methodist churches of Richmond are largest on communion days. This is a good sign. The preachers passed resolutions of fervent affection in sympathy for Rev. Michael Dickie and wife, our missionaries to Brazil. Brother L. B. Betty, of Ashland, reported from a large synod of work is encouraging. The preachers have instituted a plan of frequent exchanges among themselves, by which all the preachers will be enabled to preach in the parsonages of the two cities. Brother Judkins and Brother Evans exchanged on last Sunday night, each preaching to large congregations. —Rev. C. E. Downum sends the following interesting note to the Wesleyan Advocate: "The week of prayer and self-denial for missions, closing yesterday, was a most successful one, with special service and offering every day. Dr. Allen was with us Sunday, 30th. He also addressed the citizens and students on Monday morning. His visit was of great benefit to our town. All were invited to shake hands with him at the close of Monday's service. I heard two of our students tell him that they hoped to meet him in China in a few years. We all feel a deeper personal interest in the man and a greater interest in his work. One offering to the missionary cause deserves special mention: That of the school at Marvin Hall, Mr. J. F. Davis, manager, by self-denial, saved \$11.50 from their table expenses, and brought the money into the Lord's treasury. How many families, living in luxury, have done so well? On the first Sunday in May Dr. Hopkins baptized and received into the church a large number. Mr. Kovaburo Sato—who is here preparing for missionary work in his own country. He is a young man of considerable intelligence and will educate at the school of Japan. Miss Tudie Stone, who is ever ready for every good work, has taken great interest in giving him private lessons in English. He is a truly pious man. If his life is spared, he will return to his people he will be very useful."</

Texas Christian Advocate.

More Satisfactory: Editor (to assistant)—In this obituary notice, Mr. Getaradiate, you say his many friends will shed a tear...

Impurities of the blood often cause great annoyance at this season: Hood's Sarsaparilla purifies the blood, and cures all such affections.

"Good morning, Mr. Dillyway: changing your boxing glove again?" "Yes, 'What is the matter now? I thought you were nicely fixed."

I will pay high cash prices for old U. S. and Confederate postage stamps in a regular letter or envelope. It will pay you to look up your old letters and send me the envelopes...

Mrs. Wistful—What happy people you are to have six nice daughters! What resources for your old age! Mr. Quiverful—Yes, resources enough to get me through my old days, consists in husbanding one's resources.

MORLEY'S BUCHULIN contains all the Active Principles of the most powerful vegetable and mineral medicines combined with Pure Holland Gin and Acetate Potash, making it a Positive and Specific Remedy for Irritation of the Bladder and Kidneys...

Dr. L. Whitaker says that while practicing medicine at San Gabriel, Burnett Co., Texas, he cured a very severe and long-standing case of Gravel with MORLEY'S BUCHULIN.

Prince Alexander of Bulgaria—My darling, the Lord high chamberlain tells me that Duke Doxiz told him that Prince Bibigov told him that his dear little girl was just once, Princess Victoria—How nice.

Kind to his little boy: "Mother writes that she will be here to-morrow for a short visit, my dear. 'Very well, he replied, and as he left the house he patted his little boy on the head kindly, and said: 'Bobby, didn't you ask me to buy you a tin whistle and a drum the other day? 'Yes, pa.' 'Well, I will bring them to you to-morrow.'"

The prevalence of Malaria in large sections of country where the climate is malarial, has been known, is not only of explanation, if you are a sufferer, it will be more interesting to you to know how to prevent it. The best remedy is the medicine in the bottle...

The Wicked Reporter's Reward: St. Peter—You were a wicked reporter, I see, and only went to church when sent there to take sermons. How many sermons did you report? Report—One a week for twenty years; twenty times a day—twice a night—twice a month—twice a year—twice a century—twice a millennium—twice a forever.

In General Debility, Emaciation, Consumption and Wasting in Children: Oil with Hypophosphites is a most valuable food and medicine. It creates an appetite for food, strengthens the nervous system and builds up the body.

"Has your son any views, Mr. Blank? Pardon the question, but I like to know all about the boys I take into my office." "No, Henry has none that I know of except his views on amateur photography." "Well, that's a negative sort of view; I never met an amateur photographer who took anything worth talking about, and I think I may trust your boy; send him along."

The Bluegrass Country. John H. Jones, Tuttle, Ky., writes: I have been selling medicine for seventeen years, I pronounce Dr. Higgs' Huckleberry Cordial the best I ever used. It gives joy to every mother.

Young lady—Will you please give me a small bottle of eyether, Omaha Drug Clerk—Of what kind? "Of eyether, please." "Eyether? eyether! I never heard of it, but I'll get you a bottle of eyether, if you'll give me the store." "Oh, yes, I am sure you have. It is sometimes called eyether by ignorant people."

We take pleasure in calling attention of our readers to the card of JESSE FRENCH PIANO AND ORGAN CO., NASHVILLE, TENN. One of the largest and most complete music houses in the United States. You can deal as safely with them by letter as if in their warehouses in person—and save all commissions by dealing with them direct.

Miss Gladys—You appeared abruptly with your errand a few days ago. You may not come so suddenly into the room when Mr. Smithers is spending the evening with me. Bridget—Sudden! And is it sufficient you call it, and take at the keyhole a full three-quarters of an hour!

We will furnish free of cost Japanese or Paper Napkins to all suppliers given in Texas this year for religious purposes; provided not more than 500 shall be used at any one supper; ten days notice required.

Her First Pound Cake: Mrs. Lenox Hill, Jr.—Doesn't seem to you, Henry, as if there was something I had forgotten in making this pound cake? Mr. Lenox Hill, Jr. (critically)—Well, yes; if it only had a handle, you know, it would be as good to pound with.

All Hemorrhages, are quickly controlled by that Household Remedy, Poin's Extract. "No," said the housemaid, "I don't apologize to a man when I throw a bucket of water down the front steps to wash 'em, and he comes along and gets drenched. I've tried apologizing, but I've found there's nothing you can say to a man in that case will satisfy him."

