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HOLSTON NOTES.

REV. G. C. HANKIN.

And the ADVOCATE has a new editor; so that even our Methodist journalism is to some extent under the tutelage of a new man. Well, I send you my congratulations; for next to being a connectional officer is the editorship of the TEXAS ADVOCATE. It puts you in charge of a huge dominion all to yourself. Five annual conferences, all pledged to one paper! Nothing like it in the history of conference organs. No wonder then that the ADVOCATE is the liveliest and most progressive paper outside of Nashville.

In Holston we have the impression that the editorial incumbent of the ADVOCATE is very weighty both in the middle and top stories. We therefore indulge the hope that no enterprising burglar will tempt you to the brink of a yawning chasm. You would hardly escape with a broken arm. So be cautious.

In Holston burglars were never known to spend much time around our organ's office. So that our poverty is that much gain to us.

Well, we have just gotten through with our college commencements, and this is no small matter in our conference. We only have eight chartered colleges under the management of our conference, and they are all in good condition, too. The Asheville Female College, located in this city, is leading the van of our educational work. Some six years ago the institution had run down until it went a begging for some one to come to its relief. Rev. James Atkins, D.D., of the conference, saw and appreciated the future of this city. He also saw the loss of Methodism would sustain in the downfall of this once prosperous college. So he surrendered the pastorate and took charge of the college. With energy and tact he pushed the work until now the old buildings have all disappeared and in their place there stand the handsome school buildings in Southern Methodist, with the exception of the Vanderbilt. These buildings are thoroughly furnished from top to bottom with all modern comforts and conveniences. The whole establishment is heated throughout with steam and lighted with gas. The spacious chapel, the class-rooms, the parlors, the reception-rooms, the dining hall, the art gallery, and the boarding apartments, could not be improved upon. The large campus is a thing of exquisite beauty, with its winding walks and forest shade trees. The faculty is number one in all departments. Dr. Atkins has the whole well in hand, and leaves nothing undone that can and ought to be done for the health, the minds and morals of his pupils.

Asheville is becoming national in its reputation as a health resort. In fact, this mountain section is one of nature's sanitariums. With this additional advantage the Asheville Female College is destined to be the foremost female school in the South or West.

This is also the season for district conferences. Bishop Duncan has just held ours at Hendersonville, a few miles from this city. We now understand why your people want to keep him in Texas. Up in this country we have had an impression that the Bishop was a good presiding officer but an ordinary preacher. Well, this, his first episcopal visit to us, has not only left the impression that he is a good executive, but that he is also one of the very best preachers in the church. He is every inch a man, and a preacher and a bishop. The General Conference made no mistake when it put episcopal hands upon him. Bishop Hargrave is also in some portions of our conference. We are glad that he is thus studying our territory and our men. He will hold our annual conference for us in this city early in October, and he will not be dependent upon his cabinet for data. Can't you come up and look in on us a few days?

The political outlook is now beginning to tremble with excitement. The politicians are beginning to estimate the "unknown quantities." Prohibition is one of them. At St. Louis they did not even sing the song whose old chorus is "sumptuary laws." Is not that remarkable? How do you account for it? Your little man, Geo. Clark, went before the platform committee and did his little-utmost to induce them to adopt an anti-prohibition plank as a part of the national platform, but his little plan melted like a snow-flake in summer time.

Then, too, at Chicago, the politicians went so far as to recommend the legitimate work of temperance as essential to the happiness of home and the peace of society. Why are these Democrats and Republicans so conciliatory all at once toward temperance sentiment? Four years ago it was not thus. The answer is easy. There is a cloud passing its folds up all along the political horizon, and these wise men are watching it with no little interest.

We have just had a big meeting of the so-called "Southern Immigration Convention," at Hot Springs, a few miles below this city. The band of crafty old Rome held the lines. In fact it is a

plan gotten up by the Roman Catholic Church by which to bring their ignorant hordes from the North and from Europe and colonize them in the South. These Catholics are not willing to do this at their own expense, but they went to work and got the Governors of New York, South Carolina, Virginia and Georgia and a lot of railroad magnates to meet with them at Hot Springs and organize this convention and proffer them public aid in their schemes. The whole thing has been exposed, and these State officials are hearing it thunder all along the line. After the convention adjourned, a large number of them were given a banquet in this city, and the drunkenness of that occasion is a public shame and disgrace. The Governors of Virginia and South Carolina did themselves and their States no credit at that banquet. If they cannot behave themselves any better than they did here, their constituents had better keep them at home hereafter. That debauch was a fit finale to the Catholic performance calling itself an "Immigration Society."

ASHEVILLE, N. C.

ONE MONTH IN NEW MEXICO.

J. H. COLLARD, JR.

"Yes," said the gentleman referred to, "right out through that valley ages ago great waves of seething, boiling scoria poured, and vast plains and fertile valleys became covered with the melted mass, which in cooling left this lava bed over which we are now passing." The extinct crater which stood off about thirty miles to the northeast looked small indeed in comparison to the mountain ranges on its right and left. It was as though some lofty mountain peak, towering far above its kindred ranges, had suddenly become convulsed by internal fires, and rocking and burning from its base to its summit, had melted and wasted itself away in the valley round about. These lava streams, very naturally seeking the lowest places, had poured along the plain, leaving long black ridges where there had been before beautiful streams of water. One of these ridges running due west, upon which there is not a particle of vegetation, pauses abruptly when it reaches the Rio Grande. Our road lay along its southern edge, and turning to the west passed around its abrupt termination and crossed the Rio Grande. Here we found a nice little town, where we got supper, and where I got one last chance to talk to the young United States soldier. Chancing to pass by a crowd of troops I recognized his voice, and coming forward he introduced me to some of his friends. He looked flushed and excited, and already I detected the scent of whisky about his person. Putting my arm familiarly through his own I asked him to take a stroll down the sidewalk. I begged him to write home and tell his father where he was and what was his occupation. The tears came into his eyes. He said he knew it was right, but he had not the heart to do it. Then I urged him to leave off drink. I told him he was too young to begin thus to throw away all his hopes of promise and fasten upon himself habits that would blight his life and disgrace his name. He thanked me, and with the tears still streaming from his eyes gave me his hand and said: "You are the first preacher who has ever taken any interest in me since I left home. I'll try to do as you say." I bid him farewell with a "God bless you," and, jumping aboard the train, had soon left him to his promises, his hopes, and, alas! to his associates. In about an hour, as I was looking out to the west, I saw what I was sure must be brick kilns. It was now dark and I could see them burning so naturally that I was sure I could not be mistaken. But I had made one mistake about "brick kilns," and I determined to keep my mouth shut and appear indifferent; but I was not indifferent, and the lawyer of whom I spoke, seeing me watching the fires, came over to where I sat and told me that what I saw was coke ovens. Well, what was a coke oven? I didn't know, and the lawyer told me. How nice it is to travel with a lawyer. He can tell you nearly anything, from a story in real life to a well you know what the lawyers tell. The coke ovens were situated in the suburbs of the town of San Antonio, where in a few minutes we stopped and crossed over the street to the hotel.

Now a hotel in San Antonio, New Mexico, is not just the most desirable place in the world to stop. After looking around, I felt as though I would rather have gone on to the next station, and when I was told that in the northern part of town they had small pox; indeed, that a man had recently been "very sick, with spots on his face," in the very house where I stopped, I felt like going south to coke ovens for the night. But the train had gone, and the coke ovens were too far, so we had to make the best of it. Our hostess was an Irish lady. She ran the hotel, and her husband tended the bar. I very soon concluded that each of them had missed their calling, however, or else that they had somehow swapped places; for the bar-tender was sober and nice, while the old lady had imbibed too freely of the "calamity wa-

ther." She treated us well, however, and made us as comfortable as she could. Having to wait the next morning until 11 o'clock for the east bound train, we walked down to the coke ovens. The smelters of El Paso and Colorado, I understood, used this coke instead of coal, the coal not making sufficient heat. Coke has a hundred per cent. greater heat generating capacity. I told the "boss" that down in Texas we could not get coal when we wanted it, and that as for coke, why we had the hottest fires last July and August ever known in the State, and that all the time it lasted all the Coke we had stood right between the belching flames, and that he wasn't burned yet. The branch road out to Carthage was built solely to develop and transfer its vast coal field. Great train loads of this Carthage coal come down the mountain every day and crossing the river run away up the side of the Sierra Madra, and then back down and empty in the bins from which the coke is burned. These ovens are not allowed to cool, and the coal is carried out on a cardivan by a single mule until it reaches the top of the empty oven, and there the side of the car is loosed and the coal pours down into the oven. Here it is subjected to a heat sufficient to drive off the sulphur and sulphureted and carburated hydrogen gases, and in about two hours it is taken out as coke, looking very much like iron slag.

At 11 o'clock we started for Carthage, only nine miles, but just as many hundred feet above San Antonio. It was a freight train, with one coach for passengers. The freight consisted of water only. At Carthage there is not a drop of water to be found except as it is freighted over from the river. Accordingly, water tanks just the size of a flat are attached to the car, so that when you go east you have water as freight, and coming back you have coal. The ascent is so great that trains are liable to stall, as ours did, about half way up the mountain. I was told that the engineer lost control of his train once coming down the mountain, and for a while it seemed the whole train would be wrecked, passengers and all, as it was gathering momentum with every turn of the wheel. When we had passed around through winding canyons we suddenly turned into the one in which the town is situated. There is no valley. Imagine a range of mountains perfectly bare of vegetation, with a canyon running across the range and a long row of buildings erected for the operatives up this canyon, and you have Carthage, the leading coal mining town of New Mexico. Snatching a hasty meal, and strapping our trunks upon the back, (otherwise called a stage) we started for White Oaks. There were four of us besides my little niece, and we were just comfortably crowded for two days' and a night's excursion across the mountains. Our driver was exceedingly communicative, but not sufficiently so to tell us that we would be sadly in need of water before we reached the next "post." Passing out of the dry gulch at its eastern extremity, we left the mountains and entered an extensive plain being, as I learned, government lands. Right out ahead of us was another range of mountains, which seemed to be about ten miles away, but which the driver assured us was thirty. Looking back behind us I was surprised to see the snow-capped peaks of the Sierra Madra, under which I had breakfasted in the morning, rising above, and mingling with, the range I had just crossed. A stage ride across the *Red Poles!* You shall hear of it in the next.

FROM OUR MISSION ROOMS.

Rev. H. D. Hogan, reporting the work in Council Grove District, Western Conference, says: "The charges report 100 accessions since conference. There have been quite a number added to the church this quarter." A good work for a sparse but growing population.

Rev. J. L. Lynch, reporting the work on Hensley circuit, Western Conference, says: "I try to preach two and three times every Sunday. Yesterday I preached three times and traveled thirty miles by private conveyance." A strong buggy or a horse and saddle furnishes the usual traveling conveyance of the Western preacher. If in a timbered country, an open-top buggy has an advantage. In narrow roads the limbs of trees soon demonstrate the top. Thirty miles over rough roads, and three sermons, is good work for an able-bodied preacher.