A good head of hair is desired by every one. Holt's Vegetable Sulfur Hair Restorer will restore the hair, if the hair cells are not closed up. At the Paris Morgue, Dumbleton is looking for a missing friend, a fellow-countryman. Morque Keeper—Did your friend have any distinctive peculiarity that he might be recognized by, sir? Dumbleton—Certainly. He was very deaf.

The older man gets the more difficult it is to get the wool over his eyes. He has a good deal less wool, you know.

"Look here, Maria," shouted Mr. Breadwinner, in great wrath, "there is a button on one of my shirts." "No," said Mrs. Breadwinner with a show of genuine interest, "and the kitchen roof leaks worse than ever, the back of the stove has been burned out for three weeks, the front door won't shut, and if I knew how to weld a cast iron hinge, I'd fix that front gate myself before another day went by. Why don't you wear the other shirt?" And Mr. B. kept so quiet he could hear himself breathe hard.

ABRUDLY STUPID To allow prejudice or ignorance to get the better of good judgment. It has been conclusively proven that constipation and all diseases of the Liver, Stomach and Bowels have been cured by simply taking Sarsaparilla Liver Regulator. It is harmless, non-irritating, and easily prepared, so there is no reason to be ignorant of this remedy, we especially commend to your notice for trial.

Wife—You shouldn't take such a morbid view of life, my dear. Look at poor Mr. Smith, with his small income and his wife slowly dying, and yet he has a cheerful smile and a pleasant word for everybody. Husband—Is his wife dying? Wife—Yes, husband—And he is cheerful and pleasant? Wife—Well, if he doesn't look out he'll give himself away.

MORLEY'S BUCHULIN is designed for a special class of diseases and is not a cure all. Nor is it considered a "quick" medicine for it is prescribed by the most eminent physicians and Midwives after confinement and Labor Pains, and for Enfeebled and Delicate Constitutions of both sexes and all ages.

Omaha man (cautiously)—I see the new elite directory of Chicago contains the names of 1000 persons whose high respectability is assured by whom is this respectability assured? Chicago man (loftily)—By the bank cashiers, of course.

Wintersmith's Tonic Syrup for Chills and Fever is a certain cure and pleasant to take. See testimonial in this paper. "Are you familiar with Thackeray's works, Miss Sooter?" asked Mr. Miles Stanish of the Pittsburg girl, and she artlessly replied, "Can't say that, Sam. I do not keep the run of half the hundredies they are putting up in Pittsburg."

Dr. L. Whitaker says that while practicing medicine at San Gabriel, Burnett Co., Texas, he cured a very severe and long-standing case of Gravel with MORLEY'S BUCHULIN. His patient passed nearly a handful of Calculous, the size of small gravel, in 30 days.

In Kansas City: Kind Man to Policeman—I understand your lot is not so happy, a Policeman—That's all you know about it. It is a hundred feet front on a new street in the suburbs, and has doubled in value in sixty days. What's the matter with that?

A lady in South Carolina writes: My labor was shorter and less painful than on two former occasions; my pains subsided; I think you for Mother's Friend. It is worth its weight in gold. Address The Bradford Regulator Co., Atlanta, Ga.

Wife to Husband (who is ostensibly going off for a day's fishing)—Ah, I do hope that you will be successful, John. I see that trout are quoted at \$1 a pound, and I have \$1.00 a dollar a pound. I guess, my dear, I won't try for trout. I hear they are very shy. But you can look out for a nice string of flounders.

Deeper and Deeper: Miss Berkeley of Boston, trying desperately to stave a conversation, "I've just been talking a course of 'Tolstoi.' Mr. Calumet (Chicago)—That lazy walter ain't got to me with any of it. If Mr. Berkeley says 'Tolstoi' to me, I'll know, Mr. Calumet—Then it's all right I ain't drinkin' to-night."

In many affections peculiar to Women, MORLEY'S BUCHULIN is unequalled—as in Chlorosis or Retention, Irregularity, Painfulness or Suppression, Uteric or Scarcous Discharges, Leucorrhoea, and for all other ills, and for all Complaints incident to the Sex, or in the decline of Change of Life.

Mr. Slimbrain (fishing for a compliment)—Bobby, what did your sister say when she learned that I was going to stay for supper again to-night? Bobby—Let me see—Oh, yes, she said Mr. Slimbrain must think we keep a hotel.

We have Pastors' Memorandum Books at 25 cents. Every Sunday-school should keep a correct record. We can send you one for 50 cents. For large Sunday-schools, 75 cents. Extra size, for two years use, \$1.00. If you want Sermon Paper order 25 cents worth—enough to last you a long time. The Combination Blanks—a book containing blank Church Certificates, Marriage Certificates, Baptismal Certificates and Blank Receipts, 25 cents. (All above are remnants of stock, hence the low prices.)

At the request of a number of preachers we have gotten up a collection card, size 5x7 1/2 inches. It is worded as follows, and is appropriately ruled:

NOTE—Cards prepared by West. We will send the cards, post-paid, as follows: 100.....\$1.00 200.....\$1.50 300.....\$2.00 400.....\$2.50 500.....\$3.00 600.....\$3.50 700.....\$4.00 800.....\$4.50 900.....\$5.00 1000.....\$5.50

I hear young Fawcett has been painting the town red since his uncle left him a quarter of a million. 'W by anybody could paint the town red with a quart of venalium.' Papa of Calvinistic faith, has just heard that Mollie was at the theater last evening—Mollie—No, papa, she was at the theater last morning, father.

Watches, Diamonds, Jewelry AND SILVERWARE! An immense stock of Watches, Diamonds, Jewelry and Silverware. Our Optical Department in charge of the well-known optician, W. Bohne, comprises the largest assortment of Spectacles and Artificial Human Eyes in the South. REPAIRING OF JEWELRY AND WATCHES A SPECIALTY.

Send for Catalogue and Price Lists. A. B. CRISWOLD & CO., 119 CANAL STREET, NEW ORLEANS, LA. Reference—Publishers of this paper.

Special Notices. J. H. GIBBS, M. D., practice limited to the treatment of the diseases of the EYE, EAR, NOSE AND THROAT. Twenty years experience in this line of practice. Office No. 241 Main St., DALLAS, TEXAS.