We often have letters from young preachers making inquiries about the Western work. Whereby: "If you are willing to accept hard work, large circuits, meager pay, in order to lay the foundations of the church in a land which will one day be the home of a great people, go West and you will find such a field." Others ask: "To what part of the West do you advise us to go?" We answer: "Go where you are needed. Write to the Bishops in charge of the West. They are informed as to the needs of the work, and know how to inform themselves as to your fitness for the field." Another writes: "If I go West I am anxious to preach, but I have some

means that I wish to invest." Answer: "If you are going out to invest, you will want rich land at a low price, with good title, accessible to market. Every land agent you meet will say he can show you the spot. Before you look at the land be very careful to look at the agent."

Bro. J. L. Kennedy, presiding elder of the San Paulo district, Brazil, has been down for three weeks with malarial fever. He is now at work, and rejoices at evidences that the Master is with him and his fellow-laborers. Referring to the "Expositor Christiano," the monthly organ of our church published in the Portuguese language, he says: "It is having its influence for good, and will be felt more and more." He adds: "I wish all the papers of the M. E. Church, South, would exchange, whether they can read it or not. Its editor would read their papers, and great good would result to Brazil. Would it not be a comfort to any religious editor to know that the divine truth he sought to sound through his columns in the United States was reverberating also in a strange tongue over the hills and valleys of Brazil? By exchanging, he may sit on the tripod at home and speak loudly to those who sit in darkness and in the shadow of death. His voice may be heard in the land of the Holy Cross, from the Amazon on the North to the Parana on the South. Will he speak?" We hope the editors will heed this appeal. They will help Bro. Kennedy in furnishing a good paper to his readers. It will bring our church at home into closer sympathy with the church in the mission field. It will aid in preserving the connectionalism of the church from its religious centers at home, to the broad circumference of the mission field. Bro. J. L. Kennedy's address is San Paulo, Brazil.

Right here let me say, if any of the old friends of our missionaries would write them a kind, Christian letter now and then, it would help them. We will furnish the address of any of our missionaries to those who wish to write.

Bro. Kennedy reports a revival at the district conference, at Piracicaba. For the first time, possibly, in Brazil, penitents were invited to the "mourner's bench." At times fifteen or twenty presented themselves. "Some fifteen professed religion." He adds: "Bro. Tarboux, on the sick list, came up to see, but he would preach, talk, exhort, sing and pray. How a revival stirs the heart of a Methodist preacher the world over!

"Are you going to visit this field this summer? Come if you can possibly do so. A personal inspection of this field will be of value. Please to come. The whole field is now open to us." We hope, as soon as pressing business will permit, to join Bros. Clark and Methvin and their collaborators among the wild tribes of the Indian Territory. If we are able to go we will furnish some notes about the gospel among the *Blanket Indians*.

I. G. JOHN, Secretary.

THE DAILY ADVOCATE AGAIN.

REV. HUBERT BISHOP.

The difficulties in the way of a daily paper, as presented by sundry persons through different numbers of the ADVOCATE, had all occurred to me before I put pen to paper on the subject. Some objections to the enterprise had not occurred to me, and do not now appear to be real difficulties.

The brother who objects on the ground that we would be catering to the worldly spirit, and the brother who sees an analogy between the church in the realm of literature and the church retailing dry goods, both fail to impress me as to the cogency of their argument. The church can reach the spirit only through mental processes. The gospel of our blessed Lord is at home in all legitimate manifestations of mental power. If the brethren had carefully read the articles which they have deemed worthy of their notice, they would have seen this posture underlying the whole of my argument. I repeat an illustration: By what right is the church engaged in teaching the sciences and languages? She has her institutions of learning. We are all heartily committed to sustain and support them. Is it catering to the spirit of the world for Dr. McLean to teach political economy? Or for Prof. Hyer to teach chemistry? A knowledge of these sciences enters into that complex curriculum which entitles a young man or woman to a diploma, certifying in the name of the university and by the authority of the church, that the holder is ready to commence life's duties. Now the question is not, shall the church use the press to throw gospel light along the lines of life, as she has already thrown them through the drill and preparation for business? That question the church has answered by establishing periodical literature in all parts of the connection. Most of my friends who oppose the scheme of a daily have endorsed the management of the ADVOCATE in regard to secular matters. It is noteworthy that the best defined and most emphatic endorsement has occurred when the paper was trying to carry the gospel into secular thought. Witness the Advo-

CATE's famous controversy with the News many years ago; its equally famous arraignment of members of the legislature, and review of their speeches on the prohibition question; its masterly handling of the school law, which excluded the Bible and prayer from State institutions; and, later on, the work of the ADVOCATE in the hot campaign of last June and July. The brethren who have raised these questions should have no controversy with me on the daily ADVOCATE. Their arguments should be addressed against the church's system of weekly papers. The real question is, shall the church, having gone into periodical literature, enlarge her work so as to meet the demands of the times, or shall she acknowledge her inability to cope with the devil in the distribution and appropriation of current news? The statement made by one brother that there is no such thing in existence as a religious daily is an error of the head and not of the heart, as the imaginary analogy between the stomach of a cow and the intelligence of the church is a grotesque and absurd effort to use shucks and bran for soul food. The prodigal son learned eighteen hundred years ago that this was an error, and left his experience as a lesson for my Gatesville brother to profit by. There have been some suggestions arising evidently from a misconception of the scope of the proposed enterprise. It is not designed to substitute the daily for the weekly ADVOCATE. The weekly would be fuller, stronger, better, cheaper, by reason of the daily publication. It was proposed to publish a daily for the benefit of people who patronize the daily press; just as we publish a quarterly for the benefit of those who read reviews. If a man does not want the daily, he need not subscribe for it. This brings me to a very serious phase of the subject.

In some of the articles sent this question, notably in the able paper by the Secretary of the Board of Publication, I observe a spirit concerning our church press that is surprising to me. It crops out in suggestions of a burden to be carried by the church. In what sense is our present ADVOCATE a burden? I have heard of no collections for its support. I have seen no agents who present any claims it may have as an almsman's concern. I remember that in the dark days of its history, when war had wrecked fortunes, destroyed titles, desolated homes and overturned confidence, there were some appeals for the paper on sympathetic grounds, but those times have long gone by. The ADVOCATE is worth every cent of the subscription price. The man who takes it certainly gets *quid pro quo*. The man who advertises in it does so because it pays. If I had to beg the church to support it now, I should vote to retire from the field of journalism. If the Board of Publication should find it feasible to publish a daily paper, they will certainly give subscribers and advertisers a full and ample return for their money. It is a question of demand and supply. If the spiritual needs of the people require it, the church should supply the necessity.

Another lamentable theory I read between the lines in some of the articles against the scheme: It is the assumption that Christian men will invest their money only where it will bring the largest interest. I am not prepared to believe that. Methodists are the most enterprising people in the world; but a majority of them want to place their money with the view of doing good. To invest it simply with a purpose to make more money is criminal in the sight of God. None know this better than the consecrated men whom God has intrusted with wealth. The reason why our colleges are not endowed, our missionary treasury runs short, and our publishing houses have been in financial straits, is not to be found in the unwillingness of the members to do their proportional part in the enterprises of the church.

We have depended on exhortation rather than information; on appeals to pride rather than to gospel truth; on personal magnetism and influence rather than the power of the Holy Ghost. If all our missionary machinery, educational enterprise and plans of publishing were well understood by all our members and sanctified by the Word of God and prayer, the needful funds would flow into the coffers of the Lord's house until Josiah would say unto the Lord: "The people bring more than is enough." Even so, if the members of our church in Texas realize the need of the hour, the money can be found to publish the paper without the corporate church incurring a dollar of expense, or passing around the hat in our Secretary's desolate district a single time. Men can be found who will put their money into such a scheme, not because it will bring them 2 1/2 per cent. a month, but because it will do good and be self-sustaining.

I have seen in the nondescript management of the ADVOCATE occasional symptoms of weariness in this controversy. I began it when an editor was in the office with full authority to regulate it, and to say when it should close. I have waited until a successor has been

elected and appointed before resuming the subject.

I now submit the solemn question: What will the Methodist Church in Texas do to save the centers of influence from the demoralizing daily dishes that are fed to their digestive organs? Our people will read something. Unless the church supplies them with literature free from filth and permeated by gospel principles, they will read the papers in which the dances are defended, the theatre honored, the Sunday baseball club heralded as if it held forth the chief end of man, the saloon advertised among respectabilities, the gaming tables and driving parks receive honorable mention, crimes most horrible told under headlines in type corresponding in size to their enormity, and the gallows confessions and executions of the fiends and dare-devils of the day, constitute the mess of "red potage" for which our hungry Esau sell their birthright. Is it not high time for the Board of Publication to be searching the land for men who are able and willing to consecrate their money to building channels through which the water of life may flow into our social and commercial circles? Is there not a demand for pure literature, and is not the Board of Publication of Texas Methodism intending to meet the demand? The report in which the Secretary represented the Board as passing a resolution looking to an enterprise to which it gives no endorsement, and kindly granting a request where no request was made, surely does not represent the conscience of those men whom the church has called to supply our necessities in literature.

In conclusion: I expected some to say the scheme was impractical. So was Coke's mission to India impractical. So was Melville Cox's errand to Africa. But their lives were laid out in the work, and to-day the spicy breezes over Caylon's isle are freighted with gospel perfumes, and from the peaks of the Himalayas to the shores of Lake Tehad the heathen is hearing that God is love. In abiding faith that this discussion will either purify the secular press or else result in a clean daily paper, I have committed myself to the work. I can easily bear all the jabs that may be dinged at the undertaking. Argument, I will try to meet with reason; wit and ridicule I will meet as best I can.

THE HOME CONFERENCES.

Forney.

—W. H. LeFevre: Our meeting still continues. Bro. McKee has been with us two weeks and will remain longer.

Wills Point.

—J. B. Adair, July 10: We are moving on pleasantly at Wills Point station. God has blessed us greatly during the year. We have had about twenty conversions during the year. Twenty-four have joined the church by ritual, and nineteen by certificate—forty-three in all, and our church is greatly revived. The Terrell District Conference was a great blessing to our church and town. It was a spiritual feast to us from the first service to the last. Souls were converted, and every service was a great blessing to us. We are now making arrangements to pay off the debt on the parsonage. We want to get it paid off by our annual conference. We give our neighbors a hearty welcome and pray that he may be able to meet the demands of the church in his new field. The TEXAS ADVOCATE is growing in favor with our people more and more.

A Correction.