J. C. GEBHART, M. D., THE SPECIALIST. Formerly of Hot Springs, Ark. Office, 732 Elm St., Dallas, Texas.

DALLAS DENTAL PARLORS. P. CHENEY, D. D. S., Prop'r, 707 1/2 Elm St., DALLAS, TEX. Call, write or telephone, and make appointments in order to have reserved for your work.

Mrs. Christopher Cross—This is a pretty thing, might you to come home. Mr. Christopher Cross—'sh'm' dear! Ain't none of my yet. 'es called 'I shay 'em' didn't sit up' me to-night.

How Intelligent Women Decide. When the question has to be met as to what is the best course to adopt to secure a cure, and that agreeable remedy for those organic diseases and weaknesses which afflict the female sex, there is but one wise decision, viz., a course of self-treatment with Dr. Pierce's Favorite Prescription. It is an unflinching specific for periodical pains, displacement, internal inflammation, and all functional disorders that render the lives of so many women miserable and joyless. They who try it, praise it. Of druggists.

Voyager on the Banks of the Stryx—You look pretty well played out, old man. Charon—Well, I am. If the oldest Mason doesn't stop dying I'll have to hire a steambot.

Beauty Without Paint. "What makes my skin so dark and muddy? My cheeks were once so smooth and ruddy; I have the complexion of a mummy." "That's not the cure, my charming Miss. The doctor said—'remember this: If you your skin would keep from tair, Discard the powder and its aid.'"

"The proper thing for all such ills is Dr. J. C. Williams' Pink Pills. 'Enrich the blood and make it pure—In this you'll find the only cure.' True the doctor's medicine. Discovery will do this without fail. It has no equal. All druggists.

Mrs. Brainley—You know the Venus Aphrodite, Mrs. Nouveau? Mrs. Nouveau—I am not at all sure, Mrs. Brainley. I dare say I ought, but my memory is shocking. I shall have to look over my visiting list.

Table with columns for months (Jan, Feb, Mar, Apr, May, June) and years (1880, 1881, 1882) showing dates and possibly church events.

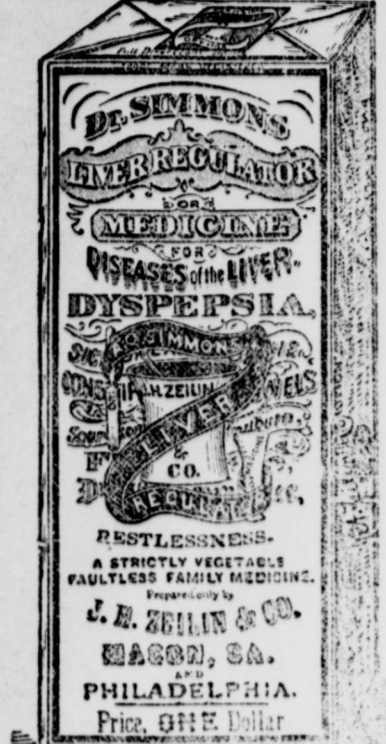
Church Notices.

THE PLAN OF EPISCOPAL VISITATIONS FOR 1888. FIRST DISTRICT—BISHOP HENDRICK. Denver Conference, Pueblo, Col., Aug 1. Western Conference, Wyandotte, Kan., Aug 1. Missouri Conference, Galatin, Mo., Sept 1. North Carolina Conference, Newbern, N. C., Oct 1. North Carolina Conference, Newbern, N. C., Oct 1. North Carolina Conference, Newbern, N. C., Oct 1.

PARIS DISTRICT—THIRD ROUND. Bishop Prairie sta., July 7. Bishop Prairie sta., July 11. Bishop Prairie sta., July 15. Bishop Prairie sta., July 19. Bishop Prairie sta., July 23. Bishop Prairie sta., July 27. Bishop Prairie sta., Aug 1. Bishop Prairie sta., Aug 5. Bishop Prairie sta., Aug 9. Bishop Prairie sta., Aug 13. Bishop Prairie sta., Aug 17. Bishop Prairie sta., Aug 21. Bishop Prairie sta., Aug 25. Bishop Prairie sta., Aug 29. Bishop Prairie sta., Sept 2. Bishop Prairie sta., Sept 6. Bishop Prairie sta., Sept 10. Bishop Prairie sta., Sept 14. Bishop Prairie sta., Sept 18. Bishop Prairie sta., Sept 22. Bishop Prairie sta., Sept 26. Bishop Prairie sta., Oct 1. Bishop Prairie sta., Oct 5. Bishop Prairie sta., Oct 9. Bishop Prairie sta., Oct 13. Bishop Prairie sta., Oct 17. Bishop Prairie sta., Oct 21. Bishop Prairie sta., Oct 25. Bishop Prairie sta., Oct 29. Bishop Prairie sta., Nov 2. Bishop Prairie sta., Nov 6. Bishop Prairie sta., Nov 10. Bishop Prairie sta., Nov 14. 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LOOK OUT!

Compare this with your purchase.



As you value health, perhaps you have seen the advertisement for Dr. Williams' Pink Pills for Pale People...

Advertisement for Merrell's Female Tonic, featuring an illustration of a woman's face and text describing its benefits for women's health.

Advertisement for Hawkes' Crystalized Lenses, showing an illustration of a pair of eyes and text describing the lenses' effectiveness.

Persons suffering from weak eyes arising from nervous derangement or over taxation, either in youth or middle age, will find great relief by using Hawkes' Crystalized Lenses.

ALL EYES FITTED. And the Fit Guaranteed by EISENHORN, BRO. & SCHNEIDER, DALLAS, TEXAS.

Advertisement for Carter's Little Liver Pills, showing an illustration of the product box and text.

CURE SICK HEADACHE

Sick headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing...

CURE SICK HEADACHE

Headache, vertigo, Carter's Little Liver Pills are equally valuable in all cases, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver, and regulate the bowels. Even if they only cured...

is the base of so many lives that here is where we make our great boast. Our pills cure it while others do not. Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not grip or purge, but by their gentle action please all who use them. In vials of 25 cents, five for \$1. Sold by druggists everywhere, or sent by mail.

Why a Physician of Calvert Has to Say About Cactarine. Dr. H. ROBINSON, Waco, Texas: Dear Sir—I have been troubled with catarrhal deafness for about twelve or fourteen years, and have been treated by the most celebrated aurist of the South with but little benefit, and have spent a great deal on all kinds of instruments hoping to find some relief, but in vain. I had almost given up, when I was induced to try your "Cactarine," and can truly say it is, in my opinion, the best remedy for catarrh I have ever seen or tried. My hearing is improving very much, and I hope and believe it will be fully restored. Wishing you much success with your "Cactarine," I remain, Yours Very Truly, J. P. McLENDON, M. D.

Gacterine Medicine Co., Sole Compounders, Waco, Texas. R. B. GARNETT, Manufacturer of GISTERNS.

Each Gactarine is first set up at the shop, and hoops 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 accompanies each Gactarine.

LADIES' MUSTANG LINIMENT. CURES FOOT ROT, SHOULDER-ROT, SCREW-WORM AND SCAB IN SHEEP!

Devotional.

HOLD ON, MY HEART!

Hold on, my heart, in thy believing! The steadfast only wear the crown; He, who when stormy waves are heaving Parts with his anchor, shall go down; But he whom Jesus holds through all Shall stand though earth and heavens should fall.

Hold thy murmurs, heaven arraiguing. The patient see God's loving face; Who bear their burdens uncomplaining, 'Tis he who win the Father's grace. He wounds himself who braves the rod, And sets himself to fight with God.

Hold out! there comes an end to sorrow; Hope, from the dust, shall conquering rise; The storm proclaims a sunnier morn; The cross proclaims a Paradise. The Father reigneth; cease all doubt; Hold on, my heart, hold on, hold out!

THE SOURCE OF STRENGTH.

We may be very weak, our talents very few, our opportunities seemingly still fewer; but our success does not depend upon our own force, or genius, or influence. It is God's blessing that gives the increase. Without it, the mighty demonstrations of Paul and the burning eloquence of Apollous would have been in vain. With it, the simplest child in the school of Christ can overturn citadels of error, and build up the waste places of many generations. Compared with each other, some men may appear great, and the rest small; but, compared with God, as he looks down from the height that knows no measure, and compared with the immense difficulties in the way of his cause, all are worms of the dust, whose strength is that of the moth.

God does not need our strength to accomplish his purposes, though he is pleased graciously to employ us in his service. The united church could not, of itself, make a single blade of grass to grow, much less convert a single soul. Omnipotence is needed to do either, and omnipotence is his own, and was his own before ever a human heart beat, a human sinew was stretched, or a human mind thought. The strongest among us is utterly impotent for any good work; but the weakest among us is mighty, if he work with God. "Without Me ye can do nothing," saith the Savior. "I can do all things through Christ strengthening me," saith his apostle. If we think to be efficient causes of good ourselves, we shall be disappointed. If we are willing to be instruments in the hands of God, we can accomplish anything he pleases, for the power will be his, not ours. The weaker, then, we feel ourselves to be, the better for our success, if we try to be good; because God will put his strength in us only as we put reliance upon our own strength out of us.

REVERENCE. There is no virtue, no grace, in postures and attitudes. This truth we do not question. But if we refuse to express reverence, we shall soon cease to feel reverence. This also is a truth. It is not enough to be interested, in a general sense, in the services of the sanctuary. "God is greatly to be feared [reverenced] in the assembly of the saints and in the congregation." True reverence, real worship, will express itself somehow, as long as we are compounded of body and spirit. Stare expression, and how long will the feeling endure? We are persuaded that it has declined in many if not in most of our congregations. It is greatly to be wished that it might be revived. But in order that it may become a fixed habit of our souls, we need to adopt suitable methods of expression. We should feel more like praying, if we adopt some proper attitude of prayer. By kneeling, bowing the head, covering the eyes—by some bodily action or attitude expressive of reverent adoration—we shall be far more likely to cultivate the true spirit of devotion.

REST. Rest comes to those who walk in the path of obedience. That path may be full of thorns; it may lead into thickest darkness where suffering is our lot, where innumerable duties of an uncongenial kind are to be performed; or it may be such a path as Abraham was called to take, going forth not knowing whither. Be it so. As it was with the patriarch, every step of the way will prove a sweet rest. This is the rest of faith. Going forth thus the sun shall no more go down. With unfaltering steps, mounting the steps of life toward the final goal, we shall at last enter that perfect rest which "remaineth to the people of God." But even in heaven there shall not be inactivity, nor selfish enjoyment, nor completed revelations. It shall be onward! upward! in the songs of those who "rest not day nor night," in the ceaseless disclosures of infinite love, in the ever increasing glory of the "beatific vision."

THE SIGHT OF GOD. Do we not sometimes occupy so low a plane of spiritual living that a view of God is absolutely impossible? We look intellectually unto the hills "whence cometh our help," but all in vain. How are we to make the discovery of God? For it cannot be that we are destined always to live without this sight. Jesus has shown us how God may be seen. "Blessed," he says, "are the pure in heart; for they shall see God." He

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 written, should remit money to cover excess of space, to-wit: at the rate of ONE 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.

ELLINGTON.—Albert Franklin, son of J. M. and E. Ellington, was born March 12, 1881, and died Dec. 28, 1887, aged six years, three months, and sixteen days. Albert was a bright little boy, loved and cherished by his parents and little brother, but he left this busy, restless world for that peaceful and happy home above, with the sorrowing parents and other friends of deceased, we hope, bye-and-bye, to glory. L. C. ELLIS, P. C.

SHREVEVILLE, TEXAS. PENNINGTON.—Died May 29, 1888, near Eagle Springs, Texas, little Una Higgins, daughter of L. A. and Molly Pennington, aged one year, eight months, and two days. Her death was very sudden. Well, one day and the next day in heaven. A sweet bird of promise, too pure for earth, now floats in paradise, in the love and the Lord hath taken away; blessed be the name of the Lord. I. D. DEWEY, M. D.