—Chas. E. Lamb: If Bro. Walker, who writes a report of the proceedings of the Jefferson District Conference, can find anything in his Bible authorizing a minister of the gospel to distinguish between adults and children in the proclamation of the free grace of God, I trust he will speak. I humbly submit to what ever Christ, Paul, or Peter may say on that, or any other subject. Just how he got hold of the notion that I was opposed to preaching to the children, I am unable to say. It was hatched from what I said of certain special services for children being perhaps in some degree responsible for the idea that it is useless for children to wear the ministry of God's house, as they cannot understand the gospel. He says: "Bro. C. E. Lamb thinks." Well, I am unable to say that my brother is a very poor mind reader, for I was not at that moment thinking of my brethren standing in God's house and laboring to bring a young soul to Christ. I was thinking of a latter day evangelist at the opera house or school house with his melodious, his taking songs and stories. Some of us have had a little experience in that line, and we know it has taught us to pray: "From all such, good Lord, deliver us."

Roswell, New Mexico.

—J. W. Sims, June 25: Since March 1st we have traveled about 1200 miles, filled six regular appointments, added six to the original number, nine, of organized members, distributed 100 copies of literature, sold four Bibles, procured five subscribers to the TEXAS ADVOCATE, and have visited 113 families, and have received ten thousand blessings from the Lord; and have had all the daily Advocate and wire-pulling talk, and more too, than we could wholly digest. We hope the brethren will hold up and "feed the lambs." We need more religion and less controversy. "Let your speech be always with grace. We believe that we have as much encouragement as any preacher in the West Texas Conference, while we have only one praying member in a distance of 100 miles to close our worship for us, and have not seen a Methodist preacher for nearly five months, and have heard only one sermon preached in that time, yet we are encouraged. About seventy-five per cent. of the population in the bounds of Roswell, New Mexico, are preaching, while about eight per cent. of that number are church members, including all denominations. They come, helping, keep perfectly quiet, give the preacher their undivided attention, and we have every reason to believe that a revival of religion is just up the surface, and by the grace of God we are going to try to bring it out in July and August. Furthermore, the people do not intend for us to starve. At a time of great need the people of Roswell, headed by Sister Hattie Grant, gave us a liberal donation. Then next came Sister Robert, of the great Chism Ranch, with another donation just as liberal as the first; the two amounting to about \$45. Then Bro. James I. Day, of Seven Rivers, gave us the use of a good fat horse for the year and \$25 in money. So you will see that a preacher has neither to carry weapons nor starve to death, and yet we think the conference ought to send unmarried men to these new fields. And we think the men ought to come when sent. We are all anxiously waiting for Bro. Potter and expect to see him in two weeks.

Texas Christian Advocate.

Old and Young.

THE LITTLE MAID'S AMEN.

Northwestern Advocate. A rustle of robes as the anthem soared gently away on the air— The Sabbath morn's service was over, And briskly I stepped down the stair; When close in a half-lighted corner, Where the tall pulpit stairway came down, Asleep crouched a tender, wee maiden, With hair like a shadowy crown. Quite puzzled was I by the vision, But gently to wake her I spoke, When at the first word, the small damsel With one little gasp straight awoke. "What brought you here, fair little angel?" She answered with voice like a bell: "I tunc too I've dot a sick mamma, And want 'oo to please pray her well!" "Who told you?" began I; she stopped me: "Don't nobody told me at all; And papa tan't see to her cryin', And 'side, sir, I isn't so small; I's been here before with my mamma, We tumbled when you ringed the big bell; And ev'ry time I's heard you prayin' For lots of sick folks todt well."

Together we knelt on the stairway, As humbly I asked the Great Power, To give back her health to the mother, And banish bereavement's dark hour, I finished the simple petition, And paused for a moment—and then, A sweet little voice at my elbow— Lapsed softly a gentle "Amen!" Hand in hand we turned our steps homeward, The little maid's tongue knew no rest; She prattled, and mimicked and caroled— The shadow was gone from her breast; And lo!—when we reached the fair dwelling— The nest of my golden-haired wife— We found that the dearly loved mother Was past the dread crisis—and safe. They listened amazed at my story, And wept o'er their darling's strange quest, While the arms of the pale, loving mother Drew the brave little girl to her breast; With eyes that were brimming and grateful They thanked me again and again— Yet I knew in my heart that the blessing Was won by that gentle "Amen!"

REST.

N. Y. Christian Advocate. "What are you doing?" called out John to his friend in an adjoining room. "Nothing, only making protoplasm." "Making what?" said John, as he rushed in to see how protoplasm was made. The maker of this commodity, if such it can be called, was lying on his back on a lounge, with a handkerchief over his eyes to keep out the light, his arms extended by his side, and his whole attitude one of repose. "I got tired," he explained, "poring over those books, and I'm just giving my mind a rest." This is a good time of the year to make protoplasm for those who can. A great part of the work of the brain is unconscious, and when we cease consciously to exercise it, its activity still goes on. We weary of the problem that occupies us, and so we leave it, and when it has passed from our immediate attention, the solution comes. We go to sleep perplexed and worried, and with waking perplexities are cleared up, worries dissipated, we see our way through. But rest is not for idle people. Only workers can rest. To make protoplasm of any value to one's self, or to others, one must have vigorously used up the stock on hand. Having done that, it is profitable to lie under the trees and feel their beauty without thinking of it, to sit on the hill-top and brood over the landscape, to bathe in the moonlight and sit under the starry sky, and passively absorb the stellar influences. Nature, mighty mother, imparts to us at such times many of her most precious secrets, and brings us near her great heart. From such rest we go back refreshed for the labors and struggles of daily life.

BORROWING.

"There is some letter paper," said a lady, displaying her purchases, "which I bought simply to lend. The quality is fully as good as I ever get in return for what I lend, though it is inferior to what I used for my own correspondence." "Here is a cup of tea," said another lady, "which I keep on purpose to lend to my neighbor, who is frequently 'out' of that article. When she has returned the tea she has borrowed, I set it, carefully covered, away, until she wants to borrow again, and then return it to her. So she has her own tea on deposit with me all the time, though the amount steadily diminishes."

Borrowers are to be found in almost every community—men and women not careful to keep themselves so well supplied with the necessities and conveniences of life that they do not need to borrow to make up their deficiencies. The borrowing woman gets out of tea, sugar, flour, eggs, and applies to her neighbor for a temporary loan; and this method of supplying her needs extends to every namable possession—scissors, flat-irons, thread, needles, pens, ink, stamps, mullage, furniture, horses, carriages, bread, butter, the use of machinery.

Many good people, interpreting the letter of the law rather than its spirit—"From him that would borrow of thee, turn thou not away"—feel in duty bound to lend whenever called upon and what-ever charily. But, as when in giving in charity, we are careful that our alms are worthily bestowed, and we do not by giving increase pauperism, so in lending we should take care that by "obliging" the borrower we do not confirm him in his vicious habit. The habitual borrower proposes to reap freely the benefits of the forethought of others, and thus makes himself a nuisance which ought to be suppressed. If lending really did any good to such people, the case would be

different, but lending only whets their appetite for further favors, and confirms them in the habitual neglect of forethought as to their own supplies.

It is difficult to see how the habitual borrower differs so essentially from the thief. He takes your time in getting for him what he asks for, and in putting it away when returned; he wears out your books, your tools, and often breaks and dulls them, and makes no compensation for the injury they sustain; he consumes your strength and enthusiasm in acceding to his requests; and he often causes you to waste in pure vexation, at being so annoyed, enough mental force to do a day's work, for all of which you get back absolutely nothing.

If there is one class of borrowers more vexatious than another, it is that class who spend their little surplus in personal luxuries and borrow of their neighbors the small necessities of life. There are women who will buy ribbons and laces and perfumes and cosmetics, and keep their work boxes so ill-furnished that they are always borrowing pins, needles, tapes, dress-lining, buttons, thread. There are men who smoke fine cigars, and manage by hook or by crook to have nice clothes, who forage on their friends for writing materials, umbrellas, small change, stationery, shoe-blacking.

There are two ways of getting rid of these annoying people. One is to give them as a gift whatever they desire to borrow; and the other is to borrow of them on the spot something, no matter what, they possess and value. Choose the occasion to borrow of them when they come to borrow of you—chiefly for their sakes. The habitual borrower rarely has anything he is willing to lend.

Nothing here said is intended to apply to those exchanges of friendly, neighborly, and Christian courtesy upon which we are all more or less dependent for comfort and happiness; but they are exchanges, and the benefit is mutual.

MOFFAT.

Northwestern Advocate. One day a Scotch lad, not yet sixteen, started from home to take charge of a gentleman's garden in Cheshire, England. He bade farewell to his father, brothers and sisters, but his mother accompanied him to the boat on which he was to cross the Firth of Forth.

"Now, my Robert," she said, as they came in sight of the ferry, "let us stand here for a few minutes, I wish to ask one favor of you before we part."

"What is it, mother?" answered the son. "Promise me that you will do what I am going to ask you."

"I cannot, mother," replied the cautious boy, "till you tell me what your wish is?"

"Oh, Robert," she exclaimed, and the big tears rolled down her cheeks, "would I ask you to do anything that is not right?"

"Ask what you will, mother, and I will do it," said the son, overcome by his mother's agitation.

"I ask you to promise that you will read a chapter in the Bible every morning and evening."

"Mother, you know I read my Bible."

"I know you do, but you do not read it regularly. I shall return home with a happy heart, seeing you have promised me to read the scriptures daily."

The lad went his way. He kept his promise, and read every day in his Bible. He read, however, because he loved his mother, not from any pleasure he found in the sacred book. At length, inattentive though he was, the truths he daily came in contact with aroused his conscience. He became uneasy, and then unhappy. He would have ceased reading but for his promise. Living alone in a lodge in a large garden, his leisure was his own. He had but few books, and those were works on gardening and botany, which his profession obliged him to consult. He was shut up to one book, the Bible. He did not pray until his unhappiness sent him to his knees. One evening while pouring over the Epistle to the Romans, light broke into his soul. The apostle's words appeared different, though familiar, to him.

"Can it be possible," he said to himself, "that I have never understood what I have read again and again?"

Peace came to his mind, and he found himself earnestly desiring to know and to do the will of God. That will was made known to him in a simple way. One night, as he entered a neighboring town, he read a placard announcing that a missionary meeting was to be held. The time appointed for the meeting had long passed, but the lad stood and read the placard over and over. Stories of missionaries told him by his mother came up as vividly as if they had just been related. Then and there was begotten the purpose which made Robert Moffat a missionary to the Hottentots of South Africa.

POLLY PERCY'S PRIZE.

Sunday-School Times. "If I were not trying to be a Christian," soliloquized little Miss Polly Percy, "I could try for that prize. O dear! I most wish I wasn't—N-no; I don't mean that, not exactly, but—well, it would be lovely to get the prize. I guess—yes, I think I will try for it. Anyway, don't papa and mamma expect me to be the very best scholar? If they were at home, they'd tell me to, I know, and of course I ought to obey. And that watch is the loveliest thing! I've wanted one for ages, and now—I declare I most wish that there wasn't any Kitty Lowe, for then I could try for that prize! Why! I didn't see you before, grandma."