BINGHAM.—Mollie Bingham (nee Love), daughter of A. M. and E. Love, was born Nov. 13, 1861; was married to W. S. Bingham Dec. 25, 1883, and died at the home of Wm. S. Bingham, near Dallas, May 21, 1888, after a Bingham professed religion and joined the M. E. Church, south, about six years ago, and has lived a consistent Christian life. She was loved by all who knew her. Upon her death she assured her friends that all was well. She is now waiting for her friends and loved ones on the eternal shore. C. G. SHUTT, DALLAS, TEXAS.

WAKE.—Mrs. Corn Wade, consort of Rev. M. C. Wade, was born in 1829; professed religion and joined the M. E. Church, South, in her thirteenth year, at Union Chapel, in Smith County, Texas, May 21, 1847; died at Emory, Raines County, of typhoid fever, after an illness of three weeks and one day, on May 29, 1888. I have known Sister Wade for several years, and she has been a devoted and a more devoted, sweet-spirited woman I never knew. But she is gone from this world of sorrow to the land where there is no death. She leaves three precious little children. Four preceded her to the glory land. Bro. Wade, I know you will miss her much, but he will find her in heaven, and God will bless you and bring you through. C. H. SMITH.

SULLOCK.—John Sullock was born in Devonshire, England, March 22, 1811, and died May 25, 1888. At the age of thirty he joined the M. E. Church. He moved to Dallas county, Texas, in 1836; he became a member of himself with Texas Methodism, to be one strong in her support and faith. Bro. Sullock was well known and greatly loved. He loved to attend church and hear God's Word proclaimed. His life was well studied and patterned after. His last words were: "All is well; thank God. He felt the presence of his pastor, the influence of the comforter; and could 'walk through the valley of the shadow of death and fear no evil.' Oh how calmly and bravely he died. He left behind him a wife, a Christian, and a host of friends. All friends let us look away from the dark grave and see our loved one in the glorious presence of a risen Jesus. JAS. M. ADAMS, IOOLA, TEXAS.

BARREDALE.—Ella Ann Barredale (nee Barber), was born in Cowart county, Ga., Barredale, Ga., Feb. 22, 1829; was married to N. A. Barredale Nov. 27, 1848; joined the M. E. Church, South, 1867, and departed this life at her home, near Beckville, March 7, 1888. She was a devoted and true Christian. Her last words to her husband were: "My time has come; I have to leave you; I feel it, I know it. Her husband said: 'I will miss you, but I am ready. Yes; I am ready and willing to go. I have always been ready. I never did wrong in my life. I have always yielded to the will of God. I have been counting on my God for the last three hours in your behalf, that you will be happy yet, though you will be lonely. You will be left in a lonely condition, yet your loss will be my gain.' She then sweetly fell asleep in Jesus. May the blessings of God attend her husband and only daughter, (who has just lost her husband) where they may be reunited in heaven. J. M. SMITH, P. C.

SPURCK.—Horn, son of J. F. and E. H. Spurck, was born Feb. 5, 1882, and departed this life Jan. 27, 1888, at Omen, Texas. He was the youngest of four little boys—the baby, the pet of the family. His short, life revealed the beauties of Christian training from infancy. Bible truths made great impressions on his mind, in which he manifested unusual interest, often astonishing his relatives by the appreciative understanding of the words of divine promise. He often spoke of the uncertainty of life and expressed a desire to find a Christian home to which he could realize the greatest of all blessings. God saw fit to take him home. A shadow of sorrow rests upon the household which nothing but the promise can drive away; but he has a fresh attraction; another link has been added to the chain to bind it to that sun-bright home. When they cross the river of death he will be there to welcome them home. He cannot come to them but they can go to him. HIS LOVING AUNTIE, IOOLA, TEXAS.

WHITE-SIDE.—John A. White-side was born in Spartan county, Tenn., July 30, 1847; came to Texas in 1850; professed religion and joined the M. E. Church, South, in 1857; was married to Julia C. Barber Nov. 16, 1857, and departed this life at his home, near Beckville, April 14, 1888. Bro. White-side was a faithful steward in the church of God. He was in the mercantile business several years, and gained the esteem and confidence of all with whom he dealt. He was a kind and faithful father, and his children were all of the time for several days during his sickness. I asked him the day before he died about his prospect of heaven, and he said there was nothing in the way. The church has lost a good and true member; his wife, a devoted husband; his children, an affectionate and indulgent father, and his aged mother, a loving and dutiful son, being the last of eight children. May the blessings of God attend Sister White-side (who has lost her husband, and her little daughter Maggie, and her mother within twelve months), and her two children and his aged mother in her declining years, so that when this life is done they may meet a happy father and son in heaven, where parting will be no more. J. M. SMITH, P. C.

WILLIAMS.—Mrs. M. E. Williams, daughter of Rev. J. J. Harris and wife of G. W. Williams, was born April 2, 1847, in Cataosa County, Georgia. She was married Nov. 27, 1865, at her home in McLennan County, Texas, June 8, 1888. She professed religion and joined the M. E. Church, South, when quite young, and in her youth was a faithful Christian and devoted to her family. Her bodily afflictions were great; but patiently and uncomplainingly she endured them all, ever relying on God who healed our every ailment. She leaves a sorrowing husband and seven children—Atticus, Burnie, Minnie, Eldon, Arthur, George and Oscar—and a host of Christian relatives and friends who mourn her loss. She had two children who have preceded her to heaven—Jesse Marvin and Lester—where her good spirit has been resting upon its eternal rest. This passed away a loving wife and a devoted mother, whose presence will be missed on earth, but she will cry: "Welcome sainted spirit unto joys unspeakable and divine." We deplore our loss. The veil of sadness is upon us, yet we turn our eyes with weeping to Him who doeth all things well, and say that will be done. Her body rests in the cemetery at Bosqueville, Texas, awaiting the resurrection of the just. May God bless the grieving family, and bring us to a happy home in heaven. Her loving husband, G. W. WILLIAMS.

At the residence of Mr. Geo. T. Nichols, at 10 o'clock, p. m., April 12, 1888, by Rev. J. T. Stanley, Mr. Richard and Miss D. Thompson.

At the residence of Mr. Sam Sory, at 6 p. m., June 5, 1888, by Rev. J. T. Stanley, Mr. Sory and Miss D. Thompson.

At the residence of Mr. H. Reynolds, at 8 o'clock, p. m., June 10, 1888, by Rev. J. T. Stanley, Mr. Reynolds and Miss D. Thompson.