"You do not use your eyes to as good advantage as I do my ears," smiled Mrs. Percy. "But what is the trouble, my dear? Perhaps I can tell you what to do, as mother is not here to advise. Well, Polly?"

"It's a prize," began Polly, eagerly. "Mr. Roberts, one of the committee, has offered it, and he said—it's the very dearest little watch, grandma—he said that if there were two best scholars the rest of the term he would divide the money that the watch is worth between them; and if there was only one best scholar, he would give her either the money or the watch. I'd take the watch, grandma—wouldn't you?"

"I see no reason why you should not try to win the watch, darling," said grandma; "that is, provided you are honest in your endeavors."

"I didn't tell you the reason," explained Polly. "I—you see, Kitty and I are both best scholars; she is No. 1 one week, and I'm No. 1 the next. But she's dreadfully poor, grandma, and so I lend her my books, and we study together—and—you see—if—we—study together any more we shall both have the prize—and I don't want \$15, I want the watch—and it will be selfish if I don't study with her, and—"

Grandma smiled sympathetically at Polly's paucity. "You know what you ought to do, Polly," she said; "now tell me what you will do."

"I don't know," Polly confessed, shaking her head mournfully. "I don't want to be selfish, for it is horrid; and besides, it doesn't please Jesus—and I do want to please him; but, O grandma! you don't know how much I want that watch! It's a quantity prettier than Caddy Hollandson's ever thought of being. Grandma, don't you suppose our Lord was ever selfish—just the least bit, you know—when he was a little boy?"

"Even Christ pleased not himself," quoted Mrs. Percy softly.

"Well," sighed Polly, after a long silence—"well, I rather guess, grandma, that I shall try to be willing for Kitty to win the prize. I know she will if I don't, because the other girls don't care about having good lessons; and I wish you'd pray that I may be willing that she should have the whole prize, instead of only half."

"That's my brave girl!" said grandma, approvingly.

Ever so many weeks after, Mr. Roberts handed scarlet-cheeked Kitty three bright gold eagles as the reward for her patient study. Then Miss Kildar, the teacher, said: "Polly Percy deserves honorable mention; had it not been for an unlucky spelling-lesson, in which she misspelled one word, she would be entitled to half the prize."

And Kitty, her arms thrown about Polly's neck, whispered: "You are the loveliest girl! I know you missed 'eloquent' on purpose that day, and I wish you hadn't—only now I can buy lots of medicine for mamma, and shoes for baby Rob."

After all, grandma's praise was best: "Darling, yours is the 'prize of the high calling of God in Christ Jesus.'"

OATMEAL IN WATER.

"No beer, thanks."

"It will do you good, after working in the street all the morning," said the foreman of a party of laborers from the public works' department to one of the most intelligent of his workmen, during a nooning on an uptown street, the other day.

"I'd rather drink what I've got in my bucket."

"What's that?"

"Oatmeal and water."

"What do you drink that for?"

"To keep cool, same as you drink water."

"It doesn't rest you like beer, though?" "Try it once and see. When I began drinking oatmeal in my water, the wife had to aimes: make me take it; now I wouldn't be without it. I used to drink a glass of beer every noon, two before supper, and 'work the growler' before going to bed at night; that cost about twenty cents a day. Now I save all that and get along just as well as before. I don't know what there is about the meal, but when I have had a drink of it, I don't care for beer or anything else to drink. You'd better try it yourself."

"Oatmeal is water," explained a physician to a Mail and Express reporter who had overheard the above reported dialogue, "is one of the best drinks in the world for a workman, especially in warm weather. It is nutritive, satisfying, and agreeable to the stomach. For laborers it makes a useful addition to the diet, costs but little, and repays the small outlay in the form of increased ability to perform labor, either physical or mental."

FACTS ABOUT THE BIBLE.

Verses in the Old Testament, 23,241; verses in the New Testament, 7,959; letters in the New Testament, 838,820; letters in the Old Testament, 2,728,100; chapters in the New Testament, 260; chapters in the Old Testament, 629; the word "Jehovah" occurs 6885 times; the middle book of the Old Testament is Proverbs; the middle chapter of the Old Testament is Job xxix; the middle verse of the New Testament is Acts xxii:17; the shortest verse in the New Testament is John xi:35; the longest verse in the Old Testament is Ester viii:9.

The best test of a man's calling to the ministry is his ability to translate his life into a sermon.

District Conferences.

WEATHERFORD DISTRICT.

The District Conference for Weatherford district convened at the Methodist Church in Springtown, June 27th. Thirteen out of seventeen pastors in the district, with about one-third of the delegates and local preachers, were present or reported at intervals during the conference. Rev. J. P. Mussett, of McGregor, and several delegates from the Woman's Missionary Society and Juvenile Missionary Society, were present in the cause of missions. Opening exercises were conducted by the presiding elder, Rev. Dr. Haralson. Sil. Stark, of Jacksboro, was elected Secretary, and the conference proceeded to review the work. No committees were appointed except those on boundaries and quarterly conference records. Finances, spiritual state of the church, missions, Sunday-schools, etc., in turn passed under review. It appeared that those circuits and stations which adopted the assessment plan had succeeded best in raising preachers' salaries, and a resolution commending this plan was unanimously adopted.

Notwithstanding the pressure of times from repeated failure in crops, finances in the district are ahead of what they were this time last year.

Reports on the spiritual state of the church were truly gratifying. We would especially emphasize the result of the work done by our preachers on the border. Noble, courageous, godly, these men have traveled over sparsely settled regions, preached, prayed in families, sung, shouted, and now bring to us the joyful tidings of success. It appears that some of the pastors had neglected the administration of the Lord's Supper, holding church conferences with regularity, etc. A resolution, therefore, committing the pastors to the duty of holding sacramental meetings quarterly, passed by a rising vote. The discussion of the missionary question was one of the most interesting features of the session. We are pleased to note the advance movement of the Woman's Missionary Society in the district. On Friday night a missionary meeting was held, attracting an immense audience. Bro. Mussett delivered the address. Mrs. J. Haralson, Mrs. B. W. Akard, and W. W. Davis, of Weatherford, and Mrs. J. Q. Cabler, of Seymour, made addresses. Master Oliver Stark, a member of the Juvenile Missionary Society at Jacksboro, delighted the audience with a telling speech.

Flourishing Sunday-schools were reported from all over the district. It seems that our people are becoming more and more alive to this important arm of the church's power and adjunct to the gospel ministry. W. W. Davis, an enthusiastic superintendent, declared the Sunday-school to be the work of his life. Other laymen applauded, and the preachers said "Amen."

Owing to pressure of business by the Secretary, this scribe was appointed to "write up the conference." Said Secretary did not furnish required data, so I am unable to give the names of delegates to the annual conference. Vernon was chosen as the place for holding the next district conference. Prominence was given throughout the whole session to religious exercises, culminating on Sunday in an old-fashioned Methodist love-feast and experience meeting. From the toll-worm veteran to the tender youth, touching experiences were related. A gracious outpouring of the Spirit ensued.

The presiding elder's sermon was a model of earnestness and power, and the preachers left Springtown Monday morning full of the Holy Ghost and of power. Praise the Lord. J. J. CANAFAX.

SAN AUGUSTINE DISTRICT.

The San Augustine District Conference was held at Timpson, Texas, June 28 to July 1st inclusive. Our new and beloved presiding elder, Bro. T. P. Smith, was present in the full performance of his duties, to the satisfaction of all. The attendance of members was not so full as desirable, but the interest by those present was one the less manifest.

Every department of the work of the church was fully inquired into, both on the conference floor and in the committee rooms, and the result of the investigations were, as a rule, very gratifying—showing a general onward movement of all the working forces.

There is a marked improvement in our financial system, and as a result our pastors are more promptly, if not better paid; our Sunday-schools more abundantly supplied with our own unexcelled literature, and our general collections, required by the annual conference, more readily met. Our people are growing more in sympathy with their pastors, and in knowledge of our system; which facts are doubtless attributable to the increased circulation of our church papers.

On the subject of Sunday-schools there was more than usual stress laid, and the reports of the various charges indicate a marked increase of interest in and good results from this great work. The number of permanent Methodist Sunday-schools has almost doubled within the last twelve months. One afternoon was devoted to the discussion of this work as indicated by program published in the ADVOCATE prior to the meeting of the conference.

There were present the following visiting brethren, who from time to time addressed the conference in behalf of the work in which they are respectively en-

gaged: Dr. J. W. Heldt, Regent Southwestern University, Georgetown, Texas; Dr. I. Alexander, Principal Alexander Institute, Kilgore, Texas; L. M. Fowler, Financial Agent Alexander Institute and agent of the American Tract Society; J. B. Hall, Bible Agent, and Dr. J. B. Rankin, Superintendent of the American Bible Society for the district of Texas.

The following brethren were elected as delegates to the annual conference: T. S. Garrison, H. Twomey, local preacher; G. P. Ingraham and E. S. Hicks.

The next district conference will be held at Nacogdoches. The citizens of Timpson conspired together to entertain the conference in a royal manner, and succeeded to the highest expectation of all, for which the conference voted the usual resolutions of thanks. Perfect harmony pervaded all the deliberations, and the brethren, both clergy and lay, received a new impetus in the great work of forwarding the interests of our Master's cause. W. F. DAVIS, Secretary.

GRANBURY DISTRICT.

The third annual session of the District Conference for Granbury district convened in the Methodist Church at Granbury, June 27, 1888, with B. M. Stephens, presiding elder, in the chair. After the opening religious exercises the presiding elder called the conference to order and the roll was called. Charles Irvin was elected Secretary and C. W. Daniels, assistant, whereupon the conference proceeded to business. It was decided to transact the business with committees for the five different topics indicated by the Discipline, with the addition of committees on education, temperance, local preachers' work, memoirs, books and periodicals. The presiding elder so made up these committees of both preachers and laymen that everybody had something to do. The different committees performed their work well, carefully and prayerfully investigating each item with intense interest for our Master's cause. As a result, the following is a summary: The Committee on the Spiritual State of the Church report about thirty-four infants and sixty-four adults baptized, and about 180 conversions. The ordinances of the church are well attended, and prayer and class-meetings and family altars have increased. The committee recommended the burden of our ministry be repentance, faith, regeneration, sanctification and the witness of the Spirit, and that we in our lives and ministry warn the people against all kinds of worldliness. The Committee on Missions recommended that, owing to the undeveloped condition of the missions of the district at present, the presiding elder and preachers in charge in their several quarterly conferences perfect such arrangements as the necessities of the church may demand. The Committee on Sunday-schools made a splendid report, indicating that our Sunday-school interest is constantly growing all over the district. There were some good resolutions passed that we trust will prove a blessing to both pastors and people. The Committee on Finance report the conference collections, as a rule, pretty well met; but only about twenty-two per cent. of the pastors' salaries have been paid up to this time. A resolution was adopted that we urge upon our people the adoption of the assessment plan in all our charges. The quarterly conference records had a close criticising committee, and we feel confident that they will appear in better shape in future. The Committee on Education duly considered that interest of the district. They report Granbury College—our district school—as having been in successful operation fifteen years, and the last one, in many respects the most successful and satisfactory. It has averaged for fifteen years 258 students; for eight years 280, and for the last five years 300; and for every ten days the school has been taught one student has been converted. A special calamity, however, is now resting on this institution in the way of a heavy debt, which was caused by the burning of the building in January, 1887. This debt, which is \$6000, is secured by a lien on the building and grounds, held by twenty-one persons, either one of whom may force sale in twenty days after maturity of the notes, the last of which will be September 3. The extension of another year's time has been secured, provided the interest and insurance, amounting to \$800, can be paid now. Efforts are being made to raise the amount, which we trust will be crowned with success. The Committee on Books and Periodicals made a very good report, in which was extended a hearty welcome to our new editor, Bro. Campbell. The Committee on Local Preacher's Work, reported thirty-three local preachers in the bounds of the district, all in harmony with the pastorate and acceptable with the people. The report of the Committee on Temperance indicates that there is very little intemperance in the bounds of the district, and that saloons have decreased in number. One mission seventy miles long is reported as having no saloon, within its bounds. The Committee on Memoirs reported the death of our beloved brother, Wm. Fletcher Jones, local elder, who had spent over half a century in the ministry, and submitted a very beautiful tribute of respect.

Bro. B. J. H. Thomas, a member of the Home Board Church Extension, addressed the conference in the interest of the Board, very ably setting forth the extent

of this work, and the duty of the whole church to support it. O. M. Addison, Conference Colporteur, made a ringing little speech in behalf of that department of our church work.

A program for the Sunday-school convention, furnished by the presiding elder, embracing all the principal topics relating to the Sunday-school work, was taken up and carried out with much interest.

Cisco, Texas, gets the next district conference. Rev. J. M. Lane, J. T. Yeargan, H. V. Squires and W. A. Massie were elected delegates to the next annual conference. B. R. Milan, S. B. Ferrell, W. J. Moore and A. N. Edwards, alternates elect.

Our hearts were gladdened by the presence of Bros. E. A. Bally, presiding elder of Gatesville district; J. S. McCarver, preacher in charge of Belton circuit; E. Hightower, preacher in charge of Venn station, and others, as visiting brethren. The conference was very well attended; all the preachers save one being present, and most of the delegates. The spiritual part of the entire session was almost everything that could have been desired. We enjoyed plenty of good preaching, prayer-meetings, experience meetings, the sacrament of the Lord's Supper, and in fact a very gracious revival, for all of which God's holy name be praised. CHAS. IRVIN, Secretary.

SEOVALL, TEXAS.

CENTRAL DISTRICT.

The eighth session of the District Conference of the Central District German Mission Conference, M. E. Church, South, convened in the Methodist church, Industry, Austin county, Texas, June 23, 1888. Rev. W. A. Knolle, presiding elder, present and presiding.

After the usual religious exercises, the presiding elder called the conference to order. Daniel Schrimpf was elected secretary. The conference then proceeded to business. It was decided to do the business of the conference with committees, and they were appointed as follows:

- 1. On the Spiritual State of the Church. 2. On Missions. 3. On Sunday-schools. 4. On Church Property. 5. On Quarterly Conference Records. 6. On Books and Periodicals. 7. On Education.

Each of these items was carefully and prayerfully examined, and as a result, the following is a summary: The reports of the several charges indicated that the spiritual state was healthy; since the conference forty-four were added to the different charges. The cause of missions was carefully looked after by the worthy committee, F. Vordenbaumen and Prof. G. A. Sterling. The mission work is a great and grand work. The command is: "Preach the gospel to every creature." The Sunday-schools are all in a good condition and improving all over our district. The committee has given special attention to this grand and great work. Books and periodicals were duly considered. No church can live long without a good and sound literature, and this, we regret to say, is lacking in our German church. We have nothing but our small German paper, the "Family Friend," which makes its appearance semi-monthly, our German Discipline, Lob Gottes, and the Hymn Book. This is not enough to satisfy the craving thirst for reading of our German people; therefore they find it necessary to draw their reading matter from other sources. The TEXAS CHRISTIAN ADVOCATE was highly spoken of and heartily commended to all German families that can read the English language.

All our churches are in good condition and are used entirely for the worship of God, and are free of all debt. One new church was built.

Two resolutions were passed, both resolutions of thanks; the one to our people of Industry for the kind hospitality shown to the conference, and the other to our worthy presiding elder for his love toward the brethren.

The following persons were elected delegates to the annual conference: J. T. Sommer, Sr., Conrad Bering, T. Schellberg, Hy. Steve, with Chas. Hintz, Geo. Henrichsen, A. Hamff and Geo. Hausler, alternates. The business having all been done, the conference adjourned Saturday evening. The sessions were all harmonious, the best of feeling prevailing. All were blessed. Amen. DANIEL SCHRIMPF, Secretary.

Correspondence.

"J. D." AND CHAUTAUGUA.

I have time for only a brief reply to "J. D.'s" objections to Chautauqua assemblies and their methods. In the first place, I will say the movement is indorsed by the foremost men of all the churches. Bishop Vincent, indeed, is the originator of the idea. Such men as the late Bishop Simpson, and men living now, such as Fisk, Foster, Buckley, and a host of others, with Harrison, Haygood, Fitzgerald, Cunnyngham, Keller, Potter, Galloway, of the Southern Church, have cordially indorsed the movement from its inception.

The Sunday-school is at the foundation of Chautauqua organization. It is to make men and women love their work of leading the children to the love of the tender Shepherd, and the better fit them for that work, that these assemblies have been inaugurated.

The popular culture sought to be imparted by means of lectures, summer schools and courses of reading, comes to the impetuous young man or woman as a benediction. Already thousands upon thousands of educated men and wo-

men have gone out from the C. L. S. C. to noble stations and usefulness in life. "J. D." fears these assemblies will take the place of camp-meetings, and become as common. His fears are ill-founded. It is quite as probable that universities will take the place of village schools, and become as common. A hundred thousand dollars judiciously expended will barely realize the idea of a Chautauqua assembly. The Texas Chautauqua assembly, though a marked and brilliant success, is after four years of arduous and self-sacrificing labor and the expenditure of many thousand dollars, but an intimation of what its founders mean it shall be. I suspect "J. D." to be a venerable and distinguished minister of our church, whose opinions and scholarship I greatly honor, but I submit that he has unwittingly disparaged a noble enterprise, fraught with blessings untold to thousands of struggling, ambitious poor youth, and have made more difficult in this State the unselfish work of one who, with his co-laborers, has despised his own comfort and expended his own resources in order to bring to others that boon once denied himself.

H. M. DuBOISE. SAN MARCOS, TEXAS. SECULAR PAPERS AND GROWTH OF CITIES.

To an observing person, the relation of the secular press to the growth of cities is an interesting study, and Texas affords a fine field for the study. We visited Texas, December 24—Sherman—1874; and got to Austin in February. We have been in Texas once at least every year since—several times twice a year—on extended tours. Fort Worth was a mere village, San Antonio the same—1876-7—and Waco a cultivated little city, situated within as rich a farming country as any city in the State. She had a university and college—Baptist and Methodist. The soil and situation were all that could be asked. She had no rival city overshadowing her. Fort Worth had Dallas on the east, Sherman, Gainesville and Denison on the north—all close by—and growing cities to the west. But the Gazette—a live paper—threw its whole soul into the interest of the city, and built it. We never could see how San Antonio could be a great city. But a live press did it. The papers there, the Express being in the lead, made the city to a large extent. The Dallas Herald, then the News, did so by Dallas. Waco ought to have been the interior city of Texas. But it so happened that each of her papers, for years, doled out glorifications of infidelity, retailed the vile slanders of Ingersoll against the church, and thus, while these editors were whitening on goods boxes and slandering decent people or measures, the live editors of those cities were making the world believe they were leaving Houston and Galveston in the rear of their prosperity. Their new columns were feeders to other papers of greater cities, and thus additionally their cities were advertised. It is not too late yet for the beautiful and cultured city of Waco to lead. What she has wanted all the time was a bright, rustling, live editor, backed by her citizens and backed well. May be that is the case now. We hope it is.

J. DITZLER. METHODS OF RAISING THE COLLECTIONS.

It has been truthfully said, that the "organization of the Methodist Church, under the providence of God, not only supplied a then existing necessity in the kingdom of grace among men, but that the fathers of the church, under divine guidance, gave to the world a code of laws to govern said 'societies' then organized, that is as good, or the best the world has ever seen." With godly pride we accept this as a fact. And whenever a seeming or actual failure has occurred in the operations of the church, it has always been for want of a proper execution of the discipline. No complication would arise in the manner of raising the conference claimant's fund nor distribution of same, if the law governing that particular branch of church work was observed by pastors, seconded by a hearty support of the membership. So also, the Boards of Church Extension and Missions. If the law governing these, the most important church work, was strictly carried out, no friction would be experienced nor dissatisfaction heard of, but a hearty, loyal response from the membership would in future, as in the past, be given as an earnest of their love of the church. The methods adopted by the chairman of these boards are questionable, not that they clearly exceed their authority in the calls and convening of said boards, for that is beyond doubt an assumption, but that the expense of members in attending these meetings, if bound by the boards, is far beyond the good to be done, unless the boards assume that the pastors of the Northwest Texas Conference are willfully violating the law of the church that imperatively commands them to take up these collections. Not only does the chairman of the Boards of Missions call his committee of twelve members to meet in Cisco, but the board resolved to have one of the members of said board at each of the district conferences. Wherefore? To entouse a body of Methodist preachers and officials of the church in the cause of missions. If it was not for the fact that a Methodist is always at home when among his brethren, the self-constituted missionary evangelist would feel exceedingly lonesome.

I make the assertion that no body or set of men more conscientiously abide by the letter and spirit of their obligations

than the pastors of the Northwest Texas Conference. Under this conviction I raise the protest against anything that directly reflects on them as pastors, and that will take one dollar unnecessarily (as this evidently does) from their well earned salaries. Nor does this zeal that possesses these brethren of the Mission Board stop with the exhibition of themselves at our district conferences, but the suggestion is being canvassed, and the advisability of making a conference appointment of a good live man to represent the cause of missions to the church, is being discussed. The bare idea of such a thing to my mind is another thrust at the regular ministry. Away with such ideas! For the innovations will be so great and objects sought to be attained will be ephemeral, and we shall at annual conference call for an exhibit of the traveling and incidental expenses of these boards as a means of thwarting this last proposition. Our Publishing House and Parent Board, and in fact every interest of the church, has felt the blighting effect of debt—debts incurred by a disregard of the rules governing the particular interest in hand. Of course this matter compared to that is only an addition in miniature, but if we keep the annual conference boards in line and out of debt, the Parent Boards are safe, and that the church may not have another experience like that of the last ten years, let the church throw on the breaks without fear of any, and with enmity to no one.—J. T. YEARGIN. BASTLAND, TEXAS.