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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 written, should remit money to cover excess of space, to-wit: at the rate of ONE 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.

ELLINGTON.—Albert Franklin, son of J. M. and E. Ellington, was born March 12, 1881, and died Dec. 28, 1887, aged six years, three months, and sixteen days. Albert was a bright little boy, loved and cherished by his parents and little brother, but he left this busy, restless world for that peaceful and happy home above, with the sorrowing parents and other friends of deceased, we hope, bye-and-bye, to glory. L. C. ELLIS, P. C.

SHREVEVILLE, TEXAS. PENNINGTON.—Died May 29, 1888, near Eagle Springs, Texas, little Una Higgins, daughter of L. A. and Molly Pennington, aged one year, eight months, and two days. Her death was very sudden. Well, one day and the next day in heaven. A sweet bird of promise, too pure for earth, now floats in paradise, in the love and the Lord hath taken away; blessed be the name of the Lord. I. D. DEWEY, M. D.

BINGHAM.—Mollie Bingham (nee Love), daughter of A. M. and E. Love, was born Nov. 13, 1861; was married to W. S. Bingham Dec. 25, 1883, and died at the home of Wm. S. Bingham, near Dallas, May 21, 1888, after a Bingham professed religion and joined the M. E. Church, south, about six years ago, and has lived a consistent Christian life. She was loved by all who knew her. Upon her death she assured her friends that all was well. She is now waiting for her friends and loved ones on the eternal shore. C. G. SHUTT, DALLAS, TEXAS.

WAKE.—Mrs. Corn Wade, consort of Rev. M. C. Wade, was born in 1829; professed religion and joined the M. E. Church, South, in her thirteenth year, at Union Chapel, in Smith County, Texas, May 21, 1847; died at Emory, Raines County, of typhoid fever, after an illness of three weeks and one day, on May 29, 1888. I have known Sister Wade for several years, and she has been a devoted and a more devoted, sweet-spirited woman I never knew. But she is gone from this world of sorrow to the land where there is no death. She leaves three precious little children. Four preceded her to the glory land. Bro. Wade, I know you will miss her much, but he will find her in heaven, and God will bless you and bring you through. C. H. SMITH.

SULLOCK.—John Sullock was born in Devonshire, England, March 22, 1811, and died May 25, 1888. At the age of thirty he joined the M. E. Church. He moved to Dallas county, Texas, in 1836; he became a member of himself with Texas Methodism, to be one strong in her support and faith. Bro. Sullock was well known and greatly loved. He loved to attend church and hear God's Word proclaimed. His life was well studied and patterned after. His last words were: "All is well; thank God. He felt the presence of his pastor, the influence of the comforter; and could 'walk through the valley of the shadow of death and fear no evil.' Oh how calmly and bravely he died. He left behind him a wife, a Christian, and a host of friends. All friends let us look away from the dark grave and see our loved one in the glorious presence of a risen Jesus. JAS. M. ADAMS, IOOLA, TEXAS.

BARREDALE.—Ella Ann Barredale (nee Barber), was born in Cowart county, Ga., Barredale, Ga., Feb. 22, 1829; was married to N. A. Barredale Nov. 27, 1848; joined the M. E. Church, South, 1867, and departed this life at her home, near Beckville, March 7, 1888. She was a devoted and true Christian. Her last words to her husband were: "My time has come; I have to leave you; I feel it, I know it. Her husband said: 'I will miss you, but I am ready. Yes; I am ready and willing to go. I have always been ready. I never did wrong in my life. I have always yielded to the will of God. I have been counting on my God for the last three hours in your behalf, that you will be happy yet, though you will be lonely. You will be left in a lonely condition, yet your loss will be my gain.' She then sweetly fell asleep in Jesus. May the blessings of God attend her husband and only daughter, (who has just lost her husband) where they may be reunited in heaven. J. M. SMITH, P. C.

SPURCK.—Horn, son of J. F. and E. H. Spurck, was born Feb. 5, 1882, and departed this life Jan. 27, 1888, at Omen, Texas. He was the youngest of four little boys—the baby, the pet of the family. His short, life revealed the beauties of Christian training from infancy. Bible truths made great impressions on his mind, in which he manifested unusual interest, often astonishing his relatives by the appreciative understanding of the words of divine promise. He often spoke of the uncertainty of life and expressed a desire to find a Christian home to which he could realize the greatest of all blessings. God saw fit to take him home. A shadow of sorrow rests upon the household which nothing but the promise can drive away; but he has a fresh attraction; another link has been added to the chain to bind it to that sun-bright home. When they cross the river of death he will be there to welcome them home. He cannot come to them but they can go to him. HIS LOVING AUNTIE, IOOLA, TEXAS.

WHITE-SIDE.—John A. White-side was born in Spartan county, Tenn., July 30, 1847; came to Texas in 1850; professed religion and joined the M. E. Church, South, in 1857; was married to Julia C. Barber Nov. 16, 1857, and departed this life at his home, near Beckville, April 14, 1888. Bro. White-side was a faithful steward in the church of God. He was in the mercantile business several years, and gained the esteem and confidence of all with whom he dealt. He was a kind and faithful father, and his children were all of the time for several days during his sickness. I asked him the day before he died about his prospect of heaven, and he said there was nothing in the way. The church has lost a good and true member; his wife, a devoted husband; his children, an affectionate and indulgent father, and his aged mother, a loving and dutiful son, being the last of eight children. May the blessings of God attend Sister White-side (who has lost her husband, and her little daughter Maggie, and her mother within twelve months), and her two children and his aged mother in her declining years, so that when this life is done they may meet a happy father and son in heaven, where parting will be no more. J. M. SMITH, P. C.