A TRIBUTE TO AN OLD FRIEND.

John Hawk was born in the State of Ohio, A. D. 1811, and died June 1, 1888, at Lampasas, at the home of his son-in-law, Rev. T. W. Rogers. At what period of life he embraced Christ and became a Christian I am not advised. I first made his acquaintance in Rusk, Texas, in 1856. I was his pastor in the Rusk station two years, and his presiding elder five years, and do not hesitate to say that I have not known a better man or a more devout Christian. He filled the office of class-leader and steward with marked fidelity and acceptability, and was known and acknowledged the good man of that church and community. He was always in his place, ready and willing to do what he could to advance the interests of the church and save the erring. He was not exceedingly demonstrative, but tender, fearful, under the preaching of the Word, with occasional glow of holy joy lighting up his manly face. I never knew him to do a wrong thing or seriously blunder in his religious life. The good man is gone, but his godly example is left an inheritance to the church.

R. S. FINLEY. QUIETUDE, TEXAS. LESSONS FROM THE LIFE OF DR. S. F. STARLEY.

"He being dead, yet speaketh."

Every noble life has its lessons for humanity, and to give articulate voice to the virtues of the brave and true when they have quit the walks of men, while a painful, is yet a pleasing and profitable task. Dr. Starley was my friend. I knew and loved him. The tribute I bring is the offering of friendship to consecrate the virtues of a character at once original, sterling and true. Our acquaintance began early in 1859, during a protracted meeting held in Springfield, Texas, then the Doctor's home. Many of the first citizens were brought into the fold of Christ. Conspicuous among the saved was the Doctor himself. He was the only theoretic and scientific infidel in the place, as I remember. He had embraced heartily the monad theory of being, and accounted for the phenomena of all life and growth by the assumed occult vital forces inherent in nature—substantially the same theory which has since been attributed to Darwin and his school of thinkers. The interest in the meeting from the first was profound, affecting the whole community. Respect for his wife and friends, with possibly some curiosity, induced him to attend service. Though infidelity had not then taken on the modern phase so much to be deprecated, decent regard for public opinion sometimes took it to church. After preaching one night on the sufferings of Christ for our salvation, a very simple, earnest sermon, to the astonishment of his friends, Dr. Starley was among the many who came to the altar and knelt for prayer. He was intensely exercised. A man of strong passions, honest convictions, prompt and resolute in action, overwhelmed by the Divine presence, he surrendered to the claims of the gospel, and within three days was happily converted. I shall never forget the happy flood of joy in which he broke down after a scholarly introduction to his Christian experience—the simple language of the heart glorifying the grace of God, which is the same in the peasant or the prince, the unlettered or the learned.

He joined the M. E. Church, South, but, like too many others in the past, and if this lesson is not better learned, like many others will do in the future, Dr. Starley backslid through neglect, not of the poor, not of the church, but of God's blessed Word. The divine life cannot be maintained except by its natural aliment—"the Word of God." "My words are spirit, and they are life," said Jesus. "It is written," said the Lord to the devil, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "This is life eternal that they might know thee and the only true God Jesus Christ, whom thou hast sent." As well might we expect to support our natural life without eating natural food as spiritual

life without spiritual food regularly taken and properly assimilated. But Bro. Starley was a physician, proud of his profession and proficient in it. Taking the leading medical journals of Europe and America, he was constantly occupied. I never saw a more diligent student. In addition to his general practice he gave special attention to diseases of the eye. Indeed, I am indebted to him for my own restoration to sight, after years of suffering and impaired vision. He had his theory of medicine and practiced it, as was his duty. He had adopted the Methodist theory of religion—was born of the Spirit—but not nourishing the infant life on the sincere milk of the Word, he not only did not grow, but became weak as helpless infancy. He did not read the Bible, as he afterwards admitted, for fear of raising again the doubts of his skeptical life. I returned to my charge after he had restored my eyes, which he did, as he insisted, because he owed under God his salvation to my ministry. No more grateful man ever practiced physic. The only bounds his generosity recognized was his ability. Such a man was worth saying. But the laws of spiritual life are inexorable, and their violation attended with inevitable results. The following year I was appointed to the Springfield charge, and Dr. Starley visited Waco with a view to locating permanently in the practice of his profession at that point. When he returned to Springfield he was completely backslidden, so much so that he very gravely told me to take his name off the church book; that as an honest man he could not remain in communion with the church since he had repudiated the whole system of religion and humiliating as it was to make the confession, he believed himself to have been the subject of a delusion. Discarding the Bible, he had fallen back on his old skeptical principles. Of course I heard him with a sad and troubled heart, and replied: "Doctor, you were a converted man, but rest assured you are now the subject of a most dangerous delusion, and if you persist in the course you propose it will be your ruin. You will not only relapse into your old opinions, but into your old habits and sinful practices as well." "No," said he, "I shall never swear again—that is nothing but a habit any way. There is no sense in it, and, besides, it is ungentlemanly; and having broken the habit so completely, I shall never swear any more." "You will see, Doctor," said I in reply, and my speech, like Reuben's, was "long and earnest," for I was pleading for my brother at the bar of his own conscience, but apparently in vain. Had he "fallen away"? Was it impossible to renew him again to repentance? I reviewed the grounds of apostasy, its conditions and contingencies.

Of course his name was taken from the church roll, and he was reckoned with the unbelievers, though still my family physician and friend. A number of us still prayed and labored for his recovery; but the general impression was that, religiously, Starley "was gone forever." On occasionally visiting his family, the accustomed worship was omitted, as inconsistent with his theory of negations. We became mutually repellant to each other. I could see he was unhappy in my presence, and I certainly was in his. Finally, however, when stationed at La-Grange in 1862, he sent for me to spend a night with him before taking my departure. I did so. He received me with the old-time cordiality, and it was soon apparent that he was deeply concerned, and when the family had retired and we were alone, he said with emphasis: "Mr. Littlepage, I sent for you for a purpose. I need not say anything about my past life, in relation to Christianity. You know as much about that as I do—perhaps more. But I have recently become alarmed, and from this cause: during the time that I was a member of the church, I had no difficulty in controlling my temper. I had no disposition to become angry, but since abandoning religion as a delusion, I could no more control my temper than I can control the winds; and, sir, I cannot account for this upon any principle of philosophy that I know anything about. At all events, I am satisfied that the claims of Christianity deserve a more thorough investigation than I have ever given them, and I am determined if I have capacity to understand it, that I will, to the utmost of my ability, go to the bottom of the whole question." I think I never came nearer shouting in my life. I felt that the man was saved, for this fixed determination, honestly persisted in, will lead any man from the farthest verge of skepticism to the full realization of the "Truth as it is in Jesus." "Doctor," I replied, "after all you have said about religion as a delusion, and its professors as fanatics, suppose you shall find upon investigation that the Bible is a revelation from God, can you go back upon all you have said, begin at the bottom and build up again?" "Let me be fully satisfied of this one fact, said he, and then there is nothing under heaven that I would not be a fool not to do in order to avail myself of the benefits of such revelation. Further, I want to say I have read the first and second parts of Watson's Institutes through, and am overwhelmed with the amount and character of the testimony brought to bear on the claims of the Bible to divine inspiration."

Within less than three months from this interview I received a letter from him in which he stated: "I have read Mr. Watson's entire work through carefully, twice; every doubt has been removed, and God, in his infinite mercy, has not only pardoned my shameful apostasy, but restored to me the joys of his salvation, and to-morrow I shall apply for membership in the Methodist Church, and God helping me, spend the rest of my life in his service." He joined the church as contemplated and passed through ordeals which would have wrecked a less firmly grounded man. More than twenty-five years have passed away since the incidents here recorded occurred. How often his faith may have been tested since, how often Satan may have sifted him as wheat, I do not know; the lines of our lives have seldom crossed since, much less run together. I have heard of him through the public prints and journals of his profession, at the head of which he held his place to the last. An occasional letter has past between us, and last of all, from his daughter, I learn that his long, eventful, useful life closed in a peaceful, holy calm, befitting one who had "served his generation by the will of God," one who had grappled the problems of human life and proven the weakness of the false and strength of the true; one who stood before the world every inch a man, and dying, fell into "the everlasting arms." The lessons I have endeavored to draw from the life and character of my dear departed friend, I trust may be regarded as foot-prints in the sands of time. "Foot-prints which perhaps another 'Sailing o'er life's troubled main,' some tempted, tried or shipwrecked brother, seeing, may take heart again." S. C. LITTLEPAGE. BASTROP, TEXAS. LAYMAN VS. ASBURY.

ASBURY, in his communication to the Advocate of July 5, makes some statements and takes some positions that might be misleading to one who had not followed Layman carefully. Layman is charged with an "indisposition to treat the subject broadly and comprehensively." Layman declined to go outside of the State of Texas. Layman being somewhat modest, did not care to go into a field with which he was entirely unacquainted. He had never been to China, India or Japan; knew nothing of the languages of those countries, and consequently could not measure the ability, either spiritually or intellectually, of the missionaries sent there by our church. A man may be very able in English, yet preach a very poor sermon in the Chinese, Indian or Japanese language. If Bro. Asbury has traveled over those countries, and is well posted in their languages, and is capable of giving an intelligent account of affairs there, not only Layman, but every reader of the ADVOCATE, would be glad to hear from him on the subject. If Bro. Asbury has traveled over the United States, and is personally familiar with the different churches and missions of our church, and the ministers in charge thereof, we would all hail with great pleasure a detailed account of his experience and information. If Bro. Asbury simply wanted to deal in generalities about which he had no personal information, Layman has only to say that life is too short for him to engage in such.

The State of Texas and the membership of the Methodist Church therein, may appear to the massive and comprehensive mind of Bro. Asbury to be very diminutive indeed, but the field is large enough for Layman. The evil complained of exists here, and while Layman sincerely hopes that it exists nowhere else, the fact that it does or does not is neither beneficial nor detrimental to our church affairs in Texas.

The fact that all is well without will not warrant us in encouraging evil doing in our midst. The fact that all is wrong without is no excuse for us to indulge in wrongdoing ourselves. Bro. Asbury says that the reports from these young and inexperienced ministers are the best in the several conferences. That is speaking very well for them, but is a very great reflection on the older members of the conference. It is a strong confirmation of the evil complained of by laymen, and it is a hard blow on the practice of the administration. The reports of these new and young men before they are touched with the blighting influence of the church administration are the best in the several conferences. What stronger condemnation of the practice is necessary? Like Saul, they start out with an unselfish devotion to their Lord, but "the lowing of the fat cattle," the hungering for the good positions, obliterates in their own hearts the desire to serve the Master. Self comes to the front and the work of the Master wanes. They become interested in selfish preferment even as Saul became interested in the spoils of war and the succession to the throne, and the work of the Master is correspondingly neglected. Layman has not a word to say against these same young and inexperienced ministers who are fresh in the service and as yet uncontaminated with the selfish working of the church. On the contrary, his heart yearns for them, and he speaks solely for the purpose of warning them against the selfish whirlpool of the church inaugurated and presided over by Satan, whereby their influence for good is almost entirely cut off. What stronger evidence is needed than the statement made by Bro. Asbury?

It is a sad commentary, indeed, to see the reports of the young and inexperienced show up better than the old veterans. The evil that Layman complains of, and has complained of from the beginning, is the sending of the best preachers



IF CLOTHES COULD TALK, what a sad tale they would tell of short lives, the result of rubbing, twisting, burning and eating—made necessary when washed in the old-fashioned way with common soap. They would say we dread the wash-day as much as do the poor, misguided women who still hold antiquated ideas of muscle and the washboard. NOT SO THE WOMEN, or their clothes, who wash in the modern way with the modern means. PYLE'S PEARLINE WASHING COMPOUND. It saves the clothes; the women; their time and health, and is absolutely harmless to all but dirt—it is death to that. MILLIONS USE PEARLINE. Try it—but beware of imitations and peddlers.

W. ELLIOTT, Sherman, Tex. (ESTABLISHED 1876.) ALSO DEALER IN— PIANOS: BEHR BROS. & CO. DECKER BROS. MASON & HAMLIN. FURNITURE, WALL PAPER, AND SHEET MUSIC, ETC. Church and Pulpit Furniture Ordered. WALL PAPER SAMPLES SENT ON APPLICATION. Write me for Prices and Terms. W. ELLIOTT, Sherman, Tex. Name this Paper.

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to the largest and best paying congregations, and these young and inexperienced ministers to the small congregations and out-of-the-way missions. What a sweet morsel it would be to a congregation that had been treated to a surfeit of fine sermons to have one of these vigorous, Christ-loving and serving young men infuse into them some of his love for the Master. It would operate like fresh mountain air on a closely confined and overworked dyspeptic. He speaks of David and Goliath. He says: "To meet this enemy the wisdom of Layman would bring forth a fine warrior, well disciplined, armed with all weapons of destruction." Methinks that Bro. Asbury, once upon a time, suggested as a reason why the best talent was given to the largest and best paying congregations was because they were situated in cities, and Satan was more strongly entrenched there, and these same young men were not equal to the task, hence, the Napoleons were sent there. Go back and read his first communication on the subject and see for yourselves. David was no inexperienced, unarmed warrior. He was well equipped and an old soldier. Though young in years, he was old in love and faith in his God, and well disciplined to command. It was not his first combat. He said that the God who saved him out of the jaws of the lion would deliver him from the hands of the Philistines. It was not David's but God's battle. It was not David's but God's victory. David took none of the glory to himself. That is what is the matter with our church to-day. There are too many Sauls and too few Davids. It is the fine sermon that you hear, and not so much the Word of God. The prevalent idea to serve the church rather than to serve God; to please the congregation rather than to save sinners; a desire to stand well as a preacher and get the best positions, rather than to work diligently in the vineyard of the Lord and bring sinners to repentance. Saul, because he was not insensible to the "lowing of the fat cattle," and sought rather to serve himself and preserve his family in the succession than to conscientiously serve God and do his will, was deprived of the throne and his family almost entirely blotted out. Why should not the same thing be re-enacted? A church denomination that looks more to fine sermons than to serving the Lord and to ministering to the wants of converted congregations than to converting sinners, may likewise be deprived of God's love, and its influence will move and its usefulness pass into history. David never slew Goliath. God did it. Samson never slew the Philistines. God did it. It was the power of God behind it all, and unless the power of our Lord is behind the church its influence will be as nothing. "A strong church in the very nature of the case demands a strong and able minister that it may be fed with strong meat. The ministry that fails at this point fails in its duty to God and man." * * * "To keep our strong churches rich in faith and dutiful in good works is the most difficult and arduous task demanded of the ministry, and to meet this the best and ablest ministers are required. Layman

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Texas Christian Advocate

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No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer.

Persons desiring the return of their manuscripts, if not accepted, should send a stamped and directed envelope.

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.

THE POSSIBILITY OF DOUBT NO REASON FOR DOUBTING.

Many good people, we believe, are troubled about the certainty of personal salvation because they mistake the possibility of doubt for doubt. That is, the possibility of doubt becomes a disturbing element, and then the source of doubting.

spirits who knew the nature of the human mind has provided for it according to its nature. He has written in a book an account of the nature of evidence on which the knowledge of salvation must rest.

SHALL WE HAVE A PERSONAL CAMPAIGN.

It is to be hoped that the political campaign this year will not be a personal one. Mr. Cleveland has served the people of the United States for the past four years, and has proven himself to be honest and honorable.

before the country solely on the merits of their cause.

LAST week Dr. H. V. Philpott, presiding elder of the Chappell Hill district, sent us a notice to change the time of his district conference.

We suggest that the controversy between Layman and others, which has been going on for some time, might conveniently close with this issue.

It is almost impossible to carry on a controversy for any length of time without going frequently over the same ground. The writers generally do not appreciate the fact that the readers of the ADVOCATE do not feel the same interest in the controversy as they do themselves.

DR. H. S. THRALL, in a recent issue of the Nashville Advocate, gave a list of the Methodist schools in the bounds of the Northwest Texas Conference.

Said college is desired to the Methodist Episcopal Church, South, controlled by a board of trustees, every one of whom is a Methodist, and can be no other than a Methodist.

Mrs. L. A. Kidd, the president of North Texas Female College, has arrived in Sherman from Mississippi. She comes well recommended by Bishop Galloway and others.

Mrs. L. A. Kidd and her daughter, Mrs. S. K. Holt, left Monday morning for their future home in Sherman, Texas, where Mrs. Kidd assumes the presidency of the North Texas Female College.

Mrs. Kidd feels the responsibility of her position, and has procured a faculty of the best teachers. She solicits and deserves a liberal patronage.

THEOLOGY is a science. In fact it is the queen of sciences. As to how many people appreciate this fact may be judged by the small number who make it a study.

The Christian Observer gives the following advice to parents: Do not criticize your preacher in the presence of your children or strangers, or those who are not Christians.

The St. Louis Republic gives an account of Little Helen Keller, whose parents live at Tusculum, Ala., and makes the following comment: She was born with all her faculties, but lost them through an attack of virulent disease.

We clip the following from the report of the Committee of Publication to the readers of the Pittsburgh Christian Advocate, in hope that it will be interesting reading to the readers of this paper: That so many Christian people are without a religious paper is a matter of great regret.

educational journal; the mechanic has some publication which keeps him abreast of the times in regard to improvements in his craft; the politician is a constant reader of political papers; while the devotee of some secret order regularly peruses the journal which advocates its interests.

The report says that only about one in seventeen of the membership in the patronizing territory take the paper.

If the paper were put at even a nominal price it would not circulate itself. Somebody must push, or it will not go.

While the TEXAS ADVOCATE can make a little better showing in this respect, it has nothing to boast of.

ABOUT twelve hundred delegates from all parts of the world attended the World's Missionary Conference at London. The fact is both encouraging and edifying.

MONEY-MAKING is a legitimate business and a good thing. Perhaps this fact is too often depreciated by the too frequent use of epithets, such as, "filthy lucre," "the paltry dollar," etc.

THE Times Democrat indorses Mr. Cleveland's pension veto: Mr. Cleveland is right, and these bills are simply frauds and raids on the treasury.

FIFTEEN MINUTES WITH THE PRESS.

What the Papers Think and Say.

The parting of the ways in the effort of the bishops of the Protestant Episcopal Church to establish a union of the evangelical churches is the "Historic Episcopate."

The telegram from Philadelphia announces that Mr. G. R. Wright, who has for many years been connected with the firm of Shaw & Blaylock, met with a serious accident on a cable car in that city the past week.

The New York Christian Advocate concludes an article on the Christian and politics with the following good sense: What folly to say that a man cannot be a true Christian who is a member of the political parties.

The St. Louis Republic gives an account of Little Helen Keller, whose parents live at Tusculum, Ala., and makes the following comment: She was born with all her faculties, but lost them through an attack of virulent disease.

The fact of the greatest interest is that the mind thus shut in developed steadily with the growth of the body without help from outside. The child early showed herself possessed of unusual mental power.

The scientific and philosophical question—and it is the radical question in mental science and in all philosophy—is how could she think at all without signs as an instrument of thought.

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have been a time when she reasoned without any language of sign or of sound.

The theory of materialism is that all reason depends on "sensation," producing ideas. This child has only touch as a means of receiving "sensation" from the outside, yet she developed language capable of expressing reason—inadequately it is true, but still of expressing it and showing its existence.

Seven large retail business firms in St. Louis have pledged themselves to close at 1 o'clock, p.m., every Saturday afternoon during the months of July and August.

Success in business is not worth purchasing at the price of the well-being of others, and the best—the only genuine—success cannot be so purchased.

But ball playing, for large part, are all wrong. They form leagues, limit the exercise of the game to a few, and convert into a paying business what ought to be kept as a recreation.

Not all base ball players do these things, but many, perhaps most, of them, do. The mischief comes into the game with the league and money-making feature of it.

We shall discontinue our inquiring friend of Florida in all probability. We don't intend to abuse ball playing. Nearly all the men of this country have been ball players.

Among other things, the Independent has this to say about the union of the Presbyterian, Reform and Congregational Mission Churches of Japan:

At the impossible has been easily accomplished in Japan. The doctrinal basis of the new United Church of Christ in Japan, is the Apostle's Creed and the Nicene Creed.

The union thus consummated embraces most of the Protestant Christians in Japan. There are in these churches over eleven thousand members, characterized by great independence and zeal for faith and education.

The Rev. C. H. Spurgeon has been suffering from a chill caught while attending the burial of his mother.

—Rush McDonald: Please note in the Advocate that my address is changed from Nashville, Tenn., to Picochontas, Va.

—The Rev. John S. Martin, pastor of Saint Paul's M. E. Church, South, Baltimore, died at the parsonage Sunday night, the 8th inst.

—Wesleyan Advocate: Rev. G. G. Murray writes from Marshall, Texas, June 30: "I am coming home next week, and coming to stay."

—Dr. J. Leland Miller, of Sheffield, Mass., has given \$40,000 to Williams College to found a professorship of American history, literature and eloquence.

—Pacific Methodist: Dr. T. H. B. Anderson returned last week from Willows to find the church—we mean the house—had undergone a thorough overhauling during his absence.

—Arkansas Methodist: Bishop C. B. Galloway has gone to Montana, spending last Sunday in Chicago.