WILLIAMS.—Mrs. M. E. Williams, daughter of Rev. J. J. Harris and wife of G. W. Williams, was born April 2, 1847, in Cataosa County, Georgia. She was married Nov. 27, 1865, at her home in McLennan County, Texas, June 8, 1888. She professed religion and joined the M. E. Church, South, when quite young, and in her youth was a faithful Christian and devoted to her family. Her bodily afflictions were great; but patiently and uncomplainingly she endured them all, ever relying on God who healed our every ailment. She leaves a sorrowing husband and seven children—Atticus, Burnie, Minnie, Eldon, Arthur, George and Oscar—and a host of Christian relatives and friends who mourn her loss. She had two children who have preceded her to heaven—Jesse Marvin and Lester—where her good spirit has been resting upon its eternal rest. This passed away a loving wife and a devoted mother, whose presence will be missed on earth, but she will cry: "Welcome sainted spirit unto joys unspeakable and divine." We deplore our loss. The veil of sadness is upon us, yet we turn our eyes with weeping to Him who doeth all things well, and say that will be done. Her body rests in the cemetery at Bosqueville, Texas, awaiting the resurrection of the just. May God bless the grieving family, and bring us to a happy home in heaven. Her loving husband, G. W. WILLIAMS.

At the residence of Mr. Geo. T. Nichols, at 10 o'clock, p. m., April 12, 1888, by Rev. J. T. Stanley, Mr. Richard and Miss D. Thompson.

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THE CLOTHESPIN BRIGADE



The people ride on many lines, We clothespins ride on more; But on each line we're sure to find, Pearline's clean work is on before.

PEARLINE stands head and shoulders above all other things for all washing and cleaning purposes. You have but to try it to prove this assertion true. Beware of dangerous imitations—some of which are peddled from door to door. PEARLINE is never peddled.

THIS IS THE EXACT SIZE OF OUR \$14 SILVER Stem Wind AMERICAN WATCH.

We will send any goods C. O. D. by Express, subject to examination. Parties ordering goods in this way are required to accompany the order with 50 cents to help pay the Expressage in case the goods are returned.

We will send our Illustrated Catalogue free of charge to any one sending us their address. Refer you to the Publisher of this Paper.

IRION & CIRARDET, S. W. Cor. 5th & Market, LOUISVILLE, KY.

Machinery and Machine Supplies. IRON PIPE, WELL CASING, STEAM FITTINGS AND BRASS GOODS A SPECIALTY.

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LIDDELL'S "BOSS" COTTON PRESS, ROCKET DOUBLE TUBE INJECTOR (operated entirely by one hand), IMPROVED NEW ERA BOLLERS, SHAFING, COUPLING, WAREHOUSES, STEAM PUMPS, COTTON AND RUBBER BUILDING, PACKING, ETC.

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RINGS, Plain or with Sets. Suitable for Engagement or Wedding Purposes.

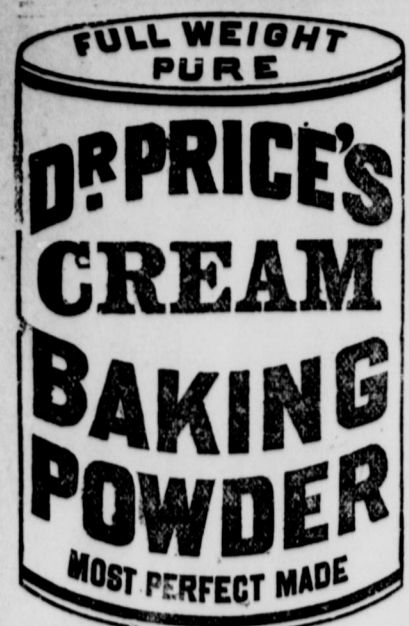
Nickel - \$6 to \$12 Silver - 10 to 50 Gold - 22 to 300

Spoons, Forks, etc. Tea Sets, Casters, Water Sets, and Baskets.

REFERENCE—Shaw & Blaylock.

COMPTON.—Mr. W. T. Compton was born in North Carolina, July 15, 1847; moved to Texas in 1850; was married July 4, 1868, and died April 16, 1888, after an illness of ten days. He was conscious of his danger from the first, and before we became frightened about him, he tried to prepare us to expect his death. We sent for all his near relatives, and it seemed a great pleasure to him to pray for and bless them all before he was called away. Every little difference he tried to adjust, and I heard him say to a friend: "All that was ever amiss between us, Billy, let it be buried in the earth with the Lord Jesus to sustain him, and he met death with a clear mind, fearlessly, and with perfect resignation to God's will in everything. This had to give up the purest and best, and whom we love most, but we know he waits our coming, and he said: 'I shall be happy.' His wife, SARAH M. COMPTON.

HODGES.—Rev. Elbert Sevier Hodges, son of Canada and Margaret Hodges, was born Dec. 8, 1828, in Tusculum, Claiborn county, Tenn. He was married to Miss Sarah J. Tucker, April 10, 1851. God committed to their trust three children, one of whom is dead, another the wife of R. W. Priest, tax collector of Limestone county, Texas; the other a carpenter in the city of Dallas. He moved to Texas in 1850; settled in Bell county. He moved to Texas in 1864, thence to Springfield, Mo., and then to Mexico in 1882, where he lived till death, which occurred May 17, 1888. He professed religion and joined the church under the ministry of the writer, April 17, 1887. Bro. Hodges, even before his conversion, manifested great interest in the church; that interest was intensified tenfold after he gave his heart to God. It would not be too much to say that there was not a misstep in his life visible to human eyes after he joined the church. A good man is gone, a loving husband, a kind father and a faithful Christian. The church is poorer, but heaven is richer. May heaven's mercies rest upon the bereaved wife and children. They mourn their loss, but not as those who have no hope. They will soon meet in that beautiful home where death will never again break the family circle. Truly may the bereaved say: "I know thou hast gone to the home of thy rest. Then why should my soul be so sad? I know thou hast gone where the weary are And the mourner looks up and is glad! Where love has put off in the land of its birth. The stars it had adhered in 1882, where he lived till death, which occurred May 17, 1888. He professed religion and joined the church under the ministry of the writer, April 17, 1887. Bro. Hodges, even before his conversion, manifested great interest in the church; that interest was intensified tenfold after he gave his heart to God. It would not be too much to say that there was not a misstep in his life visible to human eyes after he joined the church. A good man is gone, a loving husband, a kind father and a faithful Christian. The church is poorer, but heaven is richer. May heaven's mercies rest upon the bereaved wife and children. They mourn their loss, but not as those who have no hope. They will soon meet in that beautiful home where death will never again break the family circle. Truly may the bereaved say: "I know thou hast gone to the home of thy rest. Then why should my soul be so sad? I know thou hast gone where the weary are And the mourner looks up and is glad! Where love has put off in the land of its birth. The stars it had adhered in 1882, where he lived till death, which occurred May 17, 1888. He professed religion and joined the church under the ministry of



Its superior excellence proven in millions of homes for more than a quarter of a century...