—A telegram from Philadelphia announces that Mr. G. R. Wright, who has for many years been connected with the firm of Shaw & Blaylock, met with a serious accident on a cable car in that city the past week.

—Mr. F. M. Lovell, of San Francisco, Cal., who is the brother-in-law of Rev. Dr. Dille, of Oakland, Cal., made us a pleasant visit this week.

digest" all that is necessary to be convinced of the right, and to convince others of it, that through the votes of good men God may save the State.

The policy of the New York Advocate agrees with that of this paper. The great, you know, do not always differ.

The Liberator decidedly favors a Sabbath law with the enforcement thereof: In any country where the laws of the land are not enforced, and especially the Sunday law, but the desecration of the Sabbath is tolerated, note that place: let it be a town, city or neighborhood, and you find the morals of the place under par.

The Wesleyan Advocate gives us some good common sense on ball playing. It is hard to make some people see the difference between innocent amusement for recreation and the abuse of it.

Ball playing is all right; it is a good exercise for school boys, clerks, bookkeepers and all others whose regular business requires them to lead sedentary lives, in-door.

But ball playing, for large part, are all wrong. They form leagues, limit the exercise of the game to a few, and convert into a paying business what ought to be kept as a recreation.

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Vertical text on the right margin, likely bleed-through or a separate column of text, including names and dates.

CONSTIPATION

It is called the "Father of Diseases," because so often attacks the system as the absorption of poisonous gases in the retention of food and effete matter in the stomach and bowels.

Loss of Appetite, Sick Headache, Bad Breath, etc.

The treatment of Constipation does not consist merely in purging the bowels. The medicine must not only act as a purgative, but be a tonic as well, and not produce after its use greater costiveness.



My attention, after suffering with Constipation for two or three years, was called to Dr. J.C. Williams' Pink Pills for Pale People.

Take only the Genuine, Which has on the Wrapper the Trade-Mark and Signature of J. H. ZELIN & CO.

CHILLS WINTERSMITH'S Tonic Syrup or Improved CHILL CURE.

The most successful Remedy for Fever and Ague ever known. Prevents Malaria in its various forms. Contains no Quinine, Arsenic or any deleterious substance whatever.

GOLDSTEIN & SON, TRF. A.S. 887: "Last season we sold 300 bottles of Winter Smith's Chill Tonic, and every bottle cured a case of chills. We can get any quantity of testimonials. Our physicians say that it is the best chill medicine ever offered for sale."

A. E. HOWELL, Dardanelle, Ark. says: "Winter Smith's Tonic Syrup is the best remedy for chills ever sold in this State. It never fails to do its duty, and therefore has become famous."

ARTHUR PETER & CO., Wholesale Agents, LOUISVILLE, KY.



MOTHER'S FRIEND FOR CHILDREN. LESSENS THE PAIN ATTENDING DIMINISHES THE DANGER TO LIFE OF MOTHER AND CHILD.

It is a bright March Sabbath, one of those rare, early spring days which are both a prophecy and a promise.

The morning service was ended, and as the preacher left his desk he turned to a lady in the aisle with a cordial "Good morning," and "What a beautiful day!" "O yes," she replied, "if one looks up."

"Always looking up?" surely it is but a symbol of the spiritual life, of that life which is ever reaching out toward God.

Looking down we see only the barrenness of self, and with dim eyes and weary hearts we wonder that to our neighbor the world is fair. He, ever looking up, lives in the sunshine of the Infinite love.

Or others—that we are not always strong. That we are ever overcome with care, anxious or troubled, when with us is prayer, And joy, and strength, and courage are with Thee."

CHRISTIAN EXPERIENCE. I think the pain you have recently felt is meant to reveal to you that a separate, independent will—a will unsubdued to God's will—still lives within you.

Each cistern is first set up at the shop, and then filled with pure water, so that any one can set the water. They are then taken down and packed in boxes for shipment to any portion of the country.

PASTOR'S MEMORANDUM BOOK. PRICE TWENTY-FIVE CENTS. SHAW & BLAYLOCK, Dallas.

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Devotional.

WE PASS THIS WAY BUT ONCE. And we shall not pass again; Make the most of time, the most of life, And mind not the mingled pain.

If the path is bright and flower-strewn, Take in all the fragrance sweet, Thank God for the joy that comes to you In paths marked out for your feet.

If round the hearth an unbroken band Make up the circle of home, Oh, love them to-day, and love them well, Ere the angel of death shall come.

You will not pass this way again; Be sure that you pass not by The old and tired, the sick and weak, And those not ready to die.

You will not pass this way but once, You'll not live this way again; Take in the rapidly passing hours, Lest you long for them in vain.

Look out for flowers along the way, And heed not the stinging thorn; There are stars above the darkest night, And sure is the coming morn.

You will not pass this way again; Take some weary ones by the hand, And lead them into the narrow way, That reaches the better land.

And, if the gathering storm is heard, And the waves beat wild and high, Look up for help to the far-off hills, And watch for the rifted sky.

Look up through tears, for on beyond Is the gleaming, golden shore; For we pass by a little while, And our way leads to a home no more.

LOOKING UP. It was a bright March Sabbath, one of those rare, early spring days which are both a prophecy and a promise.

Against a background of blue sky was etched the delicate tracing of elms and maples, and in the sunshine the birds trilled and sang, as if in an ecstasy of delight.

And unsightly, though over in the hollows and in the shadows the snow lay deep and cold. The village streets, too, were sadly muddy, and some of the church-goers forgot the sky and the bird's songs as they looked down.

"Always looking up?" surely it is but a symbol of the spiritual life, of that life which is ever reaching out toward God.

Looking down we see only the barrenness of self, and with dim eyes and weary hearts we wonder that to our neighbor the world is fair.

Or others—that we are not always strong. That we are ever overcome with care, anxious or troubled, when with us is prayer, And joy, and strength, and courage are with Thee."

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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. Particulars should not be given 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.

TRIBUTE OF RESPECT TO BROTHER W. C. TIPPS. Whereas, the hand of Divine Providence has removed by death our beloved brother, W. C. Tipps; and whereas, the members of the Grand Union of Grays, in testimony of their respect for his memory and affectionate sympathy with the household deprived by this dispensation of its head;

Resolved, That we tenderly condole with the family of our deceased brother in their bereavement, and do hereby commend them to the keeping of Him who looks with pitying eye upon the widow and the fatherless.

Resolved, That in our natural sorrow for the loss of a faithful and beloved brother, we find consolation in the belief that it is well with him for whom we mourn.

Resolved, That while we deeply sympathize with those who were bound to our departed brother by the nearest and dearest ties, we share with them the hope of a reunion in that better world where there are no partings and bliss ineffable forbids a tear.

COFFEY.—Guy C. Coffey, son of Samuel F. and Lizzie Coffey, was born Aug. 23, 1887, and died June 1, 1888. The death angel came upon the little one having died a few hours before the mother. When told she must die she called her heartbroken husband and told him she was going to heaven. She talked to all her dear relatives, and wanted them to meet her in the glory land. Her life was so beautiful, her husband was a devoted Christian, and she was a perfect Christian. She was a warm heart and a clear insight to the nature of things, and she died during her long life. Without the least appearance of fanaticism she believed and enjoyed the doctrine of assurance as taught by the church, and was therefore ready and waiting. If "cleanliness is next to godliness," as she often remarked, then she had it, and she was therefore ready and waiting. If "cleanliness is next to godliness," as she often remarked, then she had it, and she was therefore ready and waiting.

HEBE.—Anna V. Hebe, wife of Mr. Fred Hebe, died at Dallas, Tex., July 2, 1888, in the thirty-first year of her age. She was born in Franklin county, Tenn. She had been a member of the M. E. Church, South, for many years. She was a devoted Christian, and her death was a great loss to her family. She was a warm heart and a clear insight to the nature of things, and she died during her long life. Without the least appearance of fanaticism she believed and enjoyed the doctrine of assurance as taught by the church, and was therefore ready and waiting.

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THOMAS.—Mary Catherine Thomas (nee Brooks) was born April 29, 1848, Lowndes county, Georgia. She was a devoted Christian, and her death was a great loss to her family. She was a warm heart and a clear insight to the nature of things, and she died during her long life. Without the least appearance of fanaticism she believed and enjoyed the doctrine of assurance as taught by the church, and was therefore ready and waiting.

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COKER.—Sister Nancy J. Coker was born July 27, 1850, and died in perfect peace at her home in Dallas county, near Commerce, June 30, 1888. She was married to D. P. Hoyt, July 3, 1850, and was bereft of this dear husband by death on June 1, 1888. She was a devoted Christian, and her death was a great loss to her family. She was a warm heart and a clear insight to the nature of things, and she died during her long life. Without the least appearance of fanaticism she believed and enjoyed the doctrine of assurance as taught by the church, and was therefore ready and waiting.

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WAY.—Augusta May, daughter of W. J. and Annie E. Way, was born at Oak Lawn, Brazoria county, Tex., Oct. 22, 1867. Her parents died May 27, 1888, at a young age. She was a devoted Christian, and her death was a great loss to her family. She was a warm heart and a clear insight to the nature of things, and she died during her long life. Without the least appearance of fanaticism she believed and enjoyed the doctrine of assurance as taught by the church, and was therefore ready and waiting.

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trouble, and with an energetic and timely effort adjusted everything. He could be said to love the church, God, his wife, and his family; her interests his; and with pure and heart he identified himself with every scheme for the advancement of the cause and Kingdom of His Lord and Master. To his untiring energy and liberal contribution may be attributed the erection of Liberty Chapel, in which the souls have been converted to God. Eternity only revealed the noble man of God has done. It is conceded by all that knew him that as a Christian he had never known an equal. He was spoken of by the preacher in his funeral address as the best man he had ever known. And I freely confess that during my short ministry of three years, I never saw one in whom the "fruits of the spirit" was so strikingly manifest. He accepted thankfully all things as coming from the hand of God. In adversity or prosperity he was the same humble, patient Christian. Such was his faith that he claimed nothing for himself, but regarded himself as a steward of God. Often he said "that his possessions lay out beyond Jordan's swelling tide, in the mansion of glory." By faith he endured his own and regarded himself as a steward of God. Often he said "that his possessions lay out beyond Jordan's swelling tide, in the mansion of glory." By faith he endured his own and regarded himself as a steward of God. Often he said "that his possessions lay out beyond Jordan's swelling tide, in the mansion of glory." By faith he endured his own and regarded himself as a steward of God.

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PATTERSON.—HARRIS.—At the residence of the bride's uncle, Mr. Thomas Hudson, July 10, 1888, by Rev. J. W. Sanson, Mr. Edgar Patterson and Miss S. J. Hardin—all of Hill county, Texas.

REH—FORT.—At the residence of the bride, in Hopkins county, Texas, July 4, 1888, by Rev. J. P. Rash, near Gliding, Mr. W. F. Rush and Miss Ida Fort, late of Union Springs, Alabama.