Texas Christian Advocate. Publishers' Department. BUSINESS OFFICE—ROOM No. 1, (Second Floor).

FOR MAIN AND SYCAMORE STS., DALLAS, TEXAS. For advertising rates, address the Publishers.

All subscriptions are discontinued at date of expiration, except in cases where we are authorized to continue and send bills...

All ministers in active work in the M. E. Church, South, in Texas, are agents and will receive no remuneration for their services...

Subscription rates: ONE YEAR \$2.00, SIX MONTHS \$1.00, THREE MONTHS \$0.50. TO PREACHERS (half price) \$1.00.

REMITTANCE BY POSTAL NOTES. A remittance by postal note is but little, if any, safer than to enclose money in a letter.

The Advocate should be in the home of every Methodist family in Texas; especially should its weekly visits cheer the households of those who are unable to pay for it.

Over the State. Frank Crawford's residence, burned at Marshall.

Some people are chronic grumblers, but there are none that grumble about Cheatham's Chili Tonic for it is even better than recommended.

University of Texas. Total receipts last year, available fund \$46,745. Total expenses last year, available fund \$7,137.

Casualties. Alonzo S. Bowles, manager of the Eli Jones farm, on the Bosque, ten miles from Waco, was thrown in front of a reaper by the attached team running away, and a leg so lacerated as to require amputation.

of. Peter Walker, a colored man, reputed to be industrious and inoffensive, was assassinated by unknown parties, near Canton Van Zandt county.

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SURGEON GEN'L W. A. HAMMOND says we can each prolong our life if we learn the secret thereof. WHAT IS THIS SECRET? If you soak a sponge in oil, the sponge will have in it all the peculiarities of the oil.

At a recent mass meeting of the citizens of Fort Worth and vicinity it was unanimously decided that in order to properly centralize responsibility the call for the deep water convention be under the management of the Fort Worth Board of Trade.

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UNANSWERED LETTERS. June 13.—O. N. Rigan, sub. L. D. Coggin, sub. A. Burk, sub. C. S. Sherrard, sub. A. Savage, sub. Robt. H. Simpson, sub. C. O. B. Henry, sub. C. Williamson, sub. C. O. Davis, change made, J. Carter, sub. E. J. Mathews, sub. H. E. Smith, sub. T. G. Eason, sub. H. S. Thrall, sub. J. E. McCleskey, sub.

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This powder never varies. A marvel of purity, strength and wholesomeness.

OUR PERIODICALS. Christian Advocate. General Organ of the M. E. Church, South, published Weekly at Nashville, Tenn.

O. P. FITZGERALD, D. D., Editor. Rev. W. A. CANDLER, Ass't Editor. Twenty pages every week.

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GLIDDEN WIRE. Dealers in and consumers of BARBED WIRE are hereby warned against purchasing any style of wire represented to be genuine.

CAUTION! Dealers in and consumers of BARBED WIRE are hereby warned against purchasing any style of wire represented to be genuine.

SANBORN & WARNER, Houston, Tex. We are informed that other parties are manufacturing and offering for sale an "imitation" of Barbed Wire.

REMBINGTON Standard Typewriter. Absolutely the standard writing machine of the world. Buy it with the Privilege of Returning it, UNBROKEN, within thirty days, if not satisfied.

Intelligent Readers will notice that Tutt's Pills are not "warranted to cure" all classes of diseases, but only such as result from a disordered liver.

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SANGER BROS. SHOES

We have shoes for ladies, shoes for gentlemen, shoes for boys, shoes for misses, shoes for children, shoes for everybody, and shoes for you.

Low-Quarter Shoes. Ladies' Matt kid, patent leather vamp, Oxford ties, Louis Quizee, very stylish shoes, \$4.15, regular price \$6, sizes 2 to 5 1/2.

Ladies' French kid button Oxfords, hand turned opera toe and heel, will be sold for \$2.30, worth \$4, sizes 2 to 7 1/2.

Ladies' Curacao kid, Newport ties, opera toe and heel, will be sold for \$2.15, worth \$3, sizes 2 to 5 1/2.

Ladies' Dongola kid Oxford ties, opera toe and heel, very stylish, \$2.85, regular price \$4, sizes 1 to 5 1/2.

Ladies' Dongola kid Lotta slippers, instep strap, opera toe and heel, for \$1.50, worth \$3, sizes 1 to 5 1/2.

Ladies' Curacao kid, Newport ties, common sense and opera lasts, custom made, for \$1.50, worth \$2 and \$2.25.

Ladies' Curacao kid, Newport ties, opera toe and heel, price \$2.15, worth \$3.50.

The weather is at last getting hot; we announce these great bargains for this week that all may enjoy the luxury of a cool and seasonable shoe throughout the whole of the heated term.

MEN'S Low-Quarter Shoes

endless in variety. Styles include all the latest. We have space to quote but a few. These few merit your attention.

Burt and Mears' best French calf, hand sewed Oxford ties, French toe, sold this week for \$5.50. The regular price of this shoe is \$7. Sizes 1 to 12.

Burt and Mears' Kangaroo, Oxford ties, St. Louis toe, hand sewed, full calf lined, the best shoe in the market for comfort and durability, \$6.35, regular price \$7.50.

French calf, hand sewed Oxford button and Oxford ties, French toe. This week \$5.15, our regular \$6.50 shoes, sizes 1 to 9.

French kid strap ties, full calf lined, French toe, a common sense shoe for comfortable wear, \$4.95, former price \$6.

Patent leather Oxford ties, plain London toe, for \$3.65, former price \$5.

A lot of broken sizes in Boyden's best hand sewed French calf Oxford button and ties, opera toes, at \$3.35, usually sold for \$6.

SANGER BROS.